

MINUTES

OF THE

LONG RUN BAPTIST ASSOCIATION.

HELD AT

ELK CREEK MEETING-HOUSE,

SPENCER COUNTY, Ky.

On the first Friday in September, 1825. .



BAPTIST RECORDER OFFICE.—BLOOMFIELD, Ky.

W. H. HOLMES,—PRINTER.

MINUTES, &C.

The Introductory Sermon was delivered by Elder ISAAC FOSTER from the last verse, xv chapter I. Corinthians:

Letters from the churches were called for, read and their messengers names enrolled as follows:

Churches.	Members names.	Baptised.	Recd. by letter	Dis'd. by letter	Excluded.	Dead.	Total.	Meetings.
Bear Grass,	Geo. Hikes, A Keller and George Spears.	1	1	1	3	1	134	1st Sunday
Brashears Cr.	Jas. M'Quade, Jno. Wells D. Standeford.	2	0	12	0	1	87	2d do.
Chenoweths R.	Jas. Tyler, Edward Tyler Jno. Slaught-er.	0	0	3	2	0	60	2d do.
Fox Run,	Johnathan Wood, S. Maddox H. Basket.	0	5	3	3	0	84	2d do.
Elk Creek,	Isaac Norman, Jacob Tichenor, William Stout.	1	3	8	6	5	173	3d do.
Harrod's Creek,	Benjamin Allen, Benj. Gore and A. H. Keller.	7	6	6	7	3	226	3d do.
Long Run,	Joel Hulsey, Jno. B. Curl and George Bridges.	1	4	4	3	1	95	1st do.
Bethel,	Benjamin Martin, Stephen Weekley and H. Hunter.	0	2	22	0	2	166	2d do.
Burk's Branch,	Silas Jones, and Jno. L. Jones.	0	3	12	1	6	118	3d do.
Buck Creek,	George Waller, Reuben Cotrel & Joshua Brooks.	2	1	4	3	2	226	1st do.
Eighteen Mile,	Zelek M'Guire, Samuel Rousey and Asy B. Nay.	6	1	7	2	3	156	4th Sat.
King's,	Sam. Brown, Wm. Markwell and Wm. C. Foster.	0	2	2	0	0	71	1st Sun.
Little Mount,	Philip Porter, John Russell and Thomas Martin.	0	1*	4*	1*	0*	84*	2d do.

Table continued as before.

South L. Run,	Dan. Shouse, Jno. Dale E. Davis and Z. Carpenter.	0	1	2	2	1	115	3d. do.
Little Flock,	Joshua M ^c Calley. Davis Forsythe	0	0	4	3	1	86	4th 2d.
Flat Rock,	Thomas Helms. Elijah Weeks, Francis Con	0	3	3	1	0	79	do. 4th
Plumb Creek,	Geo. Collins. Jno. Holland, Jno. Shepherd, Jno.	0	1	1	5	0	82	do.
Salem,	Rig. Peter Rig, Jesse M ^c Clane and Thos. M ^c Clane.	0	1	3	2	1	114	3d. do.
Dover,	Sam. Vanclave, Caleb Guthrie and W. Williams.	3	4	6	1	1	105	4th do.
Louisville,	Benjamin Darp. Resto	27	19	8	1	0	120	4th
Shelbyville,	Sam. Dupuy, Wm. Smith Benj. Parish.	3	3	9	1	1	69	4th do.
St. Moriah,	Francis Davis and Othniel Mahurin.	0	0	0	0	0	36	4th do.
Drennon's Creek,	Thos. M. Buckley, Jno. Corbin. Jos. Kelley, Isaiah Cornelius, Jro. Stoc-ton, Benj. Branham, Jas. Roberts, Nicholas L. Oliver and Wm. Pixley.				*	*		**

Letters from Corresponding Associations called for, read, and the messengers took their seats as follows:—Blue River, George Marshall. Elkhorn, John Graves and Edmund Waller.—Salem, I. Taylor, A. Daniel, Daniel Walker, W. Stallard, Wm. M^cMickin S. Clack.—Franklin, S. M. Noel, I. Basket, Wm. Hickman Wm. Trotter.—Licking, Thos. Thralkil, P. C. Buck Jas. C. Long.—South District, Jas. Ellis.

