

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

VOL. 1.

AUSTIN, TEXAS, SEPTEMBER, 1884.

No. 1.

This pamphlet, THE FIRM FOUNDATION, in its contemplated monthly visitations, is respectfully, fraternally and affectionately dedicated to all of that class of brethren, who, believing that the New Testament Scriptures are from God, to man, through His Son Jesus the Christ, and who, regarding this book as an infallible guide through this wilderness of sin to the promised haven of safety beyond, are willing to turn their steps away from *all* human *systems, plans* and *directions* into this *one* mapped out by the Apostles of our Lord.

THE FIRM FOUNDATION will not attempt to "pipe" the popular airs of the day with pedantic or sophomoric swell, to get "dancers," but will endeavor to sing the "Song of Moses and the Lamb," by the notes of eighteen hundred years ago; notes that unlearned fishermen of Galilee, and one who would not "preach the gospel with wisdom of words, lest the cross of Christ should be made of none effect," would recognize as the true ones.

THE FIRM FOUNDATION knows full well, that it could not pass through the crucible of fastidious literary criticism, unscathed. But avoiding the scales of the classico, it is willing to be weighed in its aims by that eye that "looketh not on the outward appearance, but on the heart." Without promising to confine itself to the nicely poised style of dictum that has been imposed on the age, by the artifice of the wicked Spirit of *deception*, until there is no safety in weighing words—it goes forth to battle for the truth, ignoring the conventionalists of so-called "polite society," preferring to call things by their right names as did He who "Spake as never man spake."

While THE FIRM FOUNDATION may often assume a stern air, it desires to be understood as "wrestling not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And if it should sometimes single out individuals and deal with *their* teaching, it will proceed from a love which is greater for the cause of Christ than for the welfare of any man, and for which it has the example of the Saviour and those He sent to establish His cause. Looking to God for strength, with a determination to cheerfully accept whatever fate may be the end of this, THE FIRM FOUNDATION goes forth.

CAMPBELLISM—WHAT IS IT?

This appellation has been given to the people who have united their efforts, under scriptural designations, for the restoration of primitive Christianity. Doubtless in a very great majority of instances, the application of it to the brethren of Bro. Campbell has been done in a slanderous, reproachful spirit, rather than from a desire to give an appropriate name. Hence, many things taught by our Saviour and His Apostles are indiscriminately called Campbellism, by the sectarian world. But I desire to assure all whose eyes may fall upon this, that I use it with appropriateness, to designate that very large class of my brethren who are practicing, against the protest of their brethren in the minority, things instituted by Bro. Campbell, for which he, nor they, have ever shown a "thus saith the Lord."

In the outset, while I know Bro. Campbell's name needs no eulogy from me, I desire to be clearly understood upon that point. Suffice it to say, that in my opinion, if he has had any equals as an exponent of the doctrines of the New Testament Scriptures, he has had no superiors. But, while I entertain this high regard for Bro. C., my love for, and fealty to, the King of Kings and Lord of Lords, leads me to protest against *one thing that* Bro. C. plead and practiced for which he could not find any authority in that, which he said "was a sufficient rule of faith and practice." I shall pursue the question—"what is Campbellism"—first by a negative

style, by showing what is *not* Campbellism. As we are just going to press, I will be compelled to reduce this article to a much smaller compass than I had intended, or than it deserves; but may continue it at another time. Bro. Campbell taught that faith was the first step towards the Kingdom, or church; and that it "comes by hearing the word of God." It is not Campbellism to accept this teaching, because inspiration says—"without faith it is impossible to please God," and that "faith comes by hearing, and hearing by the word of God," that it is "the substance of things hoped for, the evidence of things not seen." Bro. C. taught that repentance was the next condition in order, and that it is a sorrow for, and a turning away from sin. It is not Campbellism to accept this, because inspiration says—"except ye repent, ye shall all likewise perish;" and as "it is impossible to please God without faith," it is, in the very nature of things, *impossible* to have repentance *before* faith! Bro. C. taught that confession "with the mouth" was the next condition to repentance. It is not Campbellism to accept this, because we see in the book of conversions, where it is required, and its order; and Paul said it was part of the "faith we preach" (see Rom. x, 8-9). Paul calls down curses upon man or angel that preaches any other gospel (see Gal. 1-8). Bro. C. taught that baptism "for the remission of sins," was the next condition. It is not Campbellism to accept this, for our Saviour said "except a man be born of water, and of the spirit, he cannot enter into the Kingdom;" and Peter, a man with "binding authority," said "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." We have briefly stated, in detail, what Bro. C. taught were the conditions, and their respective order, for entrance into the Church of God. With an open Bible in hand, we find that these premises of his are well taken; that they are as immutable as that "foundation of prophets and Apostles Jesus Christ himself being the chief corner stone." But it is the practise of *something* taught by Bro. C., a conclusion of his, not fairly deducible from his premises by any parity of reasoning, that I denominate "Campbellism," and it is Campbellism. I refer to his plea—"our plea," for the union into "one body" of all who have been *immersed*, regardless

of their failure to understand the design of baptism, or their having omitted making the good confession before compliance with that ordinance.

In this plea, that good man transcended the authority that is "bound in heaven," and was inconsistent with himself. See what he said about understanding the design of baptism, before the act: "Knowing that the efficacy of this blood is to be communicated to our consciences in the way which God has pleased to appoint, we "stagger not at the promise of God," but flee to the sacred ordinance which brings the blood of Jesus in contact with our consciences. Without knowing and believing this, immersion is as empty as a blasted nut. "The shell is there but the kernel is wanting," Christian Baptist, page 521. This language needs no comment! What did Bro. C. teach was the way God had *appointed*, the sacred *ordinance* which brings the blood of Jesus in contact with our consciences? All know! Baptism! Then if he is correct in this teaching, no one who did not approach that "sacred ordinance knowing and believing, that the blood of Jesus was to be communicated to his conscience in the act of baptism," is a fit subject for admission into the one body. Their immersion according to Bro. C. was as empty as a blasted *nut*! The "kernel" was "wanting!" This is a clear case of suicide! But the old dry bones of this self slaughtered beast, "Our Plea," are hugged to the bosom of many with a fonder embrace than "the living way" of the one who died upon the cross for our sins! To accept Bro. C.'s promises is to accept "the truth that makes free." To accept Bro. C.'s conclusion in "our plea," is to reject that truth, and cling to man. This *plea* was Campbellism at its *birth*! It will be Campbellism to its *death*! We will now show that this plea was doubly killed by its author. In "Campbell on Baptism," pp. 18-19—Bro. C. gives the form of confession in these words: "Thou art the Christ, the Son of the living God," and then says: "This confession must be made by every applicant for Christian baptism in order to his being constitutionally builded upon the divine foundation; or, as we usually say, admitted into the Christian Kingdom or Church. No minister, or Church of Jesus Christ, has any divine right or authority to ask for more or accept of less

than this, in order to Christian baptism." As before said, Bro. C. had abundant authority from the volume of inspiration, both by example and necessary implication—even outside of Paul's direct statement that he preached "confession with the mouth," for penning what we have just quoted from him. But his *plea*—"Our Plea," subverts it all! Does not that plea authorize the acceptance of those who have not been thus "constitutionally builded upon the divine foundation?" Further comment would be superfluous. My opinion of Bro. C. as a conscientious and a humble Christian forbids the idea with me, that he ever lived to see these glaring inconsistencies, that all who can afford to take a candid unbiased look, can *now* see! Brethren, it is exalting Bro. C.'s practices higher than he would have sanctioned and higher than any man's ought to be exalted, to continue this practice one moment longer! See the move in the direction of ecclesiasticism by those thirty-three preachers this spring! That is "Campbellism gone to seed." Bro. McPherson became ashamed of it, and like an honest man withdrew his name. Bro's Stapp and Bonham both told the writer that they would not do it again; but they ought to say so as publicly as the "special notice" was made. Doubtless, many who signed the "special notice" did so innocently and unsuspectingly. Bro. A. Clark wrote a very designing letter to the messenger, when he found that Bro. McP. had withdrawn his name. This letter was to encourage all who might be weakening on the "notice," to stand firm by their action. But such brethren as see their error, should not be gulled by Bro. C. He is tired of it and all that he lacks to make him acknowledge his error is real courage and Christian humility. Campbellism is not a "myth," but a sad reality. A. McG.

A CIRCUMVENTIVE PROCESS OF SALVATION BY FAITH ALONE!

That the advocates of Bro. Campbell's plea—"Our Plea"—have waged a most furious and relentless war against the doctrine by faith alone, is well known by all who have any acquaintance with the history of Bro. Campbell's efforts and those of his brethren from the inception of "Our Plea" to

the present time. Yes, this doctrine which has "comforted" so many and lulled them to sleep in a state of fancied security *outside* of the "one body," has *always* been met with scoffs and sneers from "Our Plea." Whenever and wherever this doctrine has dared to risk itself to the fortunes of open conflict, there have always been Davids from the ranks of "Our Plea" to sling its life out. The advocates of said plea never saw the day that they would not have spurned the idea of openly ingrafting this doctrine into the plea, and yet, with all of their contemptuous sneers at this doctrine, it is *clandestinely* wrapped up in its deceptive folds. "Our Plea" offers salvation to certain classes on *faith alone*! Now for the proof. I grant that this proof must be sought through circuitous routes: but the proposition is susceptible of a most satisfactory elucidation to all who will pursue the inquiry with unbiased minds and open eyes. It is charged against the sectarian world by "Our Plea" that they do not preach the word of God: and I think the charge well grounded. "Faith comes by hearing the word of God." "Without faith it is impossible to please God." Well, I will meet Campbellites upon their own grounds, fight them with their own weapons, and force them into a position that they have refused and fought with a most vigorous opposition! 1st. If sectarians—Methodists, Baptists, or Campbellites, etc.—do *not* preach the word of God, then their converts *cannot* have that faith that comes by "*hearing* the word of God." 2d. If they do not have that faith that comes by hearing the word of God, then all of their subsequent acts are displeasing to God. So, then, their repentance, their confession, and their baptism—even by immersion—are displeasing to God! It is all bogus! This being true—and if it is not, Campbellites are as much responsible for it as anybody else—these sectarian converts are outside of the "Church," the "one body," unless they have entered it *without* faith! Now, then, this is *precisely* the attitude that the Campbellites place these people in: and I believe the Bible does too. These pages are open for any man—Methodist, Baptist, or Campbellite—to show that I have misrepresented the teachings of Campbellites or the Bible on this point, if I have done so. Now we will take "Our Plea"

and look at that side of it that is presented to these "sectarians" by its advocates when they go out proselyting: They preach either the word of God or Campbellism. These sectarians believe what they preach, have faith by hearing what they preach, and are taken in through the *trap-door* on faith *alone!* *i. e.*, that class that are taken in *without* baptism. Brethren, if this is not a fair statement of the case I would be glad to be corrected. Candid minds will see it, I think. It is the most inconsistent practice under the sun! Brethren, it is outright bribery—a guileful system of conquest for members! It is a palpable rejection of that way that is "bound on earth and in heaven," which says, "preach the Gospel" and baptize those that believe what you preach; which says, "Go teach all nations, baptising them." To teach any part of the nations without following up that *teaching* with *baptism* is to substitute the wisdom of this world for the wisdom of God; is to wholly disregard God's conditions and His order of those conditions. It is a most flagrant system of depreciating and dishonoring God! It is Campbellite salvation by faith *alone!* It is a circumlocutive route to swindle man-made systems out of their numbers to swell the ranks of the most dangerous counterfeit that now threatens the stability and perpetuity of the true Church of God by confusing the most honest class of inquirers that are seeking God, and losing them in the labyrinths of the *wisest* worldly system!

