





love. I will leave this painful subject by reading a few words of the Holy Writ. 'Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They hath tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder.'

#### THE ROAD TO POVERTY AND DEATH,

every species of gaming. Young man, if you can play cards or gamble, buy Charles Dickens' Old Curiosity Shop and read the story of little Nell. It is one of the saddest and most beautiful lives in all the English literature. The old grandfather strikingly illustrates the fascination which lingers around gaming, and his ruling passion is strong in death. In gambling much valuable time runs to waste. I have no doubt that if most of the sports would apply themselves as closely in reading as they do in studying how to cheat and swindle, they would make brilliant scholars; or if they would apply themselves as closely to business as they do to gaming, they would make honest livings and be thorough-going business men. It requires more ingenuity and study to be a successful rascal than any other employment a man can have. The destruction of morals is absolutely shocking. It is ground in which every rank and vile weed of in-fidelity. Closely connected is every species of evil association. Drinking, swearing, cheating, prisons and penitentiaries are words well known to gamblers. It means ruin in this world and that which is to come. The sober judgment of the legislatures of our land have outlawed it. Woe be to that young man that is so dazzled by wealth that he goes to a gambling table and throws dice or casts a card for that which is not his own.

Let us hear

#### THE CONCLUSION OF THE WHOLE MATTER.

Fear God and keep his commandments, for this is the whole duty of man. Come, diligently search the Scriptures, for they testify of Jesus, the only way of life. If you have a sin in your heart, pluck it out as you would a fire brand. In the New Forest of England near where William Rufus was killed is an oak split apart by a holly tree. The berry in the bill of a bird may have dropped it there in a crevice. Years passed by and there grew up another tree within the oak. So, young man, a cherished sin will ruin the soul. I would ask you to plant yourself on a rock from which you can never fall—even the enduring righteousness of Jesus. In this way you are ready for life or death. My son, if sinners entice thee, consent thou not, but bind religion to thy heart.

#### BEYOND THESE CHILLING WINDS.

Beyond these chilling winds and gloomy skies,  
Beyond death's solemn portal,  
There is a land where beauty never dies  
And love becomes immortal;

A land whose light is never dimmed by shade,  
Whose fields are ever vernal,  
Where nothing beautiful can ever fade,  
But blooms for aye, eternal.

We may not know how sweet the balmy air,  
How bright and fair its flowers;  
We may not hear the songs that echo there,  
Through those enchanted bowers.

That city's shining towers we may not see  
With our dim earthly vision,  
For death, the silent warlock, keeps the key  
That opens these gates elysian.

But sometimes when adown the Western sky  
The fiery sunset lingers,  
Its golden gates swing inward noiselessly,  
Unlocked by silent fingers.

And while they stand a moment half ajar,  
Gleams from the inner glory  
Stream brightly through the azure vault afar,  
And half reveal the story.

O land unknown! O land of love divine!  
Father all-wise, eternal,  
Guide, guide these wandering feet of mine  
Into those pastures vernal.

—Mrs. Priest.

#### CHRISTIAN EVIDENCES.

BY REV. WM. P. BOND, BROWNVILLE, TENN.

##### NO. V.

AND now the Divine *eidos*, or form, is applied to the baptized disciples, they are constituted, framed, organized, and become the *oikos tou theou* or *ecclesia theuontos*, the house of God, "the *ecclesia* of the living God, the pillar and ground of the truth."

Here lies the lumber on the yard, here also is the architect, with his plan of a house, the *eidos* and the *idea* of Aristotle. The material is wrought into a mansion in exact conformity with the plan of the architect. And the Lord of the mansion, has decreed that all of the houses to be hereafter constructed for the use and occupancy of his tenants, shall be constructed according to this plan.

Continuity of existence is guaranteed to this divinely organized *ecclesia*. Not to any particular congregation, or assemblage of the called out or elect. Not to the *ecclesia* of Jerusalem, or Antioch, nor to the seven churches of Asia.

Has not God provided for the continuous existence of all his works? Are not the seeds of life and continuity of being, implanted in all things that have organism? Is not system, order and design patent to the observation of mankind in all the Creator's works? And can it be supposed that in this, the most glorious of his works, that of human redemption, our God and Savior should have no order, no system, no design? Should have displayed no such wisdom as he has in nature? Should not have secured the continuous existence, growth, and development, of that sublimest of all forces, the organic life of Christ in the world? The body of Christ in which dwells the Holy Ghost?

Has he secured continuity of being to the beasts of the field, the fowls of the air, and to the grass, herbs and trees, in field and forest, by planting in each the seeds of perpetuity, and has he left, unsecured for, and unprotected, that "Divine life," which is the light, that lighteth every man that cometh into the world? John 1:9. All analogies in nature and in the kingdom of grace, and positive declarations of God's word, convince us of the contrary—"Lo I am with you always, even unto the end of the world" Matt. 28:20.

Let us take an illustration from our own human race—the race, which God sent his Son to save. There is within it, this principle of continuity, by which the continuance of the race is secured, though individuals perish. And the stock of humanity, like an evergreen tree, is ever flourishing with over unerring vitality and vigor, though the foliage be ever fading and falling.

Universals have continuity of life, particulars are short lived.

So the *ecclesia*, the body of Christ, subject as all things sublimar are, to the laws of change and decay, in so much of its conditions and character as are human and earthly, is yet endowed with life Divine, which as a stream fed from a living fountain, flows ever on amid the revolutions of earth, with unbroken continuity as the river Niger disappears amid the sands of African deserts, to reappear again, in more fertile plains, with unbroken continuous flow—continuity, but no succession. The churches of Damascus, Antioch and of Judea and Galilee were due to the flow of divine life from the church at Jerusalem, but those churches were in no proper sense of the term successors to the church at Jerusalem, nor were the churches of our country, or of our age, successors to those of another country and age.

If it be asserted that the grace of ministerial authority, has descended with unbroken continuity from Bishop to Bishop by the laying on of hands, from Apostolic times to the present, I would believe it if I could, but really I see no necessity for it. For I do believe that Jesus gave an organism to the *ecclesia*, and that the form decreed by him, has been preserved in all ages, and that the Baptist Church, in the line of descent by continuity, and not by succession, upon the principle maintained by Archbishop Whately in his "Kingdom of Christ." It has been many years since I read it, but I remember well an illustration made use of

by him, for an explanation of his position, on the subject of Apostolic succession.

If, says he, a dozen men were cast upon an island and having a copy of the New Testament, they should all be converted—they might appoint one to baptize the eleven, and then one to baptize the twelve, and then one to elect a ruling elder, and then a steward, or deacon, and organize themselves into a church by appointing one or more to lay hands on the elect elder and deacon, and would thus become an *ecclesia*, and a *ecclesia* of Christ and that the authority, with all needed grace for these several proceedings, would come from Christ the Head, and not by descent from ministerial hands.

The Great Teacher, the Head of the Church, has drafted a plan, it is after God's wisdom. Here the proper materials, construct the house in conformity with the plan and then it becomes the body of Christ, the abode of his spirit. Christ the corner-stone is eternal, and the *ecclesia* built upon that corner-stone will be eternal. Universals survive, particulars perish.

