

# MINUTES

OF THE

## NINETEENTH ANNUAL SESSION

OF THE

# Red River Baptist Association,

HELD WITH THE

OZAN CHURCH, HEMPSTEAD CO., ARK.

*September 21, 22, and 23, 1867.*

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### OFFICERS:

ELDER HENRY HAYNES, MODERATOR.

T. A. HEARD, CLERK.

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### MEMPHIS:

SOUTHWESTERN PUBLISHING HOUSE.

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1867.

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# PROCEEDINGS.

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OZAN CHURCH, Hempstead County, Sept. 21, 1867.

The Red River Baptist Association convened with the Ozan Church, September 21, 1867.

The Introductory Sermon was preached by Elder George W. Wells from John xiii: 34, 35—"A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

At two o'clock the delegates assembled at the meeting-house. The Association was opened by singing and prayer by the Moderator, Elder Henry Haynes.

The letters from the churches were called for and read and the delegates' names enrolled.

Proceeded to the election of Moderator and Clerk. Elder Henry Haynes elected Moderator and T. A. Heard, Clerk.

Invited visiting brethren of our order to seats.

Called for petitionary letters; received a letter from Rome Church, without delegates, which was read and received into fellowship with this body.

Brethren James A. Parks and Thomas Williamson were received as delegates from Paraclifta Church.

Appointed the following committees:

*On Preaching*—M. Bozeman, Thomas Williamson, J. L. Mather-son, in connection with the delegates of this Church.

*On Sabbath Schools*—G. W. Wells, Wm. Borum and Joseph Byers.

*On Destitution*—J. A. Fortson, D. M. Cochran, J. R. West.

*On Finance*—J. T. Holt, G. L. Bourland.

It was moved and seconded that the committee on preaching request Elder D. M. Cochran, who was appointed to preach a sermon on Missions at 11 o'clock to-morrow, to change his subject to Pastoral Support.

On motion of Elder H. H. Coleman there was a committee of five appointed to make a report on colored population. Brethren Wm. Borum, D. M. Cochran, Joseph Byers, H. H. Coleman and M. Boze-man were appointed said committee.

Adjourned to 9½ o'clock Monday morning. Prayer by Brother Coleman.

### SABBATH SERVICES.

Preaching at 9 o'clock by Elder J. J. Byers; at 11 o'clock by Elder D. M. Cochran, on Pastoral Support, followed by Elder G. W. Wells, after which a collection was taken up amounting to \$34 85 cash, and \$72 50 subscribed, to be at the disposal of this Association. At 3 o'clock preaching by Elder H. H. Coleman; at candle-lighting preaching by Elder J. T. Downs. The congregations were very orderly and attentive. The word preached was attended with the blessings of God; the children of God were made to praise him for his wonderful goodness in bringing sinners to the knowledge of the truth as it is in Christ Jesus.

### MONDAY MORNING, 9½ o'clock.

Met pursuant to adjournment. The Moderator being absent on account of sickness, on motion, Elder D. M. Cochran was appointed Moderator *pro tem*. The Association was then opened by reading the twelfth chapter of Romans and prayer by Brother Downs.

Brother Thomas Williamson presented the statistics of Paraclifta Church, which was ordered to be put in the minutes.

Appointed Brethren Mays, Williamson and Clements a committee on documents.

The Rules of Decorum were then read.

On motion and second, there was a committee of three appointed to wait upon Elder D. M. Cochran and request a copy of his sermon on Pastoral Support, preached yesterday at 11 o'clock. Brethren Williamson, Byers and Stroope appointed said committee, who reported that a copy would be presented this Association.

Called the roll and marked absentees.



Renewed the call for correspondence. Brother J. T. Downs appeared as messenger from Columbia Association, and was received by the Moderator.

Appointed delegates to corresponding bodies as follows:

JUDSON ASSOCIATION—Brethren J. A. Fortson, S. R. Stroud and G. W. Wells. Fortson to write.

SALINE ASSOCIATION—Brethren T. A. Heard, E. Merrel, M. Bozeman, D. S. Williams and H. H. Coleman. Bozeman to write.

COLUMBIA ASSOCIATION—Brethren D. M. Cochran, J. Byers, John Aaron, Henry Haynes. Haynes to write.

The report of the committee on Sabbath Schools was read and adopted. (See Appendix A.)

The report of the committee on destitution was read and adopted. (See Appendix B.)

The committee on documents made their report, which was read and adopted. (See Appendix C.)

Appointed the next session of this body to be held with Greenville Church, Hempstead county, Arkansas, commencing on Saturday before the fourth Sabbath in September next.

Granted a letter of dismission to Mt. Pisgah Church.

The report of the committee on finance was read and adopted. (See Appendix D.)

Report of committee on colored population was read and adopted by a majority. (See Appendix E.)

Moved and carried, that the sermon preached by Elder D. M. Cochran, on Pastoral Support, be printed in these minutes, in lieu of the Circular Letter that was to have been written by Brother M. Bozeman, and that "THE BAPTIST," published at Memphis, Tenn., be requested to publish the same in its columns.

Granted Brother J. L. Stroope leave of absence.

On motion adjourned one half hour. Prayer by Brother Byers.

