

*B. Griffith*

PROCEEDINGS **SAMPSON LIBRARY**  
**JOHN B. STETSON UNIVERSITY**  
OF THE **DeLAND** ❖ **FLORIDA**

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SIXTEENTH ANNUAL SESSION

OF THE SANTA FEE RIVER

**BAPTIST ASSOCIATION,**

HELD WITH THE

**PLEASANT GROVE CHURCH,**

ALACHUA COUNTY, FLORIDA,

OCTOBER 12, 13, AND 14, 1872.

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K. CHAMBERS, MODERATOR, LAKE CITY, FLA.

J. H. TOMKIES, CLERK, WALDO, FLA.

E. P. HICKSON, TREASURER, LAKE CITY, FLA.

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JACKSONVILLE, FLA.  
FLORIDA UNION BOOK AND JOB ROOMS PRINT.  
1873.

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## ORDER OF BUSINESS.

1. Introductory Sermon.
2. Association called to order by Moderator.
3. Letters from the Churches called for, read, and names of Delegates enrolled.
4. Petitionary Letters called for.
5. Election of Officers.
6. Inviting visiting Brethren to seats.
7. Letters of Correspondence called for.
8. Appointment of Committees.
9. Circular Letter called for.
10. Reports of Standing and other Committees.
11. Queries called up and considered.
12. Miscellaneous Business.
13. Adjournment.

## NAMES OF MINISTERS AND THEIR P. O.

BECKS, B. W., Pilatka, Fla.	HIGH, W. B., Houstoun, Fla.
BISHOP, P. P., " "	MALETTE, G. A., Callahan, Fla.
BRANEN, E., Wellborn, "	MC CALLUM, H. B., Lake City, "
CHAMBERS, R., Lake City, Fla.	MOORE, R. R., Live Oak, Fla.
CANNON, J. J., Pilatka, Fla.	STRICKLAND, M. N., Waldo, Fla.
DEAS, Z., Houstoun, Fla.	TIMMONS, E. B., " "
JOHNSON, WM., Morrison's Mills, Fla.	TOMKIES, J. H., " "
JONES, C. B., Pilatka, Fla.	THOMAS, J. W., Pilatka, "
	SHEFFIELD, S., Bronson, "

## LICENTIATES.

LEWIS, J. A., Callahan, Fla.      RIGGS, S. J., Gr. Cove Spr., Fla.

## MINUTES.

PLEASANT GROVE CHURCH, Oct. 12, 1872.

The Santa Fee River Association met with the Pleasant Grove Church, Alachua County, Fla., at 11 o'clock, Saturday, October 12, 1872.

The introductory sermon was preached by Bro. Kinsey Chambers, from 2 Cor., 9, 15. Then adjourned for refreshments.

After a short intermission, the delegates assembled in the Church. The Association was called to order by the former Moderator, Bro. K. Chambers. Prayer by Bro. Wm. Johnson. Letters from twenty-seven Churches were received, read and names of delegates enrolled. Bro. S. Sheffield, from Pine Grove Church, which petitioned for membership at last Association, received right hand of fellowship from the Moderator.

A ballot was then taken for permanent officers, which resulted in the election of Elder K. Chambers, Moderator, and Elder J. H. Tomkies, Clerk.

Visiting brethren were invited to seats with us. The invitation was accepted by brethren Elder W. T. Carlton, of the Alachua Association, and Elders J. A. McKinney and A. Crosby, of the New River Association, who were received as Corresponding Messengers from their respective Associations.

Proceeded to appoint Committees:

*On Preaching*—Pastor and Deacons of Pleasant Grove Church, with Bro. M. Seigler.

*On Letters and Queries*—Brethren H. B. McCallum, E. B. Timmons and James S. Turner.

*On Sunday Schools*—J. H. Tomkies, B. W. Becks and R. B. Weeks.

*On Finance*—Brethren J. D. McKinley, M. N. Strickland, H. V. Massey, Elias Earle and J. S. Turner.

*On Nominations*—Brethren J. W. Thomas, E. P. Hickson and E. Earle.

*On Deceased Ministers and Deacons*—Brethren M. N. Strickland, H. B. McCallum and K. Chambers.

*On Missions*—Brethren H. B. McCallum, S. Sheffield and J. H. Tomkies.

*On Ministerial Education*—Brethren E. B. Timmons, M. N. Strickland, W. Johnson and K. Chambers.

The Association then adjourned, with prayer by the Moderator, to meet Monday, 9 o'clock, A. M.

SUNDAY, Oct. 13, 1872.

At 10 o'clock, a Prayer Meeting was held in the Church. At 11 o'clock, Brother H. B. McCallum preached the Missionary Sermon to a large and attentive audience, after which a collection of \$51.45 was taken up. Services were also conducted in the Academy by Brethren Carlton and Becks in the morning, and by Brethren Thomas and Timmons in the afternoon.

MONDAY, Oct. 14, 1872.

The Association was opened with devotional exercises. A Committee on Religious Publications was appointed, viz: Brethren H. B. McCallum, K. Chambers, J. H. Tomkies, J. S. Turner and Elias Earle.

The letter from Gainesville Church was received and read. Minutes of Saturday were read and confirmed.

The amendment to the Constitution, proposed at the last session, was, on motion, indefinitely laid upon the table.

The report on Missions was read by Bro. H. B. McCallum, and after remarks by several brethren, unanimously adopted.

#### REPORT ON MISSIONS.

Your Committee on Missions submit the following report: From the embarrassment caused by the debt contracted in previous years for mission work, little has been attempted this year in cultivating the destitute fields within our own bounds. We rejoice, however, in the fact that most of the churches have responded liberally to the call for funds to liquidate this debt, so that the amount which will be left unpaid after the disbursement of funds now on hand, will not greatly embarrass the future operations of the Association. (The debt has been paid, Clerk.) Our treasury, however, will be left empty, and if no funds are collected until your next meeting, our missionary work at home must cease for one year, a result greatly to be deplored. We would, therefore, recommend that some systematic plan be devised and adopted by the churches for the collection of funds, at least quarterly, that the good work may go on within our bounds during the coming year.

As to foreign missions, little has been done heretofore, by the Churches of the Association, the pressing wants of our home field operating to shut out from our view the foreign work. Yet, there never was a period in our history when such inviting fields of mission work in foreign lands were open to us, or in which the labors of our missionaries were more abundantly blessed. In Italy, in China, and in other lands the pure Gospel of Christ, as preached and taught by Baptists, is having great success, and these facts call loudly to every lover of the Lord Jesus for aid. Brethren, shall they receive any from us? Let every one answer this question by devising ways to give. And may great blessings rest upon us all in our efforts at home, and upon the efforts of self-denying missionaries abroad.

We would recommend all the churches to take the "Home and Foreign Journal," the missionary paper of the Southern Baptist Convention. H. B. McCALLUM, Chairman.

Elder J. H. Tomkies spoke briefly in the interests of the Mission to Italy, and collected for the same \$24.00.

A Committee of five was appointed to recommend a "systematic plan for future missionary work," viz: Brethren H. B. McCallum, E. B. Timmons, J. W. Thomas, M. N. Strickland and J. M. Sparkman.

#### REPORT ON SUNDAY SCHOOLS.

The Committee on Sunday Schools have but a meagre report to offer. We feel that this vital interest does not receive that attention which its importance demands. Only nine schools are reported as in existence among the churches of the Association. All admit that the moral and religious education of the youth is of the very first importance. As Baptists, we should instil into the minds of our children a knowledge of our distinctive doctrines and principles. Thus, by teaching them the truth, we may save them from error and false doctrines. All of our churches should earnestly seek to maintain a Sunday school and a permanent prayer meeting. Let all the members meet together regularly every Sunday and engage heartily and unitedly in singing, prayer and religious instructions, and great good must be the happy result. We would recommend to all parents and teachers that excellent paper for children, "Kind Words," the Sunday school paper of the Southern Baptist Convention.

J. H. TOMKIES, Chairman.

The report was received and adopted.

Brother McCallum, Chairman, presented the following report of Committee

#### ON SYSTEMATIC PLAN FOR FUTURE MISSIONARY WORK.

Your Committee, in recommending a systematic plan for the prosecution of our Associational Mission Work, would suggest the following: That we call upon the delegation of each church represented here, to say how much they will pledge themselves to raise during the coming year within their churches, to be paid in quarterly instalments; that these delegates be appointed as a committee to bring this matter before their respective churches on their return home, and to report the amount of the pledges thus taken to the Executive Committee. If the amount pledged here be sufficient to employ a Missionary, we recommend that a committee be appointed to select a Missionary and name the field he is to occupy, together with amount of salary he is to receive, subject to the ratification of your body. H. B. McCALLUM, Chairman.

The report was received, and after free and full discussion, adopted.

Pledges were then taken for Associational Mission Work to the amount of \$275.

On motion, a committee of seven was appointed to receive suggestions as to the fields, missionary, salary, &c.

Committee—Brethren Becks, Sheffield, Johnson, Thomas, Timmons, Chambers and Wilder.

