

UNION BAPTIST ASSOCIATION

MINUTES

OF THE

FOURTEENTH ANNUAL SESSION

OF THE

UNION BAPTIST ASSOCIATION,

HELD IN THE

MEETING HOUSE OF THE MT. MORIAH CHURCH,

PICKENS COUNTY, ALABAMA.

ON THE

22^D AND 24TH SEPTEMBER, 1849

CARROLLTON:

PRINTED BY R. A. EATON,

At the Office of the "West Alabamian."

1849.



MINUTES

OF THE

UNION BAPTIST ASSOCIATION.

SATURDAY, 22d September, 1849.

THE Introductory Sermon was delivered, according to appointment, by Elder M. P. SMITH, from John 21 : 15. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs."

After a recess of half an hour, the delegates assembled in the meeting-house. The Moderator, Elder J. H. TAYLOR, being absent in consequence of protracted sickness of himself and family, Elder M. P. SMITH was appointed Moderator *pro tem.*; and after prayer by Elder C. Stewart, the letters from the Churches were read, and the names of delegates enrolled.

On motion, Proceeded to the election of Moderator and Clerk, whereupon Elder M. P. SMITH was chosen Moderator, and Elder A. M. HANKS re-elected Clerk.

On motion, Invited Visiting Ministering brethren to seats.

On motion, Opened a door for the reception of unassociated churches, and the following were received, namely, The Providence Church, Pickens County, Ala., dismissed from the Columbus Association; and the Bethlehem Church, Pickens County, Ala., dismissed from the Tuscaloosa Association. The Moderator gave the right hand of fellowship to the delegates, and invited them to seats.

On motion, appointed the following Committees:

ON PREACHING.—S. Maxwell, T. Williams, T. H. Wilson, B. H. Lamb, with the Pastor and Deacons of Mt. Moriah Church.

ON THE ORDER OF BUSINESS.—C. Stewart, T. S. Thomas, E. B. Teague, J. L. S. Foster, D. Duncan, M. Lyon, Moderator and Clerk.

ON CORRESPONDENCE.—C. B. Sanders, W. W. Guyton, H. R. Morgan, Isaac Guyton.

ON FINANCE.—A. P. Bush, P. Burt, T. H. Wilson.

ON NOMINATIONS.—M. B. Clement, J. D. Johnson, J. T. Stinson, W. Richardson.

ON DOCUMENTS.—J. L. S. Foster, E. Gore, M. Lyon, C. T. Ford.

The Committee on Preaching reported, that Elder JESSE THOMAS would preach at 10 o'clock on Sabbath morning, and Elder M. B. CLE-

MENT would follow at 11 o'clock, with the annual Missionary Sermon, and a collection be taken up in aid of Foreign Missions. In the afternoon Elder E. B. TEAGUE would preach, and Elder M. C. CURRY close the services.

On motion, Received Correspondence from sister Associations:-- From the Central, a package of Minutes, but no letter nor messenger. From the Cahawba, a letter, by the hands of brother R. Reddin; no Minutes. From the Tuscaloosa, a letter by the hands of Elder W. Pugh; a package of Minutes previously received. From the Columbus, Bro. W. F. Yandell being present from that body, was recognized as a messenger, but no letter nor minutes were received. The Moderator extended the right hand of fellowship to the messengers present, and cordially invited them to seats.

On motion, Adjourned until Monday morning, 9 o'clock.

Prayer, by Elder D. DUNCAN.

THE LORD'S DAY.

On this day, a large congregation assembled at the stand prepared for preaching, and the services were conducted in the following order: Elder JESSE THOMAS delivered an instructive discourse at 10 o'clock, A.M.; and was followed by Elder M. B. CLEMENT, with the annual Missionary Sermon, which was exceedingly appropriate and interesting. The collection taken up in aid of Foreign Missions, amounted to \$27 75. In the afternoon, Elder E. B. TEAGUE delivered a deeply interesting sermon, which was listened to by the large audience with profound and pathetic attention; and the services of this sacred day of rest were closed by singing and a prayer offered by Elder C. STEWART.

MONDAY MORNING, 9 o'clock.

The Association met; prayer by brother CLEMENT.

On motion, The report of the Committee on the Order of Business was read, accepted, and the committee discharged.

Called the names of delegates and noted absentees.

Read the minutes of Saturday, Constitution, Abstract of Faith, and Rules of Decorum.

Invited visiting ministering brethren to seats.

The Circular Letter was read by Elder M. LYON, the author, and was adopted and ordered to be printed with the minutes.

Returned Correspondence to sister Associations, viz:

To the Central--W. H. Roberson.

To the Cahawba--M. B. Clement, C. Stewart, M. P. Smith, A. M. Hanks.

To the Tuscaloosa—T. S. Thomas, D. Duncan, Jesse Thomas.

To the Columbus—D. Duncan, E. Gore, Isaac Guyton.

To the Choctaw—H. Hawkins.

The Committee on Correspondence made their report ; accepted, and the committee discharged.

The Committee on Documents made a report ; accepted and the committee discharged.

The Committee on Documents present the following report :

1. That they find from some of the letters of the churches, that a difference of opinion exists among our brethren as to the best mode of supplying preaching to the destitute portions of our Association. Some are strongly in favor of continuing the present plan of employing a missionary to ride throughout our bounds ; while others think it would be better to dispense with a missionary, and urge the churches to enlarge the facilities of Pastors, each in his own neighborhood. Under existing circumstances your committee suggest that it is not expedient to employ a missionary for the next year.

2. That they find two queries ; one from South Carolina, and one from Mt. Pleasant Church, but as said churches have not complied with the 11th Article of the Constitution, we submit the queries to the Association.

3. That the following churches, viz: Friendship, Clinton, Eutaw, and Pleasant Ridge, of Greene county, and New Salem, of Pickens, have applied for letters of dismission ; which applications we submit to the judgment of the Association. All which is respectfully submitted.

J. L. S. FOSTER, Chairman.

On motion, Voted, that it is not expedient under the existing state of things, to employ a domestic missionary for the ensuing year.

On motion, The query from Mt. Pleasant church was laid on the table.

The following query having been offered by bro. T. Williams, viz : "When a Minister of the Gospel of our order preaches spurious doctrine, and contrary to the principles of the abstract of our faith ; where, and with whom, should an action be commenced—against such minister, or the church with whom he is connected ?" Voted, that the following be the answer to the above query, viz : The Minister who preaches false doctrine ought to be dealt with by the church in which he has his membership ; and if the said church fail to deal with him, the Association ought to deal with the church.

On motion, took a recess for 30 minutes. Benediction by the Moderator.

AFTERNOON, 2 o'clock.

The Association met, and after singing proceeded to business.

On motion, The following churches were dismissed for the purpose of uniting with other churches in forming a new Association, viz : Friendship, Clinton, Eutaw, and Pleasant Ridge, all of Greene county.

On motion, Appointed a committee, consisting of brethren M. P. Smith, M. Lyon, C. Stewart, T. S. Thomas, Jesse Thomas, A. M. Hanks, T. Williams, C. B. Sanders, H. R. Morgan, and J. D. Johnson, to visit New

[Continued on page 6.]

UNION BAPTIST

		D E L E G A T E S .			
		Ordained Ministers in SMALL CAPITALS. Licentiates in <i>italics</i> . Absentees marked thus *.			
CHURCHES. COUNTIES.				Baptized, : : :	Rec'd by Letter, : :
FIRST DIST.	Friendship, Greene county,	M. B. CLEMENT, W. R. Fleming, P. Burt.		40	4
	Clinton, " "	S. Maxwell, J. Richardson,* S. J. Whitt.*		10	3
	Pleasant Ridge, " "	W. H. Lewis, P. Kirkland,* John Ward.*		14	5
	Eutaw, " "	E. B. TEAGTE, R. Leachman,* E. Hatfield.*		4	4
SECOND DIST.	Mt. Zion, Pickens county,	A. M. HANKS, D. Sanders, Thomas Locke.		18	1
	Bethlehem, " "	JESSE THOMAS, W. Richardson. J. Bradley.*		6	4
	Big Creek, " "	C. STEWART, A. Latham, J. Wilkins.		1	3
	Spring Hill, " "	T. Williams, J. T. Stinson, J. Harper.*		5	4
	Hebron, " "	C. B. SANDERS, W. H. ROBERSON, U. Mullens.		2	4
	Liberty, " "	John Draper, W. Sanders, John McGee.		5	4
	Oak Ridge, " "	A. F. Dotson, E. M. Pettigrew, E. M. Brookshire		2	4
	So. Carolina, " "	D. DUNCAN, W. W. Guyton, Isaac Guyton.		11	4
	Fellowship, " "	E. Lowdermilk, J. D. Johnson, L. Williams.		8	5
	Mt. Moriah, " "	ELLIS GORE, <i>H. Hawkins</i> , S. Taylor.		2	4
	Carrollton, " "	T. S. THOMAS, M. LYON, Stephen Jones.		2	2
	Pickensville, " "	A. P. Bush, W. F. Spraggins.		1	3
	New Salem, " "	<i>G. Ferguson</i> , W. G. Drake, J. B. Acker.		6	10
	Arbour Spring, " "	J. DELOACH, T. Deloach, W. Smith.		3	1
	Providence, " "	A. L. Neal, A. Agnew, M. Richardson.		8	1
	THIRD DIST.	Enon, " "	G. Ball, T. H. Wilson, R. W. Stansel.		2
Unity, " "		N. West, C. T. Ford, James Bonner.*		1	2
Hopewell, " "		H. Scott, H. Randolph,* S. Curry.*		8	8
Ebenezer, " "		D. Wood, R. D. Kennedy, J. D. Kee.		24	8
Mt. Pleasant, " "		W. Gaston, H. Strickland, G. Strickland.*		7	8
Bridgeville, " "		D. Hudson, J. D. Taylor,* S. Stone.*		22	6
Zion, Tuscaloosa co.		W. Dilliard, J. H. Pate, A. Pate.*		5	5
Beulah, Greene county.		M. P. SMITH, B. H. Lamb, A. Hardy.*		4	3
Forest, Pickens county.		W. Slaughter, John Davis.*		4	4
Buck Creek, Tuscaloosa co.		J. P. Maharry, R. Shirly,* J. Smith.*		2	2
FOURTH DIS.	New Hope, " "	J. Sanders, jr.* J. H. Robertson,* J. Robertson*			
	Grant's Creek, " "	J. C. FOSTER,* H. R. MORGAN, J. L. S. Foster.			
				202	104

ASSOCIATION.

