

WESTERN RECORDER.

VOLUME 34. LOUISVILLE, THURSDAY, FEBRUARY 1, 1883. NUMBER 21.

Advertisements for various services and businesses, including legal notices and local announcements.

Our Faith

An Old-time Mark of Grace.

"Remember mercy."
All interested in closing the services of last Lord's day morning, I shall now attempt to develop the force of such a plea as this, when addressed to such a being as God, and its establishment to our position. We then endeavored to make it appear that such words can come upon any people as a mark of spiritual fitness; that an individual or nation may not be so thoroughly and firmly established in all kinds of its nature as when God, in judgment, wish down all graces and saving influences, and leave them, without restraint, to the promptings of their own lusts and the control of their own unwholy appetites. All evils then gathered up, and included in one great, all-consuming evil. We beheld that such was the state

of such a church in our land, that they were bound with the heavy chain that binds to earth, all the less to your station, by famine and flood and fire, and all the loss of life, by pestilence and shipwreck and war, is nothing. To these last perils you are all awake, and they constitute the theme of animated discourse, while over the former peril, the peril of the soul, alas, you slumber.

And is there no hope? Is there no alleviation? Is there no redemption for the anguished? Will this slumber never be broken, and this peril to souls never take hold on the hearts of the people of God? I answer, there is hope in God, and in his alone. There is hope in the mercy of God, and we may apply to it in this our time of need. From our burthen and our desolations we may look up to the fullness of his grace, and, in the spirit of the old prophet say, "Remember mercy."

Remember mercy which is a tribute—a part and parcel of their own nature. Very far back in the history of the world, and in the progress of that revolution which God has made of himself to men, we find a formal proclamation of his name. It was made to Moses on Mount Sinai, amid the demonstrations that attend the dispensation of the law. It was made when that servant of God went up the second time into the hill to meet his Maker there, after the first two tables had been dashed in pieces, in a fit of impetuosity, occasioned by the sight of Israel's idolatry. It was made, indeed, after God had strangled himself, for the idolatry on the part of his people by the overthrow of thousands of their number, and both themselves and their leader were overwhelmed with a sense of the divine wrath. Trembling under a sense of this wrath, Moses went up second time into the mount, and the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiv-

ing iniquity, visitation and sin, and that will by an abundance of the goodness, visiting the iniquity of the fathers upon the children, and upon the children upon the children, unto the third and fourth generation." Behold this old-time mark of grace, which Moses saw on the face of the Lord, as he came down from the mount, and stood with him there, and proclaimed the name of the Lord. He had been proclaimed more than once to the patriarchs and to all the prophets, who, to defend himself, and fulfill his word of promise. He had been proclaimed as a merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiv-

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The Sunday School

INTERNATIONAL BIBLE LESSONS, 1883.

FIRST QUARTER. DOMINION, 27th to 31st. NONE OTHER NAME.

NOTE:—Who is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. Acts 4:12.

INTRODUCTION.

THESE—A few weeks after Pentecost—begin in Jerusalem.

Place—in the temple and the courtrooms of the Jewish nation, at what was called the high altar at the southeast corner of the court of Israel.

Occasion.—Peter and John are under arrest and on trial before the Jewish High Court or Sanhedrin. They were arrested in the afternoon by the temple authorities, in all probability, at the suggestion of the high priest, Annas, who had been in the temple, were locked up all night, and the next day were summoned before the council and held to account for the cure of the lame man and for preaching gospel doctrine. So in this lesson we have the arrest, the arraignment and the answer of Peter and John bringing out the central truth, that we must be saved through the name of Jesus and of Jesus only.

Only one name is to be given. One only name is to be given. Whom shall we call on for help. That name is Jesus crucified.

Jesus, answering the question: He is of flesh and of blood: He is the Son of God: He is the Son of Man: He is the Son of David: He is the Son of Joseph: He is the Son of Mary: He is the Son of the Virgin: He is the Son of the Holy Spirit: He is the Son of the Father: He is the Son of the Father and of the Son and of the Holy Spirit, who with the Father together and jointly and consubstantially are worshipped and glorified, who speak through the prophets.

THE ARREST. 1. And as they spoke unto the people, the priests, and the captain of the temple, and the whole congregation of the Jews, rose up, saying, We will hear thee, Peter, if thou canst shew us these miracles which thou hast done by the name of Jesus the Son of David.