It is the word of God, given by inspiration of the Holy Ghost, that gives continuity to the *ecclesia*, not any grace of ministerial hands. Order suggests that in a country when a certain ritual or form can be easily observed that it shall be done. For order brings tranquility, tranquility brings peace, and peace brings happiness—this is the law of circumstances. But there is a higher and universal law controlling that of circumstances, and absorbing all particulars and expedients—"all things are lawful for me, but all things are not expedient" 1 Cor. 6:12.

Glorious things of thee are spoken,  
Zion, City of our God,  
He whose word can ne'er be broken,  
Formed thee for his own abode.  
Lord, thy Church is still thy dwelling,  
Still in precious light thy dwelling,  
Jehovah's temple far excelling,  
Beaming with the gospel light.

On the rock of ages founded,  
What can shake her calm repose,  
With salvation's walls surrounded,  
She can smile at all her foes.  
Round her habitation hovering,  
See the cloud and fire appear,  
Far a gloom and a covering,  
Showing that the Lord is near.

The foundation of the *ecclesia* is contemporaneous with the wants recorded in the Word. And in the Word we find a full account of its rise, by those who participated in its establishment, and were we witnesses of the facts commemorated, the death, burial and resurrection of our Lord.

My third witness is the Christian ministry. The Word, the *ecclesia* and the ministry have been increasing testimony for Christ through all the ages—and the living ministry have not been the heralds of the cross only, but the heralds of a higher civilization, the defenders of freedom of conscience and rights of private judgment and of the largest measure of civil liberty.

The institution of this order was contemporaneous with the origin of the *ecclesia* and has been co-existent with it.

4. My fourth witness is the Lord's day. In the morning of April 6th, Anno Domini 33, our Lord arose, it is believed, from the tomb. During the forty days that intervened to the day of his ascension, he appeared to his disciples regularly every Sabbath, or first day of the week—moderately suggesting to them, if I may say it, to keep that day as a day of rest and worship in place of the Sabbath of their fathers. And in addition to the evidence contained in the "Acts of the Apostles," and the epistles, we have the evidence of Pliny Junior, very clear upon the point, that the "disciples" did continue the practice of meeting on the first day of the week, for the worship of the Lord by prayers, hymns of praise and the eating of the Supper. And we learn moreover from the past Apostolic fathers, and from Origen, Eusebius and others of the 1st, 2nd and 3rd centuries, that this practice of the Christians had superseded entirely the observance of the Jewish Sabbath. And after Constantine's conversion, and decree of toleration of the Christian religion he also, by decree, caused the Christian Sabbath to be publicly observed as a day of rest, and abstention from field labor. And this holy

Lord's day, a commemorative institution, testifying

to the resurrection of our Lord, as the Christian religion has advanced until it has become so deeply rooted in the reason, conscience and affections of the ruling nations of the earth, that most of them have by legal enactment established it as a day of rest and public worship.

5. My fifth monumental witness, and commemorative institution is the ordinance of immersion the Christian rite of introduction into the kingdom of God and into the membership of a local *ecclesia*.

The Scriptures inform us fully as to the origin of this institution, and show beyond controversy, that it was emphatically commanded by our Savior and the Apostle Paul in the 6th chapter of his letter to the church at Rome, makes a commendatory upon the rite, teaching us most unequivocally that it represents and symbolizes the death, burial and resurrection of our Lord.

Such is the teaching of Scripture; such the interpretation of the rite, by the primitive church; such the understanding of all Christian sects, until within the last one or two centuries; and such the boast of the Baptist Church, claiming as they do that only those Christians who immerse applicants for membership, present an objective evidence of a living Savior.

Since the day of our Lord's ascension to the present time, the *ecclesia* of Christ, has maintained the integrity and purity of this ordinance. She has met death in every form that malice in its phrensy could invent; and in every candidate that has been plunged beneath the liquid wave, hidden from sight, and raised again to human view, she has proclaimed the fact, that Jesus died and rose again—that "his body did not see corruption" in Joseph's tomb; nor did "his disciples come by night and steal him away"; but that rising by the mighty power of God, he ascended into heaven "far above all principality and power, and might and dominion" (Eph. 1: 21, 22); and there lives to-day, making intercession for his people. The "common people" witness the performance of the rite, New Testament history, gives its origin, and no sophistry, no arts of logic, no inventions of the enemy, can persuade them that the world has been imposed on for nineteen hundred years, and that the ordinance tells a falsehood. As well could you persuade them that the "Bunker Hill" monument and American history speak a lie—when they declare that the battle of Bunker Hill was fought the 15th of June 1775. As well might you expect to persuade the Jews, that their "passover" and "penecost" and "tabernacles" were legends and lies—and that their fathers never left Egypt under the lead of Moses, never crossed the Red Sea dry shod, never lingered around Sinai while Moses was receiving the tables of the law, and never tabernacled forty years in the wilderness.

6. My sixth and last Christian ordinance and commemorative institution is the Lord's Supper. A loaf of bread it is true, bears little resemblance to a main body. But when one witnesses the solemn feast, hears the history of its institution, on that sad night preceding the betrayal and crucifixion of Jesus; hears him say, as he breaks the loaf "this is my body broken for sin"; and then the cup of wine which he passes to his disciples, saying, "this is my blood shed for the remission of sins"—and now "Do this in remembrance of me"—and then, the tears and groans of penitent worshippers, deeply contrite and conscious, that heeded for them, that they might have eternal life—how intensely real and vivid becomes the scene, as if the very body and blood of the Lord, were present to the natural eye. And thus the solemn feast has testified for nineteen hundred years. Is it a falsehood, a supposition, an imposition? Four hundred millions of human souls protest that it speaks truth, and they will die for it.

There yet remains one other objective evidence of the truth of our religion, which cannot be called an ordinance, for the church never did celebrate any birthday of Jesus. But yet the life of Jesus, constitutes an era in the history of the world. As if the clock that strikes off the centuries, and circles of the ages, as they roll on, had struck once, on the night that a babe was laid in a manger, in the little village of Bethlehem in Judea, sounding the doom of all existing religions. From that time mankind have consented to celebrate the event in honor of their Lord; and throwing aside the calendars of Greece, which counted the years by Olympiads, and those of Rome, which registered time by the A. U. C., they have now, universally may say, agreed to date all events and all transactions private and public by Anno Domini. What home does the world render to the babe of Bethlehem? "All hail the power of Jesus' name!" These six objective institutions of our religion,

standing as so many monuments in the cemetery of the dead past, with the history that accompanies them, explaining their origin and interpreting their significance, bear concurrent testimony to the fact of the laying of the corner-stone of our Christian religion, eighteen hundred and fifty years ago. In the death, burial and resurrection of our Lord Jesus Christ.

Like the pointers in the sky, that direct our eyes to the North star, their polished shafts on the broad McAdam highway of the ages, point us to the tomb of Joseph, unobscured among these venerable olive trees in the garden near Calvary, in which was laid the body of Jesus.

But let us now follow the Marys, as with tearful eyes they thread their way, through the lanes of the City of Jerusalem laden with spices and linen, seeking the tomb, that they may embalm the precious body. Arriving there, we behold six heavenly messengers. The WORD—the *ECCLIA*—the MINISTRY—the LORD'S DAY—BAPTISM and the LORD'S SUPPER clad in garments of golden light, encircling the tomb—their hands are locked in each other's grasp—they draw near, and, beading forward, look down into the tomb, now open and empty; joy divine spreads over their faces, they lift their eyes heavenward, and a cry of victory rends the sky as they exclaim:

"He is risen! He is not here!"  
"God is gone up with a shout!"