STATISTICS.										CONTRIBUTIONS.			Monthly Meeting	PASTORS.	POST OFFICE.
Dismissed, : :	Excluded, : :	Deceased, : :	White males, :	White females,	Total White, :	Colored members	GRAND TOTAL,	Contribution for Minutes, : :	Contribution for Association, :	Contribution for Dom. Missions,					
3	6	2	21	20	41	136	177	\$1.50	\$1.50	\$6.50	4	M. B. Clement,	Forkland, Ala.		
10	2		17	17	34	20	54	1.50	2.50		3	E. B. Teague,	Clinton, "		
7	1		27	40	67	12	79	1.50	2.00	6.00	2	J. H. Taylor,	Pleas't Ridge,		
3		2	10	9	19	11	30	1.00	1.00		1	E. B. Teague,	Eutaw, "		
10	2	1	24	30	54	2	56	2.00	2.00	10.00	3	A. M. Hanks,	Bell Clair, "		
			25	30	55	5	60	1.00	1.00		3	Jesse Thomas,	Providence, "		
6	2	1	42	83	125	36	161	3.00	3.00	5.10	2	C. Stewart,	Carrollton, "		
		1	10	12	22	6	28	1.00	2.00		4	J. H. Taylor,	Pickensville "		
8			27	42	69	4	73	2.00	2.00	6.50	1	No Pastor.	Carrollton, "		
5	2		7	19	26	6	32	1.00	1.00		3	C. B. Sanders,	Carrollton, "		
15		1	7	13	20	7	27	75	1.25		2	" "	Nashville, Mi.		
1	7	1	17	37	54	3	57	1.50	1.50	4.60	3	D. Duncan,	Yorkville, Ala.		
	21		19	27	46	14	60	1.50	2.00		1	C. B. Sanders,	Reform, "		
1	20	2	28	29	57	15	72	1.50	1.50	3.65	2	Ellis Gore,	Yorkville, "		
	2	2	13	16	29	2	31	1.00	1.00	1.00	4	M. C. Curry,	Carrollton, "		
			5	7	12	3	15	1.00	1.50		3	J. H. Taylor,	Pickensville "		
1	2		12	13	25		25	1.25	1.25		4	Ellis Gore,	Yorkville, "		
1	10	4	24	29	53	3	56	1.50	1.50		2	WH Roberson	Reform, "		
1	10	4	26	33	59	12	71	1.50	1.00		1	D. Duncan,	Yorkville, "		
	21	3	30	48	78	45	123	2.50	2.50	15.00	3	M. C. Curry,	Pickensville "		
	10	2	26	43	69	36	105	3.00	2.00	1.25	1	No Pastor.	Olney, "		
	2		16	29	45	1	46	1.50	1.50		2	No Pastor.	Olney, "		
	1	1	22	22	44	2	46	1.25	1.25		3	M. Lyon,	Carrollton, "		
	1		19	33	52		52	1.50	1.00		4	C. B. Sanders,	Gordo, "		
1	2	1	4	13	21	34	17	51	1.50	1.50	4.50	1	M. C. Curry,	Hope, "	
1	5	3	1	15	20	35	35	75	75		1	H. R. Morgan,	Pleas't Grove,		
			31	52	83	23	106	1.50	1.50		3	M. P. Smith,	Union, "		
			5	11	16	8	24	75	75		4	" "	Union, "		
		1	22	38	60		60	1.00	1.00		2	" "	Buck Creek "		
	1		16	16	32	17	49	1.00	1.50		4	J. C. Foster,	Jena, "		
1	3	4	3	45	50	64	159	2.00	2.00		1	" "	Foster's "		
9	185	41	22	621	889	1510	510	2020	45.25	47.75	64.10				

Salem church, on Thursday before the first Sabbath in April, 1850, to examine into the facts in relation to her keeping in her membership, and sustaining a Minister of our order, who preaches false doctrine; and report the result of their labors at our next annual meeting.

Received reports of District Meetings, and arranged appointments for the next year:

First District; to meet with the Arbour Spring Church, Friday before the 2d Sabbath in August, 1850. Bro. M. Lyon is appointed to preach the Introductory Sermon; Bro. Jesse Thomas, Alternate.

Second District; to meet at Big Creek, Friday before the 2d Sabbath in July next. Bro. M. C. Curry to preach the Introductory Sermon. Bro. D. Duncan, Alternate.

Third District; to meet at Unity, Friday before the 1st Sabbath in August next. Elder W. R. Stansel to preach the Introductory Sermon; Alternate A. M. Hanks.

Fourth District; to meet with Beulah Church, Friday before the 3d Sabbath in August next. Elder J. A. Hodges to preach the Introductory Sermon; Alternate Elder M. P. Smith.

On motion, the following arrangement of Churches into Districts was adopted, namely, the—

First District; to be composed of Bethlehem, Arbour Spring, Liberty, Mount Pleasant, Fellowship, Carrollton, Ebenezer.

Second District; Providence, Mount Moriah, South Carolina, Oak Ridge, Spring Hill, Hebron, Big Creek, New Salem.

Third District; Pickensville, Enon, Bridgeville, Mt. Zion, Unity, Hopewell.

Fourth District; Beulah, Buck Creek, Grants' Creek, New Hope, Zion, Forest.

The Executive Committee made a verbal report, in which was stated—

That they had employed brother W. H. Roberson as a Domestic Missionary to ride and preach in our bounds, six months at thirty dollars per month, which would amount to one hundred and eighty dollars; that bro. Roberson had in the performance of his labors, visited and preached to nearly all the churches, and to some of them several times each; had baptized twelve white persons, and one colored; delivered one hundred and seventy sermons, and frequent exhortations; had delivered special lectures seven times to congregations of colored people, in Greene county, at the particular request of their owners; and had in numerous instances visited, conversed and prayed with families; was occupied in these services until the 8th September, instant, when he was taken sick at the Union meeting with Hebron church. He has traveled in the performance of these labors 1,483 miles, and has been occupied six months and three weeks, but does not expect pay for any time beyond six months.

The report was accepted and the committee discharged.

Appointed Delegates to the Baptist State Convention, viz: Brethren Jesse Thomas, D. Duncan, J. C. Foster, J. L. S. Foster, M. P. Smith, J. T. Stinson, T. Williams, T. H. Wilson, A. M. Hanks, H. R. Morgan.

On motion, Ordered, that the Treasurer pay over the amount collected on Sabbath for Foreign Missions to the Moderator for the Baptist State Convention.

The Agent of the Book Depository made a report; accepted and ordered to be printed:

The Agent of the Book depository begs leave to report—That during the

past year, he has purchased religious books to the amount of one hundred and twenty-five dollars and forty-seven cents. Ninety dollars were paid at the time of purchase. The Depository is indebted to the American Baptist Publication Society, thirty-one dollars, and to L. Colby of New York, six dollars and thirty cents. And, also, to the Domestic Mission fund, eighty-six dollars and seventy cents; the latter amount having been lent to the Depository by the Executive Committee. A branch Depository has been established in Carrollton, for the convenience of those churches near that place; and it is hoped, that brethren visiting Carrollton will call on brother M. Lyon in whose hands the books have been placed and obtain such works as they may desire. The Agent has to express his regret that so few books have been sold during the last year, and that there are so many members of the great baptist family with scarcely any of our own publications. The transactions for the Depository for the past year are as follows:

DR.			
To books on hand at last Association,	:	:	\$50 20.
To books purchased of American Baptist Publication Society,	:	:	70 62
To books purchased of L. Colby, New York,	:	:	54 85.
To premium on books sold,	:	:	12 88
			\$188 48
CR.			
By books sold since last Association,	:	:	\$67 09
By books now on hand,	:	:	121 39
			\$188 48

DR.			
To cash on hand at last Association,	:	:	\$21 59
To cash received for books sold,	:	:	67 09
To cash borrowed from Executive Committee,	:	:	86 70
			\$175 38
CR.			
By cash paid for books purchased,	:	:	\$90 00
By " " premium on the above,	:	:	1 00
By " " insurance and expenses on the above,	:	:	7 76
By " " Agent of the Depository,	:	:	6 70
By " " now on hand,	:	:	69 92
			\$175 38

All which is respectfully submitted.