A. MCG.

THE FIRM FOUNDATION.

J. W. JACKSON.

While it is generally taught and believed by professed Christians that there is salvation in no other name given under heaven than that of Jesus, it is not so generally understood nor believed that Jesus in His official capacity is the Foundation upon which His Church is built. All of the promises of God are in CHRIST; not in Jesus, but in Him as the Christ, the son of God. The blessings and privileges thus designed for man are bestowed through him officially. These official relations are expressed in this proposition: "Jesus of Nazareth is the Christ the son of the living God." This is the foundation truth or creed of the Church. No body of people can be built together either religiously or

politically without a creed or foundation truth. This truth apprehended by faith gives spirit and vitality to each member, and the members thus animated by this vitalizing and unifying principle are built together into one body upon the one foundation. It is important, then, that we understand the full import of this fundamental proposition.

Jesus is the son of God. He was "God manifest in the flesh"; acknowledged by the Father and proven to be the Son of God by His resurrection from the dead. Ro. i, 4. He is also the Christ of prophecy. The words Messiah, Christ and Anointed are respectively Hebrew, Greek, and English, equivalents expressive of official station or dignity. In ancient times prophets, priests and kings were anointed with oil when about to enter upon the functions of their respective offices. Jesus as the Anointed of God unites in Himself personally and officially all three offices. He is Prophet, Priest and King.

God had spoken in ancient times to men by prophets; now He speaks to us by the Prophet. The former were human, and spoke only as moved by the Holy Spirit; Jesus is Divine — "in Him are hid all the treasures of wisdom and knowledge." He is infallible, and from His teachings there is no appeal. He knew the human heart, hence could adapt His teachings to the humblest capacity. He entered the tomb, dwelt in its darkness, and coming back therefrom has taught us lessons full of hope of "the sweet beyond." Priests had been appointed to minister in holy things; but they were fallible, and had to offer for themselves as well as for their fellow-man, and they could not continue in office by reason of death. Jesus, our High Priest, is without sin, and hath an unchangeable priesthood. Full of compassionate tenderness for poor sinful man, having been tempted in all points like as we are, yet without sin, He ever liveth to make intercession for us. Jesus, our King, will enact just such laws as are necessary to the well-being of man. He will protect and defend His people, punish His enemies, and finally reward all the faithful. All this is included in the foundation truth of our religion, and more than this. This is the central truth which gives value to every other truth taught in the system.

Having discovered the import of the proposition, we proceed to the teachings of the Scriptures in order to ascertain where, when and how this foundation was first laid.

Some proof, however, is demanded as to the proposition being the foundation. Paul, I Cor. 3, 11, says: "Other foundation can no man lay than that is laid which is Jesus the Christ." To "lay a foundation," in Paul's language, is to preach Jesus the Christ. He says that he "strived to preach the Gospel not where Christ was named lest I should

build upon another man's foundation"; (Ro. 15, 20) and as "a wise master-builder I have laid the foundation and another buildeth thereon." I Cor. 3, 10. This he did when he went to Corinth and reasoned in the Synagogue every Sabbath and "testified to the Jews that Jesus is Christ." Acts 18, 1-5. This was the burden of Apostolic preaching and writing, viz: that Jesus is the Christ, the son of the living God, and that as such He is the Foundation of His Church. To this agrees the prophecy: "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone—a sure foundation; he that believeth shall not be confounded." Isa. 28, 16. Peter, addressing Christians, quotes this prophecy and applies it to Jesus. I Pet. 2, 6-7. Also in his address before the Sanhedrim (Acts 4, 11) he declares concerning Jesus of Nazareth, "this is the Stone which you builders rejected which is become the head of the corner." If further confirmation of this point is necessary we turn to Mat. 16, 14-20. Jesus asks: "Who do men say that I the son of man am?" * * * * "But Simon Peter answered and said: Thou art the Christ the Son of the living God. And Jesus answered and said unto him: Blessed art thou, Simon, son of Jona, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my Church, and the gates of Hades shall not prevail against it." The foundation, then, is Jesus, the Christ, the Son of God; and it was to be a sure foundation—one that could not be moved or conquered by the powers of the under world. Why men should here say that the gates of Hades should not prevail against the Church I cannot conceive, unless it be to prove a succession of Churches from Apostolic days to the present. Every item of faith and hope for an eternal life is centered in the Christ, hence to be a *sure* foundation He must be tried, and must prevail over the gates of Hades. This He did, and now is glorified in heaven.

Where was this foundation first laid? In Zion, the city of Jerusalem. Isa. 28, 16; Mat. 5, 35; Ps. 48, 2. Jerusalem was to be the place from whence the Word of the Lord should proceed. Isa. 2, 3. Repentance and remission of sins was to be preached among all nations in the name of Christ, beginning at Jerusalem. Lu. 24, 47. This is sufficient as to the place of beginning. It excludes all those preachers who go back to Ur of the Chaldees or to Canaan and preach the covenant of circumcision as the foundation of the Church. Nor can our Baptist friends find any consolation in these Scriptures; for there is no proof that John the Baptist ever was in Jerusalem; and if he was, he could not have preached that of which he was ignorant—the Gos-

pel of Christ. Christ in his lifetime was in Jerusalem, but instead of proclaiming His Messiahship "He charged His disciples that they should tell no man that he was Jesus the Christ." Mat. 16, 20. This brings us to the question, When was this foundation laid in Jerusalem? It could not have been during His earthly mission, for during this period He was *officially* inferior and subject to the Father. "Though He were a son, yet learned He obedience by the things which He suffered, and being made PERFECT, He became the Author of eternal salvation to all them that obey Him." Heb. 5, 8, 9. Again Jesus says: "I can of mine own self do nothing"; "for I came down from heaven not to do my own will, but the will of Him that sent me"; "I am come in my Father's name"; "the works which the Father hath given me to finish, the same works I do bear witness of me that the Father hath sent me." A great many other Scriptures can be cited to show that Jesus in taking upon Himself the form of man became a subject of the government under which He was born; that He lived and died in obedience to the will of God. Paul teaches us that He "made Himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2, 7-11. Why was He exalted? Because of the life of humiliation and the works He had finished. When was authority given to Him? Not until His exaltation to the right hand of God. Again, it was necessary for Him to be made like unto His brethren that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. 2, 17. Hence He "was tempted in all points like as we are, yet without sin, and can have compassion on the ignorant, and on them that are out of the way. Jesus being the High Priest of our confession, was MADE High Priest by the oath of God. Heb. 7, 21. Being Priest, it was necessary that He have something to offer. Heb. 8, 3. On earth He could not be a priest (Heb. 8, 4) because the law under which He lived, and to which He was obedient, had a divinely appointed priesthood. But God having abolished that law in the death of Christ, changed the order of priesthood from the human to the divine — from the transient to the unchanging. Jesus as "the lamb of God" suffered without the camp (Heb. 13, 12); that is, on this earth. As High

Priest he entered into the true holy place, heaven itself, by His own blood, and offered Himself without spot to God. AFTER He had made the offering "He sat down at the right hand of God." Heb. 10, 12. He was not *made* the Christ until after His resurrection and ascension. So Peter also declares in his sermon recorded. Acts, 2d chap. In preaching to the multitude who had assembled on account of the wonderful occurrences of that day, he first explains that which they saw and heard as the fulfillment of the prophecy of Joel; hence what he spoke was "by the Holy Spirit." He then presents Jesus, His death and resurrection, attested by the prophecy of David and the testimony of the Apostles, and therefore says he, "let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ." Acts 2, 36. This is the first announcement of this fact to the world. His Messiahship is for the benefit of man; hence as "Lord of all" He sends the "promise of the Father," the Holy Spirit, to announce on earth His glorification in heaven. This He does through the Apostles, and here begins on earth the administration of the Kingdom of Heaven, of which Jesus is the King.

We have already seen that "to lay a foundation" is to preach Jesus the Christ. Hence, in Jerusalem, on the Pentecost after the death of Jesus, in the year 33 A. D., God by the Holy Spirit first preached this fact, and thus laid a firm foundation upon which to build the Church of Christ. Another idea, however, is connected with this preaching. The developments of the purpose of God were gradual and progressive, and I may say, also, that the things done and suffered on earth by Jesus were preparatory and necessary to His perfection *officially*. In nature and character He was already perfect. Thus it was with the Apostles. Jesus had chosen them to be with him, and through three and a half years He taught and prepared them for the great work to be entrusted to them; so that when assembled together in Jerusalem, in obedience to His command, they were spiritually right—their sins forgiven; but *officially* imperfect. True, Jesus had commanded them to preach the Gospel to all nations, beginning at Jerusalem, but He told them to tarry in the city till endued with power from on high. Lu. 24, 49. When they received this power it fully qualified them or fitted them to be foundation stones in the Temple of God. They as ambassadors for Christ proclaim His sovereignty and make known His laws.

