

MINUTES

Of the Long Run Association of Baptists, held at South Long Run Meeting House the first Friday in September, 1822.

1st. An introductory sermon was delivered by Brother Peter H. Vories, from the 8th chapter and 35th verse of Acts,—“And preached unto him Jesus.” Divine worship closed with prayer and singing, by brother M. Cole.

2d. The association opened with singing and prayer, by brother George Waller, and letters from 33 churches read, and messengers’ names enrolled.

CHURCHES.	MESSENGERS' NAMES.	Rapizid.	Rec'd.	Left	Dis. by	Leave.	Found	Total,	Classed.
		Baptized.	Rec'd by	Left	Leave.	Found	Total,	Classed.	
Beargrass.	G. Hikes, A. Keller, J. Finley,	21	2	2	3	2	142	3 Sat.	
Brashears Cr.	J. McQuaid, D. Standiford, S. T. } Toneray, E. Hansbrough,	11	1	2	5	3	81	1 Sun.	
Chinowiths run.	Silas Garrett, J. Elston,	2		3			42	5 Sat.	
Fox Run.	Samuel Vancleave, J. Clark,						83	2 Sun.	
Buck & Elk.	W. Stout, J. Gonterman, J. Norman,	73	8	6	1	1	188	3 Sep.	
Barrods Cr.	B. Allen, B. Clore, J. Lyon,	2	4	2	1	3	23	3 Sat.	
Long Run.	J. Hulsey, G. Bridges, J. B. Curle,	6	7	5			85	1 Sun.	
Bethel.	H. Hunter, J. Hansbrough,	104	7	9	5	22	3 Sun.		
Buck Cr.	G. Waller, B. Mason, R. Cotral,	103	13	11	2	21	3 Sun.		
Eighteen mile.	H. Netherton, Tho's Elley,	1	2	12	3	3	148	1 Sat.	
Corn Cr.	M. Maddox, F. Boman,	1	3	0	1	1	187		
Rock Lick.	G. Neil,			1	3	1	35	1 Sun.	
Burke Br.	S. Marmatake, D. Shepherd, L. Callier	40	4	6	4	1	153	3 Sun.	
Kings.	G. Marshall, W. Maricwell, J. McLaughlin,	6	1	1	1	1	33	1 Sun.	
Little mount.	J. Russell, P. Porter,	21	5	7	3	193	2 Sun.		
Sulpherkfork.	P. H. Vories, W. Randall, J. A. McGuire,			8	6	1	163	3 Sat.	
S. Long Run.	J. Collins, E. Davis,	24	5	5	1	158	3 Sep.		
Lick Branch.	Wm. Darkins, Jesse Oglesby,	1	2				34		
East Fork.	Allen McGuire, J. Mount,				1	1	59		
Drinnons Cr.	J. Roberts,	6	3	3			111	3 Sat.	
Flat Rock.	S. Vance, J. Carr,	3	3	6	5	2	92	2 Sun.	
Plum Cr.	E. Weeks, F. Com,	4	4	1			37		
Little Flock.	J. McCalla, J. H. West,	5		2			103		
Beech Ridge.	J. C. Burnett, A. Robinson,	19	2				80	3 Sat.	
Dover.	W. Williams, S. H. Maddox, J. Gil-laspy,	2	5	5	1	1	122	4 Sat.	
Pattons Cr.	E. Dajarnett,			2	2	3	31	2 Sat.	
Cane Run.	S. Mallin, J. Chilton, C. Stuart,			1	2	1	106	1 Sat.	
Louisville.	D. Nelson,	9	6	3	1	2	81	3 Sat.	
N. Six mile.	J. Metcalf, E. Creed,	25	3	2	1	1	72		
Union Spring.	William Peck,		1	1			33	3 Sat.	
Shelbyville.	W. Rankin, S. Dupuy,	19	4	3			59	4 Sat.	
Pigeon Fork	J. Rounder, T. Darkins,			2			19	2 Sat.	
Mount Moriah.	F. Davis, O. Mckuron.		4				35	4 Sun.	

3d. Brother George Waller chosen moderator, and brother Silas T. Toncray clerk.
 4th. The Letters from the corresponding Associations were received, and their messengers took their seats. From Elkhorn, T. Bullock, E. Waller and W. Rice. From Salem, W. Stoddard, Isaac Taylor and D. Walker. From North Bend, no letter nor messenger. From Blue River, Johnathan Stout, but no letter. From Silver creek, M. Cole. From Franklin, John Taylor, Martin Baskett. From South District, E. Stone, P. Hagley. From Loughery, a letter, but no messenger. From Licking, Ambrose Dudley. From Wabash, a letter declining the correspondence on account of the distance.

5th. A letter from the Concord association requesting a correspondence with us, which was granted, and their messengers, E. Bishop and J. Green received the right hand fellowship, and invited to take their seats.

6th. The circular letter called for, read and referred to the committee of arrangement for to-morrow.