Brother E. B. Timmons read the report on

#### MINISTERIAL EDUCATION.

Your Committee beg leave to report that after due consideration of the subject, we recommend the following:

First—Consider the command of our Saviour: "Pray ye the Lord of the harvest that He may send forth more laborers into His harvest."

And second—that we use the best means to ascertain if there be any called of God to the work of the Gospel Ministry, and we recommend that every Minister act as a nursing Father and every Church as a nursing Mother, watching over them for good and encouraging them in the exercise of their gifts—taking due care to guard against improper subjects imposing themselves upon the confidence and liberality of the churches.

We should give liberally for the education and support of all worthy young men who feel called of God to the Gospel Ministry and come well recommended by their churches.

E. B. TIMMONS, Chairman.

The report was adopted. Then adjourned to 2 o'clock P. M.

#### AFTERNOON SESSION—2 o'clock P. M.

The Association met at the appointed hour.

Brother McCallum read the report of the Committee

#### ON PUBLICATIONS.

The Committee on Publications would offer the following report: It is very desirable in the opinion of your Committee that we establish a Baptist paper in Florida. It is needless for us to urge the advantages to the cause of truth of such a paper; all feel and know them. Your Committee is of the opinion that such a paper can be established, provided an agricultural department is associated with it, and all take hold and give their aid. Lake City is suggested as a suitable place for said publication, and the "Florida Baptist" as a suitable name. We suggest a subscription be at once opened on the basis of \$2.00 per year—the paper to be issued as soon as a sufficient number of subscribers is obtained to pay the expenses of starting said paper, and that the Association elect an editor to put the paper on its feet.

H. B. McCALLUM, Chairman.

The report was adopted. H. B. McCallum was chosen editor.

#### REPORT OF COMMITTEE ON LETTERS AND QUERIES.

Your Committee on Queries and Requests, would report: That in regard to the request of the three churches desiring letters of dismission to join other associations, we would recommend that the letter to the North Pleasant Grove Church be granted. We feel that the requests of the Pleasant Grove and Paran Churches were made, at least partially, upon a misapprehension of the feelings of the upper churches in regard to the division of the Association, and while we recognize their right to withdraw, we would earnestly ask them to reconsider their request and remain with us. If, however, they still feel it to their interest to withdraw, that the Clerk be requested to prepare and give them letters, and may the Great Head of the Church lead them into the adoption of that course that will produce the greatest results to the honor and glory of His name.

We recommend the next meeting of the Association be held with Bethel Church, Jacksonville, Fla.

The request of Gainesville Church for help in building a house of worship, seems to us to call for the sympathy and aid of our whole denomination, and we would recommend all our churches and brethren to do what they can for this church.

H. B. McCALLUM, Chairman.

The report was received, discussed, amended and adopted. Bro. A. H. Perry was recognized as one of the delegates of the Pleasant Grove Church.

Brother McCallum read report of the Executive Committee.

#### REPORT OF THE EXECUTIVE COMMITTEE.

Your Committee, according to your instructions at your last session, entered into no engagements for missionary labor for the associational year now closing. Brother K. Chambers, however, continued the Nassau Mission, taking the amount that might be collected on the field for his remuneration. He has prosecuted his labors with success, as may be seen from the following brief summary: Miles traveled, 2,486; Sermons preached, 129; Family visits, 163; Exhortations made, 27; Prayer Meetings held, 19; Baptized, 46.

It will thus be seen that the Nassau Mission, under good fostering care, has become self-supporting, for which let us thank God and take courage.

As per minutes of last year, the statement of our indebtedness was as follows, (after amounts received from Finance Committee had been expended:)

To Bro. B. W. Becks.....	\$ 60 00
“ “ E. B. Timmons.....	50 00

" " R. R. Moore.....	150 00
" " K. Chambers.....	198 55

Whole amount.....\$458 55

There has been paid on this as follows: To Bro. Moore, \$47; Bro. Chambers, \$44.40; Brethren Becks and Timmons, each \$7, leaving the sum of \$353.15 yet to be provided for. In order to secure funds for the payment of this debt, your committee, by your instructions last year, made an estimate of how much each church would have to raise to pay this sum, endeavoring to equalize it as near as possible according to all the light they had on the subject. The Clerk was instructed to write to the churches and suggest that they try to raise these amounts. Very few, if any responses were received, and it was thought that if some one could visit the churches on this behalf, something might be done. Accordingly we agreed to allow Bro. Chambers a sum sufficient to engage Bro. Deas one round on the Nassau Mission, that he might devote that time to this object. The arrangement was made and Brother Chambers visited a number of churches, all of which, it is thought, will respond liberally, and it is hoped that enough money will be secured at our present meeting to cancel all our indebtedness. The sum expended by Bro. Chambers as above was \$24.50, which added to the old debt, will make \$377.65 as the whole indebtedness of the Association. Your committee, believing it will conduce to the harmony of the Association, respectfully tender their resignation, that a new board may be elected. We feel conscious that we have, to the best of our ability, discharged our duty. If we have made mistakes, the error was in the head, not in the heart. We hope our successors may be abundantly blessed in their labors, and we expect to do all in our power to give success to the missionary enterprises of the Association.

The report was received and adopted.

On motion, the actions of the Executive Committee were endorsed and they were unanimously requested to serve the Association in the same capacity.

The report on Finance was read and adopted.

#### REPORT ON FINANCE.

The Committee on Finance, report as follows:

Amount sent up for associational purposes.....	\$344 00
" from Bro. McCallum.....	6 38
" " " A. J. Huchingson.....	5 00
" " " Turner, Treasurer.....	4 35
" collected on Sunday.....	51 45

Whole amount.....\$411 18

JOHN D. MCKINLEY, Chairman.

On motion, Bro. E. P. Hickson was elected Treasurer.

The Clerk was instructed to have 800 copies of the minutes printed.

Twenty-three dollars were collected for the family of Bro. Deas, deceased.

The remainder of the associational debt was then cancelled by voluntary contributions.

The Committee on fields to be occupied, made a verbal report, designating the Nassau and Levy county fields as the most important for present missionary operations.

Delegates were appointed to the State Convention which meets in Lake City on Friday before the 4th Sunday in November, 1872, namely, Brethren K. Chambers, E. Earle, B. W. Becks, G. W. McRae, E. B. Timmons, J. S. Turner, R. Turner, E. P. Hickson, K. D. Edge and J. D. McKinley.

To the Alachua Association, Brethren W. Johnson, W. S. Perry and J. S. Turner.

To the New River Association, Brethren B. W. Becks, E. Earle, A. Geiger, M. N. Strickland and W. Johnson.

To the Florida Association, Bro. H. B. McCallum.

To the Mercer Association, Bro. McCallum.

The Committee on Nominations made a report, which was adopted.

#### REPORT ON NOMINATIONS.

We recommend the following appointments: To preach the Introductory Sermon, Bro. J. H. Tomkies, Bro. C. B. Jones, alternate.

To preach the Missionary Sermon, Bro. P. P. Bishop, Bro. K. Chambers, alternate.

J. W. THOMAS, Chairman.

On motion, Bro. McCallum was requested to furnish his sermon on Sunday for publication in the minutes.

Bro. H. B. McCallum offered the following:

*Resolved*, That a vote of thanks be extended to the members of the Pleasant Grove Church and citizens for the kind and hospitable manner in which they have entertained the Association.

A hymn was sung, the parting hand given, and after prayer by Bro. W. Johnson, the Association adjourned to meet with the Bethel Church, Jacksonville, Fla., on Saturday before the second Sunday in October, 1873.

K. CHAMBERS, Moderator.

J. H. TOMKIES, Clerk.

## FINANCIAL TABLE.

Churches, . . .	Associational Purposes.	Foreign Missions.	Indian Missions.	Ministerial Education.	Pledges for Missionary for 1873.
Antioch . . . . .	4.00				
Bethlehem . . . . .	31.00				\$10.00
Beulah . . . . .	4.00				5.00
Bethel . . . . .	28.30			.85	20.00
Bethesda . . . . .	3.60				5.00
Cypress Lake . . . . .	8.50				5.00
Deep Creek . . . . .	5.85				5.00
Elim . . . . .	3.00				5.00
Eliam . . . . .	37.50	13.15		15.00	40.00
Ephesus . . . . .	5.60				
Ebenezer . . . . .	10.25				10.00
Gainesville . . . . .	5.25				8.00
Gadava . . . . .	2.35			1.00	5.00
Hebron . . . . .	8.00				15.00
Jonesville . . . . .	12.00				10.00
Lake City . . . . .	13.00				25.00
Macedonia . . . . .	1.25				5.00
Mount Pleasant . . . . .	8.50				20.00
Mount Horeb . . . . .	4.00				
Mount Zion . . . . .	11.50				
N. P. Grove . . . . .	6.00				
Pleasant Grove . . . . .	42.95			10.00	37.00
Paran . . . . .	9.70		2.00	3.50	
Penial . . . . .	3.35			1.50	5.00
Pine Grove . . . . .	12.00				10.00
Shiloh . . . . .	3.30			1.50	5.00
Sharon . . . . .	16.00				5.00
Santa Fee . . . . .	3.00				20.00
Providence . . . . .	43.60	7.00			25.00
Putnam Union . . . . .	21.25				
Whole amount . . . . .	365.25	20.15	2.00	33.35	300.00

## REPORT ON DECEASED MINISTERS AND DEACONS.

Your Committee on Deceased Ministers and Deacons submit the following: Last year, the good hand of the Lord was upon us in preserving the lives of all our Elders and Deacons. This year we are called upon to record the death of one Elder, Bro. Nathaniel Moore Deas, and two Deacons, Bros. Elias G. Joudon, of the Jacksonville, and Lovic S. Moore, of the Lake City church.

