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QUESTIONS TO THE EDITOR

By M. Hamilton. This is a very pertinent...

THE GREAT WISDOMER. Theological and...

THE SYMBIOTIC LIFE OF MAN. This is a...

THE HISTORY OF THE AMERICAN BAPTIST...

Fuller's Works

Fuller's Works. In three fine octavo...

THE NEW BAPTIST PALMIST AND...

MISCELLANEOUS

THE BAPTIST BOOK CONCERN'S...

THE FOUR JUDGMENTS.

WILL BELIEVERS COME INTO THE JUDGMENT?

A FRENCH congregation in New York, in 1865

applied to their former pastor as to the Scrip-

tural doctrine of believers in the day of judgment.

The following were his answers:—

Understand by the church he means Christians.

The church [i. e. Christians.] cannot be in-

cluded in the judgment of the nations described in

Matt. xxv, for previous to this they will have been

caught up to meet the Lord in the air. Her re-

moval indeed will be the signal for the introduc-

tion of a new dispensation, namely, that of the mil-

lennium, which shall succeed this dispensation of

grace.

Neither can the church be included in the last

judgment, when they shall be judged, every man

according to his works, and whosoever is not

found written in the book of life, shall be cast into

the lake of fire. She cannot, because Jesus has

atoned for her sins; and in taking the place of his

people, he has redeemed them from condemnation.

The redemption is accomplished, and if they were

brought into judgment the greatest outrage would

be offered to Jesus Christ, in whom she has be-

lieved. The judgment must deal with him before

it can reach them. Besides, the church shall al-

ready have been glorified with him upon his

throne for a thousand years. It is therefore im-

possible that the last judgment can affect the

church.

But if it be asked, Will there be a special judg-

ment of the church? [Christians.] I answer:

Yes; not, however, to decide her salvation, but the

recompense which is to be made according to the

life of every believer on earth. This is taught in 1

Cor. v. 10: "For we must appear before the judg-

ment seat of Christ, that every one may receive the

deeds done in his body, according to that he hath

done, whether it be good or bad." The Greek

properly means, "manifested," which is something

very different from "appear," as the old versions

have it. In considering the passage, we may ask:—

1. Where shall the manifestations take place?

"Before the judgment-seat of Christ," in heaven,

MEMPHIS, TENN., MAY 2, 1885.

MEMPHIS, TENN

...said to his child... great... was gone, five of... but one little... to go near... I can imagine the... schismatic, because he separated from them; but they were the schismatic, for Schism is separation from the truth, not separation from error.

In this day of confusion, error and disobedience to Christ, let us, who are justified by the blood of the Lamb, bring everything respecting doctrine and practice to the test of the word of God, remembering that we are to appear before the judgment seat of Christ. Our only aim should be to meet there the approval of our adorable Lord.

There is another judgment spoken of in Matthew xxv, where the sheep are placed on the right hand, and the goats on the left. I used to think that I was to be in the judgment. But I find that when the Son of Man shall appear in glory, to assume his personal reign, "before him shall be gathered all nations." This is predicted in Joel iii. "I will also gather all nations, and bring them down into the valley of Jehoshaphat, and will plead with them for my people, and my heritage, Israel." "for there will I sit to judge all the Heathen round about." This is not a judgment of the church, nor of all who have ever lived, both small or great, but of the nations who are then living on the earth.

Further on I found another judgment, which is to take place after this. After the close of the millennial reign of Christ, there is to be the judgment before the great white throne, where men are to be judged according to their works. Those who are to be judged there are thus described: "And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. xx. 12. There is no judgment for the living, for the blaze of glory will show that their names are written in the book of life. But of the dead, who are then judged according to their works, it is said: "And whosoever was not found written in the book of life was cast into the lake of fire."

There are, then, these four distinct judgments: First, the judgment of our sins on the cross, to which we look back instead of forward; Second, the judgment-seat of Christ, before which all believers shall appear, when he comes to take them to himself; Third, the judgment of the living nations at his glorious appearing; and Fourth, the judgment of all the dead at the end of the millennium.

May the spirit guide us into all truth, and enable us to live as in the immediate presence of our Lord, and those who shall yet stand before the judgment-seat of Christ, "for every one of us shall give account of himself unto God!"

BAPTIST USAGE.

QUESTIONS are sometimes asked which are hard to answer because of the vagueness of the meaning of some principal term. This is particularly true in regard to the questions which are asked about Baptist usage.

Usage itself is an ambiguous word. It sometimes carries with it the idea of authority. It does this in the matter of language. Grammarians do not make laws for language; they only ascertain and state what is established by what is called good use. They are law "reporters" rather than law-makers. Words and combinations of words are adjudged to be proper when they are employed by good writers,—in the present,—and throughout the domain in which the language prevails. This is the highest law of speech. Akin to this is usage as it obtains in courts of justice and in legislative assemblies. Certain things which, perhaps, have never found place in statutes or codes, yet are acknowledged as precedents, not to be departed from. Again, there are usages which are generally observed without any authoritative force in them. Certain manners and customs, for instance, become usages, not because they have been formally or-

...dained, but because they have grown up and have been silently adopted; and they may be at any moment, at the option of the parliamen-

When, then, a usage is inquired about, it may be necessary to know which of these meanings is understood by the inquirer. Until this is done, the only proper answer might be yes and no. To the question, "Is the thing a fact?" the true reply would be affirmative: to the question, "Has it a binding force?" the true reply might be negative.

And the difficulty is not lessened when the question relates to Baptist usage. Does that mean a usage which obtains among some Baptists or among all Baptists? In either of these cases the expression might be employed; and, therefore, the same double answer, as before, must be given. In this respect the case of the Baptist differs from that of all other denominations except the Congregationalists. In the case of Roman Catholics, for instance,—and the same is true of Episcopal and Presbyterian organizations,—what is true of any is true of all. Thus, to say that it is a usage of the Catholic worshippers to apply the holy water to their persons, and to make the sign of the cross, is to state what is done every where among them. To say that it is the usage of Episcopalian ministers to read their church service in a surplice, and to preach in a black gown, is to state a general fact, a practice always observed, if practicable. But it is otherwise among Baptists. Every church is a separate, independent body, amenable to no other organization on earth, and subject only to the authority of the Great Head of the church. One church may have a custom, regularly observed, which another church does not observe at all. For example, one church steadily practices "feet-washing;" another church never does. And so, in regard to a multiplicity of things, we could never infer from the prevalence of a particular usage in given churches that it was the usage of other churches.

So far as certain practices in their judgment flow directly out from a regard to the commands of Christ, they are universally agreed. Thus, the immersion of believers in Christ, on the profession of their faith in him, and of none others, their uniting together for the purposes of worship and fellowship, their choosing their own officers, and their exercise of discipline, may be said to be usages acknowledged by all to be obligatory.

But in regard to numberless other matters, and even in regard to some of the details connected with the points specified, there is not a uniform practice; and when a question arises respecting any one of these, that question would be decided not by reference to an ascertained usage as authoritative in the premises, but by a reference to the word of God. The fact is mere usage, however concurrent, is never regarded as authoritative in the proper sense of authoritative. It may be the evidence of how good and wise men have judged, and so be of weight in helping us to judge; but it has in it no force to compel assent.

The inquiry, therefore, after Baptist usage impresses us as a bootless inquiry. For, first of all, it may be hard to ascertain; and then, if ascertained, it amounts to very little. If all the Baptist churches in Christendom did a certain thing that would not make it right. Its being right depends on its being in accordance with the Scriptures.

We have been led into these statements by an inquiry whether it accorded with Baptist usage for female members to second motions in conference, and to vote on all questions. As to the matter of fact, the practice is divided. As to the matter of opinion, respecting the bearing upon it of Scriptural sanction, the judgment is divided. The late Dr. William Williams of the Southern Baptist Theological Seminary, believed that they had the right; Dr. R. Furman, Sr., of Charleston, and Dr. Jesse Mercer, of Georgia, took the opposite view, considering the case as coming under the apostolic prohibition, "not usurp authority over the man." In a case of this sort, a church must judge for itself, taking the New Testament as its guide.

This is from that venerable brother, Dr. Furman of South Carolina. Our readers know that we have waged an unending, if not a successful warfare, against mere Baptist usage, unsupported by God's word. Thousands of our churches are bound by usages today, as was Sampson by the fetters of brass, and not out of these usages but makes same commandment of God of none effect; and we fear not to number inter-communion for the purpose of showing Christian courtesy to our brethren among these old usages, and Saturday conferences, and exclusions, for non-attendance, and once-a-month observance of the Sabbath. Where is the word of God for them?

ROLLER SKATING—ITS DANGERS.