Met pursuant to adjournment. Prayer by Brother Cochran.

Appointed Elder H. H. Coleman to write the next Circular Letter, and choose his subject.

On motion the Clerk was allowed \$20 for his services.

Appointed Elder H. H. Coleman to preach the next Introductory Sermon, Elder J. Byers his alternate. Elder G. W. Wells to preach on Sabbath at 11 o'clock. Subject—What Constitutes, Scripturally, a Minister of the Gospel. Elder Wm. Borum his alternate.

*Resolved*, That the thanks of this Association be tendered to the brethren and friends of this Church and vicinity for their kindness and hospitality during this session.

It was ordered that the Rules of Decorum, Constitution and Abstract of faith be omitted in these minutes; that the Clerk have one thousand two hundred copies printed and distributed to the churches, and that the Treasurer pay over to the Clerk all the funds in his hands for that purpose.

*Resolved*, That we advise the churches to send up to the next Association a statement of the amount given to those who preach for them, that we may judge of the prosperity or declension of the churches, under the primitive mode of supporting their pastors.

HENRY HAYNES, *Moderator*.

T. A. HEARD, *Clerk*.



## APPENDIX.

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### (A.)

#### REPORT ON SABBATH SCHOOLS.

We, your committee to whom was referred the subject of Sabbath Schools, have taken the matter under consideration. Your committee find but little upon Sabbath Schools reported in the letters from the churches, which indicate that there is but little being done in the way of teaching our children on the Sabbath. It is to be deplored that this Association is doing so little in the way of Sabbath Schools. Your committee feel bound to speak of some of the difficulties which lie in the way of conducting Sabbath Schools, upon a truly systematic plan. One great evil is that most of the schools are conducted upon the compromise or union principle; with pedo-Baptists and Campbellites, and using the union books and literature of the American Sabbath School Union in the North.

Your committee are furthermore impressed with the conviction that until Baptists have Sabbath Schools conducted by Baptist superintendents and teachers, with Baptist books and a purely Baptist Sabbath School literature, our churches will never be successful. Your committee are not in favor of using books and literature in our Sabbath Schools which do not teach our children the whole truth, for in the union books of the North the truth is evidently compromised between the conflicting sentiments of five or six denominations.

Your committee would recommend to this Association the necessity of adopting for the use of schools in this Association a literature unalloyed with Romish teaching, which can be found in the publications of the Southern Baptist Sabbath School Union, published at Memphis, Tennessee, by the Southwestern Publishing House.

*Resolved,* That this Association recommend to the churches within her bounds to organize and encourage Baptist Sabbath Schools, and carry them on entirely under Baptist control and influence, using purely Baptist literature by patronizing the books of the Southern Baptist Sabbath School Union.

GEORGE W. WELLS,  
WM. BORUM,  
J. J. BYERS.



(B.)

REPORT ON DESTITUTION.

We, your committee on destitution, would make the following report: That we have carefully had the same under consideration, and find that there are large districts where there is no stated ministry of the word. There are but few ministers of the gospel within our limits, and they are poor, and the calls of their families upon their labors are such that they are necessarily confined to their own neighborhoods. Your committee would respectfully recommend that the brethren of the different churches would exert themselves for the better support of their ministers at home, that the word of God may be carried into the destitute places.

We would further recommend that the fund already collected be appropriated to the relief of these destitute places. And we would further recommend that the deacons take the matter under their consideration, and raise whatever amount they can for the benefit of their ministers of the several churches.

J. A. FORTSON, *Chairman.*

(C.)

REPORT ON DOCUMENTS.

We, the committee on documents, report that we have examined the letters from Greenville and Zion Churches, in which they petition for the next session of this body. We would recommend that it be held with Greenville Church, also that a letter of dismission be granted to Mt. Pisgah Church.

J. J. MAYS, *Chairman.*

(D.)

FINANCE REPORT.

We, your committee on finance, would make the following report:

Amount sent by the churches for printing minutes,	-	\$59 50
Collection on Sabbath,	-	34 85

Total,	-	\$94 35
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J. T. HOLT, *Chairman.*

(E.)

TREASURER'S REPORT.

T. A. HEARD, *Clerk.*

In account with Red River Association:

To amount received from Treasurer,	-	\$111 95
By amount allowed for services, 1866,	-	\$15 00
“ “ “ 1867,	-	20 00
“ to pay postage	-	5 00
“ paid for printing minutes	-	112 40
		<hr/>
		152 50
Amount due,	-	\$40 55

## REPORT ON COLORED POPULATION.

The committee to whom was referred the "Relations of the colored race to the Red River Association," report, that they have approached the subject with an anxious consciousness of its important influence on the future career of these associated churches, and on the destinies of a people with whom we have long been intimately connected.

