

# WESTERN RECORDER

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## WESTERN RECORDER.

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organization of mind, knows that the very habit of its pursuit, and especially where our interests are concerned more and more, tends to engross the mind and to enlist the feelings of the individual until it becomes incorporated in his very constitution; hence the adage "one is second nature." This general law of our nature is pre-eminently operative in matters of pecuniary interest; the glare and tinsel which we imagine we see in wealth, bewilders more and more as we approach it; and hence the preacher who was compelled at first to labor from necessity, as soon begins to feel ambitious to emulate his neighbor in skill and success; his heart is inebriated with the approximations of wealth—the future prosperity of his children is pled in justification of his devotion to the world—he thinks it all duty—becomes a part of his creed, and the church for this, and every other improvement made in this department, still we fear that in many instances talking is all that is done. This kind work, to be sure, is a poor business when the matter ends in that; but bad as it is if the churches would only talk it to themselves the mischief would be much less; but sometimes they talk it to the wrong preacher, and promise him faithfully to support him and his family if he will but come and labor among them; he believes it and off he goes at great expense and sacrifice of feeling, friendship, property and all, hoping that God has called him there, and labors on a year or two and finds himself in debt—he is damned and damned again, and nothing has to pay—he names it to the deacons, and they talk again, and he confides, until at last he is convinced that talking will not pay his debts, and has to leave disgraced, in debt, and

prejudices and education may go to warp our judgment, we allow the possibility that some good men may be sentimental in this position, wild and unreasonable as it is; and yet, what is remarkable, these men are generally the most particular of all others in binding the pastor down to an exact amount of dollars per month and year, Stated Saturdays and Lord's days, must be fixed for him to attend and preach, and if he fails to fill these engagements, they think it right to curtail his stipended salary, and they are generally the first to complain. Upon the supposition that such members are honestly in error, the church ought to try to convince them of their mistake by such arguments as the following: as, that the nature of a hire does not consist so much in the stipulation of the price to be paid for work performed, as it does in stipulating that labor shall be performed in order to reward however small it may be; thus, if you give a man \$1,000, and leave it at his discretion whether he shall do anything for it or not, he is not a hireling; but, if he binds himself to work a month or a year, and leaves it discretionary with you to pay him what you please, he is, to all intents and purposes, a hireling, though you should give him but one dollar for his year's services. But if it is wrong to bind the church to discharge her duty to the preacher, how can it be right for the preacher to be bound to perform his duty to the church? Again, they say that the preacher ought to have confidence in the church, and trust to their generosity for his support; and we ask in reply, is he under any more obligation to do so than they are to trust him in advance, and trust to his generosity to do the preaching? But it is objected that preachers who want to know beforehand whether the church will support them or not lack faith in God; we answer that, this is a mistake; they have faith in God, but not in all church-members; God has never disappointed them, but church-members have, and, therefore, they are not willing to exchange their securities. But suppose the objection to be founded in fact, which is most culpable, the preacher who is afraid to trust God for his bread without a pledge from the church, or the church

who is afraid to trust him for their preaching without a pledge from the minister? In this way, we think, every objection from this quarter may be easily expressed and neutralized; and, we think it impossible that any honest and intelligent individual could remain the subject of such an unreasonable prejudice, if he were calmly and affectionately reasoned with in this way. But, if an effort of this kind to convince him of his error, he should remain incorrigible, our opinion is that he should be considered the subject of mental imbecility, and, therefore, an object of pity and not of blame; or he should be regarded as contending for his opinion merely as a cloak for his covetousness, and, hence, guilty alike of covetousness and hypocrisy, and should be treated by the church accordingly.

## GENERAL ASSOCIATION.

MEMBERS, MINISTRY, AND ARTICLES BY THE REV. WILLIAM C. BUCK, AND PUBLISHED BY THE WESTERN RECORDER, LOUISVILLE, KY.

In concluding the series under this caption, we wish once more to call the attention of our brethren to the facts and arguments presented in the foregoing numbers in proof of the beneficial results of the efforts made through the Convention and General Association; because we think it impossible for any candid and well-balanced mind fairly to investigate the facts in the case without being convinced that the conclusions at which we have arrived are according to truth and justice. We also ardently desire that they should critically and scripturally investigate the constitutional character and objects of the General Association; because we feel confident that no unprejudiced Christian can do so without giving to his confidence and co-operation. It is possible that some of our readers