Bro. N. M. Deas was born in South Carolina, but removed to Florida while yet a youth. He was baptized by Elder Kinsey Chambers into the fellowship of Midway Baptist Church, Columbia county, Fla., in August, 1854. He was from his conversion pious and devoted, leading prayer meetings and engaging in exhortation. About two years before his death,

he was licensed to preach by the Macedonia Baptist Church, and thenceforward gave himself up to God in the discharge of his duties. He was soon called to ordination by the Wayfair Church, Lafayette county. A considerable revival occurred in this church in connection with the labors of Bro. Deas, while yet a licentiate. Many were received for baptism, among whom was a lady over 70 years of age. He was therefore called to ordination, that he might administer the ordinance to these converts, as also to enlarge his usefulness in the Master's vineyard. He was ordained by Elders R. R. Moore and K. Chambers in June, 1870. Bro. Deas gave himself to the work of the ministry with great zeal, and having weak lungs, he soon died, leaving a wife and two step-daughters to mourn his loss. But their consolation was great, when in death, and with his last breath, he sang "Oh! how I love Jesus," and said, "wife, give me up cheerfully." Thus the Lord called him away from labors below to joys above.

Deacon Elias G. Joudon was born in Beaufort District, South Carolina, January 24th, A. D. 1806, and was baptized by the Rev. Thos. Malsh in October, 1831. He removed to Duval county, Florida, in January, 1838. In July of the same year, he and his wife, with Elder McDonald and two colored members, organized the Bethel Baptist Church of Jacksonville, he being ordained Deacon of the church by Elders Friar and McDonald. He raised a family of seven children and lived to see them all members of the same church. A few days before his death, which sad event occurred November 29, 1871, he told his wife that he had put his trust in the Lord when a young man and that he had never been sorry for it. Thus has passed from the church on earth, one of its strongest supporters. He was a true man and an unflinching christian in all the walks of life. For more than forty-one years he was an office bearer in the House of the Lord, discharging his duty with diligence and fidelity. He has already heard the approving voice of his Saviour, and that approval will make glad his heart through the ages of eternity. May his life-long example animate those of us who are left behind, to greater diligence in our christian vocation.

Deacon Lovic S. Moore was born in Decatur county, Georgia, on the 29th day of March, A. D. 1826. He was baptized into the fellowship of Bartholomew Church, Arkansas, in 1865, by Elder Price, and was ordained Deacon of Hamburg Church, Ashley county, Arkansas, in 1866, by Elders Hyatt and Simms. He was dismissed from this church as a Deacon and was received by the Lake City Church, October 10th, 1869, and on January 16th, 1870, was chosen to serve the church as Deacon. He died November 9th, 1871. He was a man of strict integrity of character, an unwavering christian, a strong supporter of every good work. His Pastor visiting with him

the homes of the needy, never knew him to depart without leaving some substantial token of his sympathy. He was conscientious in the discharge of every duty, punctual in his attendance on divine worship, and when he approached the confines of time, death had no terrors for him. His death was triumphant in the highest sense. After he had taken an affectionate farewell of his dear wife and children, and when near the gates of death, his Pastor asked him if he felt any pain, he replied, "Not a bit; I have asked Jesus to take me to himself without any pain and I believe He will do it." And in answer to this prayer, he died in perfect peace, seemingly without pain, conscious to the last moment, uttering as his last connected words, "*I am blessed forever.*"

Thus, brethren, one of our Ministers and two Deacons have been taken from us by death. Let us who remain read in this Providence the call to be more earnest and faithful in our labors.  
E. B. TIMMONS, Chairman.

*H. B. McCALLUM, Clerk and Treasurer of the Executive Committee, in account with the Santa Fee River Association.*

## DR.

1871, Oct. 9.	To cash from Bro. Turner, Treasurer..	\$109 58
" "	" " " " Beiling.....	30 00
" "	" " " " John Lamb.....	3 00
" "	" " " " E. D. Dubose, for Home Mission.....	85
" "	To cash from the following brethren of one dollar each, for Bro. Perry, at Gainesville, viz: A. J. Huchingson, K. Chambers, M. Tanner, K. D. Edge, W. P. Hardin, J. H. Tomkies, H. V. Massey.....	7 00
Dec. 9.	To cash from Bro. Geo. Young, on subscription.....	5 00
" 31.	To cash collected from Union Meeting at Bethlehem.....	8 00
1872, Jan 30.	To cash from Bro. A. A. Stewart.....	1 00
" 30.	" " " " K. D. Edge.....	5 00
Mch 31.	" " Union Meeting, Mount Pleasant.....	11 40
Apr 11.	To cash from J. D. McKinley.....	10 00
" "	" " " " John Sloan.....	5 00
" "	" " " " Putnam Union at 2 meetings.....	14 00
" "	To am't Bro. Chambers' subscription..	20 00
" "	" " " " H. B. McCallums' "	10 00
" "	" " " " from Union Meeting at Providence.....	7 65

" " " " from Bro. Turner, Treasurer..	4 45
Whole amount.....	\$252 63

## CR.

1871, Oct. 9.	By cash paid B. W. Becks.....	55 00
" 13.	" " " " for Minutes.....	40 00
" "	" " " " for postage on Minutes, &c	34
" 15.	" " " " R. R. More.....	15 00
" 16.	" cash sent to Foreign Mission Board	8 00
" "	" " " " on Post Office Order, &c.....	33
" 30.	" " " " paid R. R. Moore.....	5 00
" "	" " " " sent to Foreign Mission Board, with expenses.....	3 13
" "	" " " " sent Bro. Perry.....	7 00
Nov 22.	Expenses on Minutes.....	2 60
" "	By am't allowed me by Ex. Committee as Clerk of Association, &c.....	10 00
1872, Mch 9.	By cash paid Bro. Moore.....	20 00
Feb 28	By " " " Bro. Chambers.....	10 00
Apl 1.	" " " " Bro. Moore.....	7 00
" "	" " " " Bro. Chambers.....	14 40
" 16	" " " " Bro. B. W. Becks.....	7 00
" "	" " " " E. B. Timmons.....	7 00
" "	Paid Bro. Chambers amount of his two subscriptions.....	20 00
Oct. 13.	Paid Bro. Chambers' amount of H. B. McCallums' subscriptions.....	10 00
" "	Paid Bro. Chambers, through J. D. McKinley.....	5 00
" 13.	Paid Finance Committee balance in my hands.....	5 73
Whole amount.....	\$252 63	



SERMON.

A sermon, preached by Elder H. B. McCallum, on Sabbath, October 13, 1872, at 11 A. M., before the Santa Fee River Association, and by request of the Association, furnished for publication:

Text—Psalm 50-2. "Out of Zion the perfection of beauty God hath shined."

Zion meant, originally, one of the hills on which the city of Jerusalem was built. It ran parallel with Mt. Moriah, on which the Temple was afterwards erected, but was higher in all its course. It was precipitous on all sides except towards the north, and this was so fortified that the place was considered impregnable. When Israel captured the rest of the city, Mt. Zion proved too much for them, and the Jebusites, its ancient inhabitants, remained unsubdued in this their greatest stronghold. And so confident were they that when David, after reigning several years in Hebron, came to Jerusalem to make it his capital, they taunted the warrior King with his inability to capture this their boasted fortress. But he who laid the pride of Philistia in the dust, triumphed here, and Mt. Zion, in all its beauty and strength, lay conquered at his feet. He strengthened and beautified its fortifications and built here the city of David, so that it became not only the pride of his own heart, but the joy of the whole nation. "Beautiful for situation, the joy of the whole earth is Mt. Zion, on the sides of the north, the city of the Great King." Zion, to ancient Israel, represented not only the beauty and glory, but also the *strength* of their kingdom. "Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces that ye may tell it to the generations following." No matter where they might be, nor what their condition, their hearts ever beat faithful to *Zion*. As captives by the rivers of Babylon, they *wept* when they remembered *Zion*. "They that wasted us required of us mirth, saying, sing us one of the songs of *Zion*." But their harps, unstrung, were hanged upon the willows, for how could they sing the Lord's song in a strange land!