While they were slaves the colored people were the objects of peculiar interest to this Association, during the greater part of its existence. Repeated efforts have been made to ameliorate their condition, to extend their spiritual privileges, and to open an easy access for them to the house of God. As our nurses in infancy—our playmates in youth, and our servants in more advanced life, they heaped up cumulative claims upon that Christian charity which advocates, as a duty, the diffusion of the truths of the gospel among all races of men. From this duty we are not relieved by the fact of their emancipation. Deprived of their ancient protectors—hurled into the conflicts of civilized life, without the knowledge or capacity necessary to ensure success—the dupes of fanatical emissaries, or the prey of political tricksters—falling, by thousands and tens of thousand, the victims of penury, disease and ignorant quackery—they should excite our commiseration for their unhappy fate. The justice of history will vindicate them from the censure of disrupting the connection, which hitherto preserved them from anarchy and annihilation. While we remember their obedience and fidelity during the vicissitudes and horrors of a civil war, a proper reciprocity of good offices, as well as the requirements of the gospel, demand that we shall deal with them justly and generously—protect them, so far as we may, from violence and fraudulent speculators, and advise and assist them in the attainment of temporal prosperity and evangelical holiness. Can it be necessary to advise the churches to watch over the welfare and promote the spiritual growth of such colored brethren as may desire to preserve their membership among us in sparsely populated sections of the Association.

But it should not be forgotten that our country has adventured on an experiment which has not been sanctified by success, in the history of the world. The records of past ages do not present an instance in which two distinct races less diverse from each other than the Caucasian and African races have inhabited, in peace, the same country, on terms of equality. Warned by the concurrent testimony of many countries and of different ages, let us earnestly endeavor to avoid the collision of a conflict of races which, antiquity has recorded, as destructive to one or injurious to both.

To diminish the points of collision, as far as we may, it is deemed proper to advise the churches that in those sections of the Association, where the denseness of the population will admit of it, colored bishops and deacons should be regularly ordained, and churches of



colored members be duly organized, so that the ordinances of our holy religion may be enjoined and administered according to the usages of the apostolic age. Those churches should be advised to continue under the corrective and fostering care of the Association, and correspond by letter, from year to year, so that their early history, as a free religious people, may be preserved, as well as a parental watch-care be exercised over their churches, until, in the providence of God, they grow in knowledge and numbers, so as to form Associations of their own.

In view of the fact that the Bible is the book of God for the salvation of all men, the committee briefly, but earnestly, recommend the adoption of this short outline of policy by the churches, not only to obtain uniformity of action among them, but because they believe it to be sanctioned alike by the dictates of policy, humanity and the religion of Jesus Christ.

HAWES H. COLEMAN, *Chairman.*

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CONTRIBUTIONS FROM THE CHURCHES.

Clear Spring :.....	\$2 00	Sweet Home.....	\$2 50
Liberty Grove.....	1 00	Bethany.....	2 00
Oak Grove.....	2 00	Union.....	2 00
Brownstown.....	2 50	Bethel Union.....	1 50
Greenville.....	4 00	Ozan.....	4 00
Arkadelphia.....	3 00	Harmony.....	1 50
Fellowship.....	2 00	Prarie D. Eanne.....	2 00
Mt. Bethel.....	3 00	Zion.....	2 25
County Line.....	4 00	Mt. Zion.....	1 50
Bethlehem.....	1 50	South Fork.....	2 00
Pleasant Grove.....	2 25	Antioch.....	1 00
Pleasant Hill.....	2 00	Mt. Pisgah.....	2 00
Rome.....	2 00	Paraclifta.....	3 00
Sulphur Spring.....	1 00		
Total.....			\$59 50

