

MINUTES

OF THE

LONG RUN ASSOCIATION OF BAPTISTS,

Held at Taylorsville, Spencer County, on the first Friday and Saturday in September, 1833.

The introductory sermon delivered by brother *Geo. Waller* from the last chapter of the gospel by Mark, and last verse. Letters from the Churches were called for, read, and the Messengers' names enrolled as follows:

Churches.	MESSENGERS' NAMES.	By Expe's.	Rec. by lei.	Dis. by lei.	Excluded.	Dead.	Total.
<i>Brashars' Creek</i>	James McQuaid, Jos. Straten.	1	2	4	2	2	83
<i>Chenowith's Run</i>	Henry Hawkins, Geo. Duncan.	1		3			20
<i>Fox Run</i>	John Powell, Jonathan Woods, E. King.		1	9	5	1	98
<i>Elk Creek</i>	N. Beauchamp, D. Bennett, WILLIAM STOUTT, J. Gonterman.	1	2	1	3		2174
<i>Long Run</i>	J. H. STURGEON, F. Ragsdale, T. Mahorn.	8	1	25		9	104
<i>Harrod's Creek</i>	Henry Matthis, Wm. Shurley.	5	5	1			40
<i>Bethel</i>	Henry Hunter, S. Weekly, F. Howard.	9	1	9	2	5	167
<i>Burk's Branch</i>	I. Collier, TIMOTHY McMANN.	3	2	7	4	5	85
<i>Buck Creek</i>	B. C. STEVENS, GEO. WALLER, PETER Courtney, F. DAVIS.	5		18	1	7	267
<i>South Long Run</i>	E. DAVIS, F. Edwards, Wm. Davis.			7		3	22
<i>Eighteen Mile</i>	Z. McQuin, Daniel Yager.	6	4	6	2	2	157
<i>Kings</i>	D. E. Tyler, G. Markwell, S. K. Sparks, I. Spraggen.	3	4	4	2		97
<i>Little Mount</i>	James Conley, James Stone.	10	4	6	1		96
<i>Plumb Creek</i>	James Tichenor, M. McKay, H. Day.	4	3		2	1	68
<i>Drennon's Creek</i>	John Corbon, R. W. Rickets, B. Dawson.	5	19	7	8	4	309
<i>Salem</i>	JOHN HOLLAND, J. Ford, J. C. Burnett.	24	5	9		3	175
<i>Shelbyville</i>	Amos Fox, Samuel Dupuy.		2	8	2	4	53
<i>Taylorsville</i>	C. Hardesty, N. Beckham, William Thomas.	6	3	2		3	76
<i>Hopewell</i>	Jas. H. Roney, E. Powell.	4		4	1	4	63
<i>Mount Moriah</i>	O. Mahurin, E. Searcy, E. Headin.	23	2	2		2	66
<i>Simpsonville</i>	JOHN DALE, Daniel Shouse, J. Alexander, Philip Johnston.	18	8	1	1	8	79
<i>Dover</i>	JOEL HULSEY, S. Ellis, D. Caplinger.	2	1	8		2	129
<i>Louisville</i>	C. Vanbuskirk, E. ROBINSON, W. Colgin, Charles Quarry.	19	28	8	2	5	203
<i>Fiat Rock</i>	John Scoggan.	11				1	38
<i>Floyde's Fork</i>	W. BARNETT, N. Hamrick, Jesse Calvert.	1	2	2	1		26
<i>Little Flock</i>	Abner Gore.		4	3	1	1	76
<i>Fish Pools</i>	R. GAILERATH, Fielding Hutchinson.	3					34

Those persons whose names are *italicized* are Licensees, and those in **SMALL CAPITALS** are Ordained Ministers.

The Association being organized, Elder **GEORGE WALLER** was chosen Moderator, and **SAMUEL DUPUY**, Clerk.

A newly constituted Church at Rolington made application for admittance, which was received, and the right hand of fellowship given them, and their messengers, Wm McMakin and John Smith, invited to take seats.--- Their total number is 14.

Letters from corresponding Associations called for, read, and the messengers took their seats.

From Franklin---William Hickman, Jr.

“ *Concord*---Samuel Jones and William E. Bishop.

“ *Baptists*---Alvin Herndon.

“ *Salem*---J. P. McKay, Isaac Taylor, and George Wells.

“ *Sulpher Fork*---Merit Forbes.

The circular letter called for, read, and adopted.

The following brethren were appointed to write letters to corresponding Associations: Timothy McMann, Elihu Robinson, Robert Gaibbreath, Amos Fox, and John Dale.

The Moderator and Clerk appointed a committee of arrangement, with such assistance as they may call to their aid. Adjourned till to-morrow morning, 9 o'clock.

Met on Saturday morning according to adjournment. Prayer by brother Sturgeon.

The committee of arrangements made report, which was received and the committee discharged.

The request from Eighteen Mile, for leave to join the Sulpher Fork Association, was granted. with this proviso, that should they hereafter conclude to continue with us, we wish them to do so.

Brother John Holland to preach the next introductory sermon, brother William Stoutt in case of failure. Brother John Dale to write the next Circular Letter.

Brethren, William Hickman, Isaac Taylor, and Wesley Alexander, to preach on to-morrow.

Letters to corresponding Associations called for and Messengers appointed to bear them.