A letter was received from the church, which being formerly a part of the church at Drennon's Creek, which became constituted by the advice of the Long Run Association. A letter was also received from the Drennon's Creek church, in which letter, it appears, that the Drennon's Creek church, had rescinded the order, which led the Association to drop the church out of her body, and the two churches requesting the Asso-

ciation, that seeing they have agreed to be united as one church again that they may be received again into the Association, and known as heretofore, by the name of Drennon's Creek church,—which was affectionately done, and the Messengers received the right hand of fellowship.

The Sulpher Fork Association, requesting a correspondence with us was cordially received, and her Messengers Isaac Foster, Jno. W. Thomas and Jno. A. M'Guire invited to seats.

Circular Letter, written by Elder Jno. Holland, called for, read and received.

Corresponding Letters: Elder F. Davis to write to Elkhorn; Wm. Foster to Salem; Benj. Allan to Blue River; Jno Wells to Franklin; Wm. Markwell to South District; Jno Dale to Licking.

Whereas it appears, that the Sulpher Fork Association, will not meet until after our next Association, agreed therefore, the Messengers from that Association, now with us, attend with us at our next session and that we at this time, write no letter to that Association.

Brethren Benj. Allan, Jno. Wells, Jno B. Curl, F. Davis and Z. Carpenter, be a committee to arrange the business for to-morrow.—And adjourned until 9 o'clock to-morrow. Divine service by brother Ben Allan.

Saturday morning 9 o'clock.—Met according to adjournment.

Prayer by brother R. T. Dillard.

Brother R. T. Dillard from the Licking Association, and brother S. Burnett from Cincinnati being present, were invited to seats.

The report of the committee of arrangements, called for and received, and the committee discharged.

In answer to the queries from the Louisville and Shelbyville churches, we now say, that having referred those queries to the several churches composing this Association, and having received their answers, find that 17 out of 22, report in favour of a declaration of Faith, and in favour of Associations.

We disavow any authority over the book of God; unanimously believing, that it is the only supreme directory of our faith and practice in accordance with the answers of the churches, we consider it necessary in order to unity, and purity in the churches, that we have a written declaration of our Faith.

The committee appointed last year, to meet the committees appointed by Elkhorn, Licking and Franklin Associations, in order to try to effect a union and correspondence between the Licking and Elkhorn Associations reported, that agreeable to said appointment, the several committees met, and cordially agreed to unite in a Christian union and correspondence, upon the following principle, to wit: that each party maintain and defend the doctrines revealed in the Holy Scriptures as set forth in their confessions of Faith; and detect every departure there-from, as shall come under their notice, and be in their power.

The request from Kings and Chinoweths Run, respecting a re-union of the Philadelphia confession of Faith, we answer; for as much as

have lived happy for more than twenty years, we think it improper at this time, to intermeddle with it.

Our next Association to be holden at Flat Rock meeting house Oldham county, beginning the Friday before the 1st Sunday in September 1827.

Letters to corresponding Associations called for read, and the Messengers appointed to bear them; to Elkhorn, to be held at Davids Fork Fayette county, 1st Saturday in August, 1827.—Brethren Joseph Kelley, Jno Stocton, Thos. M. Buckley and N. L. Oliver; Salem, to be held at Cedar Creek, Nelson county, 1st Friday in October 1826.—Brethren Geo. Waller, Thos. Martin, Wm. Stout and Jno. Dale; Blue River, to be held at Goshen, Harrison county Indiana, 2nd Saturday in September, 1826.—Francis Davis and Sam. Vancleve; Franklin, to meet at Bethel, Franklin county, 1st Friday in August, 1827.—Z. Carpenter, Benj. Branham, D. Standeford, Joel Hulsey, Benj. Allan and Sam. Rousy; Licking, to meet at Town Fork, 2nd Saturday in September, 1826.—Geo. Waller and T. M. Buckley; South District, to be held at Sugar Creek, Garret county, 3d Saturday in August 1827.—Thos. Martin, Josh. Brook, Jno Holland and Joel Hulsey; To Concord, Gallatin county, 4th Friday in August, 1827.—Z. Carpenter, F. Davis, Benj. Branham, N. L. Oliver and Jno. Stocton.

