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**Baptists. Kentucky. Long Run Association, 1815.**

**Minutes ... Held at Bethel Meeting House ...**

**September 1815.**

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# MINUTES

OF THE

## LONG RUN ASSOCIATION.

HELD AT BETHEL MEETING HOUSE, THE FIRST SATURDAY, SUNDAY AND MONDAY IN SEPTEMBER 1815.

1st. An introductory sermon, was delivered by brother John Taylor, from 1st. Corinthians XII Chap. and 31 verse: "But covet earnestly the best gifts; and yet shew I unto you a more excellent way."

2. Letters from the different churches read, and the messengers names enrolled.

CHURCHES.	MESSENGERS' NAMES.	Captured	Rec'd by letter.	Dis. m'd by letter.	Excluded.	Dead.	Total.
Beargrass	Robert Tompkins,	0	2	17		2	67
Brashaer's creek	James M'Quade, David Standiford,	1	7	0	1	5	106
Chinnowith's run	Edmund Tyler,	1	1		1		30
Fox run	William Ford, Saml. Vancleave,	2	4		1		64
Buck & Elk creek	Isaac Norman, Jacob Tichenor,		6	19	8		112
Beech creek	John Baskett, Charles Mothershead,	1	4	8	4	2	128
Harrod's creek	William Kellar, Benjamin Clore, Benjamin Allen.	9	4	8	4	3	208
Long run	Joseph Collins, Benjamin Humphreys,		1	3	1		51
Salt river.	John Penny, Jacob Elliston,		1	8		1	116
Bethel	James Dupuy, John Barbee, Alexander Atkins,	1	2	11	1	1	189
Buck creek	Geo. Waller, Solomon B. Smith, Ambrose Jeffries,		17	24		2	80
Six Mile	James Ford, Elisha Ford,		4	7	2	1	115
Eighteen Mile	John Coons, Zelek M'Quin,		2	1		1	82
Corn creek	John Wallace, George Kindall,	2	5	4			60
Rock Lick	Henry Bonta, James Kerlin,	4	3	7			26
Burk's branch	Isaac Collier, Samson Marmaduke, John Jones,	1		7		4	113
Cane & Back run	Jesse Jones, Samuel Sparks,		3		1		52
Little mount	Isaac Edwards, Nelson Nowlin,		4	1		1	63
Sulphur Fork	Samuel Nelson,						70
S. Long run	Hinson Hobbs, David White, Z. Carpenter,	1	12		1		93
Lick branch	William Dawkins, Washington Oglesby,			3		1	37
E. Floyd's Fork	Allen M'Guire, Isaac Forbis,		2	7		2	42
M'Cool's bottom	Robert Scandlave, Benjamin Craig,	2		2	1	1	85
D'rinnon's creek	James Bartlott, James Roberts,		8	10	1	1	70
Twins	John Scott, John Searcy,	2	4	1	1		140
Drennon's ridge	Isaac Mellon, Francis Baxter,	2	3	4	1	1	58
Buffalo Lick	William C. Webber, Tarlton Lee,		2	4		1	66
S. Benson	William Hickman,	4	3		2		70
Flat rock	Samuel Vance,	3	4	1	1	2	65
Indian fork	Abraham Cook, Abraham Bohannon,			5		2	56
White's run	Mordecai Jackson,			2			84
Plum creek	William Stout,			1	1		28
Little rock	Samuel Pharis, David Standiford,	12	3	10	1		75
Floyd's fork	David Stark,			12	2		13
Beech ridge	James C. Burnett, James P. Edwards,		8	4	2	1	46
Goshen	Nathaniel Burrow, Jesse Slaughter,	1	2		1	2	44
Dover	John James, James Neale,					2	30
Flat creek	Gerrard Warfield,	1	1			1	12
Patton's creek	David Taylor, William Webb,	2	3		3		40
Cane run	John M'Andre, Samuel Millin,	2					21
Louisville	Abraham Fields, Samuel Applegate.						22

3d. *John Penny* chosen Moderator, and *John Scott* Clerk.

4th. Letters from the corresponding Association's were read, and the Messengers names enrolled, viz from Elkhorn, brethren *John Taylor* and *John Kellar*. Salem, *Isaac Taylor*, *Walter Cash*. North bend, *Robert Garnett*, *John Watts*. South District, *Evan Thompson*, *Jeremiah Briscoe*, *Wm. Sturman* and *Wm. Willis*. From Wabash, *Isaac M'Coy* and *Alexander Devin*. Russell's creek, *Isaac Hodgins*, *Samuel Haidin*. Silver creek, *Elisha Carr*—and from North district, *James Simms*.

5th. A church at Louisville applied for admission, and was received.

6th. Brethren appointed to write to the corresponding associations, viz. *William T. Weber*, to Elkhorn—*James Ford*, to Salem—*Samuel Vancleave*, to North bend—*James Bartlett*, to South district—*Zacheus Carpenter*, to Wabash—*Alexander Atkins*, to Russell's creek—and *Isaac Forbis* to that of Silver creek.

7th. The Circular letter was read, and after some amendments received.

8th. Brethren *Isaac Hodgins*, *David Barrow*, and *Isaac M'Coy* to preach on the Lord's day—to commence at ten o'clock.

9th. Brethren, *John Penny*, *John Scott*, *George Waller* and *Allen M'Guire*, are appointed a committee, to arrange the business of the association, and then adjourned, till Monday 9 o'clock.

### MONDAY MORNING, met according to adjournment.

1st. The committee of Arrangement, made report; which was received.

2d. A letter from brother *Luther Rice* was received, on the subject of foreign missions; and agreeably to a request in said letter, brother *George Waller* is appointed a corresponding Secretary; for the purpose of obtaining such information, from the board of said missions, as may be necessary, to diffuse through the Society.

