



MINUTES

OF THE

LONG RUN ASSOCIATION

OF

BAPTISTS:

HELD AT CLAY VILLAGE, SHELBY CO. KY.

SEPTEMBER 6 & 7, 1850.

LOUISVILLE:
HULLS & SHANNON.
1850.

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MINUTES OF LONG RUN BAPTIST ASSOCIATION.

HELD AT CLAY VILLAGE, SHELBY COUNTY, KY.,
SEPTEMBER 6 & 7, 1850.

FRIDAY, September 6.

The Introductory Sermon was preached at 10 o'clock, A. M., by Elder Smith Thomas, from Ephesians, chapter iv. verse 3, "Endeavoring to keep, &c.

The former Moderator and Clerk being absent, Elder S. Dyer was by nomination appointed Moderator, and Elder A. Broaddus, Clerk, pro tempore.

The letters from the Churches were then read, and Messengers' names enrolled, as follows.

Only eight churches gave the number of colored members. The clerk, therefore, could not make out a list of them. Neither did the churches send the names of ordained and licensed ministers.

For a list of the church clerks post and offices see eight page.

S T A T I S T I C A L T A B L E .

CHURCHES.	County.	When Constituted.	NAMES OF MESSENGERS.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Dead.	Total No. of members.	Contributions for Minutes.	Contributions for General Association.
Clear Creek,	Shelby	1785	J. McQuaid, J. Ford, T. Courtney, L. Basket, A. D. Stone.	1	1	8	2		2	75	\$1 00	\$3 50
Elk Creek,	Spencer	1790	J. Reesor, R. Vanduyke * P. Carland, Francis Hawkins, Robert Hawkins. *	2	1	2	1		1	88	1 00	
Long Run,	Jefferson	1790	S. Dale, E. Luttrell, F. Luttrell, G. Crash, * W. Young. *	12	3	10	1		1	227	1 50	
Harrod's Creek,	Oldham	1797	B. Carden. *	2	4	7	1		1	70		
King's,	Bullitt	1800	M. Sparks, G. Markwell, J. Swearingen, R. Hough, * F. Wiggenton. *	1	4	1	6		4	144	1 00	2 75
Buck's Branch,	Shelby	1801	A. Broadbudd, M. Collier, S. S. Johnson, Asa Tucker, George Johnston.	2	3	1	9	11	3	168	1 00	7 00
Little Mount,	Spencer	1801	N. C. Beckham, S. Rubie, J. D. Connolly, * J. Reesor, * S. W. Garnett.	3	3	3	3		3	159	95	2 50
Pleasant Grove,	Jefferson	1805	S. B. Yager, G. T. Wilcox, J. W. Williamson.	3	3	6	3		3	80	1 25	3 00
Plum Creek,	Spencer	1810	P. Beauchamp, A. C. Kinchelore, D. H. Wigginton, G. W. Gattou, M. V. Buckner.	1	2	9	4		3	122	1 00	4 00
Little Flock,	Bullitt	1810	No letter nor Messenger.						107			
Dover,	Shelby	1812	T. M. Gaubright, John Dulaney, Isaac Davis * J. E. Powers.	49	7	18	17		1	108	75	4 75
Shelbyville,	Shelby	1819	W. F. Broadbudd * S. Vanatta, J. G. Hansbrough, W. Jarvis, J. Gwyn.	6	1	1	2		301	300	2 75	16 50
Floyd's Fork,	Jefferson	1827	W. P. Burnett, R. A. Seaton, M. Hansbrough, M. Tyler, J. Melone S. Bridgewell,						81	1 00	4 35	
Fish Pool,	Jefferson	1827	R. Gaillbreath. * P. M. Cary.						50	50		
Taylorville,	Spencer	1828	G. R. Le Page, J. J. Wood, * W. Thomas, T. Cutcher, A. H. McKay.	4	12	2	2		210	1 25	8 40	
Simpsonville,	Shelby	1830	J. Dale, S. Thomas, D. Shouse, W. Seauce, J. Hollingsworth.	1	1	2	9	4	3	268	1 90	8 25
Louisville East,	Jefferson	1842	W. C. Buck, * J. A. Kirtley, John Connell, * J. Bush, * B. A. Gaillbreath.	35	33	6	2	3	137	1 30		
Shiloh,	Jefferson	1842	J. W. Waller, J. C. Waller.						18			
Louisville African,	Jefferson	1842	Letter. H. Adams, Pastor.	110	17	17	6	25	13	620		
Union Ridge,	Oldham	1843	W. S. Regsdale, J. Hoffman, W. D. Lockhart, * J. D. Powell. *	9	1	3	2		54	70		
Cedar Creek,	Jefferson	1844	Felix Stivers, John Gray.	1	4	1	1		24	50		
Louisville 4th,	Jefferson	1844	No letter nor Messenger.						46			
Jeffersontown,	Jefferson	1845	G. W. Robinson, * J. Shadburne * T. N. T. Reynolds. *	1	2	10	1	2	47	50		
Clay Village,	Shelby	1845	P. Willis S. Weakly, P. Martin, P. C. Willis, J. W. Gill.	8	3	4	7	1	107	1 00	2 75	
Louisville Walnut st.	Jefferson	1850	T. Smith * S. Dyer, C. Van Buskirk, J. W. Smith * J. E. Tyler * W. B. Caldwell * G. S. Roland * C. Duffield, H. T. Heth * M. W. Herrill * G. A. Hull, I. N. Habbert.	5	25	29	1	2	398	5 00		
Walnut st. African	Jefferson		G. Waller, * D. P. Stout, C. Doyle, J. H. Stout, Gad. Davis, R. B. Smith.	65	18	2	8	10	279			
Buck Creek,	Shelby		J. W. Goodman * J. Vanduyke, T. Dale, T. Long, A. W. Thomas, A. B. Veesh, L. Melone.	3	3	3	1	7	140	1 25	3 50	
Second Buck Creek	Shelby			11	4	1			72	1 00		