"Lift up your heads O ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in." Psalm 24: 7.

#### GOSPEL CHURCH COURTESY.

1 PETER III: 8.

DURING the controversy occasioned by two or three recreant Baptist ministers upon the subject of inter-communion, a few have taken the position that it is wrong to invite to the Lord's table members of other churches of the same faith and order. But certainly it does not follow that there is something in the provisions of grace common to all obedient disciples whose membership is necessarily in local churches. The General Assembly and the church in heaven will be composed of the truly spiritual members of all these local churches, among whom there are common bonds of fellowship even here on earth. The "one immersion," expressive of "one faith" in the "one Lord" is one of those bonds, Eph. iv: 5. And the memorial supper for all those "who gladly received the word and were immersed," was another bond for those who continued steadfastly in the apostles' doctrine, brotherhood and prayers, Acts ii: 42. The immersed believers in that model church were of many countries, afterwards forming churches in many places, but with the express privilege of reading each other's letters as common lessons of inspired truth, Col. iv: 15. And when Paul was laboring with the churches he partook of the Supper symbols of communion with Christ, of which all of the qualified body should partake, identifying himself with that church in the privilege, 1 Cor. x: 17. He also admonishes the churches not "to forsake the assembling of themselves together" and "to keep the ordinances as they were delivered unto them." So that Paul invited, directed, commanded and exemplified the partaking of the supper with other churches, wherever by the leadings of Providence we may happen to be. And no one will presume that what God has commanded to be done, ought not to be urged upon the attention of the subjects of grace by exhortation, invitation, and earnest persuasion. This is the office and duty of every minister, whether the subject is a sinner needing Christ, or an immersed believer who should partake of the symbols of the death of Christ, according to the Divine order of the "one Lord."—S. W., in Watch Tower, Jan. 3, 1884.

Who "S. W." is, we know not. For the present we will decipher him "South-West." He emblazons his article, "Gospel Church Courtesy."

1 PETER 3: 8.

That reference reads: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous."

Well, there it is, Brother Southwest has found it. The exact word, "be courteous." This settles it. "Be courteous" in administering the Lord's Supper! Had Bro. S. W. not lavished the whole meaning of this word "courteous," on the administration of the Lord's Supper he might have used a small portion of it in speaking of his beloved brethren, and not have said: "Two or three recreant Baptist ministers, etc." Not very courteous on this case, Bro. South-West. You must "love as brethren," and learn to answer arguments when you arraign your "recreant" brethren for want of "courtesy," in administering the Lord's Supper.

Yes, "there is something common in the provisions of grace to all obedient disciples." Some of

these "recreant Baptist ministers" wish to know the fact whether these communicants are "obedient disciples," or not. And this can best be known in the local church where such have membership. Among the "common provisions of grace," the Lord's Supper stands in each local church. None need go away from home to get it, where their "obedience" may not be so well known. We frankly agree that "the General Assembly and the church in heaven will be composed of the truly spiritual members of all these local churches, among whom there are common bonds of fellowship even on earth." But what of that?

Bro. South-West, do you think that the ordinance of the Lord's Supper will be administered in heaven? Or do you think there will be local churches in the "general assembly or church in heaven"? To these "recreant Baptist ministers," it seems that you have gone into a far country to draw your argument for intercommunion. My good brother, all these "recreant" fellows will give you their hands on what you have said of Eph. iv: 5. We fear that you would have been a little off on Acts ii: 42; if the inspired word had not called you to the truth. "The immersed believers on that church were of many countries," etc. That "model church was a fitting place for the breaking of bread, etc.

"Afterwards formed churches in many places," etc.

Your argument would make a Felix tremble. Because they all communed together when they all belonged to that one model church, therefore, after they scattered off and formed other distinct churches they ought still to commune together!

Our brother is a little unfortunate in his selection of Scripture to prove that Paul practiced intercommunion. He refers to 1 Cor. x: 17. Let us read it, "For we, the members of the church at Corinth, being many are one bread, and one body; for we are all partakers of one bread." "We," and "many" in this reading refer to the entire body of Christ—the church on earth in the sense of the kingdom of Christ. Now, Bro. S. W., was the Lord's Supper given to the church of Christ in its kingdom sense, or was it given in its local sense? If it is a kingdom ordinance, then remove it out of the local church and let it be established where it belongs, and intercommunion will be the order. But the Scriptures are fatal to this idea. Each local church is the custodian of the Supper. Paul praises the Corinthian church for keeping the ordinances, 1 Cor. xi: 2. "All are partakers of this bread" from the fact that it is provided in each and every church, for all the members of that church.

Then comes the strangest of all: Bro. South-West says, because Paul admonished the churches "to keep the ordinances as they were delivered unto them, so Paul invited, directed, commanded and exemplified the partaking of the Supper with other churches!" This is as conclusive as the Methodist argument for infant baptism: "And Balaam rose up in the morning and saddled his ass," Num. xxii: 21.

Another little matter. How about this "inviting" Bro. S. W.? Did Christ make the memorial supper a matter of invitation? Which, of the apostles invited anybody? Which one of the apostolic churches? Try it again.

NORTH-WEST.

REMARKS.—The above is from a prominent minister in the Northwest, and we can but rejoice that right views are taking hold of the minds of men in the North. The great question to be understood to solve this and many other questions is, "What is a Scriptural church?" Is it a local assembly, or a universal body composed of all the saved or of all the visible churches? If it is a local assembly, then the Supper being a privilege of a local assembly, it cannot be carried beyond its jurisdiction.—Jesse Mercer and Hisson. To the use made by S. W. of "the General Assembly and church in heaven we protest there is no such expression in the Bible, it is a palpable misquotation. It is the General Assembly and Church of first-born ones, (see the original) whose names are registered in heaven," and refers, as the best scholars admit, to the visible church on earth, to which the early Christians had come,—not were going to.



## BAPTIST CHURCH SUCCESSION.

THE same bitter war is made in certain quarters by the scholars of advanced thought upon the succession of the churches of Christ or the perpetuity of his kingdom, as is being made upon the authenticity of the old Covenant and the inspiration of both.

It is a fact that every intelligent reader of the Bible who is not inveterately prejudiced against the idea of church succession, will admit that Christianity rests as heavily upon the doctrine of the unbroken continuity of the kingdom of Christ, as it does upon the inspiration or authenticity of the Bible. Let the reader study Dan. ii: 44, 45 and Matt. xi: 11, 12 and xvi: 19, and know that as certainly as those passages refer to that visible institution Christ set up and which he called his kingdom and church, then, if he be Christ of God, that kingdom, and the churches that composed it, must have stood unbroken and unchanged from the days of Christ until now. If it has not, the prophets were false prophets, and Christ himself an impostor, and Christianity a cheat. Let civilizers say what they will. This is the fact. If there has been no unbroken succession of churches for the 1800 years past.

We do not say that we can trace the connection of any one existing church with its predecessors back to the days of Christ. We do not intimate that we are required to do so, because we believe that there has been such a succession, any more than we are required to trace our family back by families to Adam, to claim our right to the redemption that is by Christ, which is only for those related by blood to Adam. God has declared my relationship, and therefore we know there has been an unbroken succession of families, and that is enough.

