

THE TENNESSEE BAPTIST

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MEMPHIS, TENN., AUGUST 1, 1885.

NEW SERIES—VOL. XVIII. No. 9

OUR PULPIT

THE CHAIN OF CHRISTIAN GRACES

By JOHN A. BROADUS.

THE apostle does not simply say, "add to your faith virtue," etc., but, "in your faith supply virtue, and in your virtue knowledge," etc. We cannot, therefore, so fitly call this "a pyramid of graces," as a "chain of graces." In the possession and exercise of knowledge one must supply that government of ourselves without which piety is futile and feeble. We must control our appetites, each and all. We must control every passion and impulse of the heart, every aim and aspiration, every imagination and conception. Hard to do! Yes, verily. None of these links in the golden chain will be forged and welded in strength and beauty without toll. All high excellence in character and life comes through earnest effort. And surely here, if anywhere, God will help us. We know he will help us. We have "precious and exceeding great promises, that, through those we may become partakers of his divine nature."

"And in your self-control patience." Some of us do a great deal in the way of impulsive and transient self-control. We can easily govern ourselves in some certain respects, but we relax effort and attention in other respects. We need patience, not only to endure what cannot be cured, but to have what cannot be endured. How much patience it takes to break in a wild horse, and with all his bounding strength and high spirit he can be completely controlled with a touch of a word! How much patience it requires to discipline an army until it becomes a great symmetrical and irresistible machine, and yet a machine every part of which is conscious, intelligent, and eager to fulfill its functions! Every ruler of men has great need of patience; and most of all, the man who would truly become ruler of himself. Among the characteristics of our excitable and fast moving age it can hardly be said that patience stands conspicuous. Yet the truly great things that are achieved even now are the results of persevering endeavor. James in his epistle, has clearly taught us (1. iv) that perfect patience involves perfect character.

"And in your patience godliness." Some persons are busily seeking virtue and knowledge, self-control and patience; but have no concern for piety. They seem not aware that there can be no high success in the pursuit of these excellencies of character save through help from him who is the object of pious devotion—that virtue without religion must of necessity be forever imperfect. And they seem to forget that besides duty to ourselves, and to our fellow-men, we have a duty to God, and that it is God, now, it is conceivable that even believers in "our God and Savior Jesus Christ" (v. 1), having their attention drawn successively to virtue, to knowledge, self-control and patience, should in contemplating these later links, lose sight of that golden link with which all began; that faith which connects all with God. And it may be to prevent such an effect, to remind us where is the source and support of all Christian excellence, that we are told in our patience to supply piety.

"And in your godliness brotherly kindness." The graces thus far mentioned relate especially to ourselves and to God. But linked with all personal excellencies, and with all devotion to our God, to our Savior, must be love to our Christian brethren. Jesus gave it as "a new commandment" that his disciples shall "love one another,"

They are for us visible representatives of the invisible God. If a man loveth not his brother

whom he hath seen, it cannot be, that he really does "love God whom he hath not seen." (John iv. 20). In seeking, with tender respect and delicate consideration, to build up our brethren in Christian character, and lovingly help them in the Christian life, we gain by reaction a benefit to ourselves. A symmetrical Christian character involves love of our brethren; and a true and wise and active love for our brethren improves our own character in all other respects. Each one of us will give account of himself to God; but a fearful account it will be for him who has tried to live piety by himself, and for himself.

"And in your brotherly kindness love." Christianity's special lesson of love to the brethren does not weaken the sentiment of love to mankind at large, but strengthens and exalts it. A Christian has all the motives for loving his fellow-men which can be felt or conceived of apart from the gospel, and then the high and potent motive, that Christ, his Savior, "tasted death for every man." Ah! the lowest and vilest of our debased and dangerous classes, or the most degraded and ignorant heathen who crawls in his hut, and jabsbers before his fetish, is one of that race of men upon whom Adam's sin brought death and all our woe, and to whom the second Adam's death offers salvation and eternal life. O Christian people, let us not merely love one another with the peculiar sympathies of Christian affection! but let us show the world how Christians can love, and do love, all their fellow-men!

If we possess "these things" (v. 8) if we are linking to our character and life all these Christian graces, we shall grow in the knowledge of Jesus. If we "do these things," we shall make our calling and election sure. If in our faith we diligently "supply" virtue, and in our virtue knowledge, and all the other golden links, then there shall be richly supplied unto us (v. 11) the entrance into our Savior's eternal kingdom.

OUTLINE OF SERMON.

Theme: The Good Shepherd. John x. 11-16; Is. 40.

I. The sheep. 1. A stray. 2. Peter II. 25; Romans III. 10. 2. In the midst of wolves. Matt. x. 16. 3. Without a shepherd, Mark vi. 34.

II. The Shepherd (born in midst of sheep and cattle, first visited by shepherds). 1. Chof. John x. 12-14. 2. Great. Heb. xiii. 20. 3. Chof. 1 Peter v. 4. 4. Successful. Six types. Abraham's wealth, Jacob's prosperity.

III. How He Herds the Sheep. I. Knows them—"My Sheep." (a) Individually. Luke xv. 4-6. (b) As they are, not as they seem. John x. 14. (c) Sheep know him.

2. Sympathy for sheep. John xxi. 16, 17; Mark vi. 34. (a) Yet guided by prudence. (b) Too wise to err, too good to be unkind.

3. How commended to sheep. (a) Lays down his life for them. John x. 11-18. If life, then, with that will he not freely give us all things? (b) He is not benefited by his toll or treachery. (c) Seeks not ours but ne.

IV. The Shepherd's Fond Conception. John v. 16. "One fold and one shepherd." Eph. iv. 4-6. 2. Union. John xvii. 9-11; 20-23. 3. Pains of heart. "Come unto me when shadows darkly gather." C. Q. Watson.

Philadelphia.

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THE SOUGHT FOR INFORMATION OF FREEED.

IN THE TENNESSEE BAPTIST OF JUNE the twenty-fifth, 1885 is the following paragraph:

"A new church (T) has been organized, or is in course of organization in the vicinity of Salt Lick, Tenn., under the leadership of Eld. T. J. Howser, and some other Baptist preachers. They call it, we hear the National Christian Association, and the central article of faith is disfellowship for every one that belongs to any secret order—whatsoever, so says our informant. We should be pleased to receive a full history of this new movement. Who will give it? Will not Bro. Howser himself?"

Having, as I believe, a correct understanding of these things, without consulting Bro. Howser, or any one else, I feel it my duty, as a Baptist minister, to give the true light, that all may know the truth.

1. There has been no new church organized, neither is there any new church in the course of organization as spoken of above.

2. Bro. T. J. Howser is not an elder, if by elder your informant means a minister of the gospel.

3. He, together with those others spoken of, are members in full fellowship of Bethany and other Missionary Baptist churches of Enon and Barran River Associations.

4. There is no such organization as the National Christian Association in this country. Hence you can plainly see that your informant is widely outside of his mark, that—

5. Their central article of faith is disfellowship for every one that "belongs to any secret organization whatever." It is freely admitted that a number of Baptist brethren both ministers and laymen, sound in the Baptist faith, and zealous for the cause of Christ, met at Bethany church for the purpose of discussing the question: "Can we consistently belong to a Baptist church, and at the same time hold membership with secret oath-bound societies?"

All persons interested were invited to be present and take part in the discussion freely. Yet these brethren who oppose Christians affiliating with secret societies say that they had no thought of organizing a new church, or exercising the prerogative of a church. They claim,—

1. That Christianity claims all of our time, talent, and means. Hence nothing is left for the lodge.

2. That our Lord Jesus Christ built his church (as the light of the world), and set up his kingdom as taught by inspiration. But instead of organizing secret societies, or giving them encouragement, that he declares: "In secret have I said nothing."

3. That Christianity obligates us to everything that is good, right or honorable. Hence there is no room for a Christian to add other obligations.

4. That Christian charity and benevolence extend to the entire human family, without regard to their location, relation or station in life. Hence there is no room for so-called charitable or benevolent societies outside the church. Those brethren passed the following resolutions:—

1. We recommend to our brethren that they have no affiliation with secret societies—such as witnessed in the laying of the corner-stone of the new Baptist church at Nashville last year.

2. That, if it is consistent and right for us to be members of secret societies and the church of Christ at the same time, it can be clearly shown, if not it should be abandoned. Therefore for the sake of Christ and his body, the church, let us encourage a full, free, and Christian investigation, resolving to do our Master's bidding.

They declare that they have a perfect right to their opinions, and also to express them. That each local church has a right to decide all matters pertaining to itself. That while some are inter-communionists, and others are not, while some install missions and others do not. Yet neither of these is a bar to fellowship, so, with regard to secret societies, say they. While we can have no affiliation, as Christians, with secret societies, and believe them wrong, we recognize as brethren beloved in

Christ many who are entangled in the meshes of these worldly institutions, and (in case we are right, which we sincerely believe) will try to win by them love to forsake all such things for the glory of Christ, the Savior of all.

The above is in essence the "history" of which you, my dear brother inquires. I have endeavored to give it as near as possible in their own words, and with Christian love toward all, leaving the comment for your own masterly pen. Hoping that you will speak out fully your sentiments from a Bible standpoint. Yours in the bonds of Christian love. W. H. SMITH.

Gibbs Cross Roads, Tenn.

LOUISIANA BAPTIST CONVENTION.

THIS CONVENTION met at Shreveport on the tenth of July, 1885, and was called to order by President W. H. Jack at ten o'clock a. m.

After the appointment of a committee on credentials, and after that committee had reported, the Convention was organized by the appointment of the former officers, Bro. W. H. Jack of Natchitoches, president, and Eld. G. W. Hartfield, secretary.