*Abbreviate marked thus *

324,142;39;157;66;82;4419;28 10;71 95

Elder W. P. BURNETT was elected Moderator, and S. VANATTA, Clerk. Ministering brethren present were invited to seats.

A door being open for the reception of churches, a letter was handed in from Walnut Street Church, Louisville, informing us that the 1st and 2d churches of Louisville, had united to form a new church called Walnut Street Church, and under this name asked to be received into our fellowship. The church was unanimously received and the delegates invited to seats with us.

Letters from Corresponding Associations were received as follows:

ELK HORN.—No letter, but Elder R. T. Dillard, D. D., being present, was invited to a seat as a delegate from that body.

CONCORD.—J. G. Perry, S. F. Shannon.

FRANKLIN.—D. Williams, H. L. Fore, A. Barnett, J. B. Roberts, W. R. Roberts, J. G. Roberts, J. G. Farmer.

SULPHUR FORK.—No Letter nor Messenger.

BAPTIST.—W. R. Combs, S. W. Chambers, S. Bury, L. W. Hawkins.

BEEHEL, INDIANA.—No Letter nor Messenger.

SALEM.—No Letter nor Messenger.

SOUTH DISTRICT.—Letter, but no Messenger.

On motion, *Resolved*, That we Correspond with Nelson county Association, recently organized. Her delegates present were invited to seats.

An affectionate letter was received from Elder W. C. Buck, long a member of this body, expressing his regret that it was out of his power to attend at this session, which letter was read to the Association.

It being ascertained that there were two letters present from *Buck Creek Church*, brother JARVIS moved that a Committee be appointed to investigate said letters. Brother Thomas moved the following as an amendment: That a Committee of seven *visiting* brethren be appointed, who shall retire to another house and investigate the *Buck Creek* difficulty, and decide which is the letter from that church; admitting no one to be present but the delegates from each party of the church, and such witnesses as they may call in—the committee to report as soon as possible. This amendment prevailed, and brother JARVIS' motion thus amended was carried.

On motion of brother JARVIS, it was agreed that the Moderator should appoint the Chairman of said committee, the Chairman a second member, the second a third, and so on until the seven shall be appointed. By this method the following brethren were appointed the committee, R. T. DILLARD, *Chairman*, W. R. Combs, L. W. Chambers, F. H. Garnett, Wigginton, A. King and W. Rice.

The messengers from Clay Village church, were appointed a Committee to arrange preaching for Saturday. The Moderator and Clerk were appointed a Committee to arrange the business for to-morrow.

Brethren Dale, La Page and Luttrell were appointed to prepare a letter to corresponding Associations.

Adjourned to 9 o'clock, to-morrow morning. Prayer by Elder A. Broaddus.

SATURDAY, September 7.

Met pursuant to adjournment. Prayer by brother Dillard.