which they can not suppress, an ambition to advance the pecuniary interest of their families, which has insinuated itself into the very creed, as religionists, and which they seem determined not to relinquish. Now while we affirm this disposition in the ministry to be a consequence resulting from neglect of the churches to support them; still we regard it as a crying sin in our ranks, and feel safe in expressing our apprehension that some of our preachers oppose the General Association, merely because they think that if the principle prevails that the minister is to be contented to labor all his life for a support only, that they will have to give up the prospects of a fortune, or to occupy an inferior station in the ranks of the ministry. Now what we aim at here is, to aid our brethren to detect the deception of their own feelings, and the sophistry of their reasonings in regard to this matter, and to press upon them the imperative duty of giving themselves entirely to the work of the ministry, desiring nothing, in a pecuniary point of view, beyond a support. No church should expect the services of a preacher for less than a comfortable support, and it would be wicked in a preacher to ask more. The preacher that feels like giving up the ministry because he is thereby prevented from acquiring wealth, we ought either to take for granted that he either was never called to the work, or that religion is in a low ebb with him, and that he is at least objection of bringing a curse upon himself and a disgrace upon his profession. The spirit of the gospel ministry is beautifully expressed by Peter in these words: "Lo, we have left all and have followed thee," and the ground of their consolation is laid in the Savior's reply: "There is no man who has left house, brethren, or sister, or father, or mother, or wife, or children, or lands for my sake and the gospel's, but shall receive an hundred fold now in this time, and in the world to come, eternal life." O! brethren we are to look beyond this world for our wealth, our pleasures, our home; here we are to count it our highest honor to bear in our bodies what re-

proceeds, when a large majority of the pastor, the minority refuses to support. This case should be treated with a great deal of care and wisdom. If the minority object from conscientious principles from such views of the preacher, the majority should either bear with or dismiss them to some other church, unless it should appear that the minority, and not the preacher, was in error in the matters in question; but, if the objection is founded in mere preference for another, they should be affectionately admonished of the duty of submitting to the church kindly offered upon them with or without; and if, after this course has been pursued for a prudent time, they still maintain an unreasonable opposition, the deacons should know how to apply the discipline in such a way as to correct all evil and save the offending from their error; for we maintain that a majority should in all cases where the rights of conscience are not infringed. Sometimes, a church is embarrassed in providing for their pastor by a difference of opinion as to the manner of paying his salary; and in all such cases, we are unhesitatingly of opinion that the time has gone by when members of Baptist churches will get up, and openly oppose the support of the ministry, but still, there are some who, while they profess to think it right to pay the preacher, are yet dissatisfied about fixing a certain amount for him, or a stipulated sum themselves to pay. They think this looks too much like a hiring business, and insist that the preacher should go to work and trust to the church, or rather to the individual members, to pay him what is right as their servant for Christ's sake.

But then it is said he has preached, baptized, and administered the communion to Baptist churches of which he has been pastor and where his recent baptism—in this work legitimate? I answer, according to my II. and III. axioms, Yea. He was acting under the authority of a church of Jesus Christ, the highest authority under Christ on this earth. He was acting under the authority of the only body in the world competent to act in the premises. This cardinal principle no Baptist ever can consistently compromise. What a man does by another he does himself, is a maxim as old as law and common sense, and certainly in accord with the general teachings of God's word. Shall those whom Dr. Weaver baptized be rebaptized? We answer, according to the above axioms or principles, No. They received in good faith their baptisms at the hands of a regularly ordained and accredited pastor of a Baptist church, and hence their baptisms are just as valid as those of any other members of Baptist churches. We should just as soon, with our views, require Dr. Weaver to unreach all his sermons, and undo all his official acts as pastor of Baptist churches in the past, as to rebaptize all he baptized in that past. "Confusion worse confounded" would ensue, if we were to go to erasing up antecedents, and undoing those "and endless generations that gender strife, and not godly edifying;" for in that case, there is not a Baptist on earth who could prove every link in the chain of his own baptism. The logic that unites the members of our denomination in the land.

## Dr. Weaver's Late Baptism.

Editors.—Much has been said pro and con on this subject, and perhaps our worthy brother is beginning to be a little restive under the pressure of so many opinions. We do not propose to add one straw to his burdens. Let me lay down two or three axioms that bear upon the question.

As their servant for Christ's sake. My conclusions are—that Dr. Weaver did right in asking baptism at the hands of Dr. Boyce, since it is never too late to correct an irregularity—that Dr. Boyce had both the precedent of the New Testament, and "Baptist usage"; and most generally, after all has been said that can be said, the denomination settles down, satisfied to "let well enough alone."—*ARCHIPPUS, in Religious Herald.*

I. The call of a pastor to a Baptist church is sufficient authority for that pastor not only to preach the gospel in its pulpit, but to administer its ordinances.