2. And when they saw that he could not answer them, they said unto him, We know that thou art a Galilean, and that we have heard thee say in the temple, and in this city, thou sayest, I will build another church here, which shall not be dissolved, as this temple, which is called by the name of Jesus.

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...ly had all the learning, lightness seen. All this set them to thinking, and they murmured or recognized that "the knowledge of them" as persons who had from smaller with Jesus, his constant company. They remembered the boldness of Jesus, and concluded that Peter and John had learned boldness from him.

V. 14. The silent witness of the healed man, and the fact that the apostles gathered confused the rulers. They could not deny that a good miracle had been done, which the apostles instead were wrought by God; therefore they can not be accused of blasphemy. And the people as present were astonished. The apostles, therefore the rulers dare not proceed against them.

Correspondence.

Texas letters.

I have said something to your many readers about Texas "settlers," and there is a very severe one rattling at my window now; but there is something more and peculiar that I wish to say of them. Several years ago they have passed to the southward, they return again, though warned somewhat by their "visit notes," yet they have lost their tonic properties, are damper, and unhealthy. They are called "local-laws" and "Southern" winds with Northern principles.

Retraining from Italy. I found a formal invitation from the church at Brownwood to visit them, and preach a few sermons. Accordingly, on the evening of the 15th inst., I took the train at Ennis for Cisco, a distance of 183 miles, via Dallas and Fort Worth.

Several miles west of Dallas, surrounding the little village, Grand Prairie, is the most beautiful country I have ever beheld. The prairie is extensive, rich, and almost level. The crops of this lovely prairie are what are known here as "hog wallow-land." The surface is all broken up with little basins, resembling a bog wallow. The land of this peculiar surface is confined to the black-waters, which cracks open of a very dry time so that it becomes dangerous to ride over. These cracks are sometimes so enormous that yearling calves fall into them and die. When the rains come and the earth begins to expand again, the banks of these channels slough off, and fall into the cracks, causing, it is supposed, the vastness of the surface described.

I arrived at Cisco in the night. This is a rapidly growing, new town, 117 miles west of Fort Worth, and about 160 miles north of Waco. The town surrounding it is poor. The town owes its existing to its being a railway crossing.

Wednesday morning I took stage for Brownwood, a distance of over fifty miles, and all to be made over a rough and road in one day. I suffered mentally in dread of the trip, but I suffered more experimentally in the flesh. As I passed over this line, I thought of what a friend of my youth, with large experience of Texas, used to tell me of it. He said it was the best country in the world and the worst country in the world. Such it seems to be. In its vastness, comprising an area of over 500,000 square miles, it contains almost all sorts of country.

I have told you something of mud and rich land, but I have pulled out of the mud now, and am in a dry, sandy country, where there has been no rain for two months. For fifty miles on my stage trip I never saw any running water, and but two ponds. For a section of nearly twenty miles, I never saw a house. I did not wonder at it, for the land, rather the sand, is too poor to bring sedges.

Brownwood is the seat of justice of Brown county. It is a beautiful city, some six miles from Pecan basin, a small river tributary to the Colorado. Much of this country is superior land, producing well wheat, rye, oats, mill, sorghum, and cotton. The native grain is fine graining. Lands are worth from \$1.50 to \$10 per acre. Five years ago there were 500 voters in the county, now there are 1,500. The town is fifty miles from the nearest railway, but is hoping to be an important railway crossing at no very distant day. The population of the town is nearly 1,500, and, perhaps, surprises any from towns of this size in the State in wealth and outlook. Stores, banks, mills, schools, preachers, lawyers, doctors, and teachers abound. But I am sorry to say there are four drinking saloons, but not a meeting-house in the place. One of the school buildings is occu-

...plied by four deacons as a house of worship. The Old School Presbyterians have commenced to build an elegant stone house. The Baptists have purchased a lot on which to build.

Oggins Academy is located here, and is excellently provided over by my friend Gen. W. F. Perry. His school numbers about sixty. This institution was established by two wealthy banker brothers, whose name it bears. And there is a handsome stone palace of four hundred yards away. They made one mile of cattle a short time ago of over \$100,000.