The Committee of Arrangement reported the following as the order of business, which was adopted:

1. Call for Circular Letter.
2. Call for report of Committee to arrange preaching.
3. Call for the Corresponding Letter.
4. Attend to the request from Floyd's Fork, requesting a day of fasting and prayer.
5. Appoint preachers for Lord's day.
6. Appoint some one to write the next Circular.
7. Appoint the place for our next session.
8. Appoint some one to preach the next Introductory sermon.
9. Appoint some one to settle with the Treasurer of the General Association fund.
10. Call for report of the Committee on the Buck Creek case.
11. Appoint some one to superintend the printing and distribution of the Minutes.

The business was then taken up and disposed of as follows:

1. The circular written by Elder W. F. Broaddus, was read and adopted.
2. The preaching Committee announced Elders Lewis, Kirtley and Tichener, to preach to-day.
3. The Corresponding Letter was read and adopted.
4. At the request of Floyd's Fork church, the Association recommend that the 24th of October, 1850, be observed by our churches as a day of humiliation, fasting and prayer.
5. Delegates from Clay Village church will arrange preaching for Lord's day.
6. Elder G. Le Page was appointed to write our next Circular Letter.
7. Appointed our next session at Cedar Creek church, Jefferson county, first Friday in September, 1851.
8. Elder Dyer was appointed to preach the next Introductory sermon. Elder A. Broaddus alternate.

Delegates to Corresponding Associations, were appointed as follows :

ELK HORN.—At Cane Run, Fayette county, second Saturday in August, 1851, Elder sand Dyer Thomas and brother P. Willis.

CONCORD.—At Salem, Owen county, fourth Friday in August, 1851, brother John Dulany.

FRANKLIN.—At Buck Run, Franklin county, third Friday in August, Elders Dyer and La Page.

BAPTIST.—At Glen's Creek, Washington county, Elders La Page and Beckham.

BETHEL, INDIANA.—Fourth Saturday in August, Elders La Page and Thomas.

SALEM.—West Point, Friday before second Sunday in August, Elder Dyer and brother J. Stratton.

SOUTH DISTRICT.—Beach Fork, Tuesday after third Sunday in August, Elder N. C. Beckham.

NELSON COUNTY.—At Shepherdsville, Bullitt county, first Friday in October, 1850, Elders Dyer and Thomas, and brethren Reasor, Buckner, Wigginton and Swearengen.

GENERAL ASSOCIATION.—Covington, in October, 1850, Elders Dyer, Kirtly and Smith and brother John Dulaney.

A special letter was prepared to be sent to *Middle District*, at Pleasant Grove, Washington county, proposing a renewal of our correspondence with that body. N. C. Beckham was appointed a Messenger, to bear said letter.

It is a standing rule of this Association, that any member of our body who may be present at the meeting of a sister Association, having with him a copy of our Minutes, is entitled to represent us as a Corresponding delegate.

9. The Clerk was appointed to settle with the Treasurer of the General Association fund. See statement appended to the Minutes.

10. The Committee to whom the letter from Buck Creek church were referred, made a report, which was read and on motion of brother La Page was laid on the table indefinitely. Brother La Page then moved the following Preamble and Resolution :

Whereas, The Committee of last year, proposed terms by which both parties of Buck Creek church might be received into this Association, which proposition was rejected by one party of said church : therefore,

Resolved, That this Association now offer membership to both the parties of said church, as separate churches, the Waller party to be received as the Buck Creek church, upon the condition contained in said proposition; and in the event of one party rejecting, the other be received. Which Preamble and Resolution were unanimously adopted, the delegates from both parties agreeing to be received according to the terms of said proposition. Whereupon the delegates received the right hand of fellowship from the Moderator, the Waller party as the Buck Creek church, and the other party as the 2d church at Buck Creek.

The conditions of the proposition made by the Committee of last year, are as follows :

“That each party shall be recognized as a church, entitled to equal privileges in the use and ownership of the house of worship now occupied by both parties; each guarantying to the other the peaceable use and occupancy of the house, at such stated periods, equally, as may be mutually agreed upon.”

11. The Clerk was appointed to superintend the printing and distribution of the Minutes.

The preaching Committee announced Elders Dillard, Dyer, Combs and Thurman, to preach to-morrow.

On motion leave was given to brother Dyer to take up a collection to-morrow for the benefit of the Indian Mission.

