

and scientific teachers while each department is being managed, that of Latin and Greek deserves special mention, since the idea prevails that in order to get a thorough classical education it is necessary to attend some college. Under Prof. Frant this department has been unusually successful and interesting this season. His examinations exhibit as thorough classical training as can be gotten anywhere. The specimens of art and sculpture, and the readings of musical compositions by the classes put these two departments, under Prof. and Mrs. Elrod, in the front.

Tuesday evening Rev. W. H. Felix, of Covington, delivered a very eloquent and chaste address to the young ladies of the Philological Society. Subject: "Woman."

Wednesday evening Rev. E. C. Gates, of Louisville, made an eloquent and thrilling address to the young gentlemen of the Philomathesian Society. Subject: "The Advantages of a Young Man in America."

Thursday, the 19th, was Commencement day. Although the house was crowded and excessively warm, yet the exercises were interesting. There were six graduates, two young ladies and four young men. Their orations and essays were very creditable.

During the four days the conduct of the students of the institute was unexceptionally good, which places Prof. Greenwell before the people as a thorough disciplinarian. In no school is the moral and religious training of the youth more dignified attended to. This with the intellectual drill will make that noble class of young men and women that our country so much needs.

Resolved, unanimously, that we publish the facts that led to the exclusion of J. M. Billingsby and reply to the decisions of the council published in our papers.

J. M. Billingsby has been pastor and member of this church some ten years. Since he resigned five years ago as pastor, he has sought her ruin by opposing every minister we called to the pastorate and refusing to pay or pray, and speaking against us in devious, and writing notes to them accusing them of "dishonesty and deception," and at last publishing as a "political agitator," and as one of "malicious, dishonest and intentional fraud," because we repudiated his claim for three months' preaching he never did, but used the time for his own pleasure.

We tried these five years to put up with him, hoping he might see his error; but "forbearance ceased to be a virtue." We preferred charges. He admitted he wrote these things and "thanked God for it," refusing to make any acknowledgments. We excluded him; but he would not leave the church and kept on preaching. After this he called upon us, through Bloom and Louisville churches, to grant him a council; but we had no hope that the man that ignored the church would respect the decisions of a council unless it went in his favor, so we refused. The messengers of the above churches met in a private room and called a council of seven churches (we do not blame Louisville and Bloom churches—we do censure the messengers). The first two churches elected to compose the council were themselves; two churches would not respond. Hoars and Little Prairie, with Rev. Meares, Elken and Reed, Moderators of the Louisville and Olney Associations. Why not? These intelligent brethren knew the proceedings to be unscriptural. The decision of this council were published in your paper.

It was not a trial, for only one side was represented. It was not just, for some of the messengers had expressed themselves for him and against us at our church meeting. It was not scriptural (not because it was in the M. E. church), because they assumed power that no Baptist council ever possessed. Baptist councils know the right of decision belongs to the church; this one says it belongs to them. "Resolved, we recommend J. M. Billingsby to separate churches." Is not this a direct blow at church sovereignty? A daring transgression upon the rights of the church? We protest! Moreover, to feel it to be our painful duty to warn all our churches to steer clear of this man, J. M. Billingsby. He is a peace-breaker and

dangerous to the welfare of any church that may be unfortunates enough to call him to the pastorate. We make this final explanation in vindication of the truth, not seeking controversy, but to defend the cause of Christ. Done by order of the church at its regular meeting for business.

W. W. WISERT, Mod.
M. F. SWIDER, Clerk.

June 6, 1930.
(REMARKS.—It is a settled policy with this paper to exclude all church records and those that under such conditions have published the decisions of the council referred to above, we think that just that the church whose action was considered but which would, should be heard in defense. With this publication we close the discussion on this subject.—Ed.)

Final Preservation of the Saints.

A DIALOGUE.

Julia.—I am very glad our pastor is preaching us a series of sermons on Apostasy vs. Final Perseverance. I have not been fully satisfied in my own mind which is true. It seems when I hear a believer in the doctrine of apostasy and then hear a sermon on the other side that the Bible teaches both doctrines, but I know that that can not be so, and I am anxious to see how our pastor will show that the Bible teaches only one side of the question.

Tom B.—I wish I could hear his sermons, for I have often wondered what would have become of me if I had died when I was so nearly killed.

Pastor.—Bro. Tom, what is that I heard as I entered the room?

