

146  
MINUTES

OF THE

FORTY-THIRD ANNUAL MEETING

OF THE

LONG RUN BAPTIST ASSOCIATION,

HELD AT

ELK CREEK MEETING-HOUSE,

SPENCER COUNTY, KENTUCKY,

ON THE

FOURTH, FIFTH, AND SIXTH DAYS OF SEPTEMBER, 1846.

LOUISVILLE:

PRINTED BY G. H. MONSARRAT & CO., 47 WALL STREET.  
1846.

# MINUTES.

FRIDAY, September 4, 1846.

1st. At 11 o'clock, A. M., the introductory sermon was preached by Elder George Waller, from Rom. v, 21. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

2d. Letters from the respective churches composing the association were read, and the messengers recognised as follows:

Churches.	Messengers.	Baptised,	Rec'd by Letter,	Restored,	Dis. by Letter,	Excluded,	Died,	Total,
Clear Creek, †	J. McQuaid,* S. Ford, A. D. Stone, J. W. Stone - - -				6	1	4	94
Elk Creek, ‡	R. Dale, J. Reaser, R. Vandyke, P. Carland, E. Sloane, - - -					1	1	84
Long Run, §	B. S. Shelburn,* T. D. Davis, Wm. Muntgall,* E. Luttrell, F. Luttrell - - -	1	3	1		2	3	227
Harrod's Creek,	J. KINSOLVAN, J. P. Bridwell,* L. Glore,* - - -	1				1	2	78
Buck Creek, †	GEO. WALLER, F. DAVIS, B. C. Stephens, E. Vandyke, E. Stout, G. Davis, J. Stratton - - -			1	7	2	8	273
New Castle, ¶ No letter.	J. Corbin,* J. Roberts,* T. B. Posey,* A. Sansbury,* B. Dorson,* J. F. Durrett,* T. F. Haydon,* J. Smith,* Thos. Smith, Jr.	67	7	2	3	15	2	384
King's, ††	W. Sparks, J. Swearengen, Wm. Thurman, G. Markwell - - -	14	1	2	9		3	149
Burk's Branch, †	G. Johnson, A. Harrington,* M. Collier, J. Martin, J. L. Jones - - -	1	2	1	1	1	1	152
Pleasant Grove, §	G. T. Wilcox, H. W. Nash, J. G. Vance, J. W. Williamson - - -	5	6	1		1		97
Little Mount, ‡	N. C. BECKHAM, D. DOWDEN, J. Reaser, S. Ruble, S. W. Garnett, M. V. Buckner, J. Foreme, A. Vanarsdale, T. Jasper, H. Day, T. S. Gore, J. A. L. Ireland - - -		4		4	1	1	121
Plum Creek, ‡	M. V. Buckner, J. Foreme, A. Vanarsdale, T. Jasper, H. Day, T. S. Gore, J. A. L. Ireland - - -	7	1	1	10	2	2	160
Little Flock, ††	T. S. Gore, J. A. L. Ireland - - -							113
Louisville, (1st,) §	A. D. SEARS, J. B. Whitman, Jos. Otis, Wm. Pemberton - - -	7	36	1	69	15	4	358
Colored portion. Dover, †	Under the care of Elder Wells T. M. Gathright, W. E. Powers, J. Davis,* J. E. Powers - - -	19						113
						1	3	90

Shelbyville, †	W. W. GARDNER, <i>W. A. Roberts</i> , P. B. Robertson, W. Jarvis, J. Gwyn, T. Hansborough, W. B. Wilson,	10	18	1	22	6	1	376
Floyd's Fork, §	Wm. P. BARNETT, <i>D. Harris</i> , T. Bridwell - - - - -	3	3		13		3	90
Fishpool, §	No letter—R. GAILBREATH, Mes- senger - - - - -							
Taylorville, ‡	Wm. STOUT, G. LEPAGE, J. Hill, J. J. Wood, Wm. Thomas - - -	1			5	2	2	195
Simpsonville, †	S. THOMAS,* J. DALE, S. Shanks, A. T. Webb,* A. T. Kirk - -		9		11	3	4	272
Louisville, (2d,) §	J. E. Tyler, C. T. Taylor, Wm. B. Jackson,* A. Peters,* Wm. H. Forwood,* - - - - -	1	9		10	4	1	166
East Louisville, §	Wm. C. BUCK,* J. Bush, G. Morris,* J. C. Waller, D. Cowherd - -					2	2	35
Shiloh, §	- - - - -							20
Louisville, (Col.) §	- - - - -	4	4	2	9	7	4	634
Union Ridge,	J. R. Lockheart, G. Neal, J. Hoff- man,* W. G. RAGSDALE,* - -	10			2		1	54
Liberty, §	Wm. Bondurant,* J. Swift,* J. Guyton, - - - - -	3	5					33
Cedar Creek, § formerly	T. Long, F. Stivers - - - -	2	6					19
Chenoweth's Run, §	- - - - -							
Louisville, (4th,) §	Wm. R. COMBS,* A. Cochill,* R. C. Nash,* E. Yang,* C. Swite,*	5	17		1			38
Jeffersontown, §	G. W. ROBERTSON, B. Tyler, W. Ty- ler, R. W. Stout, J. S. Demarie,*							38
Bethel, †	P. Willis, P. Martin, M. Brown, P. C. Willis, J. F. Middleton - -	11			2			103
	Totals - - - - -	86	124	10	182	52	50	4069

