

# WESTERN RECORDER

VOLUME XLVIII.

LOUISVILLE: THURSDAY, MARCH 30, 1882.

NUMBER 29.

## WESTERN RECORDER.

Office: 505 Fourth Avenue, in Courier-Journal Building, Louisville, Ky.

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### Our Fulfill.

### The Blessing of the Believer.

A sermon by Charles H. Spurgeon, in the Metropolitan Tabernacle, London.

Verily, verily, I say unto you, he that hears my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.—John 6:40.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.—John 6:47.

I. First, then, the person to whom this blessing comes. Read the passage, and you notice first, that the privileged individual is a hearer who is also a believer. "He that hears my word and believeth on him who sent me, hath everlasting life." It does not appear from our text that everlasting life is communicated by drops of water, or in any other ceremonial manner; but the command is, "Hear, and your soul shall live." Men are not expected to believe that which they have never heard; they are not to take the arti-

cles of men, but to believe on him that sent me, and he that believeth on me shall not see death, but shall have everlasting life.—John 6:40.

Here is a person standing right in the middle of a railway track, and I say to him, "My dear fellow, if you do not come out of that, you will be smashed to atoms within the next five minutes, for an express train is now thundering along the line." He laughs and answers, "Do you mean to say, that my shifting the position of my body a couple of feet will make all that difference? Do you tell me that if I move I shall be cut to pieces?" Yes, I do say it; and say it with tears; begging you to believe me, and come out of the track. "Then," he says, "you are very uncharitable." "Yes," I reply; "and you are very insane." "What more can I say? It is never uncharitable to speak the truth for the good of the persons concerned. A small matter may suffice to shape the destiny of an immortal soul. In those times when there were slaves across the Atlantic, a lady went down to one of our ships, accompanied by her negro servant, the lady remarked to the captain that if she were to go to England and take this black woman with her, she would become free as soon as she landed. The captain replied, "Madam, she is free already. The moment she came on board a British vessel she was free." When the negro woman knew this, do you think she went on shore with her mistress? By no means; she chose to keep her liberty. But what made her rise from a slave to a free woman? Why, only a few inches of separation from the shore. I do not know how far the ship was from land; but distance may have been very little; still it made all the difference; she was free on board, and a slave on land. How slight the change of place; but how great the difference involved; marked not that faith involved things.

### THE BLESSING OF BELIEVING.

II. Very briefly let us notice the blessing which belong to believing.

First, our Lord asserts that the believer "hath everlasting life." He was condemned to die, and reckoned as a dead man; but he is now acquitted, and his life is granted him. He was spiritually dead; but the fact that he believes in Jesus is sufficient evidence that he has received spiritual life. John tells us in his Epistle, "These things have I written unto you that believe on the Son of God; that ye may know that ye have eternal life." This is not a thing of time only, it is expressly called "everlasting." Those who in these days make out that "everlasting" does not mean unending will, I dare say, squander the life blood of our text; but the most of us take the word to mean what it says, and to signify life which will never end. If I have received life in Jesus Christ I have received a life which will endure as long as the everlasting covenant, as long as everlasting love, as long as the everlasting God. According to certain theology a man may be a life in Christ one day and lose it the next; here, then, is everlasting life. If a man has lost his life, that life could not have been everlasting; that is clear. That which comes to an end could not have been everlasting. But we teach with the authority of Christ that the man that believeth on Christ has at this moment within him a life that can never expire. The man may die after the flesh, but he can never die after the Spirit. There is for him no second death possible; unless the Bible expression be a mere trifling with language. The believer has within him a life which is derived from Christ himself—"I in them," and this life depends upon the life of Christ, even as he has put it, "Because I live ye shall live also." The believer has this everlasting life now; for it is not said, "shall have" but, "hath everlasting life." What a boon is this! To be born in the image of God; to be a partaker of his nature; to be placed beyond all reach of the second death. Glory be God for this! Did I hear some one object, "You make too much of so small a matter as believing. You make out that simply by trusting in Jesus Christ there is a difference made between one man and another of a most extraordinary kind, and that it is made at once?" Yes, I do say that, exactly that, and so far as I am concerned I do not care how much you quarrel with it. I shall not tone down the statement: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." I hear you mutter, "I think you are very uncharitable." Say so if you please; I shall prove my charitableness by bearing it. But see!