NOW I do not want the boys and girls who read this article to feel that I am a stupid old fellow who does not enjoy having a good time. When I was a boy (and it is not so very long ago) I used to feel, when people urged me to do things which I enjoyed, that they wanted to prevent me from having fun; that because they did not see the pleasure in these amusements, they wanted to deprive me of mine. When I grew older I found that I was mistaken, but I don't want any boy or girl to make that mistake about me. I like fun as well as anybody, and I enjoy roller skating. Until I found out my mistake I was one of the warmest advocates of the rinks, and even when the movement against them began I was not convinced until I had ascertained the opinion of some of the most skillful physicians in the country on the subject. Their verdict was unanimous.

Let me tell you what a few of the most prominent of the physicians I have talked to about it say. You all remember reading of Dr. Frank Hamilton, who was called to the bedside of President Garfield when he was shot, and who is a recognized authority on muscular surgery. I asked him, "Doctor, do you think roller skating has any injurious physical effect?"

He answered promptly and decidedly: "Yes; I have no doubt it has. The exercise is violent. Those who practice it are exceedingly liable to fall, much more so than in ice skating with the ordinary skate, and it calls into action muscles which are unused to severe strains. Scarcely a day passes that I do not see or hear of some one who has suffered injury in a skating rink. In the majority of these cases the injury has proved to be a severe strain through the lobe, or the muscles of the upper part of the thigh and the region of the groin, accompanied with swellings and pain in the latter region. For women and girls especially I considered it a dangerous pastime. If one were to make it the business of a life-time to walk on roller skates, no doubt his or her muscles and joints would become used to it, and eventually suffer no harm. But there is much danger, and there are many chances that before they would have arrived at this immunity from harm they would meet with many serious accidents and permanent injuries. It is a most dangerous form of amusement, and the sooner the craze subsides the better."

Such an expression of opinion from so able a man in his profession would seem conclusive, but I heard others speak even more strongly. You have all noticed the fine flour-like dust that covers the floor of the rinks and floats in the air. Under the microscope this dust proves to be minute splinters of the floor boards. When you think how painful a splinter in your hand is, you can easily imagine the effect of these particles upon the delicate structure of your lungs. Dr. Montrose Pallin said concerning this: "My chief objection to roller skating is the fact that the rinks are always under cover, the atmosphere is confined, the air is full of an impalpable dust consisting of fine particles of wood fibre, which are detached from the floor by the constant friction of the rollers of the skates. The evil effects of breathing an atmosphere consisting of de-vitalized air, freighted with maple wood splinters, can be imagined. The exertion of skating opens the lungs, and causes prolonged inspirations. In the open air, where these inspirations fill the lungs with pure air, the effect is most beneficial. In the skating rinks, where the air is

confined, and each breath is simply drawing into the lungs air which has already been breathed and re-breathed, accompanied by wood fibre and other impurities, lung and throat troubles are the inevitable result."

Dr. Sayre, the famous surgeon, and Dr. Bosomman, both talked in the same strain, and called attention to the many serious accidents attendant upon the roller skating. Dr. Sayre explained the tendency of the roller skates to fly for ward and let the skater fall in a sitting posture, or strike the back of the head, and bow, owing to the construction of the skates, it was liable to produce bony and loose-jointed knees and ankles, and consequently an ungainly carriage.

Dr. Bosomman referred more particularly to its bad effect upon young girls, and expressed himself strongly against it. Out of the number of doctors I talked to I could not find one in favor of it.

Now it seems too bad to deprive young people of an amusement which is so pleasant as roller skating without supplying something to take its place. Yet it would seem more advisable to avoid the rinks than to risk the many dangers these physicians speak of. Some other form of exercise must be introduced, or some modification of rinking must be introduced which will combine the charms of the present style with the greatest safety. Broken bones, strained muscles, and legs full of splinters are a large price to pay for a few hours' enjoyment on roller skates.—Harpers Young People.

THE LORD'S SUPPER—WHO MAY PARTAKE.

REVIEW OF DR. D. R. RAY'S SCRIPTURAL ARGUMENTS. BY T. MONTGOMERY. NO. III.

A BAPTIST church shall admit the orderly members of sister churches to the supper, because the fellowship of the churches demands it. In this we have another very logical "because." "The fellowship of the churches demand it." This is what Bro. Ray says. Do churches have church fellowship for each other? Certainly Bro. Ray thinks they do, if he means what he says. In the sentence following the above he says: "We cannot admit the members of Pedobaptist and Campbellite churches to the supper, because we have no church-fellowship for them." His meaning certainly is that because we have church-fellowship in churches where we have no membership, therefore we should commune with them. If this is not his meaning then his argument is peculiarly worthless. If such is the case, the members of our church have a right to demand communion of every other church, "because the fellowship of the churches demand it." Also the Second church in St. Louis, Mo., could discipline Bro. Ray, if he should go astray. The reverse of what he claims is true. The fellowship of the churches demands it should not be done. We have now before us, in my opinion, the strong and turning point in the entire question. If intercommunion is right it is so because the Scriptures authorize it; and if they authorize it, I have as much right to it in any other church as the one I am a member. Does Bro. Ray believe in the independency of the churches? If he does he cannot believe that they have church-fellowship for each other, and hence the idea that they are to commune with each other to secure each other's fellowship is forever gone. But believing, as he does, that they should thus commune to secure the fellowship of each other, there can be no church independency. We defy him, or say one else to dodge this. Under this head he gives 2 Cor. viii. 23 as a proof, which reads: "Whether any do inquire of Titus, he is my partner, and fellow-helper concerning you; or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ." From this he concludes that intercommunion is right.

Now, reader, what do you think of such argument? Had he not about as well quote the first verse in Genesis. "In the beginning God created the heavens and the earth," and say, therefore, intercommunion is right? We join Bro. Ray in saying, "We are united in our confidence in the false doc-

trine requires... methods to sustain it." Again, "when a church appoints members to meet the members of other churches in an Association, church-fellowship is expressed." We quote this to show you that he believes in inter-church fellowship, and that it is the legitimate result of intercommunion. That there can be no real church-membership only among those that are members of the same church we are ready to support.

"Intercommunion may be practiced by sister churches because we have an example of it at Troas." It is evident that there can be no intercommunion where there is no church. Was there a church at Troas? If there was where is the proof of it? Proof, and not assertion, is what we all want. If there was a church there, where is there any sacred history of it? Is there anything said about the character and doings of a Troas church? In the absence of any proof, we have no right to affirm that there was. In the next place did Paul eat with the disciples? Let us see: "And upon the first day of the week, when the disciples came together to break bread." 1. Who came together to break bread? The disciples. 2. On what day did they come together? The first day of the week. 3. What did they come together for? To break bread. I suppose it will be readily granted that the breaking of bread took place on the day designated, and that too by those that assembled for that purpose—the disciples. In this same verse—seventh, it is said: "Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight."

In this upper chamber there was a young man who sat in a window, from which he fell down, "and was taken up dead." Paul went down to him and embraced him, and reported life in him. All this was done after midnight, and still after this Paul came up again, and then after all that, he broke bread. Now it follows that Paul did not eat with the disciples for they ate on the first day of the week, but Paul on the next day. 2. It also follows that Paul was not of the number that "came together to break bread on the first day of the week, for he did not break bread until after midnight. The man does not exist that can get intercommunion out of the Troas case. All he has said is a bare assumption, assumes the thing to be proved—that there was a church there, and that Paul ate with it, which he cannot do.

7. "It is proper for the churches of Christ to admit to the supper those present who are spiritually and ceremonially qualified for the ordinance, because it redounds to the glory of God, and the spiritual good of the communicants. What a logical "because" we have here. "Because it redounds to the glory of God, and the spiritual good of the communicants." A new feature in the Baptist faith—intercommunion is for the glory of God, and the spiritual good of all visiting brethren. This being true Paul "got left" when he had to wait till after midnight. It was very unfortunate for Paul that that young man got that fall. If Bro. Ray is correct we should be in search of it every Sabbath and demand it. Where is his Scriptural authority for this? He quotes 1 Cor. xvi. 17. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." From this he would draw the conclusion, therefore intercommunion is right. In this text he saw intercommunion in the plural pronoun we. Paul, he says, was not a member of the church at Corinth, yet he said, "we all partake of that one bread." Is it possible that this form of speech cannot be used without holding to intercommunion? According to Bro. Ray it cannot. Astonishing beyond expression. Has our good brother gone wild over his "pet theory?"

8. Common sense sustains the custom of the churches in admitting brethren and sisters in good standing in sister churches to the Lord's supper. With all kindness we are inclined to say that in our estimation the sense that sustains intercommunion is rather too common. With about the

same propriety we might say common sense sustains the custom of intercommunion between the various denominations, and then to carry out Bro. Ray's inference, add all that do not believe in such communion, Bro. Ray included, do not have sense. Will he give book, chapter and verse for this common sense argument? These are his Scriptural proofs. The man that can find intercommunion in them must be blessed with remarkable penetration of mind. In our next we will notice some other items and close. Haydeaville, Mo.