\* Absent.

†Shelby county. ‡Spencer. §Jefferson. ||Oldham. ¶Henry. ††Bullitt.

Names of ordained ministers in SMALL CAPITALS—licentiates in *italics*.

3d. The association then proceeded to the election of officers, when brother N. C. Beckham was chosen moderator, and J. C. Waller clerk. C. T. Taylor was called as an assistant clerk.

4th. The association being thus organised, was called to order by the moderator.

5th. Letters from corresponding associations called for and appeared as follows:

*Elkhorn Association*.—No letter. A. Arnett reported himself as messenger.

*Concord Association*.—A. J. Resor, M. Resor.

*Franklin Association*.—A. GOODELL,\* H. L. Ford, J. Ford.

*Sulpher Fork Association*.—A. M. Ragsdale,\* J. H. Edminston,\* D. N. PORTER.

*Middle District Association*.—F. H. Garnett, C. Ware, T. McLain, H. S. Carris,\* J. Reddish, Wm. Harrison,\* J. R. Martin, C. Brite,\* S. W. Slead, J. Ballard.

*Baptist Association*.—J. Seaders, J. LEAK, B. Seaders, J. Gee.

*Bethel (1a.) Association*.—J. McCoy, S. WOODRUFF, G. B. PECK.\*

*Salem Association.*—WM. VAUGHN, W. Lloyd, C. Ringo,\* J. Stanley, V. E. Kirtly,\* P. B. SAMUELS, T. T. Shanks, J. Connel.

*South District Association.*—J. H. Mieratta, M. Rogers.

6th. A letter was received from the Fourth Baptist Church, Louisville, asking admission into the association, which was received.

7th. A letter was received from the Jeffersontown Church asking admission into the association, which was received, and the moderator, in behalf of the association, gave to the messengers the right hand of fellowship.

8th. The messengers of Elk Creek Church were appointed a committee to select preachers for Saturday.

9th. It was moved and carried that the moderator, clerk, assistant clerk, and R. Gailbreath be appointed a committee of arrangement, to arrange the business for Saturday.

10th. On motion, brethren Wm. P. Barnett, W. W. Gardner, and G. Le Page were appointed a committee to prepare a corresponding letter.

11th. The circular letter was called for, read, and adopted.

12th. On motion, brethren Wm. Vaughan, J. Dale, and A. D. Sears were appointed a committee to devise some plan for future benevolent action, and report to-morrow morning.

13th. On motion, adjourned until 9 o'clock to-morrow morning. Prayer by brother J. Leak.

SATURDAY, 9 o'clock, A. M.

The association met according to adjournment. Prayer by Elder S. Woodruff.

1st. The roll was called, and messengers present answered to their names.

2d. Report of the committee of arrangement called for, read, adopted, and the committee discharged.

3d. Report of committee to select preachers was called for, and the following names were reported, viz.: W. W. Gardner, P. Samuels, and W. A. Roberts.

4th. On motion, brother W. W. Gardner was excused from preaching, and brother D. N. Porter appointed to fill his place.

5th. The suggestions from Buck Creek were taken up and discussed.

6th. On motion, the suggestion as to the propriety of appointing a committee of conference with the Middle District Association to settle the difficulties of the parties at Bethel was negatived.

7th. The other suggestions, viz.: first, that the association take no action upon the Bethel case at present. And secondly, that the association regard sacredly her rule, as to the reception of members, (which is by unanimity,) were, by motion of brother A. D. Sears, indefinitely postponed.