To return, however, to Peter's announcement that "God had made Jesus both Lord and Christ." When the multitude heard this they cried out: "Men and brethren, what shall we do?" Peter's reply to this question should be

seriously considered: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." Jesus had been proclaimed "both Lord and Christ," and upon the testimony produced men believed it; hence the question and answer. Two things are commanded; the reason for doing them is found in the two promises immediately connected with them, and the source of both commands and promises, is the authority of Jesus Christ. This answer is doubly authoritative: It is given by Peter, who was specially selected to open the administration of Christ's government on earth to both Jews and Gentiles. Mat. 16, 19; Acts 15, 7. *It is the first command ever given on earth by the authority of Jesus Christ for the remission of sins.* This cannot be denied by anyone familiar with the New Testament, and this one fact alone should forever settle the questions of the time and place of the beginning of the Church of Christ.

The force of the command, however, is destroyed by the false interpretation of the phrase, "for the remission of sins." Remember Eve! She was deceived by a false interpretation of God's words. How appropriate to these interpreters the words of the old prophet addressed to Israel: "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied. But if they had stood in my counsel and had caused my people to hear my words, then they should have turned them from their evil way and from the evil of their doings." Jer. 2-3.

"Then they that gladly received His word were baptized, and the same day there were added unto them about 3000 souls." Acts 2, 41.

Were they built upon the one foundation? They were. How? By faith, repentance, and baptism for the remission of sins.

A few thoughts more, and for the present I must leave the subject with you. By your faith in Christ and obedience to His authority you are built upon the foundation Jesus the Christ. The confession of your faith in Him imposes upon you the obligation to accept HIS teachings, and not that of man; you must obey HIS commands, and not the rules or commands of any man or set of men, however wise or good they may be. You must be always abounding in the work of the Lord, and, finally, "whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him." In return you will have the happy assurance that your labor is not in vain; that His grace will be sufficient for you in every trial, every sorrow. Your hope, having a solid basis of faith in Christ,

will grow brighter and stronger as you near the shores of the "Beautiful Land." And when the summons comes to leave these scenes of trouble, sin and sorrow, death will have no sting, but be to you the portal to that rest that remaineth for the people of God.

THE GOOD CONFESSION.

At the request of the editors of the "Firm Foundation." I will offer a few thoughts on the caption of this paper.

This is a very important subject. Its importance consists not only in the subject matter of the confession, but in its necessity and its proper place in the plan of salvation. If it is a necessary condition, it must be demanded! If it is not necessary it should not be demanded, and our practice should be modified! Again—if it is necessary, it certainly has its proper place in the order of the conditions of pardon. If we change the order of these conditions, our practice is unscriptural and subversive of the truth. Therefore, it is necessary that the subject should be carefully examined. The commands of God must be obeyed. No one can obey a command unless it be comprehended. When God's commands are obeyed, the obedient receives and enjoys the blessing contingent upon such obedience. The necessity of obeying God need not be presented. The necessity of understanding a command in order to obey it will be briefly noticed. I have frequently seen it stated that God does not withhold his blessings because we do not understand his commands—the commands being obeyed, the blessings will follow whether we understand them or not. I do not believe that God ever commanded man to do anything, without the necessary implication that he could and should understand Him. How can any one obey unless the command is understood? Obedience evidently implies receiving, believing, understanding and doing.

Now, we all are agreed that the great truth to be believed is that Jesus is the Christ, the Son of God. I presume it is also agreed that this is to be confessed by the penitent believer with the mouth. The necessity, however, as a prerequisite to the remission of past sins is denied by some. The incontrovertible position is here referred to so often taken by our best writers and students of the Bible. "Where salvation is promised upon a compliance with a condition or conditions, while it may depend on more, it cannot depend on less." We are said to believe into Christ. Would it be correct to deduce from this statement the theory of salvation by faith alone? In the eleventh chapter of Acts, 18th verse, the Apostles state—"Then hath God also to the Gentiles

granted repentance unto (eis) life." From this we could as reasonably deduce a theory of salvation by repentance alone. In Rom. 10-10, Paul says—"With the mouth confession is made unto (eis) salvation." Here is another theory then of salvation by the confession alone. Again Paul teaches that we are baptized into Christ, Rom. 6-3, Gal. 3-27; and Peter that we are saved by baptism. 1 Peter 3-21.

Now, my dear reader, will you with your puny hand strike from, or add to these conditions? But I am gravely told that the confession was not demanded by primitive teachers and that there is no evidence of it in Acts of Apostles. While I might not be able to prove to the satisfaction of all, from the Acts of Apostles, that it was demanded, will you not permit me to prove it from another standpoint of equal authority? Paul by inspiration says—"Confession is made unto (eis) salvation." Do you believe that? Paul being true, it follows that the confession is a necessary condition in order to salvation; and those who were saved under the preaching of these primitive ambassadors, made the confession, for it was a part of the word of faith everywhere preached. Rom. 10-8.

Fellow travelers to the tomb—a less number of conditions than those named, will not do. If so you can confidently espouse the doctrine of faith alone as a safe anchor to the soul! I learn that recently the following question was submitted in the query box at the State meeting—"Is confession with the mouth a necessary pre-requisite to scriptural baptism." Our distinguished Bro. McGarvey, noted for his great devotion to the cause of truth, remarked that—"the person who asked that question, might just as well have asked, is baptism necessary." Dear reader, that answer, although indirect, covered the issue. If it was correct, then in the very nature of things, none are baptised scripturally without it. But we will next notice—"by whom is it to be made?" Evidently by the penitent believer. Faith in God leads one to turn away from his sins, and the penitent believer confesses from or with all the heart, the Lord Jesus, and is thus prepared to pass into the building by the transitional act of baptism.

The Eunuch made this confession, Act^s 8th. While this may be spurious, the statement is nevertheless true. This interpolation (if it be one) was known as early as the year 170. The interpolator not only inserts the customs of the age, but it coincides with Paul's teaching in Rom. 10-8. Then if my position is correct, the confession must be made with the mouth, by the penitent believer, that Jesus is the Christ the Son of God; and *then* be baptized by the authority of Christ into the name of the Father, Son and Holy Spirit. Now, suppose a Baptist should present himself for the pur-

pose of taking his stand with us on the one foundation. He has never made the confession. Then does it not follow that he did not, when he was made a Baptist, receive the seed into a good and understanding heart? for he that receives the seed into the good ground, is he that heareth the word and *understandeth* it. I have seen some of our brethren take the confession from a Baptist and not baptize him! This is reversing Heaven's order, and is therefore a perversion of the truth. Notwithstanding this, an aged brother has recently subscribed his name to the statement that to baptize such an one "would be a grievous sin." Another would receive such an one without taking the confession at all. This is leaving out a condition, and therefore is as great a perversion of the truth as to change the *order* of the conditions. But says the objector "his baptism was the result of faith in Christ." But how about his neglect to make the confession? But "he was baptized to obey God, and therefore honored God in his appointments." Now I am impressed with the truth *that we honor God in his appointment*—not out of them. God appointed faith, repentance, confession "with the mouth," and baptism *for the remission of sins*, as His law of induction into the Kingdom, the Church, the "one body." If there is any other way of coming into this divine relationship with the Heavenly Father, than this one in *all its* details, respecting both condition and order of condition, then we may please God by desecrating the appointments of His Son!

It is His appointment that the unbeliever must believe, must repent, must confess him with the mouth, must be baptized in his name *for the remission of sins*. Remember that it is God's appointment that baptism is for the penitent believer, who has *confessed his Son with the mouth*. It is no appointment for God to be baptized before confession, or without it. This subversive work comes from some unholy quarter. "Let God be true, but every man a liar."

JOHN S. DURST.

BRO. BURNETT FOR PLUNGING ANYHOW, DESIGN OR NO DESIGN.

1. We do not understand an act to be valid simply because the formula is used. There is a preparation of heart necessary.

2. Ignorance of the design of an act does not invalidate the act, else Abraham's journey out of his own land would have been a failure. He went out, "not knowing whither he went." If we hire a man to build a house, and he builds it, the act is performed, whether the builder knows the design of the building or not.

3. Christ never authorized the baptism of a saved person, and no saved person was ever baptised. Some persons are baptized who think they are saved, but their think-so is only a fancy, and they receive the results of baptism despite their fancy.

4. The kingdom of Christ was never in the Baptist Church, but many Baptists are in the kingdom of Christ. All persons who have been born of water and the Spirit are in the kingdom, though they may be illegally shut up in some party pen. We call upon them to come out of their party inclosure, and be one with all baptized believers.—*Christian Messenger*.

[These answers of Bro. Burnett's were called forth by some queries from Bro. Blair on the baptism question. We will briefly examine them.]

Bro. Burnett has in these answers followed the old stereotyped form. He fails to tell what that preparation of the heart is. I presume he would be quite latitudinous, though, were he to explain. While Bro. B. does not employ the mourner's bench process in preparing the hearts of his converts, he virtually admits it to be one means, and a good one, too, in preparing hearts for Christ, when he accepts that portion that are *ducked*. He is ready with eager hands to *shake* them into Christ; it matters not with him what they were taught, just so they take water. So, like the old negro's coon trap, he "ketches 'em a comin' and a gwine." Again, Bro. B. says that "ignorance of the design of an act does not invalidate the act, else Abraham's journey out of his own land would have been a failure." Now, for a man who enjoys the reputation that Bro. B. does as a logician to bring up this case as an illustration to prove that it is not necessary to understand the design of baptism, shows how utterly blind one may become to *real* issues in questions. We will lay the cases down and look at them side by side for the benefit of our blinded Brother, indulging the hope that he may never again display such blindness. Did God tell Abraham to go? and what for? Does God command persons to be baptised, and tell them what for? If God had told Abraham what his journey was for, then Abraham would have known, unless some enemy of God should have interfered with that faithful man and told him that he would gain that end *without taking* the journey. Now, if this had been the case, and Abraham had believed the enemy instead

