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**Baptists . Kentucky . Long Run Association, 1817 .
Minutes of . . . Held at Harrod's Creek Meeting
House . . . The First Friday and Saturday in
September, 1817 .**

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MINUTES

OF THE

Long Run Association of Baptists,

HELD AT HARROD'S CREEK MEETING HOUSE, JEFFERSON COUNTY, THE FIRST FRIDAY AND SATURDAY IN SEPTEMBER, 1817.

1. An introductory Sermon was delivered by Brother George Walker, from the 5th verse, of the 2d chapt. of the 1st general Epistle of Peter—*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.*"

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

CHURCHES.	MESSENGERS' NAMES.	Resolved.	Rec'd by letter.	Dismissed by dis- cussion.	Dead.	Total.
Beargrass,	J. Keller, A. Kellar, R. Tompkins,	1	4	5	1	82
Brashear's creek,	J. McQuade, J. Wells, E. Hans- brough,	6	6	1	5	106
Chinowith's run,	Edward Tyler, Jona. Ellston,	11			1	48
Fox run,	S. Vancleave, J. Clark, W. Ford,					192
Buck & Elk creek,	Wm. Stout, Reuben Dale,	12	15	12	1	148
Beech creek,	S. Tinsley, J. Baskett, S. Cariss,	11	5	5		142
Harrod's creek,	W. Keller, B. Clore, B. Allen,	52	6	12	1	274
Long run,	Joseph Collins, George Bridges,	6	5	2		50
Bediel,	J. Barbe, R. Tyler, A. Akin,	19	5	6	1	145
Buck creek,	G. Waller, J. Brooks, A. Jeffers,	59	14	2	1	140
Six mile,	J. Metcalf, R. Ridgeway,					183
Eighteen mile,	H. Netherton, J. Coons, R. Pem- berton,	27	4	9	1	108
Corn creek,	John Wallis, James Kay,	5	1	5	1	59
Rock lick,	Peter Kerlin, Jesse Pearce,	5	2	4	1	52
Burk's branch.	J. Jones, I. Collier, S. Marmaduke,	22	6	1	1	147
Church at Kings,	Wm. Markwell, Wm. Barnett,	14	5	8	1	69
Little Mount,	Tho's Martin, E. Duffn,	26	6	8	1	105
Sulphur fork,	S. Nelson, J. Ransdall, W. Rans- dall,	66	9	2	1	143
South long run,	H. Hobbs, D. White, Z. Carpen- ter,	11	5	5	5	111
Lick branch,	Wm. Dockins, Hadley Head,	5	2		1	42
East Floyd's fork,	Allen McGuire, Isaac Forbis,	3	4	5		62
Drinnin's creek,	James Bartlett, James Roberts,	22	5	5	2	97
Drinnin's ridge,	Isaac Melon, James Green,	1	4	4	1	59
Buffalo lick,	Wm. T. Webber, Tarlton Lee,		1	1	4	65
Flat rock,	James Bartlett, Sam. Vance,	16	1	2		60
Indian fork,	Tho's. Wooldridge,	31	5	7	5	92
Plum creek,	Abner Osbourne,	11	1	3	1	87
Little flock,	J. McCowley, James Lyon,	24	6	10	5	91
Beach ridge,	John Holland, A. Robinson,	16	15	2	2	76
Dover,	Sam. Ellis, Wm. Williams,	65	6		1	109
Patton's creek,	Wm. Buckley, Wm. Webb,	1	5	9	2	37
Cave run,	David Taylor, Wm. Noblett,	67	12	2	1	116
Louisville,	B. Bridges, Mark Lampton,	4	11	16	1	85
		521	175	150	50	5117

2 MINUTES OF THE LONG RUN ASSOCIATION.

2. Brother Wm Kellar, chosen moderater, and Wm. Ford, clerk.

4. Letters from the corresponding associations were read, and the messengers took their seats; viz. Edmund, Walter and John Kellar, from Elkhorn—from Salem we received no letter nor messengers—from North-bend, Francis Craig—from South District, Lewis White—from Wabash, we received a letter, but no messengers—from Russel's creek no communications came to hand—from Silver creek, Elisha Carr, Henry Ristine, Rice M'Coy—from North District, James Sims—from Franklin, John Taylor, and William Hickman.