8th. Brother W. W. Gardner offered the following resolution:

*Resolved*, That the article of our constitution respecting the reception of churches, be so amended as to require the minority to state their objections, which shall be subject to her adjudication.

9th. After some discussion of the above resolution, it was withdrawn by the mover.

10th. The letter of Bethel church was called for, and read.

11th. On inquiry for objections to the reception of Bethel Church, Buck Creek, and Shiloh Churches objected, together with several individuals of other Churches.

12th. Brother A. D. Sears offered the following resolution:

*Resolved*, That this association overrule the objections which have been made to the reception of the Bethel Church, and that we now receive Bethel Church into our fellowship, on the same principle that churches overrule the objections of members. The yeas and nays being called for, the vote stood thus: yeas 30, nays 15.

13th. The messengers of the Bethel Church, present, received the right hand of fellowship; and were invited to take their seats.

14. It was moved, that the recommendation of the Clear Creek Church, that the correspondence with the Middle District Association be discontinued, be indefinitely postponed, and that the correspondence be perpetuated; which was carried.

15th. The following report of the committee on benevolent action was called for, read, and adopted.

Whereas, experience has proved that under the present system of agencies, our

benevolent enterprises are liable to flag, and that in many cases under the same system, at least half of the amount collected is absorbed in the travelling expenses, and salaries of agents.

The Long Run Association would recommend to the churches within her fellowship, to carry out in their future operations the following resolutions:

*Resolved*, That the churches hereafter adopt some regular system of benevolence, by collections annually, semi-annually, or quarterly, as by them may be deemed necessary, and thereby supersede the necessity of travelling agents.

*Resolved*, That each church entering into the system above recommended, send an account of the same to the Banner, with the number of collections resolved upon, and the Sabbath when to be taken, so that agents knowing their policy may not visit them.

A. D. SEARS,  
J. DALE,  
WM. VAUGHAN.

16th. The corresponding letter was called for, read, and adopted.

17th. The following persons were appointed to represent us in the following associations:

*Elkhorn Association*—Held at Silas, Bourbon county, Tuesday, after the second Saturday in August, 1847, W. W. GARDNER.

*Concord Association*—Owen county, commencing on the fourth Friday in August, 1847; P. Carland, W. W. GARDNER, and J. Reaser.

*Franklin Association*—Forks of Elkhorn, Franklin county, Tuesday after the third Saturday in August, 1847; J. Ford.

*Bethel (Ia.) Association*—New Philadelphia, seven miles east of Salem, fourth Saturday in August, 1847.

*Sulpher Fork Association*—Ballardsville, Oldham county, Friday before the second Sabbath in September, 1847; J. KINSOLVAN, E. Luttrell, A. D. SEARS, J. R. Lockheart.

*Salem Association*—Hardin county, Tuesday after the second Sabbath in August, 1847; G. LA PAGE, W. P. BARNETT, N. C. BECKHAM, A. D. Stone, J. W. Stone.

*Middle District Association*—Chaplin Fork, Nelson county, fourth Friday, July, 1847; N. C. BECKHAM, R. Vandyke, S. W. Garnett, B. C. Stephens, J. Ford, E. Stout, J. C. Waller.

*Baptist Association*.—Mt. Pleasant, Anderson county, Friday before the fourth Saturday in August, 1847; D. Dowdon, D. Harris, G. LA PAGE.

*South District Association*—Bethlehem, Washington county, Tuesday, after the third Saturday in August, 1847; D. DOWDEN.

18th. The report of the Missionary Board was called for, whereupon brother A. T. Kirk made a verbal report that no missionary had been engaged for the last year.

19th. On motion, it was agreed that we correspond with the I. M. Association.

20th. Brethren Wm. Vaughan, Thos. Smith, Jr., and P. B. Samuels, were appointed to preach on Sunday.

21st. Brother N. C. Beckham to preach the next introductory sermon, W. W. Gardner his alternate.

22d. Brother Wm. P. Barnett to write the next circular letter.

23d. The next association to be held at Long Run meeting house, Jefferson county, the first Friday in September, 1847.

24th. On motion, it was resolved, that a collection be taken up on Sabbath, for the I. M. Association.

The association was adjourned by the benediction of the moderator.

