

WESTERN RECORDER
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A. G. CAPRON,
J. D. GILMAN

LOUISVILLE:
TUESDAY, MAY 7, 1908

Presbyterians and Associates.

The Presbyterian are in a dilemma. The question as to the validity of baptism when administered by certain others than the Presbyterians, especially the Roman Catholics, is giving them a good deal of trouble, and they are having an interesting and lively time of it. The question is being argued pro and con; the sound of the warrior's footfall is heard in the ranks, and all is not "lovely and serene," even among the staid, good-natured Presbyterians.

Dr. Patton, one of the most brilliant and scholarly among the Presbyterians, in a recent review article, taking strong ground for the validity of baptism as administered by the Roman Catholic. His argument, if argument it may be called, is that the standards teach that a religious body may maintain and propagate error without surrendering its right to be regarded as a church. Furthermore, he teaches that any body of Christians is to be regarded as a part of the visible church, that does not, but by a gross defection from the faith, or by a superabundance of error, fail to provide means for the saving of souls. This is a somewhat novel theory, and yet it is somewhat accord perfectly with Presbyterian notions of theological consistency. We very much doubt, however, whether even Dr. Patton himself would be willing to admit that the Roman church ferrets the means for the saving of souls. We suppose that it is accepted as a cardinal truth among all evangelical Christians, that faith in our Lord Jesus Christ, without any of "the deeds of the law," may save men. This, at least, is the teaching of Scripture, and Dr. Patton ought not to say that it is the doctrine that is to correct the theological eccentricities of men and lift the race out of the darkness into the light. That the Roman church, with its intercessions for the saints, its prayers for the dead, its indulgences and penances, its priestly abolition and its sacramental grace, does not stand upon its fundamental doctrine of salvation by faith, is known to all men. This fact gives meaning to the Reformation, without which it has no sense. Hence, if the holding up of Rome in the world's eyes, and only hope, Catholicism do not furnish the means for the salvation of man.

Definitives of Wassa.
If Solomon were alive to-day, and should attempt to rewrite his Proverbs, he would surely find it necessary to revise at least one of his utterances, for, certainly, in these days, there are some things "new under the sun." One of the "newest" of these things is the ordination in Nebraska of a woman to the gospel ministry, which fact is duly chronicled by some of our exchanges. Whatever may be thought as to the propriety of women taking part in the social meetings of the church, of which so much has been recently said, there can be but one opinion among intelligent and thoughtful people as to the propriety of writing them apart, by legislative and ecclesiastical action, from the work of the ministry; and that, in that it should never be done. This, in that they may not be thoroughly earnest in spirit, consecrated in heart, and earnest in desire to do good, as others; neither because they are not very thoroughly qualified by natural gifts and intellectual attainments to instruct, even in the deep things of God. For we have known women who have very correct theological notions, and who could present their thought with the calmness and power. But woman's "sphere" is different from that of man. God has ordered it. Here is the narrower and more quiet service. Her sphere of power is the home. But there are reasons, in both Scripture and common sense, why women should never enter the ministry; and we treat that the notion of the church and council in Nebraska, in laying hands upon this woman, thus clothing her with authority to administer the ordinances as our brethren, North and South. It is an "innovation" too great for even this fast and enlightened age.

Some of the daily papers of this city report that what is called, Dr. Harold, the well-known Baptist minister, had said that he was never in better health and more contented than when he was in the original of the report.

EDITORIAL VARIETIES.
We have previous of a series of articles by Dr. L. R. Woodfill, of Nevada, Mo., on "Organized Ignorance," in which he has shown that the Presbyterian, Methodist and Congregational churches in evidence, in the light of history, from the fact that these churches have a traditionary and unchangeable modern origin. Now will it avail at this point to try to make it appear, as has been done, that Baptist churches are of recent origin. So soon as that is done we shall leave the Baptists. SOME OF THE VARIOUS BELIEGIONS ORIGINATIONS OF THE PRESENT IS THE SOURCE OF CHRIST, FASHIONED IN ITS STATE, GOVERNMENT AND RITUAL. AFTER THE MODEL GIVEN BY CHRIST HIMSELF. If this proposition be not true, it follows, of necessity, that Christ did not perfect the model, did not complete the organization. Nay, more than this: the church may not yet be complete. Other religious organizations may arise in the future, which, according to Dr. Patton's theory, will be a "part" of the church. Then, too, it seems to us, Christ can no longer be regarded as the Builder. He may, indeed, have built in part; but other builders must share with him in the glory. From all such conclusions, we instinctively turn away. Christ is the Builder. He alone is the glory. He gave a complete organization, a perfected model, and only one. If the Presbyterian church, in faith, in polity, and in ordinance, is conformed to that model, then none other is, for there is no other framed and fashioned like unto it. And if conformed to that model, also is the church, and no other religious body is any part of it. This is neither narrowness, sectarianism, nor bigotry. It is "the logic of reason" and of common sense. Other religious bodies may and do bear within their folds the very excellent Christian men and women. Some of these are found even among the Catholics, Swedenborgians, and Campbellites; but no organization, save the one patterned after the model which Christ gave, is the church. There is no escape from this conclusion. To that one church Christ gave the ordinances. She is responsible for their "keeping," their administration. We think it would help our friends amazedly, if trying to settle the matter of "baptisms," we could not pursue this subject further just now. We may say something more in the near future.

