







WESTERN RECORDER.

A. C. GARDNER, Editor and Proprietor. T. B. CHAMBERLAIN, Business Manager. A. J. GARDNER, Second Editor and General Agent.

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LOUISVILLE: THURSDAY, FEB. 5, 1886.

CHURCHES that expect to get the Episcopal at club rates must see to it that the subscriptions are paid promptly and the club kept up. If the list is allowed to fall below the required number, all will have to pay at the rate of \$2.00.

Grounds of Discipline.

In a previous paper we stated that heresy of doctrine is a scriptural ground for the discipline of a member. In the present article we pursue that second ground of discipline in clearly, non-attendance upon the meetings of the church. And, right here, let it be said, once for all, that by discipline we do not mean the exclusion of members, necessarily. Exclusion is one thing, discipline is quite another thing. Exclusion is simply the final outcome of discipline, all things else having failed. Discipline is thus defined by Webster: "To instruct; to educate; to train the mind; to prepare by instructing in correct principles or habits; to correct; to chastise; to punish." The wise parent disciplines his children; yet seldom is a child turned out of the old home. Teachers discipline their scholars; but only here and there is one expelled from the school. Generals discipline the soldiers under them, yet it is very seldom that one is dismissed or court-martialed and shot. To discipline is to instruct in right principle; right views, right habits; in a word, to develop character. Its design is to help, to save—not to destroy. It involves caution, watch-care. The very term discipline has something in it that is terrifying to many of our brethren. Hence members are suffered to stray farther and farther from the path of duty, no one seeking to influence them to return, every one being afraid of giving offense, or of being regarded as "busy-body in other men's matters." The church taking no steps toward the reclamation of such ill they have drifted out into the world, and must be cut off or remain forever a reproach and a hindrance to the cause of Christ. All this happens over and over in the history of our churches, whereas a little wholesome discipline would save the cause of Christ from reproach, by either reforming the life or cutting off those "troublesome."

Now we return to our proposition. Non-attendance upon the meetings of the church should be made a ground for discipline. The apostle commands Christians not to forsake "the assembling of themselves together." For any Christian to do this without good and sufficient reason is, evidently, to sin by transgressing the law of Christ. And the Scriptures are very plain as to the duty of churches with respect to the transgressor.

But, aside from the law teaching the obligation of Christians to attend to the public duties of religion, neglect of it has a thoroughly prejudicial influence upon the life and character of the members. The waters of life, instead of flowing forth through that channel, a strong, swelling current, clear as crystal, flows fringing its borders, bearing gloom and life to the sons of men, become stagnant, breeding malaria all around. Instead of being a helper to the pastor, a helper in the mighty and multiform activities of the church, he is an eye-sore to both. He adds to the care and worry of any faithful pastor, and has a heavy load on the church. There, too, his influence upon other Christians is a good deal of a hindrance. The young and the unstable, having grown somewhat cold and indifferent; looking, perchance, for some excuse for unfaithfulness on their own part, seeing a neglecter go on, month after month, and see no notice of it taken by the church, begin to make his example an excuse for their own neglect. It can not be a very bad thing, if, by some cause, the church would be looking after this brother, who has been absent for months. What is right for one is right for another; and if we fail to discipline neglecters of the public duties of religion, we establish a principle whereby a church in any given community may be swept from existence.

But, beyond all this, the neglecter becomes a stumbling-block to sinners. He is pulling down that which the church is striving to build up. He is taken as an example of what Christianity can do for men. And to the world say "if the church is so holy, we don't want it." Churches can not afford thus to have the end and object of their establishment defeated. We need this, as in all other disciplinary offenses, to move cautiously, and to have the honor of God and the good of the offender alone in view; but more we should. The offender should be brought back, by patient, loving effort, to the recognition of church and covenant obligations, or, failing in this, be cut off.

A good brother, who was in arrears two years, sends \$5 and adds: "I have neglected sending the money, expecting some agent to come for it. I was truly thankful for the notice, but why should a Christian be regarded as his duties and obligations? And why should any one delay to pay his subscription in the hope that some day he will be able to do so in a larger amount, and a vast deal of labor will be wasted? We have laboriously earned. When we purchase anything from any of our readers, they do not want us to delay payment in expectation that they will send us an agent after, and pay the agent to collect for us. When our bills are past due thirty days, we have to pay interest on them, and also the cost of collecting them. If there were any one to whom our delinquent contributors that our pastor has said, 'Whatever you would that others do unto you, do ye the same unto them.'"

Our Field Editor is giving, in various, his views of woman's rights and privileges in the church. He is speaking for himself alone. The editor-in-chief would say that he is in favor of giving woman the largest liberty allowed by the great God, whatever that may be and he thinks it is wise in the churches to utilize the gifts, devotion, and talents of women, in so far as it can be done in accordance with the letter and spirit of the Scriptures. To have what the Scriptures teach on the subject, is the question. We will gladly welcome any article, written in a courteous spirit, that will throw light on this vexed question. Our columns are open to all, but we request the writers to discuss the subject, and not each other. All personal articles will be excluded.

GENERAL REVIEWS. The Rev. J. M. ... in which our friends can read: First, by contemplating their own shortcomings; secondly, by looking at the activities of our present-day churches.