DEACON H. P. SLAUGHTER.

WHILE it is a pleasure to read the various good deeds of our brethren in Christ, it is also sad to note that so many of his faithful followers are falling out of the ranks, and are one by one passing over on the other side. Our aged brother, H. P. Slaughter is now confined to his bed from the effects of old age and a lingering disease. Yet his faith in his Redeemer; his love for his cause, and his prospects for heaven are still as strong and comforting as ever. Though confined to his bed, his spirit is stirred within him by reading your appeals for help to sustain the Old Banner of Truth—and called upon his children and friends to come to your rescue, and send you the following names and money for your paper.

Bro. Slaughter has been a member of the Baptist church for fifty-seven years, and a deacon for fifty-four years, and the moderator of Mount Vernon Association about twenty years. He has been a reader of your paper and books about thirty years, and has always admired your firmness, and regarded you as a true, bold defender of the truth. I know of no one who has more deservedly won the love, confidence and esteem of the brotherhood than he.

As a token of the high appreciation of his merits, and the affection the brethren have for him, the following preamble and resolutions were adopted at our last Association:—

RESOLUTIONS OF SYMPATHY FOR BRO. J. R. GRAVES.

Whereas, we learn with sadness of the affliction that has befallen Bro. J. R. Graves, editor of THE TENNESSEE BAPTIST, a minister well beloved by the brotherhood, and a bold defender of the faith, and whose worth to the Baptist denomination is incalculable, and whose loss would be irreparable; therefore be it—

Resolved, that we recognize the right of our heavenly Master to do as he pleases with his own, and feeling thankful that his mind is still unimpaired, and trusting that he will soon be able to wield his pen in defense of the truth, and lighten the hearts of his many friends; we tender this our expression of condolence to his devoted family—promising to remember him and them in our devotions at a throne of grace, praying that the Great Head of the church will speedily restore him to his wonted health and strength.

Resolved, that a copy of these resolutions be printed in our minutes, and also sent to THE TENNESSEE BAPTIST for publication.

W. H. PASLEY, Chairman Committee.

May the Great Head of the church sustain and comfort him in his sad affliction, and may his sustaining grace be extended also to his faithful companion, who for over fifty years has proved herself a help-meet indeed! W. H. PASLEY.

Most gratefully do we appreciate the active friendship of our aged brother for so many years; and on his bed of weakness he obtains four full subscribers for the paper he loves so well. Who will say that there is a minister or active brother in Arkansas who cannot do as well. This paper has ever been devoted to the best interests of Arkansas Baptists. Under its influence the State Conventions were organized and fostered, as were its several State papers; for when the brethren had no organ our columns and pages were ever open to them. We want to establish this paper on a basis of \$1.50 per annum, and 1,000 new subscribers from Arkansas this spring will materially assist us in doing it. And we ask them in consideration of what we have done for them, to be to them to do it. We thank Bro. Slaughter for the noble example he has given, and we rejoice that the consolations of the Lord are so abundantly vouchsafed to him as he waits for the shining five.

We have on hand several hundred copies of Baptist Principles and Practice, being a series of three sermons preached by Pastor Lamar of this city. These sermons have been remarkably fruitful in convincing Pedobaptists, and cannot fail to do much good wherever circulated. A hundred copies distributed in your neighborhood would lead many to learn the way of the Lord more fully. Send us one dollar and we will send you a dozen copies. GRAVES & MARSHALL.

PENDLETON.

your ministerial experience of half a century, and ask, "What must I do?" What would most contribute to the glory of our Master's cause? I feel that I can truly say, "I have left all to follow him." Pray for me, and please be so kind as to give me your answer through the Texas Baptist Herald.

W. D. POWELL. Saltillo, March 4, 1885.

REPLY.

While I cheerfully comply with Bro. Powell's request, there is really no need of any other reply than the one prepared for him more than 2,000 years ago. It is found in Nehemiah vi. 3: "I am doing a good work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?"

Here is an anticipatory answer to questions that will often be asked of those engaged in the Lord's work. Bro. Powell need not be troubled. After the explanations that have been made, I do not think that his brethren believe that any property has been given at Saltillo on such terms as compromise the Baptist principle which condemns, always and everywhere, "union between the church and State."

As to what Methodists and Presbyterians say of Bro. Powell, while it is discreditable to them, it is complimentary to him. It shows that he is doing something, that his labors are effective. If no results followed his work, nothing would be said against him. He must remember that it was said of better men than he professes to be, "These that have turned the world upside down are come hither also." If he sees the Mexican world turning upside down, he must not forget that the wrong side has been up for a long time. Nothing that may be said against Bro. Powell will do him permanent injury while he conducts himself as a Christian gentleman. My old friend, Dr. Howard Malcom once said to me: "A man may ruin himself, but if he will behave himself, all other men can't ruin him." The longer I live the more fully am I convinced that Dr. Malcom was right. It would astound us if we could see at one view all the bad things that were published about Mr. Spurgeon in the early part of his ministry in London. He survived all the slander, ridicule, scorn and contempt heaped on him.

I would have Bro. Powell to exemplify the highest order of social courtesy in his intercourse with Methodists and Presbyterians; but if he attempts what is called "ecclesiastical" and "ministerial" courtesy, he will get into trouble. The truth is that Baptists and Pedobaptists differ so irreconcilably on the "church question," it is folly for them to think of acting together. As to the "ministerial question," opinions differ. Probably most of those whose representative Bro. Powell is, would justify him in inviting Pedobaptist missionaries to preach for him. I would not. I believe it will be better for the interests of our Mexican missions, and therefore for the interests of truth, for it to be understood, theoretically and practically, that Baptists and Pedobaptists differ so materially as to the subjects, and the act of baptism, the co-attenuity of a gospel church, etc. etc., that a necessity is laid upon them to act apart. The Mexicans know that Roman Catholics practice infant baptism, and they should be plainly told that as Protestants and Pedobaptists do the same thing, Baptists express their dissent and [reprobation by separation from them. In short, let it be known that if Baptists are right, Pedobaptists are wrong, and not being agreed, they cannot "walk together." This view carried into effect will save all our Mexican churches from inconsistency and obvious embarrassment. For it is surely inconsistent and embarrassing after a "Presbyterian" minister has preached for a Baptist church to receive a "Presbyterian student" for baptism. So it seems to me.

J. M. PENDLETON.

SAMPLE PAPERS.

We will send THE TENNESSEE BAPTIST for 4 months, from time subscription is received to all non-subscribers, for 25 cents. We want them to "sample it." Ministers not subscribers 12 months for 25.

PRETENSIONS OF THE "FLAG" EDITOR.

EDITOR BAPTIST:—The American Baptist Flag and I have parted company. I cannot afford to take and read a paper that has no regard for Christian courtesy towards its patrons. You are not the only one who has been shamefully treated and grossly misrepresented by that paper, which claims to be a "persistent advocate of the highest Bible standard of soul-pley and practical godliness." The attitude of Bro. Ray on the communion question is passing strange, and was never surpassed by an editor of a Pedobaptist journal; his sole effort being to keep his readers in darkness, and to prejudice their minds against all Baptists who contend for a Scriptural observance of the Lord's supper. Week after week he tells his readers that the advocates of local church communion are very few and insignificant, and that it is dying a natural death, while he knows they are numbered by the thousands, and gaining strength every day. He professes to advocate the highest standard of "practical godliness," but his teaching is one thing while his practice is another.

I will give you a little of my experience with the editor of the Baptist Flag.

In the Flag of January 2nd, 1884, speaking of Bro. Graves's lecture at Spring Creek, Arkansas, he said much to the prejudice of Bro. Graves, as well as the Spring Creek church. Dr. Graves is compared to A. Campbell, and the church to Campbellites; only he would have us called Gravesites. Thinking a defense necessary, I sent an article to the Flag, in which I refuted him to the position he took years ago in his debate with Mr. Lucas, the Campbellite, agreeing with Dr. Cook, his moderator, that each church should confine the subject to its own discipline. I also referred him to an Association in Illinois, over thirty years ago, endorsing local church communion. But needless to add, his readers were not allowed to see the article, yet in the next Flag appeared a long editorial in answer to my article, under the caption "The Head and Founder." Is this the "highest standard of practical godliness"? To misrepresent a church and then refuse to admit the church's defense!

In the Flag of May 28th, an article was published concerning this same church, in which it was represented as being an inter-communion church, only four members being opposed to it. Care was taken to add that this was the place where Dr. Graves lectured, and that "we are glad Bro. Graves's pretended reformation is proving itself to be a splendid failure." The editor also advised the church to dispense with the services of their pastor because he refused to commune with them—his membership being elsewhere. The church thought this misrepresentation should be corrected, and the correction was sent, but it was never published. The truth is this, the Spring Creek church, has about ninety members, and not more than one-sixth of them are in favor of inter-communion.

