

Cemeteries

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TWO DOLLARS IN ADVANCE.
THREE AT THE END OF THE YEAR.

The Pulpit.

THE SUNDAY SCHOOL ENTERPRISE.

(Continued.)

3. Its relation to the prosperity of the Churches of Christ.

Churches of Christ are according to the gospel, composed of regenerate persons, baptized on a profession of faith. The perpetuity of the existence of churches is, therefore, dependent on the work of regeneration among impenitent sinners. Should the work of regeneration stop, all the churches of the Saints would become extinct. This is obviously true, for the ravages of death would continue in the world though there were no displays of converting grace. And thus no church member after another would fall a victim to death until every church on earth would lose its viability and cease to exist. How long, for example, would the church with which we worship to-day continue in existence if the regenerating process should never take place in another sinner's heart? Some of these brethren and sisters would probably seek, under the guidance of Providence, other places of abode, while the large majority of the members would close their earthly pilgrimage here. Very soon would this pilgrimage end. Where then would this church be? Evidently extinct: while what would be true of this, would be true of every other church. The work of regeneration, then, must go on to insure the permanent existence of churches in the world. And we know from the past that it goes on chiefly among the young. It is certainly true that a large majority of those who become Christians, are converted under twenty years of age. And how large a proportion of the number in Sunday Schools! The young hearts of the scholars are impressed with the importance of divine things, and the advantages of early piety are exemplified. This is not strange; for, as I have already said, the teachings of the Sunday School bring divine truth into contact with the mind, and God is pleased to make it the means of renewing the heart. I have not said that Sunday Schools are essential to the existence of churches, but it seems to me they sustain a very important relation to the prosperity of churches. How can a church be truly prosperous that does not take care of the young? that is not concerned for the salvation of the children? Such a church would be destitute of one of the important elements of prosperity, namely, an anxious solicitude for the salvation of souls. Available concerns for the spiritual welfare of the young will in ordinary circumstances lead churches to establish Sunday Schools, and these schools when instrumental in the conversion of the scholars are greatly promotive of the prosperity of the churches. Such converted scholars publicly, in baptism, profess their faith in Christ and are added to the number of the saints. The churches receive new accessions of strength, and Sunday School converts, owing to their superior knowledge of the Bible, are usually better qualified to make useful church members, than those who are converted in comparative ignorance of the Scriptures. A Sunday School is often called the "nursery of the church." I object to the phraseology. When a sinner is transplanted from this nursery into the orchard its nature remains unchanged. The Sunday School scholar, to be fit for a place in a church of Christ must be changed. The analogy between the nursery and the Sunday School, fails at this point. If by "nursery of the church" it is meant that the Sunday School supplies the materials which, when spiritually prepared, are used in building up the church, I do not know that the language is objectionable. Be this as it may, I think that in the sense already indicated, Sunday Schools sustain an important relation to the prosperity of the churches of Christ.

11. WE SHOULD BE ZEALOUSLY AND CONSTANTLY ENGAGED IN THE SUNDAY SCHOOL ENTERPRISE.

The text says, "it is good to be zealously affected in a good thing." I trust I have shown that the Sunday School enterprise is a good thing. Then the conclusion follows irresistibly that there should be a zealous and constant devotion to this good cause.

1. Be zealously engaged. Zeal is energy in action. It is earnest ardor in the prosecution of an object. It differs but little from an enthusiastic pursuit of an object. The truly zealous man will be considered an enthusiastic man. Zeal may be manifested either in a good or a bad cause. The votaries of error often display an earnest diligence in the propagation of their opinions. Whatever moral quality, then, there is in zeal must be determined by the object which it aims. Hence while it is good to be zealous in a good cause, it is bad to be zealous in a bad cause.

2. Be earnestly engaged. Earnestness is a religiously affected change in a good thing. If there is any thing in the world which we engage to justify our souls at all, it is the cause of Christ. The goodness of a cause is the necessary condition of its promotion. The Teachers in a Sunday School have

need to consider the import of the word ALWAYS—zealously affected always. They must not attend the School one Sunday and stay at home two. In this way they will break up the best classes in any school. They must be punctual. If they find that they must necessarily be absent they must engage others to take their places. Sunday School Teachers will find, it may be, much to discourage them. Months and years may pass away and they may see no indication in the conversion of their scholars, that the Lord has heard their prayers. Still, let them labor on zealously affected always in the good cause.