N. C. BECKHAM, Moderator.

J. C. WALLER, Clerk.

Sabbath morning a large and respectable congregation met at the stand. At 10 o'clock, Elder P. B. Samuels preached from the 3d chapter of John, and 3d verse; after which Elder Wm. Vaughan preached about one hour, from the 18th verse of the same chapter, upon the subject of the sin of unbelief. Brother Thos. Smith, Jr., then delivered a very appropriate address in behalf of the Indian Mission Association; after which a collection was taken up the amount received was not reported.

# CIRCULAR LETTER,

BY ELDER W. W. GARDNER,

## ON THE QUALIFICATIONS AND DUTIES OF DEACONS.

*To the Churches composing the Long Run Association.*

DEAR BREATHREN: As deacons hold an important place in our churches, suffer me to lay before you, briefly, their qualifications and duties. Let us consider the QUALIFICATIONS of deacons:

The efficiency of a deacon depends mainly upon his qualifications to discharge the duties of his office. In view of this important fact, the inspired apostles describe minutely the endowments necessary to fit a man for the deaconship. See Acts 6: 1, 6. 1 Timothy 3: 8, 13.

According to the scriptures a candidate for the deaconship must be *devoutly pious*. This is implied in the expression: "Full of the Holy Ghost." A faithful deacon needs much grace. What but this can induce him to perform the various and arduous duties of his office? He can never be moved by worldly applause, because no temporal distinctions await him. Neither can he be urged onward by the hope of gain. He receives nothing for his services. Yet he must devote much time, make many sacrifices, and perform much labor. Can so much be expected from any but the *devoutly pious*? "Full of the Holy Ghost."

Again, a candidate for the deaconship must have *good common sense*. The church in Jerusalem was directed to select men "full of wisdom." The term *wisdom*, as here used, does not refer primarily to what is called human learning. Literary attainments, to any considerable extent, are not essential to the deaconship, because they do not impart the peculiar qualifications required. Learning is desirable; but a man may possess profound learning, and yet have but very little practical good sense. That kind of wisdom is doubtless meant, which enables a man to manage the affairs of a church to the best advantage; and to select the most appropriate means to accomplish the desired ends. Such is the *wisdom* required for the deaconship.

Again, a candidate for the deaconship must support an *unblemished character*. Paul charged Timothy thus: "The deacons must be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these first be proved, then let them use the office of a deacon, being found blameless." He must possess all the moral qualities which enter into the character of a man of good report." He must also have the reputation of possessing them—not with the church only, but also with the world: "Having a good report of them that are without."

Again, a candidate for the deaconship must be capable of *managing the affairs of the church*. Mark the apostolic description: "Ruling their children and their own houses well." Examine into the private management of him you would place in authority, if you would know his capability for that high office. If a man come short in his own household, "how shall he take charge of the church of Christ?" Would you secure the services of an efficient deacon? select the man who rules his children and his house well; who conducts his business with skill and success; and who meets promptly and energetically all his engagements. Let such a brother "use the office of a deacon."

Again, a candidate for the deaconship must be *sound in the faith*. This qualification is enjoined with great emphasis: "Holding the mystery of the faith." That is, he must clearly understand and firmly maintain the fundamental doc-

trines of Christianity—such as the Trinity—the Messiahship and Divinity of Christ—the vicariousness of his sacrifice—the personality and Deity of the Holy Ghost—regeneration—salvation by grace through faith, &c. Besides, deacons will be compelled, frequently, to defend the peculiar doctrines of the gospel. They will be called upon to instruct the ignorant, to comfort the weak, and to establish the wavering. But without a thorough knowledge of the word of God, they will be incompetent to the work. A deacon must be *well established in the truth*—“*holding the mystery of the faith.*”

Again, a candidate for the deaconship must be *judicious in his marriage union*. Paul directs: “Even so must their wives also be grave, not slanderous, sober, faithful in all things. Let the deacons be the husbands of one wife.” Every man is influenced more or less by his wife. It is exceedingly desirable that the wives of deacons should fully correspond with the Divine description. The meaning of the phrase: “Let the deacons be the husbands of one wife,” is plain. It does not require that a deacon *shall have* a wife, but that if he be married he shall not at the same time have more than *one wife.*”

Such are the *scriptural qualifications* of deacons. We proceed to point out.

## 2. The duties of deacons:

It is not the duty of deacons to *preach the gospel*. The first deacons were not appointed as preachers, nor with any intention of ever becoming such; but expressly and alone to take charge of the *temporal* concerns of the church, that the attention of the apostles might not be diverted from the ministry. Read the divine history said “*the twelve*” to the church: “Look ye out among you *seven men*, of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But *we* will give ourselves continually to prayer, and to the ministry of the word.” As the pastor has supervision of the *spiritual* interests of the church, so the deacons have the charge of all the *temporal* interests of the church.