One of our Baptist editors says his paper never whines about sinners! Rev. R. T. ... should address him at La Grange. He goes to take charge of the church in that place for half the year.

We admit the article of "A. P. H." this week because the pastor and the church are so full of sinners that they have been neglected and misrepresented. Henceforth these columns are closed against all personal and churchy attacks.

Despite the very disagreeable weather, Dr. H. ... had a large and interesting audience at the Broadway church to hear his lecture on the "Cosmopolitan Bible."

A prominent brother in one of our pastorate churches says he wants a man for a pastor who is a Baptist and who is not a member of any other church.

Somebody has been disaffected and established another Baptist church in Toronto. The Canadian Baptist of that city is a good and improving paper of over thirty years' standing. It is called by the name of the nation of Ontario for a second, yet neither will come of it.—The Standard.

There are sixty-four Baptist churches in Philadelphia. Rev. U. F. Gregory has resigned at Charleston, S. C. His will be to promote the appointment of the Home Board to mission work in New Orleans.

A powerful work of grace is in progress at Saginaw, Mich. Not less than 150 have asked to be prayed for, and many professed their faith in Christ.

A church in Virginia has a credit for faith. That is much more tenable than a faith.—Baptist Record.

Rev. J. T. Freeman, D.D. of Miss., who is spending the winter in New Orleans, says in a handsome note to Rev. J. M. ... that he is a missionizing proponent in the city till Dr. Gregory, of North Carolina, comes, who will undertake the cause at Valence street. It promises to be a good thing and the paper in hand will have cause to rejoice at the result.

Rev. G. A. Nunnally, D.D., late Assistant Secretary of the Home Mission Board, will act on the platform of the church in Euclid, Ala., the next Sabbath. He will speak to the church and his congregational work to the church and the people.

Rev. L. H. Hines has called to Monterey, Ohio county, within a few miles of the place where he has lived for near a quarter of a century. Dr. C. Burkholder is preaching to the church at Pitts Point, Hardin county, once a month.

Dr. Debb closed his meeting in Madison, Ind., on Sunday night, the 25th ult. 27 additons, 19 for baptism. Dr. ... preached several sermons on baptism which aroused the Catholics, Episcopalians and Presbyterians, and the result has been a lively discussion in the Madison papers. Doubtless he will be the next.

The correspondence of Rev. J. W. ... will address him at Biocom Spring, Texas. Bro. A. has engaged to labor as missionary in the Red River Association in that State.

Rev. J. A. French, of Paris, has gone to Springfield, Mo., on invitation of the church in that place. Our brethren in Paris should keep their pastor as home if they want to retain him. Dr. O. H. Edwards, of Franklin, writes: "I intend to propose the Resolutions at the business meeting of our church." If some one in every church would do as much our circulation could be doubled in a short time. Rev. B. M. ... pastor of the First Baptist church in ... is preparing, I trust, though we have had no baptisms now for several weeks. Our congregations are excellent. I am re-elected indefinitely. Had a big meeting the other night. The church of the great God is monthly in advance. I like the field. Hope the Resolutions prosper."

THE BAPTIST WORLD. LITTLEVILLE. ... was well attended. Pastor preached morning and night, and in the afternoon the funeral services were held.

Brooklyn.—Pastor preached morning and night. Received one by letter and one by baptism, and baptizations.

Chicago.—Pastor preached. Sunday-school in the evening. Bro. ... and Bro. ... were present.

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The Family Circle.

"STAND UP FOR IRISH."
I have brought the bloom of your early youth,
As I have brought the bloom of your early youth,
As I have brought the bloom of your early youth,

When the grating of the finger to the face was completed, and the circumscribed band of flesh on the forehead near the knuckle, leaving two and a half inches attached to the face.
The operation was not so painful as it is generally supposed to be, and the patient was only obliged to keep his eyes closed for a few minutes.

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NO POISON IN THE PASTRY OR FLAVORING. DR. PRICE'S PATENT FLAVORING EXTRACTS ARE USED.
Price Baker Powder Co., Chicago, Ill.

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JAS. H. FUQUA, A.M., Chairman of Faculty.

The postoffice is an example of the mode in which things are done while names remain. It was originally the office which arranged the posts or places at which, on the great roads, the mails were to be received and forwarded for the rapid forwarding of Government dispatches.

It divides families. No one loves to be fretting, even though addicted to it themselves. It is a habit so odious, that, unlike all other evils, indulgence in it does not recognize its cure. A husband will conceal his displeasure from a fretting wife, and a wife from a fretting husband.

Our Little Folks. THIN LIFE IS WHAT WE MAKE IT. Let's offer talk of noble deeds, And read of the noblest of men, And see about our happy days, And see about our happy days.

DR. J. H. M'LEAN'S Homeopathic Liver & Kidney Balm. LIGHT HEALTHY BREAD DR. PRICE'S PATENT YEASTS.

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BEST WORK OF ITS KIND. JOHN CHURCH & CO., CINCINNATI, OHIO. For Sale by all Book and Music Dealers.

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JESSE FRENCH, NASHVILLE, TENN. Wholesale and Retail Distributing Depot for the South.

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