And then adjourned. Prayer by Elder N. C. Beckham.

W. P. BARNETT, *Moderator*.

S. VANNATTA, *Clerk*.

CIRCULAR LETTER.

Long Run Association of United Baptists, to the Churches composing her body.

VERY DEAR BRETHREN:—From the earliest history of our denominational operations, it has been customary for Baptist Associations to address the churches of which they are composed in a "Circular Letter." Possessing no legislative authority, and claiming no right to dictate for the churches whatever we say in an article like this, is to be regarded as merely advisory, or to say the most, exhortatory; and if by this means we may be instrumental of stirring you up to stronger efforts in the cause of our Divine Master, our object in addressing you will be effected.

The Baptists from the beginning in Kentucky, have in point of numbers far outstripped all other Christian denominations. After all the losses that we have experienced by the Antinomian heresy on the one hand and the Pelagian defection, we still number largely beyond all others in the State. It is obvious however, that *relatively*, our increase of late years has not been equal to what it was formerly. Other denominations are gaining in numbers and influence faster than we are, and if this state of things should continue, it will not be long before our boasted superiority of numbers will be among the things that are past.

Satisfied as we are that the great platform on which we stand as a church, is built according to the pattern given us in the Scriptures, it surely becomes a matter of very serious inquiry, how it comes to pass that we are not accomplishing all that the Great Head of the Church seemed to contemplate in giving us the position we occupy. Error ought not to outstrip truth in making proselytes, in as much as truth has the Divine power to sustain and propagate it. There must certainly be some deficiency in the instrumental efforts we make to propagate the truth, or we should not so uniformly have to complain with the prophet of old, "Lord who hath believed our report?"

We are not disposed to cherish a fault finding spirit, nor do we believe that you as churches or as individual Christians, are more deserving of censure than others. But our convictions are very clear that in certain elements of Christian character, many of us, aye we fear *most* of us, are lamentably deficient; and that if we could rise above this deficiency we should renew our strength, and a great increase both of numbers and of influence would be the natural result. We cannot in so small a compass as we can here fill, enter fully into detail. We must content ourselves with specifying a few things and thus leave your observations and your leisure to fill up the outline.

We mention first, as a sign of our degeneracy from the standard of our fathers, and especially from the standard of the Apostles of old, the want of constancy in our piety. Fervent piety we frequently meet with, but alas! in most cases it is fervent only by fits and starts. *Sometimes* and in *some places*, and under *some circumstances*, our piety burns with a flame which promises speedily to consume all the wood and hay and stubble within us and around us. But the flame is not uniform. It frequently burns so low as to suggest an apprehension that it is quite extinguished, that it never was kindled by the fire from God's altar. Can it be brethren that a periodical piety will ever successfully contend with spiritual enemies so numerous and so powerful as ours?

Another source of decline in our capacity for accomplishing our work, is the great want of brotherly love, which is almost characteristic of the present generation of Christians. Formerly it was said of the Christians universally, and that too by their bitter enemies, "Behold how they love one another." Alas! that there should now be so little of this love seen among us! Alas! that there should now be so much of a contrary spirit, that the wicked are encouraged to say, "see how they bite and devour one another!"

Brotherly love among Christians includes much more than a mere refraining from doing each other harm. It involves a prevailing desire to do each other good. It implies a spirit of sympathy which will bind us to our brethren, not only in the day of their prosperity, but also in the hour of their heaviest affliction. How often does it happen that a brother is for one single offense proscribed and hunted down, as if the glory of God demanded his destruction! That charity so warmly commended in the word of God, seeks rather to save a brother than to destroy him. Should my brother err, however grievously, it becomes me to impute his error either to his own weakness, or to some circumstances over which he had no control; and not until by repeated errors he manifests a lack of Christian integrity, am I at liberty to suppose that he intentionally departs from the right way. Acting upon this principle, dictated as it is by the law of Christian love, I may in many cases save a good man from falling, and the cause of Christ from reproach and loss.

Let it not be supposed however, brethren, that we would inculcate among you that spurious charity which dispenses with a proper regard to the character and conduct of others. While it is my duty to hope the best I possibly can with regard to my brother, it is equally my duty to watch over his ways and to detect whatever blemishes may mar his Christian character, or injure his usefulness. Indeed, faithfulness to reprove in a right spirit, the faults of my brother, is one of the legitimate fruits of enlightened Christian love; and whoever fails of faithfully reproof and kindly admonishing an erring brother, gives but poor evidence that he loves him. Many who have turned aside from the way of duty, are permitted to wander further and further, until finally they get beyond the reach of any appeals that can be made to them; while if in the incipient stages of their backsliding they had received from their brethren the faithful admonition which genuine Christian love inspires, they might have been saved from their fall.