of God, then Bro. B. might bring up his case as a fair illustration of those who listen to the enemies of God as to the design of baptism. But "Abraham believed God, and it was accounted to him for righteousness." Of course, then, if he had *not* believed God, it would have been accounted to him for *unrighteousness*. Who will deny it? Well, this is just the thing those have done who have believed the enemies of God instead of God with reference to the design of baptism. Paul asks: "What fellowship hath righteousness with unrighteousness?" Bro. B. would say, plenty of it, Bro. Paul, if they will come through water! And if you do not cease to talk this way, Bro. Paul, we *Campbellites* will class you with the "hobbyists." You see, brethren, the trouble with Bro. B. class is, that when they strike this question they have *water on the brain*! Yes, they verily believe that water can wash away unbelief, or infidelity! If they could invent some way to entice Mr. Ingersoll into the *water*, what a shining light they would have for "Our Plea"! It is true Mr. Ingersoll does not believe that Jesus is the son of God—the Christ; but why should that exclude him? That proposition is surely much more difficult to believe than that baptism is for the remission of sins! God has affirmed both, and for a man to disbelieve either one is to disbelieve God! For my part, if I were to find God saying *anything* that I did not believe, it would, in the very nature of things, be this proposition, that Jesus Christ was His son! This was the hardest thing in the book for me, and I never could have believed the rest if I had not first believed this. Remember, brethren, it is not the voice of inspiration that says "ignorance of the design of an act does not invalidate the act"; but it is the voice of poor fallible man, and he blinded, too, by the foibles and prejudices of the flesh. Again, it is a clear dodge of real issues to say that we do not know all the blessings that flow through baptism, and that if ignorance is fatal in one particular, it is in all others. The real issue has to do with *revealed truth*. God has *revealed* what baptism is *for*, so far as He wanted us to know. He has clearly stated that it is "*for the remission of sins*." For a man to withhold his assent to it is to magnify man's word above God's—to disbelieve God! To immerse such a person into the name of the Father, Son

and Holy Spirit is to perpetrate the grandest farce under the heavens, and is a prostitution of an ordinance of God to the very lowest and basest purposes of the spirit of the Anti-Christ! The man who would thus baptize such a person would grossly insult God; and the man who would give *countenance* to such an act by accepting it as the "one baptism" of God's appointment, is a rebel against the Son of God none the less for his *conscientiousness*! He is virtually lending his influence to the subversion of the way that the Apostles "bound" on earth, and Christ bound in heaven! Then, instead of Bro. B. putting *his word* forward for so much, he should find his readers some place where God has said that a man may believe a part of His Word and deny another part; and in this frame of mind "honor" Him in baptism. Who believes Bro. B. can do this! His house-building illustration is just as wide of the mark as anything else he has said. He is right in saying a carpenter might build a house and not know the design of the building; but, if Bro. B. were to tell his carpenter what the design was, and some other man should dispute this to the carpenter and give some other design, and the carpenter should believe the other man, then he would be the other man's convert. Now, what is there in this to prove that a man should not believe God before baptism? He says Christ never authorized the baptism of a saved person! He might have added with perfect safety that Christ never authorized the baptism of an *unbelieving* or *untaught* person; but this might not have answered his purpose so well. Bro. B. says "some persons are baptized who think they are saved, but their think-so is only a fancy, and they receive the results of baptism despite their fancy." Yes, they receive the natural *results* of such a baptism, which is a good wetting; but it is highly fanciful in Bro. B. to think that they receive remission of sins; it is only his think-so, nothing more, that such persons have to rely on! Again, he says: "The Kingdom of Christ was never in the Baptist Church, but many Baptists are in the Kingdom of Christ." Yes, many Baptists have heard the truth and obeyed it, despite the palliating inconsistencies of "Our Plea," and have thus become citizens of the Kingdom of Christ. Twelve up at Ephesus heard Bro. Paul, who was such a "hobbyist" as

to contend for the "one baptism," and teach that sins were remitted, when it was obeyed *from the heart*; so these Baptists obeyed *from the heart*, and entered the kingdom. I wonder if Bro. B. will console his Baptist brethren by admitting that that good man John the Baptist was in the Kingdom of Christ! Come, now, Bro. B., be charitable. He says all persons who have been born of water and the Spirit are in the kingdom. Now, we will agree with the brother here, if he means the Holy Spirit; but if he means any other Spirit, we dissent, though such an one were washed in an ocean! In conclusion, I wonder why Bro. B. *will try* to satisfy his readers, and dismount "hobby riders" with the power of *his word*! Why not give us something that "liveth and abideth forever" on this question? Perhaps the good brother has nothing higher to give than his word, or Bro. Campbell's! If this is the case, I can account for his reticence when called on for proof. He is afraid, if he tries to strengthen *his word* by Bro. C.'s, he will put himself in a shape to pass through Dr. Price's "Campbellite Sifter." It is well enough, Bro. B., to be a little careful just here, or Dr. P. might give us a damaging sequel to "Campbellism Sifted," that might hurt the sale of your book! In conclusion, I would like to know if the great and learned men who are wedded to the watery idol of sectarianism are determined to offer us nothing more authoritative than their *bare word* for its validity. Do they think that and the cry of "hobby" will deter conscientious brethren from advocating the truth, God's word? Brethren, let me say to you, one and all, as a brother in the dearest cause that can possibly cement heart to heart: "Come out in a fair and honest proposition, affirming what you teach on this question, for it is not what *we* 'hobbyists' teach, but what *you* teach, that raises the issue. We 'hobbyists' are ready to weigh the question in the light of eternal truth, and abide the consequences. Until you do this we must consider you unfair and wanting in courage. Let's have the truth before the people, and it will bless man and honor God—no Popery in any degree; much less by *thereby three*! Yes, weigh this question by God's word. The truth has nothing to fear."

"Truth crushed to earth will rise again;
The eternal years of God are her's;
But Error, wounded, writhes in pain,
And dies amid her worshippers."

"Ye shall know the truth, and the truth shall make you free."
A. MCG.

A GOOD MEETING.

We have just heard that Bro., Hansbrough, who has been preaching this summer in Virginia and the two Carolinas, but whose home is Texas, has just closed a meeting at Mocksville, N. C., where he had twenty-six additions. If these converts did not "obey from the heart that form of doctrine delivered" by the Apostles, we are sure it was not because they did not have an opportunity to learn it under this old brother's preaching. Bro. H. preaches what Paul told Timothy to preach, without addition or subtraction. He has neither part nor lot with the modern mixtures of popular theology, but wields the old Jerusalem blade with telling effect. A majority of the brethren in the vicinity of Austin are too slacktisted to appreciate Bro. H.'s preaching. We are truly rejoiced to know that he has found a place where they will receive the word with gladness. Even Bro. H.'s preaching brethren here, or most of them, while they admit that he preaches the word, try to *but* him to death because he will not fall into line with them in their sugar-coating plans. Bro. H., however, is not the only old soldier, be it said to the dishonor of professing Christians, who is jeered and scoffed at because they will not adulterate the word of God to please popular clamor. The Austin Church, knowing well the defenseless position they have been led into by the modern pastor mania and rule, have adopted the plan of hedging off all such soldiers, old or young, as are guilty of using the "two-edged sword" very dextrously. When the Sword of the Spirit is freely used it divides their soul and spirit, joints and marrow, and discovers the thoughts and intents of their hearts. Who blames them for shunning it? They have heaped unto themselves teachers, having itching ears. Yes, they have heaped up one hundred dollars worth of "ear tickling" per month! While it is sad, sad indeed, to see a large, wealthy Church, in which are many ardently pursuing the blinded paths of outright apostasy, in the vain belief that they are traversing "the straight and narrow way," yet it is but a verification of the warning words of the Apostle Paul eighteen hundred years ago, when he told that the day would come when they would depart from the limits of the "perfect law that thoroughly furnishes unto all good works"; that they would not "endure sound doctrine." Yes, brethren, all of the Apostles have pointed with the prophetic finger to

just such times, *just such* brethren, and *just such* things as the Austin Church, and, I dare say, as a majority of the Churches, are doing *to-day*! Oh! that these brethren would halt in their rapid flight to destruction! That they would ponder the words uttered to a Church not *half* so worldly, through apocalyptic warning, and, doubling their awful import, take them home to themselves: "Because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and that thy nakedness do not appear: and anoint thine eyes with eye salve, that thou mayest see. As many as I love I rebuke and chasten: be zealous, therefore, and repent."

Brethren, let me prevail on you to check up in your mad career. "Beware of false teachers who come to you in sheep's clothing, but inwardly they are raving wolves." Compare the inordinate greed of these "wolves" with that grand old Apostle who was willing "to spend and be spent" for his brethren in Christ. He who said, "I covet no man's silver, or gold, or apparel: yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." How unlike the modern pastor! He wants all the silver, and gold, and "gay clothing" he can get! They will take two thousand dollars per year: and if they can't get one hundred dollars *per month* they will "resign"! How far they are from ministering to their necessities, and the necessities of those with them, with their own "tender" hands, while they preach! Their rule is "no pay no preach"! Brethren of Austin and elsewhere, take your one hundred dollars per month, or your two thousand per year, and lift loads of sorrow from the hearts of the poor widows and orphans of your city—loads fastened there by the pressing hand of poverty. Gladden the hearts of ragged boys and girls that are hourly passing up and down your streets, and thereby disarm scoffing infidels of their most hurtful thrusts at the real cause of Christ. Send away your time-serving, place-hunting, God-dishonoring "modern pastors," who are loitering around the "fold" yawning for the fleece! Yes, raise such an alarm against them as will resound throughout the realms of Christendom and echo with such a terrible voice of determination as will clothe them in sackcloth and ashes, or drive them to their "own place."

It is high time that all who are on the Lord's side should wake up. The battle must be carried into the once consecrated precincts of the Church. "Buckle on the whole armor of God," true soldiers! There is no time for parly-

ing: the day is now far spent! But we *must* retrieve the lost fortunes of the Church or lose that crown of righteousness "which is promised to those who fight the good fight" to the end.

The present popular system is a failure, because there is no God nor Christ in it. It is *all* of man. Christ's Church must begin to "edify itself in love." It must begin the practice of "pure and undefiled religion before God the Father." To do this, the system of the "modern pastor" must be relegated to the bats and owls with all its worldly trumpery. These things have well nigh frozen out all brotherly love! Call in the old pioneer preachers, who have been pushed aside to give place to gay college striplings who have been taught preaching as a trade, and let these old soldiers reorganize the Churches after God's plan. Ah! methinks I hear the secularized Sunday Christian say, oh! these old fogies can't draw well! Cheer up blessed old soldiers of the cross! the time is not long that you will have to bear these insults! Remember, that "those who will live godly in Christ Jesus shall suffer persecution. Evil men and seducers shall wax worse and worse, deceiving and being deceived." The time will come when false brethren will find that a farce in this life will meet its reward here! Verily they have their reward. But there is a day coming when those who have suffered persecution here for the *truth* will get that reward of the faithful that will grow brighter and brighter as the cycles of eternity roll on! Who would exchange the bright and never ending glory of that crown which awaits the faithful old soldiers of the cross for the waning, wasting, God-denying, soul-blackening tiara that the God of this world has decked the brow of the "modern pastor" with? Old soldiers! and young ones! God grant that your nerves may be strengthened for the apparently unequal conflict against sin on the outside, and worse than all, against the devices of false brethren.