A. M. HANKS, Agent.

The Committee on Nominations made a report; accepted and ordered to be printed:

The Committee on Nominations in discharge of their duty, beg leave to report—That Elder DABNEY DUNCAN preach the next Introductory Sermon—alternate, JESSE THOMAS. Elder CHARLES STEWART preach the Missionary Sermon, at eleven o'clock, A. M., on Sabbath, and a collection be taken up in aid of Foreign Missions—alternate, Elder M. LYON. Elder A. M. HANKS write the next Circular Letter, and that the "Powers and Discipline of Churches and Associations," be the subject of the Circular.

Respectfully submitted,

M. B. CLEMENT, Chairman.

NEXT ASSOCIATION.

Appointed the next anniversary of the Association to be held with the Enon church, Pickens county, on Saturday before the 14th Sabbath in September, 1850.

The report of the Committee on Finance was read, accepted, and the committee discharged; and is as follows :

Received from the Churches for printing minutes,	:	\$45 25
“ “ for Association fund,	:	47 75
“ “ for Domestic Missions,	:	64 10
“ by collections on Sabbath for Foreign Missions,	:	27 75

\$184 85

On motion, voted, that the Clerk superintend the printing and distribution of the Minutes, reserving a suitable number for corresponding bodies; and that he receive from the Association fund twenty dollars for his services.

On motion, ordered, that the Treasurer pay to Elder M. P. Smith as a corresponding messenger, seven dollars from the Association fund; and that the remainder, twenty dollars and seventy five cents, be added to the amount sent up by the churches for minutes.

The Executive Committee informed the Association, that after paying our Domestic Missionary the amount of money sent up by the churches for domestic missions, and eight dollars and fifty cents collected by him in the discharge of his duties; together with the amount due from the Book Depository, then would still be a balance due him of \$15,70, whereupon, the delegates present voluntarily contributed the sum wanting, and the same was paid over to bro. Roberson.

On motion, the following preamble and resolutions were adopted :

WHEREAS, an expression of opinion on the part of this Association has been requested by one of our churches, in relation to the sin of fornication; therefore,

Resolved, That in the opinion of this Association, the 5th chapter of 1st Corinthians, teaches “concerning him that hath so done this deed;” that for the sake of the purity of the church, he should be immediately excluded from fellowship, notwithstanding any acknowledgment.

Resolved, That this Association earnestly recommend the churches in its bounds, to use every effort in their power to organize and maintain Bible Classes, and Sunday Schools, in each and every church.

Resolved, That the devout thanks of this body are due to Almighty God, for the kind hospitality of Mount Moriah Church, and the citizens of this neighborhood to the delegates, during the session of the Association.

On motion, the Association adjourned.

The Moderator made appropriate remarks, and the delegates joined in a song, while the parting hand of fraternal regard was extended to each other; after which prayer was offered by Elder E. B. TEAGUE.

M. P. SMITH, Moderator, (*Union P. O.*)

A. M. HANKS, Clerk, (*Olney P. O.*)

A. M. Hanks, in account with the Union Baptist Association :

DR.		
To cash received, as per financial report,	:	\$184 85
CR.		
By cash paid Delegates for Baptist State Convention,	:	\$27 75
By “ “ for printing Minutes,	:	66 00
By “ “ Clerk this year,	:	20 00
By “ “ Elder M. P. Smith,	:	7 00
By “ “ Elder W. H. Roberson, Domestic Missionary,	:	64 10
	—————	\$184 85

CIRCULAR LETTER.

The Messengers and Ministers composing the Fourteenth Session of the Union Baptist Association, to the Churches they represent—send greeting :

BELOVED BRETHREN—In pursuance of an appointment made at our last Session, the subject of our present address is,

“THE OBLIGATIONS OF THE MINISTRY TO GIVE THEMSELVES WHOLLY TO THE WORK, AND OF THE CHURCHES TO SUSTAIN THEM.”

Although this subject, from its frequent discussion, possesses not the attraction of novelty, yet we feel confident that every lover of truth as it is taught in the Bible, will give his serious attention to a candid examination of the questions involved. We have no new doctrine to set forth, no ingenious arguments to advance. The doctrine we advocate is as old as the gospel; the arguments by which we maintain it are the plain instructions of the New Testament, and unavoidable inferences from those instructions. Our subject naturally divides itself into two propositions, the first of which may be thus expressed:

It is the duty of ministers of the gospel to devote themselves exclusively to the business of their profession.

It is not our purpose, in discussing this proposition, to show that a large majority of ministers are under strong obligations to devote the greater part of their time to the business of delivering sermons. We find no authority in the word of God, for advocating any system of partial obedience, and we commend those who take such responsibility to the scrutiny of an enlightened conscience. When God binds *every* minister, by infinite obligations, to devote not his time only, but *himself*, body, soul and spirit, not to preaching only, but to the *work*, physical, mental, and spiritual, in its endless variety, we would humbly leave all limitations, restrictions and exceptions (if any there be) to the wisdom and authority of Him who established the law. This view seems to be plainly sustained by the last words of our Saviour to his apostles. “All power (said he) is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.” Matt. xxviii, 18, 19, 20. “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.” Mark, xvi, 15, 16. This language could not, of course, have been applied to the disciples of Christ exclusively in their character as apostles; for it was not possible for eleven men, during the few remaining years of their lives, to traverse the whole face of the earth, and deliver even one sermon in the hearing of every single individual of the human race. Much less could they have been able to unfold all the truths of the GOSPEL.—to

declare, as Paul did, during his ministry, *all* the counsel of God—to every individual; and least of all was it possible for them to have spent months and years in teaching every one who might professedly embrace the truth, to “*ob-serve*”—to acquire and continue in the habit of obeying—all things whatsoever Christ had commanded them. Again, if this commission to preach and teach throughout the whole world, was confined to the eleven who received it, then Paul said in vain, “*Wo* is me, if *I* preach not the gospel;” for he was not one of the eleven; and all his instructions and exhortations to Titus and Timothy, as preachers, teachers and exhorters, were misplaced; and his understanding that those excellent ministers would, under the guidance of the Holy Spirit, teach and ordain others who should, in process of time, transmit the sacred office to future ages, was a monstrous error. Moreover, the meaning of the Saviour, in this commission, seems conclusive from his closing words, “*And* lo, I am with you *always*, even unto the end of the world.” As if he had said, I command you to go forward in a work to which I have specially called you; a work which requires all your time, talents, means and capabilities; a work which cannot be effected except through your instrumentality; a work of infinite importance in every respect, and one which can only be finally accomplished with the consummation of all things; and yet it is a work in which you can effect literally nothing without my aid. But I have all power in heaven and earth; I have been a preacher of righteousness, and I am touched with the *feeling* of your infirmity, having been in *all points* tempted as you will be. I therefore assure you that you shall not work in vain. Whatever your discouragements or distresses may be, as preachers, I, as a preacher, have suffered similar things. I am with you—with you to whom I am now speaking; and I am with you *always*; and I will continue to be your successors in this work, to the latest generation—even to the end of the world. These words of our blessed Redeemer were therefore addressed to his apostles as ministers, to be succeeded by other ministers, who should, like Timothy, commit to faithful men the things that they had heard from their inspired predecessors, among many witnesses, that they, in their turn, might be enabled to impart instruction to succeeding generations.

This work is one which has always required the complete devotion and unremitting application of the whole body of the ministry; and yet in every generation, the faithful minister has remembered the injunction of his divine Master on this subject, and fervently prayed the Lord of the harvest that he would send forth laborers into his harvest. But whence the propriety of sending more laborers, if it is right that many already in the field should be employed only one half, one fourth, or one tenth of their time? This command of Christ to his ministers, cannot be obeyed by proxy; they are not commanded to send, but to go; not to go to this place and send to that, but to go, personally, to every place under the whole heaven; not to write, print or publish matter for circulation in some quarters, but to go into every quarter, and preach every where. Papers, and tracts and bibles may be sent, religious literature may be fostered, and its good productions circulated, but no human inventions or contrivances, however well-intended and beneficial in a secondary sense, can successfully take the place of the living minister. *He must go*,—his bodily presence must be realized, his voice must become familiar, and his direct influence must be felt, wherever an accountable creature may be found on the face of the earth.

THE EXAMPLE OF CHRIST.