In the Flag of October 15th, I was represented as having backed down from a discussion with a brother on the communion question. The truth was, that the inter-communion brother backed down, and refused to come to time after the time and place had been set. I sent a correction in as mild a way as I knew, but the correction never appeared. I knew these corrections were received by the editor, because I registered my letters, and received the return receipts.

Is this the high "standard of practical godliness" he proclaims in the editorial column of every paper? Away with such godliness, or rather, such canting hypocrisy, that leads an editor of a religious paper to use such desperate means in order to keep his readers blinded to the truth. Because of such a course, the Flag has about run its course in this section, and it is as it should be, for I have no sympathy for such an end.

C. R. J.

REMARKS.—We regret to publish the above, but more regret the necessity for it. Not only the writer of it, and his church, but we have been grossly treated by the editor of the Flag. If it is his wont to treat Campbellites as he has his Baptist brethren who have had to do with him in discussing the church communion question,

then the universal complaints of Campbellites are well-founded. Baptists will not sustain him in pursuing such a course when it is known.

"ANGELS OF THE SEVEN CHURCHES OF ASIA."

THE address to each one of the seven churches of Asia is "to the angel of the church." Was this angel a heavenly being or a human being? The term "angel" means servant or minister, and may apply to either a heavenly or earthly being; and as we have no account of heavenly beings sustaining to the churches of Christ the relation here indicated, we conclude that the angels mentioned were the pastors or ministers of the several churches, and that each church was addressed through its minister as its representative. Taking symbols employed to represent them and the churches, we have some lessons of importance suggested: "The stars which thou sawest in my right hand are the angels of the seven churches, and the seven golden candlesticks are the seven churches."

1. These "stars"—ministers of the churches in Christ's right hand—could not be more secure nor employed in a more noble work, though shining in borrowed light, reflecting the rays of the sun of righteousness to guide the churches in all their responsibilities here in this world.

2. In primitive church structure, each church had its minister to teach the observance of all things enjoined by its head—a shepherd to guide and feed the flock—so it should be now as far as practicable.

3. The independence of the churches is clearly taught. "Seven golden candlesticks" are seen, "and in their midst one like unto the Son of man." The candlestick of the temple had seven tops, but all centered in one stem, but not so with these—each one was independent of all the rest—had its separate location—its separate work and responsibilities. The lawyer in Zion has given one code of laws to all his churches, which insures their union for all time, if intelligently obeyed. There is for the churches no legislative department, no lawmaking power, save in their Head and King. And in his laws the individual is addressed: "The axe is laid unto the root of the trees; every tree that bringeth not forth good fruit is hewn down and cast into the fire." Governing the units, the millions are consequently governed, and any number, as "two or three" or that many thousands, assembled in his name, have the promise of his presence, and, subordinate to his laws, may transact the business of a church.

4. To these churches, ministry included, Christ committed the gospel and its laws and ordinances for exposition and enforcement to the end of time. The reins of church government have been placed in the hands of the churches, and not in the hands of the clergy as a separate class. Christianity has suffered from nothing more than from clerical domination. Paul says (1 Cor. iii. 22-23), "Whether Paul, or Apollos, or Cephas, . . . all are yours, and ye are Christ's, and Christ is God's." Instead of the church belonging to the preachers, the preachers belong to the church, and by universal consent, property is governed by its owner, and as the ministry belong to the church, they are governed by it. Christ is governed by the will of the Father—the church is governed by the will of Christ, and for the same reason the ministry is governed by the church as Christ's executive agent. The church at Ephesus (Rev. ii. 2) furnishes an example: "Thou hast tried them which say they are apostles and are not, and hast found them liars." This act received the commendation of Christ, and justifies other churches in the exercise of the same prerogative.—M. Ellison, in Religious Herald.

REMARKS.—The above views are eminently sound and instructive, and we commend them to our readers. They are identical with the positions we have developed at length in "Old Landmarkism"—What is it? viz: Each church a local body, and therefore all its functions and privileges local, and consequently its communion can be only

local—confined strictly to its members. That the ministry belong to the church, and have no vestige of power to administer an ordinance without her consent in each case. That each church has absolute power to try her own ministers, if members, and exclude them if guilty.

ELD. J. B. GRAVES'S BOOK ON INTER-COMMUNION.

BEFORE examining this little book I took it for granted that it contained nothing of special interest save the arguments directed in opposition to the practice of inter-communion among Baptists; and seeing what I took to be the most important points of the author's arguments, as quoted by those who were opposing as well as those who were defending the practice, I had little or no inclination to purchase and read it. Neither do I know when I would have done so had it not fallen into my hands as a present from a good brother. This, together with another circumstance intimately connected with it, led me to read the book; and I am really glad I did so, from the fact that, aside from the question of inter-communion, I find other matters treated of, some of which are of the greatest importance to every Baptist, and among which are, The Bible Doctrine of the Plan of Salvation; Definition of and the Scripture Use of the word Ecclesia; Definition of a Church Ordinance; Definition of Christian Baptism; The Radical Difference between Baptists and Pedobaptists; The Loose and Unfortunate Concessions of Baptist Authors with Reference to other Denominations; The Wine used by Christ and the Early Churches in the Celebration of the Supper; Open, or Mixed, Communion; The Inconsistencies of Pedobaptist Denominations in Communion with each Other. Altogether it possesses most valuable information, which is presented in a chaste, condensed, though comprehensive, manner; together with a brief presentation of the arguments and historical facts given by some of the ablest scholars, which, to obtain otherwise, would cost no little money to purchase, and much time and labor poring over the various volumes to search for one's self. For these reasons I not only value the book highly myself, but would commend it to all who need to be informed in regard to the subjects mentioned. It is not only a book which every Baptist should possess and read, but it is one which will prove to be of very great interest and value to members of all religious denominations, — to every body.

W. F. WELLS.

FROM CULLMAN, ALA.

BRO. GRAVES:—Nearly forty years ago we became acquainted with each other. We are both much nearer the river than we must soon cross than when we first met at our beloved Bro. A. L. Stovall's, in Lawrence county, Ala. Although I have, ever since I have been a professor of Christianity, had, for some reasons, a strong desire to live to see the second coming of my blessed Lord and Savior, yet I feel perfectly resigned to his will, and only await his bidding. But while I am waiting I must not be idle. I have been much interested in the discussion in your paper on the communion question. To admit your premises, and your views of the local church, I cannot see how any one can avoid your conclusions. Those who have opposed your views have all, so far as I know, or have seen, by their arguments admitted your premises.

Now I propose, with your permission, in about three or four articles of about two pages of foolscap to controvert your premises, and give my views on the whole subject, to which I shall expect you to reply, and give all the additional light you have upon the question. I very much desire you to do so, as there is no danger of our falling out about the matter; and I am confident that you have ever been candid in your views, and have always had the Christian manliness to speak out on all subjects connected with Christianity. If you permit my pieces to appear in your paper I shall expect to see your replies follow in the same. If you conclude to allow me the space please indicate the same in THE BAPTIST. P. M. MURKIN.

Most certainly, Bro. M., certainly! We want all the light you have.

DEATH OF ELD. J. W. LUMBLEY.

BRO. GRAVES:—It is my sad and painful duty to say that Eld. J. W. Lumbley of New Edinburg, Dorsey county, is supposed to have been drowned in the Saline river on Saturday the eleventh instant. The shocking affair, as related to me in a private letter, is as follows: On Saturday morning he started to his appointment at Eron church, which is on the north side of the Saline river. When he got to the ferry the man was not there, and, it is supposed, he attempted to cross over on a raft made of some logs to get the ferry-boat. At two o'clock the ferryman came, and found Bro. Lumbley's overcoat, dresscoat, vest, pants, shoes, and the mule, on the bank of the river. Though every possible effort has been made no traces of the body have yet been discovered, except a raft of three logs tied together was found some distance below the ferry. All hopes that he is alive are now gone, and he is given up as dead. The whole section of country is horrified at this sudden and shocking calamity. May the God of all grace comfort, bless and protect his bereaved widow and his fatherless children.

A. J. FAWCETT.

Pine Bluff, Ark., April 14, 1885.

THE DETECTIVE.

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

BAPTIST TALK NOTICES.