Zion, thus representing the beauty, glory and strength of ancient Israel, has been embalmed in the poetry of her warrior King, and comes to us as a part of our heritage, and still speaks to the heart in many of our most touching hymns. We thus see that Zion has come to mean the Church, and in this sense, we think our text eminently true. "Out of Zion the perfection of beauty God hath shined." In the present discourse, we use the word Church in its New Testament signification, as representing that spiritual House, built by our Saviour as the home of his believing people, having His *doctrines* in their purity, His *ordinances* as He delivered them,

and His *laws* as their only guide. And with this idea of the Church in our minds, we deduce from our text this subject—*The Church, the chosen medium through which God displays his glory*; and, first, the Church is glorious as to her *foundation*. And what other foundation has the Church than *Christ*, and him *crucified*. "For other foundation can no man lay than that is laid, which is Jesus Christ." Isaiah prophesieth, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a *sure foundation*; he that believeth shall not make haste." Peter, speaking of christians being built up upon Christ as the only true foundation, quotes this same passage, "Wherefore it is contained in the scriptures, Behold I lay in Zion a chief corner stone elect, precious; and he that believeth on Him shall not be confounded." And our Saviour, in those memorable words to Peter, "upon this rock I will build my church," announces *himself* as the foundation; a foundation that cannot be moved. Let us examine these words a moment. He had asked the disciples, "whom do men say that I the son of man am?" It was replied that the opinions of men were various. Some say Elias, some say John the Baptist, and some others suppose that one of the ancient prophets has reappeared upon the earth. All, however, acknowledged him to be some wonderful personage, and since his works were so mighty, they supposed one of the ancient saints must have come to life. They could not see in him the *Messiah* which was to come. Oh! blind incredulity, to what great stretches wilt thou go to believe a *lie*, but how slow thou art to believe *the truth*, though plain before thine eyes. Our Saviour asks, "But whom say ye that I am?" Peter, for himself and for the rest, replied, "Thou art the Christ, the Son of the living God." Jesus answered, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee." Thou didst not learn this great truth by fleshly wisdom, didst not draw it from the treasures of thine own mind, nor was it obtained in any school of human philosophy; the purple lights from thine own native hills reflected it not unto thine heart; nor didst thou hear of it from the murmuring waves of thine own Galilee; but thou receivedst it from above. It was flashed into thy soul by a diviner light than earth knows. "*My Father*, which art in Heaven revealed it unto thee," and now I say unto thee that thou art Peter, (Greek, petros, a piece of rock, a stone,) and upon *this rock*, (petra, a rock, a ledge, a mass of live rock,) not a mere detached stone, weak and insufficient as thou, Peter, wouldst be, but upon this great rock, this *sure foundation*, upon *myself*, as the foundation laid in *Zion*, I will build my church and the gates of hell shall not prevail against it. Observe here, too, how comprehensive this declaration of Jesus. Peter had confessed him as the *Christ*, the *Son of God*. Jesus had said, thou wast able to make this confession only as it had been *revealed* to thee *from heaven*.

So that we have here not only the *foundation*, but also the way in which christians are *built upon* this foundation, i. e., *by faith*; not faith drawn from the worldly storehouse of a carnal mind, but faith imparted to the soul from on high, a faith born of the influences of the Holy Spirit upon the heart. Christ is the great *foundation*, the christian, as a *lively stone*, is built upon this foundation, faith being as it were, the cement by which this union is effected. It is not Jesus in the exalted character he bore before his incarnation, not Jesus as King Eternal upon his throne of dominion, with heaven's glittering host casting their crowns at his feet and ascribing to Him all honor, majesty and power; not Jesus in the glory that he had with the Father before the world was; it is not Jesus thus, who is the foundation of the church; but *Jesus, the crucified, Jesus, the risen Saviour*; Jesus, covered with the glory of the *cross*, and wrapped in the golden light of his victory over *death, hell* and the *grave*; Jesus, the ascended King of Glory, the great High Priest of our Salvation, *He is the only foundation* of his Church.

Oh, blessed Being, thou didst shine before the hosts of Heaven with infinite beauty and glory before thy wonderful incarnation! But in the humiliation of the *manger* and the *cross*, and thy exaltation to the *Throne of Power* in the heavens, thou dost give thy holy angels a deeper insight into the glory of thy matchless perfections. Oh! Church of the living God, thou art glorious in this thy priceless foundation; arise, therefore, and put on thy beautiful garments and prove thyself worthy of *Him* who died to lay deep and broad and immovable the foundation of thy glory and of thy salvation.

Second, *The Church is glorious in the materials of which she is composed*. And what are these materials? Whence are they drawn to build so noble an edifice as the Church of the living God? Are they *dead stones*, taken from an earthly quarry, and in this state builded into the temple? This would be only to defile its beauty. When Solomon built his temple, not a single rough stone was brought to the place of building. All were fitted in the quarries and received the stamp of the master before they were brought. And thus that grand edifice rose day by day without the sound of a hammer being heard. So with the Church of Christ. It is not composed of unhewn stones, nor cemented with untempered mortar. The material is *first prepared* and *afterwards* incorporated into the building. It is taken as rough ashlar from the quarry of human depravity, and polished and beautified by the gracious influences of the Holy Spirit, and thus made fit for that spiritual building through which the glory of God is reflected upon a world in sin.

That the Church is composed of a regenerate membership, the Scriptures abundantly teach. On the day of Pentecost, they that *gladly received* the word were baptized, and the

same day about three thousand souls were added to the Church—and subsequently, it is said, “the Lord added to the Church daily *such as should be saved*.” Our Saviour distinctly announced to Nicodemus that one must be regenerated before he could see the kingdom of God. If the kingdom of God here means the Church, as many suppose it does, it is a distinct statement of our Saviour that regeneration is a necessary qualification for church membership. But no less decisive is the great commission; it emphatically requires *belief* before *baptism* and *both* are necessary to church membership. In all the preaching of the Apostles, *faith* was required as a qualification for *baptism*, and none were admitted to church fellowship except those who had *believed* and been *baptized*. The Apostles constantly addressed members of the churches as “saints,” as the “elect,” as “*the faithful in Christ Jesus*.” Peter, writing to those whom he calls “Elect according to the foreknowledge of God the Father,” declares of them, “Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.” Now they were not *dead* but *lively* stones, and every one of them was a priest, who offered spiritual and acceptable sacrifices to God; these sacrifices were the fervent love, worship and adoration of their hearts; and from these altars there ascended to heaven more acceptable sacrifices than ever smoked upon a Jewish altar. This position stands so fortified in the word of God, that it is folly for any one to deny it. If, then, faith precedes baptism and church membership, are not infants excluded, since they cannot possibly exercise faith? And this is so plain that many who hold to infant baptism see it, and in order to make their practice harmonize with the teachings of the Bible, they require the child to profess faith, through their sponsors. In the office for the public baptism of infants in the Episcopal Church, after having renounced, in the name of the child, the devil and all his works, the vain pomp and glory of the world, the sponsors are asked, “Dost thou in the name of this child believe all the articles of the christian faith, as contained in the Apostle's Creed?” Answer, “*I do*.” (Who does, the child?)

*Minister*—“Wilt thou be baptized in this faith?” Answer; “That is my desire.” (Whose desire is it? The child's, of course, as it is the one to be baptized.) The child, after baptism (?) is declared to be “regenerated and grafted into the body of Christ's Church,” and “thanks are given unto Almighty God for these benefits.” All who hold to infant baptism, do not found it upon *faith* (?) thus expressed. Some place it upon the ground of the *parent's faith*, while others baptize them because *they are holy*. But *none* found it upon the *command of Jesus*, upon which foundation alone, it could stand. Since, therefore, Jesus *never* gave such command, *it has absolutely no foundation in the word of God*.

→ And as little foundation in the word of God, has the practice of receiving adults into the church without requiring evidences of regeneration. To my mind, such practice is absurd. What use can there be for unconverted members in the church. God converts men and brings them into the church that they may *work*, that they may *shine*. Man, in a state of nature is like the rough diamond. It is unseemly and appears only fit to be cast away; but let the diamond be cut and polished by skilful hands and a depth of beauty is revealed not realized before. In its rough state, who could think of wearing it as a jewel, but polished, it becomes the ornament of Kings and Princes. So, man, in a state of nature, cannot adorn and beautify the church. He but obscures her light and retards her progress; but let the Holy Spirit work upon his heart and stamp there the image of Jesus, and he at once becomes possessed of life, light and beauty, fitted for a place in the church, whose light he obscures not, whose progress he retards not, but adding to both, he illustrates that saying of our Saviour, "Ye are the lights of the world." And this light, shining from the church as a beacon amid the moral darkness of this world, reflects forth "the glory of God in the face of Jesus Christ."