5. An association on Blue river petitioned to establish a correspondence with us, which was cheerfully acceded to, and their messenger Abram Stark took his seat accordingly.

6. The circular letter was read, and after some amendments approved of.

7. The following brethren to write to the corresponding associations.—Allen M'Guire to Elkhorn—Wm. T. Webber to Salem—William Stout to North-bend—Hinson Hobbs to South District—Alexander Akin to Wabash—James Bartlett to Russel's creek—Benjamin Allen to Silver creek—David White to North District—Joseph Kellar to Franklin—and John Wells, to that of Blue river.

8. A letter from the corresponding secretary of the board of foreign missions, for the United States, was presented by brother George Waller, and read; and copies of the third annual report of said board, were distributed among the several churches composing this association.

9. Brethern William Kellar, Allen M'Guire, and William Ford, appointed to arrange the business of the association, and to make report to morrow morning—and then adjourned till 9 o'clock to morrow.

10. Met according adjournment, and the committee of arrangement made report, which was agreed to.

11. The committee appointed last year, to superintend the business of domestic missions, report that there are yet remaining in the treasurer's hands, about forty dollars unappropriated. Which sum is to be applied to the support of messengers attending the Wabash association, and their ministerial route in those regions—or so much thereof as may be necessary.

12. *On motion*,—Resolved that we invite a correspondence, with the Licking association, for the express purpose, of using every laudable exertion, to promote a friendly intercourse between said association and that of Elkhorn; and that brother Allen M'Guire prepare a letter for that purpose—and brethern George Waller, Allen M'Guire, Isaac Forbis, and Samuel Tinsley, be our messengers to bear the same.

13. *Query*—Do you know any other scripture rule to deal with transgressors, except the 18th of Matthew.—*Answered in the negative.*

14. Corresponding letters called for and read; and messengers appointed to bear them viz. George Waller, Zacheus Carpenter, Allen M'Guire, and Joseph Kellar, to Elkhorn. George Waller, Joshua Brooks, and William Stout, to Salem. Wm. Kellar to North-bend,

Hinson Hobbs, Benjamin Allen, Samuel Tinsley to South district. Hinson Hobbs, John Holland to Wabash. Benjamin Allen, Washington Oglesby to Russel's creek. Wm. Kellar, Wm. Buckley, Benjamin Allen to Silver creek. Allen M'Guire, William Noblett, and Isaac Forbis to North district. William Kellar, James Bartlett to Franklin. Hinson Hibbs, John Wallace, William Noblett, to that of Blue river.

15. Four churches petitioned for dismission, to join the Franklin association viz. that of Six mile, Indian fork, Buffalo, lick and Beech creek, which was granted.

16 Brother Joseph Kellar to write the circular letter for the ensuing year.

17. William Kellar to preach the introductory Sermon, and in case of failure Hinson Hobbs.

18. Brethren John Taylor, Edmund Waller, and Wm. Hickman to preach on the sabbath.

19 The next association to be held at Drinnin's creek meeting house, near New-Castle, Henry County.

20 Money collected for printing the minutes, and brother Benjamin Bridges, to superintend the same.

WILLIAM KELLAR, *Mod.*

WILLIAM FORD, *clerk.*

CIRCULAR LETTER.