- J. A. PETERSON, a small, dark complexioned man, formerly a Baptist minister, has been excluded from Bethesda Baptist church, Little River county, Ark., for gross unchristianity, etc. etc. He is a member of the church, and is now in the hands of the law. Address: Little River, Ark.
T. M. BARNES, a small, dark complexioned man, formerly a Baptist minister, has been excluded from the church, Little River county, Ark., for gross unchristianity, etc. etc. He is a member of the church, and is now in the hands of the law. Address: Little River, Ark.
EDWARD BARNES, a small, dark complexioned man, formerly a Baptist minister, has been excluded from the church, Little River county, Ark., for gross unchristianity, etc. etc. He is a member of the church, and is now in the hands of the law. Address: Little River, Ark.
ELB. BERT TOMLIN, a small, dark complexioned man, formerly a Baptist minister, has been excluded from the church, Little River county, Ark., for gross unchristianity, etc. etc. He is a member of the church, and is now in the hands of the law. Address: Little River, Ark.
REV. A. G. JONES, a small, dark complexioned man, formerly a Baptist minister, has been excluded from the church, Little River county, Ark., for gross unchristianity, etc. etc. He is a member of the church, and is now in the hands of the law. Address: Little River, Ark.
T. C. H. GALLAND, a small, dark complexioned man, formerly a Baptist minister, has been excluded from the church, Little River county, Ark., for gross unchristianity, etc. etc. He is a member of the church, and is now in the hands of the law. Address: Little River, Ark.
J. L. LOP, a small, dark complexioned man, formerly a Baptist minister, has been excluded from the church, Little River county, Ark., for gross unchristianity, etc. etc. He is a member of the church, and is now in the hands of the law. Address: Little River, Ark.
J. B. JAMES, a small, dark complexioned man, formerly a Baptist minister, has been excluded from the church, Little River county, Ark., for gross unchristianity, etc. etc. He is a member of the church, and is now in the hands of the law. Address: Little River, Ark.
J. H. LEE, a small, dark complexioned man, formerly a Baptist minister, has been excluded from the church, Little River county, Ark., for gross unchristianity, etc. etc. He is a member of the church, and is now in the hands of the law. Address: Little River, Ark.
J. W. BERRY, a small, dark complexioned man, formerly a Baptist minister, has been excluded from the church, Little River county, Ark., for gross unchristianity, etc. etc. He is a member of the church, and is now in the hands of the law. Address: Little River, Ark.
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In vain it plumed its proud wings for flight! Swiftly and swiftly it floated toward the rains, and at last went down to rise no more. Man has fallen from his native position in the akie. He is a creature of appetites and passions; when these are glutted he attempts to rise, but he is in bondage to the object of his greed. His heart is set upon the world, and he cannot rise above it; and thus he is borne down the current of time, and whirled to destruction.

gone. So the imagination carries weight, sin has not only enfeebled its powers, but clipped its wings and loaded it with chains. This may be seen from the fact that when a man's sin is taken away, his faith, which partakes largely of imagination, rises far above earth to things infinite, invisible and eternal. All the powers of the mind are enlarged, for they are occupied with two worlds instead of one,—with the infinite as well as the finite.

THE BONDAGE OF SIN.

III. THE heart is under the bondage of sin. This may be shown from the fact that a man cannot love what he chooses to love. He may desire to love God and not be able to love God.

The heart is under the bondage of sin. The moral aberration of human reason shows it to be under the bondage of sin. "The age of reason" was the age of moral insanity. Faith in God is the highest reason: it is reason leaning upon the bosom of its God.

Christ, the world's great Liberator, stands before every human will, whose bondage "is the being unwilling to be willing." and says, "Ye shall be willing in the day of my power," by "Working in them to will and to do according to his pleasure."

EXPOSITION OF THE PARABLES OF CHRIST.

By the Editor. NO. I. DEFINITION. PARABLE.—A fable or allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction.

IN ENTERING upon the exposition of the parables of Christ it is important for the reader to bear in mind that he is not to seek for the likeness of the kingdom of heaven in the character of the immediate subject of the narrative; as, for example, in the man who sowed the good seed, or in a mustard seed, in the hid treasure, the lost coin, in heaven, or a fishing net, although it is said the kingdom of heaven is like a man, like a mustard seed, like a treasure hid, like heaven, like a drag-net.

From the interpretations of Christ himself we must learn to interpret; and from him we learn that he designed to illustrate some one or more of the great and important truths connected with the administration of his mediatorial kingdom on earth by the principal features of his parables.

WHAT WE LEARN.

1. We learn from this parable the wonderful longuffering and forbearance of God in permitting the tares to grow up with the wheat. Worthy wisdom would dictate that the tares be rooted up as fast as they appear, and that a pure and holy God should not suffer wicked men to overbear the righteous, and overrun the earth to the detriment of the righteous; but we also learn that it is only for a season.

2. We learn that God denies to the children of the kingdom the use of force, oppression or persecution. Christian rulers are forbidden the use of the sword or force to extirpate heretics. While the church must be kept pure, the wicked must be permitted to exist in the world, since the attempt to forcibly root them out would break up the foundations of society, and destroy the church itself.

3. We learn, also, that the world is not to be converted by the childron of the kingdom, through the preaching of the gospel, and thus cleared of the tares before the second coming of Christ, as post-millennialists teach, for the tares are to retain their hold and grow until the close of the harvest age—the final judgment.

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Eld. O. D. Slaughter of Aquilla, Ark., paid our office a visit last week. J. W. Street, who advertises in this issue, is highly recommended by Eld. W. J. Couch of Mulberry, Tenn. Who can give us the address of Eld. J. H. Wright, formerly of Martin, Tenn.?

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Missouri.—Unknown friend, 1 00. Alabama.—Mrs. E. B. Flournoy, 1 00; D. A. Flournoy, 1 00. Total, \$2 00.

householder came and said unto him, Sir, didst thou not sow good seed in thy field? From whence then hath this tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

This parable is called by expositors one of the most difficult of all the parables of Christ; this, too, in the face of Christ's own explanation of it. We have studied the various attempted interpretations, and are fully convinced that the whole difficulty arises from the determination of writers to force it to teach what Christ never intended it to teach, and to contradict what he did teach; i. e., making the field to symbolize the kingdom of Christ on earth, when Christ explicitly tells us that the field represents the world.

CHRIST'S INTERPRETATION.

"He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. There shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear."—Matt. xiii. 37-43.

Glossary. The Sower, God seed, wheat, The field, The enemy, Tares, Harvest, The reapers, Bad. The Son of Man, Sons of the kingdom, Sinless persons, The world, The Evil One, The Devil, Sons of the wicked One, The end of time, The angels of God, Eternal felicity.

This parable, so replete with rich and important truths relating to the administration of the kingdom of Christ, all expositors connected with State churches unite in wresting by interpretation into the support of those false churches, by teaching that the field is the visible State church, in which the notoriously bad must be allowed to grow without disturbance by healthy discipline, thus using God's word to defend a corrupt church, and to keep manifestly wicked men in the church. Christ explicitly declares that the field is the world, and not his church, which he everywhere commands his servants to keep pure by the prompt expulsion of all classes of evil men.

Christ originally sowed this field with good seed,—his own children, formed in his own image, which he pronounced "good." Pure and sinless were our first parents in their first estate; and in a beautiful and fertile field were they placed, in which there was not a noxious weed, or a tare. It was Satan, that old Enemy, who oversowed this beautiful world with tares, from whence his children and servants like unto himself. So thickly has he succeeded in seeding the field with tares that, to all human appearances, they must choke and shade out the wheat. The wicked far outnumber the righteous; and they appropriate to themselves the largest and best part of the field, and materially disturb the increase and well-being of the children of the kingdom, and even threaten to destroy them from the face of the earth.

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like a green bay tree; yet he passed away, and he was not; yea, I sought him, and he could not be found.

2. We learn that God denies to the children of the kingdom the use of force, oppression or persecution. Christian rulers are forbidden the use of the sword or force to extirpate heretics. While the church must be kept pure, the wicked must be permitted to exist in the world, since the attempt to forcibly root them out would break up the foundations of society, and destroy the church itself.

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1. We learn from this that it is not required of the church in this age to convert the world. This is not her mission, but to preach the gospel "as a witness" among all nations, and thus prepare the way for the coming of their Lord. It will be his work to separate the tares from the wheat.

5. We learn that the wicked men will exist and abound upon this earth, not only during all of this dispensation, but through all the thousand years of the millennial age. Only the incorrigibly wicked—those who have had the gospel offered to them and rejected it, like the rebellious Israelites who fell in the desert—and those nations that have persecuted the saints will be destroyed at the coming of Christ. All the "sheep" nations—the inoffensive and non-persecuting nations will be preserved to enjoy the brighter age to come; and over these in the flesh, will the saints reign with Christ for a thousand years; and from these nations will that vast multitude be saved, "which no man can number [count]."

6. We learn that ultimately, at the close of the next dispensation, Christ will thoroughly purge his floor. He will send forth his angels, and exterminate the tares, root and branch, out of his field and burn them. They will never more be permitted to infest it. And the earth, thus purged, will forever be occupied by his people alone. Read in connection with this Psalm xxxvii. and Rev. xxi and xxii. When Christ shall have fully consummated his work, and the world, his field, has been redeemed from all the evils wrought by this enemy, and he will deliver up his scepter to the Father; and then will the Father's kingdom come, as Christ taught his disciples to pray, when his Father's will will be done in this earth as it is now done in heaven; and then we know this earth will be a heaven.