3d. The Pamphlets entitled, "Missionary Reports:" were distributed among the Churches, and paid for.

4th. Agreeably to a proposition made by brother *Isaac M'Coy*, on the subject of Missionary preaching, the following brethren, *William Ford*, *William Kellar*, *Robert Tompkins*, *Zacheus Carpenter*, *Isaac Forbis*, *John Jones* and *James Bartlett*, are appointed a committee, a majority of whom, shall constitute a quorum—whose duty, shall be, to open subscriptions, and receive contributions; which they shall appropriate, according to their wisdom—for the support of missionaries, on our Western frontiers. And the said committee shall seek for such ministers, as they may deem best qualified for such service; and request them to visit those settlements on our frontiers, as are most destitute of preaching. The committee are requested to make report of their proceedings, to our next Association, and are to receive no compensation for their services.

5th. Corresponding letters called for, read, and messengers appointed to bear them—to Elkhorn, brethren *William Kellar*, *Benjamin Craig* and *Samuel Vancleave*—to Salem, *George Waller*, *William Kellar* and *Zacheus Carpenter*—North bend, *Allen M'Guire*, *Benjamin Allen* and *John Scott*—South district, brother *George Waller*—Russell's creek, *George Waller*, and *Samuel Vancleave*—to Wabash, *Washington Oglesby* and *James P. Edwards*—to Silver creek, *Zacheus Carpenter*, *Allen M'Guire*, *Benjamin Allen*, and *Hinson Hobbs*.

6th. Salt river church (at her request) is dismissed from this Association.

7th. Brother *James Ford*, to write the circular letter for the ensuing year. Brother *Allen M'Guire* to preach the introductory Sermon—and in case of failure, brother *William Kellar*.

8th. Minutes to be printed in Shelbyville, and brother *M'Quade*, to superintend the business.

9th. The next Association to be held at Buck creek Meeting house, Shelby County, the first Saturday in September, 1816.

**JOHN PENNY, Mod.**

**JOHN SCOOT, Clerk.**

## CIRCULAR LETTER.

THE Long-run association of Baptist's met at the Bethel Meeting house, the first Saturday in September, 1815. to the churches of whom it is composed, sendeth greeting :

DEAR BRETHREN—we are favoured with another annual meeting. And from the reading of the letters from the several churches composing our body, we find, that no material change has taken place among us, as it respects religion ; there has been but few additions since our last, a general complaint of coldness of affection, and barrenness in religion ; O brethren, it is high time to awake out of sleep, for now is our salvation nearer than when we believed. We shall now address you on the important duty of prayer, the Apostle says “ ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” It is manifest that the sacrifices of old, were in many instances of slain beasts, and frequently offered by unregenerate priests, upon altars, which tho’ consecrated to holy use, were lifeless piles of inanimate nature—but we have a living Lord Jesus Christ, through whom the regenerate as living sacrifices ; have acceptance of their persons, and services, at the throne of God, as a throne of grace. Notice the pressing exhortation of the Apostle to this duty. “ I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service.” This is to be done by prayer, as well as otherwise, in the same connection the Apostle urges, that we should not be slothful in business, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing constant in prayer. This sufficiently proves, that prayer should be mingled with all our attempts to serve the Lord. If we search the scriptures, pray that we may understand them, that we may retain them, that through them, as a sacred system of truth, we may be disposed to, and furnished for, every good work. If we hear the word preached, pray that we may be disposed to hear to advantage, that the minister may clearly conceive of, plainly and faithfully manifest the truth ; by commending himself to every man’s conscience in the sight of God. Pray that the word may have free course and be glorified, that rebellious sinners may be reconciled to God—pray for the ministers of the gospel, remembering that they are men of like passions with yourselves ; be not too hasty in exposing their imperfections ; put on charity, which is a sacred mantle, will not only shield you from unreasonable attacks—but will every way dispose you to act toward your ministers and other brethren in the spirit of the gospel ; which, while it frowns on every species of corruption, it sympathises with, and pities the unfortunate brother. The wisdom that is from above, is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, (or wrangling as the marginal reading is) and without hypocrisy—in short, in whatsoever you do, or attempt to do, pray that you may do all to the glory of God. Prayer is either mental or ejaculatory, private or public. Solomon says there is a time for all things—Evening and morning are evidently proper times for public prayer, or prayer in families ; notice with attention, the directions of our Lord to his disciples, “ Our father, give us this day our daily bread.” From which learn, first, that a plurality is necessary to the proper use of this prayer, which answers well to the situation of a family. Secondly, this prayer should be repeated day by day, as it is, give us this day, our daily bread. Bread not only for the support of the body, but the bread of life, to the support of the new man, as our needs are daily renewed. The Saviour will have us daily to renew our petitions. This explanation answers well with the morning and evening sacrifices of old, with Joshua’s resolution, that he and his house would serve the Lord. David said, evening, morning, and at noon, will I pray, and cry aloud unto the Lord, and he shall hear my voice. Daniel in spite of the decree of King Darius, would kneel upon his knees, and pray in his house three times a day. Cornelius was praying in his house, when the Angel was sent to tell him that his prayers was heard. Dear brethren, the bounds of a letter will not admit of all the arguments, to enforce this all important, as well as soul interesting duty—do you want wives, children, servants and neighbors, to know that you love, fear, trust in, and depend upon the Lord, in all things ; do you wish the salvation of thier souls ; then let your light shine before them, that they may see and be convinced of the reality and importance of religion, and so be prepared to glorify God in the day of visitation. Were we as much engaged in this duty as we should. we should not have so great a reason to cry out our barrenness ! our barrenness !—May the Lord be with, preside over, and make you abundantly fruitful to his glory, and Zion’s good, is the prayer of your brethren in the Lord.