Brother B. Allan appointed to write the Circular Letter, for the next Association.

Brethren to preach on to-morrow, S. M. Noel, Edmund Waller and T. R. Dillard.—Brother Jno. Holland to preach the next Introductory Sermon, and in case of failure, Z. Carpenter; Money collected for printing the Minutes, and Z. Carpenter to superintend the same.

GEORGE WALLER, MODERATOR.

Z. CARPENTER, CLERK.

CIRCULAR.

The Messengers composing the Long Run Association, to the churches whom they represent; Grace and mercy be unto you; Love and peace be multiplied. Dear Brethren, the Lord is yet making us, the objects of his distinguishing care, and tender mercies; for which, fit lasting expressions of praise arise to his Holy Name. Many of our brethren, since our last annual address to you, are gone, where the wicked cease from troubling, and where the weary are at rest. They have served their generation, and finished their work on earth. While their bodies are sheltered in some hospitable grave, their souls (as we hope,) are joining the uninterrupted and harmonious adoration of Heaven. Our moments yet run, and we have another opportunity, of endeavouring to promote Zions holy Kingdom on earth.

Brethren, believe us, we feel a particular interest in your peace and prosperity; as fellow travellers to the same eternal home: Receive therefore, this friendly designed address, not of formality, but as contain-

ing the feelings and desires of those, who sympathize with you in your sorrows, and anxiously desire your prosperity. The subject of this address, is Christian affection; the want of which, betrays a hypocritical and sinful heart, in those who espouse the cause of Jesus. The Bible abundantly shows, that true religion consists in assimilation to the Divine being, who is love. The heart being circumcised to love God, influences the tongue to speak of the glories of his kingdom, and talk of his power. But it is a painful fact, that some among those who profess the same truths, take the unwarrantable liberty, of speaking evil of their brethren; others appear active in sowing the seed of discord and contention in churches; others seem most delighted, in conversing on temporal things, even in the presence of their brethren; while others manifest an unwillingness, to cross the imaginary line, that opulence or erudition has drawn to familiarly with their brethren.

These things, together with that daily declension in practical godliness, that is almost universally seen among us, call aloud for serious examination, and actual reformation. It is not every one that says, Lord, Lord shall enter into the kingdom.—The Scripture assures us, that many who have had great expectations for glory, will meet with an awful disappointment in the great day of God Almighty. When foolish Virgins will seek for mercy but in vain: What will it profit, if you have made great pretensions to godliness, have faith to perform the most extraordinary operations, devote all your goods to charitable purposes, and your body to be burned, and have not charity? it will all be in vain!

From these things it evidently appears, that love has a pre-eminence, it being the product of divine operation, and consisting in a proper direction of the powers of the soul towards spiritual and religious objects, is every where in Scripture spoken of, as an essential pre-requisite to all religious employment, that will be acceptable to God, and also, to the enjoyment of the blessings revealed in the Gospel. That faith that is of the operation of God, and purifies the heart, is said to work by love.—Love disposes its possessor, to a holy and obedient life. The Apostle has given a beautiful summary of the tendency of this grace. in the 13th Chap. of 1st Cor. He affirms that charity renders the subject of it, patient under sufferings and trials; Kind to all in the circle which they move; Disposes them not to envy others, because of their attainments or possessions; To be humble, and not to be elated with the eulogies of mortals, or the abundance of their possessions; Disposes them to a proper course of behaviour, both in civil and religious affairs. Not to seek their own temporal interest, at the expense of the things of God, and the souls of men; Not to be easily provoked, by the provocations of the wicked; Not to meditate revenge; to mourn over the sins, and imperfections of others; To believe all God has revealed, and hope for all he has promised.—He declares this grace shall ever continue, and when in exercise, will ever produce these salutary effects. Charity casts its mantle over the imperfections of those that love Jesus, and enables us to bear their infirmities. It is the bond of perfectness, of peace, union and fellowship. When Christians put on this, dwell and walk together in love,

as Christ has loved them, and show to the world by their life and conversation, that their love for each other is cordial and sincere, they exhibit a striking evidence of the reality of religion; reflect honor on the gospel; put to silence the wicked; recommend Christ; encourage the feeble; and reprove the careless. It is also an evidence of our gracious state, for by it our discipleship is made known. It also is productive of peace, and creates a desire for glory and the society above.—It is a sweet incentive to others, to join in a cause so auspicious.—In a word, it is this that makes them as beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners. It makes society sweet, her ways are peace and pleasantness, and her path as the shining of a light, that shines more and more, till the perfect day.