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matthew xiii. 43.

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the joy and crown of our labors for noble young ministers. Bro. J. C. Jones, Kilgore, Texas, says: "This is two new subscribers this year. I will try to do more; but we are in the midst of the greatest financial crisis I have ever witnessed during twenty-five years in Texas. Dear Bro. Graves, do take more rest. We must say Bro. Mahaffy has proved a competent manager of the paper during your long affliction." We do appreciate your own patronage, and your work for the paper. Never have we experienced such years as the last three have been in conducting a paper. We have been compelled to credit to some extent; and the want of what is owing, which the brethren cannot pay, makes the load heavy on us. D. D. Swindall: "So soon as possible we will write on some of the topics. You may look for our article on the Sabbath question in a few issues. It is little we can write as yet, it so seriously affects our head. Yes, Bro. John Phillips, you will find a full treatment in the Seven Dispensations. By all means procure and reader it. Long since we were compelled to put this paper on a strictly cash-in-advance basis. Dr. G. J. Wise of Louisiana writes: "I cannot do well without 'THE BAPTIST.' And permit me to say that I stand with you on the communion question. It is my honest opinion that, in a few years, the great body of Baptists will occupy the same ground." You must accept our thanks, Bro. Wm. R. Moore, Missouri, for your two new subscribers, and cash accompanying. If only one thousand of our many thousand readers would do likewise, and they could if they would make an earnest effort, how strong handed and hearded would be!

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QUESTION 202. BRO. CHAVERT.—I have been reading your instruction for several years, and have heard you preach once. I believe you are an honorable Christian gentleman, and a brother in Christ, so I ask you as a Christian to please give me your understanding in regard to the following event: A sister church by which we were organized a few years ago ordained a young minister about the middle of last year, who was locked upon as the most pious of any in this vicinity, and had a nice wife and two little children. The latter part of last year he slipped off from his family and neighbors by night, and took with him a young lady. He stole her off from her mother by night. He stayed away a week or more. He came back a day or two before she did. He found such a feeling among the people that he left again, but did not take the young lady with him. He came back again a few weeks after that, and went to the church of which he was a member. The church met in council last Saturday, he being present. The minutes of the previous session contained a charge against him for doing as he had done. The brethren of the church all deemed themselves incompetent to deal with the case, and so asked us visiting brethren to take the matter in hand, as also did an old deacon from a sister church. He rose from his seat at once, and seemed to soothe and cheer the whole house by the following language, uttered in a heavy tone: "Brethren, I can tell you what is the matter. He is an ordained minister and is above you; and it is not in your power to touch the case. I know it, and he knows it too." I thought that I discovered a grievous mistake. After the old brother took his seat I arose and tried to make a correction of the brother's statement by telling them that there is no higher power on earth than a church. I also told them that if the church could not reach the case there was no judicial authority higher than the church. I stated to the church that it was her duty to attend to her own business, and not to leave it in the hands of visiting brethren. My remarks caused much confusion. Please tell me if I was right or wrong. After the church agreed to take the matter in hand the young preacher was called to the floor to make his acknowledgement to the church. He arose and stated as follows: "Well, you have heard the report; but I know that I have been born by the Spirit of God. I have seen much trouble; and I ask you all to forgive me. Please forgive me! please forgive me!" he said. Upon his request, in the manner just stated, the majority of the church voted to release him from the charge, and let him occupy the same relation as before to church and ministry. I think it was improper. Please give me your views upon the whole matter. We have had cases similar to this, and excluded the members. But if our mother church is right we are wrong. We desire very much to know which is right.

ANSWER 202. This passage, we are aware, is one of the very few stock passages relied upon by affusionists to prove sprinkling for baptism when challenged to produce proof for sprinkling. But when we come to read the passage thoughtfully we find no shade of reference to baptism in it. It was not spoken to the Gentiles, but to the Jews only. It is an unfulfilled prophecy concerning that people only, which will not be fulfilled until after their restoration to their own land. It is not man that is to do the sprinkling, but God only; and by it they are to be cleansed from idols and all *filthiness*. It cannot be an act that does not completely cleanse from idolatry and all moral pollution, and cannot allude to an act which *man* does, but God only.

A similar prophecy, relating to the same people, to be fulfilled at the same time, and to accomplish the same thing,—the spiritual regeneration and cleansing from sin, by the blood of Christ, of the Jews who will be found at Jerusalem at the second advent of Christ,—will be found in Zech. xiii. 1, 2: "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land." The language, as all can see, is typical, and, as we have said, teaches us how the Jews are to be made partakers of all spiritual blessings by the application of Christ's blood.

But, referring to your friends passage: The "clean water" is not clean water, but a mixture of blood, ashes and water, technically called the water of separation, or purifying. There are two prominent passages which describe the making and application of this mixture,—Num. xix. and Lev. xiv. 3-7. Instead of quoting the passages we will, for the benefit of your Presbyterian friend, give the comment of that eloquent Presbyterian preacher, the late Dr. Guthrie. It is in his Gospel in Ezekiel. He says:—"Of what is this water a figure? It is not said I will sprinkle water, but clean water, on you, and ye shall be clean. Gathering the living herds they sought till a red heifer was found; she falls under the hands of the priest; she is heaved on the burning pile; and, while the smoke of the sacrifice floats away toward heaven, horn and hoof, skin, flesh and bone, are all reduced to ashes. These ashes, carefully collected, are mixed with pure water, in a pure vessel; and that water is the clean water of the text."

Again Dr. Guthrie illustrates in these words, referring to Lev. xiv. on the cleansing of a leper:—"On the happy occasion which was to restore him to his family two living birds are held over a vessel filled with running water. One is slain. The blood, as it flows over the plumage of the fluttering bird, falls into the water, and that, dyed by the crimson stream, now becomes water of purifying,—the "clean water" of the text. But what becomes of the other bird? With beating heart it is still a prisoner in the hands of the priest; and the close of the coronation offers us a beautiful and vivid picture of the removal of guilt. The living bird, type of a sinner to whom a Savior's merits are to be imputed, is dipped, head, feet, wings and feathers (plunged overhead) into the blood-dyed water. It is baptized unto death, and brought out before the people, all crimsoned with blood. The priest opens his consecrated hand, and restores the captive to liberty, image of parquered one on his way to glory."

QUESTION 203. BRO. CHAVERT.—I have been reading your instruction for several years, and have heard you preach once. I believe you are an honorable Christian gentleman, and a brother in Christ, so I ask you as a Christian to please give me your understanding in regard to the following event: A sister church by which we were organized a few years ago ordained a young minister about the middle of last year, who was locked upon as the most pious of any in this vicinity, and had a nice wife and two little children. The latter part of last year he slipped off from his family and neighbors by night, and took with him a young lady. He stole her off from her mother by night. He stayed away a week or more. He came back a day or two before she did. He found such a feeling among the people that he left again, but did not take the young lady with him. He came back again a few weeks after that, and went to the church of which he was a member. The church met in council last Saturday, he being present. The minutes of the previous session contained a charge against him for doing as he had done. The brethren of the church all deemed themselves incompetent to deal with the case, and so asked us visiting brethren to take the matter in hand, as also did an old deacon from a sister church. He rose from his seat at once, and seemed to soothe and cheer the whole house by the following language, uttered in a heavy tone: "Brethren, I can tell you what is the matter. He is an ordained minister and is above you; and it is not in your power to touch the case. I know it, and he knows it too." I thought that I discovered a grievous mistake. After the old brother took his seat I arose and tried to make a correction of the brother's statement by telling them that there is no higher power on earth than a church. I also told them that if the church could not reach the case there was no judicial authority higher than the church. I stated to the church that it was her duty to attend to her own business, and not to leave it in the hands of visiting brethren. My remarks caused much confusion. Please tell me if I was right or wrong. After the church agreed to take the matter in hand the young preacher was called to the floor to make his acknowledgement to the church. He arose and stated as follows: "Well, you have heard the report; but I know that I have been born by the Spirit of God. I have seen much trouble; and I ask you all to forgive me. Please forgive me! please forgive me!" he said. Upon his request, in the manner just stated, the majority of the church voted to release him from the charge, and let him occupy the same relation as before to church and ministry. I think it was improper. Please give me your views upon the whole matter. We have had cases similar to this, and excluded the members. But if our mother church is right we are wrong. We desire very much to know which is right.

