

# 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 show I unto you a more excellent way."

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

CHURCHES.	MESSENGRS' NAMES.	Baptised	Rec'd by letter.	Dr. n'd by letter.	Ex. com'd.	Deat.	Total.
<i>Beargrass</i>	Robert Tompkins,	9	2	17		2	67
<i>Brashaer's creek</i>	James M'Quade, David Standiford,	1	7	9	1	5	106
<i>Chinnowith's run</i>	Edmund Tyler,	1	1		1		30
<i>Fox run</i>	William Ford, Saml. Vancleave,	2	4		1		64
<i>Buck &amp; Elk creek</i>	Isaac Norman, Jacob Tichenor,		6	19	3		112
<i>Beech creek</i>	John Baskett, Charles Mothershead,	1		8	4	2	128
<i>Harrod's creek</i>	William Kellar, Benjamin Clore, Benjamin Allen.	9	4	8	4	3	203
<i>Long run</i>	Joseph Collins, Benjamin Humphreys,		1	3	1		51
<i>Salt river</i>	John Penny, Jacob Elliston,		1	8		1	116
<i>Bethel</i>	James Dupuy, John Barbee, Alexander Atkins,	1	2	11	1	1	139
<i>Buck creek</i>	Geo. Waller, Solomon B. Smith, Ambrose Jeffries,		17	24		2	80
<i>Six Mile</i>	James Ford, Elisha Ford,		4	7	2	1	113
<i>Eighteen Mile</i>	John Coons, Zelek M'Quin,		2	1		1	32
<i>Corn creek</i>	John Wallace, George Kindall,	2	5	4			60
<i>Rock Lick</i>	Henry Bonta, James Kerlin,	4	3	7			26
<i>Burk's branch</i>	Isaac Collier, Samson Marmaduke, John Jones,	1		7		4	113
<i>Cane &amp; Eack run</i>	Jesse Jones, Samuel Sparks,		3		1		53
<i>Little mount</i>	Isaac Edwards, Nelson Nowlin,		4	1		1	63
<i>Sulphur Fork</i>	Samuel Nelson,						70
<i>S. Long run</i>	Hinson Hobbs, David White, Z. Carpenter,	1	12		1		93
<i>Lick branch</i>	William Dawkins, Washington Oglesby,			3		1	37
<i>E. Floyd's Fork</i>	Allen M'Guire, Isaac Forbis,		2	7		2	43
<i>M'Cool's bottom</i>	Robert Scandlave, Benjamin Craig,	2		2	1	1	83
<i>Drimmon's creek</i>	James Bartlett, James Roberts,		8	10	1	1	70
<i>Twins</i>	John Scott, John Searcy,	2	4	1	1		140
<i>Drennon's ridge</i>	Isaac Mellon, Francis Baxter,	2	3	4	1	1	58
<i>Buffalo Lick</i>	William C. Webber, Tarlton Lee,		2	4		1	66
<i>S. Benson</i>	William Hickman,	4	3		2		70
<i>Flat rock</i>	Samuel Vance,	3	4	1	1	2	63
<i>Indian fork</i>	Abraham Cook, Abraham Bohannon,		5			2	36
<i>White's run</i>	Mordecai Jackson,		2				34
<i>Plum creek</i>	William Stout,			1	1		28
<i>Little flock</i>	Samuel Pharis, David Standiford,	12	2	10	1		75
<i>Floyd's fork</i>	David Stark,			12	2		13
<i>Beech ridge</i>	James C. Burnett, James P. Edwards,		8	4	2	1	46
<i>Goshen</i>	Nathaniel Burrow, Jesse Slaughter,	1	2		1	2	41
<i>Dover</i>	John James, James Neale,		7			2	30
<i>Flat creek</i>	Gerrard Warfield,	1	1			1	12
<i>Patton's creek</i>	David Taylor, William Webb,	2	3		3		40
<i>Cane run</i>	John M'Andre, Samuel Millin,	2					21
<i>Louisville</i>	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, Warren Cash. North bend, Robert Garnett, John Watts. South District, Evan Thompson, Jeremiah Briscoe, Wm. Surman and Wm. Willis. From Wabash, Isaac M'Coy and Alexander Devin. Russell's creek, Isaac Hodgins, Samuel Haidin. Silver creek, Ensha 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. Webber, to Elkhorn—James Ford, to Salem—Samuel Vanleave, 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 Vanleave—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 Vanleave—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.

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THE Long-run association of Baptists 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 threetimes 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.