In support of the proposition above stated, it seems to us, that, were there neither a direct precept nor argument in the Scriptures to sustain it, the exam-

ple of our adorable Redeemer should be esteemed sufficient and decisive. "Follow me," says he, repeatedly. "I have given you an example." And what was that example? His whole life exemplified his view of the duty of a christian minister. At the age of twelve years he gently reprov'd the indulgence of maternal solicitude, by announcing, from the midst of the doctors of the law, that the time had already arriv'd when he must be about his Father's business. Thenceforth, and probably until he began to take upon himself the public administration of his government, he was subject to those who had the care of his childhood; and while he increased in stature, it is recorded that he also increased in favor with God and man. Without doubt he used to the best purpose, even during his minority, every opportunity of doing good. But from the time of submitting to the sacrament of baptism, we have sufficient details of his manner of life. He was "wholly" consecrated to the work of his office; he never found an hour for idleness, nor a worldly concern of sufficient moment to divert his attention from his great purpose. Often suffering, seldom at ease, constantly persecuted, always poor, but never slackening in prayerful energy, he went about continually—every day—doing good. Sometimes, after the labors of the day, he would spend the whole night in prayer. A man of sorrows and acquainted with grief, he never faltered, never despaired of success, never took up worldly business for a support, nor wrought miracles for his own benefit, but always moved forward in his sacred calling, as if there were no difficulties in his way. Every day and under all circumstances, he was ready to instruct, exhort, reprove, rebuke, denounce, or encourage, as occasion required. He liv'd a perfect pattern of all he taught, and even in the agonies of death, his thoughts were fix'd on others rather than himself. Amidst the throes of dissolving nature, we see Him praying for his murderers, pointing his beloved mother to a home, and assuring a penitent thief of salvation.

To the same point are the few brief records of the instructions of the Saviour on this subject to his disciples. "Follow me; and, Let the dead bury their dead." That is a highly appropriate worldly concern; but I have *chosen you* to a work far more important. I have left enough in the world to attend to its affairs; "Go *thou* and preach the kingdom of God." "*As ye go*, (that is, in your daily progress, for a daily occupation is evidently here intended,) preach, saying, the kingdom of God is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received; freely give." In a word, I require you to do just as you see me do—to follow my example; for "The disciple is not above his master, nor the servant above his lord. It is ENOUGH for the disciple to be *as* his master, and the servant *as* his lord." And "every one that is *perfect* shall be *as* his master." To one who was call'd from his fishing net, he said, "Follow me; from *henceforth*, (that is, continually, without intermission, from this moment to the end of life,) thou shalt catch *men*." "Men" is here put in opposition to *fishes*, to imply that Peter had now abandoned fishing, as a calling, and taken up the ministry in its place. Before this, his daily business had been about fishing nets; now his daily business was to labor in the gospel. Our Saviour summon'd one from the lucrative post of tax-gatherer, and others from their various occupations; and without hesitation every man left all, and follow'd him. He selected no idlers; his disciples were all working men; men of prompt action, who took up their cross daily, and follow'd their Master. Our Lord was a daily laborer in the field, and are we better than he?

APOSTOLIC PRACTICE.

Let us now look at some of the practical comments which the Apostles made upon the teaching of their great Instructor, after his ascension to heaven. There

is not, in all their history, a single hint that any one of them felt himself at liberty to slacken his efforts, or abstract a part of his time or abilities from the solemn embassy on which he was sent. We are informed (Acts ii, 49) that "the Lord added to the church *daily* such as should be saved;" and of course his servants were daily employed in receiving and baptizing the converts, and in teaching them to observe and practice all the things commanded. "And *daily* in the temple, and in every house, they *ceased not* to teach, and preach Jesus Christ;" Acts v, 42. "It is NOT REASON (said the twelve, Acts vi, 2-4,) that we should *leave the word of God* and serve tables"—"we will give ourselves *continually* to prayer, and to the ministry of the word." Some of these ministers made extensive tours by sea and land, preaching the gospel, establishing churches, and performing every good work; and afterwards visited some of the same places, on their laborious errand. "And as they went through the cities, (Acts, xvi, 4, 5,) they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number *daily*." Paul disputed *daily*, at Athens, on the subject of christianity, with those who met with him; and afterwards, at Ephesus, with the disciples, held similar discussions *daily*, for two years, in the school of one Tyrannus. The consequence was, that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. He taught at this place not only publicly, but from house to house, from the day he first entered the country; Acts xx, 31. To the Ephesians Paul says, Acts xx, "Ye know in what manner I have been with you at *all seasons*, serving the Lord, &c. "By the space of three years, (says he,) I *ceased not* to warn every one *night and day* with tears." At Rome, Paul "dwelt two whole years in his own hired house, (which was to him a prison,) and received all that came in unto him; preaching—and teaching." He was always accessible, and though often doubtless wearied with the obstinacy of sinners, he never grew tired of the work. In writing to the Corinthian Church, the same Apostle enumerates a variety of severe afflictions and persecutions which had befallen him, and adds, that besides these things, which were without, that is, external, having reference only to himself personally, and therefore of less importance, he was oppressed with a painful spiritual burden that came upon him *daily*, even the care of all the churches.

Thus have we exhibited ample evidence, from the commands, illustrations and example of Christ, as well as from the reasoning and practice of the Apostles, that the office of the gospel minister is one of constant, daily, laborious application. Let us now look at two or three examples of

APOSTOLIC INJUNCTION.

"The elders which are among you, I exhort," (1 Pet. v, 1, 2,) "*feed* the flock of God which is among you, taking the *oversight* thereof;" and they are exhorted to be *ensamples* to the flock. [And it seems to have been so universal to pay ministers for their services, that Peter felt obliged, in this *general* Epistle, to add a caution to the "elders," not to convert their liberal salaries into "filthy lucre," by preaching merely for the sake of the money; nor to abuse the great respect and authority accorded to them by the churches, by tyrannizing, or *lording it* over God's heritage.] These expressions denote an entire devotion to the work; for food must be given *daily*, and overseeing and setting a correct example is a *daily* business. It will be observed that this exhortation is addressed to the elders and pastors, and no others; for they alone are regarded as qualified for the duties of this peculiar office. Again, Paul says to Timothy, (1 Tim. iv, 12, &c.) "Let no man despise thy youth, but be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith,

in purity." According to modern phraseology, Permit no man to think lightly of you merely because you are a young man; but to prevent this, be an example to the believers—in doctrinal instruction, in your habitual deportment, by manifesting, in your social intercourse, the pure principle of love to God and his people, by cultivating the true christian temper, by the exercise of strong faith, proving it by continuance in good works, and by preserving yourself from all impurity, in deed, word and thought. Now, brethren, let any one of our ministers set apart a time, in which he will endeavor to illustrate this exhortation to Timothy, and give to a gainsaying world, for at least one day, a fair specimen of what Paul considered an accomplished minister. We apprehend he would find it needful to spend the first half of the day in humble, secret prayer. How very little do even christians think of the amount of time which should be occupied in the exercises of the closet! When Paul exhorted Timothy to be an example, did he mean that his pupil must make certain exhibitions of pastoral excellence once in a month? then he would probably have advised him to give an occasional *specimen* of his good qualities, that worldly curiosity might be gratified. Did he require him to illustrate the true ministerial character on every Sabbath day, when the church and the world, so to speak, were assembled to behold and scrutinize at leisure? Then he would probably have exhorted him to be careful to afford, on every returning Sabbath day, a fair *sample* of a minister as he should be, that from week to week the dull memory might be refreshed in observing the beauties of holiness. But Paul had not so learned Christ. We presume he would have pronounced *that* a mockery which professed to be an example, and was not daily, habitually, and continually practised. "Till I come," continues Paul, "give attendance to reading, to exhortation, to doctrine." The injunction is not, to give a large share of *attention*, in your mind, to these things; the expression is very different, and far more comprehensive. It is, give ATTENDANCE; let it be your regular business, make it a matter of conscience toward God, to attend, personally, devotedly, as an inferior attends implicitly to the duties prescribed by his superior. And do this, not occasionally, but continually, till I come, when I will further instruct you. "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery." The context seems to warrant the plain inference here, that any thing short of a *daily* application to these duties would amount to a neglect of the gift which is bestowed upon the minister. The idea is not merely that certain duties would be neglected, certain things left undone, and that just that measure of good would remain unaccomplished; but the gift itself—the peculiar, official, pastoral qualification—would be neglected. Now, that which is neglected suffers waste, damage, or diminution. If you do not cut down your forest trees, they cannot be said to be *neglected*; they are rather preserved: but if you do not manure your fields, protect your soil from washing away, and repair your fences, you neglect these things, and poverty and barrenness ensues. Thus does the christian minister who does not continue in the *daily* practice of the duties of his profession, *neglect* his gift, and the inevitable result is, poverty and barrenness in his ministrations.