The venerable N. C. Ryan resides here, and is the retiring pastor of the church. He is now seventy-five years of age, but is active and strong. The Declaration of the Independence of Texas was signed in his house, at Washington, March 2, 1836. Among the distinguished signers were Sam Houston, who was the first President of the Republic, David G. Burnett, and Thos. J. Rusk. Bro. Ryan was Grand and President of the Grand Old State for six years. He saw President Houston a patient maker of salvation, and afterwards came with him around the Lord's table.

Bro. E. was one of the constituent members of the first Baptist church organized in Texas, which occurred in Washington in the year 1836. He has been much of the time a frontier missionary, studying his sermons on horseback. He has constituted sixty churches himself, and has lived to see the Baptists of the State from 100,000 to 1,000,000.

Bro. E. has lived with him and his pleasant and devoted with a great pleasure to hear those aged sermons of the Master talk. I will say something more of Brownwood in my next.

L. W. BURZEA. Brownwood, Texas, Jan. 25.

Only as in Heaven.

Not long since you published an account of an Ohio association organizing six churches because they were in fear of missions, Sunday-schools and Bible work. The history of these six churches, of their becoming three associations with over six thousand members at the present time, ought to be a great encouragement to every lover of missions, and prompt them to greater diligence in the good work, and the history of the nineteen churches that excluded the six, of their having passed out of existence, ought to be a solemn warning. If we do not want our candle removed, we must obey the command, "Go ye into all the world, and preach the gospel to every creature." If we look at it from a selfish standpoint it at once becomes a law of self-preservation, for it is evident from history that those churches that refuse to support missions soon pass away, while those that sustain missions live and become a power in the land. Look, for instance, at the Red River Association in the days of Bro. Hoas. The association divided, eight members left the Red River Association and organized the Bokel Association. We now number forty-nine churches, with 4,411 members, while the Red River Association has passed out of existence, having only one church that I can hear of. On the other hand, it is pleasant to contemplate the work from the true standpoint, love to our Savior and to our fellow-man. The Master highly honors his followers, by permitting them as instruments in his hands, to engage in the grand and noble work of reaching the lost and ruined souls of the daughters of Adam. It is a work that angels would delight in, if they are told that there is joy in heaven over one sinner that repents. Then again, it is quite an honor to be engaged in helping to establish that kingdom that is to consume all other kingdoms and fill the whole earth with its glory. Then again, we should look at it as a duty. When the Savior bealed the man possessed of the legion of devils he told him to go home and tell what great things the Lord had done for him. So it is the duty of Christians to help to carry out the glad tidings of salvation to all parts of the world, remembering that our labor is not in vain in the Lord, "for he that hath faith and works, bearing precious seed shall doubtless come again bringing his harvest with him." Yours, C. H. BARRETT.

...which is the Bible Church in Kentucky? We at Providence church, Clark county, Ky., are glad Bro. Spencer has given a partial statement of the records of the several churches constituting the "distinguished honor" of being the oldest church in Kentucky.

We understand the question (which is the oldest church in Kentucky?) to refer (1) to present location, and (2) to actual formation or organized existence. We want no turning aside from the plain question by "the order of planting the first church in Kentucky," or anything else. We admit we did not have an existence in what is now Kentucky all the time of September, 1783, but still we had an existence in Virginia, and because of our Virginia existence we claim to be older than any other church now in Kentucky.

This question about the oldest church is much like the following one, and should be treated in the same way: "Who is the oldest man in Kentucky?" This question means who is the oldest man now residing on Kentucky soil, irrespective of where he was born. The first thing for each man to prove who claims to be the oldest man in the State would be his residence in it in Kentucky. The second thing to be proved would not be where he was born, but where he had lived since he could have nothing to do with his age.

As to our residing in Kentucky and having a right to contend for the honor of being the oldest church in the State, there can be no doubt, as we have already been admitted to the contest. As to the actual duration of our formed or organized existence, we wish to bring proof (1) from tradition, and (2) from the records of our church.

1st. Tradition. Bro. Fielding Bush, aged 77 years, who is a son of one of the first members of Providence church, a man of vigorous body and mind, having also a good memory, says he has heard Robert Elkin, his father and mother, and various other tell time and again of the existence of the business done by our church on Holston river in Virginia. He and four or five other aged brethren state without reserve from what they have heard of very persons that signed the constitution on Holston, that our church was an organized church on Holston river.