Third, The church is *glorious in the doctrines she teaches*. These doctrines are clothed with a true glory, for they bring life and salvation to those who were dead and lost. They all center in the *cross of Christ*. Christ crucified is the central, fundamental fact in the scheme of redemption. Man was lost. He could not save himself. God laid help upon *One* mighty to save, Jesus Christ, the Son of God; He who was clothed with ineffable glory in the bosom of the Father before the world was. This glorious Being laid aside his robes of light and veiled himself in human flesh. Wonder of wonders! Mystery of *mysteries*! This is the sublime subject of angelic study and contemplation. Oh! thou incarnate One, can thine angels in heaven fathom the depths of love and mercy that brought thee down to die for man? How much less, then, can we, worms of the dust, accomplish the mighty task! But oh, thou blessed Lamb of God, we can gaze upon thy cross; we can read in thy agony and thy blood, the *greatness of thy love* for us, and the *magnitude* of our guilt. We can clasp thy cross to our repentant hearts, and as we remember with anguish and sin, and feel the movings of thy Spirit upon our hearts, we can lift our eyes unto thee with a heaven-born faith and hear from thine own lips the happy expression: "Thy sins, which are many, are all forgiven thee." Here, oh, christian, is the mountain of thy joy. Here, oh sinner, is thy refuge from the storm. Yes, to the christian, *the cross* is the dearest place on earth. From it there pours into his soul a flood of light and joy. It was here, that like Bunyan's Pilgrim, he lost his burden and found the sweet consolations of Jesus' love. No matter now where he may be; how deep

down in the valley of humiliation, how roughly tossed upon the billows of sorrow; like David, he may be almost overwhelmed by the waves, but if from these depths he turns his eye to the cross, there is no mountain so high as to intercept the view, but streaming from Calvary, there comes into his soul the light of love and mercy; a light if it but touch the darkest night of our sorrow, turns it into day, and causes the waste places of our souls to rejoice in His love and favor.

The doctrines of the cross find their complement at the sepulchre. The mighty transactions of Calvary were incomplete without the glorious events which made illustrious the new tomb of Joseph. The light of Christ's life seems extinguished at the cross, and forever buried in the darkness of the grave, but it was only a pause in the mighty struggle—a *pause* but for a moment, when there flashed from the opening mouth of the conquered grave, the light of the grandest victory ever won, as emerging from the tomb, Jesus, the crucified, walks forth, holding in his hands the seal of his victory over death, hell and the grave. These are the two fundamental, the two central *facts* upon which christianity rests. The Apostles and first christians laid great stress upon them. The great Apostle to the Gentiles, says (1 Cor. 15-4) "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures." To the Romans, he writes: "He (Christ) was delivered for our offences and raised again for our justification." He exhorts Timothy, "To remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel." Thus, we see that the Apostles strongly insisted upon these two *facts*. About them, in their minds, clustered all the *doctrines* which they taught. In their preaching to the Jews, as well as Gentiles, they insisted upon these two important *facts*, and they mightily convinced both, Jew and Gentile, that *Jesus was the Christ*. And now I ask, is not the Church *glorious* in the *doctrines which she teaches*? Where, in all the field of human wisdom; where, in all the schools of philosophy and science can such doctrines be found? Doctrines which work such mighty wonders in the human heart. Disguise it as we will, close our eyes to the fact, as, alas, too many try to do, yet the conviction forces itself upon us that man is a fallen being; he is a sinner; he feels himself far below that standard of moral right which his own mind erects. And I ask, what can philosophy, what can science, what can all the wisdom of this world do to raise man from this state? All their efforts do but gild the outside of the sepulchre while the inside is still filled with "dead men's bones." There is no power in them to change the heart; none to eradicate old principles and implant new ones; none to change the current of the affections back to their true objects. But all this and

more, the Gospel accomplishes. Let the "truth as it is in Jesus," directed by the Holy Spirit, fall upon the cold heart of the dead sinner and there begins at once a *mighty change*; a change which affects the whole current of his being; stops it in its downward flow to death, and throws it back to the fountain of eternal life. Let us observe this change. See that man, he stands preeminent in sin; he might aptly be called the chief of sinners; he scoffs at religion; he is a slave to passion and lust; on any night, go to the bar-room and gambling saloon of his native village, and there you will find him; his conversation is low and vulgar; he blasphemes the holy name of God; "his throat is an open sepulchre, with his tongue he uses deceit, the poison of asps is under his lips." His very presence and his words are full of moral poison. In fact he is as wicked as the Arch Fiend himself could desire. Yet, see that man, by some strange providence of God, brought under the influence of divine truth. The Holy Spirit is at work in his heart; his sins are opened up to him; he stands aghast as he realizes the magnitude of his crimes and the enormity of his guilt; he trembles when he thinks of God's just indignation; in the agony of his soul he cries out, "What must I do to be saved?" Is there, can there be mercy for such a wretch like me? He is pointed to the cross; he is told that Jesus died there for sinners. You are a sinner, then he *died for you*. He is pointed to the sepulchre, and is told that Jesus has conquered *death*, risen triumphant from the grave and ascended to heaven, there to "make intercession for all who come unto God by Him," and now, since by his death, God can be "just and the justifier of him that believeth in Jesus," He offers you a full and free pardon, nay more, he offers not only pardon, but also justification, upon the simple terms that you *trust in Him*. Contemplating these wondrous truths, he gazes upon the cross and begins to drink in the amazing love of Jesus; he is melted into contrition; he weeps, repents, prays, and as the love of Jesus grows upon him, his eyes become fountains of repentant tears; faith begins to dawn upon his soul; he approaches the cross, prostrates himself at the feet of the Crucified One. I hear him say:

Just as I am, without one plea,  
But that thy blood was shed for me,  
And that thou bid'st me come to thee,  
Oh, Lamb of God I come, I come!

Just as I am, and waiting not,  
To rid my soul of one dark blot,  
To thee, whose blood can cleanse each spot,  
Oh, Lamb of God, I come, I come.

Lying thus at the foot of the cross, and praying thus, he is enabled, by divine grace, to embrace Jesus as his *own personal Saviour*, and receives into his heart that joy which springs from a sense of acceptance with God.

Now let us follow him again into the walks of life and mark the change. Go to the haunts of vice where of old you were sure to meet him, and he is not there. Go to the house of prayer, and there you will meet him. He has now become a leader in the camp of Israel, a blessing to his race. He is faithful in all the duties and relations of life. In his home, domestic peace and happiness dwell there. His wife and children rejoice that the husband and father has left the ways of sin and dissipation, and turned his feet to the ways of truth and righteousness. And this lasts not for a week, a month, a year, but holds on through the remaining course of a long life. This, my hearers, is no fancy sketch. It is real. I have known many such cases. Have not you? We see in them the power of the Gospel of Christ, a power capable of laying hold of man in his deepest guilt, and lifting him up higher and higher into the love and image of Jesus; a power capable of transforming his whole nature, of translating him out of the kingdom of darkness into the kingdom of light. And all these things are wrought out through the doctrines which her Great Head has committed to his church and laid upon her the obligation of teaching them to the nations. Are they not glorious doctrines, brethren? Do they not reflect their glory upon the church? Let us receive them into our hearts, illustrate them in our lives, and labor, and pray, and give, that a knowledge of them may be extended over the whole earth.

Fourth. The Church is *glorious in the Ordinances which she holds*. Christ has given to his Church two ordinances, Baptism and the Lord's Supper. They express, emblematically, the fundamental *facts and doctrines* of the Gospel. They are *positive institutes*, and all followers of Jesus are commanded to observe them both. The language of the Master to every *new believer* is, "*Be Baptized*," and to every such baptized believer gathered into his Church, he says, "Do this *in remembrance of me*." They are both, parts of a systematic whole, and each has its fixed, definite place assigned it. Baptism is to be submitted to but *once*, the Lord's Supper is to be *often* partaken of. Baptism stands at the threshold of one's christian life, while the Lord's Supper marks the years of his subsequent pilgrimage. And right here, allow me to mark one difference between Baptists and Pedobaptists, in the matter of baptism. Baptists place it at the *beginning* of a man's *spiritual life*. Pedobaptists at the *beginning* of his *natural life*. Let the attentive Bible reader say which has the sanction of scripture precept and example.

These ordinances show forth, emblematically, the fundamental facts, and illustrate the principal doctrines of the Gospel. What are the fundamental facts on which the religion of Jesus rests? We cannot better answer this question than by quoting the language of the Apostle Paul: "He was delivered for our offences and was raised again for our justification." The

Apostle here points us to the cross, crimsoned with the blood of Jesus, and to the open sepulchre, bright with the glory of his resurrection. So the ordinances—one points to his *death*, and the other to his *resurrection*. The language of one is, "see in these emblems, the broken body and shed blood of your Saviour; in the *broken bread* see the sufferings he endured, and in the poured out wine behold the precious blood he shed for you, and read in them both the wondrous love which moved him to endure the agonizing death of the cross, that you might live." The other speaks, with no less emphasis, of the sepulchre. The parting waves, as the baptized is laid in the liquid grave, tells of the burial in the new tomb of Joseph; and as they close above the form of the immersed, they speak of the stone rolled to the door of the sepulchre and of the Roman seal by which it was made secure; and again as the baptized emerges, the parting water speaks of the opening grave and the rising form of Jesus. Thus, we see that these ordinances, in their beautiful simplicity, point to the two great facts of the Gospel, the *Death* and *Resurrection* of Jesus Christ.