Here is a person standing right in the middle of a railway track, and I say to him, "My dear fellow, if you do not come out of that, you will be smashed to atoms within the next five minutes, for an express train is now thundering along the line." He laughs and answers, "Do you mean to say, that my shifting the position of my body a couple of feet will make all that difference? Do you tell me that if I move I shall be cut to pieces?" Yes, I do say it; and say it with tears; begging you to believe me, and come out of the track. "Then," he says, "you are very uncharitable." "Yes," I reply; "and you are very insane." "What more can I say? It is never uncharitable to speak the truth for the good of the persons concerned. A small matter may suffice to shape the destiny of an immortal soul. In those times when there were slaves across the Atlantic, a lady went down to one of our ships, accompanied by her negro servant, the lady remarked to the captain that if she were to go to England and take this black woman with her, she would become free as soon as she landed. The captain replied, "Madam, she is free already. The moment she came on board a British vessel she was free." When the negro woman knew this, do you think she went on shore with her mistress? By no means; she chose to keep her liberty. But what made her rise from a slave to a free woman? Why, only a few inches of separation from the shore. I do not know how far the ship was from land; but distance may have been very little; still it made all the difference; she was free on board, and a slave on land. How slight the change of place; but how great the difference involved; marked not that faith involved things.

### THE ABSURDITY OF THE BLESSING.

III. I close with my last head, which is, the ABSURDITY WITH WHICH THIS DOCTRINE IS STATED in my text. It was that which attracted me to it.

First, the doctrine of this text is certified to us by the terms in which our Lord utters it. I have already told you this, but I mean to go over it again. Our Lord Jesus, whose name is Faithful and True, here pledges his honor as God, his veracity as man, upon the certainty of this doctrine. He says, "Verily, verily." These two words sound to me like great guns leveled against unbelievers. Like the two brazen pillars called Jachin and Boaz, these two words stand in the porch of every temple, and show us where there is an establishment and strength in the word of the Son of man.

The question may be raised, Why does our Lord need to put it so very, very positively? Did I hear any one of you grumbling in your hearts just now as I go over the same ground? I did it on purpose, because it is with such great difficulty that you can get men to accept of the humbling truth. Human nature revolts against it. As for the unconverted, even when they begin to feel their need of a Savior they can not think it true that by believing in Je-

sus Christ they will pass from death to life. Salvation must be by faith, and it may be of grace, and it must be of grace or not at all; but proud souls will not believe that. They will not believe to self-despair before he will deliver to be saved by faith in Christ. You who deal much with sinners know how they try to escape their own mercy and avoid the love-letters of the Lord. Even you that have believed and are saved are not so sure as you ought to be. Are there not times with you when you say, "I do not feel as I wish, and sometimes I am not saved"? Can you imagine there is that? Can your feelings make Christ untrue? Revolt the evidence of your being saved as a believer in Christ? "I say unto you." Perhaps you say, "I may have believed, but I have not yet received the Holy Spirit." This is a questioning of Christ's veracity. His solemn affirmation is, "Verily, verily." He will not be believed on this point, as his dear disciple, lover, and friend, would be very indignant if any man should cast a suspicion upon his truthfulness. Why will you do it? Never doubt it, but let it stand as a fact; and be steadfast that your souls have saved you.

Another objector cries, "But I think a person may be too certain." A person may be a great deal too certain; the argument be based upon inference; but the statement be based upon the personal testimony of the Savior, we can not be too certain.

Circumstantial evidence is often powerful, and to some minds irresistible. The inference drawn from the fact that grand words, "I say unto you," are uttered by one who is worth all the circumstantial evidence in the world, is that Christ can not be deceived in his character or in his perfect holiness, and therefore the basis of our confidence can not be shaken. Our rest must be founded upon that grand word, "I say unto you." The weight of your judgment if you have any, must fall upon personal character, and there also the stress of your faith must be fixed. If Jesus speak the truth when the believer has everlasting life; if the believer questions whether he has life or not, he questions the veracity of Christ. We are bound by our discipleship to be at rest. Happiness becomes a duty, and peace a matter of obligation. Those men, who are under bonds to be joyful! We are partakers of life, and we come not into condemnation. What delight, what peace flows through our spirits. If it be indeed so that we have commenced the self-same life which is to be developed in eternal glory, then what gratitude ought to fill us, and how that gratitude should urge us to holiness, and to perfect obedience to him who has given us the inestimable blessing. Come, let us not play with these things, but let us as it behooves us to do, seeing that these things are indeed so. If they were mere myths or dreams we might treat them carelessly; but accepting them as true, let us feel the force of their truth, and let us rejoice this life in him who hath called us with so high a calling.