"Though we should be buried long in death."

"I shall not deceive their hope."

The Sunday School work is the business of all church members except, perhaps, the very old and infirm. Those who are not Teachers ought to be scholars. None know too much to learn. And all Teachers and scholars should strive in every honorable way to increase the number in attendance. Every scholar should be made acquainted with a well-furnished library and by the distribution of such a paper as "The Children's Friend." To do this only a moderate pecuniary expenditure is necessary. Who would not give for such an object? How can money be better appropriated than to the improvement of the rising generation? Is there any cause which we can more emphatically say, it is a good cause than the Sunday School enterprise? Let us then be zealously affected always in this enterprise, praying devoutly to God that his blessing may rest on our labors, so that we may have the satisfaction of knowing that we have not lived in vain. Then how delightful will be the retrospect of a dying hour, and how cheering the hope of an immortality of bliss! May such retrospects and such a hope be ours.

TO EAST TENNESSEE MINISTERS.

The heading of this article, I hope will not be considered presumptuous by any one whom it addresses. Some may, in these times of D. D.'s and theological expositors, be disposed to cast off the notion, of any one presuming to give advice to the clergy. But it should be remembered, that while Christ's ministers are the overseers, they are also the "servants of the churches." And, therefore, in the sphere of servants, they are also and need counsel, and stimulus, to enable them to perform, fully and faithfully, their whole duties. But the special object of this address:

There is to-day, no doubt, more dragging, slothfulness, and lethargy—less activity, and more do-nothingness, among the 20,000 or 30,000 Baptists in East Tennessee, in proportion to their wealth, age, and facilities, and their great extent of country, than anywhere else, in the whole South and West.

What minister does not know this to be a fact! And what minister knows the cause of this languishing in Zion, and this "stand still" condition? Do you all know it?—Then are you not chargeable before God, in neglecting to make known the cause, and failing to attempt its removal, that its effects may cease? I know the number of ministers in East Tennessee, are few. But why this paucity? Recount the number of preachers who have been and are annually leaving East Tennessee, and going to other fields of labor and usefulness, where the cause *draws* and *carries* them. But have they and the few remaining, wholly discharged the duties and responsibilities that God—who called them into the work—has laid upon them?

Will each one enquire of himself, and answer to God and to his congregations? Have all obeyed the injunction—"reprove, rebuke, and exhort with all long sufferings and doctrine." And with truth?

Have all cut yourselves loose from the world to give yourselves wholly to the work of the ministry, and as a matter of duty, faithfully to stand up and enforce upon you, immediate congregations, both by precept and example, the word of God, viz: "That the husbandman that laboreth must be first partaker of the fruits?" Do all the congregations of believers in your charge know, and have they been taught (by you), "That they which minister about holy things, live of the things of the temple, and they which wait at the altar, are partakers with the altar?" That "Even so hath the Lord ordained that they which preach the gospel, should live of the gospel?" We say have exhorted them with these truths, and *reproves*, and do they still muzzle the mouth of the ox? Have you "put the brethren in remembrance of these things" that you may be counted "a good minister of Jesus Christ?" Have all followed the directions of divine truth, and tried the effects of this course. I trow and fear, not. Have not most, if not all of you rather withheld this part of "the whole counsel of God?"

Do you say that this is a tender point, and a delicate subject? Is it not equally a tender point, and a delicate matter, to proclaim God's word, defend his truth, and vindicate the name and authority of Christ, before an audience of Atheists and Infidels? But the "offense must needs come," and though some may take umbrage, yet others will receive the truth and practice it. Then who is excused if he fail to preach, impress, and enforce this important part of God's truth, and what he believe and *feels*, often to be his duty to teach? If the Churches do not sustain you, do you say that you must "turn aside to another field, where your families can be supported, and your children educated? I ask you, have you ever set up any system in your congregations, by which every member can do something, and will be repaid to do so? God has prospered him?" Or are they "too poor" to give? Can you point out any single one, who is too poor to attend every Sabbath, and, in addition, attend every other place, viz: singing a church member, and all of which cost money? Their own consciences cannot be void of offense. No minister is prepared to preach, as God has intended he should preach—except he give attendance to reading, to exhortation, to doctrine." He is to "meditate upon these things," "gave himself wholly to them."