The first day was taken up in the appointment of the usual committees,—home and foreign missions, Sunday-schools, ministerial education, temperance, etc.

The work of the several Boards were turned over to the appropriate committees, who made reports on the second day in their order. The reading and adoption of these reports elicited very little discussion, except the report on temperance, or rather a document placed in the hands of said committee, which was from a lady who is advocating local option in a series of lectures. After a warm and spirited discussion the report proper was adopted, but there was a prompt refusal to endorse said document, on the ground of prohibition, local option, etc., being strictly political questions. This I regard as a step taken in the right direction, as it is a well-established truth that Christianity and politics are two distinct things, and should be so regarded by all lovers of Jesus.

Among other changes in our manner or plans of work was the appointment of one Board, which is located at Shreveport, instead of four or five, as heretofore, and five to constitute a quorum for business. This Board organized at once after the adjournment of the Convention by appointing Eld. Penick, pastor of Shreveport church, president, and Bro. Prescott, secretary. The president then appointed one agent in each Association in the State to look after such work as may be in keeping with the objects and aims of the Convention, and to report from time to time to the Board at Shreveport; and all the State work will be reported by that Board to the Convention.

THOS. J. HUMBLE.

P. S.—The Convention will be held next year at Rocky Spring church, in Claiborne parish, La., commencing on Thursday before the second Sabbath in July, 1886. This church is about twenty miles from Arcadia on the S. & T. P. railroad.

The subject of lady representation occupied some precious time without any definite conclusion being arrived at to govern the future sessions of the Convention, which is lamentable. I think the Bible has settled this question. If Christians would give the matter a little prayerful consideration they would not fail to see it. If Christ is the head of the church it is equally true that the husband is head of the wife and her appointed representative.

T. J. H.

FROM ALABAMA.

BRO. GRAVES—I cannot find language by which to express my deep sense of gratitude to God for your recovery so far, and do most earnestly hope that it may continue until you shall enjoy full restoration.

We are doing little for the cause up here. Those who should be leaders and models as Bible Christians, strictly adhering to the New Testament plan, are more or less loose in their practice. A short time

ago Cumberland Mountain church desired a Bro. Prince ordained to the full work of the ministry, so that he might take the oversight of that church. This church requested Bro. P. Brown and one or two others to act as a presbytery in the ordination. It was not convenient for these brethren to meet with that church at the time requested, so Bro. Brown said for a few of the members of that church with the brother to be ordained, to meet the presbytery at Freedom church, at her regular church-meeting, which is about eight miles from this church, during the ordination Bro. Brown asked me what I thought of the procedure, I told him that I would not do it, nor would I assist, for the reason that the church was the only ordaining power, and if this was done under the auspices of Freedom church, no matter if every member of the Cumberland Mountain church was present, it would be the work of Freedom church, and not of Cumberland Mountain church, and they would be so inconsistent as to ordain a man who was not a member of Freedom church to the ministerial work. Am I right or not? In my view of this subject, I take the position that an outside presbytery is not necessary, but that when the church shall come together for church purposes work I mean, that body has the full power to ordain one of its member found prominent to the work of the ministry. Is this not correct? Your brother,

L. C. COULSON.

REMARKS.—There is no authority higher than a local church. A church of Christ is empowered to elect and commission all her officers most assuredly.—ED. BAPTIST.

A WORD FROM KANSAS.

BRO. GRAVES:—I received your circular saying that my name was dropped. If you will look you will see my name on your list, marked W. T. Prince. Please change it to W. F. Prince. I also sent you two other names; both of them pastors. Bro. Doughty is our pastor this year. Bro. Green's letter or article to Bro. Ray has made a church-unionist of him, which pays me the full price of the Old Banner. I have almost been alone on the communion question since I have been here, but I think it will change now, as Bro. Doughty stands well with his churches. Eld. Pattison was with us on that question already. I will keep your envelope and order-sheet and will send you some more names. Tell Bro. Haral to write for your paper often, I am so well pleased with his articles.

Bro. Graves, do not become discouraged, you are doing a grand work for the Baptist cause. You have some books that I wish to get when able—your Seven Dispensations, and others that I see advertised.

W. F. PRINCE.

Columbus, July 3, 1885.

OBITUARY.

At Cherry Hill, Calhoun county, Miss., May the twenty-sixth, 1885, Mrs. Lizzie E. Filzey, daughter of R. D. and Lourinda Smith. Mrs. Filzey was born near Pittsburg January the sixteenth, 1854; joined the Baptist church at Macedonia September the tenth, 1869; graduated at Pontotoc C. R. College in 1872; married Dr. E. S. Filzey February the fourteenth, 1878. Mrs. E. was a devoted Christian, and a highly cultured lady, a fluent writer, and contributed extensively to the press in Mississippi and other States. She had spent a great part of her life in teaching, of which she was passionately fond.

A FRIEND.

A REQUEST.

WILL every minister of the gospel who reads this please answer this question: Should church-members who persist in modern dancing, attending balls and parties, be dealt with in the church for such conduct, or should the church tolerate it as not condemned by the word of God? My dear brother, you will confer quite a favor by giving me an answer to the above on a postal-card, and addressing it to me at Pembroke, Ky. Please do not neglect to do this. Yours in love of the truth,

J. M. PRAY.

RESOLUTIONS OF TAYLORSVILLE CHURCH.

WHEREAS, Bro. M. M. Wagner and Sister M. S. Wagner (his wife) have in their great Christian liberality given to us, the Taylorsville Baptist church, the lot and church-building thereon, in which we have for many years been worshipping; the possession and ownership of which are so essential to our growth and prosperity as a church—

Resolved, 1. That we, the members of the Taylorsville Baptist church, take this opportunity of expressing our heart-felt gratitude to our brother and sister Wagner for their kind remembrance of us in their liberal gift.

2. That while other churches of our denomination are making heavy sacrifices, and are struggling to build houses of worship, that we have been blessed in the gift of a church-building in every way suited to our wants as a congregation, being all that we could desire as to its capacity, location and comfort.

3. That in this gift, we should feel that the obligations to the great head of the church are renewed and multiplied, and by it we should be led to increased zeal and renewed efforts in the upbuilding and extension of the kingdom of our Lord and Master.

4. That these resolutions be recorded in our church-book, and that a copy be handed Brother and Sister Wagner, and that copies be sent to THE TENNESSEE BAPTIST, and the Baptist Reflector, with a request that they publish the same.

Done by order of the church in session this, the third day of May, 1885.

C. M. JENNINGS, Moderator, RUYUS MOORE, Clerk.

A WORD FROM TEXAS.

BRO. GRAVES:—As this place is seldom represented in the Old Banner, I will write you a few lines from this section. This scope of country is in the Colorado mountains, immediately west of the city of Austin. Dripping Springs is a beautiful village, situated twenty-four miles west of Austin, on the road leading from said city to Fredericksburg, and onward into the border counties.

This village contains a fine school, conducted by Prof. R. G. Horsley, also a Baptist church of one hundred and seventy members. The Baptist element greatly predominates in this village and country. No intoxicating drinks can be sold here, in fact our citizens almost unanimously oppose the use of such drinks. I have lived in the village since November last, and I have not seen a drunken man, nor one even under the influence of strong drink. Our church here is in a prosperous condition. Elder Walker is still serving us as pastor.

The Old Banner is not read much here as I would wish, yet at the same time, most all admit that it is an eminently sound Baptist paper. I suppose they consider its doctrines too sound for some of their loose views.

Our Baptists in this section are sound in almost all points, yet they are blind on the subject of communion, and bid fair to remain so, as they refuse to investigate, and read the arguments in favor of church communion. The old saying, "that none are so blind as those who won't see," applies beautifully to our brethren here. However, we must not fall out about this matter, nor think any less of those who differ from us on this subject. I believe that the supper is a church ordinance, to be kept within each church. They think it is a denominational ordinance to be kept inside the denomination.

The Methodists believe it to be a Christian ordinance, to be handed out to every Christian. Dripping Springs, Texas. B. M. GIBSON. [And all sinners as a means of their conversion. See "The New Great Iron Wheel."—ED. BAPTIST.]

A KIND WORD FROM LOUISIANA.

BRO. GRAVES:—THE TENNESSEE BAPTIST has made its regular visits to our home another year, and freighted with news, in its department, of a character that will bear the test of Bible light, whether sanctioned by custom or usage, either of the past or future age.

As to news, not only of our work as Christians, but secular. I am pleased to say that I find it unvarnished, whether encouraging, or to the contrary, and the doctrines advocated, such as were rejected by the Jews as being hard, which causes many to say hard things about you, as servants, instead of answering in the light of God's word, the things which are so offensive to them, in this fast age.

In the impressions which I have received in the study of Bible truths, together with the teachings of the Spirit, I am well pleased to encourage such a messenger to my own dear home and children, while others are at the same time, equally benefited, and aid you, Bro. Graves, who have been under the heavy hand of affliction, to take the desired rest and travel indicated. I send you three dollars, which please credit as directed.

This is a small amount, but it is all I can do at present, and it goes with my prayers, that the Old Banner may continue to feed its many thousand subscribers on the substantial and life-giving doctrines of Jesus.

I have been a reader of your paper since 1853, and can say what I have, knowingly. You have my prayers and best wishes. Yours in Christ, CHILMORE, La. THOS. J. HUMBLE.

A GOOD WORD FROM OREGON.

BRO. GRAVES:—I received with the book ordered from you, the tracts you sent. "A Peculiar People," "Conscience—What is it?" and "The Act of Baptism," and am well pleased with all of them, and I verily believe it to be the duty of Baptists to circulate just such literature as widely as possible, and above all else, read them themselves.