Indeed, the very obscurity, the very hidden history of our churches for some thirteen centuries that so staggers our historians and causes them to doubt, is one of the very strongest proofs that Baptist churches were symbolized by the persecuted, driven out and hidden "woman," as well as by the "two witnesses" of a Revelation.

The driving out into the wilderness and hiding of the "woman" for forty-two months—1260 years—from the face of the serpent and the beast—clearly symbolizes that the true churches of Christ would be driven into obscurity—that 1260 years of darkness and obscurity would rest upon the history of the churches of Christ, and this is the exact length of time almost to the year from the edict of Honorius that drove the Anabaptists out of Italy and out of the sight of men until he year the first association of Baptists was held in England! Let any one try these figures and believe.

These thoughts were awakened by the following excerpt from the *Central Baptist*, St. Louis:

"To maintain that views and practices which we now hold and which cause us to be called Baptists, have been held by large bodies of Christians in all times past since Christ's day. That is our faith, yet much of so-called Baptist history needs revising. It is fortunate that our enemies have written books."

This revision of our only chronological history was completed by Orchard before his death. This revision was the work of twenty years of patient arduous labor, and will soon be put to press, and we think every Baptist should hail it with delight—whoever may seek to depreciate it.

The *Religious Herald* plays the open and shut game on the question of church succession indicated by these extracts, striking one time with venomous lance at its cotemporaries who advocate succession to prejudice them in the eyes of his readers, but when pressed by the enemies of Baptists, he endorses the very doctrine he so wickedly denounces! See this:

"The doctrine of succession is as clearly taught in the Scriptures as restricted communion or believer's baptism. Let us press the issue. Will the *Religious Herald* join us?"—*The Baptist Gleaner*. No, sir, we will not. This raising of new issues on intercommunion and Baptist succession and the like, is one of the greatest curses that ever afflicted the Baptist. If, as a people, we still have a name and a place in the great Southwest, it is a striking illustration of the indestructibility of Baptist principles. Many of those who have insisted upon being regarded as the *Magna Pars* of Baptist

orthodoxy have adopted the very measures most likely to destroy our cause. Besides a bitter partisan split, they have been continually bringing out new issues to vex and disturb and divide our own people. No, sir, we don't 'join.'—*Religious Herald*.

Read a little further:

"Our business is to repeat the cry, 'Come out of her (Babylon), my people,' and to call on all lovers of Jesus to abandon all sectarian organizations and affiliations."—*Isaac Errett*. And while he is doing that, calling upon Baptists, who have held aloft the truth of God from the days of John the Baptist until now, to join a little sect that is not half as old as is a man now living near Winchester, Va. There is another little sect down in the peanut region of Virginia that takes Bro. Errett's name ("Christians") and says to him, 'You, too, are in Babylon, and instead of calling on other people to come out, you had better come out yourself.' When there are so many ways in which one can make himself ridiculous, why do some people hold so firmly to one way of doing it?—*Religious Herald*.

In one, the *Religious Herald* says, "Baptist succession and the like, is one of the greatest curses that ever afflicted the Baptists." In the other, he says, "Calling upon Baptists, who have held aloft the truth of God FROM THE DAYS OF JOHN THE BAPTIST UNTIL NOW." The consistent, truthful *Religious Herald*!

## HEAR, ONE AND ALL.

MINUTES of the following Associations are very much needed: Cumberland, E. T., East Tennessee, Enon, Johnson, Judson, Little River, Mulberry Gap, Providence, Union, Unity and Watauga. Brethren, if you have or can get any of these Minutes please send to me at once.

Chattanooga, Tenn. J. T. CHRISTIAN.

Hasty marriages of young people increase. Parents do not seem to be able to prevent it. The trouble is far back of marriage, and even of acquaintance. Girls never were left more to themselves than now. Family connections and history are not inquired into. Late hours are allowed. Parties, picnics, church fairs, and all sorts of entertainments are visited without supervision. Sunday-school acquaintances are not always safe. Parents should not put too much trust in their children's judgment. Novels and daily papers stimulate the love of adventure. Stern restraint will not suffice. The mother must be more of a companion to her daughter; the father the confidential friend of his son.—*Christian Advocate*.

A NEW CREATURE—A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed, her true and beautiful answer was, "Something I know is changed; it may be the world, it may be my heart. There is a great change somewhere, I am sure, for everything is different from what it once was." A very apt commentary on that passage, "Therefore, if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new."

## THE DETECTIVE.

Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every impostor and excluded Baptist preacher known to us, as reference to prove his guilt.

## BAPTISTS TAKE NOTICE.

J. C. PETERSON, a small, dark complexioned man, formerly a Baptist minister, has been excluded from Bethesda Baptist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church when demanded. Baptists of other States, take notice.

T. E. HAZLEWOOD—Reference, Ben. McBryen, Church Clerk, Asheville, Ala.

EDWARD HARRIS—Reference, J. W. Wann, Ch. Clerk Carrollton church, Ark.

ELD. ROBT. TONLIN—Reference, Eld. A. J. Poddy, Memphis, Texas.

REV. A. G. JONES—A. George Jones—Reference, Biblical Recorder, Raleigh, N. C.

T. C. E. GALLAND—Reference, W. B. Crampton, Shields, Miss.

J. C. LOP, Ark.—Reference Eld. A. Lomax, Hazlehurst, Miss.

ELD. JAMES C. ORCUTT, who is now traveling in Texas, is an excluded member of the Baptist church at Woodstock, Ind., for swindling. Reference, the Clerk of that church.

J. M. LEE, expelled from Rosebud church for adultery and desertion of his family. Address S. J. Thomas, Clerk of Rosebud church, White county, Ark., for gross unchristian conduct. Give us your position, Bro. Thomas.

JOHN H. RAWHOFF, expelled from the Blue Spring church, Mayanaut, Texas, for drunkenness, adultery, and desertion of his wife and children. He is of a very dark skin, black hair and black eyes and the whites of a yellow color. He is of an atrocious countenance, weight about 160, and some forty years of age; a keen shrewd, bad man. Reference, A. S. Smith, pastor, Texas. Baptist papers west of Mississippi will please copy.

E. T. GOODNUM, "Oathbreaker has a visitor, Rev. R. T. Goodnum, a Baptist minister of Tennessee, in quest of health." Georgia Index. He was excluded from the Baptist church, Gallatin, Tenn., for repeated drunkenness.

## Foreign Missions.

MISS NORA S. GRAVES, Editor.

NOTE.—I was requested by the Big Hatchie Association during its last session, to act as agent for collecting through a column of this paper, the \$1000 promised by that body for Foreign Missions. Since all money collected by the churches of Big Hatchie Association for Foreign Missions are requested to be sent to me.

MISS NORA S. GRAVES—I see that you are appointed to solicit and receive funds for Big Hatchie Association, for Foreign Missions. May the Lord bless you, and enable you to succeed in your undertaking. Find inclosed an order for ten dollars and seventy-five cents, less post-office order which you will please place to the credit of Mount Moriah church—will forward when collected, 1000 etc. W. W. PREWITT.

I am glad to see the churches paying up their subscriptions, and I hope each one in the fund below, will stand square by May.

Bro. Prewitt's payment was accompanied by \$5.25 from the Somerville church, which its pastor, Bro. Enoch Winde, writes me, is one-third of its total contribution for Missions this year, the other being devoted to State Missions. We must say well done for this noble little band, itself a missionary church.