But one may say, I am prompted to preach

any how, by my zeal for the cause of Christ. Yes, and Paul, whose zeal was greater, perhaps, than yours, has said: "Your zeal will be according to knowledge."

Another says, I feel that "necessity is laid upon me, and woe is me if I preach not the gospel." Will not woe rather be pronounced against him, who fails to preach the gospel in its efficacy, and power? He will assuredly make such a failure, if he does not "study to show himself approved of God."

Another says, how can I "neglect the gift that is in me" with impunity; if I do not preach because I am not sustained? What is it to neglect that gift, but simply failing to improve the talent, and inform the mind.—You are commanded to preach the gospel, and at the same time the Lord has ordained that you shall live of or by the preaching of the gospel.

Then if you live by any other means, you are doing what God has not commanded, and consequently you are living in disobedience to his requirements. No man is to go beyond his duty, i. e., trying to preach a *little*, and trying to live by other means. You simply do wrong in one case, in order to partly obey in the other. But does God accept a partial obedience? Not according to Baptist doctrine.

Paul declares that the laborer is worthy of his reward. *His* reward. Well what is a reward? It is a *superior* amount promised and *always* given. And Paul says that when the laborer has received it, he is worthy of it. He does not mean here that he is worthy to receive it. But he speaks of his worthiness of it, after he has obtained it, and has it actually in his possession, until then it cannot be called his reward."

Now, some things I have written may be considered a little close and hard. But remember, my brethren, that my quotations are not from Shakespeare, but every one from the word of God.

Will not the ministers of East Tennessee, take this judgment into prayerful consideration, and wake up to their duty upon it?—How many ministers will begin at the end of their present pastoral year, to take steps that will arouse the Baptist Churches from their slumber upon this subject, and through their deacons (see the precept) adopt a system that will give every member an opportunity to give something, to keep their ministers from leaving East Tennessee, and thus give their pastors an opportunity, to prepare to preach the gospel, in its might and power, and defend the Baptist faith—the truth—against the false sows of the times. Let no minister accept a call from any church, unless that church agree to *help* him. And if he have two, three or four charges, let them *sustain* him.

There is not a single church or churches combined now, in East Tennessee, that support a pastor. Lamentable fact! The churches once aroused upon this subject, and they will wake up to every subject, pertaining to the Church of Christ. But if they do not, sustain the gospel at home in their own churches, neither will they do it abroad.—The churches are amply able to do it. They want the *will* and the *animation*. And they will every member become a living, acting and working member. Zion will wake and put on her strength. The cause will prosper. The banner of the Cross will no longer trail in the dust. The gospel will be lifted from beneath the flood-waves of dull inertia, and God's name be glorified by his Israel in East Tennessee, and his truth preached here as elsewhere.

EAST TENNESSEE LAYMAN

For the Tennessee Baptist.

IS IT COMBUSTIBLE?

Is what combustible? Why, is it consistent for one holding "old Landmark" sentiments to preach in a Methodist meeting house, when invited to do so by the "preacher in charge?" This question has been propounded to me, and I have answered it as follows:

In a community where the "old Landmark" preacher's sentiments had been fully *avowed*, and were generally understood, he would be sacrificing no principle were he to preach in a Methodist meeting house when invited by the "preacher in charge." It is, indeed, perfectly compatible with my own "old Landmarkism" for a minister to preach the Gospel to dying men and women, wherever and whenever he has an opportunity of doing so.

But says one, "Do you not recognize the Methodist preacher as a regular Gospel minister by accepting his invitation to preach for his people?" Certainly not. I remember to have visited once a fashionable watering place, and the proprietor asked me to preach for his guests. I consented to do so, without ever asking if he was a member of the church. And I did so on the same principle that I would preach for a Methodist preacher's congregation. Whether I would invite a Methodist preacher to preach in my pulpit, is another question.

