

Let Mr. Spurgeon Speak for Himself.

In our issue of February 25, speaking of the "Convention of Baptist Workers" which had then recently met in this city, we said: "Mr. Spurgeon was fitly eulogized. We do not blame our brethren for counting him and making much of him, though, with his views and practice on the subject of open communion, there is not a Baptist church in the United States that would have received him into fellowship."

To this statement our good friend and brother, Dr. W. R. L. Smith, preacher of the First Baptist church in this city, objected and wrote for publication in the *Advocate* a brief note containing the following paragraph:—

The open communion of Mr. Spurgeon extended to three services only, to the same individual. After that he must submit to Christian baptism as held by the preacher, or the privilege ceased. You and I, from opposite points of view, think this inconsistent, but such was the fact.

We felt sure at the time that Dr. Smith's information was incorrect; but as we could not at once put our hand on the proof, we kept silent. The delay has hurt nobody. We are now ready to make answer. In March, 1889, Rev. Dr. Z. T. Bennett, editor of the *Arkansas Methodist*, who has a habit of going to first sources for information, wrote to Mr. Spurgeon as follows:—

I enclose from our paper, the *Arkansas Methodist*, a quotation attributed to you, and also an editorial brevity, and ask of you the brotherly kindness to state in writing (or in printed matter), for my use, just what your practice is in the matter of inviting others to communion in your church; whether the privilege is limited to three or any definite number of times.

This inquiry brought from Mr. Spurgeon a prompt and courteous reply, of date May 18, 1889. We publish it in full, underscoring certain lines which have a special bearing upon the point at issue. Here it is:—

Members of other Christian churches are welcomed to the Lord's table with us as visitors; but if they come several times, it would be proper to inquire why they neglect to worship with their own church. The limitation is placed to prevent the formation of a class who are not under the discipline of any church. Good reason being given, there would be a continuance of the permission. —*Christian Advocate*.

The following from the pen of M. M. Davis, in the *Christian Evangelist*, shows that some of the leading Methodists love denominationalism with all their hearts. Bro. Davis says:—

"The Epworth League of the Southern Methodist church recently closed its first state convention. It was largely attended, was full of enthusiasm and strictly denominational, as the following will show. One of the most important sessions was devoted to the topic, 'Should our young people substitute interdenominational societies for the Epworth League?' Bishop Key said, 'From my observation of Methodism in Texas my conclusion is that we need to be more intensely Methodist. We have gone into school-houses, union churches and the like, so that in some places we are in danger of losing our individuality. I have almost come to the conclusion that interdenominationalism means non-denominationalism. Let us keep our young people in our own societies, and march to our own music, keeping step together.' This sentiment was so strong that a resolution to that effect was unanimously adopted." —*Christian Courier*.

Don't Scold.

Mothers, don't scold. You can be firm without scolding your children; you can reprove them for their faults, you can punish them when necessary, but don't get into the habit of perpetually scolding them. It does them no good. They soon become so accustomed to fault-finding and scolding that they pay no attention to it. Or, which often happens, they grow hardened and reckless in consequence of it. Many a naturally good disposition is ruined by constant scolding, and many a child is driven to seek evil associates because there is no peace at home. Mothers, with their many cares and perplexities, often fall into the habit unconsciously; but it is a sad habit for them and their children. Watch yourselves, and don't indulge in this unfortunate and often unintentional manner of addressing your children. Watch even the tones of your voice, and above all, watch your hearts; for we have divine authority for saying that "out of the abundance of the heart the mouth speaketh." —*Exchange*.

The *Independent* notes that Prof. Totten, of Yale, "has been immersed," although "he was baptized as an infant in the Episcopal church." Passing by all Prof. Totten's other reasons for believing that he had never been baptized, the *Independent* says: "He is convinced that immersion is the wedding garment of the sinner's parable," and sneeringly and flippantly remarks: "That is a surprising bit of exegesis; but if it is true, then everybody had better hurry and be immersed if he wants a seat at the marriage supper. But what a travesty such an explanation is on the whole Scripture, which makes the condition of salvation something within a man and not something outside of him." It may be a little presumptuous to differ from the *Independent*, but we would like to know if when Jesus said, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God," he was referring solely to "something within the man." Again, when he said, "He that believeth and is baptized shall be saved," did he simply mean that he that believeth shall be saved, and baptism is of no consequence because it is "something outside of him," and that can have nothing to do with salvation? "What a travesty on the whole Scripture," according to the *Independent*, are these teachings of Jesus; and those nonsensical notions of Paul that men are "baptized into Christ," and that he somehow "washed away his sins" when he was baptized. It is a pity Paul could not have had the *Independent* man teach him the way of—of—of independence more perfectly. —*Standard*.

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