

WESTERN RECORDER.

A. C. CAPERSON, EDITOR IN CHIEF. T. B. CHASELBAH, ASSISTANT EDITOR. A. B. CARLSON, SPECIAL ADVERTISING AGENT. Address all letters for the Western Recorder to this paper, and all letters about the Recorder to the publisher, care of A. C. Caperson, Louisville, Ky.

LOUISVILLE, THURSDAY, FEB. 14, 1924.

The Church's Baptismal Teaching.

There are just two theories possible in regard to the church. One is that everything pertaining to the church is to be determined by the policy laws and ordinances, not having a vital bearing upon the question of the salvation and destiny of the race, is expressed in language so flexible and uncertain that the human mind can not attach to it any definite and positive meaning; that there is, therefore, wide latitude allowed for the play of human opinion, and for the exercise of private judgment. The other is, that everything pertaining to the structure of the church has been settled once and forever by law, that, therefore, there is no room for the play of human opinion at all.

The first theory is manifestly absurd. It implies either that Christ was unable to level his instructions to the comprehension of the human mind, which would be a virtual impeachment of his divinity; or that, being able, it was a matter of such slight importance that the whole thing was left to human judgment. Christ established, while upon earth, an organization which he, by way of eminence, denominated his church, and for the reasons that in his kingdom, as elsewhere, law and ordinance are essential to organization. But if at any point the matter of law and organization is indifferent, why not at every point? Why not leave the whole matter of creed, law and ordinance to itself, simply going forth and preaching salvation through Christ? But every man who thinks, knows that this would cause the waters of spiritual life to stagnate, the voice of the ministry to be hushed, and our sanctimonious worship to be closed forever. We are, therefore, logically hedged in to the faith that Christ in the church—in the model which he gave—presented something definite to man.

And this, after all, accords with the universal faith of the religious world. Why else the controversies of the ages, the constant appeal to apostolic precedent, and to the law and the testimony in support of doctrine, practice and church government? There is no man, indeed, who thinks (and rightly, who does not believe that his own rights, and others wrong, in so far as they differ from the one whose faith he indorses.

A church, as the heading of this article indicates, is a definite something. It is a kingdom within a kingdom. Aside from embodying in its creed the general truths of the Christian scheme, it has distinctive features peculiarly its own. A man, to be a Christian, must receive the Bible as the Word of God, and believe in its teachings as to the Father; the Son; his redeeming work; the necessity of faith in Christ and regeneration by the Holy Spirit; and believe them with all his heart. But after having thus received Christ as his personal Savior, when he desires to become a member of the church, he is required to believe something more. He must subscribe to the creed held by its officers and submit himself to its ordinances. In a word, each religious denomination has some "peculiarities" that separate it from every other, and which in the grand scheme, the justification of its existence, these peculiarities each one regards as in some way vital to the structure of a gospel church. Were it not for this, we might, at our master's stroke, level all denominational distinctions and merge into the church catholic. It is how can we, amid the conflict of opinion, decide as to the structure, to government and the ordinances of the church? Can we certainly know that the faith we hold is true? Is it so divinely outlined and impromptly traced, that we must forever remain in uncertainty? We think that it is altogether possible to arrive

at certain knowledge in regard to this matter. We, of course, believe that each Baptist church represents everything pertaining to the scriptural concepts of a gospel church. This we believe to be just as susceptible of demonstration as the fact of God's existence. Had we any doubt about this, we should withdraw until the question was finally settled.

There is the doctrine of regeneration by the Holy Spirit, and its necessity in order to salvation. It pervades the teaching of Christ and inspired apostles. It can not be reasoned away without giving the Bible to the winds. And yet we say kindly, but boldly, that Baptists are the only people beneath the sun's wide circuit who, in practice as well as in theory, emphasize its necessity. Christianity has superseded Christianity. Bitchism has crowded out the life and power of spiritual religion. A desire to do better, and a willingness to submit to outward rites, have taken the place of the new birth. This statement is made in no opinionated spirit. It is the expression of a fact of tremendous significance. Baptists only have put the new birth where God has put it—at the beginning of a Christian life. In this way we are one with the Bible; and we are the only people who are so.

Touching baptism, both as to action and subject, we are again with the Bible. That immersion was the "one baptism" of the primitive church is admitted by the scholarship of the age. It is accepted by all as baptism. A minister of any denomination who would refuse to admit a person into membership with him on his immersion, if he gave evidence of regeneration, would be the worst of sinners. In this way the baptism of believers only glorifies the teaching of the Scriptures. The declarations of our Lord, the practice of the apostles and the symbolism of the ordinance, all point to this. The rapid decline of infant baptism everywhere indicates that this defines the faith of men. Yet Baptists are the only people who baptize believers, and believers only.