We have within the last six months established a Landmark church in Lakewick, and hope by the grace of God to preserve it as such, and as fast as means will permit, circulate Baptist literature, calculated to aid us in so doing. And here, let me say, that the Old Banner has been instrumental in making us such a church, and we hope soon to find it in the house of every Baptist within the bounds of our little church. May God in his mercy spare its editor to us for many more years of usefulness, and may the dear old BAPTIST receive the support it so richly merits.

Please insert in your columns a notice that a little Landmark church way off in a border county of Oregon, at Lakewick, challenges every Baptist church in the United States to show on the subscription list of THE BAPTIST on the first of September, 1885, the names of a greater proportion of her members than the Lakewick church will show.

Inclosed I send you post-office order for three dollars, for which please send me one dozen Lamar's sermons, one dollar worth of "A Peculiar People," fifty cents worth of "The Act of Baptism" and "Conscience—What is it?" and if you carry a stack of lesson leaves for Sunday-schools, please send specimen, and oblige your brother in Christ.

A. F. SNELLING.

Lakewick, Oregon.

A CORRECTION.

EDITOR BAPTIST:—At a meeting of the Pecan Island Baptist church the following resolutions were adopted:—

Whereas, it was stated in your paper of the twenty-second of November, 1884, that Eld. Joseph Berwick presented a forged letter to the Pecan Island church, we have ascertained to our satisfaction that the letter we received of Bro. Joseph Berwick was not forged, and have also ascertained that the article is a misrepresentation of the case concerning Bro. Joseph Berwick.

Not wishing to enter into a long detail of the matter, and having waited long enough to become well posted, and to ascertain the truth of the matter, therefore be it—

Resolved, That the first and this second article, and all the articles that the Johnson's Bayou church may publish against Bro. Joseph Berwick, will be ignored by us.

Resolved, That Bro. Joseph Berwick, being a member of our body, and our pastor, and having

done nothing amiss, nor guilty of any misconduct, that Bro. Joseph Berwick be sustained by us. It is the request of the church that this article be published in THE TENNESSEE BAPTIST. Done in conference this twenty-fifth day of June, 1885. O. P. RANDALL, Moderator.

JACOB M. VAUGHN, Clerk.

FROM KANSAS.

EDITOR BAPTIST:—I see through the Standard that you are about commencing an exegesis of the parables made up of by Jesus Christ, and that you will send the Old Reliable to ministers for one dollar per year. Surely that is cheaper than the cheapest, and it is unquestionably the best of the best, therefore I send you post-office order for one dollar, for which please send THE TENNESSEE BAPTIST (the Baptist church says I am a minister) to Redfield, Bourbon county, Kansas. I have for many years desired to see the parables explained by Eld. J. R. Graves. When he received that shock of paralysis I feared I would not have the pleasure to do so, but let us all praise the Lord, for his mercies and goodness are past finding out. May the Lord spare the old soldier, and, as one of old, may he accomplish more in his last days than all that has gone before. I am yours in Christ, for the defense of the truth, E. D. RUSSELL.

Redfield, July 3, 1884.

REMARKS.—We can but join with you, Bro. R., in thanking God for his great goodness to us. We believe the shadow was turned back fifteen degrees on life's dial in answer to the prayers of God's people, and that he has allotted us a little more work to do. Had we not years since thought out the interpretation of the parables we should scarcely now dare undertake the work, which, with God's help, we shall push through.

FROM ANDREW'S CHAPEL, TENN.

BRO. GRAVES:—By a little effort I have obtained a list of new subscribers to our paper, THE TENNESSEE BAPTIST. The members of our church—Ararat—are all poor, hard-working farmers, and not a one is taking a Baptist paper, and at this time it is difficult to get them to subscribe. They all want a Baptist paper, and with a few exceptions, prefer THE TENNESSEE BAPTIST. I have tried to see nearly all of them and think I have done the best I could.

Our church celebrates the Lord's supper as a church ordinance. You will see list of names on another sheet, with amount opposite, etc. I will send you all the subscribers I can get. May the Lord bless and prosper you in all things as it pleaseth him. Long will I remember the last Saturday evening in May, 1885. Your brother in Christ, A. L. DAVIS.

REMARKS.—So will we, Bro. D. The Spirit of the Lord was there among those young ministers and the faculty, and there was evidently a re-consecration on the part of all present. It was a heavenly place in Christ Jesus. Thank you for your list of new readers, and do you engage some active brother of that church in December next to make a thorough canvass for the paper.

MANUAL FOR FUNERALS.

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When we pray for any virtue we should cultivate it as well as pray for it. The form of your prayer should be the rule of your life. Every petition to God is a precept to man. Look not therefore upon your prayers as a short method of duty and salvation only, but as a perpetual position of duty.

The Tennessee Baptist.

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.

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Distinguishing Principles of Baptists.

- 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend. 2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers, the same in number, in mode, in order, and in symbolic meaning, unchanged and unchangeable till he come. 3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of regeneration of heart. Church Folly.

- The Baptists believe that a Christian church is a local congregation, and that each church is absolutely sovereign and independent. 2. That to each church Christ committed the sole guardianship and control of the ordinances—presenting the gospel and administering baptism and the Lord's supper. 3. That all church rights and privileges, as voting and the Lord's supper, should be limited to the discipline of each church. 4. That no semblance of ecclesiastical authority can be exercised save by a local church. 5. That each church alone is invested with all ecclesiastical power—power to elect and commission and depose its own officers,—power to receive, discipline and exclude its own members. Distinguishing Policy of Ministerial Baptists.

The non-recognition of human societies as Scriptural caucuses by abolition, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members or their or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

Offense is the most efficient Accomplisher of Error.

THE GROWTH OF THE COLORED RACE.

THE Nashville American thus notices Dr. Allen's statement referred to by us some weeks since. It arrives at its conclusions by discarding the census of 1870 and by embracing the whole white population of the United States. This dismisses the question altogether. No one will claim that the blacks of the Southern States will ever dominate the white race of America, but will they not, in another century, dominate the whites of the South? We still ask for intelligent answers from observing men in every county in Tennessee, Are there more blacks in your county than there were before the war?

"Are the colored people increasing more rapidly than the whites is a question about which considerable speculation has been indulged in recently. The Rev. R. H. Allen, secretary of the standing committee on freedmen, at a late meeting of the General Assembly of the Presbyterian church in Cincinnati, made the assertion that the colored population of this country doubles every twenty years, from which he draws the inference that in one hundred years the United States will contain one hundred and ninety-two million colored people and only ninety-six million whites. This would overthrow all our preconceived ideas of the invincibility of the Anglo-Saxon and Teutonic races. But the truth is, this Anglo-Saxon people is the robber race of the world. In all its encounters with other peoples it has come out victorious. Dis-

daining to amalgamate with the savage races, as the Spaniards did in Mexico and South America, they have gone forth conquering and to conquer, and have extended their conquests in every part of the globe. That such a race, dominant by the inherent firmness of their intellect and their superiority, in courage and physical advantage, should be displaced by a people whose antecedent history is destitute of any great conquests either moral, mental or physical is hardly to be anticipated.

"But Dr. Allen is mistaken as to what the census does teach. The colored race does not double itself once in twenty years. Discarding the census of 1870 as entirely untrustworthy, and taking the period from 1860 to 1880, it will be found, for the twenty years embraced, that the increase was forty-eight per cent for the colored race. For the period embraced between 1840 and 1860 the increase was fifty-four per cent. Between 1860 and 1880 the rate of increase for the white population was sixty-one per cent as against forty-eight per cent for the colored population, notwithstanding the loss of more than a million of the white race in a long and bloody war.

"The average decennial rate of increase for the white population between 1790 and 1849 was thirty-five per cent; for the colored race during the same period, thirty and one-half per cent. In 1790 the ratio of the colored people to the whole population was 19.27 per cent and the whites 80.73 per cent. In 1860 the colored population stood to the white in the proportion of 14.13 per cent to 85.87 per cent; and in 1880 the colored race was 13.12 per cent of the whole and the white 86.84 per cent, showing a gradual increase in the percentage of the white people to the whole population with a corresponding relative decrease of the colored race.

"The mistake made by Dr. Allen was this: Colored people marry earlier, have more children, and while the birth rate is greater, the death rate also is greater. The vital statistics of every city show the death rate to be nearly twice as great for the colored as for the whites. They are neglectful of alikness and are tardy in employing medical aid. They expose themselves to the inclemencies of the weather, and occupy quarters badly ventilated and unhealthful, all of which increases the death rate. "The white race need lose no sleep with the prospect of any impending danger from the source named by Dr. Allen. We sincerely trust the two races may go on, and live in harmony, each vying with the other in every effort for the improvement of the continent.

EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor. NO. II.—Concluded. Definition.

"PARABLE.—A fable or allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction."—WALTER.

The Lost Sheep.—Concluded.

I THINK this parable may safely be interpreted, in its deeper and broader significance, so as to supplement that of the tares, revealing to his disciples of that age, and through them to the world of all ages, the wonderful self-sacrificing love that moved the Son of God to engage to seek and to save one of the lost worlds of God's universe of worlds, lost through the machinations of Satan. If we may so understand it, the lost sheep, the original and rightful property of the Father, symbolizes this lost world of ours, alienated by reason of sin, and rolling away far from God, into the blackness of hopeless darkness forever,—lost, without the merciful intervention of a compassionate and an almighty and merciful Redeemer. In this sense the good shepherd beautifully symbolizes the Son of God, who, moved by compassionate love, left all the sinless, unfallen worlds of the many-manifold universe of God, and came down from the heights of his heavenly glory, to seek and to save the one that was lost.