"Meditate upon these things; GIVE THYSELF WHOLLY TO THEM." Could the Apostle—nay, we would speak with reverence—could the Holy Spirit have dictated a more simple, plain, comprehensive expression? Demonstration itself could not be more conclusive than this injunction, that it is, in the words of our proposition, "the duty of ministers of the gospel to devote themselves exclusively to the business of their profession." What reason does the Apostle give for this exclusive devotedness? "That thy profiting,"—thy improvement and proficiency in thy profession—"may appear to all." Thus shall you secure

the respectful attention of every hearer, and greatly increase your usefulness. "Take heed unto thyself," continues the sacred penman, "and unto the doctrine; continue in them:" that is, in "these things" before spoken of. Let it be your meat and drink, the element in which you live: "for in doing this"—that is, in continuing (daily) in them, and not in occasionally practising them—"thou shalt both save thyself, and them that hear thee." Thou shalt prove thyself an effectual instrument in working out that salvation which God has determined shall be effected through the means of his appointment. In his Second Epistle to the same young minister, Paul introduces a striking comparison, showing the *impossibility* of discharging fully the duties of the sacred office without entire consecration: "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

If we have thus far presented the duty of ministers as it is taught in the scriptures, the question is settled as to the obligation of the ministry to give themselves wholly to the work. It only remains for us under this head, to show that this Gospel injunction is founded in matchless wisdom. Not but that the duty would be equally binding, could we not adduce a single reason of sound policy in its support. Like some other requirements of the gospel which find enemies even in the Saviour's household, entire consecration to the ministry is a *positive* command, founded upon specific instructions, and it cannot be fully obeyed except by a literal compliance with its terms. In further illustration, however, of the propriety—the necessity—of carrying out on this point, the principles of the gospel, we observe,

1st. The work of the ministry is a *spiritual* employment. It involves a continual warfare between light and darkness, purity and corruption. Satan, our arch-enemy, is eager, watchful and untiring. *He* has no long periods of relaxation, no dull monotony of monthly appointments, but is always on the alert to effect the utmost possible injury. Is there danger every day in our path? Must the christian daily either advance or retrograde on the heavenly road? then surely the pastor should be every day at his post—every day discharging some part of the pastor's duty.

2. The ministry is an *exclusive* work. It partakes of as distinct elements and characteristics as any other profession. It requires more bodily toil, when faithfully followed, than either law or medicine, or any of the mechanic arts. It is emphatically an intellectual profession; for the brightest and strongest minds which this world has ever produced, have humbly acknowledged that the loftiest intellect cannot exhaust the themes of revelation. This is an employment in which a man improves by regular, constant application; and his usefulness as a minister depends as much upon daily labor as does the success of the carpenter, the merchant, the teacher, the physician, or the lawyer.

3. The sacred calling is one of *industrious yet prudent sociability*. The successful minister is neither a bookworm nor a conversational spendthrift. Pastors should cultivate a familiar acquaintance with their church members and hearers generally; otherwise they will be ignorant of the spiritual condition of the people, and cannot wisely adapt their discourses to the necessities of the times. As for other pastoral labors, such as special visits, conversations and prayers for individual cases, we believe that pastors (so called) who do not keep up the familiar acquaintance we allude to, scarcely ever see the opportunity, or feel disposed to improve it, in these labors of love. Without entire devotion to the work, a pastor cannot perform these duties. "No man can serve two masters."

4. The minister who is filled with the *spirit of the world*, cannot be useful to the church. The holy influence which ministers ought to wield, is lessened,

and often lost, by their throwing themselves into the vortex of worldly business. Let a minister take up the business of a merchant, shoemaker, lawyer or doctor, and in the public estimation he is just so much a minister as he is *not* a merchant, shoemaker, &c. And on the other hand, he is so much a shoemaker, lawyer, &c., as he is *not* a minister. Here is a discreditableness contest of professions; and while the ministry and the worldly profession may be contending for the mastery, the MAN suffers; for notwithstanding the extent of human credulity, the world will not believe that a man can at the same time follow more than one business well. The minister loses his legitimate hold upon public respect as a minister, in proportion as he devotes himself to secular callings, and in the same proportion does he lack the effective holy influence of his ministerial station. The reasons are obvious: one is, he seems to say by his conduct, that the business of this world is so important that even the minister acts wisely, in neglecting for this the interests of eternity. Another reason is, that in spite of his better convictions, his own heart, being occupied with the world, does not FEEL the superior importance of spiritual things, and hence, in religious exercises, he becomes openly cold and careless, or, in an effort to save appearances, he takes refuge in formality or hypocrisy. Another reason is, that continual contact with the world, at every business corner, tempts the minister into the indulgence of levity, jesting, contention, disputing, wrangling, or whatever else may happen to be prevailing in the crowds with which he habitually mingles. He is by nature as frail a man as any other, and having prayed, "Lead me not into temptation," he places himself directly within the current, and is carried away.

5. Ministers are the true *representatives* of the *intellectual* and *moral character* of the people. "My people are destroyed for lack of knowledge: because thou hast rejected *knowledge*, I will also reject thee, that thou shalt be no *priest* to me." "And there shall be, Like people, like priest."—Hosea, iv, 6. 9. "Where there is no vision, the people perish; but he that keepeth the law, happy is he. Where no counsel is, the people fall; but in the multitude of counsellors there is safety."—Prov. xxix, 18; xi, 14. If ministers do not possess intellectual and moral cultivation, the people will not possess it. This is an invariable law of nature. It is said that where woman is not cultivated, man is rude and degraded; and it is equally true that where pure religion does not prevail, woman herself is enslaved, debased and corrupt. Where, then, is human hope, but in an intelligent, spiritual, faithful, laborious ministry? And can ministers attain to this excellence by plodding all the week in some other business, and ascending the pulpit on the Sabbath day with scarcely an hour's preparation? Does every other calling, great or small, important or trifling, require labor and study, and constant application, while the duties of this, the most momentous of all, are no more than a little recreation? Scarcely worthy of decent attention, and certainly not worth paying for? Some ministers tell the people that they have not studied or reflected upon their subjects, and that they do not approve of study; but that they will just hand to their hearers what the Lord hands to them, as they stand. God has handed us his word, and with the close of that Book all miraculous interposition ceased. He says to the minister, "*Study* to show thyself approved unto *God*, a workman that needeth not to be ashamed, *rightly* dividing the word of truth." II. Tim. ii, 15. "Meditate upon these things; give thyself *wholly* to them; that thy profiting may *appear* to all."

6. Entire devotion to the work is a *personal* duty of the minister, as a *Christian*. We have no right to define the measure of obedience for ministers, any more than for private members. God has given us no authority to fix a limit for devotion to his service. He requires first the heart—the whole heart of

every believer; next, that he should unreservedly dispose himself, with all his soul, mind and strength, in the service of the Lord for life. Does he require less of ministers? Or have they the privilege of professing to give the whole heart to God, and of reserving one half or three fourths of the evidences of that gift? If it is the privilege of one minister to withhold one fourth from the Lord, another may withhold one half, or nine tenths; and if one, so may a thousand; and where would defection cease? Have not private members an equal right, and would not the churches, on this principle, soon become lifeless, and our meeting houses the haunts of moles and bats? A distinct department of the *service* required of ministers, as *christians*, is the ministerial work whereunto they are appointed; and they have no more right to evade or neglect that work, than have private christians a right to evade or neglect their various duties.

7. Ordination to the ministry, like the profession of religion, or the marriage contract, is a *consecration for life*. This ought to be made a distinct point for faithful examination, whenever a candidate presents himself for ordination. Much of the solemn meaning of ordination consists in the fact that it is for life. A man is not ordained a bishop because it is convenient, at present, and may be convenient for several years, for him to exercise regularly the functions of his office. The preacher is not to be classed with the judge and the colonel, elected for a term of years, and then to be called, in *honorary* style, by the erroneous and contemptible title of "*parson*" for the remainder of his days. He is called of God, not of man; and he that putteth his hand to the plow, and looketh back, is not worthy of me, says Christ.

8. The work of the ministry is, in the nature of things, progressive, and, to human view, illimitable. It cannot be otherwise. In agriculture, in science, in education, in every conceivable branch of human enterprise and industry, progression and improvement are inseparably connected with prosperous activity. They are part and parcel of the elements which constitute the wealth of the community. Every successive step in human advancement renders an increased outlay of time and labor and money, absolutely essential to the well being of society. To attempt to hold on to present advantages without putting forth adequate exertions to maintain them, would be, in effect, resolving not to improve any farther. To resolve that we have already done enough, would be, in effect, to take up our retrograde march towards a condition of hopeless barbarism; for the last state of such a people would be worse than the first. Jesus teaches us to pray, "THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN." How progressive must be the work which is to restore our earth to perfect moral purity! Two ministers may be required ten years hence, to do the work where now one performs all that is done; and this progression may increase until "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

But unreserved devotion to the ministry is impracticable, say some. Is unreserved devotion to medicine, or mechanics, or farming, or law, impracticable? No, because these pursuits *naturally* reward their votaries. And is not the God of all nature also the God of all grace? Can the seeker of worldly wealth carry his lands, and houses and slaves beyond the grave? What more has he than food and raiment; and having these, shall we not therewith be content? Can we acquire the riches of this world without the blessing of God? Is it not a universal law that the godly SHALL suffer persecution? And has not God established another universal law, that those who preach the Gospel SHALL live of the gospel? But this *impracticable* argument—how easy to be urged by those who will not take up the cross, and walk by faith! What great enterprise has ever been set on foot, which has not been pronounced impracticable? The great Reformation, of Luther; the American Revolution, and self govern-

ment; the universal Missionary Enterprise; the Temperance Reformation, were all impracticable questions, in prospect; and they would still have remained unsolved, had not men determined to do what they could. The only excusable position, in our view, which a minister can occupy, in reference to the pursuit of worldly business, is that of continually endeavoring to remove, by every honorable means, the hindrances which lie in his way. Let us put our hands and hearts to the work, brethren, in the strength of Christ, and we need not fear the result.