We ask now, what *doctrines* do they shadow forth? And first, since one is placed at the threshold of the christian life, and is the prescribed manner in which the followers of Jesus acknowledge Him before the world, and is never to be repeated, we would naturally look for an expression in it of those great doctrines by which we approach the cross, namely, the acknowledgment of our *sinfulness* and the necessity of *being cleansed*; the *living faith* wrought in us by the Holy Spirit; and the consequence of this faith, our *death to sin* and our resurrection to the *new life in Christ Jesus*. And we are not disappointed, for what we naturally expect, the Scriptures teach us, is set forth in our baptism. In baptism, we acknowledge our sinfulness and the necessity of being cleansed. Ananias said to Paul, "And now why tarriest thou, arise and be baptized and wash away thy sins." Peter, on the day of Pentecost, said to the people, "Repent and be baptized every one of you for the remission of sins." To be baptized, then, was an acknowledgment of sin, and the expression of a felt necessity to be cleansed therefrom, or more truly the expression of a faith that we had been cleansed already from sin through the blood of the cross.

Now, water was used as the ordinary element of cleansing, either actually or ceremonially. But baptism was to express more than a cleansing. Cleansing might be *partial*, and then a *partial* application of water, as sprinkling or pouring, might serve the purpose, but it was to express more than this; man is *wholly defiled*, he is *totally depraved*; from the crown of his head to the soles of his feet, he is wholly given to sin, and as such, he needs a *complete cleansing*. So, the emblematical expression of this cleansing is not a partial application of the element to the subject, but by the express command of Jesus,

a *complete submersion* of the subject in the cleansing element.

Again, in baptism, we express that *living faith* wrought in us by the Holy Spirit, and as its consequent, our *death to sin* and our *resurrection* to the *new life in Christ*. As the Israelites expressed their faith in Moses as their leader at the Red Sea, by going down into and through the watery chasm, and beneath the cloud, and are, therefore, said to be "baptized unto Moses in the cloud and in the sea," so, we express our faith in Jesus by going down into the baptismal waters, at his command. As we are buried beneath the waters and raised up therefrom, we profess our belief in his death and resurrection, and our complete dependence upon him for salvation. As he died, was buried, rose again and liveth evermore, we believe, which we express in our baptism, that he has the power, and the will to raise us up also at the last day.

But more—we profess in this same act our *death to sin* and our resurrection to a *new life*. The Apostle Paul, forcibly puts both these points in the 6th of Romans, "How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptised into Jesus Christ, were baptised into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we shall not serve sin." We are here said to "be baptized into Jesus Christ" and "into his death." This is an expression of that deep truth, elsewhere expressed by the Apostle, "Ye are dead and your life is hid with Christ in God." You have entered into his death; by it ye have died into sin and your souls are brought into that union with Him in his death, by which the law is satisfied and eternal life received. But we are also raised from the water of baptism, "as Christ was raised from the dead by the glory of the Father," which teaches us that "we also, (by the same power,) shall walk in a new life," i. e. in Heaven. (McKnight's translation.) "For seeing Christ and we have been planted together in baptism, in the likeness of his death, as occasioned by sin, certainly by being raised out of the water of baptism, we are taught that we also shall be planted together in the likeness of his resurrection." (McKnight.)

But we are taught more in this passage: "The old man is crucified, that the body of sin might be destroyed." "But sorrow," as A. J. Gordon beautifully expresses it, "can have no place at this tomb if we stop to consider how much is put off in this putting off our old man"—how the sin that roots itself in that nature, the curse that clings to that nature, and the condemnation that rests upon that nature are all swallowed

up in the sepulchre of Jesus Christ. The cross condemns and brings death indeed; but just beyond is the tomb, where the condemnation is buried, and the death is swallowed up in victory. \* \* \* \* "And if there is a signing of the death warrant of the natural man in this rite, there is just as clearly the making over of a quit-claim upon him by a satisfied law. For when did the law ever pursue a culprit into his grave? To have died with Christ is to have died to the law. No avenger of blood can pursue his victim within the guarded precincts of this city of refuge, the sepulchre of Jesus. And the fact of the believer having entered here, the water is a perpetual witness. "I buried him with Christ," it says, "I rolled my wave like a stone against the door of his sepulchre." I set the seal of the new covenant, inscribed with the triune name upon his tomb. And so every taunt of a suspicious conscience and every rising terror of a broken commandment is silenced. \* \* \* \* But the buried form is raised up again from the water in the likeness of Christ's resurrection. I should remain submerged if Christ be not risen. As it is, the momentary disappearance from sight, and the brief suspension of the breath, vividly suggest the doom which were ours in such a case. But no sooner is the "buried with him in baptism," spoken, than the "now is Christ, risen from the dead," is answered and echoed back by the joyful announcement, "Wherein also ye are risen with him through the faith of the operation of God which hath raised him from the dead."

Blessed is he, who looking into the grave where he was buried with Christ, sees what God sees, what the angels see, the winding sheet of Adam's curse put off from him and folded up forever, and linen clothes of a legal righteousness laid by themselves.

And thrice blessed is he, who hears concerning himself, the glad announcement, "He is not here, but is risen," and so is enabled to go forth in the joy of the resurrection to walk in newness of life.

In the Lord's Supper, as it was to be often observed, we would expect to find an expression of the doctrines which nourish the soul and enable it to grow in grace and in a knowledge of divine things. Accordingly, we have for the central idea of this ordinance, "a remembrance of Christ." Jesus said, at its institution, "this do in remembrance of me." "The bread sets forth his body, broken for us; the wine, his blood, shed for us." This "memorial feast" is the specific expression of faith in the atonement, and love for the Atoner. As we gather about the table and partake of the bread and wine, our hearts go back to Calvary—to the cross, and our souls remember Christ as he suffered there for us. By faith, we feed upon Him and are nourished. We remember all he has done for us, and every grace is quickened, our love grows warmer, and

faith stronger, our hopes brighter, as the memory of his passion comes into our souls. As the branches draw their sustenance from the vine, so all our spiritual nourishment comes from Him. United to Him, we have true life. Out of Him, there is no life in us.

As this union began at the cross, so now it is nourished and strengthened as the years move on, by our often meeting at his table and partaking of those elements in which the light of the cross shines with such a glow of divine love.

Such, my hearers, are the ordinances of the Church. They were committed to her, in their simplicity and purity, by her great Head and Lawgiver, and He expects them to be kept by her till the flaming heavens shall reveal Him descending to judge the world in righteousness. They have not been kept in their purity, nor are they now kept, as delivered, by a large part of the professed christian world. We read of an Uzzah, who "reached forth his hand to the ark of God and took hold of it," and that God smote him for his error that he died. In the centuries since Christ, there have been many Uzzahs, who have not scrupled to reach forth sacrilegious hands, and not only touch these ordinances, but move them from their fixed places, and change their forms. Not so with you, brethren, nor with the long line of thy ancestry. You have, to-day, I believe, the ordinances as they were delivered to the Apostolic Churches. This heritage you have, not without blood. To maintain the position you to-day occupy, through the darkness and superstition of the past, has cost the lives of many, of whom, the world was not worthy. For centuries, the means used to force our fathers from their position, was the faggot and the stake, or more hideous forms of death, but all these proved futile. God knew them that were his, and truth held on her way and was triumphant. We are subject to no such trials. We have achieved for ourselves, and for the world, that great victory by which conscience is made free; have wrested from State Tyrants, and from Church Tyrants, their assumed powers and rights to persecute men for their religious belief, and, therefore, no more fires are lighted to burn Baptist Heretics. But we are brought under the play of other batteries. Some now talk to us of charity, and under the plea of a "liberal" christianity, would persuade us to leave the "old paths" on which shines the light of Bible truth, and take our stand with them. But we believe in that charity which obeys. "If ye love me, keep my commandments," was spoken by our King, and we know that "to obey is better than to sacrifice." Others would force us from our steadfastness, by the sneers "Bigoted," "Illiberal," "Indecent," "Selfish." But, brethren, I care for none of these things; the great question is, and ought to be, have we the TRUTH? I believe we have; I believe it with a deathless faith, and I, for one, shall ever maintain it with a deathless devotion, for it is only

through the church maintaining God's ordinances in their purity, that she can reflect her full orb'd glory upon the world.

Fifth. *The Church is glorious in her past achievements and in the hope of her future victory.* The great achievements of the church, we cannot examine at length. The fact that she exists now, with the same *constitution, laws and ordinances* that she held in New Testament times, while the dew of youth was upon her brow, having passed through centuries of toil, of suffering and of high achievement, cover her with a glory, the true light of which is seen only in heaven. The Divine Founder gave not the sword into her hands. He taught her to rely on none of those powers, by which earthly monarchs extend the sway of their sceptre over unwilling subjects. But He emplanted within her own bosom, a self perpetuating power. He committed to her keeping those great doctrines, which find their centre in the cross, and bid her go forth and *preach* these to a lost world, giving the promise, "Lo, I am with you always, even to the end of the world." He consecrated her to her great mission, when, on the day of Pentecost, He baptized her in the sacred influences of the Holy Spirit. Thus commissioned, thus consecrated, thus sent forth on her divine mission, she has marched with a victor's tread, though at times seemingly conquered along the line of these centuries, and to-day, she unfurls her banners in every clime, and the sons of men come flocking to her uplifted standards as they never came before.