7th. Brethren appointed to write to the corresponding Associations. To Elkhorn, B. Allen. To Salem, Wm. Stout. To South District, Ja's C. Burnett. To Franklin, Francis Davis. To Loughery, John A. McGuire. To Licking, B. Mason. To Silver Creek, G. Marshall. To Concord, A. Keller. To Blue River, S. Dupuy.

8th. The moderator and clerk, with A. McGuire, appointed as the committee of arrangement, and then adjourned till to-morrow morning, 9 o'clock.

Preaching at the stand by brother M. Cole, from 14th verse of the 8th chapter of Romans—"For as many as are led by the Spirit of God, they are the sons of God." Divine service concluded by brother L. S. Fall.

Met according to adjournment, on Saturday morning at 9 o'clock, when the Association was opened with singing and prayer, by A. Dudley.

9th. The committee reported their arrangement, which was read and adopted.
 10th. The following brethren were appointed to preach at the stand to day—Isaac Taylor, John Taylor, M. Cole and E. Stone; and Brethren Ambrose Dudley, L. S. Fall and G. Waller to preach on Sunday.

11th. The circular letter called for, and after some discussion, was committed to a select committee, composed of brethren A. McGuire, B. Allen, Francis Davis and E. Stone to abridge and correct it.

12th. The Query from Breshears Creek Church—"Is there any scriptural authority for preaching Funeral Sermons—if not where did the practice arise?" Which query was taken up, and after some discussion, was laid on the table.

13th. The query from Drennon's creek Church—"What ought to be done with a church member, who continues to meet with the Free Masons in their Lodges?" Answered as follows: We believe it is wrong for a member of our church to be a member of the Masonic Lodge and if they cannot be reclaimed exclude them.

14th. The request from Harrods creek (wanting an insertion of the times and places of the meetings of the associations with whom we correspond) is granted.

15th. Our next Association to be held at Doyer meeting house, near Shelbyville, Ky.
 16th. Letters to the corresponding associations, called for and Brethren appointed to bear them. To Elkhorn, to meet at Clear creek, Woodford county, the 2d Saturday in August, 1823, S. T. Toncray, John Metcalf, B. Allen, S. Vancleave and P. H. Veries. To Salem, to meet at Mount Moriah 4th Friday in September, 1822, in Nelson county, B. Mason, Wm. Stout, George Marshall, S. T. Toncray, B. Allen. To Silver Creek to be held at White River meeting house, Indiana, the 4th Sat. in Aug. 1823 F. Davis. To Franklin, to be held at Frankfort 1st Friday in August, 1822, A. McGuire, S. T. Toncray, Jeha Metcalf. To South district, to be held at the forks of Dicks River, Garrard county, the 3d Sat. in August, 1823, Elias Dejarnett. To Loughery, to meet at the 1st Church in Manchester, Dearborn county, Indiana, the third Friday in September, 1822, Francis Davis and Joel Hulsey. To Licking, particular Baptists to meet at Elizabeth meeting house, Bourbon county, 2d Saturday in September, 1822, Sampson Marmaduke. To Concord, A. McGuire, John A. McGuire, E. Dejarnett, Jeha Metcalf Wm. Dav-

kins, P. H. Vories and S. T. Toncray to meet at Hopewell meeting house, 4th Friday in September, 1822. To Blue River, at Blue River church, near Corrydon, on the 26 Saturday in October, 1822, B. Clore, S. T. Toncray.

17th. The circular letter was brought forward by the committee, and after amendment was adopted.

18th. Brother S. T. Toncray and Samuel Dupuy, to superintend printing the minutes.

19th. Brother Silas Garrett, to write the next circular letter.

20th. Brother B. Allen to preach the introductory sermon for the next association, and in case of failure, Samuel Vaneleave.

GEORGE WALLER, Moderator.

SILAS T. TONCRAY, Clerk.

Preaching at the stand on Saturday by brethren Isaac Taylor, who preached from the 15th chapter of Luke, 23 verse—Mordica Cole, from Rev. 22, 17—Ephraim Stone, from Numbers 24, 17—Absolem Little preached in the room of Jno. Taylor, from Psalm 89, 15 verse. Preaching at the stand on Sunday, by brethren Edmond Waller, from Daniel 12 & 3 verse—Ambrose Dudley, from Daniel 12 & 10—Brother L. S. Fair from Acts 2, chap. 25, 26, 27 verses.

CIRCULAR LETTER.

The Long Run Association, held at South Long Run, first Friday in September, 1822.