Tom B.—Why, pastor, I was just telling Miss Julia that I often fear I would have been lost eternally if I had really been killed when I came so near it.

Pastor.—Well, my brother, that is no doubt true.

Julia.—Why, Bro. F., didn't you preach to-day that not one of God's children will be eternally lost? And wasn't Cousin Tom a Christian before he was hurt?

Pastor.—I hope so, any more, I fully believe he was; and yet if he had died in his sin he would have been lost.

Julia.—You can't believe your own sermon then, and I don't think it right to preach what you don't believe.

Tom B.—Hold on, Cousin, maybe Bro. F. can explain how he can believe his sermon and yet believe I would have been lost if I had died in my wickedness.

Pastor.—Sister Julia remembers no doubt, that I read Ps. 37 to-day, in which David declares that though the wicked watcheth the righteous, and seeketh to slay him, the Lord will not leave him to his hand (vs. 32, 33). If this inspired text, more prove false, I have no hope for the salvation of any. Hence if God had lost Bro. Tommie in the hands of the wicked where he so nearly saw him, I know of no power that could have rescued him. In other words, if God's promises fail, we have no hope at all of salvation. But God's promises do not fail, hence he did not leave Bro. Tommie in the hands of the wicked, but "in the time of trouble" he helped him, delivered him from the wicked and saved him (vs. 39, 40).

Julia.—Bro. F. do you mean it is impossible for a Christian to be killed while living in open sin? If that's so, I think we had better turn to sinning as fast as possible and keep at it as long as possible, so as to live as long as we want to, and I am sure I want to live a long time.

Sceptical Bob.—Sis's got you there, Mr. F. Sin is better than any life insurance on earth, if a Christian can't do while a practical sinner.

Tom B.—I do not understand our pastor as you do. His position is, if I understand aright, not that practicing evil will keep a Christian from dying, but that God's grace will reclaim him from sin and save him in heaven.

Pastor.—Certainly, Bro. Tommie. As David puts it, "Though he fall he shall not be utterly cast down, for the Lord upholdeth with his hand" (vs. 24). But the wages of sin is not death, but hell. Often an early death comes upon us as the direct result of our wickedness. What I believe is, that though a child of God sin basely, as Peter did in denying his Lord, that God will not leave him in the hands of that wicked one to perish, but will deliver him and chastise him for his disobedience, as he did David.

Tom B.—Bro. F., you is not declared in Ezekiel that if a righteous man turn from his righteousness and eat flesh, that "he shall die, he shall die." But it seems you can take the position that a righteous man will not die in

his sins. It seems to me you contradict Ezekiel.

Pastor.—Not Ezekiel, my brother, but God himself, spoke the words found in Ezek. 18:24-26 and 33:13. Nor have I taken the position I occupy without much careful study and earnest prayer. The key to the language to which you refer is found, as I conceive, in 33:13: "When I shall say to the righteous he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed he shall die for it."

A self-righteous man trusts his own righteousness, but the child of God says with Paul: "Let me be found in him not having mine own righteousness, which is of the law, but that which is through the faith of Christ" (Eph. 3:8). The law says, "Cursed is every one that continueth not in all things written in the book of the law to do them." Hence when the Jew, to whom God spoke in Ezekiel, seeking righteousness, salvation, by the works of the law, turned from his former righteousness, which he had brought on himself the curse of the law, "for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. In other words, God is vindicating in Ezekiel his own justice in forgiving the gross violator of law and in condemning him whose general course is free of blame—a moralist.

Tom B.—You think, then, God was not speaking of his children when he refers to the righteous in those places in Ezekiel?

Pastor.—Besides what I have already said there is additional proof that he did not mean his children. 1. There is no offer of restoration to such righteous man when he sins. He is not promised mercy, but it is declared he shall die in his sin. 2. Since every child of God feels himself a daily sinner, if Ezek. 18 and 33 means Christians, then universal apostasy is established, just as, by my view, universal sentence passes upon the self-righteous, they are all brought under the curse of the law, counted guilty of it all when they offend in one point.

Bob.—Look here, Mr. F., if God allowed the angels to apostatize, and Adam and Eve fell, why may not you? Do you suppose God cares more for you than for the angels? And he did not keep them from falling.