The Long Run Association—to the Churches composing the same :—*Grace and peace be multiplied.*

DEAR BRETHREN,

THROUGH the abundant goodness of the Lord, we are permitted to meet again in an associational capacity; the business that came before us and how we have disposed of it will appear in our Minutes; and as it is our practice to address you annually by Circular, we shall present you with a few hints on the subject of christian connection and church discipline. We find that the disciples were first called christians at Antioch, and although it is probable that they were so called by way of contempt, yet it is evident that they were so called, also, because they bore a degree of Christ's likeness, and preached his Gospel. Hence it is plain that no person can be properly called a christian except he or she, in some good degree, bear the image of Christ, and this external likeness is the fruit of the internal operation of the Holy Spirit. We are exhorted, Philipians ii, 5, "Let this mind be in you which was also in Christ Jesus." And some of the displays of this mind was unparalleled love—true benevolence was manifest through all the actions of the blessed Jesus. And again, 2 Corinthians viii, 9, "For ye know the grace of our Lord Jesus Christ that though he was rich, yet for your sakes, he became poor that ye through his poverty might be rich." Thus we have abundant examples of benevolence in the great head of the Church. Thus when we see that the term christian means to be like Christ, and attend to the Holy Scriptures, we are at no loss for the path of duty, and one essential part of this duty is love of the brotherhood; and this love is not only to be in the breast, but is to be reduced to action. It is worthy of attention that in Scripture we are exhorted to love as brethren; and although it is a fact that disinterested benevolence is hard to find among fallen men, yet we are told in Scripture that "God is love, and he that dwelleth in love dwelleth in God and God in him." Thus the love of benevolence is

CIRCULAR LETTER.

manifested to us; and thus we are called upon to shew that love and esteem to each other, and it appears that a particular medium through which we are to shew that love, is a connection of many members composing one body, thus it is the will of the Great Head, that his members shall, while in this imperfect state, be in a church connection, and so love and perform service to each other; and in as much as no individual can be properly called a christian except he bear the image of Christ, so no church can be called a church of Christ, only as she obeys the rule given by the Great Head of the church, in which church connection there are many members; and to be a church of Christ, each member must have the same care for each other; and in order to show this care or love, we are to do each other good; and in doing this good we are to follow the Scripture direction, for this is Christ's Image and we are to bear it. "Behold how good and how pleasant it is for Brethren to dwell together in unity."

Is it the case that christians often do wrong? Every pious soul answers yes; well behold the remedy; see the great use of the brotherhood—do you love us brethren, then do thy brother good—has he transgressed, then go to him in the spirit of meekness, knowing thyself to be also imperfect and liable to transgress. What a strange phenomenon would it be to see members of the same body literally rise up at war with each other; and surely them members of the Lords Church ought to possess, and practise the same care for the well being of each other; and we have no reason to believe that any other course but the one laid down by our Lord will end in good. Let us not then make to ourselves rules; let us not consult ease, but follow the plain and antient rule, and thus we shall in one measure safe guard and defend our brethren; and when they go astray, try by this rule to bring them to the fold again.

DEAR BRETHREN—although it is a truth that in this world we are to have tribulation, yet if this good rule as invariably followed, not only externally but in the spirit that it breathes we should avoid many distresses in churches that we now have to pass through and groan under. Then Dear Brethren, strive to fill your respective places in the church; watch over one another for good; remember "charity suffereth long and is kind."

Dear Fathers and Mothers, are you drawing near the grave? Yes, you will shortly leave the church below; then be active and strive to lead on the younger in the road of New Testament discipline, that when you are escorted above they may fill your place, and shine as lights in the world. Fathers and Mothers again—remember the slippery paths of youth that you have passed through, then care for, and instruct the dear little young lambs of the fold.

Finally Brethren—watch for the good of the church; and ye dear young converts, remember the exhortation; likewise ye younger submit yourselves unto the elder; thus dear brethren as a band of brothers ye shall go on and prosper; thus shall you cause discord to cease and peace to reign, and thus glorify your Heavenly Father. *Finally*, farewell, live in peace, and the God of love and peace be with you.

WILLIAM KELLAR, MOD'R.

WILLIAM FORD, Clerk.