The next branch of our subject is, "The obligations of the churches to sustain the Ministry;" and our second proposition may be thus expressed:

It is the duty of the churches to furnish the ministers of the gospel with a sufficient support.

If we have satisfactorily established the first proposition, the second would seem to follow as a conclusion of course. If ministers are under an imperative obligation to devote themselves exclusively to the service of the church, common sense would dictate that it is the corresponding duty of the churches to furnish the ministers with a sufficient support. But this is not only naturally a corresponding obligation, but it is made reciprocal by the law of Christ. The same authority that appointed ministers, established churches; and so ordained that neither could live independently of the other. To make a law constraining one man to work for others, and not to establish any equally binding provision that those who receive the benefit of his labors shall furnish him an ample return therefor, would be an iniquitous proceeding; and God is not the author of sin. As for the inquiry, what amount is a sufficient support, we think that this should be left where Christ left it, to the common sense of the church and the minister. Men have no difficulty in determining, by this guide, what is a sufficient remuneration for those who work for them in other departments of life. The law of the United States provides for the President \$25000 a year, while the compensation of some postmasters may be \$25 a year. The Governor of Rhode Island receives \$400 a year; the Governor of Louisiana \$6000. These are provisions of old approved laws, and must be regarded as having the sanction of common sense. You pay your overseer one, two or three hundred dollars a year, and your lawyer perhaps as much for a single fee; you hire a laborer at \$10 per month, and sometimes pay your physician as much for a single visit. You are willing to pay twice as much to some school teachers as to others. All these prices are founded in common sense, or they would not be customary. To your slaves you profess to give that which is "just and equal," and you approve the law which requires every man thus to act. And in reference to the support of ministers, Infinite Wisdom instructs us by an illustration even from the brute creation. It is written, "thou shalt not muzzle the mouth of the ox that treadeth out the corn." It is not reasonable to do so; and the apostle Paul teaches us that this expression was used for the sake of ministers.

But before proceeding in the direct line of argument, it may be well to mention some things which we shall not attempt to prove.

1. We shall not attempt to prove, that it is the duty of a church to sustain a minister who evidently does not prefer this service to every thing else. A man should *desire* the office of a bishop—not for the *office*, but because it is "a good work"—before it is imposed upon him; and a genuine *desire* for the office can be rightly replaced only by a *love* of the office and the work, which is an abiding principle. And by their fruits—their conduct—we shall know them.

2. We shall not attempt to prove, that it is the duty of a church to sustain a minister who, though he may be fond of pulpit exercises, is not a man of decided personal piety, a man given to secret prayer. A minister who is not re-

markable for christian humility, consistent piety, and a zealous, prayerful spirit, is of little benefit to any church. Indifference in the minister is not more pleasing in the sight of God than lukewarmness in a church.

3. We shall not attempt to prove, that it is the duty of a church to sustain a minister who, from ignorance or incapacity is unable to teach the plain truths of the Bible, and who, from indolence or negligence, remains in his ignorance, and does not endeavor to improve his capacity. And especially would we include under this head those who teach for doctrine, opinions which are grossly at variance with the truths of the gospel. A minister must not only be capable of teaching, but his ministrations must be actually instructive, or his ministry is worse than useless. Paul intimates that every imaginable crime is but the consequence of opposing sound doctrine, I. Tim. i, 10.

4. We shall not attempt to prove, that it is the duty of a church to pay a minister for more time than he actually employs in their service. And in reckoning this time, we expressly repudiate that mischievous error, that ministers ought to be paid by men for laboring on the Sabbath day. The Sabbath is a day of sacred rest, a day for worship, not a day for money making. In it thou shalt not do any work; that is, any of *thy* work. If, during the six days which God has given him, in common with all mankind, for the performance of his own work as a human being, the minister does not take from his secular affairs any time for preparation for the pulpit, if he neither writes, studies nor reads, thinks, converses, visits nor travels, to any extent whatever, with the intention of making any of these kinds of occupation, beneficial to the church, in discharge of his duty as her minister; or if the ministerial profession, in his hands, does not interfere in the slightest degree or in any manner, with worldly pursuits which are lawful for private members; if the minister follow freely, fully and heartily, during all the six days of the week; any of the thousand lawful occupations of life which fancy may dictate, and do this as profitably as if he were not a minister by profession, then it does not appear that he can claim, as a matter of natural right, that the church shall pay him any thing. But if the contrary, to any extent, be true, the minister who serves the church, ought to be reasonably paid for it.

And now, to the law and to the testimony: if we speak not according to the word of God, let it be said that there is no light in us.

THE LABORER, AND HIS HIRE.

Our divine Lawgiver says, "The workman is worthy of his meat;"—"The laborer is worthy of his hire." Matt. x, 10; Luke x, 7. These words were addressed to his disciples, when on the point of sending them out to preach the gospel. He called them workmen, laborers; and their support he called their meat, their hire. It is true that he tells his disciples to eat and drink "such things as they [the people] give;" but in immediate connection he calls these gifts their *hire*, thus recognising that they should be paid for their labor. If our Saviour had taught, on this point, that which many seem to think the true doctrine, he would probably have said, The laborer is not worthy of any hire at all; it is his duty to preach for those churches that declare they will not support him; but if any choose to give him a little, because he is a poor man, he may accept of the bounty, not because he "is worthy of" it for his labor as a preacher, but merely on the ground of poverty. But Christ established a different law: his system is one of working and paying, not one of working and receiving alms; nor is it a system of professing to work at one business, while the workman is almost exclusively devoted to another. The gospel plan has no use for poor begging priests, any more than for rich lazy priests; for while we are told that the laborer is worthy, we are also assured that those who do not *labor*,

are *not* worthy. "For even when we were with you," said Paul to the Thessalonians, "this we commanded you, that if *any* would not work, neither should he eat." And he commands *disorderly* persons, by the authority of the Lord Jesus Christ, "that with quietness they work, eating *their own bread*." II. Ep. iii, 10, 11, 12. Thus does the Lord himself establish the principle that the labor of the minister creates for him a distinct substantial claim upon the church for support, which he denominates *his hire*; that it is based upon labor, like any other hire, and is due when the labor is performed; and that the discharge of the obligation is not a charitable contribution, but a payment. The rule of almsgiving is altogether different. The word is, "Give to him that *asketh* thee." Matt. v, 42. Professional beggars, who abuse the liberal principle here commended, may almost always get money by asking for it, but honorable men obtain it by their labor. It will be observed that the Scriptures do not warrant a minister in receiving a support from a church because he is a minister, but because he *labors* in the ministry. There are many christians who seem to regret that the term "hire" occurs in the connection in which the scriptures place it. They do not use this term as implying something substantial, by which the minister and his family may obtain food and clothing; but they have adopted a fanciful idea, founded upon a passage which we have never yet been able to find in the word of God; and thus we often hear them pray that God would give to his ministers "many souls for their hire." Now, we understand hire to be a matter pertaining entirely to this world, having reference solely to the gross things of mortality, and that "souls" are existences of which ministers could make no use in providing themselves a living. The hire spoken of by Christ, we understand to be that provision which may be necessary to enable the minister successfully to prosecute his work. It is *his* hire; and by refusing to support the minister, we do not refuse to *give* him what is *ours*, but we refuse to *pay* him what is *his*. If it is his "meat," we, by withholding it, are doing just so much towards depriving the minister and his family of their daily food. He is to receive this hire chiefly from those that are worthy; that is, from those who receive the word in the love of it; for to them it is profitable. Herein is gospel reciprocity, and hence the obligation of the churches. Jesus said to his disciples, "Freely ye have received; freely give." The point is not, freely ye have received health and time and property and intellect and education, and you must freely give them all away, and wear yourselves out, for nothing. This passage has no reference to receiving or not receiving pay for labor; for that is received on another principle, as a matter of common justice and common sense. The instruction here is, Freely ye have received the dispensation of grace, enabling you to preach the gospel, and to work miracles, by curing diseases, &c. I enjoin you to preach this gospel in the same freeness of spirit in which you have received it, and freely to dispense the miraculous blessings accompanying it. The blessed Redeemer numbers it among the wonderful proofs of his Messiahship, that the poor have the gospel preached unto them. It is a peculiarity of the gospel economy, that those who are able are required to pay for the support of the ministry, while the destitute need not perish for lack of knowledge.