# TABLE OF STATISTICS.

CHURCHES.	COUNTIES.	DELEGATES.	Baptized.	Received by letter.	Dismissed by letter.	Excluded.	Restored.	Dead.	Total in fellowship.	Sabbath meetings.	PASTORS.	POSTOFFICE.
Clear Spring .....	Clark .....	John W. Barton,* Joshua Box, H. H. Coleman.....	6	11	...	...	1	1	84	3	G. W. Wells.....	Clear Spring .....
Arkadelphia .....	" .....	T. A. Heard, John T. Greene,* D. S. Williams*.....	2	7	2	...	...	1	35	1	D. S. Williams.....	Arkadelphia .....
Mt. Bethel .....	" .....	M. Bozeman, J. R. West, J. A. Fortson .....	...	4	2	2	...	...	79	4	G. W. Wells.....	" .....
Bethlehem .....	" .....	S. Box,* J. Horn,* G. L. Boarland.....	9	5	3	1	...	...	32	1	S. Box.....	" .....
Bethel Union .....	" .....	A. Jesters,* W. M. Penington,* J. L. Stroope.....	14	2	2	2	...	...	64	2	T. Howel.....	" .....
South Fork .....	" .....	G. W. Wells, J. A. Ross,* S. R. Stroud* .....	12	2	6	2	...	2	65	2	G. W. Wells.....	" .....
Sulphur Spring .....	" .....	Represented by letter .....	2	...	...	...	...	...	30	...	Paul Anderson.....	" .....
Greenville.....	Hempstead.....	Wm. E. Cook,* J. Langston, R. McElray.....	13	4	1	...	...	...	59	3	E. Morrel.....	Nashville.....
Antioch .....	" .....	J. L. Matherson, John S. Clark, James E. Power.....	...	1	...	...	...	...	21	3	J. B. Robins .....	" .....
Zion.....	" .....	J. J. Byers, J. B. Robins, W. C. Leslie.....	16	4	3	...	...	1	78	4	J. J. Byers.....	" .....
County Line .....	" .....	D. M. Cochran, J. M. Garrett, D. D. Reeder.....	6	13	5	1	...	2	140	1	D. M. Cochran.....	" .....
Pleasant Grove.....	" .....	Lewis Wicker, J. Brown, D. B. James.....	7	2	1	...	...	...	35	2	E. Merrel.....	Washington.....
Ozan.....	" .....	H. Haynes, T. J. Haynes, J. T. Holt.....	13	9	1	1	...	1	68	2	H. Haynes.....	Nashville .....
Prarie De Anne .....	" .....	John Aaron,* D. E. McGraw,* J. J. Mays.....	28	12	1	...	...	...	48	1	John Aaron.....	Moscow .....
Mt. Zion.....	" .....	T. Williams,* W. N. Johnson, Z. Richardson* .....	...	1	2	...	...	5	19	...	...	Washington.....
Pleasant Hill.....	Sevier.....	W. J. Fariba, M. C. Jordan,* W. J. Cox* .....	7	1	4	2	5	...	52	...	...	Washington.....
Fellowship .....	" .....	Charles Cook, J. W. Barnett, Wm. James.....	1	1	...	...	...	...	29	4	Wm. Borum.....	Paraclifta.....
Oak Grove.....	" .....	J. F. Chaffin, D. M. Jetton, M. Flin.....	...	2	6	1	...	...	7	1	E. Merrel.....	Washington.....
Liberty Grove.....	" .....	Wm. Borum, Chancy Floyd, A. B. Clements.....	1	3	4	...	...	...	22	...	Wm. Borum.....	Paraclifta.....
Union .....	" .....	J. S. Ledbetter, A. M. Carroll, A. S. Williamson .....	...	2	7	...	...	...	30	4	E. Merrel.....	" .....
Brownstown .....	" .....	N. M. Pippin, H. Herndon, J. Merrell.....	...	...	...	...	...	...	13	...	Wm. Borum.....	Brownstown .....
Paraclifta .....	" .....	Thomas Williamson, James A. Parks.....	5	...	1	...	...	...	24	1	Wm. Borum.....	Paraclifta.....
Sweet Home.....	Hempstead .....	Urssey Brown, J. C. Brown, J. Forester.....	9	5	8	2	...	...	82	2	...	Graves.....
Bethsaida .....	Ouachita.....	T. J. Smith, H. S. Adams, George Pearce* .....	...	1	3	...	...	...	29	...	S. Box.....	Camden .....
Mt. Pisgah.....	" .....	Z. Ware, J. M. Mun,* B. C. Wright* .....	4	4	...	...	...	...	31	1	J. T. Downs.....	Mt. Moriah .....
Harmony .....	Hempstead.....	A. Lanier, James Smith* .....	2	...	...	...	...	...	16	...	Wm. Borum.....	Columbus .....
Rome .....	Clark .....	Represented by letter .....	5	2	4	...	...	...	18	2	J. Aaron.....	Rome .....
*Absentees.			Total.....			163	98	66	14	6	13	1210



## ORDAINED MINISTERS.

G. W. Wells .....	Arkadelphia, Arkansas.		
D. S. Williams .....	"	"	
S. Stevenson .....	"	"	
James Gunter .....	"	"	
J. O. Browning .....	"	"	
D. M. Cochran .....	Nashville,	"	
Henry Haynes .....	"	"	
Elijah Merrill .....	"	"	
J. B. Robins .....	"	"	
J. J. Byers .....	"	"	
J. S. Ledbetter .....	"	"	
John Aaron .....	Moscow, Hempstead county,	Ark.	
D. E. McGraw .....	"	"	"
E. Cary .....	"	"	"
M. D. Bell .....	Graves,	"	"
E. England .....	"	"	"
H. H. Coleman .....	Terre Noir, Clark county,	Ark.	
Robert Box .....	Beech Creek,	"	"
S. Box .....	"	"	"
A. Horn .....	"	"	"
W. S. Adams .....	Liberty, Ouachita county,	Ark.	
Wm. Greenelee .....	Bellville, Sevier county,	"	
T. Howel .....	Arkadelphia, Clark county,	"	

## LICENTIATES.

G. W. Davis .....	Arkadelphia, Arkansas.		
S. R. Stroude .....	"	"	
Joshua Box .....	"	"	

# "SCRIPTURAL DUTY OF CHURCHES SUSTAINING THEIR PASTORS."

A SERMON, DELIVERED BY THE REV. DUDLEY M. COCHRAN, BEFORE THE  
RED RIVER BAPTIST ASSOCIATION OF ARKANSAS, ON THE FOURTH  
SABBATH OF SEPTEMBER, A. D., 1867.

## *Beloved Brethren and Friends:*

Being requested, on yesterday, on the part of the Association, to deliver a discourse on the "Scriptural Duty of Churches Sustaining and Supporting their Pastors," I approach the subject with great diffidence; nevertheless, I shall not shrink from declaring the whole truth, so far as I know and can, on this occasion.

My comments, on the scriptures I shall introduce on this subject, will be very brief; and to these scriptures I invite your most earnest and prayerful consideration.