Rev. John H. Eager our missionary in Rome Italy, is returning from a trip through parts of Italy as a colporteur, selling Bibles and tracts writes a long letter to the "Foreign Mission Journal," describing the whole trip, in which he says:

"I was surprised and saddened at the great amount of ignorance we found. In one place of ten thousand inhabitants, the almost universal response when we offered a New Testament was, 'I do not know how to read.' Some of the people laughed at the very idea of selling books to poor people who had plenty of work to do, adding that books were intended for rich people who had time to read. I was told by a gentleman of this same city that of the whole population, ten thousand in number, about eight thousand were unable to read, adding that this sad state of affairs was largely due to priestly influence. As a rule, where the priests are numerous and influential, there we find ignorance and superstition, infidelity and vice. What a commentary on the papal system."

And closes by adding:

"We were absent eight days, traveled about two hundred miles, canvassed six large towns, sold one hundred and forty-five copies of the New Testament, distributed a large number of tracts, and spent twenty dollars, seven of which are replaced by our sales."

I am very very much tempted to ask for a special appropriation to enable me to do such work as this occasionally.

That Chinaman in Tahiti, who spends twenty dollars a month out of his salary of twenty-five in distributing Bibles among his countrymen, ought to cause some of us at home to think more about serving God in carrying his truth to humanity.—*Baptist Courier*.

English Baptists call for £15,000 extra to provide for the fourteen new missionaries which have been recently appointed for China, together with those which have been appointed to go to the Congo mission.—*Baptist Courier*.

Rev. J. E. Clough, D. D., of the Ongole Telugu mission, is expected to arrive in this country soon.—*Baptist Courier*.

## THE BIG HATCHIE FUND.

The following are the churches and amounts subscribed by them towards raising the \$1000 promised by the Big Hatchie Association for Foreign Missions by the first of next May, 1884.

CHURCHES.	SUBSCRIBED.	PAID.
Covington	\$32.20	\$11.15
Big Creek	20.15	9.05
Ridge High	20.15	21.70
Eudora	20.15	20.00
Germania	20.15	20.15
Collinsville	20.15	4.50
Macon	20.15	12.25
Mount Moriah	20.15	16.85
Harmony	20.15	2.50
Maple Springs	20.15	17.75
Denmark	20.15	18.50
Ararat	20.15	2.25
Zion	20.15	2.75
Woodland	20.15	2.50
Mrs. Leav Courney, Grassville, Ia.	20.15	2.00
Mrs. J. E. Van, Austin, Tex.	20.15	1.00

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law of their own, in order to keep alive that ordinance which they have deposed.

I have seen a draft of a Trust-deed in which the two sets of machinery for enforcing the adoption of these two different practices were both set forth. The first draft was intended to limit the admission of the erring to the Lord's Supper. A later intention to admit them to membership was provided for by a suitable alteration of the trust deed. In the first draft it was provided "that although the said church or society is said to be confined in respect to its members, to persons maintaining the doctrines usually denominated Calvinistic, and practicing baptism as heretofore mentioned, it shall be lawful for the members of the church or society to admit to the communion of the Lord's Supper, but not to membership, any person professing repentance towards God, and faith in and obedience to our Lord Jesus Christ, although such person may not have been baptized by immersion." This form of deed was to suit a church conducted on Mr. Spurgeon's plan. The altered draft substituted for the above words the following: "It shall be lawful for the members of the said church or society, for the time being, to admit to church membership and to the communion of the Lord's Supper, any person or persons professing repentance towards God, faith in and obedience to our Lord Jesus Christ, although such person or persons may not have been baptized by immersion."

In this second draft no provision is made for admitting those who "profess" the obedience which they do not prove themselves to possess, either to the pastorate or the deaconate. But most of the churches which admit such persons to membership, permit them to become deacons, though not pastors. For instance, in 1873 the Rev. E. McClellan said of the church in Regent Park, London, then under the care of Dr. Landels, "there are two leading deacons who have never even been sprinkled." I have heard of a church in which one deacon was a Presbyterian, and another, I believe, an Episcopalian. In 1876 Mr. R. G. Moses, formerly of Norwich, England, but at that time settled in the United States, said that the open-membership churches of the English Baptists would not permit a person to "be elected as the minister of such a church, if he taught that sprinkling was equally valid with immersion." Such a person "might become a private member of such a church or even a deacon; and his rejection of the distinctive doctrine of the denomination would not be an insurmountable bar to fellowship as a minister." Mr. Moses' statement is, I believe, quite correct.

Test this system by the CLAIMS OF CONSISTENCY. The admission of these persons to membership is based on the principle that they are entitled not only to membership but, as Mr. Hall says, to "an equality of participation in every Christian privilege," (Terms pp. 62-65.) Of these privileges, that of teaching and ruling is undoubtedly one of the chief. No one has ever pretended that by Christ's appointment Baptists are empowered to annul the title of the church members "to every Christian privilege," for which they are qualified by gift and grace. Mr. Hall condemns justly those who "follow the guidance of private partialities and predilection, without pretending to regulate their conduct by the pattern of his great Master," (Terms p. 126.) "We are men, that those who, as he does, maintain the 'equality' of church members by the law of God, dare to annul that equality to say to some, 'Pastors of this church you shall never be.' What is this but saying and not doing? What is it, but the making of a false profession; of a deceitful show in religion," which is one of the definitions of hypocrisy? Are these new principles of membership so fatal to a divine ordinance that they have to be fractured and broken to save it from extinction? Must those who adopt these principles of necessity wear a false profession as hypocrites do, in order to keep that ordinance in sickly existence?

Test this practice by the admitted truth that Christ is the ONLY LAWGIVER OF HIS KINGDOM. "There is one Lawgiver who is able to save and to destroy; who art thou who judgest another?"

(James iv: 12), in the sense of debarring him from rights which you say God has given him? Who are those who make laws, which destroy the law of "equality" which thou dost admit to be divine? Test this practice by THE OBLIGATION OF BEING FAITHFUL TO CONTRACT. These persons are admitted to partnership on the ground that they are entitled to "equality" of privilege. Is it honorable after getting them to assent to this contract to debar them from a most important privilege guaranteed by it? Is it honorable to deprive them of filling the position, of having the income and exerting the influence of a pastor? What would be thought of a trader, for instance, who, after entering into a contract to divide the profits of trade equally between himself and his partner, kept the greater part of them for himself?

Test this practice by the law of DIVINE MORALITY. The practice teaches those who reject baptism, that to neglect God's will as to this ordinance makes no difference as to fitness for heaven. Other laws of God, as to lying and stealing, getting drunk, and breaking the rites of chastity cannot be allowed; but the violation of this law is "tolerated" as having no like importance to those though made by the same God, and under circumstances which entail on offenders "sorer punishment," (Heb. x: 2.) Taxes must be paid: State laws must be complied with; club and library rules must be conformed to; but a law of God which, when an act of faith, is connected with the promise of salvation (Mark xvi: 16) may be permitted to be broken. Is this distinction morally right? Did not He who said, "Thou shalt not steal," say also, "Be immersed"? Again, is it morally right that Presbyterians or Episcopalians or others should be encouraged to violate their convictions of what is right or best by joining a church where they cannot carry out those convictions, instead of joining a body where they can do so?

