

WESTERN RECORDER.

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LOUISVILLE, KY. FRIDAY, SEPT. 3, 1886.

Notes for Preachers.

HOW TO GET THEM.

It is now more than a hundred years since the first Baptist church was organized in Kentucky. Our association has celebrated its centennial, and others are striving to do so. Our churches have increased to about thirteen hundred in number, but of that vast number not as many as fifty have weekly meetings, not more than one hundred have preaching twice a month, more than one thousand meet for worship only once a month. On an average, this vast number of churches do not meet for the worship of God often than eight or nine Sundays in fifty-two. At times the weather is hard and the roads are bad, and more than account the churches fail to meet. The pastor is sick or is engaged elsewhere in a protracted meeting, and his own church fails to meet. The Master has given his churches fifty-two Sundays in the year in which to meet and worship, and he has said also to us, "Ye are my witnesses;" "conspire till I come," etc. But how do they obey him? The vast majority of churches meet less than ten times in the year, and both and has their doors for more than forty Sundays in the year! And yet these churches would like persuade themselves that they are doing all that the Lord requires of them. They have come to feel that every sanctuary is supplied with the gospel which has provided for preaching once a month!

Now, who is responsible, who is to blame for this state of things? It is whispered around that the preachers themselves are greatly at fault in this matter; many think that they can get more money (and they can get money) by preaching in his churches than to one, and then some men find it easier to preach to several than to one congregation, as, in that case, one sermon can be used on several occasions.

Hundreds of our churches are able to sustain public worship every week, the vast majority could have it every two weeks. And we think we could convince any thinking people of one of our average churches is better able to support the gospel for all than for a part of the time. Bear in mind that a church, like a farm or a garden, will yield in proportion to what you put on it. Take an average country or town church. Such a church could with a small outlay provide a home, a residence with twenty to thirty acres of land, for its pastor. With such a home, the pastor could, with the aid of his family, provide half a support for himself and family. He could easily grow the food for his horse, have a garden, a cow, his few sheep, fowls, etc., etc. He could then preach every Lord's day morning in his own country or town church. Such a church could with a small outlay provide a home, a residence with twenty to thirty acres of land, for its pastor. With such a home, the pastor could, with the aid of his family, provide half a support for himself and family. He could easily grow the food for his horse, have a garden, a cow, his few sheep, fowls, etc., etc. He could then preach every Lord's day morning in his own country or town church.

Another advantage that such an arrangement would have would be this: It would supply the pastor with a permanent home and give his family something to do. One of the greatest hardships that a minister of the gospel is called to suffer is the frequent changes he is called on to make in his local habitation. He is compelled so frequently to change from place to place, and to treat up all his social relations, that his family

comes to lose all interest in everybody and everything. The human affections are like the roots of trees and plants in this; when frequently shaken and torn from their fastenings, they refuse to take hold again. And then a family, and sometimes every other family, and sometimes something to do, some occupation, something to love and provide for. Let us as they usually are without any special employment, driven around from pillar to post without any possessions, with out anybody or anything in particular to love and provide for, the wonder is that they do as well as they do. All this hardship and self-denial could be saved to the pastor and his family by a little care and expense on the part of the people whom he serves.

"That all seems well enough," says one, "but how are the churches to get money for their pastors? The way is simple and easy enough for those who have a mind to do. Let the members of the church make a note and borrow the money from some one who has it to lend on long time. As the members can do a large amount of the hauling and other work themselves, no big man of money will be required. Let the pastor pay the insurance and keep up the repairs on the property. The church can pay for the property in installments, without feeling it, except to let good over the pastor. This way is simple and feasible. It has been successfully tried in some cases, it might be in many more. We should be pleased to hear from our brethren on the subject, especially from those who have tried this plan. What say you, brethren?"

Do not be so well written down as an old log, an old log of the first water, an incorrigible old log. Well, we "just can't help it." We were, perchance, "born out of due time," and "what is bred in the bone is hard to get out of the flesh." But an old log is not the worst thing in the world. We do not remember ever having known an old log to be either put in state's prison or hanged. If such thing ever did occur, there was a mistake about it somewhere. It was the "other fellow" who needed to suffer.

We have been thinking a good deal recently, and the "recently" covers a good many years. We have been thinking about several things, and some of our thoughts have been very complimentary to the judgment and good sense of some of our leading spirits in religious work. We need reform somewhere, somehow. We have felt this so long and so deeply that we must speak out. The "burden of the Lord" is upon us, and we dare keep silence no longer. We want to clear our own skirts.