2d. The records of our church. As Bro. Spencer says the records of Providence church can be seen at Bro. A. G. Bush's, and for us in this contest it is fortunate that they can. It will be seen by the following quotation from our records that Bro. Spencer has not produced all the facts concerning our earliest history. Bro. Spencer says, "Happily the settlement of the contest involves no difficulty." Certainly not, if you can leave out whatever part of the record you wish. We sincerely hope nothing unfair was intended by omitting the first and most important statements in our record as to this matter in hand.

The quotation referred to above, which is the beginning of our record, is as follows: "December, 1780, moved to Holston. Bro. Robert Elkin, minister, and John Vinton, elder. In January, 1781, they with other Baptists formed themselves into a body in order to carry on church discipline. "On September 26th, 1781, was constituted by Lewis Craig and John Vinton, with the following members, to-wit: (Here follow the forty names of those that signed the constitution.) "They continued there a constitution till the 1st September, 1783. Then a principal part of the members were organized, being about to move to Kentucky, agreed they would carry the constitution with them. This is an abridgement of the business on Holston."

Let us notice the above quotation closely. 1st. The whole of this re-constituted was considered church business by them. "This is an abridgement of the business on Holston." 2d. We, "December, 1780, moved to Holston." They emigrated to Holston, a church from Orange county, Virginia.

3d. In "December, 1780," they had church members, Robert Elkin, minister, and John Vinton, elder. 4th. "In January, 1781, (the next month) they (the church) with other Baptists (not members of their church) formed themselves into a body in order to carry on church discipline."

5th. We see they were a church at this time, "January, 1781," if we cannot see before, how could they carry on church discipline. Let us notice the quotation Bro. Spencer dwells upon to destroy the existence of our church prior to "September 26, 1781." "On September 26th, 1781, was constituted by Lewis Craig and John Vinton, with the following members, to-wit: (Here follow the names of forty members who subscribed to the constitution.) We think this certainly means that Lewis Craig and John Vinton were appointed a committee to draft and offer to the church a constitution for their adoption, which was received and signed by forty members of the church.

We learn from our record that this constitution was lost some place between Holston river and near where we now worship. It took them over twenty years to frame another constitution on the spot which they could agree on. Old Bro. Fielding Bush says: "Robert Elkin, in public meeting, stated he could give verbatim the last constitution that they brought from Holston, and he did it. But some of the members thought he had done so exactly as it was, for his statement was a strong Calvinistic statement of faith." Bro. Bush was about 27 years old when Bro. Robert Elkin died. He knows whereof he affirms.

Now we understand how it was that, on the 1st September, 1783, the principal part of the members, with their minister, being about to move to (what is now) Kentucky, agreed they would carry the constitution (the paper they had signed) with them. "As they moved they lost this constitution on paper, and their organization. If we were not a church in "December, 1780," or "January, 1781," we are not one now. But we are a regular Baptist church, one hundred and two years old, and we have shown beyond a reasonable doubt.

In accord with the above we see in the WESTERN RECORDER of November 11, 1880, the following notice: "The church of Providence, Clark county, Ky., desire to celebrate the centennial anniversary of their organization—1783—on Saturday and Sunday in January, 1881, and especially invite all of their former members to attend and participate in the exercises." "J. P. PETERS, Pastor."

This anniversary celebration took place according to the above notice, which argues the firm belief of our church in the tradition and the records in her possession. It will be plainly seen from the above facts, and from those that Bro. Spencer has given of Severus Valley church, that Providence church is at least six months the oldest. Severus Valley was organized in June 18, 1781. Providence some time prior to January, 1781, in Orange county, Va. J. DALLAS NICHOLS, Pastor Providence Church, January 13, 1881.

The State Sunday-school Board. Have at last made, I think, a start in the right direction. I confidently expect work to be done before the close of this associational year that will be gratifying to the friends of this cause and a guarantee of better things in the early future. Our people, throughout the State, must be stirred on this subject, and I believe they can be. The Sunday-school cause has a "constitency" in Kentucky, but its power has not been felt for want of organization. Bro. W. P. Harvey has been induced to take hold of this work, giving it his life time. All who know Bro. Harvey know this means business. Yes, we should expect to hear from him and his Board frequently in the future. Dr. Dudley delivered a very fine address on last Friday evening before the students of the college and seminary. It was stimulating, interesting and instructive from beginning to end. It is to be followed by others about once a month until the close of the present college year.

