THE BASIS OF UNION.

[The following is the Basis of Union formulated by a joint committee of the Baptist and Free Baptists in 1886.]

DOCTRINAL STATEMENT.

THE SCRIPTURES.— The Holy Scriptures of the Old and New Testaments have their authority from God alone, and are given to us by Divine inspiration. They are a perfect, supreme, infallible and sufficient standard of faith and practice.

GOD. — There is one true and loving God; He is an infinite spirit, self-existent, omnipresent, omniscient, omnipotent, good, wise, just and merciful. He is the creator, preserver and sovereign of the universe; He is inexpressibly glorious in holiness, and worthy of all honor, confidence and love. In the Godhead there are three persons in one—the Father, the Son and the Holy Ghost, who are equal in every divine perfection, and who execute distinct but harmonious offices in the great work of redemption.

JESUS CHRIST.— Jesus Christ is the Son of God, and is the person of the Trinity who, by virtue of his sacrificial work is the world's Redeemer and the Saviour of all who believe. He is at present the Intercessor at the right hand of the Father, and is to be the Judge of all men.

THE HOLY SPIRIT.— The Holy Spirit is the person of the Trinity by whom all saving, comforting and sanctifying power is exerted upon human hearts.

ATONEMENT.—The perfect life, vicarious death and resurrection of Jesus Christ, have removed the obstacles in the way of the Holy Spirit's regenerating power, and of the Father's forgiving grace being extended to the sinner, and constitute for every believing soul an all-prevailing plea and sufficient ground for righteousness before God.

REGENERATION.—In regeneration a new life principle is begotten in the soul of man by the Holy Spirit, through the word of truth producing a disposition to joyful obedience to Christ and to holy conduct in life.

JUSTIFICATION.—Justification is an act of God, wherein he accepts as righteous the sinner, to whom is imputed the perfect righteousness of Christ, on the condition of faith alone.

STATE AND FALL OF MAN.—Man was created sinless. By his own disobedience he fell into sin. Through his fall into sin, an evil nature was transmitted to the whole race, revealing itself in actual transgression, and bringing all under the reign of condemnation and death.

REPENTANCE.—In repentance, the sinner, having seen his sin, being moved by the energy of the Holy Ghost, is led to grieve for and hate it as an offence against God, and apprehending the grace of our Lord Jesus Christ he lovingly returns to God to walk in the way of his commandments.

FAITH.—Faith is a conviction of the intellect that God will perform all that he has promised, and an implicit trust of the heart in Christ as a personal Saviour. It includes a hearty concurrence of the will and affections with the whole plan of salvation as revealed in the gospel, and is a condition of justification and of cleansing from the pollution of sin, and of all subsequent gospel blessings.

SANCTIFICATION.—The scriptures teach that sanctification is the process by which, acording to the will of God, Christians are made partakers of his Holiness; that it has its beginning in regeneration, and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, in the continual use of the appointed means,—the Word of God, self-examination, self-denial, watchfulness and prayer.

PERSEVERANCE.—We believe that persevering attachment to Christ is the grand work which distinguishes real Christians from superficial professors. If any who have been born of God altogether lose the grace received at regeneration, there is for them no renewal unto eternal life.

This does not mean, however, that the regenerate may not become backsliders.

DEATH.—At death our bodies return to dust, our souls to God, who gave them. The righteous being then perfected in happiness are received to dwell with God, awaiting the full redemption of their bodies. The wicked are cast into hades reserved unto the judgment of the great day.

RESURRECTION.—There will be a general resurrection of the bodies of the just and of the unjust; the righteous in the likeness of Christ, but the wicked to shame and everlasting contempt.

GENERAL JUDGMENT.—There will be a judgment of quick and dead, of the just and of the unjust, on principles of righteousness, by our Lord Jesus Christ at his second coming. The wicked will be condemner to eternal punishment, and the righteous received into the fullness of eternal life and joy.

THE CHRISTIAN SABBATH. — We believe that the first day of the week is the Lord's day or Christian Sabbath, and is to be kept sacred to religious purposes by abstaining from all secular labor and sinful recreations, by the devout observance of all the means of grace, both private and public, and by preparation for that rest that remaineth for the people of God.