Pastor.—Yes, Bob, God has promised more to me than he promised Adam before the fall. He has done more for me, and for you, too, my friend, than he did for the angels that kept not their first estate. "For verily he took not on him the nature of angels"—to redeem them, "but he took on him the seed of Abraham"—to redeem them. He became man to save man, not an angel to save angels. Adam, too, had no promise of divine help. He was put on his own obedience, his own strength, while we have Christ as our righteousness, our strength, our advocate with God. He has promised to keep us through faith unto salvation.

Tom B.—Well, Bro. F., I have enjoyed very much your conversation this evening; please come in again to-morrow evening and help me in searching the Scriptures.

Pastor.—With pleasure. Perhaps it would be well to continue to investigate the Old Testament a while longer, and then the New Testament. I hope, too, to see Miss Julia and her young friend again when I call, that they may hear the conclusion of the whole matter.

Tom B.—Certainly, I want them here, and, Bob, I believe you will be glad to come if Cousin Julia will let you come with her.

Bob.—Yes, indeed, but I have enjoyed the conversation very much, and will be most happy to call for Miss Julia.

Julia.—I suppose I ought to make some sacrifice to get here, so I will come, even if I have to come with Mrs. Bob.

Pastor.—Then we will meet you again to-morrow evening and continue our study.

BOOKS.

A brief notice of a new paper in this issue, and a notice of a new paper in this issue, and a notice of a new paper in this issue.

FROM BACK TO BETLER. Sequel to "Valley of Baca." By Jennie Smith. Philadelphia: Garrigue Bros. 1930. Price, 75c. This is a story of an all-day journey that is said by those who have read the book that the account is given in a way to interest

The narration of travels requires preparation. From the editor of the "Western Recorder," New York, who listened to the author, "The Wanderer's Life in Europe," published by L. E. Page & Co., "Standard Series" is a volume of that theme: "In the year 1876-78 and 33:13. Nor have I taken the position I occupy without much careful study and earnest prayer. The key to the language to which you refer is found, as I conceive, in 33:13: "When I shall say to the righteous he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed he shall die for it."

By J. P. Barrett, Shiloh, Pa. The author says: "In the year 1876-78 I was appointed to preach in the 'Complete Rest of the Bible Types.' In studying this subject I was led into an examination of the whole subject of Bible types." The book is handsomely gotten out. Rogers & Co., Memphis, Tenn. Price, \$1.00.

PREACHING: ITS IDEAL AND INNER LIFE. By Thomas Armitage, D.D. The author is a professor of Theology. These lectures were prepared at the request of the Faculty of the Theological Seminary, N. Y., and were delivered at the Institution in February, 1930. On the invitation of the Board of Trustees of the Theological Seminary, N. Y., and the Greater Theological Seminary, Pa., their delivery was requested before the Baptist church at March and April. The first four in the course are devoted to the Biblical Doctrine of Preaching; while the other four examine the Practice of Preaching, under the application of that doctrine. Their general design is to treat of the subject of preaching rather than of its outward form; and more of its Divine than of its human side, thus bringing up the question of the origin and source of power. The high standing of the author as a preacher will, we believe, be recognized by a large sale. It is printed and bound in excellent style by the American Baptist Publication Society, Philadelphia. Price, \$1.50.

Deaths.

Miss Mary Ann Smith, wife of Mr. J. M. Smith, died at her residence in this city, on the 22nd inst., at the age of 75 years.

CONWAY.—Thomas Conway died the 23rd of May, 1930, at his home in Union county, Ky., at the age of 72 years. He was a member of the Baptist church since nine years of age. He was a devoted and successful farmer at the time of his death. He was an earnest and devoted lover of the Lord Jesus. His theme was religion, and he was a devoted friend to his pastor. A large circle of friends mourn his death. He is survived by his wife and several children. Burial was made in the cemetery at Union county, Ky., June 7, 1930.

KENDALL.—Wesley Kendall was born in Union county, Ky., on the 22nd of May, 1857, and died the 23rd of May, 1930, at his home in Union county, Ky., at the age of 72 years. He was a member of the Baptist church since nine years of age. He was a devoted and successful farmer at the time of his death. He was an earnest and devoted lover of the Lord Jesus. His theme was religion, and he was a devoted friend to his pastor. A large circle of friends mourn his death. He is survived by his wife and several children. Burial was made in the cemetery at Union county, Ky., June 7, 1930.

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