Camp meetings is our text. Not Methodist, nor Presbyterian, nor Baptist camp meetings—just camp meetings. We don't believe in them. We believe in God, we believe in the Bible; we believe in salvation through the precious, atoning blood of the crucified One; we believe in regeneration by the Holy Spirit; we believe in the perseverance of the saints; we believe in eternal preparation of God for the salvation of sinners; we believe in the resurrection of the dead and in eternal judgment; but we don't believe in camp meetings. We believe in churches representing themselves in our denominational gatherings, in our District and General Assemblies and Southern Conventions, to plan for the extension of our work and the subjugation of the world to Christ. We believe also in Christian conventions—the gathering together of Christian workers for mutual help and inspiration, and for the discussion of common-sense means and methods for reaching men and for procuring more successfully the Lord's work. Yes, we believe in all these things; but we do not believe in camp meetings. This may be our infirmity, possibly our misfortune, but, with the light we now have, we can't help it. But what are the objections? A very grave one, at the outset, is that it is a departure from Christ's plan and order for reaching men. We know it is quite a common remark, that a certain class will go to the camp meeting and may be influenced there by the preaching of some "no ted" man, who will not go to church, and who is not to be influenced by the pastor at home. But why do they not attend the home of God? The Savior says: "Go ye out into

the highways and hedges and compel them to come in." Has this been done? Is not this the point and the occasion of our weakness? We shrink from this work. We want to do our own work, like our own and let the Lord work for himself. We go to camp meetings, or adopt some other sensational or questionable method or device for the "outreaching" of the "awful." Thus we deprive ourselves of the real blessing that comes from personal work for Christ, without a compensation of permanent good to others. True, we are willing to admit that some souls are saved at camp meetings; but we believe that the vision practiced at such places is more than counterbalancing the good done.

Another, and very weighty objection, is that it tends to encourage Sabbath desecration. The tendency is in the direction of the demoralization of society. Men and women—scores of them—go to these places on the Sabbath with just the same devotional feelings with which they would go to the cinema. Trains are run to these places on Sunday to carry the masses of people, and to fill the coffers of railroad corporations, just as they are run during the week to Barnum's show, and for a like purpose. Certain men and women, and their influence to such work as this (without getting their fingers burned and suffering a vast diminution of spiritual power). We do not believe in Sunday trains, excursions or other, neither do we expect to until we have a divinely authorized revision of the moral code delivered at Sinai. We believe in obeying God in all things; that, nothing more, nothing less. But when Christianity men strike deals with godless railroads, men planning for the desecration of the Sabbath, we think it about time for some one to sound the note of warning. And right in this connection, at some of these fashionable Sunday resorts there is a hotel, with its accessories, we suppose, of croquet, billiards, etc., for the accommodation of the "guests." Nor is this all. An advertisement for the "worshippers" bither drawn by the presence of some sensational or brilliant preacher, all for the sake of filling the pockets of the managers of the corporation! "Corporations have no souls!" That late these gentlemen out, we suppose. We had supposed that the home of God ought to be free. But we don't know what to think. But this we think we know: if this sort of thing don't sink corporations, their swimming qualities must be largely developed.

We may be an old log, but if lifting the voice against such things constitutes an one, then we belong there, and expect to until we die.

Who are Responsible for Drinkers?

This is a serious question for responsible men somewhere. Both a terrible evil, and a terrible crime, and one that has no number of families and wasting and consuming so many of God's income, can not be under the moral government of God, without its criminal door and looking a terrible responsibility.

1. It has the door of the drunkard himself. It is a moral, not a natural and physical evil, for which there is no accountability, in that the drunkard is not a creature of God; he is the result of chance, of gratified appetite; and though it may seem and bid him to its iron chain, for it is a scourge. He has destroyed his body, and sinned against his own soul, and he must bear it.

2. All vendors and all sellers to sell and strong drink. They are the tempters. They spread the snare. They say, "Come, drink of my wine." They allure and drag down to the pit, and they must answer for the horror result.

3. All moderate drinkers. But how are they responsible? (1) They set an example which leads to destruction. They teach by their practice to others. (2) They are drinking up a glass, and who knows not that example is more powerful than precept, especially if it be by the respectable and influential? (3) They hinder reform. They are the outcrop on a example which they can not follow and be safe. No drunkard, drinking moderately, can possibly become a reclaimed man. And to him the power of deterring others is all that almost an utter impossibility. Think of the moral disaster. As you pass through life, saying let me eat and drink and be merry, you hedge up the way to return to the last, you never upon him a chain that can not be broken. You are the great obstacle which he daily encounters; and when he lies on the burning grid, gnawing his tongue for pain, his thoughts will follow you wherever you go. Remember you are the man who has broken you—your example, your teaching, your indifference, your denial of all obligation to make sacrifices for the good of others, and your perseverance in the way of supposed safety, till you saw the sick in perdition.