One thing I want you to notice, and that is that our Lord does not desire us to keep this doctrine in the background. This doctrine that "whoever believeth in him hath everlasting life" is not for our own private comfort alone, it is to be proclaimed upon the house-tops. Those Jews in Christ's day were a company of ungrateful fault-finders, who picked holes in him about everything and nothing. Very happy were they, all of spite at his excellence. They had just been finding fault with his healing a man on the Sabbath day, as he had answered them out straight without reserve; and when he had their ear, he told them that which would cut them to the quick. It was not a wanton casting of pearls before swine, and yet the men were not worthy to hear so divine

a truth. Jesus tells it to them that we may tell it to all. Never let us conceal what Jesus thus unveiled. There stands the precious Master, and he says, "Verily, verily, I say unto you, whosoever believeth in me hath everlasting life. My hands even now are near the ground seeking for stones to hurl at me; but I say it to you, as a thing I mean you to know, even if you gnash your teeth over it, that he that believeth in me hath everlasting life." O, brothers, let that be our answer to the present critical age; let us turn the bulls-eye of our lanterns full to its face. Let us cry again and again, "Believe in Jesus and live." They will reply to you with philosophical deduction and learned quibble, and they will dig all sorts of pits for you, hoping to entrap you. Never mind their pits, or their quibbles, or their deductions, but just go on telling out the truth that "whoever believeth in Jesus hath everlasting life."

Dear hearers, do you really know this truth in your own souls, "Have you believed in Jesus, or have you not? Are any of you trying to establish a righteousness of your own? Are you laboring as in the very first to get peace where you will never find it? O, come away from your ceremonies, your sacraments; come away from your feelings, come away from your prayers and your salvings; come away from everything upon which you rely, and believe in Jesus, the appointed Savior. Come away even from your own faith for you must rightly upon it. Come and trust alone in Jesus, who being very God of very God, made himself of no reputation, and took upon himself the form of a servant, and in that servant form ble-

room and place, that whosoever will treat him as he is entitled in the sight of God. Rest there, one and all of you. O may God help you at this very moment so to do, and then we will meet in heaven all of us; if there be no exception to the believing there shall be no exception in the salvation, for "He that believeth in him hath everlasting life."

### Don't Be It.

1. Don't, dear pastor, begin a prayer-meeting by saying: "Let the prayers be short," and then offer one of twenty minutes duration. An ounce of example is worth a pound of precept.

2. Don't run a prayer-meeting on a critical basis. One of the surest and quickest ways to kill a prayer-meeting is to let the praying ones just how they ought to pray. Tell them what words and phrases are not strictly orthodox and also grammatical, and in a little while their mouths will be closed as effectually as if a mustard plaster had been put over them.

3. Don't pray for the sick and afflicted, as often as you do, unless you visit them and try and do something to make them get better and feel happier. Remember that God knows whether you really care for such one or pray for them in order to make a generous looking prayer. Bear in mind, also, that your prayers often involve a vast deal of responsibility on your part. Be careful how you pray.

4. Don't keep praying for the spread of the gospel into heathen lands, unless you give something to make it spread. You can not pay your obligations to the heathen by simply praying for them. They would not be saved if there were not something else done besides praying. Your prayers and purse must go together—the former sanctifying the latter. He who does not give well, does not pray well, either for his heathen or anything else.

C. H. WETZEL.

Thirty Jews, with an aggregate capital of £35,000, have left Kieff for Palestine to engage in farming.

### Revivals of Religion—New Series.

True revivals are given from God. He hears the cry of the humble, and answers the prayers of the anxious. The Lord is sovereign as well as almighty, but he is to be sought after. He has ordained that blessings coming from him shall be longed for and they are to be sought after. David cried out: "O God, thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory so as I have seen thee in the sanctuary." That was praying for a revival. In Ezekiel 36, the Lord mentions many and great things that he will do for his people, and adds: "I will yet for this be inquired of by the use of Israel, to do these things for them; I will increase them with men as with a flock." We can not doubt the willingness of God to refresh his people and renew their strength, nor the fact that he purposes to do it.