These are my views on this question, after some thought on it. Return views on such questions have caused more divisions among Baptists than all other causes; and most generally, after all has been said that can be said, the denomination settles down, satisfied to "let well enough alone."—*ARCHIPPUS, in Religious Herald.*

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II. The call of a pastor to a Baptist church is sufficient authority for that pastor not only to preach the gospel in its pulpit, but to administer its ordinances.

III. That as growing out of this, some irregularity does not vitiate the acts of an agent or officer of a church, where third parties are interested, on this principle of common justice, that innocent persons are not responsible for, nor are they to suffer the consequences of irregularities to which they are not parties. Now, according to our first axiom, Dr. Boyce had a perfect right to baptize Dr. Weaver, on the same authority that Philip baptized the eunuch—on the same authority the apostles baptized new converts wherever they went—on the same authority our own evangelists and missionaries baptize now in many instances. Dr. Weaver's previous Christian character was a better "experience" than words could have expressed before any church—indeed, he had been baptized years ago by a Baptist church on his experience and supposed baptism. Why then go through the farce of another experience and reception? Many of his brethren thought, and we among them, that he ought to have been baptized when he connected himself with the Baptist church he first joined. That that church received him on his P. D. baptism immersion, and as he has, after meditation and prayer, come to the conclusion that he ought to correct that irregularity, and thus place himself in affiliation with the denomination, we say with all our heart let him do so. We commend him for his Christian integrity and moral

A DAUGHTER of the Hon Richard H. Dana, Jr., of Massachusetts, having become a convert to Rome from attending a Roman school, a Romish paper very coolly and candidly says: "The influence of convent education have wrought this change of view, and if her family object to the way she has taken, they have themselves to thank for it." Religious instruction from a Catholic standpoint is about the first thing to find judgment in an imaginative mind, and Miss Dana is quite romantic and poetic in her temperament." Mark this well, parents, and reflect upon it seriously; if you should ever be tempted to send a daughter or a son to a Romish school.—*Christian Index.*

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WHO IS MY FATHER? ... I was a missionary, had ...

On every side ... help noticing the fertility of the land. Delicious fruits grow almost wild ...

When I reached my destination ... please my father rather than from a desire to be helped on the way ...

The next morning early, while I was reading my Bible, the Holy Spirit suggested to me that salvation was by faith, and might be had ...

Quite the opposite of this quiet and dreamy atmosphere ... I love the Lord beyond my best ...

Our Little Folks. UNDER THE UMBRELLA. ...

My father had preached on the Sunday following this sweet text ...

I thought of that mother often while I was at school, and once when, like a naughty boy, I had done wrong ...

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Did you ever see a name printed on a growing apple, pear or peach? ...

As soon as the apple is ripe, take of the paper cuttings, which, having shut out the rodden rays of the sun, have kept the fruit green just beneath them ...

You will find that quite a pleasant way to surprise the very little ones, and, of course, you can print a short name as easily as initials ...

Can the evil wrought by gossip be estimated? We think not. A wise woman can scarcely say too little in company if the conversation trenches in the least upon scandal ...

How every friend who reads this paper ... Western Father's Almanac (1884) ...

ORGAN BEATTY PIANO ... GUNS ... BIBLE LESSON QUARTERLY ...

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For one copy of this paper, sent by mail, in advance, please send the amount in full.

News in General.

DOMESTIC.

6 o'clock - A leading firm in Charleston, S. C., entered suit against the proprietors of the Southern States...

The Trade Mark Law - Since the decision of the Supreme Court that the trade mark law is unconstitutional...

Death of John C. Davis - Col. Jefferson C. Davis, of this city, died at his residence...

Gen. Grant - A large number of Southern Congressmen, having been interviewed...

The War on the Louisiana - Several literary agents have filed with the State General Key...

Remembrance - Thirty young men in town in New York have signed a compact...

Philadelphia News - The city of Philadelphia is preparing to erect a new city hall...

The Students of Louisville - The departure of Louisville is reported by the students of Board of Health to be 80 per cent.

The Public Health Association met in session at the city hall...

The Southern States - An interesting article in the Standard-Generalist's issue...

College News - Middlebury College, in Vermont, has lost all its money...

Yield of the Crop - Burglers in the State of Michigan, have stolen the wheat crop...

Removal of Political Candidates - A candidate for Congress, who offered himself signed upon becoming acquainted with the true condition of the country...

of the Police Committee - The committee on the Police Committee, headed by...

The Index of papers - The index of papers published in Italy in the month of November...

of the Western Union Telegraph - The Western Union Telegraph Company...

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The New York Chamber of Commerce - The New York Chamber of Commerce...

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