Church Members.

The solemn responsibility, assumed by one who unites in church relation with the children of God, is not, we think, as frequently felt by them, as it should be. Many seem to imagine when they have expressed their faith, that their conflicts are over, the victory won, and nothing remains for them to do, except to attend the church. We regret to be obliged to confess that the instruction which some of our churches receive from the pulpit tends to establish this in their opinion.

It should be distinctly realized that every Christian, whatever may be his talents, in a living sense is that temple which Christ inhabits in the world. It is all that the church would be truly the light of the world, ever present witness to the work of God, and recommending Christ to a consistent and holy life.

The obligations of church members are distinctly recognized in their baptism. In that they are Christian publicly professing his faith in the work of the pleasure, his honor, his riches, and take upon himself a solemn vow to live henceforth, not unto himself, but unto him who died for him. The witness before whom the regenerate man is administered, expect to see him in honor in his future department, and they look up to him for an example of consistent piety. But how often are they disappointed in this respect, how often do they do profess to live as though they were his brethren, and his announcements their chief enjoyment. For the glory of Immanuel, for the honor of religion, these things ought not to be so.

Profession of Christianity does not shield one from persecution, nor exempt him from all censure; neither does it permit him to shun the path of duty to avoid error, but it promises grace to endure persecution, resist temptation, and to see the way every trial, when properly considered, is a blessing of inestimable value. Hence the inconsistency of that changing and vacillating spirit found in many of the professed followers of the work of the pleasure, his honor, his riches, and take upon himself a solemn vow to live henceforth, not unto himself, but unto him who died for him. The witness before whom the regenerate man is administered, expect to see him in honor in his future department, and they look up to him for an example of consistent piety.

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EDITORIAL VARIETIES.

Since the first of January Rev. E. H. Shook, D.D., has received 25 new members into the First Church, Paducah, Ky., and with the Convention (at Indianapolis) was exceedingly gratifying. No one shall realize more than we in the property of the Wm. W. R. R. and its location with the Convention (at Indianapolis) was exceedingly gratifying.

Dr. John A. Broadus was written to congratulate with the presidency of Western Convention. He replied, "I could not leave my present work for anything."

Some of our friends who have passed over the shades of this man's character and settled on the spot.

Rev. J. N. Hall, of the Baptist Church, mourns the death of his mother. She departed this life at her home at Arlington, Ky., on Wednesday, the 15th ult., leaving an aged husband and a number of children, and grand-children to mourn her departure. She was a good woman and will be lamented by all who knew her. Her bereaved husband will be a comfort to her heart-felt sympathies.

Rev. H. B. West, pastor at Columbus, Ky., has been called to pass under the rod. His only surviving daughter, Alice, was called to her rest on the 15th ult. The Lord comfort him and his.

The work of our General State Board is fully explained on our third page. Do's fail to read it. It would be well to look it out for frequent reference.

Dr. J. B. Ford, of the Christian Repository, St. Louis, will be at Log Cabin Association, so will Bro. J. B. Moody, of the Baptist Church, Louisville.

The brother who sought spectacles and kindly returned them to us, has our warmest thanks. Our vision is now clearer and our spirits better.

THE BAPTIST WORLD. LOUISVILLE. Walnut-street.—Bro. Chapman preached morning and night to good congregations. His last sermon was on the 28th of August, summer supply. During the time that he has supplied the pulpit the congregations have kept up remarkably well, and five have been added to the church. He has greatly interested the church and congregation. He will re-visit the Seminary the first of next month. Dr. Eaton is expected back in time to preach next Sunday, when an effort will be made to raise money to build a hall for the friends of the cause.

The National Baptist states that the newspaper ever published in any of the States of the West was issued from the Washington at San Francisco, Idaho, May 10, 1818.

Dr. C. C. Pope, Secretary of the Christian Union of the American Baptist Convention, will have his office in New York.

The Union Theological Seminary, Morgan Park, Ill., will open Tuesday, the 16th. Rev. O. T. Conger, D.D. of New Albany, presided in connection with the meeting of the Bethel Association (Ind.), just closed. A reporter says he made an admirable preacher.

Rev. Daniel Reed, D.D., who was for four years a member of the Board of Trustees of the Central University, located at Peoria, Ill. It is understood that he accepted of the position. It is understood that he accepted of the position. It is understood that he accepted of the position.

Recent records show that within the past twenty or thirty years a full-million people have decreased from 40,000 to 5,000 in Kentucky.

The fourth meeting of the Baptist Annual Conference, to be held Nov. 10, 11, 12, 13, 14, at the Calvary Baptist Church, New York.