The great secret of maintaining a wholesome discipline in the Church of Christ, lies in a conscientious discharge of our duties towards each other as individual Christians. Too often we look to the Church as a body to do all the work of regulating and controlling the lives of individual members. We expect the *Church* to come up to *her* duty, while as *individuals* we are slow to perform *ours*; forgetting that the Church as a body can do but little, while her members *individually* stand aloof. Let every member feel that he is a part of the body—essential to its completeness and by a faithful discharge of his own duties, he may have the satisfaction of seeing others come up to theirs; and then the Church, as if moved by the heart of one man, will indeed be “terrible as an army with banners.”

We shall not here enumerate the various duties of a Christian. Go brethren to your charter—the Bible. There, in language so plain as to be within reach of the feeblest comprehension, are God’s rules for holy living. Search the Scriptures—they are able to make you wise unto salvation, if you search them in a right spirit. Of all people on earth Baptists, ought to be most familiar with the Bible, especially with the New Testament. From this Book we have all our views, both of faith and practice; while we acknowledge no doctrine or ordinance that has not a “thus saith the Lord” to enforce it upon us. To be unacquainted with the charter of our Church is scarcely pardonable.

Finally, brethren, we exhort you in the name of our common Lord, that you adhere *steadfastly* to the faith without wavering. Possess yourselves of such a knowledge of the Divine word as will enable you to meet all the assaults of Satan, and all the sophistry of men. Then shall you make progress in your pilgrimage and at the same time exert such an influence on those around you, that many will be led to try the ways of righteousness for themselves; and so shall you win many to Christ, to shine another day as stars in your crown of rejoicing. Grace, mercy and peace be with your spirits. Amen.

S. VANNATTA, *Clerk.*

W. P. BARNETT, *Moderator.*

CORRESPONDING LETTER.

The Long Run Association, now in session at Clay Village, Shelby county, Ky., to Corresponding Associations.

DEAR BRETHREN :—Through the loving kindness of our Heavenly Father, we are again permitted to meet in an associate capacity, when it becomes our duty to address you by a Letter and Messengers. Most of our churches complain of coldness, and a want of energy in the cause of our blessed Redeemer. Since our last annual meeting, accessions have been small; we can only attribute it to the want of energy and union in the cause of our Heavenly Master. We still continue to do something in the missionary cause, but it is to be lamented that we are doing so little. Oh that we could feel more deeply the responsibility that rests upon us, and that there was more united effort in the great and glorious cause of Him who has shed his blood for us.

Our next Association will be held at Cedar Creek, Jefferson county, Ky., on the first Friday in September, 1851, where we desire to meet you again and continue our correspondence.

S. VANNATTA, *Clerk.*

W. P. BARNETT, *Moderator.*

GENERAL ASSOCIATION FUND.

Received from the churches this session	\$71 25
" " L. Finch,	1 00
" " Reuben Dale,	2 00
" " Eleanor Dale,	50
" " Delancey Dale,	25
Amount in Treasurer's hands,	\$75 00

CHURCH CLERKS AND POST OFFICES.

J. W. Stone, Shelbyville.	P. M. Cary, Louisville.
E. Stone, Taylorsville.	E. L. Holtzelaw, Taylorsville.
F. Luttrell, Long View.	J. Hollingsworth, Simpsonsville.
R. Mason, not known.	B. A. Gailbrath Louisville.
G. Markwell, Mt. Washington.	J. W. Waller, not known.
G. Johnston, Shelbyville.	S. Patterson, Louisville.
G. W. Garnett, Vandyke's Mills.	G. B. Ragsdale, Ballardsville.
J. W. Williamson, Middletown.	W. Hawkins, Snow Hill.
N. V. Buckner, Waterford.	T. M. T. Reynolds, Jeffersontown.
M. O. Wade, Shepherdsville.	J. F. Middleton, Clay Village.
J. E. Powers, Ballardsville.	D. T. Randall, Louisville.
S. Vannata, Shelbyville.	D. P. Stout, Shelbyville.
M. Hansbrough, Fishersville.	S. Melone, Shelbyville.