This would be the history of the redemptive scheme. The prophecy is its glorious and jeweled setting. The world, despite the powers of darkness, is ultimately to be found, and restored to its pristine

condition. This sin-cursed, this wicked and ruined world, is to be redeemed, and brought back and safely folded again with the worlds of light, that have never fallen. Or still more explicitly, that Christ's redemptive work, already begun, will go on and on, until it is consummated in the redemption of this physical earth, on which God's curse new rests for man's sin,—when it shall be renovated and refashioned to become what God originally intended it to be,—the glorious residence of sinless beings, and prospectively, the eternal habitation and heaven of Christ's redeemed saints.

That this literal earth is ultimately to be redeemed from the curse and ruinous effects of sin, which, for man's sake, were visited upon it, is a matter of undoubted revelation:—

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only it, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. viii. 18-23.

This is a striking example of personification. This earth is represented as a person unwillingly and innocently suffering for the wrong-doing of another; and, having heard the promise of ultimate deliverance made in Eden, that the seed of the woman shall bruise, i. e., crush, the serpent's head, and that the power and works of Satan shall ultimately be exterminated and obliterated, it impatiently suffers on in expectancy, groaning and waiting in hopeful expectation of its ultimate perfect deliverance from its bondage of corruption, all the manifold evils it has for so many ages suffered, and receive honor for its long disgrace: and it is represented as recognizing that its deliverance will be coaneous with the full and completed redemption of the children of God.

That this literal earth is ultimately to become the eternal habitation, home and heaven of all the redeemed is also undoubtedly and expressly revealed in both the Old and New Covenants:—"Trust in the Lord, and do good, so shall thou dwell in the earth, and verily thou shalt be fed. . . . For evildoers shall be cut off; but these that wait upon the Lord, they shall inherit the earth."—Ps. xxxvii. 3, 9.

Evildoers (the tares) have never yet been rooted up, and cut off from the earth, and this earth given solely to the righteous; nor, as we learned from the parable of the tares, will they be destroyed from the field (the face of the earth) until the end of the harvest age, but that then they will be utterly cut off, so that however diligently one wicked man might be sought for he could not be found on the face of the whole earth; and when this takes place the earth will be the eternal abode of the righteous only:—

"For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright; and their inheritance shall be forever. . . . But the wicked shall perish; and the enemies of the Lord shall be as the fat of lambs,—they shall consume, into smoke shall they consume away. . . . The righteous shall inherit the earth, and dwell therein forever."—Ps. xxxvii. 10, 11, 18, 20, 29.

Without referring to other passages in the Old Covenant let my readers consider the explicit promises and prophecies of Christ:—

"Blessed are the meek; for they shall inherit the earth."—Matt. v. 5.

And this, which the apostles refer to with the greatest confidence:—

"Jesus answered and said unto him, If a man love me he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him."—John xiv. 23.

Peter, referring to this promise, tells us plainly where this place, prepared by Christ for the future and eternal home and heaven of the redeemed, will be:—

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter iii. 13.

"He learned the fact that this earth was to be the place Christ would prepare for his disciples either from the lips of Christ himself or it was revealed to him by the Spirit.

"In the last revelation Christ made to his beloved disciple he showed him 'a new heaven and a new earth; for the first heaven and the first earth had passed away: and there was no more sea.' (Rev. xxi. 1.)

"Neither the firmament above nor the face of the earth itself will bear the appearance of the present earth while under the curse of its maker; for he that 'sat upon the throne' said, 'Behold, I make all things new.'

"But why is this material earth to be regenerated, refashioned and adorned with such care, and furnished and embellished with such unparalleled munificence beyond any other spot in the universe? Certainly not to be annihilated, or to be left desolate and uninhabited. But well may it thus be made new and inconceivably glorious if it is to be, more than any other place, the special abode of the glorified Savior with his people. It is to be prepared for his redeemed:—

"And I heard a loud voice out of the throne, saying, Behold the tabernacle (i. e., the dwelling, the abode) of God is with men (on the new earth); and he will dwell with them, and they shall be his people: and God-with-men himself shall be their God."—Rev. xxi. 3, New Version.

"Let us read together all that Christ reveals to us concerning our final heaven-made home in this last revelation, commencing at the twenty-first chapter, after the last judgment has been held and the new earth prepared:—

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away: and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people: and God himself shall be with them, and shall be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. xxi. 1-8.

"Here, for the first time since the fall, do we find the whole earth freed from the curse of sin and sinners,—the tares all gathered out of it and burned, and the righteous in full and sole possession of it, 'to dwell therein forever.' Here, for the first time, the prayer Jesus taught his disciples to pray, which for long ages has welled up from the hearts and been breathed from the lips of so many thousands, will be answered, 'Thy kingdom come. Thy will be done in earth as in heaven.' Now, for the first time, Christ's work of redemption will have been completely consummated, all enemies having been put under his feet, and the once ruined race redeemed, and the wrecked world restored. Now will he, as Messiah, according to covenant stipulations, abrogate all government and all authority and power, give up his kingdom (the absolute government and authority and power vested in him as King of this world, Matt. xxviii. 18) to the Godhead and the Father, that God, i. e., the Godhead, may from henceforth be all in all:—

"Then cometh the end, when he shall give up the kingdom to God and the Father, when he shall abrogate all government and all authority and power. For he must reign till he has placed all enemies under his feet. Even death, the last enemy, will be rendered powerless.' (1 Cor. iii. 24, 28.)"—Seven Dispensations, pp. 550-562.

This last quotation contains the announcement of the full and final consummation of the work of Christ,—of his long seeking crowned with his finding and saving the lost, and his bringing back and restoring a lost and ruined world, symbolized by the lost sheep, to God, even the Father. There will indeed be greater joy in heaven over this one world saved than over all the countless worlds that never needed deliverance. Their inhabitants will be summoned to rejoice over the consummated work of Christ when the Son shall return it to the Father.

We refer the reader to The Seven Dispensations, last chapter, for the full development of "this earth the home and heaven of the redeemed."

The mighty peering of the heavens, with all their mighty principalities and powers and dominions will be assembled in their most resplendent holiday pageantry to celebrate and make forever illustrious this grand and most glorious event of all the eternities past. Surely the returning Shepherd, with his precious treasure found,—a world redeemed and saved,—will be hailed with loftier songs and louder shouts of joy than those which once shook the universe, and caused the "heaven of heavens" to vibrate with thrills of ecstasy, when the morning stars first sang together, and all the sons of God shouted for joy over its creation.

Surely this parable, in this extended sense, should encourage and inspire every Christian's heart. This world is not always to be left under the power of the Evil One. A most glorious destiny awaits it. It is to be emancipated and disenthralled, and made the most glorious orb of all the countless worlds,—the palatial mansion of the Lamb's wife.

EDICRAMS.

Jesse Ashburn of Mississippi county, Ark., sends one dollar for the young minister's fund, and says: "We are poor here, and cannot do much for the cause of the Master. I believe this to be my duty, and of all others who love Jesus. The brethren are very poor here, but I will try to raise something more and send it to you. I am one of the deacons of Frenchman's Bayou Baptist church." Thank you, Bro. Ashburn, do all you can, and the Master will accept and bless you.—B. F. Locke, Missouri: If you wish to see all we know and all we believe about the rich man and Lazarus do you borrow our little book, "The Bible Doctrine of the Middle Life."—We are not prepared to give our opinion on your question, Bro. M. P. S. Texas, Who are the seven spirits in Revelations v. 6? We have not the time nor space to give to the subject just now. But we will answer your question, if you will answer us this. How much did you give to your State Mission, and to Foreign Missions the past year?—We thank you, Sister A. O. Magee, Mineral Wells, Tex., for your so kind and encouraging letter. It gives us greater hope those waters and those baths, in connection with prayers of brethren, will result in our recovery. We expect to be at the Wells by the first Monday in August, and shall regret your absence.—A shepherd boy who herds 2500 sheep on the prairie one hundred and fifty miles west of Austin, Texas, has been graciously led to accept Christ, and Christ has called him to preach his everlasting precious gospel. He feels it in his soul, and his call has been recognized by his church by a license. He cannot leave his herd to go to school, and as he has during the long summer and fall months much time to read, he wants us to recommend to him a course of reading, so that it includes what we have written, and this we shall do. We shall send him the books although he has no money to pay for them. We shall by so doing open a little theological school on the prairie, Kimble county, Texas. God only knows what may become of this effort. "You have many friends in this county, who truly accept earnest commendation, and do not approve of Bro. Ray's teachings." So writes Bro. Adm of Green, county, Mo. If Bro. Ray would admit of a fair discussion of the communion question, he would make friends by it, even should he fall to show by God's word that it is right to in-

vite Baptist churches, as such. No Methodist has presumed to reply to our "New Great Iron Wheel." Bro. Briscoe. Thanks for your new name. Weary not in well doing.—Bro. R. A. Burton Alabama, says: "The reading of your writings have given me more comfort than anything, except my Bible, and I understand that so much better, since reading your "Seven Dispensations." Bro. S. F. Powell, Lineville, Ala.: You may say to that woman that she never heard us say in a sermon in Florida, or anywhere else, that "there were infants in hell not a span long." She originated the falsehood herself.

There is no Bible authority for inviting sister churches to the Lord's table. It should not be done.—Baptist Flag, February 27, 1878.

WHO WILL HELP THE THREE YOUNG MINISTERS THROUGH ANOTHER SESSION?