But as we are to pray: "Give us this day our daily bread," so also, "Will thou not revive us again that thy people may rejoice in thee?" Ps. 85:6; and "O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy." Hab. 3:2. The petitions should be frankly and fully made as we seek the salvation of a soul, or for any other of God's blessings. I believe it is safe and right to pray and labor for a revival of religion in any place, at any time; and that if there is no mistake made in the seeking, the Lord will be well pleased to bestow one. But we must be in a receptive state of heart; room must be given to the Holy Spirit; our hearts must be broken; our wills subdued, and we be brought into complete submission and unity. The injunction given in James 1:19, is one that we must heed: "Be slow to yourself in righteousness, reap in mercy; break up your fallow ground; for it is time to reap the Lord till he come and reap righteousness upon you."

Confessions should be frankly and fully made to God, to individuals, to the church and to the world, to the whole extent of wrong in which we are involved. Reconciliation must be effected wherever it is lacking and restitution made where it is due. This preparatory work is clearly stated in Joel 2:12-14. "Therefore also now saith the Lord, turn ye even to me with all your heart and with fasting, and with weeping and with mourning." etc. True revivals are not usually very deep and thorough ones.

I can not think that we have improved upon the practice of our fathers in lessening the number of times for "fasting, humiliation, and prayer." It is the general testimony that the great revivals of religion witnessed have been preceded by very much of these things in preparing the way.

I have written again Isa. 57:15. "I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." This seems surely to have been the Lord's order at all times, and his way must now be all ways, if we wish to experience Pentecostal seasons of grace and salvation.

With one mention more I close these articles, that of faith is by no means the least in importance, for "whosoever is not of faith is sin," and "without faith it is impossible to please God." Again, "Verily I say unto you if ye have faith and doubt not, and 'Verily, verily, I say unto you, if ye believe on me the works that I do, shall ye also do and greater works than these shall ye do because I go unto my Father." The great work of the Pentecost was to be done through those disciples; so also all the revival work of this time must be done through the disciples of to-day; and faith for every step in advance is required, without a promise of anything beyond.—HAR. D. B. GRAY, in The Standard.



this liberty with our Lord's language? Who authorized the substitution of the name of Christ for the name of referring to John the Baptist? In the former misquotation it might be pardoned in extenuation that pardoned and saved are of the same import. But that excuse can not be urged in this instance.

It is not the purpose of this writing to find fault with the doctrine of the article from which these quotations are taken. It is undeniably true that quite frequently, in their zeal against the dogma of "baptism in order to the remission of sins," many do make too little of that rite. Care should always be had lest, in teaching souls to avoid error in the design of the ordinance, they be led to think it a matter of indifference whether they obey the Lord or not. Mr. Rice was quite right, when, in his debate with Mr. Campbell, he said: "We all agree that he who despises or designly neglects any one command of Christ, gives clear evidence that he is destitute of true piety." C. W. DOWNS.

Madison, Ind., March 20, 1882.

Permit me to thank you most sincerely for your thoughts as expressed in your issue of October 27, 1881, under the heading of "Fidelity to the Bible—Which?" and "Fidelity to all Truth." These two articles alone are worth the price of your paper for one year, especially to ministers of the gospel.

To me it is sad to note the tendency of many professors of Christianity of the present day, both among the private membership and also ministers, to emphasize latitudinarianism in matters of Christian faith and practice. I need not specify the points in doctrine, and the individual cases among ministers. These are known to those who have informed themselves on these matters. It seems to be thought by some, that to proclaim and defend the doctrines of the Bible, to "contend earnestly for the faith which was once delivered unto the saints," is to be narrow-minded and bigoted. With such, all faiths are of equal value, and Atonement in the belief and practice of error is as meritorious as the teaching of righteousness. They would proclaim the sentiment of Pope with enlargement: "For God's sake, let all sects be tolerated and loved. Let no mortal denounce any sect, whom he personally professes to be in the right. He who is not a heretic, let him alone."

I detest all coarseness, and vituperation, and more sectarianism in all men, especially in ministers of the gospel of peace. If I may be allowed slightly to "condemn the language of the poet, I would express my sentiment thus: "In mass or woman, but most in man. And most of all in man that minister. And serve the altar, in my soul I breathe All those wrangling, till my perfect scorn; Object of my impleasurable disdain."