That the church is a spiritual body, for those who have been born of the Spirit, is clearly the scriptural idea. Baptists only—always insisting upon regeneration—first—practically recognize this truth. The common brotherhood of the redeemed—equality of rights and privilege in the church—is another of the plain teachings of the Word of God. The independency of each local church; the competency of each body to adjust all matters of interest to settle all cases of discipline with out the intervention of assemblies of conferences, bishops or lords, is plainly taught in the New Testament. These things constitute the "peculiarities" of the Baptist faith. They are each and all according to the Bible. If not, we should like to have a single point challenged intelligently. If this can not be done, then Baptists, without any boasting, can claim that theirs are the only churches that are patterned after the model which was fashioned and given by our Lord.

Friendly Advice. We were told somewhat recently by a Pseudobaptist friend, who, of course, is much interested in the welfare and advancement of Baptist churches, that if we would only give up our opinionated practice of close communion, the whole world would wander after us. Now we do not take it quite kindly that we should be regarded as the prophetic baobab of Hallelujah, but as the good brother probably did not intend that we should be so taken in by such sweeping latitude of interpretation, we will not subscribe to the creed held by its officers and submit himself to its ordinances. In a word, each religious denomination has some "peculiarities" that separate it from every other, and which in the grand scheme, the justification of its existence, these peculiarities each one regards as in some way vital to the structure of a gospel church. Were it not for this, we might, at our master's stroke, level all denominational distinctions and merge into the church catholic. It is how can we, amid the conflict of opinion, decide as to the structure, to government and the ordinances of the church? Can we certainly know that the faith we hold is true? Is it so divinely outlined and impromptly traced, that we must forever remain in uncertainty? We think that it is altogether possible to arrive

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A wise man baptizes it till afterwards.

The Standard Edition.

In the issue for Nov. 24, 1923, the Standard gave a famous quotation of a Baptist division among the Campbellites. There were "runners in the air to the effect that there is already a combination of men engaged in an organized effort to capture the Standard, and to change its name to 'The Standard'." Names were even called of men who were reported to be marching at the head of this nefarious movement.

Naturally we assumed that the Standard was the property of some great party and danger without the most urgent and undoubted concern. It is in general reasonably reliable of its dignity and of its responsibility as the leading newspaper organ of a respectable and generous body of Christian people. Such papers are commonly slow to succumb and deliberate life reports which are every way injurious and perhaps in several ways hazardous. We therefore had no doubts at all about the safety of the Standard under such a condition.

Now we are to interpret this singular conduct of the Standard? It is inconceivable that a journal copying its position and advancing its claims should cowardly before the Standard playing a dark game? Has it concluded that a scheme is desirable if not indispensable? It is inconceivable that its innumerable and other means to foment a schism, and yet at the same moment to cast the Standard into the sea? It is inconceivable that it should be consistent with the facts as the Standard represents them, and yet, farighted—by short, everything but honest and worthy. If this explanation is not true, then the Standard has not only its heart upon the purpose to produce a schism, the matter is of more serious consequence than we might otherwise suppose.

DEACON J. B. McFERRAN, of the Walnut-street church, Louisville, sent Dr. Weaver a check for \$5,000 the other day, to be used for the new edition of the Christian Standard. The Standard has no need of it. Mr. and Mrs. McFerran gave the Walnut-street church last year, a lot at the corner of Fourth and Oak streets, worth from \$10,000 to \$15,000, and besides these magnificent gifts, Mr. McFerran has given to every teacher of the denomination. He gave \$1,000 to the East church, recently. He is one of the three Baptists of Louisville who recently gave each \$500 to the new edition of the Standard. Mr. McFerran is not only a princely giver, he is a dumb, faithful worker in every good cause. The Lord gives more such men.

Seminary Items. Only forty sermons Sunday. W. W. Harry is having a good meeting at East Hill. S. A. Smith, of Kansas, preached for the Broadway brethren Sunday night. Mr. and Mrs. McFerran have gone to DeWine county for a few weeks, to recover from the effects of hard work and malaria. Three new students began the half session.

Bro. S. M. Cook, from Herricksburg, Ky., desires his friends to read him at the Walnut-street church.