The faculties at Jackson and Carson College will unite in the statement that three young ministers in all respects more promising, and more worthy of assistance, never attended those colleges. They are in the midst of their studies. They cannot return without the assistance of friends. The question now is, shall we say to them return and you shall have it? Personally it will be too much for us, until we are again able to take the field to preach or lecture. If we shall receive, in answer to this appeal, between now and September the first, enough to pay one month's board for each, thirty-seven dollars and fifty cents, trusting in God and our brethren, we will say to them, "Come back and finish your course." Let every friend of ministerial education who reads this decide if he or she will help this cause this year, 1885-6, and inform us how much, and forward a part of it before the first of September next. Bro. Fuller, we are satisfied, will start the new year with his old proposition; i. e., to be one of twenty to pay the board and washing of one young minister,—thirteen dollars and fifty cents, six dollars and seventy-cents each. We believe one brother in California will engage to support one. And we believe the young ladies' missionary societies in Tennessee will engage to support another, and that the societies in Dyersburg and Ripley will head the list. And we are morally certain that the general contributions will support another. If we are right in this we can support four, instead of three for the coming year, 1885-6. Shall we not do it? It may be a hard year, but I trust the promise: "Trust in the Lord, and do good, and verily thou shalt be fed." Who will trust in the Lord, and lead off in this grand work?

If we can only be instrumental this year in raising the means to support four young ministers at Jackson and Carson we shall feel that we are not living in vain; and the brother or sister who gives ten or five or one dollar will not live wholly in vain.

Let us hear from every friend of ministerial education during this month, that we may let the brethren know if they can return in September. Any amounts in the mails that have not reached us will be added to the September fund.

Wm Haynes, Miss., \$1 00; Eld W M Farmer, do., 1 00; Unknown friend, Memphis, Tenn., postal note No. 10, 415, 4 00; David Prince, Cal., \$ 50; B W Landon, Ark., 1 00; G C Kelly, Mo., \$ 50; Mrs Emma Thomas, Ark., 1 00; Jesse Ashburn, do., 1 00; Mrs Jennie S Dunbar, La., 1 00; J P Gilliam, Tenn., 5 00; W L Reeves, Texas, 1 00; O E Reid, La., 50 cts; W A Jolly, Oregon, 1 00. Total, \$25 40.

SAMPLE PAPERS.

We will send THE TENNESSEE BAPTIST for 4 months, from time subscription is received, to all non-subscribers, for 50 cents. We want them to "annals it." Ministers not subscribers 25 months.

QUESTIONS AND ANSWERS.

QUESTION 269. Is Spurgeon an open or a close communionist in the common acceptance of the terms? The Pedobaptists and Campbellites claim that he is with them, and some Baptists say he is with us.—close Baptists. How is he?

ANSWER 269. He is neither the one nor the other; neither open like open-communionists, nor close like regular Baptists, but is a sui generis,—a non de script. We have often explained his scriptural and unbaptistic position; but here we have it, a little over a year old, from his own pen, showing that he cannot be claimed by either open or close communionists.

DEAN BIR:—I do not know who the "sainted gentleman" may be, but he did not speak the truth if he reported me as saying that I hated a close-communion Baptist as I hate the Devil. I never even thought of such a thing, and assuredly it is not, and never was, true. The saint must have dreamed it or mistaken the person. The most unaccountable statements are sometimes made by men of known integrity; and they can only be accounted for by misunderstanding or forgetfulness. I know my own mind and views, and I say, without reserve, that the expression could not have been made by me. As compared with the bulk of English Baptists I am a strict-communionist myself, as my church fellowship is strictly of the baptized. Yours heartily, C. H. SWANSON.

Westwood, March 28, 1884.

This effectually cuts off all Pedobaptists

In speaking of a conversation had with Mr. Spurgeon the editor of the National Baptist says: "Mr. Spurgeon said to the writer: 'We occupy a conservative position among our churches. If an accredited Christian comes among us, and asks the privilege of communing, we admit him for three months. Then we say to him: "You have now had an opportunity to know us and our views: if you choose we shall be glad to have you join us by baptism; if not, we advise you to join those with whom you are in sympathy." And three times out of four they are baptized, and join us.'" Save this for future use.

QUESTION 270. An intelligent, and, I believe, candid friend, who believes in the final annihilation of the wicked, asked me for one passage in the Bible that teaches positively the endless conscious punishment of wicked persons. I quoted Matt. xxv. 82, etc.; but he replied that this was a judgment and punishment of wicked and persecuting nations, and not of individuals for personal sins. I confess I could not reasonably deny it or confute him, and look to you for a little help. N. C. P.

ANSWER 270. You are not the first one, by a score, who has confronted Universalists and Restorationists with Matt. xxv., and been confounded by them. The fact is they are right, and the commonly received exposition of it untenable. The record says distinctly that this judgment takes place at the appearing, second coming, of Christ, while the final judgment of wicked persons takes place at the close of the one thousand years of his reign with his saints on this earth. No righteous persons (saints) will be judged when the nations are judged at the coming of Christ. (Matt. xxv.) These nations were punished or rewarded according as they had treated the brethren of Christ,—persecuted or succeeded them in distress. (See The Seven Dispensations on Matt. xxv.)

Now if your friend is indeed intelligent or candid he will freely admit the following self-evident truths:—

1. That so long as a sinner sins he is conscious, and should be punished.
2. That so long as sinners suffer they must be in a state of conscious existence.
3. That the appointed instrumentality of punishment must cease when the subject ceases to exist; and—
4. If sinners are annihilated at death God would not provide any instrumentality for punishing sinners hereafter, since he does nothing in vain.
5. That the prospect of unconsciousness in annihilation would certainly afford hope to one suffering unspeakable anguish and torture.
6. That the Bible undoubtedly teaches that there are different degrees in guilt, and that the wicked

are punished according to their guilt, not receiving the same punishment.

7. That moral character cannot be predicated of nonentity.

1. Ask him, since he is a Greek scholar, to turn to Matt. iii. 29: "But whoever blasphemes against the Holy Spirit has no forgiveness, but is exposed to eternal transgression [sin or sinning]." The Valtean MSS. read, "transgression." So the Coptic, Armenian, Gothic, Vulgate, and all the Itala but two. Tischendorf, Griesbach, Grotius, Mill and Bengel prefer this reading. If one can make himself liable to, or be said to expose himself to, eternal transgression, he must be eternally conscious; and if he should be, and in justice must be, punished so long as he sins, then he must be eternally conscious, and annihilation is out of the question.

2. We read that the smoke of the torment of certain transgressors ascendeth up forever and ever, i. e., eternally. (Rev. xlv.)

3. We read that the chaff (wicked) will be burn with unquenchable fire. Also, speaking of the final punishment of the wicked: "Where their worm dieth not, and their fire is not quenched." Could this be predicated of nonentities?

4. Or would an omniscient God have provided these or any instrumentalities of punishment had he determined that all sinners should cease to exist at the moment of their death? If annihilation is the predestined punishment of all sinners would God have provided any other?

5. To one suffering indescribable torments the prospect of their cessation in eternal unconsciousness would be something to be hoped for,—a joyful expectation. But God says the hope of the wicked shall perish, and his very expectation shall be cut off,—"shall perish." (Ps. xxxvii.)

6. If the wicked are all annihilated at death it cannot be said of them that they are punished according to their guilt, for the same penalty passes upon all indiscriminately,—upon the vilest seditious and a Nicodemus.

7. Finally, we learn from God's word that moral character is overlastingly predicated of those found to be wicked at the final judgment. The unjust are to remain unjust; and the unholies are to bear this character as long as the holy bear their moral character, i. e., eternally; and therefore they must eternally exist, and possess eternal consciousness.

Present the above reasonings and unequivocal declarations of the Bible to your candid and intelligent friend, and report to us by what sophistries he may seek to escape their force.

You say that the doctrine of annihilation of the wicked at death as the penalty of sin is received by many in parts of California, as it is in the Northwestern States. Will you not aid us in persuading Dr. Frost to publish, in this paper, his able essay exposing this deadly error?

QUESTION 271. In your answer to Question 199 you say that "no licensed preacher is authorized by the laws of the land or the churches of Christ to marry people." The Revised Statutes of the State of Texas authorize any regularly licensed or ordained minister to marry people. I want to know whether marriage is a civil or religious rite? If it is a civil rite is not any authorized by the law justified in performing it? If it belongs to the churches from whence did they receive their authority? J. A. BALDWIN.

ANSWER 271. We were not familiar with the Revised Statutes of Texas when we answered the query. We know of no other State that authorizes an unordained minister to solemnize the rite of matrimony; and we are confident the Baptist churches of America do not, nor any denomination known to us.

It is a civil as well as a religious rite; and any person the legislatures authorize to perform the rite can, of course, officiate.

QUESTION 272. Mr. Moody, in one of his sermons, (?) declared that Noah preached one hundred and twenty years, while he was building the ark, without a single convert.

1. Was Noah one hundred and twenty years building the ark?
2. Was no one converted by his preaching?
3. God must have known that no one would believe, and why then did he make it the duty of Noah to preach all this time for naught?

I confess I cannot believe either of the above statements, so commonly made and believed. What is your opinion?

ANSWER 272. Our opinion is that God has not revealed to us how long Noah was building the ark, nor how many years he did preach before the flood, or after the fact was announced [that the world was to be destroyed by a flood]. We find these dates. Gen. v. 32: "And Noah was five hundred years old; and Noah begat Shem, Ham and Japheth." Gen. vi. 8: "And Noah was six hundred years old when the flood of waters was upon the earth." Gen. ix. 28, 29: "And Noah lived after the flood three hundred and fifty years; and all the days of Noah were nine hundred and fifty years; and he died." He was then five hundred years old before he commenced building the ark, and six hundred years old when he entered it. There was doubtless quite an interval of time between its completion and the gathering together of all the animals and birds, and provisioning the ark for their support, unless some miraculously sustained them during the flood. One thing is certain, Noah could not have been over one hundred years in building the ark.