But the sentimental timor-server, or the mere sectarian, professing to be a minister of Christ, who, for whatever reason, delegates to God, declares the whole counsel of God, handles the Word of God deceitfully, and, however plausible he may be, deserves the censure of all men. Nor should large attainments in literature, either general or special, be pleaded in extenuation of this offense, but the rather it should intensify the censure due to such an offender. It is the duty of the ambassador of Christ faithfully to deliver the message sent to men by his Master. "Nothing conceal, nothing extenuate, and set down naught in malice." For the purpose of that the prophet: "As the Lord liveth, who the Lord said unto me, that will I speak—nothing more, nothing less. Love to Christ and love to the souls of men should, and if possessed as it should be, will prompt the minister to speak the truth to men faithfully, but with the tenderest earnestness. No disposition to please men ought to incline him to suppress any part of the truth; and no disposition to please the interest of any denomination or sect, nor any other cause, should incline him to harness in the proclamation of that truth.

But as you virtually say, in the article referred to, "it is pitiful" to hear men who profess to derive all their authority from Christ, appeal, in all their discussions of ecclesiastical economy and Christian duties, to their "church standards," as distinct from, and more authoritative than, the Word of God, in whose name they profess to act, and whose they profess to adopt, as their "only rule of faith and practice." If these human compilations and legislative

enactments were the "standards" by which men are to be judged in the last day, the case would be altogether different. But all know that this is not to be. Why will good and intelligent men so "exalt" their worship me, teaching for doctrine the commandments of men? "Ye make void the law of God through your traditions." It is simply this principle that deluged the Christian world in error and crime from the days of Constantine the Great (so called) for ten weary centuries, and has marred the beauty and retarded the progress of the Christianity of the New Testament to the present time. Organizations called churches have assumed to themselves legislative authority, and, having set up the right of Christ to promulgate and announce the code by which his church proposes to govern his worship and advance its interests, have excited [Y] their "standards" of faith and practice—"standards," too, in many stances fatally at variance with his own law. But amid and over the tide of conflict, the voice of the Master comes ringing down through 1600 years: "YE ARE MY FRIENDS, IF YOU DO WHAT YOU HAVE BEEN COMMANDED TO DO."

Excuse me; I only wanted to tell you for the articles referred to above, and here I have run on to, I fear, a tedious length. J. B. SOLOWAY. [Thanks, Bro. S. writes again, and freewillly.]

"Fair Girl Graduates," whose ordinary life these lines trouble peculiar to the poet, is an unending remedy. Sold by drugstore.

The Philosophy of Our Convention.

BY REV. A. W. BROWN, D. D.

"I don't know whether I am in a regular or in a quasi convention!" said Dr. I. T. Tichenor on Monday night, as he arose to address the Southern Baptist Convention at Columbia, Miss., by appointment, on the Chinese Mission in California. Dr. Tichenor is president of the Alabama State Agricultural College at Auburn, in that State, and ranks among our ablest men, and among our most eloquent platform speakers. "Dr. Tichenor has the platform!" instantly responded Dr. Mell, the presiding officer, and the response signified that it was a quasi meeting. Monday night was the regular session of the Convention, in regular session, on Monday afternoon, and Rev. Lansing Burrows had been appointed, or invited, to address the Convention on Indian Missions, and Dr. Tichenor on Chinese Missions in California. That was the "special order" for the night, so designated by the Convention itself, and the platform, not the floor, was to be used; and the platform being assigned to certain speakers, no others had a right to it, unless it was by William H. McIntosh, in the interest of whose board the meeting was held, and who, it may be presumed, guided the proceedings, and might, perhaps with propriety, have introduced the speakers. Even that, however, would depend on circumstances. Dr. Mell, the president, was himself virtually, by order of the Convention, presiding over a quasi meeting, and was obliged to do so, as long as the speakers appointed chose to address the Convention; and it was his business to see that they were not interrupted, and that no other, not appointed by the Convention, obtained the floor or platform. But in a quasi meeting there is no such thing as "the floor." For the time being, the "floor" is abolished, and "the platform" is in order. This was illustrated on Friday morning, when the special order in relation to the Theological Seminary were made the special order in relation to the conduct; care of Dr. Boyce, and such speakers only as he might appoint were allowed to address the body. In this instance it was understood that Dr. Boyce, John A. Broadus and M. B. Wharton would address the Convention, and they did so to their heart's content, no one having the power to stop them, and no one else having the privilege of speaking. A distinguished delegate from Maryland attempted it. He rose suddenly on the floor, and made a special order in relation to the Seminary. In regard to them, all that is necessary on the minister, all that is necessary that they occurred in accordance with the regular Convention appointment.