ANSWER 203. This passage, we are aware, is one of the very few stock passages relied upon by affusionists to prove sprinkling for baptism when challenged to produce proof for sprinkling. But when we come to read the passage thoughtfully we find no shade of reference to baptism in it. It was not spoken to the Gentiles, but to the Jews only. It is an unfulfilled prophecy concerning that people only, which will not be fulfilled until after their restoration to their own land. It is not man that is to do the sprinkling, but God only; and by it they are to be cleansed from idols and all *filthiness*. It cannot be an act that does not completely cleanse from idolatry and all moral pollution, and cannot allude to an act which *man* does, but God only.

A similar prophecy, relating to the same people, to be fulfilled at the same time, and to accomplish the same thing,—the spiritual regeneration and cleansing from sin, by the blood of Christ, of the Jews who will be found at Jerusalem at the second advent of Christ,—will be found in Zech. xiii. 1, 2: "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land." The language, as all can see, is typical, and, as we have said, teaches us how the Jews are to be made partakers of all spiritual blessings by the application of Christ's blood.

But, referring to your friends passage: The "clean water" is not clean water, but a mixture of blood, ashes and water, technically called the water of separation, or purifying. There are two prominent passages which describe the making and application of this mixture,—Num. xix. and Lev. xiv. 3-7. Instead of quoting the passages we will, for the benefit of your Presbyterian friend, give the comment of that eloquent Presbyterian preacher, the late Dr. Guthrie. It is in his Gospel in Ezekiel. He says:—"Of what is this water a figure? It is not said I will sprinkle water, but clean water, on you, and ye shall be clean. Gathering the living herds they sought till a red heifer was found; she falls under the hands of the priest; she is heaved on the burning pile; and, while the smoke of the sacrifice floats away toward heaven, horn and hoof, skin, flesh and bone, are all reduced to ashes. These ashes, carefully collected, are mixed with pure water, in a pure vessel; and that water is the clean water of the text."

Again Dr. Guthrie illustrates in these words, referring to Lev. xiv. on the cleansing of a leper:—"On the happy occasion which was to restore him to his family two living birds are held over a vessel filled with running water. One is slain. The blood, as it flows over the plumage of the fluttering bird, falls into the water, and that, dyed by the crimson stream, now becomes water of purifying,—the "clean water" of the text. But what becomes of the other bird? With beating heart it is still a prisoner in the hands of the priest; and the close of the coronation offers us a beautiful and vivid picture of the removal of guilt. The living bird, type of a sinner to whom a Savior's merits are to be imputed, is dipped, head, feet, wings and feathers (plunged overhead) into the blood-dyed water. It is baptized unto death, and brought out before the people, all crimsoned with blood. The priest opens his consecrated hand, and restores the captive to liberty, image of parquered one on his way to glory."

There are more ministers saved to the pulpit in the South yearly by the use of the Lung and Body Brace than are supplied by all our colleges and seminaries.

Rev. J. W. Olmstead, D.D., editor of the *Watchman*, Boston, who is, next to us, the oldest editor, is sorely bereaved by the loss of his wife. We tender him our sincerest sympathy. We have twice passed under that rod, and can sympathize.

There is no Bible Authority for In-viling sister churches to the Lord's table. It would not be done.—D. B. RAY, Editor Baptist Flag, in issue of February 27, 1885.

Bro. Powell's letter to Dr. Pendleton, and Dr. P.'s reply, are interesting documents. It will, as it should, prove fatal to the success of Baptist missions in Mexico if Baptist principles are to be compromised with Pedobaptists in the face of the enemy,—the Catholics.

Philip Schaff, D.D., professor in Union Theological Seminary, New York, says of the Complete Bible Commentary by Jamieson, Faussett and Brown: "I do not hesitate to recommend it to English Bible readers as a sound, judicious, devout, and, considering the size, comprehensive exposition of the word of God."

The pastor, Eld. A. B. Miller, writes us that forty have joined the Second church in Little Rock since the first of January, making seventy-five since its constitution, a little over one year ago. This is a most encouraging growth. It is a house it now needs, and should and must have, to accomplish its proper mission.

The *Watchman* of Boston, of which Dr. Olmstead is editor, is the oldest Baptist paper in the United States, having been founded in 1819. The *Index* is next, dating from 1821. The *Tennessee Baptist* is next, dating from 1835. Should not these old papers, so long as they are sound in the faith, be sustained for the work they have done? We have the honor of being the oldest Baptist editor living.

TO FARMERS AND FRUIT-GROWERS.—We will send this paper and the *Southern Cultivator and Dairy Farmer* for one year for \$2.50. Now is the time to subscribe. The *Southern Cultivator and Dairy Farmer* is the very best agricultural paper of the South, and better for Southern farmers than all the Northern papers put in one. Try it for one year, and get both.

Arkansas is reaping some of the richest fruits of our college at Jackson. Four of our most promising young ministers have recently accepted churches in that State, and four others have settled in Mississippi. The Baptists of Arkansas and Mississippi ought to contribute liberally to our ministers' fund. Why not Arkansas unite with us in building up the University at Jackson, as Louisiana has with Mississippi on Clinton.

A Bro. Brown of Texas asserts in the *Texas Baptist* that, in our book on inter-communion, we admit that Pedobaptist societies are evangelical and sister churches: and writers who conceal their names are repeating the charge in the *Evangelist*. It is a most unfounded, and we fear malicious, misrepresentation of our language. All who have read our book know that we emphatically declare the very opposite of this. Barnabas and Benah are as guilty as Mr. Brown if they repeat his statements.

The Baptist Book House of this city is certainly deserving of favorable mention by all the Association committees on publications that meet this year. Its sales the past year have amounted to over nine thousand dollars, hard as the year was; and it hopes to reach one thousand dollars per month this year. What a potent agency for good is this! Besides its own publications, which are valuable, and increasing in number, it furnishes every good book published in America at publishers' prices. Baptists of the South and Southwest should foster it by their kind words and generous patronage.

The church in Paris, Texas, is negotiating with Eld. J. W. Harris of Hope, Ark. He paid them a visit on the second Sunday in April. After hearing him morning and evening they decided that he was superior to any preacher of any denomination in the city. This is a fine church, having two hundred and twenty members. Among them are Gen. Maxie, United States senator, Judge Owens, formerly of Missouri, Judge Fuller, and Dr. Fort, who is one of the leading physicians of Texas.

Paris is said to be the town of Texas; and this would be a step upward for Bro. Harris.

THE YOUNG MINISTERS' FUND.—By reference to the monthly report it will be seen that the receipts for April were \$8.60 less than the amount needed for that month; and this, added to the deficiency for March, \$5.00, makes a total of \$13.60 less than the amount necessary for those two months. We reported \$5.00 in the general fund last week from Bro. Stanton of Georgia, which should have appeared only in the Bro. Fuller fund. This makes the deficit \$14.50. We made several mistakes in the additions last month; but the total, as published in this issue, is correct, \$33.40 being the sum total of receipts for April. We hope the report at the end of this month (May) will be more encouraging, and, instead of a deficiency, we shall have a surplus to start the month of June. If you cannot send one dollar send fifty cents, twenty-five cents or ten cents. Every dime counts. J. S. M.

This and the two months to follow are the very best months to obtain subscribers to religious papers. Our cotemporaries are pushing their circulation vigorously; and our friends will excuse us if we call upon them to give the Old Banner a lift. If we keep the price at one dollar and fifty cents we must have several thousand new subscribers. Our patrons will be more profited than we by this; and we urgently call upon every friend of this paper, and of the principles it advocates, to do all in their power to increase our list of subscribers. We must have a thousand or two new subscribers to save us from a loss if we keep the paper at one dollar and fifty cents, which we wish to do. Brethren, these new readers can be secured if you will, with a heart, help us. You have never before failed when called upon. If each subscriber obtains only one, and each one can do this, the point is reached. Will you not do this much for your paper, and keep it abreast of its cotemporaries?

THE EMPHATIC DIAGLOTT.

Rev. James L. Hodge, pastor of the First Mariners' Baptist church, New York: "I have examined the sheets you design to be a specimen of the work, and have to confess myself much pleased with the arrangement, and the ability of Mr. Wilson. . . . I can most cordially thank Mr. Wilson for his noble work."

There are many of our ministers who have mastered the usual amount of Greek required to complete their course at school, but have found little time since entering upon their ministerial labors to keep it up; and just as so gathered upon their Greek that it has become a labor to work it out without grammar and lexicon. To all such, and even to those who have accomplished but little in the language, this INTERLINEARY translation will prove an invaluable help. The critical foot-notes, and dictionary of terms at the close, are fully worth the price of the work itself. We can cordially commend it to every minister and Bible student as a rigidly faithful translation of the New Testament, and, for several reasons, the most valuable one that has yet been made.

NEWS FROM THE STATES.