There are about 80 preachers or candidates in Louisiana without a Baptist church. Our membership in the State aggregates about 100, which is nearly twice as many as Maryland.

The Baptist Indian University has 116 students, of whom 18 are preparing for the ministry, among their own people.

There have been eight churches in Tennessee which have over 100 members each, and over 500 members on the 11th. Three thousand colored students, young men and women, are preparing to be teachers in the State Normal School in Nashville. Miss Adelle M. Peck, expects to sail from San Francisco, Sept. 18, for China. Arrangements are now complete for receiving the University of Chicago Sept. 10. Our churches are now in the midst of their summer supply. Dr. George B. Taylor, who has just come back to the country, has spent twice as much time in Europe, and during that time he has been studying in the Seminary of nearly two hundred, including natives who are now preachers. He is considerably improved, and has secured the place of chaplain at the University of Virginia, which will hold for two years.

August 21, 1886

Household and Farm.

It may not be known to our readers that a terrible loss has been sustained...

WINDMILL ITEMS. A large head of cattle of all grades, 3 years old selling at \$14 to \$40 per hundred...

DR. HART ROOFED FROM MAYVILLE a large draught stallion to be treated for scabies...

THE GREAT HORSE. Tom Brock, for \$25,000 and horse from \$25,000 to \$75,000...

THE LARGEST WATER PIPE brought to this city was shipped from England...

THE CORN, COTON, TOBACCO AND GREENS are better in Kentucky county this year than ever before...

MR. Q. B. ELLIOTT informs us that 60 bushels of spring wheat were last March...

DR. J. H. HARRIS, of Kentucky, has sold to Jacob, Nebraska, last week an average of 600 per head...

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COAL mines are now being operated at Williamson, Jefferson, Clark, Row, Pittsburg, Booneville, Booneville River and at Belmont, Ky.

NEW RICE is coming into New Orleans, and sells at low as 25 per bushel...

THE FURCHERS horse and Norman horse are pretty much the same, both are from France...

That a bag of hot sand relieve neuralgia. That warm horse-water will remove dandruff...

That milk which stands too long makes bitter butter. That a little common lard made at bedtime will bring on a cold...

That a cup of strong coffee will remove the odor of onions from the breath. That a change in boiling...

That a cup of hot water drawn before meals will remove the odor of onions from the breath. That a change in boiling...

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member who loved her was faithful and self-sacrificing and her life in the enjoyment of his company and his wife in her own...

WOODWARD—Aug. 14, 1885, near Germantown, Md. Dr. J. H. HARRIS, of Kentucky, has sold to Jacob, Nebraska, last week an average of 600 per head...

PORTER—Mrs. Annie Richardson Porter, wife of Marshall Porter, and daughter of James Porter, 26y., died at her father's home...

DR. JOHN BULL'S Smith's Tonic Syrup FOR THE CURE OF FEVER and AGUE Or CHILLS and FEVER, AND ALL MALARIAL DISEASES.

WARRICK MARSH—Victims of youthful indiscretions suffering from nervous debility, lack of self-control, impaired memory, and other symptoms, should send three stamps for a copy of our...

OATHAL FOR HOT WEATHER DRINK—Put three tablespoonfuls of orange extract into three quarts of cold water and boil for half an hour...

REMOVING STAMPS is often in place after harvest. Great pains a very often, especially if the stamps are large...

THE INDIANA STATE Fair begins Sept. 20 and continues throughout the week. So far no present season has been one of the most productive ones in the history of the State...

FRIDING HORSES.—The following from one who has had large experience in the care of horses is worthy of attention...

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FRIDING HORSES.—The following from one who has had large experience in the care of horses is worthy of attention...

For Instant Use A reliable remedy, in cases of Croup, Whooping Cough, or sudden Colds...

AYER'S Cherry Pectoral For the prompt relief of throat and lung diseases...

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EDUCATIONAL FRIENDS' SCHOOL FOR BOTH SEXES...

BETHEL FEMALE COLLEGE, HOPKINSVILLE, KY. Fall Session opens Aug. 31, 1886.

GEORGETOWN FEMALE SEMINARY. Fall Session opens Aug. 31, 1886.

SOUTHERN BAPTIST Theological Seminary, LOUISVILLE, KY.

Penn. Female College. Fall Session opens Aug. 31, 1886.

WASHINGTON AND LEE UNIVERSITY, Lexington, Va.

NEW ENGLAND CONSERVATORY OF MUSIC. Fall Session opens Aug. 31, 1886.

BUCKEY BELL FOUNDRY. Fall Session opens Aug. 31, 1886.

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