The house did right, then, in appointing D. Mell, that such a mere on to the minutes was sufficient. Thus we see that there are three distinct phases in which we may regard the Southern Baptist Convention as a parliamentary body: 1. A genuine technical parliamentary body, convened for the transaction of business, and subject, like the House of Representatives in Congress, to regular parliamentary rules. In this body a motion from the floor is in order, and he is heard who secures "the floor."

A quasi parliamentary body called "parliamentary" not only because it is appointed by the genuine technical parliamentary body, but because it contains some of the forms of a parliamentary body, and called quasi (that is, not) because it can not use many of the forms and usages of a genuine technical parliamentary body. It is appointed to be held at a special time and for a special purpose, and generally with a prescribed order of proceedings, or, at least, under the direction of some one who is presiding officer. In common parlance we say: "Such is the special order" for that particular time, and this special order continues, so far as the chair is concerned, until he, or they, in whose interest the meeting is held, shall declare that they are through. Thus on Thursday afternoon, on motion of Dr. I. T. Tichenor, of Alabama, it was "resolved that the consideration of Home Mission Board be made the special order for 8 o'clock on Friday morning."

The "Saturday" parliamentary body is virtually a mass meeting, and "platform" not "floor" is used; and while no one not on the list of speakers can ascend the platform and speak, any one can move to discharge the existing order, and proceed to regular business. Such a motion must be taken and acted upon without debate, and if it is "lost," the mass-meeting continues. 3. A extra parliamentary body or gathering. It is called "parliamentary" simply because it is appointed by, and is appended to, or of, a regular parliamentary body, and is called extra (that is, outside of) because it has no parliamentary procedure at all. It is simply a religious meeting, by parliamentary appointment, and is conducted entirely by the minister appointed.

The first is a "house," the second is a "mass meeting," and the third is a "religious congregation." The first has a "floor" to be obtained by the members; the second has a "platform" to which men are invited to address the assembly; and the third has a "pulpit" to which the minister is assigned. In the first case, the house is "in session," capable of transacting any legitimate business; in the second case, the house is "present," capable at any moment of resuming its prerogatives; but in the third case, the house is neither "in session" nor "present," and can not be called to order legitimately, nor can it assert any right (unless it be conceded that the chair would have a right or the right to call an extra meeting of the house).

The distinction in these meetings is founded on the philosophy of our Convention, as well as on the genius of our denomination. Our Convention is not simply a parliamentary body—it is a religious parliament; it does not merely to transact business, but to promote religion and the interests of our two great mission boards. It is engaged in regular business it is bound by regular technical parliamentary rules, such as the House of Representatives is bound by; but, unlike the House of Representatives, it may resolve itself into a mass meeting, for a special purpose, with a proposed programme, in which case technical rules do not prevail. Some particular interest, say of one of our great boards, is made the "special order" for a certain hour. When the hour arrives, the president, though occupying the chair, announces that the hour for the special order has arrived, and yields all outstanding privileges to the secretary of that board, and carries out the order prescribed by him. And why? Because the Convention has so ordered; and one of the great objects of the Convention is to promote the interests of these boards. While such a meeting is in progress the platform only is "in order," and Dr. Tichenor was "in order" in his "quasi" meeting when on the "platform" and "the committee of the whole" and

to say a word in this special meeting, unless Dr. Boyce permits it. This meeting is in his control, for a special purpose, as the technical Convention. If Dr. Boyce permits it, of course you may speak."

Dr. Boyce gave his permission, and the noble-hearted brother made an appropriate remark, after which Dr. Boyce, "the special order" continued, until Dr. Boyce, his speakers having finished, and \$5,000 being secured, signified that he was through. Down came the president's mallet, "the Convention will please come to order" is heard, and instantaneously the quasi meeting was over, and the Convention is in a genuine, technical parliamentary session once more. The "floor" and "platform" is abolished, and "the floor" is in order. "Mr. President" responds from several quarters on the floor. The president announces who is entitled to the floor, and the regular business of the meeting proceeds.

Thus we see that on Friday, between 10 and 12 o'clock, and on Monday night, until the conclusion of Bro. Burrows' speech, the Convention was a quasi parliamentary body, having some of the forms and usages of a "genuine technical body," made so by the action of the Convention, for a special purpose.

We all remember the discussion on Friday morning, when another distinguished delegate objected to the minutes of Thursday night, which read: "The Convention sermon was preached by Dr. L. T. Tichenor, from the text, Luke 18: 1-8. And that sermon and resolution were also presented to its vote, and assent, beginning at Jerusalem."