We think many were converted by his preaching. How many we know not. Temporal salvation, in the ark, was not promised to any who should believe the gospel preached by him, but salvation while his body was in the sepulchre, in his divine personality went and preached to the spirits in prison (safe-keeping), who sometime (not then) were disobedient in the days of Noah.

See Bible Doctrine of the Middle Life for a full discussion of this. Price, seventy-five cents. Baptist Book House, Memphis, Tenn.

ITEMS.

Romanism is not Christianity, but a mixture of Christianity and Paganism, says an exchange. And we add, also Judaism.

A Baptist church in Belfast, Ireland, recently excluded five members for holding the doctrine of conditional immortality; that is, the doctrine of the annihilation of the wicked.

SEND ten cents to Graves & Mahaffy, Memphis, Tenn., for sample copy of ΕΥΧΑΡΙΣΤΙΑ ΗΥΜΝΟΣ, bound in cloth—just the book for country churches. Price \$1.50 per dozen, by mail, post-paid.

In a recent lecture at Dover, Del., Henry Ward Beecher ridiculed David, and said he "went whimpering about like a spoiled child, gibing and then crying over it." So the spirit of the world derides godliness.

Bro. T. J. McCandless, who is the missionary pastor of the church in Somerville, should receive the generous aid of all, and be sustained in that important field by the prayers of the entire brotherhood of our State.

A Chicago husband, in filing a bill for divorce, mentioned, as one of his grievances, that his wife was accustomed to pray aloud for an hour before retiring, enumerating her husband's sins in detail. What a help-meet such a wife would be for a man who wanted to make sure work at the confessional!

When the Baptists commenced their mission work in New Orleans the Roman Catholic organ termed it the "candle-moth invasion." They now have two good churches there, four places of worship, and the Home Mission Board is arranging to build a third house of worship.

Think of it! Every minister can secure this paper twelve months for only one dollar,—two cents a week; and, by subscribing now, will secure every number of the four original series that will appear this year from the pen of the editor, and also Dr. Frost's able sermon, Sanctification,—What It Is, and What It Is Not.

The Church Quarterly Review, London, in recent article on English Methodism says: "Not many years have passed since a minister was formally called to account in the Conference for language denouncing the Established church. Why not when it was the church John Wesley lived and died in?"

Will every active friend of this paper take pains for it to be known that our Expositions of the Parables and Prophecies of Christ will commence from No. 1. in the first issue of this paper in July, and be continued until they are completed, and (that they will) be followed by two other series.—The Two Witnesses.—Who Were and Who Are They? and, The Mark of the Beast.—What is It?

"Please tell us, in the Journal and Messenger, what a true church of Jesus Christ is, and of what it is composed, and oblige a subscriber." It is a body of regenerated and baptized believers in Jesus Christ.—Journal and Messenger. Not so, Bro. Leaser. A body of professedly regenerate, etc., would be nearer the truth. You cannot frame a correct answer that will include Pedobaptists and Campbellite organizations. Try it again.

A Campbellite preacher is filling the pastoral office for a London Baptist preacher while said Baptist preacher is holding a meeting in Louisville, Ky., for the Presbyterians. And a Presbyterian preacher recently held a meeting in Milan, Tenn., for the Baptists. This is all neighborly to be sure.—Gleaner. A reporter says that the London preacher is not much Baptist if any. If he was the Presbyterians would have no use for him.

Bro. R. D. Casey of Arkansas has sent us five new subscribers. If we had only one thousand working friends like him we should be a happy man in the midst of our deep affliction, and could keep the paper at one dollar and fifty cents without loss, although it would be without one dime a profit. But still we would be happy in being permitted to teach twenty or thirty thousand readers weekly. Oh what a privilege this would be and what a responsibility also!

One thousand dollars would not influence the hundreds who are using the Lung and Body Brace for weak lungs, weak back or hernia to part with it could they not secure another. If you get hoarse or exhausted from speaking read the testimonials on another page of this paper, from the Governor of Tennessee, and from Mrs. Westbrook of Mississippi, and a score of others. No minister should be without a Brace, if he would preserve a good voice, or improve a poor or falling one. Ten dollars will secure one or twenty subscribers at \$1.50 each.

"Our young pastor, fresh from the bannery, has been with us quite a year; and he has treated us all the time as babes, giving us a purely milk diet three times a week. It is milk, milk, and sometimes cold and pretty closely skimmed. Some of the old members want the sight of a plebe of meat to point at, if not to taste of, once in a while." So writes a brother from a town in the Southwest. Milk is far better than nothing, and skimming milk than sweetmeats and syllabus. The pastor is in his real state, and, with age, he will give you more solid food. Encourage him.

Our readers will find a question bearing upon the doctrine of the annihilation of the wicked in this issue, and our seven axioms in answer to it. Our mind is not in its normal condition, so as to warrant us in discussing this question at length. We are aware that it is the modern form of Universalism that is rapidly spreading over sections of the West and Northwest especially, and will have to be met by the ministry of this age. We know that Dr. Frost of California has a verriable essay upon the question; and we wish all who would like to see it in this paper, and afterwards in a nice tract, would unite with us in urging him to give it to our readers.

A correspondent of the Christian at Work maintains that, "in the last analysis, presumptive regeneration is the sufficient ground for baptism," and that "the children of believers are presumptively regenerate," from which he concludes that these children are as much entitled to baptism as believers themselves, since believers are baptized, not on account of their faith or its profession, but on account of the regeneration presumptively shown by the profession of faith. And so he claims to prove that "there is no difference whatever, either in the nature or the meaning of it, between the

regeneration of an adult and the baptism of an infant." The presumptive regeneration of infants is the shereft figment; and it can take no form which will not corrupt the faith and purity of the gospel.

The Tyler Baptist church has called E. R. Carswell, Jr., of Eatonton, Ga., to be her pastor. Bro. Carswell is one of the finest preachers in Georgia, well educated, active, and possessed of the finest oratorical powers. Tyler church and the East Texas Convention will find him a valuable acquisition. We welcome him to Texas.—Texas Baptist. Bro. Carswell has concluded to accept this call; and we congratulate the church at Tyler and the East Texas Convention on so valuable an acquisition. We have known Bro. Carswell from his youth up, and know that he is regarded in Georgia as one of the foremost of the coming young men; and we rejoice to say he is an Old Landmarker of the purest water, and that he is not ashamed to be known as such, or as a church-communionist either.

Peace, troubled heart, thy cross of care An unseen spirit seeks to share; And near the cup of sorrow stands, Encroaching with pierced hands. Lift up thine eyes—above these now Is bending low the thorn-crowned brow!

Peace, troubled heart, a hand divine Moves mid this tangled life of thine; Each half-wrought plan, each broken line, Is hid beneath his all-wise design. Its broken meshes yet shall be Woven with perfect symmetry.

Peace, troubled heart, a holy form Walks o'er the waves of life's rough storm, Comes through the midnight drear and dark, And sits beside thee in life's bark. To winds and waves he whispers, "Cease," And all within,—without,—is peace.

O troubled heart! now take thy rest! O weary head! sleep on his breast! O darkened life! resplendent shine, Lit with a radiance all divine! Each cross and care that life hath given Are stepping-stones from earth to heaven.

NEWS FROM THE STATES.

We desire that all our readers will send us every item of Baptist news that may come under their observation for these columns, and that, too, while it is fresh.

MISSISSIPPI.—Eld. I. F. Gunn is announced as a candidate for election as floater representative of the counties of Lauderdale, Kemper and Clark in the next legislature.—The State Convention met in Aberdeen Thursday of last week.—Bro. Wm. Bounds of Kemper county died July the twelfth.—Meetings at Providence church the first week in July resulted in five persons joining the church.—Bro. W. T. Brooks of Water Valley writes: "I wish to say to the merchant Baptists who read this paper that we want a live Baptist merchant to locate in Water Valley. There is a promising opening for a good strong firm in drygoods and groceries. For full information address, with stamp, W. T. Brooks."

LOUISIANA.—Died at his residence, Mooringsport, Caddo parish, on Saturday, July the eleventh, 1885, after a protracted illness, Mr. John Newberry, in the sixty-third year of his age.—Dr. S. Landrum of New Orleans has received a call from the First church of Columbus, Ga.

TEXAS.—Bro. P. W. Carr writes from Calvert: "I am now pastor of the Baptist church here, having resigned my work in Mississippi."

KENTUCKY.—Reports from Louisville indicate that the churches there are making extraordinary efforts to advance the cause, and there is promise of a good measure of success.

ARKANSAS.—Bro. J. S. Morris writes from St. Charles: "With a heart full of joy I announce that God has greatly blessed us in some meetings of days. We had nine accessions, six of which were by baptism. To the Lord be all the glory."