Even so has the Lord ordained, that they that preach the gospel should live of the gospel.—1 Cor. ix: 14.

In order to understand and appreciate this subject, we must feel and realize that all we have of riches and honor cometh down from the Father of Light and Giver of every good and perfect gift.

King David blessed God, and says: All that is in the heavens, and in the earth, is thine; for all things come of thee—both riches and honor come of thee, and of thine own have we given thee.—1 Chron. xxix: 10-14. This was spoken when David and the princes of Israel had given millions for the building of the temple.

Solomon, on being anointed king of Israel, asked of God an understanding heart; and God heard, and said: Because this was in thine heart, and thou hast not asked riches, or wealth, or honor, nor the life of thine enemies, neither long life, wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any have the like.—2 Chron. i: 11, 12. God granting riches, as he promised, Solomon made silver and gold as plenteous at Jerusalem as stones, 2 Chron. i: 15. Consider, my friends, that God owns and claims all the treasures of the earth; and he giveth to, and taketh from, whom he will, according to his sovereign



pleasure; and he hath given to each of you, as his stewards, all the earthly goods that you possess, and of this he has ordained that you give to support a preached gospel. Recognize, now, this right of God to command your gifts. Hesitate no longer, lest you lose your stewardship. We will lay before you, in order, some of the great and leading facts on this subject.

1. Paul asserts his right to a support.—1 Cor. ix: 1-5.

The apostle, in view of his apostleship and ministry, claims, as a right, what he eats and drinks; also, for any one that may be dependent upon him for a support, as a sister, wife, or children. He intimates that this right had never been called in question with respect to the other apostles. They had planted and watered churches, and had, doubtless, been supported with their dependents. Paul assures them, by way of a question, that he and Barnabas (and be it remembered that Barnabas had no rights then that ministers of the gospel have not now) had a right to forbear working with their hands, and depend exclusively upon the churches for their subsistence and clothing.—1 Cor. ix: 6.

Is this not fulfilling the ordinance that they that preach the gospel should live of the gospel? And just so far as they who preach lack of a support, through the preaching of the gospel, even so far is the Lord's ordinance violated by the people and the churches.—1 Cor. ix: 1-6.

2. Pastors' support proven by inspired figures.

1. Who goeth a warfare at his own charges? or in other words: What soldier is there who does not charge and exact of the government which he serves, rations, clothing, arms, and pay, for his time and labor? Even so they that preach the gospel are entitled to food, clothing, books, and pay, for their pious labors of love of those churches and congregations, that they may serve in the gospel.—1 Cor. ix: 7.

2. Who planteth a vineyard, and eateth not of the fruit thereof? That is to say, who has constituted a church (as Paul had done at Corinth) but received the fruit of love and gratitude: pay, wages, or salary; for fruit, by figure of speech, stands in the place of pay, hire, wages.

3. Or who feedeth a flock, and eateth not of the milk?—1 Cor. ix: 7. That is, who has fed the church of the living God with the sincere milk and meat of the word, (as Paul had fed this church) and in return received no pay or tokens of gratitude of any kind. Such ingratitude was a rare exception in the apostles' time. Paul alludes to it, in the above figure, as being the only exception in the age. I would to God there was but one exception now. The law of mutual dependence revealed is: Shepherd, feed the flock of God; and in return: Flock, feed your shepherd; for God has ordained that they that preach the gospel should live of the gospel.

4. Thou shalt not muzzle the mouth of the ox that treadeth out the corn.—1 Cor. ix: 9.

Doth God take care for oxen? Has he provided, by statute,



for the support of the ox, which to-day is, and to-morrow is blotted from existence? And has he not provided for his own servants, who are, in the Divine esteem, worth more than the cattle upon a thousand hills—for his own servants, who have left all for the ministry of the word, and are willing to be counted the offscouring and the filth of all things for his name's sake? Yes, it is true. God has ordained under the gospel, as he did under the law, that they who minister in holy things, shall live of the things of the temple, and they that wait on the altar are partakers with the altar, and they who preach the gospel shall live of the gospel, and they who sow unto others spiritual things, should reap of them carnal things.—1 Cor. ix: 11-14.

5. The manna. As it is written: He that gathered much, had nothing over, and he that gathered little had no lack.—2 Cor. viii: 15.

Temporal blessings, like the gift of manna, are from God. Both riches and honor come of the Lord. Men have different capacities to gather and accumulate riches; but it matters not to what extent riches may accumulate on the hands of any, they are, notwithstanding, the Lord's riches, in his stewards' hands, and he ordains their appropriation, in part, to the support of his own everlasting gospel. His ministers, if they are faithful to their divine calling, will gather but little of temporal things; and in view of this, God hath ordained and provided against their lack. Therefore, ye stewards of God, whether ye be in or out of the church, see that ye distribute, so that ye shall have nothing over what God commands you to give, and that his ministers shall have no lack of those temporal blessings which God has provided for them.

6. The bond-servant. For we preach not ourselves, but Christ Jesus the Lord, and ourselves, your servants, for Jesus' sake.—2 Cor. iv: 5.