A. McG.



BRO. POE BRANDING WITH THE CAMPBELLITE IRON.

Bro. J. T. Poe, editor of the Texas Department of the Gospel Advocate, says: "Bro. A. McGary was 'at the State Meeting. He did not ride a donkey, as some suggested, but he rode his hobby. He thinks a great deal of the old horse, and is going to spend much money to take care of him." Bro. Poe, like the rest of his Campbellite brethren, has a

branding-iron with the word "hobby." Whenever they find anything that is adverse to the deductions of Bro. A. Campbell, they stick this iron to it. They seem to think that no one will ever examine anything, after finding their brand "hobby" on it, but will respect the brand, under all circumstances. If contending that a person should believe in Christ and his Apostles before baptism, is a "hobby," then I *was* riding a hobby over at Bryan. Bro. Poe's brand shall not deter me from such hobby riding either.

It is astonishing how adroitly these brethren can elude detection in their sophistical dodges of the *real* issues in this baptismal question, when they raise the false alarm of "hobby." I am sure Bro. Poe did not mean to intimate that I could not *find* a "donkey" at Bryan! This newsy Bro. informs his readers that I am going to "spend much money" to take care of my "old horse." Well, now, this will be a remarkable case in the eyes of *some* brethren. The usual way, nowadays, is to have all expenses and remuneration secured before they will even *saddle* up their "horses." Who could expect me to financier a "hobby horse" through, clear of expense, while so many brethren of brisk business tact are failing to clear expenses on their *pedigreed* "horses"? Now, if I were Bro. Poe, I would swap my "horse" off; not that he costs Bro. P. "much money to take care of him"—for I believe the "old horse" balks when the load gets too heavy—but I would swap him because he will not carry him out of Babylon. Bro. P. first mounted him on Methodist street, in the city of Babylon. It took him some time to rein him out of this street, where he found water too scarce; but at length, he spurred him into Baptist street, where there was plenty of water. Baptist street appeared too *narrow* for Bro. P. to spread himself in, so he commenced trying to coax his "old horse" into some other. It was hard to do, but being a strong believer in *final perseverance* he ultimately succeeded in riding into the most imposing street in the ill fated city—Campbell street! Water was plentiful here, and Bro. P. met with such a hearty *hand shaking* that he was deluded into the idea that he had reached Jerusalem. So Bro. P.'s "old horse," has been blundering up and down this street with him ever since. Bro. P. has caught occasional

glimpses of the road to Jerusalem, but every time he tries to rein his "old horse" into this road he balks, and when pressed he turns somersaults so rapidly that Bro. P. gets *water on the brain*, and loses sight of the road. Swap him off, Bro P., for a "donkey" or a "hobby horse" even, if he is *branded* all over by the Campbellite joint stock company. Come out of Babylon, Bro. P.: swap off your old horse, or dismount—anything to get out and escape her "sins and plagues." Flee to the Firm Foundation of Apostles and Prophets Jesus Christ himself being the chief-corner stone: "then you will not be forced to *admit* that "we practice some things that are not taught in the Bible, but the brethren are not ready for the change"! The man is certainly *pur-blind* who cannot see that the day is fast approaching, Bro. P., when you, and all of that class of brethren who hold with you, will have to confess that they, you, have greatly erred in upholding the practice of receiving sectarian converts into fellowship, by your illegitimate process, or meet the issue fairly and squarely like courageous and conscientious men, or under the frowning indignation of the fearless defenders of an outraged cause, you will have to skulk away under the shadow of Isaac Erutt's wing of slack-twisted, expediential free-booters, and thereby acknowledge that you have not the courage to hold up to the gaze of a secularized and popularized church the blessed religion with all of its details, inaugurated by unlearned fishermen. Oh, pride, how you do overshadow judgment and truth by the "lust of the flesh, the lust of the eye and the pride of life"! Being lifted up with pride, "many fall into the condemnation of the devil." Did such possess that humility enjoined by God's word, they would be content to consecrate their lives to the defense of a languishing, bleeding cause, and arm themselves with a mind to "suffer shame and reproach for the name of Christ, esteeming it greater riches than the treasures of the world." If you will not brand it as a "hobby," I will insist again that you, who are recognizing the inconsistent, clap-trap process of filling up the Church with unconverted material from the sects and other quarters, will cease to do so, and "contend for the faith once delivered to the saints."

♦♦♦

Brethren or others who receive a sample copy will please send us five names besides their own, and five dollars, and thus secure theirs free, besides helping us to reach others with the truth.

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

VOL. I.

AUSTIN, TEXAS, OCTOBER, 1884.

No. 2.

THE FIRM FOUNDATION.

J. W. JACKSON.

In a former article it was shown that the foundation upon which Christians are built is, "Jesus is the Christ, the Son of God." Paul laid this foundation in Corinth when "he reasoned in the synagogue every Sabbath and persuaded the Jews and Greeks * * * and testified to the Jews that Jesus is Christ." (Acts, 18: 4, 5.) As a wise master builder he had laid a solid foundation, but another in building thereon had brought in bad material, and this would result: First, in the loss of reward to the preacher. Second, in the loss of the material. Third, in the defilement of the Church. Fourth, in the destruction of the false teacher, and the *possible* salvation of the ignorant though honest one.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." (Dan., 12: 3.) Paul was wise, and his wisdom was not "in enticing words of man's wisdom." Nor did he walk in craftiness nor handle the word of God deceitfully, but declared unto them the testimony of God which had been taught him by revelation, speaking in words taught by the Holy Spirit, and thus by manifestation of the truth he fulfilled his ministry and reached the consciences of his hearers, and the light of the knowledge of the glory of God in the face of Jesus Christ shines into their hearts, carrying with it peace, joy, love and hope.

False teachers had crept into the Church (2 Cor., 11: 13), men claiming to be apostles of Christ, but were messengers of Satan. Through their eloquence and wisdom of words

bad material had been brought into the Church, and contention, strife and carnality was the result. Two classes of false teachers are evidently alluded to in the Epistle to Corinthians; one hypocritical, inwardly ravening wolves, though wearing the garb of Apostles; the other ignorant, though honest, zealous and eloquent. The effect was the same, then and now; bad material is brought into the Church. "If the blind lead the blind both will fall into the ditch." "Jewish fables and commandments of men turn away from the truth." (Titus, 1: 14.)

How important that the preacher should be right! When he realizes that the salvation of men depends upon *what* he preaches, and that an *anathema* is pronounced against man or angel for preaching anything different from the Gospel of Christ, he should adhere closely and literally to the truth as it is in Jesus. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." Hold fast to the faithful word, for by so doing you will save yourself and them that hear you. (1 Tim., 4: 16.) It is evident from the reasoning of Paul that the *quality* of the material depends largely upon the preacher. It is *what* he preaches that moulds the material into shape, and he should see that none but "lively stones," "partakers of the divine nature," are built upon the divine foundation. He must take heed *how* he builds; he should preach that which Paul preached, the Gospel of Christ. This is the Sword of the Spirit by which preachers *shape* the material into proper form for the building.

In preaching the Gospel, it is necessary to preach facts. This constitutes the strength and solidity of Christianity. It is built upon a golden chain of facts, logically demonstrating the truth of the proposition, "Jesus is the Christ, the Son of God."

"The meaning of a fact is the doctrine of scripture;" hence, in preaching facts, their meaning must be made manifest, and the hearer must understand the word. A fact, believed, has no power to move man to action, unless he is directly related to that fact; hence he must not only believe the fact, but also understand his relation to it. Herein lies the power of the Gospel; it is a motive power in the be-

liever, not because of the certainty of the facts, but because he understands his relationship to those facts. To illustrate: Paul preached the Gospel to the Corinthians. (1 Cor., xv, 1-4.) "I delivered unto you, first of all, how that Jesus died." What effect would such an announcement have upon a heathen audience? They would wish to know *why* He died, and the reason or meaning is given, "for our sins;" "and we thus judge that if one died for all, then were all dead, and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." From His death for sin, Paul proceeded to prove that "Jesus is Christ." Why preach this fact? Why proclaim him "both Lord and Christ?" Is there no meaning in this sublime fact? Can we render obedience to authority without understanding *who* has all authority, and *how* we must submit to it?

All the exceeding great and precious promises are centred in Christ; all authority is His, and God has determined that every knee shall bow and every tongue shall confess that Christ is LORD, to the glory of God the Father. (Phil., ii, 10, 11.)

Remission of sins, the gift of the Holy Spirit, the hope of immortality, are promises so immediately linked to the facts of the Gospel that the one cannot be preached without the other. The "great salvation" brought to man by our Savior, and of which he first began to speak, is made sure to us by the Apostles, who teach us how the salvation was procured for us, and *how* it may be secured by us. (Heb., ii, 1-4.)

Faith is a condition necessary to salvation, because by it man's heart is brought into a proper state of love and submission to the will of God. Here, however, our modern builders mystify the people's minds by their metaphysical jargon about "kinds of faith," just so much theological nonsense, that contributes more to the upbuilding of infidelity than anything ever said or written by Thomas Paine or R. G. Ingersoll. Our brethren have insisted upon a *personal* faith; that is, faith in a person, faith in Jesus the Christ, the Son of God. While this is correct, some err in confining this faith simply to what Jesus *is*, personally and offi-

cially. Faith must include the promises made in Christ. These exceeding great and precious promises are given (as motives), that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2 Pet., i, 3, 4.) God has set before us a hope, and has made it certain by two immutable things, in which it was impossible for God to lie, and relying upon God's promise, we have fled for refuge to Christ to lay hold upon the hope thus set before us (Heb., 6: 17, 18), of which hope we heard in the word of the truth of the Gospel. (Col., 1: 5.) Faith in God always embraced the promises, "for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." (Heb., 11: 6.) Faith, then, is the fundamental element in the Gospel by which God purifies the heart. (Act., 15: 9.) It apprehends the facts of the Gospel and the promises connected with them.

"Faith comes by hearing, and hearing by the word of God." (Ro., 10: 17.) Neither pray I for these alone but for them also which shall believe on me *through their word.*" (Jo., 17: 20.) Hence, faith comes through the testimony of God, declared by apostles. (1 Cor., 2: 1; Jo., 20: 30, 31.)