Bro. Bauth did some excellent preaching for us. Last October we organized with five members, and now we have twenty-three.—The church at Jacksonville is still among the living, and is striving to uphold the cause of the Master in the midst of a perverse and galling people. No doubt the blessing and time of rejoicing will come after a while, and Bro. Strother and others will be permitted to see the desires of their hearts.—The Morrilton church has received about twenty members. He has invited Bro. M. D. Early to continue in the pastorate.—The cause in Little Rock seems to continue to prosper. Both of the churches there are up and doing.—With the church in Searey God's blessings seem to have taken up their abode. A consecrated church and a consecrated pastor have no need to repine, nor have they the time.—The church in Lonoke is one of the live bodies, and is going forward under the leadership of Bro. J. D. Fletcher.—Caroline Association has a galaxy of ministers who are not great in learning or anything else earthly, but whose deeds of love and sacrifice in the Master's cause it will require the day of revelation to make known. They are pioneers indeed, and have stood beneath the roof of hut and brush and sky to proclaim the good news of free salvation; and by the fireside, in humble homes, have they prayed and sympathized with the people. Such men are It. J. Coleman, J. G. Melton, J. M. King, J. P. Eagle, J. D. Fletcher, Bro. Davis of Rosebud, and two gone hence, the lamented Moses Green and J. E. D. Sheffy. And there are a long list of others all over the State equally full of years of service and honors unrecorded on earth.—Friendship church, four miles from Jacksonville, is steadily moving onward. Though weak in the flesh they may become strong in the Lord.—Bro. T. W. Quinn writes as follows from Prattville July the twenty-fourth: "Bro. Clark is here now, assisting Pastor Wm. Tucker in a revival. Meetings will begin at Philadelphia church next Sabbath. Bro. Clark is a prince of good preachers. The interest last night was intensely gratifying."

Brethren in all the States, do not forget that we want all the news that comes to your knowledge. Send on a postal-card once a week or month, and thus make your paper more interesting.

SECULAR NEWS.

Reports from the cotton crop are still very flattering. There has been no abatement in the cholera plague in Spain.

It has been decided that the last resting-place of Gen. Grant shall be in Central Park, New York, and that a national monument be erected there. The funeral takes place to-day.

Gen. U. S. Grant died July the twenty-third, 1885. The flag on all the government buildings throughout the country was at half-mast and the buildings draped in mourning by order of the president; and the officers of the army and navy were ordered to display the usual emblems of mourning for six months. Gen. Grant had been one of the leading public men of this country since 1861. He rose from the rank of lieutenant at the beginning of the late civil war to that of general of the army at the close. He was twice president of the United States, and was on the list of retired officers of the army at the time of his death. He was a great man viewed from the standpoint of the world; but the high and low alike lie down in death; and find their rest in the grave. Let the nation bow her head as her distinguished son is laid to rest.

DENOMINATIONAL SERMONS—FIRST VOLUME.

BY J. R. GRAVES.

This first volume contains the six following Denominational Sermons:

1. The Act of Baptism.
2. The Symbolism of Baptism.
3. The Relation of Baptism to Salvation.
4. The Lord's Supper a Church Ordinance.
5. What is it to Eat and Drink Unworthily?
6. Conscience: What is it?

Send for a copy for your libraries. Price, 75 cts. Address Baptist Book House, Memphis, Tenn.

The Young South.

MISS NORA H. GRAVES, Editor.

To whom all communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

DEAR CHILDREN:—Our sweet pillow-text answered this week, "I will both lay me down in peace and sleep, for thou, Lord, only makest me to dwell in safety."

"I will both lay me down and sleep, for thou, Lord, only makest me to dwell in safety." Psalms iv. 8. David wrote these comforting, truthful words; for God alone can keep us in safety.

AUNT NORA:—As I have nothing else to do I will write to you. Our text is found in Psalms iv. 8: "I will both lay me down and sleep, for thou, Lord, only makest me to dwell in safety."

The text for June the twentieth is found in Psalms iv. 8. David. He did, I think, from this psalm and the twenty-second, as well as others of his, he realized the full meaning of these words.

"I will both lay me down in peace and sleep, for thou, Lord, only makest me to dwell in safety." Psalms iv. 8. David wrote it. He had, because he was fully able,

through Christ, to trust in God's promises. I feel I have such a protector. I do trust him. TOMMY MARTIN, Harrison, Miss.

"I will both lay me down in peace and sleep, for thou, Lord, only makest me to dwell in safety." I can find these words in Psalms iv. 8. David wrote them. He had cause to realize these words; for God had helped him to kill Goliath, and to escape from Saul every time he tried to take his life.

The text of June the twentieth is in Psalms iv. 8. David. He had, because the Lord had saved him from Saul and other dangers. I do. I try to. LAYTON WALL.

The following letter from Parker McGregor tells us such glad news that I give it space immediately, so you all may rejoice with Aunt Joe, that she has both her noble boys with her in Christ.

AUNT NORA:—I am sorry I could not send the first of the month. I did not have the stamps then: now I have them, and will send my thirty cents. I do not wish to fall too far behind with my subscription.

AUNT NORA:—I must write again. I am just getting well of the mumps. I had it two weeks. Papa is going to send some chickens up your way, and I will send you another Bantam hen along.

AUNT NORA:—The more I read the dear BAPTIST the more I want to read it, so I have come to the conclusion to take it just as long as it is published.

AUNT NORA:—As I have nothing else to do I will write to you. Our text is found in Psalms iv. 8: "I will both lay me down and sleep, for thou, Lord, only makest me to dwell in safety."

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I would say to all, use your gentlest voice at home; T would say to all, use your gentlest voice at home; T would say to all, use your gentlest voice at home;

Little Workers for 1885. We, the undersigned, pledge ourselves to give ten cents a month toward educating a young Mexican lady in the Madero Institute, Ballito, Mexico, who is giving herself to become a missionary among her own people.

Parker McGregor, 12 mos.; Thomas McGregor, 12 mos.; Fannie Reynolds, 12 mos.; Charles Hamley, 12 mos.; Hannah Hyatt, 12 mos.; Lulu Moody, 12 mos.; Waverly Earl Smith, 12 mos.; Eddie Pendleton, 12 mos.; Lena Finn, 12 mos.; Elora Canfield, 12 mos.; Alma Canfield, 12 mos.; Annie Canfield, 12 mos.; Fuller Canfield, 12 mos.; Jessie Canfield, 12 mos.; Conia Canfield, 12 mos.; John (Fretton) Danney, 12 mos.; Van Farrar, 12 mos.; Rosa Sherrone, 12 mos.; Ada Sherrone, 12 mos.; Clarence Wingo, 12 mos.; Mary (Irene) Owens, 12 mos.; Annie Marie, 10 mos.; Tommie Martin, 10 mos.; Mabelle Beay, 8 mos.; Hattie Moody, 8 mos.; Johnnie Jackson, 8 mos.; Esther Wingo, 7 mos.; Glenn Fawcett, 7 mos.; Willis Garig, 7 mos.; Annie May Belsher, 6 mos.; Minnie Belsher, 6 mos.; Robert Wilson, 6 mos.; George Wilson, 6 mos.; Maudie White, 6 mos.; Pearl Longmire, 6 mos.; Layton Wall, 6 mos.; Lillie Graves, 5 mos.; Maggie Boone, 4 mos.; Flora Longmire, 4 mos.; Roberta Quinn, 4 mos.; Eaton family, 3 1/2 mos.; Susie Borum Nixon, 3 1/2 mos.; Lena Sherrone, 3 1/2 mos.; Irene Gamble, 3 1/2 mos.; Lulla Kinney, 2 mos.; May Johnson, 2 mos.; James McKinney, 1 1/2 mos.; Ella Farmer, 1 mo.; W. E. Cornelius, 1/2 mo.

Our Missionary Fund. We want all our young friends to help us with their nickels and dimes to educate two young ladies in Madero Institute, Mexico, who are giving themselves to become missionaries among their own people.

Mrs W Tucker, 50 cts.; Ole Simonsen, 10 cts.; Dora Anderson, 10 cts.; Woodson Stevens, 10 cts.; Mrs D W Hughes, 20 cts.; Alice Barrett, 5 cts.; Herbert McGregor, 1 00; Susie Goodson, 50 cts.; Maggie Goodson, 50 cts.; Annie Beay, 5 cts.; Katie Beay, 5 cts.; Ella Owens, 10 cts.; J R Graves Owens, 10 cts.; Mary Jane Owens, 10 cts.; Lucie Stanton, 10 cts.; Willie Stanton, 10 cts.

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ON THE Old and New Testaments.

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1. Its thoroughness. This Commentary is not written by one writer only, as is the case with Clark, Henry, Scott and others, but by three of the ablest scholars of the present day, thus enabling each author to devote all his skill, time and energy to a limited portion of the Bible instead of the whole; and these have quoted extensively from the works of no less than one hundred and fifty of the most eminent biblical writers of the present and past.

2. Its modernness. New light is continually being thrown upon the Scriptures by the researches of travelers who have visited every region on which the expository revelation originally shone, by investigation in science, the expository labors of scholars and critics, and the discovery and deciphering of ancient inscriptions, monuments and manuscripts, thus rendering the commentaries of former days comparatively useless.

3. Its compactness. The text and the comments are not printed in separate parts, as is usually the case, but are intermingled so as to form one continuous history. There are no blank spaces, nor is the book filled up with unnecessary portions of the text. It is what it purports to be, a Commentary, not a Bible. "It is liberally packed," says Bishop Wiley, "full of good things."

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7. Its illustrations and maps. These are sufficiently numerous to decidedly enhance its value and attractiveness; while the great majority of commentaries have no illustrations.

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The unqualified commendations of this Commentary from the highest sources, together with its already extensive and rapidly increasing sale, have given it a position in the religious world superior to that of any similar work, and prove conclusively that it will soon be universally adopted by Sabbath-school teachers and Bible readers generally, to whom it is now become indispensable.

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Wonderful.