Christ Jesus the Lord is the great bond of union between the pastor and the church. When we had bond-servants among us, they had a right to a house to shelter themselves and little ones from the descending showers, and from the cold and searching winds of winter; they had a right to food, clothing, and medical service, and to the means to do efficient labor: even so the servants of the church, in the bond of Christ, are entitled to the same considerations. Then provide for them, that they may do you efficient service; loose them, and let them serve you in the gospel field. Even so hath the Lord ordained, that they that preach the gospel should live of the gospel.

7. Ambassadors. Now, then, we are ambassadors for Christ.—2 Cor. v: 5.

Ambassadors, no matter from what government sent, are entitled to an outfit and salary. The ministers of the gospel are ambassadors for Christ, sent forth to the world under the government of the church; as such, they represent a government distinct from the world. The church, as the government represented in the above figure, should furnish such ambassadors with outfit and salary.

These figures are inspired, and are a fair reflex of the mind of the Spirit. They separately and unitedly demonstrate that God's



pastors are entitled to a home, food, clothing, and whatever else is necessary, that they may give themselves continually to prayer and the ministry of the word. Under the law, God required tithes and offerings, and where these were withheld, he charged the whole nation with robbery, and pronounced the nation under a curse for withholding from him what he required. It may even be so with our nation at the present time. Let me entreat of you that you bring your gifts and offerings into the Divine store-house and prove the Lord, and see if he will not open you the windows of heaven and pour you out a blessing, so that there shall not be room to receive it.—Mal. iii: 8-10. Let there be a settled purpose to do your whole duty, and a better day may soon dawn upon our afflicted country, and the Son of Righteousness may arise on her gaping wounds with healing in his wings.—Mal. iv: 2.

4. Origin and early history of the church at Corinth. Paul comes here from Athens; here, too, are Aquila and Priscilla; here they follow their profession as tent-makers; here they are joined by the apostle; here, on Sabbath, he preaches in the Jewish synagogue; here multitudes are instructed, both of Jew and Gentile; here, the Jews, counting themselves unworthy of eternal life, the apostles turned unto the Gentiles. Here he lived with one Justus; here Crispus believed the gospel; here, many of the Corinthians hearing, believed, and were baptized. Here is the planting of the church of Christ at Corinth. Here he remained one year and six months.—Acts xvi.

The church grew and multiplied; she numbered among her converts men of wealth and superior talents. The spirit of envy and detraction soon sprang forth. Paul preached that the gospel should be maintained among them by gifts or free will offerings. Advantage was taken by his enemies, of this faithful kind of preaching, to impugn his motives. He was not ignorant of their devices, and as such, he waived his right for a support, for a time, from the church; he would suffer want, for a time, rather than the cause of Christ should suffer. Perhaps there were some who said we love the gospel, the church, and the people, so well, that we will preach it without pay, or hope of reward. This free-preach system was likely to spring a party on this subject, and hence Paul, unwilling to force an issue, left. Some year or two after, he writes his second letter, in which he gives a vivid picture of those false teachers, or apostles; for such, says he, are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if *his ministers* are transformed as the ministers of righteousness.—2 Cor. xi: 13-15.

Titus was subsequently sent to Corinth to inspire the church with a due sense of her obligation to her pastor; and Paul, discovering a return, says to them: As you abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.—2 Cor. viii: 6, 7.



The churches were planted by the apostles, accompanied by signs, wonders, and mighty deeds. The church at Corinth had witnessed in her planting such Divine attestation. Wherein, then, was this church inferior to other apostolic churches? In this only, that other churches, whether constituted by Paul or other apostles, sustained their pastors, and this one did not.—2 Cor. xii: 12, 13.

Paul, for reasons before named, did not exact any pay of them; he not only wronged himself, but the church, in doing so. He represents (2 Cor. xi: 7) that, having preached the gospel to them without charge, he had abased himself; and in chapter twelfth and thirteenth verse he states that he had wronged the church, and asks to be forgiven.

If Paul did the church at Corinth wrong, in preaching to her for one year and six months, gratuitously, would it not have been equally wrong for other apostles and ministers to have done the same? And if they had done so, no doubt they would have been as frank as he in confessing their wrong. What, then, shall we say of our ministers of the present time, who are accustomed to serve churches without requiring any remuneration from the same? It is quite obvious, that if wrong in the apostolic day, then ministers of the present age are guilty of an equal wrong. Ye messengers of Jesus, show your flocks their duty. and where you have neglected your duty be prompt to acknowledge your fault, and, like Paul, beg your churches to pardon you. Know this, that all governments are sustained by assessments, more or less, levied upon the governed; and the church of our Redeemer is not an exception to this rule. Satan would *wreck the church* if it were everywhere assumed that the gospel should be preached free.

5. The church at Ephesus. Here Paul found twelve brethren, who had been irregularly baptized. He commanded, and they were scripturally baptized. He laid his hands upon them, and they spake with new tongues. He separated the disciples; that is, he formed them into a church: and at this time there was a celebrated school at Ephesus. One Tyrannus presided over it. All the tribes of Asia were represented in it, and the chief magistrates and rulers, both civil and military, were there, in the persons of their sons. Paul entered the school, and soon became an object of universal attention. He spake as the Holy Ghost gave him utterance. All heard the gospel, and the wonderful works of God, in their own tongues; many were born again; the church was enlarged, and her converts were multiplied; and these, leaving the school-room, and returning home, carried with them the knowledge of salvation "So that all they that dwelt in Asia heard the word of the Lord Jesus."—Acts xix: 10.