There are many of our brethren, however, who admit that preachers ought to be paid for their services; and yet are honestly persuaded that the amount ought to be left uncertain both to pastors and people, until after the services are performed. While we do not know of a single sound reason in favor of such a policy, we find it easy to present several strong objections against it. 1st. It is unequal; it binds the minister, but does not bind the church. 2d. It is unfair; it requires a certain, fixed service for an uncertain, doubtful reward. 3d. It is unjust; it requires the minister to expend a whole year's living in ad-

vance, consuming his substance, or straining his credit, while his mind is harassed with uncertainties. 4th. It is immoral; it constrains the minister to involve himself in debt, without any certain prospect of payment, it encourages an extravagant credit system, and gives the sanction of the church to deceptive promises and false inducements. 5th. It is impolitic and imprudent; while it makes the minister a debtor to harsh-judging worldlings, it causes him to feel that the church is his debtor, and an uncertain debtor, that he is subject to the whims and caprices of his brethren, and thus prepares the way for mutual discontent, coldness and crimination. 6th. It is contrary to what we consider the rule of common sense in all other sorts of bargain. The universal judgment of mankind is, to attain to certainty in contracts, where certainty is attainable, because certainty inspires confidence, which is the life of all sorts of business. 7th. It is unscriptural; it requires a minister to wait a whole year for his support, whereas the gospel economy requires that he should be supplied at short intervals, according to his necessities, and as it were from day to day, or from month to month, as may be most convenient. 8th. Experience proves that where there is no certainty in the amount of payment, the minister is almost always obliged to content himself with a very inadequate sum, the most of which is generally contributed by two or three of the more liberal members of the church; and sometimes, year after year, he receives nothing at all. In short, in every view of the case, we think that wisdom dictates that the support of the minister ought, like any other hire, to be mutually agreed upon in advance. But there are some who admit the soundness of this reasoning, and yet object to paying ministers on a ground which is not considered tenable in reference to any other calling by any people on the face of the earth. We do not object, say they, to paying a minister provided he is a poor man, but if he has property enough to support himself upon, the church ought not to pay him a dollar; and especially is it a crying sin for him to receive any thing from a church member who does not own as much property as himself. With this class of objectors it is entirely immaterial whether the minister inherited his property, received it by marriage, or accumulated it by his own exertions. On the same principle a man who has been in your employ as an overseer for ten years, and then finds himself, no matter from what source, possessed of a competency, ought to serve you the remainder of his life for nothing. And the carpenter, who, by any means, has accumulated wealth, ought to build houses, the balance of his days, for every man poorer than himself, without charge. They have enough to live on, and why should you *give* them your hard earnings, which your children may need? None but proud, corrupt men would ask for pay!! Thus would you rebuke their honest frugality, teach them that a bridal portion is a curse, and make them regret that their fathers had not died in the poor house.

THE GOSPEL A LAW OF LIBERTY—MINISTERS NOT LORDS NOR SLAVES, BUT SERVANTS FOR CHRIST'S SAKE.—According to the 4th article of the decalogue, which has never been repealed, ministers, as well as private members, are commanded thus: "Remember the Sabbath day, to keep it holy. Six days *shalt* thou labor, and do all **THY** work." While it is a positive command that all men keep the Sabbath day holy, it is an equally positive command that they labor during the other six days; and these six days are regarded as *theirs*, because they are commanded, within this limit, to do *all their work*. When Christ sent out his servants to the *daily* labor of teaching, preaching and baptizing, did he abrogate the divine law, as to the tens of thousands of ministers who were to undertake this service? Not at all. Did he establish a law at the Mount of Ascension, in direct conflict with the law he established at Mount Sinai? God forbid! Ministers were still bound to do all *their work* within the six days;

and the commission did not deprive them of the right which the original commandment recognized as theirs, namely, to work and receive pay for their labor during the six days. Had it done this, the gospel, instead of being a law of liberty, and an easy yoke, would have been a law of abject slavery, and a galling yoke, reducing its subjects to hopeless destitution and wretchedness. And yet, say some, ministers are bound to devote themselves exclusively to the work, without any assurance of support! Not so reads the word of God. Christ has not robbed his ministers of *their* time, but he has commanded them to use it in his name for the benefit of his people; and he has provided that his people shall pay them for their time. In the 9th of 1st Corinthians, Paul expressly taught that he, and others, as ministers, had authority to support themselves and families at the expense of the church, and to cease, if they chose, from earning their living by the labor of their hands. And in this declaration he gave not his opinion, but announced the law of God. "If," says he, "we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffered all things, lest we should"—take that to which the law of Christ does not entitle us? No, brethren, but—"lest we should *hinder the gospel of Christ.*" Some of the christians at Corinth were probably opposed (among other errors rebuked by the apostle) to the paying of preachers for their work. Perhaps they were prejudiced against that gospel which had delivered them from heathenism, and denounced it as a money-making scheme. To remove this prejudice, Paul nobly sacrificed his pecuniary rights, and for nearly two years, on this occasion, (Acts xviii.) while engaged day and night in the duties of the ministry, worked at hard labor for his support. It seems, however, that during this time he was partially supported by the contributions of other churches, whom he says he "robbed," taking *WAGES* of them to do the Corinthians service. Some think that there is such a corrupting influence about money, that the Gospel cannot be preached *freely* by those who receive pay for preaching. "Have I committed an offence," says Paul, "in abasing myself that ye might be exalted, because I have preached the gospel of God *freely*? I robbed other churches, taking *WAGES* of them, to do you *SERVICE.*" II Cor. xi. 7. 8. It is no answer to this argument, to point us to some ministers who are as much devoted to secular employments as other men, and prosper in the world; and to infer from this fact that God approves their course as ministers. We must look at their motives: if they work with as pure motives as Paul did, they act right; but if the harder they work, and the more money they make, the less they preach, they prove that their motive is not to remove prejudice against the gospel, but purely to make money. Instead of preventing hindrances to the cause of Christ, they are the very ministers who do much to render careless professors still more at ease in Zion. "Let him that is *taught* in the word communicate unto him that *teacheth* in all good things." Gal. vi. 6. But as this class of ministers are not able to teach much, because they do not study, it cannot be expected that church members who are not benefited by them will communicate to them much of their substance merely to increase that wealth on which such ministers have evidently set their hearts.

In this chapter, (ix of 1st Cor.) Paul proves the right of ministers to a support from the churches, first, from the common practice of mankind, that men are expected to make a living from the business they follow; secondly, from the Jewish precept, already noticed, in reference to oxen, which he says was used by the Almighty "altogether" for the sake of ministers, not because God took special care of oxen; and thirdly, from common equity, that those who confer great benefits, have a right to receive a moderate return. And again, referring to the Mosaic economy, "Do ye not know," says he, "that they which

minister about holy things live of the things of the temple? and that they which wait at the altar are partakers with the altar?" He does not say that the priests under the old law lived from the charitable contributions of the people. The priests did not live of the things of the *people*, but of the things of the *temple*; and yet we know that the priests did live from the sacrifices offered by the people. When a sacrifice, small or great, was laid upon the altar, it was a *free will offering*, or God would not accept it. Once offered, no man presumed to reclaim it, or call it his own; for it was holy unto the Lord. Then, by the command of God, the priests ate of HIS sacrifices, not of the people's donations to them. "EVEN SO," says Paul—on the SAME PRINCIPLE—"hath God ORDAINED that they which preach the Gospel should LIVE of the Gospel." That is, according to our understanding, that the minister should *make his living* from preaching the gospel, as any other honest, industrious man makes his living from the business which he follows.

And now brethren, having established from the Word of God, beyond question, as we believe, the truth of our proposition, let us look at a few considerations which ought to influence the churches of Christ to make far greater advancements in fulfilling this requirement of the Gospel.

1. Should all our churches adopt and persevere in the policy indicated in our preceding remarks, we would all, as church members, feel a much greater interest in the services of the sanctuary. Man is so constituted that he generally attaches value to any commodity in proportion to its cost. If we give little or nothing to the support of our minister, we value his services lightly; but if we pay him with a cheerful liberality, we will the better appreciate his worth, and endeavor the more earnestly to profit by his ministrations. This would tend greatly to our own improvement in knowledge and grace. Our Saviour *felt* the value of the sacrifice he made for us. God accepts and blesses those offerings which his people *feel* to be sacrifices, but he "abhors the sacrifice where not the heart is found." Should we abstract more of our treasure from worldly repositories, and lay it on the altar of God, our hearts would follow that treasure, and permanently partake of the spirit which led us to consecrate it; "for where your treasure is, there will your heart be also."

2. The minister would be enabled to devote a larger portion of his time to the duties of his sacred profession. Instead of going to the pulpit, as many of them now do, from the midst of uncongenial business and multiplied worldly cares, he would proceed with a serene mind from the prayerful meditations of the closet. He would be enabled to study the word of God critically, together with various excellent works of pious authors. He could afford to enrich his meager library with some of those books which he had long desired to possess, but dared not think of buying. Ministers who have been but partially educated, could thus make surprising improvement, become attractive speakers, able reasoners, enlightened expounders of the scriptures. This would cause a greatly enlarged usefulness in the ministry, and a general improvement in religious knowledge and practical piety among our brethren. It would vastly increase the moral strength and influence of the church, and cause her to approximate the true standard of christian dignity—diminishing with every hopeful advance, the frightful distance which too frequently exists between a profession of religion and the practice of moral purity. We need not enlarge on the advantages which a pastor of elevated character brings to his church. An intelligent, devoted ministry must open the way, and do the rough work and hard fighting in that conquest of the world which, sooner or later, is sure to be achieved. "Bring ye all the tithes—[not *your* tithes, for they are the Lord's]—into the storehouse, that there may be meat in mine house, and prove me now *herewith*, saith the Lord of hosts, if I will not open you the windows of

heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii, 10.