Note this, ye preachers, who talk about God giving faith direct, and teach your "seekers" to pray for faith. If it were possible for them to obtain faith through any other channel than "the word of God," it would not be a saving faith, and would exclude them from all interest in the Savior's prayer. The testimony given by the Father is sufficient to produce all the faith He requires of us, and he who rejects this testimony is an infidel. (1 Jo., 5: 9, 10.) When men pray to God "to send down convicting and converting power" do they not reject God's word? When they declare the word of God "a dead letter" and pray for God's spirit to quicken it and apply it, etc., are they not unbelievers? "The words that I speak unto you, they are spirit and they are life." (Jo., 6: 63.)

Men who preach a perverted Gospel do not convert men to Christ. "Faith comes by hearing," hence if a perversion of the Gospel is preached, the result will be a perverted faith. Faith in the Gospel of Christ purifies the heart, and

if faith in a perversion of the Gospel produces the same effect, let us bid sectarianism God speed. Why contend for a pure, primitive Gospel if the perverted systems preached by men will save men? Salvation from sin is what all men desire, what they hope for, and if the traditions of the fathers and the commandments of men will bring us to that salvation let us cease our debates and discussions and all join together in one grand onslaught upon Satan. But such faith, dear friends, is not the faith of the Gospel. Our Savior teaches that the doctrines and commandments of men make God's word of no effect, and is vain worship. (Mat. 15: 1-9.) God has no pleasure in service that is "taught by the precept of men" (Isa. 29: 13-19), and Paul preached the Gospel in its simplicity and purity to the Corinthians that their faith should not stand in the wisdom of men but in the power of God. (1 Cor., 2, 5.) In the Gospel as preached in its purity we have facts, something done for man, and promises something to be received and enjoyed by them. Between these two stands obedience, or the *means* of enjoyment. It is generally taught that there are three commands given in the Gospel, viz: first, believe; second, repent; third, be baptized, all of which must be obeyed in order to the enjoyment of the promises. Strictly speaking, obedience to the authority of Christ is baptism. Faith and repentance prepare the heart of man so that he may obey from the heart the form of doctrine delivered to him. (Ro., 6: 17.) In the discussion of these conditions, it is necessary to examine each one, and trace the effect of each in the successive steps taken by the sinner in coming to God. I say necessary, because the traditions of men as held and and taught by sectarianism, have cast a veil over the minds of the people which blinds them to the true honor and glory of the Gospel of Jesus Christ. This veil of creedism must be removed, and then they will turn to God. Faith in Christ, then, is taught as the fundamental principle of the Gospel. To the subject it is the principle of action, the basis upon which hope is predicated and the *cause* of every subsequent step taken in the divine life. Many, in order to uphold a theological system, hold to a theory of repentance before faith, and discard as heterodox

every man that denies this. They predicate their theory on *the order* in which these two items are mentioned in certain passages, and overlook the *natural order* in which these acts of the mind must succeed each other. It is faith that purifies the heart; these theological doctors, however, would make the heart pure first, and then have it exercise "saving faith."

"The proclamation of repentance is a proclamation of mercy, and that mercy propounds motives in the Gospel to induce to repentance" which ought to satisfy every reflecting mind that the connection between faith and repentance is that of cause and effect, or of means and end. Unless the motives are accredited, the arguments of mercy are impotent and unavailing. Nay, indeed, they are as though they were not. So true is it that "he that cometh to God must not only 'believe that he exists,' but also 'that he is a rewarder of them that diligently seek him.' But how could anyone believe that God is a rewarder of them that diligently seek Him, unless God has so promised in the Gospel? Repentance, indeed, antecedent to faith, to me appears impossible, for how could anyone repent of sin against God if he did not believe that he had sinned against God? And how could the mercy of God afford any encouragement to repentance unless that mercy is reported to us and believed? So, then, repentance comes by faith, as faith by hearing, as hearing by the word of God. As no one could hear God unless God had first spoken, and as no one could believe a message that he has never heard, so no one could repent of sin as respects God who has not first believed in His mercy." (A. Campbell.)

Repentance is preached in the name of Jesus Christ, and began from Jerusalem. (Luke, 24: 46, 47; Acts, 2: 38.) It is a change of will or purpose, worked in us by a godly sorrow (2 Cor., 7: 10), which is the effect of faith in "the goodness of God." (Ro., 2: 4.) We are thus crucified with Christ; we die to sin. (Ro., 6: 6.) The material thus far is prepared in heart; his mind enlightened, his affections purified, a godly sorrow for sin, a changed will. How is the builder or preacher to know the state of his heart?

There is but one divinely appointed means, viz., the con-

fession with the mouth of the Lord Jesus. (Ro., 10: 9, 10.) The proposition confessed is the foundation upon which the church is built; it is a divine foundation, upon which a divine superstructure, a living temple, is to be reared. Each member coming to this temple must first appropriate this truth, and make it his foundation, by believing it with all his heart, and a determination to submit himself unreservedly to the authority of Christ. It is then necessary that he confess with the mouth his faith in the creed of the church, he must declare before witnesses his faith in Jesus the Son of God, the Christ. Thus renouncing his allegiance to all other powers, surrendering his will to that of Jesus. This is not a confession of sins, nor is it a confession of what we think God has done for us; it is a confession of Christ. The opposite of this is denial. The sinner's life prior to coming to Christ is a public denial of Christ in word and act; he now repudiates that life by his confession of Jesus. Further, the confession obligates him to accept all that Jesus teaches him, and to do all that he commands.

Obedience is next in order. Having died to sin and obligated himself to render obedience to Christ, he yields obedience from the heart to the form of doctrine, viz., baptism. "Buried with him in baptism, wherein ye also are risen with him through faith in the power of God who raised him from the dead."

Here we are met again by tradition and theories. Baptism is a non-essential; it makes no difference about baptism just so the heart is right; it is only a duty, a door into the church, and necessary to church privileges, and simply declarative of something already passed. If tradition makes the word of God of no effect (Mat., 15: 3), what about those who have the form of godliness and deny the power thereof? Remember it is the altar that sanctifieth the gift (Mat., 23: 19), because God's name is recorded there. (Ex., 20: 24.) Baptism is the only institution under Christ where God's name is recorded. It is by the authority of the Lord Jesus and "into the name of the Father, and of the Son, and of the Holy Spirit." It is not a door in any sense of the word, but a step into the door. "I am the door; by me if any man enter in, he shall be saved, and

shall go in and out and find pasture." (John, 10: 9.) By baptism we enter the door, Christ: "as many of you as have been baptized into Christ have put on Christ." (Gal., 3: 27.) All the promises are in Christ, and can be reached only by being in Christ. Out of Christ the sinner is without God and without hope; in Christ he is saved, pardoned, old things have passed away, all things have become new. Baptism is the act of obedience to authority, which translates the person from one state to another, and when he has obeyed this command he has the assurance of God's word that his sins are forgiven. How can faith include Christ and his promises, and leave out of view the commands, as means of enjoyment? If baptism for the remission of sins is a part of the gospel, preach it; if it is not, and only necessary to something called church privileges, why can't we get along altogether without it?

But to conclude: In order to build upon the one foundation, good material that will stand the fires of persecution and the temptations of sin, the preacher must preach the pure gospel of Christ in its facts, commands and promises.

The sinner hearing believes with all his heart, this faith purifies the heart and causes a godly sorrow for sin, which in turn works a change of will; thus disposed in heart, confession of Christ is made unto salvation, and the penitent believer being buried with Christ in baptism, rises therefrom to walk in a new life. Being risen with Christ, his affections are placed upon heavenly things; he realizes that he is a stranger and a pilgrim here, and walking by faith he looks "for a city whose builder and maker is God."

REMISSION OF SINS.

J. W. JACKSON.

The remission of sins is something done for man through the authority of Jesus the Christ. It is a gracious act of mercy, by which our sins are blotted out, and we relieved of the guilt and condemnation of sin. The remission of sins includes more than the act of pardon; our hearts are purified, our consciences cleansed, and, in full assurance of faith, we rejoice in the hope of eternal life.

Remission is through the name of Jesus (Acts, x, 43); "neither is there salvation in any other name under heaven given among men whereby we must be saved." (Acts, iv, 12; Acts, xiii, 38, 39.) The things He suffered were in order that remission of sins might be preached among all nations in His name. (Luke, xxiv, 36, 47.) This preaching was to begin in Jerusalem, and did so begin, when Peter proclaimed remission of sins in the name of Jesus Christ. (Acts, ii, 38.)

Jesus is Lord of all, enthroned at the right hand of the Father. (Phil., ii, 9, 10.) He must reign until all enemies are put under his feet (1 Cor., xv, 25); hence every act of obedience from the sinner, and every act of worship from the Christian, must be in the name of Jesus Christ (Col., ii, 17); otherwise it is not acceptable to God.

Christ's kingdom is among men, and for the benefit of man; hence this authority or power is given among men. (See, above, Acts, iv, 12.) It is expressed in the law of remission, the word of Jesus, through which we are made clean. (John, vx, 3.) Hence the inquiry is not "who shall ascend into heaven to bring down Christ from above, or who shall descend into the deep to bring up Christ from the dead, but the word is nigh thee, even in thy heart, and in thy mouth, that is the word of faith which we preach." The Apostles preached remission of sins by the authority of Christ. They made known the conditions required of man, and persuaded them to obedience.

If authority is the basis of law, that authority must be preached and believed in before any acceptable obedience. Again, the law is but the clothing of the authority, the expression of it. To accept the law and obey it, is to honor the source or power whence it came; to reject the law, treat it with indifference, or to alter it to suit ourselves, is to insult the author of it. The authority of Christ, then, is here on earth. Jesus no longer "speaks pardon" to the sinner in person, nor does He work the knowledge of pardon into his heart in some mysterious way. He saves man, bestows upon him remission of sins, through the divine appointments of the Gospel. While it is true, as our beloved brother Paul has said, that "the Gospel of Christ is the

power of God unto salvation," it is also true that God's power is in each specific item of the Gospel, and when they are believed and obeyed, the salvation will be received.