From the Pittsburgh Dispatch, Sept. 20th, 1880. "Very seldom do we read of an actual case of recovery, where hope had altogether been lost, to parallel that which was Monday investigated by a Dispatch reporter, who had heard in various quarters persons talking to their friends of a cure, seemingly little short of marvelous, that had been performed. The plain facts in the case referred to, without exaggeration, are these, as they were learned from the mother of the young man, his pastor and other persons well known in the community:—

William Lincoln Curtis is the name of the young man in question. He is now employed at H. K. Porter & Co's local motive works in Pittsburgh, Pa. A year ago he resided with his mother on Grant street. About that time he went to bed one evening with a violent pain in his shoulder, the result, he thought, of a cold. The next morning the shoulder was greatly swollen, the pain was intense, and he was unable to get up. A year ago he resided with his mother on Grant street. About that time he went to bed one evening with a violent pain in his shoulder, the result, he thought, of a cold. The next morning the shoulder was greatly swollen, the pain was intense, and he was unable to get up. A year ago he resided with his mother on Grant street. About that time he went to bed one evening with a violent pain in his shoulder, the result, he thought, of a cold. The next morning the shoulder was greatly swollen, the pain was intense, and he was unable to get up.

His case was speedily developed into a violent form of chronic rheumatism, among the first notable features of which was the paralysis of his left arm. "He gradually grew worse, and in a few months the elbow and knee joints and both ankles became enormously enlarged. In March last the cheek bones began to enlarge, and upon his left side particularly, spreading his face out of all resemblance to his former self. The pain in all his joints became intense; fever, with its deteriorating effects, was now added, and he became rapidly reduced to the lowest possible condition, and his sufferings were of such an indescribable character that those who most loved him sometimes thought it would be better if he were called away. At this time physicians well known in Pittsburgh, and his parents that they could give no hopes of recovery.

The young man finally commenced taking that wonderful medicine, PAIN-EXPELLER. In two weeks quite a change for the better was perceptible. In six weeks all the enlargement had been reduced completely, while in spirits as strong the patient was quite as well as he had ever been in his life. Nearly three weeks ago he resumed work as a machinist at his old place, able to perform as much labor as ever in his life. "The mother of Curtis writes in stating the facts, said: "Indeed, I can not look upon the cure much less than as a miracle. I do not hesitate in sounding the praise of PAIN-EXPELLER, and in recommending it to all my friends."

The pastor of the church where the young man attended Sabbath school was visited, and he had already confirmed the condition from disease, and the doctors having given him up, he was greatly surprised at the improved condition. "If he had not spoken, I would not have known him."

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Poetry.

WE SHALL MEET. We have met in the glad spring sunshine, And, during a few swift hours, Have looked on the same bright landscape, And joyed in the same fair flowers; But the pleasure was only fleeting, And would pass in a lingering pain If we had not the full assurance That ere long we shall meet again.

It is good to talk of the Master, And hear of all that is done In his service of perfect freedom, Where honors for him are won; But our words that are uttered sadly Of failure as well as success, Are only the first beginnings Of all that we might express.

When we meet again in the morning Of the day that soon shall break, And think of the peaceful victories Won for the Savior's sake,— Of the sorrows that he has banished,— Of the hearts where he holds sway,— Of a world that has learned to love him,— Ah! there will be more to say!

We shall meet when the trouble is over, When the car has passed like a dream, And we know the things to be trifles Which might as death now seem. We shall know that nothing was mighty But God and the cause of right: We shall see all that now is hidden When we stand in the palace of light.

So let us be brave and patient Whatever the day may bring: We can bear the stress and the labor, And gladly live for our King. Life's partings are not forever, Its sorrows pass like the dew; There remaineth a rest in heaven, Christ's lov' is firmer and true.

Grief banished by wine will come again, And come with a deeper shade, Leaving perchance on the soul a stain, Which sorrow hath never made. Then fill not the tempting glass for me, If mournful I will not be mad; Better sad because we are sinful be, Than joyful because we are sad.

Where can these words be found? Have you read the whole chapter? What does David try to teach in this chapter? Does the lesson appear clear to your mind? Do you believe it enough to accept it as a guide to your path through life?

What does David try to teach in this chapter? Does the lesson appear clear to your mind? Do you believe it enough to accept it as a guide to your path through life?

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Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls. Entered at the Post Office of Memphis, Tenn., as Second Class Matter. Old Series—Vol. XL. MEMPHIS, TENN., AUGUST 8, 1885. New Series—Vol. XVIII. No. 10

Our Pulpit.

CORRIST THE ROCK.

Our Pulpit. CORRIST THE ROCK. This sermon was preached at A. Dock church, the second Sunday in June, 1885, and published in THE TENNESSEE BAPTIST by a unanimous vote of the church. Text: "And I say also unto thee that these art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. xvi. 18.

John was a commissioned officer from heaven, whose life was brief and brilliant. "He was a bright and shining light." "Of them that are born of women there has not risen a greater than John the Baptist." "only he that was later in the kingdom, or being made manifest to Israel later—Jesus, the day spring from on high," was greater. John, harbinger of Jesus, was an extraordinary man—more than a prophet, he was filled with the Holy Spirit from his birth. See Luke i. 15. Hence every act of his life was in obedience to heaven's demand. His baptism was from heaven. His message was a heavenly message. His plans were of divine origin. His demand was urgent and unwavering. But let us examine his mission carefully by revelation's light. By him shall many of the children of Israel be turned to the Lord their God. "And he shall go before him, (the Lord) in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke i. 17. "How as the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." Matt. iii. 3. We see then from the Scripture that a great and grand mission was his, and with holy zeal, etc., zealous care he filled it. He filled his mission in God's appointed way. He preached the gospel of the Kingdom, and declared: "The kingdom of heaven is at hand." He demanded personal, individual, responsibility to God, rejecting those genealogies of vipers, and demands of them "fruits meet for repentance," though they were the natural descendants of Abraham. This "fruit meet for repentance" is what we call experience of grace. This order has never been changed, and in this Baptists alone go according to the divine model. In building the magnificent temple of Solomon the material was prepared outside. This temple was a type of the church in this particular. Of this kind of material the church or kingdom of Christ was composed, and was to grow, to develop. This smallest of seed was to become a mighty tree. I use kingdom and church as synonymous, because at that time they were, they must have been. The first church composed the kingdom, the kingdom included the church. And now, as we have found the material of which we claim the church was established, let us prove the position, let us see if Christ accepted the material prepared by John, the harbinger, the fore-runner. Yes, he accepted the work, and not only so, but submitting to the holy ordinance of baptism himself, at the hands of John, though John forbade him—recognizing in Christ his Lord, his King, saying: "I have need to be baptized of thee, etc. But Jesus says, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." I stop here to ask, if we can fulfill all righteousness with less? are we greater than our Master? This was not a matter of convenience. No for Jesus came from Galilee to the Jordan to be baptized of him. Regeneration is the qualification for, and baptism the initiatory rite for membership into the kingdom. That would by some be isolated circumstances of Philip and the eunuch is in point to prove that John, the Baptist apostles of the first church, and Baptists of to day have the same authority. Philip is acting under a special command. See Acts viii. 36, 37. The eunuch here in answer to Philip's question, says, "I believe that Jesus Christ is the Son of God." This was with all the heart. "He that believeth on the Son hath everlasting life, and shall not come into condemnation, but has passed from death unto life."—John. I close this line of thought with two facts: 1. Baptists alone put the blood before water. 2. And they alone contend for a converted membership. I have traced this thought further than I expected. And now after saying this much about the material composing the organization that should stand forever, let me now prove my position. But it is necessary in this connection to understand what the church is, etc. I believe that it is considered by all that ecclesia means church, assembly, and signifies the called out. Let us then start with this true idea, and we find this in Matt. v. 1: "And seeing the multitude he (Jesus) went up into a mountain, and when he was set his disciples came unto him. The people were made ready for him by the harbinger John. Therefore they are the called out from the world—called out by conversion, confessing their sins, called out by baptism, were baptized of him (John) in Jordan. This then we see was the ecclesia, the called out. Now let us see the manner in which Jesus taught them, Matt. v. xiii: "Ye are the salt of the earth. Ye are the light of the world." "A city set on a hill." This, we think, was the first general assembly of the ecclesia, with the communion given. They were to be the salt, the light etc., of the whole world. This was in substance the great commission given afterwards. See the same, "Go ye into all the world and preach the gospel to every creature." Preaching is teaching, teaching is enlightening—salt saves. "The gospel is the power of God unto salvation." The same meaning. Now these disciples were not the seventy nor the twelve, for they had not been chosen, but the multitude of disciples whom he associated as his church. They recognized him as their king. Now we notice the second gathering into one place the king and his kingdom, Luke vi. 12: "And when it was day he called with him his disciples, and of them he chose twelve, whom he called apostles." It is certainly very evident that he associated and recognized these assemblies, on each occasion as his called out, and they were obedient to him as their Lord and King. Shortly after this last gathering Jesus gave to them the law of discipline, as found in Matthew xviii. 18, which is too familiar to copy here. This law has never been changed. It stands the same to-day. But the offended one, after due steps had been taken, was to tell his grievances to the church. The church existed then else it could not have been possible. But some object to finding the church so soon, and say, not until after Pentecost. There was no officer say they. But officers are only necessary to their well-being, and not to the being of a church. The church has to exist before she can elect her officers. Now, let us hear John's testimony about this matter: "I am not the Christ, but am sent before him." "He that hath the bride is the bridegroom," etc. John iii. 29. This is too plain for comment. If Christ, or when John speaks, had the bride, the bride was with him. If the bride was the church, then the church was with him. Once more: "From the days of John the Baptist (that null the kingdom of heaven suffereth violence," etc. Matt. xi. 12, 13. Can anything suffer that does not exist? Every one will answer negatively. I now do not hesitate, backed up as I am by the many Scriptures which I have adduced in saying,

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