Here Paul left Timothy, and gave him an earnest charge in the sight of God, who quickeneth all things, and before Jesus Christ, that you keep this commandment, without spot, unrebukable, until the appearing of our Lord Jesus Christ. Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to



enjoy, that they do good; that they be rich in good works, (the true use of riches,) ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—1 Tim. vi: 17-19. Here are the true objects of riches, and the ministers of Jesus are charged now, as Timothy was, to set them before their hearers. It is an unpleasant duty, nevertheless it must be performed.

Our Redeemer bears them witness of good discipline; "I know thy works, and thy labor, and thy patience, and how thou canst not bear them that are evil, and hast tried them which say they are apostles, and are not, and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted; nevertheless I have somewhat against thee, because thou hast left thy first love. Remember from whence thou art fallen, and repent, and do thy first works." Rev. ii: 2-5. In other words, you have ceased to perform the offices of love. They that love me shall keep my commandments; and I have ordained the support of my gospel out of the things that I have given you. In withholding from me that which I command, you evidence want of love, and as such you have fallen from your first love. Repent, that is, return to your first works, and support your pastor now as you did, Paul and Timothy, or else I will visit your delinquency with judgment, and remove your candlestick out of his place." Each ordinance must be maintained to form identity; to neglect either ordinance is to lose a great distinguishing characteristic of a church of Jesus Christ. Then, let us be warned by the admonition to the church at Ephesus. We are tenacious for the proper administration of the ordinance of baptism, and of the Lord's supper; let us also be, with reference to the support of an evangelical ministry in our churches.

6. The church at Macedonia. Paul, speaking to the Corinthians, says: "Brethren, we call you to witness the grace of God bestowed on the churches of Macedonia: how that in a great trial of affliction—that is, war had just swept over that part of Greece with its wide, wasting and destroying tide—her cities, villages, fields, and homes, gave sad evidence of the visit of the Red Dragon of war. At this sad time, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. The abundance of joy (unusual under such affliction,) and deep poverty united under this visitation of war, and abounds unto the riches of their liberality. Let us improve by the example of the church at Macedonia. The apostle bears them record, that they were willing to give, under the stress of deep poverty, to the utmost of their power. May we not hope, one and all of us, to be inspired to give by their example?—2 Cor. viii: 1-4.

7. Subscribed contributions a year beforehand. Herein I give my advice, for this is expedient for you who have begun before not only to do, but also to be forward a year ago. Now, therefore, perform the doing of it; as there was a readiness to will, so there may be a performance also out that ye have, for if there be first a willing



mind, it is accepted according to that a man hath.—2 Cor. vii: 10-12. Therefore, I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice, before that the same might be ready as a matter of bounty, and not as covetousness.—2 Cor. ix: 5. This is a Divine indorsement for subscribing for the relief of suffering saints a year in advance of payment; and why may not this example be followed for the relief of ministers of the gospel? May not our deacons present to each member a subscription paper a year in advance of payment, and take this example as an authoritative precedent for the same?

8. Equality of contributions required of church members. For I mean not that other men be eased and you burdened, but by an equality, now at this time, your abundance may be a supply for their want, that their abundance may be a supply for your want, that there may be equality.—2 Cor. viii: 13, 14.

Here equality is required for the relief of the saints at Jerusalem. I will suppose that the church at Corinth agrees to give one thousand dollars to purchase supplies of provisions for the saints at Jerusalem. This amount is to be raised within the membership at Corinth, according as the Lord has prospered them individually. One member will pay one dollar; another, that is worth five times as much, will pay five; and another, worth ten times as much as the first, will pay ten dollars, and so on among all the members, each paying according to that he hath. Does this not fill the equality above required? If this is the Divine standard with respect to charitable contributions outside of the church at home, it must certainly be regarded as an authoritative standard for the support of the gospel ministry in our respective churches. We will suppose that some, because it is more convenient, will agree to give her pastor one hundred dollars. Now, according to the forementioned Divine standard, every member, in proportion to what he hath, from the widow worth two mites, to the man worth thousands, each should pay in that exact proportion to what he hath. No one can plead that this does not apply to the support of pastors. It is the Divine standard with respect to church revenues. We entreat our churches to conform to the gospel rule, and each member to give according as the Lord has prospered him, remembering the Lord loveth a cheerful giver.

9. Deacons duties to their pastors. And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of disciples unto them and said, It is not reason that we should leave the word of God and serve tables; wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may set over this business; but we will give ourselves continually to prayer, and to the ministry of the word. The careful reader will discover—



1. That the apostles regarded this secular business of the church as incompatible with the service due the word of God from them.

2. They desired to be relieved of it, that they might give themselves continually to prayer, and to the ministry of the word.

3. Because the secular interest of the church was large, the disciples were required "to look out among themselves" seven men of honest report.

4. That there should be no doubt of their steadfast integrity, such were required to be men full of the Holy Ghost and wisdom.