This long line of triumph has been marked by unceasing struggles with her foes. But whence these foes? The "Prince of the power of the air" has stirred up all his forces to war against her. Principalities and Powers and the Rulers of the darkness of this world, have used all their hellish ingenuity to crush out her life and destroy her memory from the face of the earth. But these were not her worst enemies. They were her natural enemies, and against them she had clothed herself in the "whole armor of God." Whence came, then, her greatest foes? They sprung from her own bosom; they were once members of her own household. Under the name of devotion to her cause, they struck the hardest blows she has ever received. As long as she maintained her integrity and proved faithful to her Lord, no blows from without could harm her. It was only when pretended friends brought corruption into her sacred enclosure, that her arm began to grow nerveless, and her light to burn dim. Even in the days of the Apostles, these corrupters had crept in, and were bent on trying their vain experiments to better what God had made perfect. One of the first errors which effected a lodgment within the church, was the doctrine of *Baptismal regeneration*, i. e., that baptism in itself avails to the washing away of sin,—a doctrine surcharged with poison from the pit, and upon which, I am sorry to say, a denomination of so called reformers, in our own day,

delight to feed. Fast upon the heels of this, came another, which has been the fruitful source of untold evils; it was the baptism of infants. It is easy to see how this was the natural fruit of the first. "Baptism washes away sin," said they, "therefore, *none* are saved but the *baptized*. But our infants are not baptized; they have original sin, which must be washed away, or dying in infancy, they are lost. What must we do? for we cannot bear to have them lost. This is what we will do: We will baptize them, wash away their original sin, and thus they will be saved." In place of looking to that provision which Christ made for the salvation of all infants by the blood of his cross, they "forsook this fountain of living water and hewed out for themselves cisterns, broken cisterns that could hold no water." I believe this to have been the true origin of infant baptism. That those who first practiced it, and at least, some of those who now practice it, believed and do believe that sin is actually washed away in and by baptism, *per se.*, can be abundantly proved by the writings of the early Fathers, by the uniform testimony of the Roman Catholic, as well as by the rituals of some of the more modern churches. Origen, one of the first witnesses for the practice, declares that the church gave baptism to infants for the forgiveness of sin, and that "if there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them," and to the same effect spake many ancient witnesses. And for refusing to accept and practice this substitute for christian baptism, founded upon error, the blood of our fathers in Israel has been shed profusely by the persecuting powers of the past. And yet we are exhorted to forget the past, to forsake our long cherished principles, drawn from the word of God, and bow at the feet of this Dagon, set up in the house of our God. Shall we do it, brethren? *Never.* "If I forget thee, O, Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

Marching in the line of these corrupting influences, comes another, but not until the church had been rent in twain, and those who contended for the purity of the church stood on one side, the innovators on the other; not until the *witnessing church* of Christ had separated from those, who throwing wide the door for error, soon became the "*Mother of Harlots*, who made herself "drunken with the blood of the saints." This error was "*the Union of Church and State.*"

Early in the fourth century, Constantine the Great, who ruled over the whole Roman Empire, embraced the christian religion, and this is considered by many as the most fortuitous event that could have occurred. But I believe it one of the direst that ever cursed the world. For he consummated that unholy alliance between the Church and the State, from which, as from a bitter fountain, has flowed one continuous stream of

ill. It gave power and influence to the errors already received, gave license to, and accelerated the introduction of others, until soon the Church, so called, was covered over with a dark cloud of ignorance and superstition, while within was festering corruption of the darkest hue. And men write the history of this abomination and call it the History of the Christian Church. I tell you to-day, God had cast out this wicked Harlot, and her history is, in no proper sense, the history of *His Church*. That history remains, to a great extent, unrecorded, save as written in lines of blood—the blood of martyred saints—which stretches like a golden thread through the centuries that bind the present with the past. This unholy alliance placed the sword in the hands of ecclesiastical tyrants, who claimed authority over the consciences of men. They soon made their hands red with the blood of the followers of Jesus, and drove the true church into the wilderness, where, according to prophecy, she was to remain a thousand two hundred and three score days, or 1260 years. I know not at what time we ought to place the flight of the church, but fixing it in the century of Constantine, and adding 1260 years, it brings us down to the century of Roger Williams, through whose labors, the bands between Church and State, forged by the Roman Emperor, were first sundered. In the Eastern world, a Roman Emperor, covered with renown, and swaying the scepter of universal empire, forged these bands, which, tyrants coming after him, delighted to make yet more secure. But, under God, it was reserved for an exile, driven from his home on account of his religious belief, and that, too, by professed christians, who themselves, had fled from persecution; it was reserved for him to establish, in the wilds of America, the first State under the canopy of heaven, that gave to her citizens *complete religious liberty*. This crown—and before it pales the diadems of the monarchs of this world—sits upon the brow of Rhode Island. Roger Williams placed it there, and through the labors of John Clark, Charles the Second by the charter of 1663, made it secure. And from this centre has gone an influence in ever widening circles, that has blessed not only our own land, but those beyond the sea. The mighty principles for which Williams struggled, then reposing in the bosoms of the few, now find a ready echo in almost every heart, and are acknowledged in the fundamental laws of many lands. But whence did Williams draw these principles? Were they first enunciated by him? We answer, no! They had always been the faith of the Baptists, and since the Reformation, had been struggling into notice. In 1611, the year our English Bible was first issued, the Baptists of London published their “Confession of Faith,” in which *these principles* were distinctly announced. Leonard Busher, a Baptist, printed, in 1614, the first modern treatise on religious liberty. In 1615, a London Baptist church published a treatise entitled, “Persecution for Religion Judged

and Condemned.” In 1620, another work was published. It was the petition, to the King, of many of his loyal subjects, “unjustly called Anabaptists,” persecuted and confined in Newgate Prison, “*only for differing in religion*.” “The authors of this work were denied the use of ink and paper, but some friend who supplied them with milk, corked the bottles with paper stoppers, and they wrote with milk, which, on being afterwards held to the fire, became legible, and was copied.” Roger Williams says of this petition: “The arguments written *in milk* were answered *in blood*.” This quotation shows him to have been a student of those persecuted Baptists, who in that day, stood alone for those principles which afterwards blessed the world and covered his name with imperishable renown.

When Religious Liberty had found rest within the ark of the little State of Rhode Island, the battle had just begun. It was necessary, now, to incorporate this principle into the Constitutions and Laws of States already existing. The Baptists of Massachusetts and Virginia led in this great struggle. They, as well as others, were persecuted for conscience sake, in both these States. John Clark, a Baptist Minister, was fined, another, Elder Obediah Holmes, was publicly whipped in the streets of Boston, for being a Baptist and appearing in that Commonwealth. The jails of Virginia often witnessed the incarceration of Baptist Preachers for daring to proclaim the Gospel of Christ. The Episcopal Clergy, of Virginia, almost always led in these persecutions. But their efforts were futile; the principle finally triumphed, and is now the cherished heritage of our whole nation. And not only ours; other nations have learned wisdom and justice, and have admitted it, while it still goes on producing wonderful changes, and I believe the day is not far distant, when *Religious Liberty* will be fully established in every land and country. Thus, the world is indebted for the establishment of this great *inalienable right* more to the persecuted Baptists, who received it from *Him* who said, “My kingdom is not of this world” than to all others. And to this fact, John Locke, with other great names of the past, as well as history, all testify. Under the protecting branches of this great tree, which our fathers planted and watered with their blood, we have grown to be a great people, and the leaven of our Bible principles are at work throughout the earth, they are producing their fruit, and a grand and glorious victory awaits them in the future.

He who said, “Upon this rock I will build my church and the gates of hell shall not prevail against it,” I believe has kept, and will keep his promise to the end. And believing that the Baptist churches enshrine these doctrines, laws and ordinances in their purity, as he gave them, I feel assured that her history, under different names, stretches from Apostolic times down to the present, and that she will continue to main-



tain these in their integrity, till He who committed them to her keeping, shall descend to judge the world in righteousness and conduct his own faithful Bride up to the shining mansions of eternal day.

The succession for which we contend is not *Apostolic succession*, as generally understood, but a *succession of principles*. That the doctrines, laws and ordinances Christ gave to the Church have been preserved and handed down through the ages since his death, can be more easily shown than some imagine. True, there are sometimes yawning chasms filled with the blood of martyred saints, and plains made desolate with the fires of persecution, obliterating almost all waymarks, but even through these, there are smouldering ruins, by which we can trace the way. As it is frequently asserted that the Baptist Church is of very recent origin, and some are disposed to sneer at the Baptists for setting up any claim to antiquity, I quote a passage from "An Account of the Origin of the Dutch Baptists," published in 1819, by Dr. Yepeig, Professor of Theology, at Groningen, and the Rev. J. J. Dermont, Chaplain to the King of the Netherlands. These gentlemen were learned Pedobaptists, and were appointed by the King to prepare a history of the Dutch Reformed Church. They devote a chapter to the Baptists, in which they say: "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times, Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account, the Baptists may be considered as the only christian community which has stood since the days of the Apostles, and as a christian society which has preserved pure the doctrines of the Gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth disputed by the Romish Church, that the Reformation brought about in the sixteenth century, was in the highest degree necessary; and at the same time goes to refute the erroneous notion of the Catholics that their communion is the most ancient."— (Religious Encyclopedia, page 796.)