Lastly, test this system by THE LAWS OF THE NEW TESTAMENT with respect to the treatment of FALSE DOCTRINE AND CORRUPT PRACTICE. Dr. Landels, when defending his own practice in a sermon preached in 1878, said, "Exclude those from your fellowship who do not hold all your doctrines or observe all your practices, and you create an obstacle to their deriving benefit from your clearer light." Dr. Landels speaks as if Christians had a right to do as they think best on such a point. But in questions of church fellowship they have no such right. He advocates fellowship with those who hold the doctrines, admitted to be false, and those who pursue practices, admitted to be in violation of God's will, and the question is whether God commands this or the contrary. The Rev. H. C. Leonard, a Baptist minister of good esteem among his brethren, wrote in 1875, "I venture to recommend the abolition of ALL DOCTRINAL TESTS." He would dispense with all "questions about the nature of Godhead and the rationale of the ATONEMENT." In his view the question "whether a tradesman sands his sugar" is so much more important than the question whether, like "Arius," he denies the deity of Christ that he seems to think that a man who has common honesty, may be quite fit for church membership, though he has no intelligent faith either in the deity or atonement of Christ! Mr. Leonard also said "THE ORDINANCES of the gospel should never be made occasions of divisions." Members of churches should be permitted to neglect even the Lord's Supper, as well as baptism if they think fit. (See "Our Palace Beautiful," pp. 13, 14, 18.)

It is true that Mr. Hall did not go so far as this. He revived that Satanic doctrine that if God be believed in some things which he said, and obeyed in some things which he has commanded, called essentials we may give Him the lie and rebel, in the rest, called non-essentials. But true faith is distinguished from its counterfeit by believing whatever God has said, and doing "whatsoever Christ has commanded," (Matt. xxviii: 20; John xv: 11.) "He who believes not God," whether he speaks of a sparrow or of the universe, "has made himself a liar," (1 John v: 10.) God's curse is on him who "continues not in all things," which he com-

mands, (Gal. iii: 10.) If we keep His whole law with but one exception, and willfully rebel in that He holds us guilty of breaking in spirit the whole. (James ii: 10.) Whether we like it or not, this is the rule by which we shall be judged at last; and which is God's law of church government now. As Mr. Hall says, the rejection of those who hold false doctrine "is justified" (more than this, it is recommended, "by apostolic authority; a heretic, after two or three admonitions reject." (Terms pp. 138; Titus iii: 10.) And as to divine commands, apostolic is "obedient in all things," (1 Cor. ii: 9.)

Happy those churches which "keep the ordinances as delivered" at first to the churches, (1 Cor. xi: 2.) Who waits in ambush for those who break God's rules and substitute their own. W. N. England.

#### EXEGETICAL.

ΕΚΚΛΗΣΙΑ—"ΕΚΚΛΗΣΙΑ, ΠΡΟΤΟΤΟ ΚΟΟΝ."

THE editor of the *Mississippi Record* in his very clever replies to Dr. Hunter (Presbyterian minister) makes us think several very common, but unfortunate admissions. We do not allude to them in the spirit of captiousness but to call his attention more especially to them as well as that of all our religious teachers and students of the word.

1. The word church (*ekklesia*) means a congregation called out simply, only—any kind of a congregation. The character of the congregation, whether religious or not, whether organized or not, or how organized—everything of that sort must be learned, if learned at all, from data outside of the word itself.

2. Any body of people may properly be called an *ekklesia*—church. Thus the congregation of Jews in the Wilderness is called the church. And in keeping with the meaning of the word, the town Clerk is said to have dismissed the *ekklesia*—church, assembly or congregation—which was called out or gathered to do violence to the messengers of God at Ephesus. (Acts 19:41)

We do not think that *ekklesia*, is used in classic Greek as a word of generic signification, any more than the word *baptizo* is. It is invariably used to denote a specific notion or idea, an assembly of specific character gathered for a specific purpose—

Liddell & Scott:

"An assembly of citizens summoned by the officers legislative Assembly."

The citizens here called out from the people, *demoi*, were the qualified voters only; and the qualified voters constituted a specific body—organization—for their names were enrolled, and it had its officers. The *ekklesia*, in Greece, then, meant but one specific thing, and that an organization.

Dongan:

"*Ecclesia*—an Assembly of the people convoked by the heralds (never a mob); also the place of Assembly."

But, as above, the people, convoked by their officers, were only those authorized to exercise the elective franchise, and these constituted a specific body—the legislative Assembly. By metonymy, only could it be used for the house in which the assembly met, as when we call the house in which a church worships, the church.

Dean Trench says:

"*Ecclesia*, as all know, was the lawful assembly in a free Greek city, of all those possessed of the rights of citizenship, for the transaction of public affairs. That they were summoned, is expressed in the latter part of the word. That they were summoned out of the whole population, a select portion of it, including neither the populace, nor yet strangers, nor those who had forfeited their civic rights, this is expressed by the first. Both the calling and the calling out are moments to be remembered, when the word is assumed into a higher Christian sense, for in them the chief part of its peculiar adaptation to its august sense lies."

The term "*Ecclesia*" had as definite and well understood meaning to the Greeks as the "House of Representatives" does to us, or "the Assembly" would to a Virginian's ear. The free cities of Greece were governed by three judicial bodies:

1. The *ekklesia*—assembly—which was composed of all the qualified voters of a free city, whose names were duly enrolled, and an officer selected by

\*Since commencing this article we notice a writer in the *Watch Tower*, New York, falls into the same mistake, and "Northwest" who answers him in our paper admits its correctness.

the body. At Athens, the ordinary fixed assemblies were called *ekklesiai*, of which there were four in each presidency; and an extraordinary assembly summoned for an especial purpose.

2. The *Boule* (Council) of five hundred, who were a committee of the *ekklesia* to prepare measures for that assembly, corresponding to our Senate.

3. The *Dikastrics*, or Jury Courts.

The assembly being a legal legislative body, duly registered as such, was a permanent body, and at all times an *ekklesia*, whether in session or adjourned, as is the House of Commons of England, or House of Representatives of the United States. Of the powers of the *ekklesia*:

"Besides the legislative powers of the assembly—*ekklesia*—it could make inquiry into the conduct of the magistrates, and in turbulent and excited times exercised a power resembling that of impeachment, as in the case of Demosthenes and Phocion."—*North American Cyclopaedia*, p. 736.

It will be seen that all matters that affected the public interest and the welfare of the people, civil or religious, came under its cognizance.

The meetings of the *ekklesia* were usually held in the theatres of the free cities, as that of Dionysius at Athens and at Ephesus; as the regular sessions of our Legislatures are held in the capital buildings of our State.

From these facts we learn:

1. That the terms *ekklesia*, the assembly, and the Council, *Boule*, in Greek, were used to designate specific legislative bodies, and were never applied to a lawless "mob" or promiscuous gatherings of the multitude for any purpose. The Greek has other terms to designate these, as *demoi*, the populace; "*oklos*," the crowd; *synagoge*, concourse; and *panegyria* general assembly—like those which convened at the public games.

2. We learn that writers and commentators are not justified in saying that it is sometimes applied to a riotous crowd or lawless mob, or a gathering of any sort for any purpose; for it is never so used. In its classical signification, it is used three times in the nineteenth chapter of Acts.