J. T. Kirkman, from Virginia, was the happy recipient a few days ago, of a handsome pair of all-pipe as a token of esteem from a member of the First Lutheran church, whose pulpits he supplied last fall.

J. M. Johnson, from Louisiana, was greeted by the weather, from making his address here—the Ladies' Missionary Society of Oaco Run, and so, by another special request, will make it a month hence.

From the list given two weeks ago, of those who claim to be alive at Columbus, and all are well. My congregations are very good. To-day I conducted the funeral service of Sister Virginia, who had been a Baptist 50 years.

The veteran G. W. Saunders, of Pulaski county, sends \$2.00 to have the Recorder sent to his son in Kansas, and says: "Nothing could take the place of the Recorder in our family."

Dr. T. A. Spicer should have been mentioned among the Seminary students who have charge of churches. He preaches at Westport and Workville once a month, and is in the Providence, Trimble Co., twice a month, and is doing a good work at all these points.

Rev. A. M. Yardman, of the Madison-street Baptist church, Covington, Ky., has resigned, to accept a unanimous call to May's Creek, Ky.

Dr. T. T. Eaton D.D., has consented to preach the sermon before the Missouri Baptist Education Society at the Commencement of William Jewell College in June next.

Dr. G. L. Lewis will preach the pastor's state of the church at Lawrenceburg, Ind., but will continue in the service of the church until the first of May. He has accepted a call to a church in Virginia, located in the region of the Shenandoah mountains.

The Journal's Memorizer, the Baptist paper at Cincinnati, is "hopeful that the Baptist cause in Kentucky may yet be delivered from the disgrace which has befallen it."

Dr. Hazzard's Successor.

Dr. Hazzard's successor, Dr. Hazzard, Building Fund on his visit to Virginia, Maryland, and says if possible he will go up to the Convention at Richmond. During the thirteen years of Dr. Hazzard's pastorate, the Church at Hazzard, Ark., N. Y., while by no means so numerous as some of our churches there, has grown to have over 10,000 members.

Dr. A. R. Worrell, of the Memphis, Tenn., church, has been elected to succeed Dr. Hazzard at Hazzard, Ark. Dr. Worrell has a strong tendency among churches in Southwest Arkansas to be disgraced by wrangling which has greatly retarded the progress of our cause in that region. If Alabama has a more refined gentleman, a better Christian, or a stronger position on denominational questions than J. H. Hazzard, I know not where he is.—Dr. J. H. Hazzard, in Alabama Spectator.

After much experience in the selection of colored students for the ministry, Bro. Woodruff is persuaded that they are better fitted away their time in trying to establish a way of the gospel.

Bro. T. H. Hazzard, of Washington, D. C., has been elected to the secretaryship of the Board of Christian Education in Cuba. Arrangements have been made for the translation of Dr. Tucker's sermon on the subject of the Spanish language.

Dr. Eager declines to have any part in the arrangement having been made without his consent to edit a volume of Dr. Winkler's sermons. We are to meet that Mr. J. H. Hazzard, of Georgetown, is seriously ill. The probability is that he will not survive long. Only life. From hundreds of Christians, earnest prayer will be made that he may live to be spared.

Rev. L. H. Hazzard has recently preached a sermon at Springfield, Washington, D. C., in which he expounded the doctrine of baptism by 1 relation and 2 for baptism. It organized a church with 30 members. The brethren are taking steps to build. The building cost \$1,000, but will be paid. Let them have it.

Bro. L. T. Threlkeld, of Chaplin, Ky., has been reading the Recorder since 1884, but he would not be without the paper for \$1.

Rev. W. B. Arrin has returned from his court where he has been assisting Bro. J. J. Fells in a meeting with his church in that vicinity.

Rev. S. B. Nelson, of South Carolina, has been elected to the Secretaryship of the Board of Christian Education in this State, and will resign to enter upon work in his native State.

Rev. W. H. Dawson has resigned the care of the Chestnut Grove church, DeWitt Co., Ky., after a very faithful and efficient pastorate of six years. We are not advised as to Bro. D's plans, but presume he will take his other churches in the same general country, and will be glad to see him. He makes his home in Rockport, Ind., or the field where he has labored long and successfully. The Chestnut Grove church is mourning, but she must do as she can. We have done our best for our minister.

Rev. J. H. Holtzclaw is canvassing the churches in Baptist Association in the West. He is working at the Colopony church, Bro. H. has visited all the churches and many of the members individually, and wants the brethren to call to mind the resolution they passed at their last annual meeting. The services are continued this week.