Cardinal Hosius, President of the Council of Trent, who was a Catholic, affirmed that the Anabaptists, as they were then called, had existed for twelve hundred years. Zuinglius says, for thirteen hundred, which would bring them to the third century.

And now, remembering the past, and casting my eyes down the line of the future, I think I can see victory awaiting the principles we cherish. Our Saviour prayed for *the Union*, for *the Oneness* of all His Disciples, and this oneness was not as some tell us, the union by unseen spiritual influences of a great many diverse systems, some of which are the direct antipodes of others. Such an union, the world, which cannot discern spiritual objects, could not see. But the union prayed for was

one so close and visible that it should compel the faith of the world. For such a union all true christians long and pray. I believe it is coming, not by "Evangelical alliances," or "christian union," where the basis of union is compromise; these are but the expressions of a desire in the right direction, i. e., towards union, and which seeks to accomplish God's purpose before the time, and outside of His ordained means.

*Truth*, the *Bible*, alone can serve as a successful basis of Union, and men are moving towards this centre of truth. Some, it is true, are drifting farther off, but the main current is setting in this direction. Men are more and more disposed to square their faith by the Bible, rather than by creed. The old foundations are being examined and there may soon be an upheaval in which creeds and rituals shall perish, and the Bible stand alone in its authority over the religious faith and practices of men.

When this shall have been accomplished, the greater part of the way towards that perfect union prayed for by the Saviour, will have been passed over. For, when men, throwing aside all prejudices, come to the Bible with a sincere desire to learn the *truth* and prayerfully search its clear pages, they cannot long remain in doubt. It gives forth no uncertain sound. It is because our "ears are dull of hearing," that we remain insensible to the clear harmony of its music. Will it not be a glorious triumph for the Church when the principles of the "Gospel of the Son of God," in their original simplicity, shall be established throughout the whole world, and christians everywhere shall acknowledge, teach and practice "*One Lord, One Faith, and one Baptism.*" The effect of such a union upon the world cannot be estimated. It would enwreath the Church in a glory so dazzling, that before its light the darkness of heathenism would soon melt away and the arms of all her foes fall nerveless to their sides, while she, arrayed thus in her beautiful garments, would march on gloriously to her final triumph, when heaven and earth shall be shaken with the thundering of those mighty voices, exclaiming, "Alleluiah; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to *Him*; for the marriage of the Lamb is come, and his wife hath made herself ready." That victory, brethren, is not yet won. We, as soldiers of the Great Captain of our Salvation, march to its accomplishment. Let us be faithful to the trust reposed in us. Stand firmly by his commands. In our lives, endeavor to illustrate that righteousness which is by faith in his atoning blood, and with all the powers God has given us, labor for the extension of his kingdom and the honor and glory of his name among the children of men, "looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ," "who having sanctified and cleansed His Church with the washing of water by the word," now "presents it to himself a

glorious Church, not having spot, or wrinkle, or any such thing," but holy and without blemish, "arrayed in fine linen, clean and white, He leads her gloriously triumphant into the marriage supper of the Lamb."

And we, brethren, if "sealed unto the day of redemption," shall be there, in that throng of blood-washed saints, to witness and to share the triumph of our King, and the glorious exaltation of *His Bride*, the Church.

Methinks I see her now, clad in the robes of salvation and led by her glorious King, approaching the New Jerusalem, whose walls of jasper glitter with ten thousand times ten thousand gems, and from which the glory of God shines with heavenly splendor. As they approach, I hear the voice of the Redeemer as the voice of many waters, and as the shout of a victorious army exclaiming, "Lift up your heads, oh, ye gates, and be ye lifted up ye everlasting doors," and the *King of Glory* shall come in. Then, from within, in the language of the reply of the approaching host is echoed back, "The Lord, strong and mighty, the Lord, mighty in battle," and again is heard, "Lift up your heads, Oh, ye gates; even lift them up ye everlasting doors and the *King of Glory* shall come in," and as the gates of pearl swing wide upon their golden hinges, there comes again from within, the question, "Who is this King of glory?" and the entering saints, joining their song to that of the angels within, send to the utmost bounds of heaven, the triumphant refrain, "*The Lord of Hosts, He is the King of Glory.*"

STATISTICS OF THE CHURCHES FOR 1872.

Churches.	Post Offices.	Pastors.	Clerks.	Delegates.	Total.	Dead.	Restored.	Excluded.	Disc'd. by Letter.	Baptized.
Arloob	Live Oak	R. R. Moore	C. Britson	Allen Williams	47	2	1	3	1	8
Berlebach	Lake City	K. Chambers	J. F. Roberts	S. F. Edige, Wm. Lea	54	30	1	4	4	17
Berlebach	Starke	R. R. Moore	T. J. Mott	James Burney	54	40	1	10	2	17
Berlebach	Jacksonville	B. W. Beeks	J. L. Myers	John D. McKinley	8	8	3	1	1	1
Clay Land	Live Oak	R. R. Moore	H. Roberts	E. A. Padgett, J. L. Myers	22	3	5	2	2	22
Cypress Lake	Lake City	M. A. Clonts	A. D. Wilder	Not represented	53	3	2	2	1	53
Deep Creek	Callahan	K. Chambers	W. Dyess	Ed. Thomas, Wm. Ptingle	32	3	3	3	3	32
Ellam	Mikeville	R. R. Moore	J. Tynlock	F. M. McVair	88	1	3	3	3	88
Ephesus	Waldo	J. H. Tompkins	S. E. Timmons	E. B. Timmons, J. H. Tompkins	32	3	3	3	3	32
Ephesus	King's Ferry	K. Chambers	Joseph Haddock	No delegates	30	1	1	1	1	30
Ephesus	Bronson	S. Sheffield	J. F. Prevatt	James S. Turner	106	4	3	1	2	106
Fernandina	Fernandina	Not represented	L. Dozier	Not represented	24	2	1	1	1	24
Falling Creek	Lake City	Not represented	A. J. Hutchingson	Not represented	116	1	1	1	1	116
Gadaville	Gainesville	E. B. Timmons	T. C. Ellis	S. McCall	51	1	1	1	1	51
Gadaville	Starke	K. Chambers	A. Gelger	J. Fouts, A. Gelger	24	3	1	3	3	24
Hebron	King's Ferry	S. Sheffield	J. Mills	R. D. Cooner	35	3	1	3	3	35
Hebron	Arber	H. B. McAllum	R. S. Tucker	W. J. Hamilton, R. S. Tucker	43	1	1	1	1	43
Lake City	Lake City	R. R. Moore	F. J. Hall	H. B. McAllum, E. P. Hickson	57	1	1	1	1	57
Mercedonia	Live Oak	K. Chambers	B. L. Moran	No delegates	25	2	2	2	2	25
Mount Pleasant	Waborn	S. Sheffield	J. Osteen	K. Chambers, H. E. Braddock	57	3	3	3	3	57
Mount Horeb	Arber	E. Brannin	W. N. Buchanan	H. Pope, John Phillips	25	3	3	3	3	25
Mount Zion	Waborn	J. H. Tompkins	W. H. High	Not represented	24	1	1	1	1	24
Midway	Houston	M. N. Strickland	W. H. Sanders	Not represented	116	4	3	1	2	116
Pleasant Grove	Morrison's Mills	J. H. Tompkins	J. T. Carthen	W. Johnson, H. D. Massey, A. H. Ferry	53	1	1	1	1	53
Pleasant Grove	Waldo	C. B. Jones	G. G. Weathersbee	M. Seigler, M. N. Strickland	53	1	1	1	1	53
Pleasant Grove	Pilataka	C. B. Jones	R. G. Mays	J. W. Thomas, J. L. Becks	16	1	1	1	1	16
Pleasant Grove	Pilataka	S. Sheffield	B. G. Weathersbee	Not represented	29	2	2	2	2	29
Pleasant Grove	Bronson	J. H. Tompkins	J. K. Sheffield	R. B. Weeks, W. Swilley	116	2	2	2	2	116
Providence	Lake City	S. Sheffield	B. Brown	S. Sheffield	14	3	3	3	3	14
Providence	Green Cove Springs	K. Chambers	S. J. Riggs	Ed. Gelger	54	4	4	4	4	54
Shiloh	Callahan	K. Chambers	D. H. Higginbotham	D. H. Higginbotham, J. J. Higginbotham	29	2	2	2	2	29
Shiloh	Waldo	A. Crosby	W. Adams	E. Earle, W. Adams	60	2	2	2	2	60
Santa Fee	New Troy	N. Deas	M. M. Kimis	Not represented	156	53	71	30	16	156
Walden	New Troy	N. Deas	M. M. Kimis	Not represented	1385	102	1385			1385

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