Paul preached in the free city of Ephesus: "And the word of the Lord powerfully increased and prevailed;" where Demetrius, a silversmith, thinking his craft in danger, made a great outcry, together with his fellow-workmen, and filled the city with confusion; and having seized Gaius and Aristarchus, rushed into the theater. This was the appointed place for the meetings of the *ekklesia*, and the reason why he took them there, and it may, at this time, have been in session. If not, it convened as was its wont and duty upon the outcry.

"And some cried one thing and some another," and the *ekklesia* was confused by these varied cries while no definite charge was brought to their notice for them to take cognizance of. Now, mark, it was not the *ekklesia* that was riotous, tumultuous; but the *oklos* (crowd) that had rushed into the theatre where the Assembly was in session; or had gathered at this time to hold a session; for it was the *oklos* (crowd) and not the *ekklesia*, that the officer of the *ekklesia*—the secretary—quieted. See v. 35.

He informed them if they had any definite charge against any man, the Courts were held for that purpose; it was not the province of the *ekklesia*; but if they sought any thing further—i.e., concerning the weal of the city, etc., it would be settled in the lawful *ekklesia*. The *ekklesia* was responsible for public tumults, insurrections, etc., and the officer appeals to the crowd to be quiet, and disperse; for, said he, speaking for the *ekklesia*, we are even in danger of being accused about the tumult of to-day, there being no cause by which we can excuse this concourse. And having said this, he dismissed (adjourned) the Assembly—*ekklesia*—not the *synagoge*.

Stephen in his speech before the Sanhedrim used the term in its classical sense when he said:

"This was he who was with the assembly—*ekklesia*—in the wilderness."—*Acts vii: 30*.

That was a specific organized body of men—the Jewish nation. All the instances in the Septuagint version of the Old Testament are of the classical use of this term, and refer to specific organized

bodies. From the above examination of the classical use of the term, I feel justified in concluding that "*ekklesia*" is used to designate one specific body—i.e., the Assembly of a free city of Greece, and never a promiscuous gathering, much less a riotous crowd or mob. It is like *Boule*, which is never used except to denote the senate or Council of five hundred, as we are wont to say "The Senate," "The House," when alluding to our State Legislature.

It *ekklesia* literally means anything else in the New Testament than an organized local assembly of adults, its modified use must be learned from its New Testament usage alone.

"And in harmony with the meaning of the word all the elect of God, in all ages and lands are called the 'Church of the First-born.' To this church our beloved Bro. Hunter, we doubt not, belongs, and this answers one of his closing questions."

This, we also think is an unfortunate admission for Baptists to make!

It is conceding to Pedobaptists that the term *ekklesia* here denotes "the whole number of the saved—"In heaven," "the spiritual body of Christ." "The church universal invisible," which at best are figurative notions of the term *ekklesia*—the literal and specific meaning of which, as we have seen, is an assembly—an organized, and therefore, visible, local body, and never, literally, refers to an unorganized, invisible body.

The apostle in Hebrew xii is evidently contrasting the exalted privileges of the Jewish, and indeed, all Christians under the Gospel Dispensation, with that of the Jews under the past ceremonial, typical or Jewish one, then passing away.

The *ekklesia*—assembly—Jewish nation—an organized body—in the wilderness, and *ekklesia protototo koon*, the church of first-born ones—(it is plural and cannot refer to Christ) are spoken of authentically—the former in the wilderness and gathered around Mt. Sinai, was a type of the real and true *ekklesia*, which is the substance. Israel as a nation was God's first-born—figure of the visible kingdom of Christ, composed churches of real first-born ones. The Jews under the old, who came to God, through the sprinkling of the blood of animals and by a human mediator, were not thereby justified or made perfect, only in a figure; while Christians who came to God through the mediation and sprinkling of the blood of Christ are justified and forever made perfect.

A literal translation of the passage will aid the student in understanding the proper exegesis of it. "But ye have approached to a Zion—a mountain and city of the living God—the heavenly Jerusalem; and to myriads—a general assembly of angels; and [ye have approached] to a church of first-born ones, who have been enrolled in heaven; to a Judge who is God of all, and to spirits of just, or justified persons, made perfect; to Jesus—the Mediator of a new Covenant; and to the blood of sprinkling, speaking better things than that of Abel," etc.

Now, if this referred to a Church invisible, and ultimately to be gathered in heaven, or one already in heaven, the apostle could not have said "ye have come to it," but ye are going to it. It must have been a Church which those whom Paul addressed were then members of.

Adam Clark offers a satisfactory exposition: "In order to enter fully into the apostle's meaning, we must observe—1. That the Church which is called here the 'City of the living God,' the 'heavenly Jerusalem,' and 'Mt. Zion,' is represented under the notion of a city."

He says:

"To the general assembly of innumerable angels is probably the true connection. 'That the gospel first born, whose names are written in heaven, are here opposed to the enrolled first born among the Israelites. Exod. xix: 5; xix: 22. That the Mediator of the new Covenant, the Lord Jesus, is here opposed to Moses, the mediator of the old. And that the blood of sprinkling of Christ, our High Priest, refers to the act of Moses. Exod. xxiv: 8. \* \* \* I see nothing, therefore, in these verses which determines their sense to the heavenly state; all is suited to the state of the Church of Christ militant here on earth; and some of these particulars cannot be applied to the Church triumphant on any rule of construction whatsoever."

So Alford:

"So that \* \* there is no way left to see in

the Church of first born ones, who are enrolled in heaven, the Church below. And this view is justified by every consideration—1. Thus *ekklesia* is explained, which, everywhere, when used of men, and not of angels, designates the assembly of saints on earth."—*Notes in loco*.

*Ecclesia*, then, in this passage, is used in the local sense. Paul addressed these Hebrew Christians as belonging to local churches, and, therefore, citizens of Christ's kingdom. This is made conclusive by his exhortation:

28th v.—"Wherefore we receiving it, ye, having received a kingdom that cannot be moved, let us have grace whereby we may serve God with reverence and godly fear."

The typical kingdom of God—the Jewish—had been shaken, but these Christians were in possession of the anti-typical one, which Christ, the God of heaven, had set up, and which was never to be shaken, broken in pieces, or given to other people than the saints, and was to stand unshaken forever.—Dan. ii: 44; Matt. xvi: 18.

#### HYMN BOOKS—A PROPOSITION.

SO much confusion exists among our churches, occasioned by the introduction of the New Baptist Psalmist, which was intended to take the place of the Southern Psalmist—which was found to be too large a book—and the type too small, and the price too high—the publishers of the New Baptist Psalmist have concluded to make the following generous offer:

Any church wishing to exchange the old Southern Psalmist for The New Baptist Psalmist, can do so on the following terms, viz.: For each Southern Psalmist, in any state of repair, they will allow the church or possessor, half the price of The New Baptist Psalmist, with or without music. The price of the former is 75c; the latter, 60c.

The best way to accomplish this will be to state the proposition before the church and have all the old books gathered in, and report the number, and the number of new books wanted by the church, and send the money with the order (i.e., 37½c for each New Psalmist with music, and 30c for Psalmist without music), and the published price of the additional new books desired, and information will be given as to the disposition to be made of the old Psalmist. Address Baptist Book House, Memphis, Tenn.

#### A BAD EXAMPLE.

GRAVES & MAHAFFY: Dear Sirs—I see your proposition to exchange New Southern Psalmists for old ones. I have three old books, nearly worthless—no backs or indexes, etc. I will freely take half-price for them in New Southern Psalmist, with indexes, etc. Let me hear from you. Yours, E. F. B.