We are seriously told, however, that our faith must be in Christ, and not in his appointments. We are not to trust in the conditions or appointments of God as *procuring* causes, but we believe them to be divine appointments and clothed with divine power, to accomplish that whereunto God hath sent or ordained them. Faith in Christ includes the appointments by which or through which the blessing is received. What benefit will man derive through prayer, if he denies the power of prayer? It is not that we must understand *how* God answers prayer, for I confess that I do not understand this, but I believe that prayer is a divine appointment in which I may approach God and find grace to help in time of need. Some deny its power, and they might *say* their prayers seven times a day and God would not hear them. The principle enunciated by our Savior in healing the centurion's servant (Mat., viii, 5-13) is of universal application: "As THOU HAST BELIEVED, SO BE IT DONE UNTO THEE."

The centurion believed in Jesus; he believed in His power to heal diseases; he believed that He was willing to heal, hence his appeal for help. But his faith went farther, "speak the word only." He believed in the power of Jesus' word, and when Jesus spoke the word his servant was healed the self-same hour. The sinner now comes by faith to Jesus; he comes to be cleansed from sin, to be healed of spiritual disease. He believes that Jesus "has all power in heaven and upon earth to forgive sins;" he believes that he is willing to save him; and believing this, can he, centurion-like, say "speak the word only?" Jesus is not here in person *now* to speak, but He has spoken the word, and spoken so plainly that the penitent sinner can make no mistake. "And he commanded them (penitent believers) to be baptized in the name of the Lord Jesus." (Acts, 10: 48; Acts, 2: 38; Acts, 19: 5, etc.)

"The first shall live by his faith"; then your faith in the power of Jesus is embodied in baptism, and leads you to remission."

No power, human or divine, ever pardoned a rebel simply for believing in the authority. There must be an acknowledgment or confession of authority, and obedience to it, before pardon. Faith in the power leads to the use of the means through which that power is manifested. If the power of the means be denied, then no benefit is derived through them.

I may not understand the connection between baptism and remission of sins; it is not necessary that I do; but I must believe that there *is* such a connection. If I deny this, I deny the word spoken. It is not necessary that I know all that Jesus has done and said before I go to Him for salvation; but it is necessary that I believe myself a sinner in need of salvation, and that I believe Him to be an all-sufficient Savior; and it is necessary for me to believe what He speaks, as I *hear it*. The sinner learns *obedience first*, then sitting in the school of Christ he learns of the many joys and blessings bestowed upon him through obedience. But here another view of this question presents itself. The law of Christ is proclaimed far and wide, and all persons have access to it. Men, however, through false interpretations, and love of party more than of Christ, have publicly and persistently denied the power of baptism. They tell us it is a door into the church, a mere duty by which you are admitted to church privileges—a *non-essential*. This is their faith, and according to the above quoted principle, "As thou has believed, so be it done unto thee," they have their reward. It is a *door* into a human institution, admitting them to the privileges of a church of which the Scriptures know nothing, and being to them a non-essential, they certainly do not enjoy the remission of sins, which is connected with it by divine appointment.

Reader, weigh well the words of the Savior, and remember that God's power on earth for the conversion and forgiveness of man is in His divine appointments, revealed to us in His word, spoken by the Son and confirmed to us by them that heard Him. If you believe the word of God to be a dead letter, "so be it unto thee;" if you, through tradition or ignorance, believe His divine commands to be non-essential, "so be it unto thee." If, however, you wish

to enjoy *that* salvation of which Jesus is the author; if you want to enjoy all the blessings of the Church of which He is head; if you want to have the *full assurance* of faith, and a confirmed hope of eternal life, believe in Christ, repent of your sins, ignore no longer the divine confession, but with the mouth confess the Lord Jesus and be baptized for the remission of sins. If you believe the word spoken, it is well, obey it, and you will be accepted; if you believe the word of men that denies the power of God's appointments, you will have the true effects of such human fellowship. Only those who walk in the light have fellowship one with another and with God, and this fellowship is through the word of God abiding in us by faith.

“AS THOU HAST BELIEVED SO BE IT DONE UNTO THEE.”

THE PARABLE OF THE UNJUST STEWARD.

J. W. JACKSON.

[A part of this article was written and published about seven years since in the “Messenger.” I reproduce it because of the important lesson taught in it.]

The parables of the Lord Jesus were designed to teach his disciples and not others. (Mat. 13: 10-16.) This parable was spoken to the disciples, in the hearing of publicans, sinners, Pharisees and scribes. Some of the Pharisees understood the application (v. 14,) but derided him. The point of illustration in the parable is the wisdom of the steward. The lord of the steward commended him (the steward) for his wisdom (v. 8,) and Jesus comments on this thus: “For the children of this world are wiser in their generation than the children of light.” Men of the world use more diligence, perseverance, forethought and circumspection in their temporal affairs than Christians do in obtaining an eternal home. This, then, is the *point d'appui* of the lesson. It is wisdom to make careful provision for the future. Jesus then addresses himself direct to his disciples (v. 9): “Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.” The context, together with the parable of talents in Matthew, 25; and that of pounds in

Luke, 19, and the point in the parable, lead me to interpret this verse thus: "You, my disciples, exercise wisdom (not cunning), diligence, prudence, forethought and honesty in the proper use and distribution of the riches of this world which is entrusted to your care, as stewards, by your Heavenly Father; by so doing you will secure the friendship of the Father, the Son and the holy angels (see John, 15: 14; Luke, 15: 7-10, and Ps., 34: 7), who, when your stewardship here ceases, will receive you into an everlasting inheritance, the true riches to be sought after."

All Christians are stewards, having under care the riches of this world. We must some day give an account of our stewardship; how will your account stand, my brother? How much have you spent upon your appetites, or in decking your body in gaudy apparel; or how much have you hoarded up in vaults to leave behind you when you fail?

Use your money, brethren; use it wisely. The Lord's work must go on, and if we are unfaithful to the trust committed to us He will raise up other servants who will work and give. The Gospel must be preached; preacher's families must have something to eat and wear; orphans must be fed, clothed and educated; churches must be built, and as wise stewards we *must* do it.

EDITORIAL NOTICE.

"We have received first copy of *Firm Foundation*, a twenty-four page monthly published at Austin, Texas, by Bro. A. McGary. It is especially devoted to enforcing the idea that those not baptized with the idea that baptism is for the remission of sins, are not scripturally baptized and should be rebaptized. While we believe baptism must be submitted to as an act of obedience to God, we think the making of its validity turn upon any other point than this, upon any understanding we may have of its purpose and end outside of this, is transferring the healing virtue from God to ourselves. And we believe it is an undue exaltation of the remission of sins above other objects and ends, so is doing violence to the word of God. The end that embodies all ends and duties it puts into Christ where is found all blessings; remission of sins is one of these. We see no reason why it should be exalted above the others."—*Gospel Advocate*, Sept. 17.

Thank you, Brother Lipscomb, for the notice given our pamphlet.

What is "an act of obedience"? Is it an act of obedience to submit to the form of baptism, while denying the end for which it was ordained? It is not the understanding we may have of its end or purpose, but faith in God's spoken word. The authority through which men obtain remission of sins is given here among men, and to obey in the manner and for the purpose to which ordained is an exaltation of God's word above the traditions and commandments of men. It is generally said that we are authorized by the New Testament to ask a penitent believer but one question, and this in order to the confession of Christ. There is authority to ask those who come to us and say that they have been baptized the question asked by Paul: "Unto what were you baptized?" "Unto church privileges in the Baptist Church," and mark you, remission is not one of these; *their faith* claims remission through *feeling*, and also claims to be *in* Christ, then how can baptism put such an individual into Christ any more than an unconscious babe? The *enjoyment* of all the promises in Christ depends upon the remission of sins; remission of sins is through the authority of Jesus, and this authority is embodied in a command "be baptized for the remission of sins." This is the end, *the only purpose*, for which baptism is ordained, and if I believe the word of God that there is such a connection between baptism and remission, I need not understand all the other blessings consequent to it.

The denominations submit to baptism as "a door into the church," a "mere duty," "a declarative act of a past act," a "non-essential." If this obedience to a form brings remission of sins, I ask *when* are their sins remitted? When they are baptized, or when they change their views, when they are converted from a faith in tradition to faith in God's word. If the former act is obedience, then we should cease preaching baptism for the remission of sins, and bid our immersionist neighbors God speed. If the latter view is correct, then we can have *obedience* without faith, and we must cease our objections to infant baptism.

Will Bro. L. please answer the question, What is obedience?
J. W. J.

EDITOR'S DEPARTMENT.

J. W. J.

We propose opening a "question drawer" and invite correspondence. Questions should be short and to the point. Send all questions to J. W. Jackson, Breckinridge, Stephens county, Texas.

I held a meeting at Wayland, Stephens county, including the fifth Lord's day in August and the first in September. Result, five additions to the congregation. Brother S. N. Thomas, a young and worthy brother, was with me and aided much.

A letter received last week from a preaching brother expresses "the hope that we may do good with our Magazine, but he fears we will not, owing to the extreme positions taken." Christianity is the result of extremes; it is extreme in all its measures and in all its tendencies. We desire nothing but the truth and in the fear of God, with an abiding faith in the *power* of His word and a fervent charity for all who love our Lord Jesus, we will contend for the faith as once delivered to the Saints. In the service of God mistakes are fatal, and surrounded as we are by deceptive influences that draw us away from God, we need to watch and pray and live nearer to the word of God. We can not go wrong, if we honestly and sincerely take God's word for our guide and lay aside our worldly wisdom and human speculations.

PURIFY THE CHURCH.

BY JOHN S. DURST.

The will of God has reached poor, fallen man through Jesus Christ, his Son, and the inspired recorders. This was intended to be the great guide book through all coming time. Jesus prayed for them who should believe on him through the apostles' words. When the apostles preached, the people heard, investigated, understood, believed and obeyed. Thus sprang into existence the *first* and *model* church. These disciples "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread,

and in prayers." We therefore conclude that any number of persons under the yoke of Christ, keeping house for the Lord, presents to the world a perfect exhibition of the family of God.

To each disciple of Christ comes with force the admonition given by Paul to Timothy: "O, Timothy, keep that which was committed to thy trust." Again: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The subject matter of his teaching was given him. Jesus gave it to Paul, Paul gave it to Timothy. The same inspired directions were handed down to Barnabas, Silas, Luke, Titus and others. These things have been transmitted through the ages to us of the nineteenth century. Patent, indeed, do they appear, coming under the authority of the God of Heaven! Man's puny arm must not be raised to strike from these things a single line. Neither must he add to them, for it will be at the peril of his eternal happy existence. These things contain the doctrine of Christ. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." (2 Jno., 1: 9.) In the past the doctrine of Christ was not regarded as a sufficient guide to men, and *men's doctrines* supplemented the doctrine of Christ.