Trenton, Tennessee.

FOR THE TENNESSEE BAPTIST.

SHALL THE PROPERTY BE FULFILLED?

What prophecy? Some few years since Madison College was raised up in the arms of the West Tennessee Baptist Convention; so pains were spared to make it one of the most commodious buildings in the State; and it may be well said by every passer-by, "Madison College is one of the best houses that God has ever sent to this State." This, however, is not all. The trustees have succeeded in getting one of the best Realists, (now complete) in the State. Rev. J. B. Hamilton is President and Professor of Mental and Moral Science. His qualifications as a teacher, and disciplinarian have long been known in Mississippi and West Tennessee. His disposition and character is such as to make all with whom he is associated, perfectly at ease and happy. Those who know him best love him most.

Lyander Hook is Professor of Mathematics and Natural Science. He is a deep-thoughted Christian gentleman. As to his qualifications as a teacher, suffice it to say, he is a graduate of Middlebury College; and he has given general satisfaction wherever he has been tried.

Rev. B. M. Hemphrey is Professor of Latin and Greek languages and Ancient Literature. I need not speak of his qualifications, for his past success has already told all that is necessary to be told. He is a man of superior talents, and his walk is such that those by whom he is surrounded may take knowledge of him that he has been with Jesus.—He is certainly a man calculated to exert an excellent influence over a community.

J. E. Day is Principal of the Preparatory Department. I wish we had more such men as Prof. Day. He, like the rest of the faculty, is a warm-hearted Christian. He is well qualified for his position; and, I never saw a man more admirably adapted to the instruction of the young as he is. He seems to take a great delight in imparting instruction to the *seeker*. He leaves the mark of a man who was once a student himself, and can lead on those desiring to travel up the hill of science. Now, the enemies of this College, factuated as above, prophecy its downfall. Shall the prophecy be fulfilled? It is with the friends of Madison College to say whether it shall be fulfilled or not. If they will only fold their arms and say, "I fear it will go down," and look on to see it go, the whole is not distant when the prophecy will be wholly fulfilled, and thousands of dollars already spent will be entirely lost. But, if the friends of the Institution will rally around this child of the Convention and send their sons to it, the time is not far in the future when it can be said of the good people who befriended this College, "They now see the fruits of their labor." Brethren will you not "come over and help us?" Send your sons to Madison College, where they can attend a good school in a healthy and moral community. Let us see that there is a full opening on the 5th of September.

A. J. MILLER,
Spring Creek, Tennessee.

DISCUSSION OF THE PRINCIPLES OF BAPTIST CHURCH POLITY.

No. 3.

Are the Disciplinary Acts of a Church, whether Right or Wrong, ratified in Heaven and binding upon all other Churches?

From the Banner & Baptist.

DR. HILLYER'S EXPOSITION.

MADE AT THE ANNUAL CONVENTION OF THE BAPTIST CHURCHES OF THE STATE OF TENNESSEE, HELD AT NASHVILLE, IN 1859.

I proposed in my last article to examine Dr. H.'s Exposition. Before I do this, however, it may be proper to notice Peter's position in the interview with the Savior which is recorded in Matthew xv: 19.

When the question is submitted directly to the Apostles, "but whom say ye that I am," Peter promptly replies for himself, and in behalf of his brethren, "Thou art the Christ, the Son of the living God." In this answer, sanctioned by the Savior as a Divine revelation, we have, explicitly stated, the great fundamental doctrine of Christianity, Jesus of Nazareth, the son of Mary, is the Christ, the Son of the living God. In this answer, sanctioned by the Savior as a Divine revelation, we have, explicitly stated, the great fundamental doctrine of Christianity, Jesus of Nazareth, the son of Mary, is the Christ, the Son of the living God. In this answer, sanctioned by the Savior as a Divine revelation, we have, explicitly stated, the great fundamental doctrine of Christianity, Jesus of Nazareth, the son of Mary, is the Christ, the Son of the living God.

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