To *Franklin*. B. C. Stevens, George Waller, J. Ford, S. Weakly, B. Dawson, and Isiah Corban.

To *Elkhorn*, S. K. Sparks, N. Beauchamp, E. Edwards.

To *Salem*, Henry Hawkins, George Waller; to be held at the Forks of Otter Creek, in Hardin county, the 1st Saturday in October, 1833.

To *South District*, Edmund Powell, Isaac Spraggen, John Holland, and Wm. Barnett.

To *Concord*, John Corban, R. W. Rickett, John Scoggan, Joel Hulsey, and George Waller; to be held at Sharon Meeting House, Gallatin County, on the 4th Friday in August, 1834.

To *Sulpher Fork*, F. Ragsdale, E. King, Joel Hulsey, John Dale, R. W. Ricketts, B. Dawson, J. Corban, Wm. Ragsdale; to be held the 4th Friday in September, 1833, at Corn Creek Meeting House, Gallatin County.

To *Baptist*, James C. Burnett, John Holland, W. Davis, E. Davis, John Dale, John Ford, S. K. Sparks; to be held at Unity, Mercer County, on Friday before the 1st Saturday in August, 1834.

To *Licking*, George Waller.

The next Association to be held at Little Flock in Bullitt County the 1st Friday in September 1834.

A Union Meeting will be held at Harrod's Creek, to commence on Thursday before the 4th Sunday in October next, and the following brethren expected to attend, John Dale, John Holland, S. K. Sparks, F. Davis, Joel Hulsey Wm. Barnett, and Wm. Stoutt.

Union Meetings for the ensuing year as follows: First at Elk Creek—brethren to attend, George Waller, Wm. Barnett, John Holland, Timothy McMann, and S. K. Sparks; second at Flat Rock; third at Chisowith's Run, and the 4th in Shelbyville.

Money collected to print the Minutes, and the Clerk appointed to superintend the same.

The Association having gone through with their business adjourned.

GEORGE WALLER, *Moderator.*

SAMUEL DUPUY, *Clerk.*

A CIRCULAR LETTER,

TO THE CHURCHES COMPOSING THE LONG-RUN ASSOCIATION.

Dear Brethren: We present for your consideration, a few thoughts on the duties of Elders. That we may rightly understand the duties and office of Elders, it is also necessary that we ever keep in mind what churches of Christ are. No society deserves the name of church of Christ, but such as are composed of baptized believers, denominated holy brethren, partakers of the heavenly calling, justified and sanctified, and thus separated from the world lying in wickedness, or as St. Peter beautifully expresses it, lively stones, built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God. It is in such societies alone, that Pastors, according to God's own heart, can be valued, or exercise their gifts to edification. The names of Pastors, Teachers, Bishops, and Elders, are descriptive of the same person and office. They are distinguished from the extraordinary teachers, namely, Apostles and Prophets. The duties of the Elder's office are many and important; but they may all be classed under teaching and ruling. In order to a right discharge of those duties, an acquaintance with the flock is requisite. Next to the knowledge and care which Elders ought to have of their own souls, is an acquaintance with those of whom they have the oversight. This acquaintance should be intimate, bearing resemblance to the figurative language used by St. Paul: 'We were gentle among you, even as a nurse cherisheth her children; we exhorted, and comforted, and charged every one of you, as a father doth his children.'

An acquaintance with the members is useful, chiefly as far as it is made subservient to teaching and ruling. Much of teaching consists in private conference with the church. It is in this way that the Elders obtain a knowledge of their brethren, and are enabled to adapt the truth to their various circumstances. Here then is need of a knowledge of the scriptures, patience, meekness, and a rich fund of Christian experience, and in a word, that the Elders be as the fathers of the flock, that in all things they may

instruct, correct, and edify them. Preaching the word is another important duty of the Elder's office. In acceptable and profitable preaching, not only utterance and unction are necessary, but a considerable knowledge of the scriptures, deep heart-felt impressions of the influence of the truth, and enforcing it on the consciences of men as the word of God. In order to this manner of preaching, there must be a fixed attention to the duties enjoined in the following passages: 'Give thyself wholly to them, that thy profiting may appear unto all.' 'Take heed to thyself and to thy doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee.' 'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' An Elder must hold fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convince the gainsayers; he must also shun profane and vain babblings, for they will increase to more ungodliness. Foolish and unlearned questions avoid; knowing that they do gender strife, and the servants of the Lord must not strive, but be gentle to all men, apt to teach, patient in meekness, instructing those who oppose themselves. Watching over the flock is another pastoral duty. For this end Elders are called Overseers. 'Take heed, therefore, to yourselves, and to all the flock over which the Holy Ghost hath made you Overseers; to feed the flock of God which he hath purchased with his own blood, for grievous wolves shall enter among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them; therefore, watch. Another part of the Elder's duty is to rule in the church, not as a despot, not lording it over God's heritage, but as examples to the flock. A prominent part of ruling consists in presiding in the church, leading and conducting the worship and ordinances of God's house; therefore, let them be esteemed highly for their work's sake. Finally, brethren, obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you.— Pray for us, for we trust we have a good conscience in all things, willing to live honestly. Now the God of peace that brought again from the dead our Lord Jesus, the Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever. Amen.