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The distinction in these meetings is founded on the philosophy of our Convention, as well as on the genius of our denomination. Our Convention is not simply a parliamentary body—it is a religious parliament; it does not merely to transact business, but to promote religion and the interests of our two great mission boards. It is engaged in regular business it is bound by regular technical parliamentary rules, such as the House of Representatives is bound by; but, unlike the House of Representatives, it may resolve itself into a mass meeting, for a special purpose, with a proposed programme, in which case technical rules do not prevail. Some particular interest, say of one of our great boards, is made the "special order" for a certain hour. When the hour arrives, the president, though occupying the chair, announces that the hour for the special order has arrived, and yields all outstanding privileges to the secretary of that board, and carries out the order prescribed by him. And why? Because the Convention has so ordered; and one of the great objects of the Convention is to promote the interests of these boards. While such a meeting is in progress the platform only is "in order," and Dr. Tichenor was "in order" in his "quasi" meeting when on the "platform" and "the committee of the whole" and

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saits We have not space to discuss... the ablest Baptist theologian...

the last question to the Observer... we are on the side of "Christ, Peter and Paul"...

A NUMBER of the Baptist Sunday-school workers... the meeting reached no late for this issue.

The Baptist church at Mt. Sterling, Ky... the pastor of the Baptist church in Victoria...

Rev. W. Y. ... spent a few days in our city last week on his return from a trip to Florida...

Rev. W. Y. ... will come to this point. Judge Wm. Roberts, of Missouri...

Rev. W. Y. ... will be pleased to have her write for the Recorder...

THE BAPTIST WORLD. LOUISVILLE. Westminster-Sunday school larger than usual...

Westminster-Sunday school larger than usual. Morning congregation large...

last concert ever given in Louisville or Cincinnati... in Hardball church where...

Why his daughter did not get a teacher's certificate... Was this explained by a disappointed and vexed old father...

EDUCATIONAL VARIETIES. The Southern Baptist Theological Seminary will hold its next commencement...

Speaking of paper readers in the North... Since we have been traveling in the North...

Right, G. M. Smith, of Newport, writes March 22d... the next of which will go on this week.

At last accounts the collection in the First church, Lexington, for Home Missions...

THE FRIENDS OF THE LADIES. DR. KAY AND THE LADIES. Also for the Ladies. How little did we know...

A GOOD HORSE STORY. Dr. S. Frances Price, of New York, tells the following: "I was visiting a planter...

OUR TRAVELER. From Paris came to Millersburg (pop. 400) Rev. J. M. Best, pastor...

THE SOUTHERN BAPTIST CONVENTION will assemble in Greenville, S. C., on Wednesday...

CHICKASAW, OHIO & S. W. R. R. ELLIOTT, JR., of Greenville, going from Lexington...

LOUISVILLE AND NASHVILLE R. R. LEWISVILLE, KY., MARCH 29. Rev. A. C. Caperton...

POOR EDUCATION AND HABIT. Again, I wish to remember also, that it is a matter of habit...

DR. W. B. WHITE'S GREAT KIDNEY, LIVER AND BILIOUS CURE. If you are sick, read the Kidney...

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AN ONLY DAUGHTER CURED OF CONSUMPTION... when death was hourly expected...

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The popular impression in England that the Jews are reluctant to return to Palestine receives a striking contradiction from the report of a Russian correspondent of the Jewish Chronicle...

Our Little Folks.

THE LITTLE PEDDLER.

I was busily weaving one bright summer day... And a merry lute Chatterbox busy at play... "No, not any to-day, etc."

New Matches Were Discovered.

The invention of matches was a happy thought, and a good one for the inventor... "What is the key?" asked her aunt.

Cherch Hattling.

A boy astonished his Christian mother by asking her for a dollar to buy a share in a raffia for a silver watch that was to be raffled...

A Minister's Predicament.

Daniel Webster had an anecdote of old Father Searl, the minister of his boyhood, which is too good to be lost...

Two Ways.

There are two ways of dealing with the errie in the world which we justly deplore and wish to abolish...

VERMICELLI PUDDING.

Two oz. vermicelli, three quarters of a pint of milk, quarter of a pint of cream, one oz. and a half of sugar, two eggs, one oz. and a half agar; boil vermicelli in the milk until it is tender...

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