W. J. HOOKER. Georgetown, Ky., Jan. 25, 1881.

Wm. Weston, Adams Co., Ohio.—The meeting here is proving in interest; large congregations, good interest. Free have called with the church. J. N. LAMBERT. January 24, 1883.

Do not stop love life?—That do you wonder valuable time,—for it is that life is made of,—but procure as soon as you can of Dr. Bull's Good Hygiene for your health and be cured. Your druggist keeps it.

...body in order to carry on church discipline." 5th. We see they were a church at this time, "January, 1781," if we cannot see before, how could they carry on church discipline. Let us notice the quotation Bro. Spencer dwells upon to destroy the existence of our church prior to "September 26, 1781."

"On September 26th, 1781, was constituted by Lewis Craig and John Vinton, with the following members, to-wit: (Here follow the names of forty members who subscribed to the constitution.) We think this certainly means that Lewis Craig and John Vinton were appointed a committee to draft and offer to the church a constitution for their adoption, which was received and signed by forty members of the church.

We learn from our record that this constitution was lost some place between Holston river and near where we now worship. It took them over twenty years to frame another constitution on the spot which they could agree on. Old Bro. Fielding Bush says: "Robert Elkin, in public meeting, stated he could give verbatim the last constitution that they brought from Holston, and he did it. But some of the members thought he had done so exactly as it was, for his statement was a strong Calvinistic statement of faith." Bro. Bush was about 27 years old when Bro. Robert Elkin died. He knows whereof he affirms.

Now we understand how it was that, on the 1st September, 1783, the principal part of the members, with their minister, being about to move to (what is now) Kentucky, agreed they would carry the constitution (the paper they had signed) with them. "As they moved they lost this constitution on paper, and their organization. If we were not a church in "December, 1780," or "January, 1781," we are not one now. But we are a regular Baptist church, one hundred and two years old, and we have shown beyond a reasonable doubt.

In accord with the above we see in the WESTERN RECORDER of November 11, 1880, the following notice: "The church of Providence, Clark county, Ky., desire to celebrate the centennial anniversary of their organization—1783—on Saturday and Sunday in January, 1881, and especially invite all of their former members to attend and participate in the exercises." "J. P. PETERS, Pastor."

This anniversary celebration took place according to the above notice, which argues the firm belief of our church in the tradition and the records in her possession. It will be plainly seen from the above facts, and from those that Bro. Spencer has given of Severus Valley church, that Providence church is at least six months the oldest. Severus Valley was organized in June 18, 1781. Providence some time prior to January, 1781, in Orange county, Va. J. DALLAS NICHOLS, Pastor Providence Church, January 13, 1881.

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V. 13. This boldness astonished the rulers, and they marvelled, or wondered; because they saw that he was "unlearned," destitute of rabbinical learning, or without that learned professional training which the scribes received, "untaught in the learning of the Jewish school." (See John 7:15.)

V. 14. The silent witness of the healed man, and the fact that the apostles gathered confused the rulers. They could not deny that a good miracle had been done, which the apostles instead were wrought by God; therefore they can not be accused of blasphemy. And the people as present were astonished. The apostles, therefore the rulers dare not proceed against them.

Retraining from Italy. I found a formal invitation from the church at Brownwood to visit them, and preach a few sermons. Accordingly, on the evening of the 15th inst., I took the train at Ennis for Cisco, a distance of 183 miles, via Dallas and Fort Worth.

Several miles west of Dallas, surrounding the little village, Grand Prairie, is the most beautiful country I have ever beheld. The prairie is extensive, rich, and almost level. The crops of this lovely prairie are what are known here as "hog wallow-land." The surface is all broken up with little basins, resembling a bog wallow. The land of this peculiar surface is confined to the black-waters, which cracks open of a very dry time so that it becomes dangerous to ride over. These cracks are sometimes so enormous that yearling calves fall into them and die. When the rains come and the earth begins to expand again, the banks of these channels slough off, and fall into the cracks, causing, it is supposed, the vastness of the surface described.