Brethren, if you love God, it follows of consequence, that your affection is not circumscribed to your own favourite body alone, but to all that are begotten of him. If a Christian, you are bound by that relation, to love all, that love and serve the Lord Jesus, in sincerity and truth.—Which love is not in word and tongue only, but indeed and in truth.

Every Evangelical grace when realized by the heart, manifests itself in the life. So the various duties that Christians are reciprocally bound to perform, are called by the Apostle, the *works and labours of love*, because influenced by love to their performance. Where love reigns in the heart, that soul is not only willing to give a cup of cold water, but also a piece of bread to those, who are the favourites of Heaven.—And if necessary, as *labouring in love*, to give their life for their sake.

Brethren, you should also give to the world, a practical demonstration of your love, to the cause of Christ: First, by an indefatigable and unre-served observance of all his commands and ordinances: Secondly, by sub-serving its interest here below, in enabling the servants of Christ, to devote their whole time, to the important work. Does not that love which is from above, teach us, that those men who bear credentials from the same Eternal King, who first loved us, and influenced us to love him, should share a small part of our temporal enjoyments, as the just reward of their labor. If they receive not this aid from you, Oh, do not deny them the aid of your devout prayers! See these devoted servants, in obedience to their high command, going forth, through all the sufferings and fatigues, attendant on their high vocation, to preach the Ever-lasting gospel, to them that dwell on the earth; and then judge, whether the law of nature does not say, as well as the law of God, that these servants, should participate with you of your carnal things. From the above remarks, the following is clearly deducible.—Be cautious of speaking evil of your brethren, it is the ready way to alienate the affections; it is contrary to the Christian nature, and to the express commands of God, *speak evil of no man*, therefore lay it aside. The evils attendant on this malevolent practice, are incalculable. Avoid saying or doing any thing, to mar or destroy the peace of Zion, that you may claim that endearing relation, *children of God*. Be cautious in betraying a parsimonious spirit, it speaks your love to the world; if so, the love of the Father is not in you; where your treasure is, there will your

heart be also. Avoid partiality among brethren who love Christ, as well as profess him, This is a great evil, which we have seen under the sun. Though they do not occupy so elevated a station in this life, they will in that which is to come; their circumstances are humble here, but they are heirs of that inheritance, kept in reserve for the objects of love. Do not willingly neglect attendance on divine service; it shows a want of affection to God, his service and his people; it breaks the covenant you made with your brethren; it is very discouraging to others, dishonorable to God, and destructive to society. Be careful to keep up gospel discipline, it is this that will guard your peace, maintain your union, secure your happiness, and promote your usefulness, and will also shield and defend you, against anti-christian error.

Dear brethren, stand fast in the liberty where-with Christ has made you free; being clothed with the armour of righteousness, that you may be able to stand in the evil day; observe his commandments, and follow his footsteps, then shall your peace flow like a river, and your righteousness as the waves of the sea. Contend earnestly, calmly and patiently, for the faith delivered to the saints; be not carried about with new and strange doctrines; never deviate from the simplicity and faith of the gospel, in word or deed. The language of the several letters has been that of complaint; let us therefore go by the footsteps of the flock, and imitate the ancient saints, who wept, fasted, walked and prayed, for the manifestation of the glories of the Redeemer, and the enlargement of Zions jurisdiction. Let the prayers of us, and you, ascend to the throne, being perfumed with the incense, offered on the golden altar. Let us plead, that the great Head of the church, would cause the North winds to awake, and the South winds to blow on his garden, that the spices may flow out; and that the slain may live; and an exceeding great army be raised up, to praise the Lord. According to his promise, we anticipate the day, when the triumphs of the cross shall be seen in every land. It is then the holy waters shall be an impassable river, and the small stone fill the whole earth, and all nations call him blessed. It is then we hope to rest with you, where our joys will be full and eternal. Farewell.

GEORGE WALLER, *Moderator.*

Z. CARPENTER, *Clerk.*