3. "Ye are the light of the world." In this brief expression our Saviour has revealed to the church both the dignity of her position and the weight of her responsibility. What the church *does*, is regarded by the world as a practical exposition of what the Bible teaches that the church *ought* to do. And although wicked men see that the church often errs, yet we cannot expect them to be *our* apologists. If, by neglecting to support a minister, we rob him of his *time*, the poor man's capital, and thus prevent him from improving his temporal condition, can we expect to escape the sneer of the sceptic, and the rebuke of the worldly moralist? And if we, by such neglect, so *educate* our ministers, as it were, that they will habitually and willingly labor for a trifling compensation for such as are well able to pay, is it not plain that we are taking the very course to destroy their self-respect? One of two things is certain, in the eye of the world; either that the minister thinks himself and his services of very little value; or, that he is conscious that he does not use his best efforts in the best of causes, but exerts himself only in proportion to the pay. Thus is the poor minister either ridiculed or despised; and, conscious of the light in which he is viewed, it is impossible but that he must admit its apparent truth, and feel that he has neglected his duty to himself. Having already begun to lose respect for himself, how can he complain if the public should coincide in his opinion? "Ye are the light of the world;" but if the light which is in us be darkness, how great is that darkness? The church is the *only* light of the world; and what she does not enlighten is left in gross ignorance. Those churches which furnish their ministers with a sufficient support, are always more stable in character, pure in doctrine, and beneficial in their moral influence, than others. The natural tendency of the unscriptural practice of paying little or nothing for preaching, is to make the ministry a wandering, unsettled, worldly minded class of persons, and the churches dwarfish, cold and powerless bodies of professors. We believe the observation will hold good of nearly all institutions among men, that the useful, the virtuous, the truly noble, have an ample and regular support, and a permanent locality, a fixedness, as it were, to the soil on which they were first planted; while those of the opposite qualities depend upon impulse for a temporary prosperity, and are floating from point to point, assuming appearances and adopting opinions for the purpose of securing public favor.

4. If we may be pardoned for here introducing a single selfish consideration, we might add, that our heavenly Father has, in his infinite wisdom, so ordered affairs, that his people find their *temporal* advantage in obedience to his commands. This is a harmonious feature in the gospel system. If God takes care of the temporal interests of his children, and furnishes them with all they enjoy, it is reasonable that they should make their acknowledgments by appropriating a considerable part of their worldly gains in his service. Without enlarging on this point, we would merely ask the reader to bring up a single instance within his knowledge, in which injury has resulted to any community, in any respect, from the liberal support of a pious, intelligent ministry. Is it not a fact, on the contrary, universally acknowledged, that the *permanent* prosperity of any community may be measured by the support which is there rendered to the gospel ministry? Is it the school and workshop, or is it the play house and liquor shop, that flourish most where the gospel minister is not supported? Without an efficient ministry, would your towns increase or diminish in population? Would society improve, or decline? Would your estates be worth much or little, in such a place, and why?

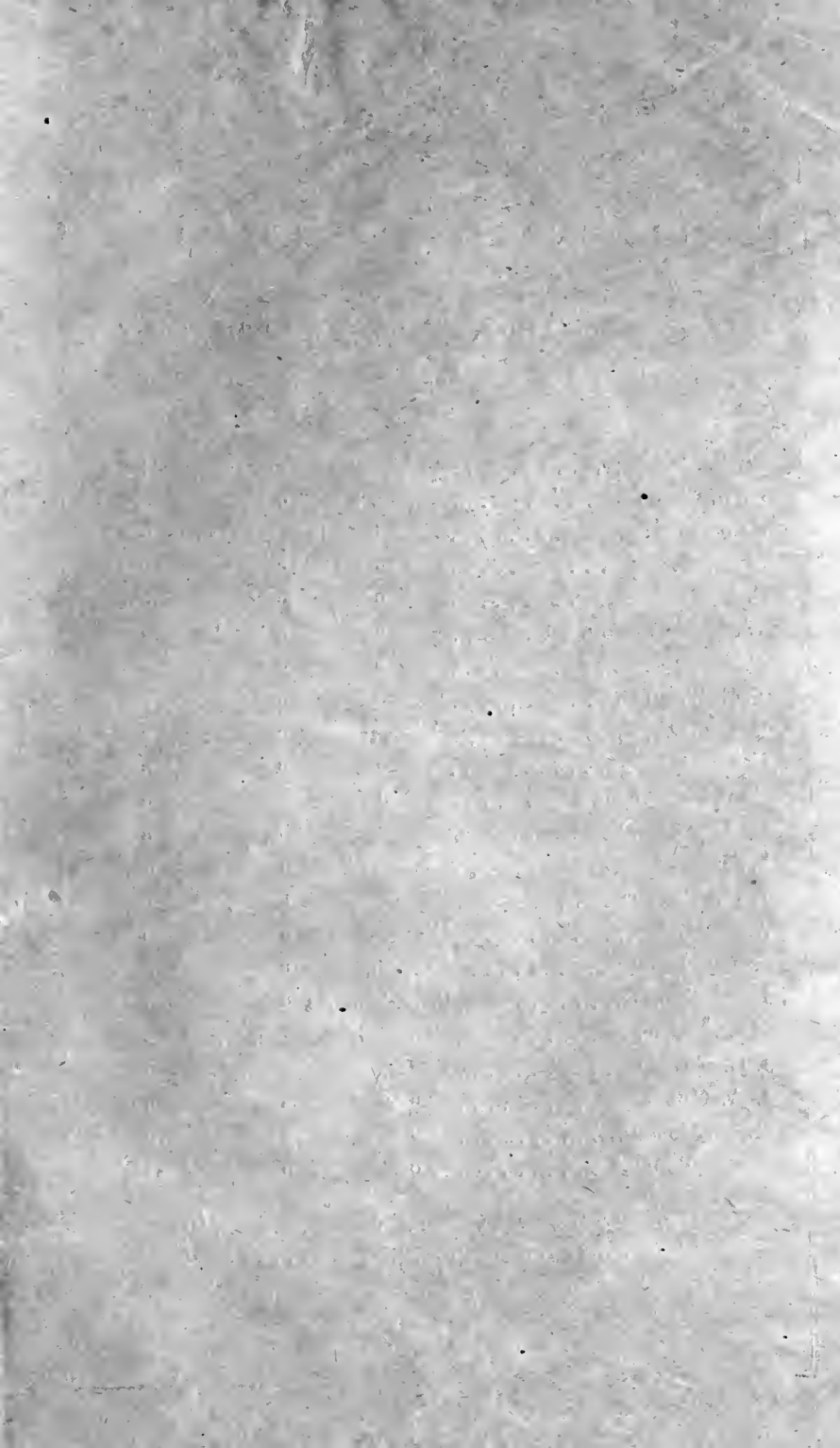
Finally, brethren, if it is our duty to contribute *at all* to the support of the

ministry, it is our duty to contribute ENOUGH for their support. We are nowhere commanded to give them *a little*, because they are ministers. And if ministerial support is our DUTY, it can be nothing *less* than a duty, and cannot be set aside or neglected without incurring the displeasure of the Almighty. We cannot discharge the obligation to pay ENOUGH, by the bestowal of a small contribution. This would not be a *payment*, but a forced and unlawful compromise of a just debt; which, if offered with constraint, had far better not be offered at all. If, however, it is not *right* to sustain a minister, it must be a *sin* to sustain him; and if it is a sin to sustain him, it is a sin to do any thing *towards* sustaining him, and every contribution for such purpose is an insult to the Almighty. It follows of course, that every facility afforded for the preaching of the gospel, and every degree of encouragement and countenance given to ministers, must be equally odious in the sight of Heaven; and those who profess to love the gospel as their only hope of happiness in time and eternity, would be doing God eminent service by using all possible means for preventing the preaching of the Gospel in all parts of the world. Let such a principle be acted out to its full extent, and we should see the flood of gospel light roll backward from our happy shores; the "woman"—the church—would again flee "into the wilderness;" and the darkness of heathenism would cover the land.

Brethren, we beseech you, think on these things. "And now unto him who is able to keep you from falling, and to present you *faultless* before the presence of his glory with exceeding joy, to the the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

M. P. SMITH, Moderator.

A. M. HANKS, Clerk.



NAMES OF BAPTIST MINISTERS

IN THIS ASSOCIATION, WITH THEIR POST OFFICES.

M. B. CLEMENT,	Forkland,	Greene county,	Ala.
E. B. TEAGUE,	Eutaw,	"	"
CHARLES STEWART,	Carrollton,	Pickens county,	"
M. C. CURRY,	"	"	"
C. B. SANDERS,	"	"	"
W. H. ROBERSON,	"	"	"
M. LYON,	"	"	"
T. S. THOMAS,	"	"	"
D. DUNCAN,	Yorkville,	"	"
ELLIS GORE,	"	"	"
GREEN FERGUSON,*	"	"	"
H. HAWKINS,*	"	"	"
W. R. STANSEL,	Pickensville,	"	"
J. H. TAYLOR,	Hope,	"	"
A. M. HANKS,	Olney,	"	"
JAMES DELOACH,	Reform,	"	"
JESSE THOMAS,	Providence,	"	"
M. P. SMITH,	Union,	Greene county,	"
J. C. FOSTER,	Foster's,	Tuscaloosa county,	"
J. A. HODGES,	"	"	"
H. R. MORGAN,	"	"	"
JAMES TOOLE,*	"	"	"

ORDAINED MINISTERS, 19

*LICENTIATES, 3