You mistake our proposition. We do not propose to give New Southern Psalmists for old ones, but half of a New Baptist Psalmist for an old Southern Psalmist. Do you see?

#### GRAVES & MAHAFFY.

#### A GOOD EXAMPLE.

GRAVES & MAHAFFY: Dear Sirs—Our church accepts your proposition to exchange Hymn books. I find we have a miserable lot of books, in such a sad state of repair, and not one whole book among the whole lot of twenty-five—all Southern Psalmists. We want ten New Baptist Psalmists with music, and the balance without. The account, as I take it, will stand thus: Ten New Baptist Psalmists with music, \$3.75; fifteen New Baptist Psalmists without, \$4.00; total \$7.75.

This church, you all see, gets twenty-five bright, nice and New Baptist Psalmists for her twenty-five old torn and quite worthless Southern Psalmists, by paying only \$7.75, which otherwise would have cost her \$15.50! The New Baptist Psalmist is a far better book in every respect, in our opinion, and we compiled both of them.

#### EDICRAMS.

WANTED.—A Methodist Discipline for 1863 or 1864, for reference in preparing The New Great Iron Wheel. Who has one to loan or sell? Please let us know.—"SINCE THE COMMUNION IS WITH CHRIST, THE CLOSER IT IS THE BETTER."—*Western Recorder*. So says the *Western Recorder*, and so say we—just close enough to conform to the instructions of Paul. It is a church ordinance, and that means it cannot be carried out of the church celebrating it. That is just close enough, and



"God has declared that the punishment of the wicked shall be proportional to the guilt, and the guilt shall be proportional to the advantages they have enjoyed." (a) If the punishment of the wicked is in proportion to their guilt, will not the happiness granted to heaven be in proportion to the good they have done? If he fails to read a Bible doctrine that speaks of degrees in heaven or hell, I believe in an equal salvation, and that all will be happy alike in heaven, and that the wicked will all be punished alike in hell. I may be wrong, but until I hear some show me where "thus saith the Lord" for it, I will never agree that such will be the case. W. H. Lammie gave me his Scripture proof, and said any passage that will read like he reads it. Sincerely,  
Leesville, S. C. M. A. GUTHRIE.

(a) If the brother will get down his Bible and turn to the following passages and compare them all together, he will see, we think, that our position is true. Luke xlii: 47, 48; Num. xvi: 8; Deut. xxv: 2, 3; John ix: 41; xvi: 23; Acts xviii: 80; Rom. ii: 12; James iv: 17; Lev. v: 17; John i: 11; 1 Tim. i: 18; Matt. xxv: 14-30; James iii: 1.

(b) Of degrees in heaven we said nothing; that is the brother's own inference, and yet the argument from analogy would lead us to that conclusion. The Scripture speaks of some as having "an abundant entrance," and of others as "saved so by a fire." In this life some Christians enjoy more religion than others because they do more for the Lord, and as the capacity to enjoy in this life is developed differently in different Christians, can it be less true in heaven? John speaks in Revelation of a class of the saved as having "come out of great tribulation," and, therefore, as above others having capacity to enjoy heaven. In that blessed land all will be happy, but there will, beyond doubt, be degrees in the capacity to be happy.

**OBITUARIES.**

**CLEVELAND.**—George Cleveland was born in Richmond county, near Augusta, educated and resided there until the war of 1812; went and made a good soldier. Married in 1816, in South Carolina; moved to Murray county, Ga., in 1848. While attending a series of meetings in 1852, at the village with seventy-two others, professed faith in Christ, and honored him by putting on Christ in baptism. Lived a consistent and devoted Christian. Although he had been afflicted for many years, death had no terror for him, but was welcomed as a kind messenger to bear him to the kingdom of the blessed. To his weeping children and friends, who ministered to him during his illness, he repeatedly expressed his perfect willingness to die and be with his Savior. He lived to a good old age—38 years, 10 months and 11 days. Died near Spring Place, Ga., at his son-in-law's, J. M. McChesne, December 10, 1893. A good man has gone to his reward.

**IN REMOIRANCE.**

**MILLIKEN.**—Eld. L. H. Milliken departed this life a few days ago, at his residence near La Grange, Tenn.

He was born in Logan county, Ky., August 21, 1818, and was educated at Nashville, Tenn., and graduated in 1840. He was a member of the Tennessee Synod, and a member of the Whippoorwill Baptist church, by Eld. R. T. Anderson, and ordained at the instance of the Pleasant Grove church, by Elders Wm. Warder, O. H. Morrow and R. T. Anderson presbytery.

He was married by Eld. Jeremiah Burns, to Miss Mary Lavinia Moody, at the residence of his father, Hartford, Tenn., Jan. 10, July 8, 1841. He spent the year 1836 in evangelical labors in North Alabama; came to Memphis in 1839, or 40, and took charge of the First Baptist church, for one year.

In the winter of 1841, he went to Somerville, Tenn., where he remained, teaching school and preaching to the Somerville Baptist church, until the late spring of 1842, when, upon the calling of the church of that city, moved to Yorktown, Miss., where he labored six years for the church.

In the spring of 1858, he accepted a call of the Baptist church in Jackson, Miss., where he spent nearly four years in preaching for the church.

In 1860 he returned to his plantation in Ia; demand for him in Tenn. came, July 8, 1861, Tenn.

In 1863, he became chaplain of the Thirtieth Tennessee regiment (Confederate service). He continued in that service until the winter before the close of the war, when he resigned and returned to his home near La Grange, Tenn. Through his efforts a neat and substantial house of worship has been built in La Grange; costing about five thousand dollars.

He was successful as pastor at Memphis, Somerville, and La Grange, and in Jackson and Aberdeen, very considerable success.

Eld. M. was regarded as one of the best teachers in the land, and ranked among our best preachers. The writer does not know how he passed away, nor of the disease which he died of. He was with us at the late meeting of the Yorktown Association, at Ripley, and he being the oldest minister present, after Prof. Hughes and wife gave us the touching plea, "Shall we meet beyond the River?" the Moderator called upon him to pronounce the benediction, amidst sobs and tears.

How few of the pioneer veterans remain! Bishop Coffey and the writer, of the white race, that is all! We extend our warm sympathy and condolence to the dear sister and the children.

J. H. BORDEN.

**\$100. WANTED. \$100.**

We have undertaken, by the help of our friends, to raise in this column, by the readers of this paper, the sum of \$300 for the present support of the cause of the colored people, at Jackson, Tenn. All that falls to be contributed by our readers will be given by ourself personally. All

expenses have been paid up to JANUARY 1, 1934. There will be \$100 wanting to carry them through this season—six months. The following sums have been received on this term:

**CASH FROM FRIENDS.**

Mrs. A. E. Douglass, Missouri, 50c; P. R. McKeenhold, Mississippi, 5c; Mrs. A. G. Owen, Alabama, 5c; Miss F. H. Owen, Alabama, 5c; Mrs. W. H. Hicks, Alabama, 5c; J. ac N. Westfall, New York, 50c; Mrs. J. F. Sulistat, Arkansas, 5c; J. T. Farmer, Tennessee, 5c; Mrs. D. Sasser, Tennessee, 5c; Miss Ada Sherrouse, Louisiana, 50c.







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