Rev. J. M. Phillips accepts the call to Henderson. His moving will be a great blessing to the church at Henderson, but a joy to the Baptist community in Kentucky. His church in Henderson is the first of March. Mr. Lucy Dakota Phillips will accompany him, and when he sets foot on his native soil, we will be glad to see him. We will be glad to see him. We will be glad to see him.

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The question of port-coming in disturbing the minds of the Jews in Rochester, N. Y. ...

Only three months before the Convention ...

Twenty-four churches in and around Louisville are pastoral charge of Seminary students ...

The church in Indianapolis are favored with revival and valuable additions ...

The American Baptist Publication Society have just issued a most excellent volume ...

Our brethren have welcomed the publication in St. Louis of an eight page ...

The Government of the State of Columbia, Mexico offers to give the Southern Baptist Convention \$150,000 for the use of their ...

Matthew Arnold and the New Theology ...

General Matthews, of Georgia, has joined the Methodist Church ...

Our Father's Sign, HERRY CO., N.Y. ...

ADULTERY—There is a general and pressing demand for Dr. Eaton's ...

SPECIAL—We shall commence by publishing the first week in March a series of articles on "Country Churches." ...

WANTED—A S. One opening for a Baptist minister to build up a good High School in an important town in Kentucky ...

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Kentucky and Farm.

KENTUCKY ITEMS.

In the Farmers of Kentucky: With the view of directing the attention of the farmers of Kentucky to the best and most profitable crops...

The following premiums will be awarded: First and second premiums at \$15, and \$10 each for the following varieties...

How to Cleanse Waste-Pipes: A simple, inexpensive method of cleaning the waste-pipe of washstand, bath-tub or kitchen...

Who has Not Seen the Fair, froth young girl named in a few months into the pale, haggard, dejected woman...

How to Get Early Sweet Corn: Judge Miller, of Moscow, writes on a valuable article on the subject...

Barren Fox Enslaved: The American Farm says "nearly one thousand hares, more generally known as rabbits, were shipped by a commission firm in Chicago to England..."

The tobacco crop throughout the State was a great success. Some Union county farmers expect to get \$50 per cwt. for their finest grades of tobacco...

Feeding Cattle: A good guide for a safe quantity of grain per day for mature cattle is one pound to each hundred of their weight...

Underselling: A Chattanooga letter says the reason Southern manufacturers are able to undersell those in New England is that the latter utilize operators in the South...

There are other and more cogent reasons why Southern countries are able to undersell those of New England. The proximity to the fields where the great staple is raised is one weighty reason...

It is a winter thought: Farmers who have money at command can not well put it in a more profitable investment than in the purchase of their own land...

General Items: The public debt was reduced during the month of January \$12,000,000. The surplus for the year will be \$12,000,000, a falling off of \$20,000,000 from last year.

The best musical instrument in the country is made of California white pine. New York Philadelphia and San Francisco make more musical than is imported.

A new and fatal disease has appeared among the cattle in Texas. A mass-meeting of cattlemen was held Wednesday to take measures for checking its ravages.

Value of the Farms in the United States: The farms of the country are valued at \$10,157,000,000; twice as high as all the railroads and their equipment, and more than all other real estate property...

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The noteworthy suggestion is made by Mr. Shirley Hibbard in the Ladies' Home Journal...

A writer in the Rural New Yorker says that about six months ago he began to feed his fowls broken up into the average size of whole kernels...

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How to Get Early Sweet Corn: Judge Miller, of Moscow, writes on a valuable article on the subject...

Barren Fox Enslaved: The American Farm says "nearly one thousand hares, more generally known as rabbits, were shipped by a commission firm in Chicago to England..."

The tobacco crop throughout the State was a great success. Some Union county farmers expect to get \$50 per cwt. for their finest grades of tobacco...

Feeding Cattle: A good guide for a safe quantity of grain per day for mature cattle is one pound to each hundred of their weight...

Underselling: A Chattanooga letter says the reason Southern manufacturers are able to undersell those in New England is that the latter utilize operators in the South...

There are other and more cogent reasons why Southern countries are able to undersell those of New England. The proximity to the fields where the great staple is raised is one weighty reason...

It is a winter thought: Farmers who have money at command can not well put it in a more profitable investment than in the purchase of their own land...

General Items: The public debt was reduced during the month of January \$12,000,000. The surplus for the year will be \$12,000,000, a falling off of \$20,000,000 from last year.

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