Again, it is not the duty of deacons to *administer the ordinances*. The administration of the ordinances is the prerogative of the ministry. The deaconship confers no such authority. *True*, deacons receive at the Lord’s supper the bread and wine from the hands of the pastor, and distribute them to the communicants. This, however, is not by Divine authority, but only as a matter of convenience. Any other brother might with equal propriety, do the same thing. But as it is necessary for some one to serve, and as deacons are suitable persons, it is as proper as it is common for them to officiate.

Again, it is not the duty of deacons to *rule in the church*. As officers, they have a right to rule in their own sphere. Office without authority is a solecism. Deacons hold a relation to the church similar to that which civil officers hold to the Government. They are not legislators, but simply executors of the will of Christ. They are the servants of the church, and have not a particle of authority beyond the limits of their office. They can never, therefore, infringe upon the rights and privileges of any member.

*But what are the duties of the deacons?*

By Divine appointment “*deacons are placed over all the temporalities of the church.*” All the property and funds belonging to the church, *as a church*, are placed under their direction. Their control, however, is not absolute, but limited to such uses as the church may direct. Every church of necessity has its expenses, such as its house, its fuel, its lights, its sexton, &c. These contingent expenses must be met promptly. The requisite funds should be placed in the hands of her deacons, who are the proper disbursers.

Again, it is the duty of deacons to *administer to the wants of the necessitous, especially widows*. The neglect of this duty gave rise to the appointment of the first deacons. “And in those days, there arose a murmuring, because their *widows* were neglected.” As every church has its poor, so every one should have its charity fund, placed under the control of the deacons, who are the *almoners* of the church’s bounty. Alas! how many churches are delinquent here!

Again, it is the duty of deacons to *see that the pastor is well provided for and supported*. Under the Mosaic economy the ministers of the sanctuary were sup-

ported by their avocation. The same principle holds under the Christian dispensation. "Even so hath God ordained that those who preach the gospel shall live of the gospel." "For the laborer is *worthy of his hire*." This law is not peculiar to the gospel, it is founded in *reason and justice*. Ministers are not *clerical paupers*; they have a *right* to a competent support, provided they give themselves *wholly* to the work assigned them. The pastor's salary then must be raised, he has to live, but who shall do it? As the deacons are placed over *all* the temporalities of the church it is *their* business to secure to him his "*wages*."

Such are the *duties* of deacons. Let churches be more cautious in the selection of deacons. Let deacons consider well their *mighty* responsibilities. And let ministers be *more* faithful in urging both churches and deacons to their duty. Brethren, farewell. "May the grace of our Lord Jesus Christ, and love of God, and the communion of the Holy Ghost, abide with all, forever!" Amen!

## CORRESPONDING LETTER.

*The Long Run Association to all the Associations with which she is in correspondence:*

DEAR BRETHREN: By reference to our minutes you may learn our state and messengers.

We have nothing of special interest to communicate. Many of our churches complain of barrenness, but some have enjoyed precious revivals. We are favorable to all the benevolent objects of the day; but considering our resources, we do but very little for the spread of the gospel.

There is a growing desire to adopt *systems* in our churches, so as to supercede the necessity of travelling agents.

Our next association will be held Friday before the first Sunday in September, 1847.

May brotherly love continue and abound amongst us.

N. C. BECKHAM, Moderator.

J. C. WALLER, Clerk.

## CONTRIBUTORS FOR THE MINUTES.

Clear Creek	\$1 25	Fishpool	
Elk Creek	1 00	Taylorville	1 25
Long Run	1 50	Simpsonville	1 50
Harrod's Creek	70	Second Church, (Louisville,	2 00
Buck Creek	1 50	East Church, (Louisville,)	1 00
Vew Castle	2 00	Shiloh	50
Kings	1 00	Colored Church, (Louisville,)	
Burks Branch	1 25	Union Bridge	50
Little Mount	1 00	Chenoweth's Run	50
Pleasant Grove	75	Liberty	50
Plum Creek	1 00	Fersonstown	40
Little Flock	75	Bethel	1 50
Dover	50	Fourth Church, (Louisville,)	1 50
First Church, (Louisville,)	2 00		
Shelbyville	2 75		\$31 10
Royd's Fork	1 00		