Dr. W. J. Simonson, a very vigorous writer, has retired from editing the American Baptist, and has published in the death of George J. Johnson, the American Baptist was started, and closed three years by the editor of the Western Recorder, who is a vast deal of labor, besides expending a considerable sum of money on the paper.

Dr. J. J. Porter, writing from Gallatin, Tenn., says: "The Baptist church in Gallatin has a number of members, and is a good work organization. Other denominations in Frankfort have received about 75 additions as a result of the general awakening."

Dr. J. E. W. Debbis will preach the commencement sermon before Millsaps College and Central Female Institute.

Dr. Brodus preached for Dr. Young, Fraymather, Sunday morning, Dr. Whitall, at night.

Dr. W. D. Webster, of Texas, was ordained Sunday morning at the Walnut street church, Dr. Whitall preaching the introductory sermon.

W. W. Smith, of Indiana, has lately held sixty-seven persons, and there are others awaiting the ordinance. We rejoice in the good he is doing, but his presence at the seminary.

T. D. Hale is at Russellville, holding a meeting of a few days.

J. E. Lambert, has accepted a field in the community of Roanoke, N. C.

G. T. Taylor, Jr., will copy letters from the church, Baltimore, for two months during the summer.

G. W. Hunt has been called to New Salem church, Nelson county, also to Blaine church, Hardin county, to preach for two Sundays.

The meeting held by B. P. Olin, with pastor Baines, Johnsonville, resulted in twenty-three additions.

THE BAPTIST WORLD.
The fourth anniversary of Dr. Eaton's pastorate of this church. The morning service was of deep and uplifting interest. The pulpit was occupied by Dr. Eaton, who delivered a message of inspiration. They have congregational singing led by the organ and choir, with an occasional solo. Mrs. Eaton may impressively "Ode Spontaneously Solemn Thought."

Dr. Eaton's message was in the form of a "The Lord's Supper," and his own preaching was available in the house (Lodge 818), and it was delivered in his usually earnest and stirring style. He urged the importance of taking care now to have a full account of the work done in the church in the past year. The girls in membership was 117 baptisms, 10 of whom were received at the Twenty-second and Walnut Streets, where Rev. George Smith is pastor; 116 received by Dr. J. J. Porter at the Mission; by visiting, 5, 1 at the Mission; total, 237. Loss, by death, 6, 1 of them at the Mission; by death, 6, 1 of them at the Mission; excluded, 2; total, 68. The gain 167 since the 1st of May, 1907. The total gain since the 1st of May has been added to the church 706 members. The present membership is 1,272, and of the number 168 are unknown; that is, it is not known where they live. The amount of money raised in the last year was \$10,000, and was \$43,406, and in the last four years was \$161,045. The Walnut-street church is looking for the largest white church in the South.

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Our Little folks. KEEP TRYING. If boys should not dismount at lessons or at work.

Doing Good—Amusements. Doing good meets, in good people, that desire for happiness which is other class of people seek in "amusements."

The Girl that Everybody Likes. She is not beautiful—O, no! No body thinks of calling her that. No one of a dozen can tell whether her eyes are black or blue.

CONVOY IN SMALL THINGS. A rigid economy in small things is almost unknown among our people.

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When I am old. When I am old, I shall not care for the things that I care for now. I shall not care for the things that I care for now.

When I am old, I shall not care for the things that I care for now. I shall not care for the things that I care for now.

When I am old, I shall not care for the things that I care for now. I shall not care for the things that I care for now.

When I am old, I shall not care for the things that I care for now. I shall not care for the things that I care for now.

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