5. Such were required to be free from covetous desire, not greedy of filthy lucre.—Tim.

6. The deacons had vast stores of money and goods committed to their charge, neither was there any among them that lacked; for as many as were possessed of houses and lands, sold them, and brought the prices of the things sold and laid them down at the apostles' feet, and distribution was made to every man according as he had need. The expressed object for which the deacons were chosen was, that distribution might be made to every man according as he had need. The ministers were to give themselves continually to prayer and to the ministry of the word. In view of these facts, it is logically clear that all the ministers of the church were properly provided for, in order that they should give themselves unreservedly to the work of the ministry. It is true that God does not now require that those that have houses and lands should sell them and bring the money to our deacons; nevertheless, it is yet required of deacons to urge upon each member to give as the Lord has prospered him. They that have used the office of a deacon well have purchased unto themselves a good degree and great boldness in the faith of Jesus Christ. See, therefore, brethren deacons, that your pastors are maintained; and it will be the best effort ever made within our Association for the promotion of domestic missions.

10. The first commission. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. He commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel: and, as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, and cast out devils. Freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses, nor scrip for your journey, neither two coats, nor shoes, nor yet staves.—Mat. x: 1-10. Allusion is here made to the long established custom of carrying presents of gold, and silver, and raiments, when any person went to the seer or prophet and the High Priest of Israel to inquire of the Lord. The Savior in this exonerates his apostles from this long established duty. He here establishes them in the place of the seer, or prophet, or high priest of former times, by granting unto them the gift of miracles before the people, unto whom they were sent. He assures them, that so far from need-



ing of gold, silver, and raiment, for presents to prophets or priests, as of old, they are now themselves entitled to such of others. The workman is worthy of his meat; hence, the first commission, so far from abnegating pastoral support, it sustains it in the most direct and indubitable manner. Even has the Lord ordained that they which preach the gospel should live of the gospel.

11. Second commission. All power in heaven and earth is given unto me. Go ye, therefore, and preach the gospel to every creature. I have all power; I have all riches; and my stewards shall yield of their increase, and support you in this world-wide mission. *Go*—and he that believeth, and is baptized, shall be saved, and he that believeth not shall be damned. *Go*—teach all nations to observe all things whatsoever I have commanded; and lo! I am with you always, even to the end of the world. *Go*—and in addition to the former gifts of miracles, there shall be other miracles wrought within your persons. You shall speak with new tongues; you shall take up serpents; and if you drink any deadly thing, it shall not hurt you, (Mark xvi: 15-18,) as the laws of nature shall be suspended in attestation of your Divine commission. Your words shall be my words, witnessed by miracles, signs, wonders, and mighty deeds; to raise at any time means for your support, for I, even I, have ordained that they that preach the gospel should live of the gospel.

The church at Antioch proposes to send Paul and Barnabas to Jerusalem. They raise a fund among themselves to pay their expenses through different nations.—Acts xv: 3. Again: Paul proposes to go to Spain, by way of Rome. The church at Rome is thus notified that she may be ready to furnish the necessary means to defray his traveling expenses.—Rom. xv: 24. Once more the apostle proposes to come to the church at Corinth, and winter there, and says, That ye (the church at Corinth) may bring me on my journey whithersoever I go. The church having notice of this intended visit, may raise the pecuniary means to defray his expenses thitherward, and to support him during his winter stay.

Once he was in Corinth, and wanted, and the brethren of Macedonia supplied, and at one time he robbed other churches, taking wages of them, that he might preach the gospel at Corinth.—2 Cor. xi: 8, 9.

We have the history and travels of Paul. We have not, however, of the other apostles; but we may infer that theirs were similar in very many respects. So we have the evidence that the apostles and primitive ministers were supported in their pastoral charges, and when they traveled in different countries, their expenses were borne by their respective churches.

12. The increased value of real and personal estate where the gospel is preached. What is real and personal property worth where there is no preached gospel? Where is the father that would disregard the obligations he owes to his children, so far as to raise them up in a community where the gospel is not preached? and where is the man that does not feel that life and property are safer



in a land of Bibles, of Sabbaths, and of a gospel ministry? Who does not know that in a well organized community of Christian churches, and of the ministry of the gospel, that the same species of property are worth a hundred, and in some instances a thousand, times what they would be in a country of ignorant and irreligious people? Then, pecuniary interests, if nothing else, would justify every neighborhood in maintaining a gospel minister. But we hope that every church and neighborhood will sustain a pastor, not alone from pecuniary considerations, but from the higher value of the soul, and from the love, joy, and peace, the gospel produces.

13. It is a patriotic work to sustain your pastors. Who does not know that where evangelical churches are planted, the people have miniature republics before them? Who does not know that a little leaven will, e'er long, leaven the whole lump? Who does not know that the kingdom, set up by the God of heaven, broke the Roman empire in pieces; and what may we not hope from planting the churches of our Lord in every neighborhood? These churches shed a light which, under the blessing of heaven, may redeem our country from misrule, and cause her to be once more the excellency of the whole earth and the praise of many generations. Then support your pastors, multiply your churches, and the wilderness and the solitary place shall be glad for *them*, and the desert shall rejoice and blossom as the rose.

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