To the Churches composing said Association :

DEAR BRETHREN IN THE LORD, We are privileged to meet again in association. The business that came before us, & how transacted, will appear in our Minutes—and as is common for us to address you by circular, permit us on the present occasion, to offer a few remarks on the subject of the visible Gospel Church. And first—perhaps all apostles believe that Baptism is an essential characteristic for a member. We need only go to the practice of John the Baptist; here we find the beginning of an economy that will stand till time shall have rolled its last motion. It is not enough that there be persons baptised, nor is it enough that they be really the children of God by Faith in Jesus Christ. In order to the existence of a Gospel Church, the Lord hath ordained, that His church shall show forth his praise and glory in the world, and while she receives and enjoys his grace which the world knows nothing of, she is the salt of the earth. Therefore, in order that the Lord may communicate special blessings to his church, he has had certain avenues, through which he nourishes her. Hence it appears that love to brotherhood being implanted in the soul operates as the motive from which the church desires to live together. Hence she is called a spiritual house, composed of lively stones, that she may offer up spiritual sacrifices, holy and acceptable to God through Jesus Christ. With respect to the avenues through which the Lord nourishes his church, the apostle has enumerated several gifts which have been placed in the church for her comfort & edification; which gifts are so many streams flowing in for the nourishment of the church in her several component parts, each attending strictly to the several duties joined on them; the observance of which is to the edification of the body, the Lord wisely connecting together duty and happiness, it appears therefore that the church is not a slothful but an active body, it appears therefore that she is to be to the praise of his glory; he hath also given unto her business to transact and qualified her by his grace and spirit for that purpose, and this is made known to her by his word; she is called the pillar and ground of the truth, not that she is really or originally the foundation of the truth, but that through her as the Lord's spouse, all divine truth is made known or manifested. In order therefore, for these important things to be known, the Lord has so prepared his church in her several parts, that all may, as one great body, shine as a light in the world; coming therefore to organization, a body is brought together in the scripture, in which the several sinews and physical parts of the body are

used to show how complete the church is in all her parts. The business by her transacted is prayer, praise, propagation of the gospel, &c. and as she is in her wilderness state, needs he that discipline be maintained for her correction, and for this she is qualified, and in consequence of locality she has often to go into session. Thus officers or servants of the church are introduced; these are known by the terms of Bishop, Elder and Deacon; and all the power they possess they receive through the church—the work is to promote the prosperity of the church in the world. The calling, qualifying, & of these men is all of the Lord. Hence the strong obligation of those that are taught to respect those that teach and to esteem them very highly in love for their works. Without this love & respect there is a constant schism in the body; when those who are taught take the unlawful privilege to speak lightly of the doctrine, exhortations or reproofs of those that are over them in the Lord, the church ceases to shine, ceases to travel; besides these things the Lord has left in his church two ordinances, Baptism & the Supper—these it appears are not to be administered by all, but by those to whom is committed the ministry of the gospel, whom the Lord qualifies and calls and whom the church has set apart for that purpose, and those men who acted as Bishops and Elders were plain godly men, as spoken of in the New Testament, and their平原人 speech was attended by the spirit of the Lord, which made them mighty in word. We too often attempt to supply this all important place, by worldly eloquence; hence is often the case when we speak of a respectable church, we have too much respect to worldly respectability, and not to that scriptural character which we should most zealously and invariably attend. Thus it appears that a true gospel church consisteth of spiritual materials built up a spiritual house, every member attached to some degree depending on the rest for complete church existence, but all on the Lord their vital head, from whom all receive nourishment, spiritual life and vigour. Growing up in him who is head over all things to the church. Let us then, dear brethren, never forget our high calling, our high profession; also the exceeding high heavenly privileges to which we are called: remember your high responsibility, only to God, the Judge of all, but also to each other; and we who are taught let us remember them who are over us in the Lord, and as they watch for souls, let us pray for them that they may by sad by give their stewardship with joy and not with grief. Ye brethren in the Lord, through grace we trust that there are many of you lately enclaved under the banner of King Jesus: be very watchful, forget not that you are in a world of snares; remember the adversary of your souls is going busily and maliciously about seeking your hurt: then be constant at a throne of grace. Watch and pray that you enter not into temptation, for be assured it is much better to keep out of the way of temptation than to have to resist its force.

Finally then, brethren of every place in the church, whether old or young, whether mothers, mothers, sons or daughters, Masters or Servants—he all of the same mind toward another. Love as brethren, be pitiful, be courteous—watch over each other's good, let love be without dissimulation, let all your conversation be such as will offend grace to the hearers—and you brethren, who are placed as watchmen in the church not emulous of honour here, remember when the chief shepherd shall come he will reward you with a crown of glory that fadeth not away. Now is your time to watch and endure hardness as good soldiers. We discover there is much noise in the world, doctrines, many flagrant errors perhaps have already crept into the church—waging against and shun these vain and delusive things—contend for and propagate the pure gospel, regardless of the smiles or frowns of such. Stand for the defence of the gospel; remember such are to be, who despising sound doctrine shall keep to themselves teachers, having itching ears—finally Brethren farewell; be perfect, be of one comfort, be of one mind, live in peace and the God of love and peace shall be with you.

The Clerk requests the churches for the benefit of traveling preachers and others particular in setting down in their next letters, the day of their meetings, and where they are ruled by Saturday or Sunday.