A GOSPEL CHURCH.—We believe that a gospel church is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel,observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his word. In a more general sense the word church is used to designate all whose names are written in the Lamb's Book of Life. The only scriptural officers are bishops or pastors and deacons, whose qualifications, claims and duties are defined in the epistles to Timothy and Titus.

BAPTISM.—This is the immersion of believers in water in the name of the Father, Son and Holy Spirit, in which are represented their death to the world, the washing of their souls from the pollution of sin, and their resurrection to newness of life, the burial and resurrection of Christ, their resurrection at the last day, and their engagement to serve God.

THE LORD'S SUPPER.—The Lord's Supper is designed to commemorate the sufferings of Christ, and to represent, in the use of bread and wine, the communion which saints have with him and with each other. Every baptized believer in Christ, being a member of his visible church, has not only the right to partake of the emblems of his body and of his blood in the communion, but is under obligation thus to commemorate his death.

CHURCH POLITY.

ARTICLE I.— The voluntary principle undelies the whole church polity of the New Testament. Each church is independent, but the churches are interdependent. All the power the more general bodies have over the individual churches is to advise and to enforce advice with the strongest moral motives. In case a church, or the churches composing a less general body, depart from the belief and practice of the denomination, it shall be the right of the more general body to withdraw fellowship.

ARTICLE II.—Each church, as occasion may require, shall have the right to appeal to the more general body for the help of their advice and moral influence, or to call a council from other churches. If a church torn by dissensions and heresy decline to seek assistance of this kind, it is the right of the more general body to send a delegation to assist the church as far as this may be possible.

ARTICLE III.— Any church should be very careful in granting a license to preach. Every license, to be valid, must be signed by the pastor and clerk of the church granting it, and countersigned by at least two neighboring pastors after an examination of the candidate's qualifications.

ARTICLE IV.—When a church desires the ordination of a brother, a council from as many of the nearest churches as will secure at least five ordained pastors, with a suitable number of laymen, may be called, or the more general body may be requested to attend to the matter.

A DESERVED REBUKE.

Says the *Journal and Messenger*: It is remarkable what silly stuff the daily papers will take from a correspondent. The publication of a statement that a certain man in Indiana had developed living germs out of salt water, alcohol and ammonia, is a disgrace to the press, since great daily papers ought to have members on their staff who would understand the foolishness of such a claim. To inflict it upon their readers is to mislead thousands of people who are not scientists. Scientific men do not write as this man writes, or use words in such connection. None of the scientific materialists who believe that life can be, and perhaps will be, manufactured from matter, would put forth a statement in such language as that of the despatches. The scientific men of the great universities of the world would be far more severe upon this statement than any theologian. The man who made the claim is doubtless honest; but his germs, if he has any do not come from the sources the dispatch indicate. They come from other living germs, which have escaped his scrutiny. He is fifty years behind the times. Little blame attaches to him, but the daily papers ought to be ashamed of themselves.

A BLACK KNIGHT.

Sir Samuel Lewis, who recently died in London, was a full--blooded African negro of the Yoruba tribe on the west coast of Africa, was a graduate of University College in London, a member of the English bar, and in turn Attorney General, member of the Legislative Council and Chief Justice of the British colony of Sierra Leone. He was knighted about seven years ago by the late Queen Victoria, who conferred upon him the star and ribbon of the order of St. Michael and St. George, and leaves a widow, Lady Lewis, who is, like him, coal black, being a West African negress. Sir Samuel was held in high regard, not only on the gold coast, but likewise in England, was often seen at court when in London, and his obsequies were attended by a represeutative of King Edward.

..A Moscow dentist has invented a system whereby false teeth can be made to grow into the gums as firmly as natural ones. After a few months' use it is just as hard to extract them as it is to dislodge the genuine molar,, made on the premises. Soon, possibly, this tooth grafting Muscovite will achieve, suggests the London *Globe*, that giddiest height to which the dentist can soar, the manufacture of false teeth that ache.

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