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

MEMPHIS.—We hope the pastors, missionaries and Sunday-school superintendents, and the brethren generally, in the city, will furnish us all the items of news of any interest that may come under their observation each week. Service in the Central church every Sunday morning at eleven o'clock; every Sunday evening at a half past seven. Prayer-meeting every Wednesday night at a half past seven. Sunday-school at a half past nine. A. W. Lamar, pastor. Service in the First church just the same as in the Central. R. A. Venable, pastor. R. G. Craig, superintendent of the Sunday-school. City mission, corner Fourth and Jackson streets. Sunday-school at three o'clock p. m. Prayer-meeting at a half past seven o'clock p. m. Friday. Chelsea Sunday-school, Fifth

street, near Mill, three o'clock p. m. Prayer-meeting at the same place at a half past seven o'clock Monday night. Walter E. Hughes, city missionary.

TENNESSEE.—The last Sunday-school institute and ministers' meeting of Concord Association is said to have been a perfect success. Bro. J. M. Medling of Concord Association has recently been very ill. We hope he has recovered before now. A debate between Mr. Elam, Campbellite, and Bro. G. A. Ogle has been arranged to take place some time soon.

ARKANSAS.—Bro. A. J. Fawcett writes: "The body of Eld. J. W. Lumley, who was recently drowned in the Saline river, has been recovered, and interred at New Edinburg, Dorsey county. His widow is not expected to live."—Bro. Fulbright writes us from Arkadelphia on April the sixteenth: "Six professors to-night, making about twenty in all during the meetings. The interest is growing. Pray for us. We hope to take the town."

ALABAMA.—Bro. Will G. Brown of Cullman writes: "Rev. A. Austin, a prominent Baptist minister from Ontario, Canada, who has lived in the South several years, is expected to die of consumption at any moment. It is soothing to hear him speak of his heavenly home."

MISSISSIPPI.—Bro. S. A. Hughey writes from Poplar Corner April the nineteenth: "A little church has been organized in this neighborhood with about a dozen members. They have neither a church-house nor a pastor. Bro. Houze of Hernando preached for them last Sabbath at a little school-house, called Bold Spring, where they sometimes have preaching. After the service they held a conference, with only two members present, Bro. Lowery and his daughter. Bro. Houze told them he would be back on the second Sabbath in May. He wants the little flock to get together and call a preacher by that time. Those who belong to the church, and those that expect to join it, are all poor people, and can't pay a preacher much, and consequently we can't expect much preaching."

TEXAS.—J. C. Price writes from Jarlin April the fourteenth: "I baptized six at China Grove church last Sunday, and have two more there standing over for baptism."—A. E. Clemons, D. D., has been called to the pastorate of the Marshall church. The fifth-Sunday meeting of the Tryon Association will be held at Oakeshade this month. There were interesting meetings recently in the Independence church. The Gonzales church has called Dr. Lloyd of Georgia to her pastorate. W. M. Ramsey, M.D., has been licensed to preach by the Mount Pleasant church, Robertson county. Recent meetings in Palestine resulted in ten joining the church by baptism and ten by letter. Good meetings at Cold Springs have been reported.

GEORGIA.—The Southern Baptist Convention meets with the Greene-street church, Augusta, the sixth instant. The meetings of the Second church, Atlanta, have been marked by a steady increase of interest and growth of the congregation. Much sickness has been reported in the congregation of the Central church, Atlanta. The Fifth church, Atlanta, is reported in a hopeful state. The Sunday-school at Eilm, Coweta county, has resumed, P. A. Herndon superintendent. There are five Sunday-schools in the vicinity of Rooly Springs, with an attendance of more than two hundred. A. P. Roberson, T. McWilliams, T. Rowden and G. Hambrick were ordained deacons by Macedonia church April the fifth. Baxley church has had her house of worship freshly painted. President A. J. Battle has been presented a handsome gold-headed cane by the Mercer students who went with him to the New Orleans exposition. Rev. J. S. Callaway's school in Baldetown is reported as flourishing. Eld. A. Vanhook, though unable to walk without two canes, filled his appointments in April. The choir of the First church, Columbus, is trying to form an organization of the members of the church who like music.

MISCELLANEOUS NEWS.

The graduating class in Georgetown College, Ky., in June will number five. A woman was recently baptized in Georgia who was one hundred and eight years old. During the last three months there have been over five hundred additions to the churches of Richmond, Va.

It is said that but few of the brethren in Mississippi are known to be going to the Southern Baptist Convention.

Mrs. Wm. R. Williams and her sons of New York are visiting Bermuda for a change of climate and scenery.

Rev. G. B. Eager of Mobile will preach the commencement sermon of the Alabama Female College this year.

C. H. Strickland of Nashville will preach the annual sermon at the commencement of Bethel Female College, Hopkinsville, Ky., the twenty-sixth instant.

The Louisville Baptist Orphans' Home will celebrate June the thirtieth as childrou's day, that being the anniversary of the opening of the institution twenty years ago.

Philip Peryear of Sedgwick, Mo., is now one hundred and five years old, and has been a Baptist ninety-four years. He is still vigorous and young of heart.

Wm. R. Williams, pastor of Amity-street church, New York, who died last month, had passed his fourscore years, and had been pastor of a single church more than fifty years.

The Foreign Mission Board has invited D. W. Herring and R. T. Bryan of North Carolina to stop in Richmond on their return from the Seminary with a view of their appointment to Shanghai.

In Mr. Spurgeon's church, one evening recently, forty three prayer-meetings were held at the same hour. The meeting places were very widely distributed, to give everyone an opportunity of attending one or another of them. Notice was given by handbills distributed in the tabernacle on the previous Sunday.

SECULAR NEWS.

The extreme tension between England and Russia continues, but there has been no absolute diplomatic rupture. The opinion is gaining ground in Berlin that war will be declared at early day, perhaps before this reaches our readers. M. de Giers, Russian minister, says: "I feel now confident there will be no war with England this year. . . . As the British cabinet now recognizes the accomplished facts, and yields on all points which Russia deems, for the moment, indispensable, all danger of war is, for this year at least, removed. But until we have a radical solution of the Anglo-Russian frontier question war is only a question of time." This doubtless is a correct statement of the state of the situation from the Russian standpoint. It remains now to be seen what England will do. London, April 24.—Military preparations continue unabated, and the reserves are rapidly mobilizing. The ammunition factories belonging to the government, up to the present, have been unable to supply all demands, but numerous offers have been received from private firms.

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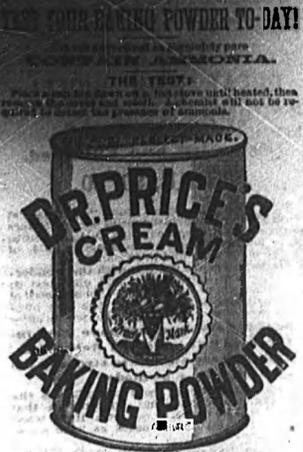
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There are few persons who really know the pre-eminence of the promise of God's word, because they have never tried them. God is ready to fulfill every promise he has ever made, and Christians do not know what they are losing by not implicitly trusting in him.

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The maestro attracts more notice than the quiet fountain; a comet draws more attention than the steady star. But it is better to be the fountain than comet, following out the sphere and orbit of quiet usefulness in which God places us.

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Wonderful. From the Pittsburgh Dispatch, Sept. 25th, 1906. Very seldom do we read of an actual case of recovery, where hope had altogether been lost, to parallel that which was Monday investigated by a Dispatch reporter, who had heard in various quarters persons talking to their friends of a cure, seemingly little short of marvelous, that had been performed.

Unclaimed promises are like uncashed checks. They are all right from bankruptcy, but they are dead. The youth who forgets to reason in the glow of happiness and hope, is wiser than the man who overestimates what was once possible that he may embitter the days which remain to him.

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SOMETHING TO READ. He who boasts of his lineage boasts of what does not properly belong to him. If ye were not strangers here, the dogs of the world would bark at you.

None have more paid than those who dream they have none. You may labor against vain glory till you conceive that you are humble and the good counsel of your humility will prove to be pride itself in disguise.

Our every abundance of the good things of life requires that we shall be more attractive, thus getting the good from them they are meant to bring. Our meridia cloy us, and become hindrances if we do not put them to good uses.

When strength is given us from God, our first thought should be to thank him for it, and the second to seek to employ it for his praise. So weak in ourselves that we can do nothing, and so strong in him that we can do all things, why shall we not try to honor him to the extent of our ability?

Scholars have so seldom regretted that there is no extant account of Socrates from the pen of Keble or Keble's one of his less gifted disciples. But the importance of Socrates is absolutely infinitesimal, even in a purely historic point of view, in comparison with the importance of the Christ. Had we not possessed the gospels, we should certainly have been willing to sacrifice whole libraries, nay, whole languages and literature, in exchange for authentic details, attested by contemporary evidence, of the human life of him whose bleeding hand lifted the gates of the centuries on their hinges, and whose words and deeds have stirred to their utmost depths the hearts of men,—yes, even of those who believe not on him.

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