O! that all would rally around that grand old maxim enunciated by the brave soldiers of the cross in their efforts to restore the primitive order of things: "To present nothing except as taught by precept or example." Each one of those pioneers went to work unsolicited. Each was a missionary, Their authority emanated from a *divine source*. They realized the weighty responsibility placed upon them by the command, "*go*." They armed themselves with the bright old sword, the Word of God. Glistening with its heaven-born brilliancy, they held it up, ready to strike. When the time came to strike, it fell into the enemies' ranks. Need I say its force was felt?

Man's efforts to improve upon the works of nature have fallen abortive. Man cannot improve upon God's work. No change can be made in God's plan of salvation from past sins; neither can we introduce human wisdom in the

family of God without spiritual disaster. Sure as we abandon or attempt to amend the practices of the *model churches*, we are at sea without chart or compass. The Word must be preached. It must be obeyed. It is compared to a two-edged sword, but is *sharper*. If it is used, it will cut. It was intended to cut. Do not be deterred from using it by those who exclaim: "O, you are like the Indian's tree, that was so straight that it leaned over!" The trouble with these brethren is that the Gospel pruning knife strikes the *leaning limbs*. Let it strike, brethren, until the Church is purified, and the *weak knees* are strengthened. Individual and congregational work must not be supplanted by human devices. A faithful application of the Gospel pruning knife will cut off many *so-called fine things*. Bear it, dear brethren. No matter how close it prunes, we must submit, or forever surrender our "plea for a restoration of the primitive order of things." God legislated where it was needed. Where he did not legislate it was not needed. Paul tells us that we are thoroughly furnished unto every good work. A legitimate conclusion is, that if we are practicing anything untaught by the Word of God, it is not a good work, and the pruning knife should lop it off.

We entreat you, then, to take God's Book and its teaching. Here we have the express declarations of our Master. It is heaven's golden measuring reed. Stand upon the Rock of Ages, the platform of never-dying truths given by God to man. It alone can support you when the storm and tempest comes. It is God's light. It will throw the celestial radiance of a coming day around your sin-darkened path. It will do more. It will hang the radiant bow of hope above your death shadowed couch. It will lead you into that blessed City, not made with hands, eternal in the heavens. Then be ye steadfast, immovable. Be true to Jesus; and may God strengthen you for renewed work, is my prayer.

INCONSISTENCIES.

As there is no authority in that word by which the faithful workman is "bound" to "prove all things,"—"try all spirits,"—for receiving into the family of God those who

have not "obeyed from the heart the form of doctrine delivered" by the ambassadors of our Lord, the advocates of this pernicious, perverting, God-rejecting plan of man, have been too astute to place themselves in a fair and honest attitude before those they would teach on this question. Every one who will take an impartial view of this question, will see at a glance that those who advocate the validity of sectarian baptism—that is, baptism that preceded the "teaching" of the word of truth—are in equity bound to affirm their teaching. As they do not deny that those were baptized into Christ, who *did* understand the design of baptism, and were baptized for the remission of sins, and who, before said baptism, confessed the Lord "with the mouth," then the controversy is over another class of persons; a class whom *they* say were scripturally baptized, and hence are "in Christ," and whom *we deny* were scripturally baptized, or that they are "in Christ." An intelligent people will hold them responsible for the proof of their teaching on this question, as well as all others that "pertain to life and Godliness." If they can not "prove" it, then they must not teach it; if they do, they should remember that they are answerable to God for teaching for His doctrine the "commandments of men." But, as we began to say, there is no proof in God's word for it, hence it is without his authority—a practice authorized by the "wisdom of this world," and is "foolishness with God." Its advocates know this, and cannot be induced to make the effort to prove the practice "good;" but they are trying to "hold fast to it" anyway. Hence those who are opposed to placing the wisdom of this world on a level with that wisdom that is from above, and who "speak God's word faithfully," as the only means of keeping pure the sanctuary of the Lord, have urgently besought these worldly wise brethren to prove their teaching or cease to "trouble Israel." But, as said above, they *know* they cannot prove it, but hold on to it for the same reason that Mr. Beecher holds to baby sprinkling—"because it works well." The advocates of this practice try to intimidate those who contend for carrying on the Lord's work by the direction of the Apostles, with the cry of "hobby," "disturbing the peace of the church," etc.

Hence, as we can not induce them to pursue the course marked out by fairness and honesty, the course that courageous men in quest of truth would pursue, we as soldiers engaged in the defense of the "faith once delivered to the saints" are forced, by the cowardly way of these lovers of a way not ordained of God, to gather together their inconsistent teachings and thus throw their human system out of joint, so that its nakedness may appear in all of its real deformity, that all God-loving men may flee from it, as the most dangerous substitute of all humanisms. We feel sure that all candid brethren will acknowledge that our plan of exposing the inconsistencies of the leading advocates of this worldly-wise plan, in order to make their error apparent to all who are willing to look, is perfectly fair and honorable under the circumstances. We would much prefer a fair, free, logical and scriptural discussion of the question, by well defined propositions upon which the real issues hinge; but our opponents are too well aware of the weakness of their side of the question to risk its fortunes to a fair and open conflict; hence we beg our brethren to excuse us for "bushwhacking." We hope to be able to show up this humanism, by this process even, so palpably, that many of its advocates will abandon the practice, and honor God by eliminating all humanisms from His appointments.

In the September issue of our pamphlet we claim that we showed language from the pen of Bro. Campbell—than whom no more devout or worthy man ever wrote without the guidance of inspiration—as to how persons are built upon the divine foundation, that is perfectly inconsistent, irreconcilable with his teaching and practice in reference to taking sectarians into fellowship on their baptism. We boldly assert that it is beyond the power of man to reconcile these two teachings of Brother Campbell. Let him try it who will. We did not give this language of Brother C.'s, and our comment, through any lack of appreciation for the name and writings of Brother C. Our love for truth, "the truth as it is in Jesus," prompted us to those comments. Those who appreciate the writings of Brother C. more than the writer, do so because they are more able

to grasp the depths of his great mind, and not because they have stronger convictions of his sincerity. I can show other things from the pen of Brother C. that are just as inconsistent with his practices on the baptismal question, as those referred to, but I will now invite your attention to one of our prominent living teachers; one who, in my opinion, has no superior as a teacher on general religious questions; and one whom I love for his many labors and sacrifices for the cause of Christ; but I fear that he is culpable in the sight of God for allowing his predilections and prejudices to blind him to the truth on this question. Before quoting some of his language, which we wish our readers to weigh well, and compare with other things he has said, I desire to inform our readers—those that are not readers of the Gospel Advocate—that Brother D. Lipscomb labored very hard in that paper last spring in a series of articles, to prove that Baptist baptism was valid; that it brought persons into Christ. Now, when the ink is hardly dry upon those sage productions, furnishing excuses for those who have believed Baptist teaching, their defender comes before his readers with these words:

“I believe no sinner is converted, save as God converts him. My objection to Baptist teaching is, that they practically deny that God does or can convert sinners in the use of his own appointed means, and they substitute for God’s appointments man’s inventions and devices, and accept, as evidence of pardon, human dreams, visions and imaginations, instead of God’s assurance. But God works through his appointments, men through their inventions; hence Baptist practice converts men through devices, and is a conversion by men. Their course drives God out of the work. They have more faith in human dreams, visions and imaginations than in the promises of God, given by the Holy Spirit, sealed by the blood of Christ, and confirmed by the oath of Jehovah. Baptist conversion is wholly of men.”

To-day, Bro. L., I dare say, would take Baptist converts on their Baptist baptism. We have quite a number of Baptist subscribers, several of whom are preachers; also Methodist subscribers, among whom are some preachers. If “Baptist conversion is wholly of men,” so is Methodist conversion; they will stand or fall together. I desire our friends of these churches to carefully read what Bro. L. has here

said about them. With due deference to the opinions of these friends, our solemn conviction is, that Bro. L. has here told the truth about them; they do drive God out of the work by substituting for His doctrine the commandments of men. It is "vain worship." It is not the "straight and narrow way" ordained of God, and given us through His word. Its advocates will learn in a day when it is too late, that the relentless war they have waged against the plain, simple way inaugurated through Galilean fishermen is the way that is "bound on earth and in heaven," and that their substitutes, invented by men, have caused honest persons to look too high for God's way. That, Naaman-like, they lose souls by causing them to expect "some great thing," instead of teaching them Christ crucified, His commands, and the importance of observing them. Ever since the birth of the world's Redeemer in a manger, persons have been taught to look too high—expect great things—instead of believing in Him and trusting to Him, through his own appointments, for deliverance. Friends, every time you pray for God to send down converting power, you evince a lack of faith in His word. The *Gospel* is God's power to convert and save men; hence, when you pray for some power *outside* of God's word, you show that you are not satisfied with His word. If you believe the Gospel is His power, then in such prayers you virtually deny that His word contains the Gospel! If you have the faith that saves the soul—I know of but one kind—you will weigh well the word of God; because no man can have faith and doubt God's word! If you pray for God to send you something *else* to convert men with, then, of course, you manifest a doubt as to its ability to save. Such prayers are not for God's word, because you have *that*; and James says: "Therefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves." (James, 1: 21, 22.) If you say James was writing to those who had already been converted and made "heirs" by direct impact of the Holy Spirit, hear him again: "Of His own will begat He us with the *word*

of *truth*, that we should be a kind of first-fruits of His creatures." (James, 1: 18.) You will also see that in verse 17 he says there is no variableness, or shadow of turning, with God. Then, friends, cease to pray God to "vary" His way by converting some one with your man-made way. Yes, lay down all such "superfluity of naughtiness" and teach your seekers to meekly receive God's word. It is able to save their souls; what more do they want? But to return to what Bro. L. has said. I say I believe as he does about Baptist conversion, and all other human plans for converting sinners or worshiping God. Hence, I am forced, by the law of consistency, if by nothing else, to contend that all who have been converted by any of the processes of sectarianism are as far from God as though they had never been immersed at all. Immersion was not appointed by our Lord as a trap to catch unsuspecting sectarians in and wash away their sins, whether they wanted it that way or not. Boys often immerse one another in bathing, using the heaven-appointed formula; but they do not intend to be "buried with Christ by baptism," and they are not. Neither do sectarian converts intend by the act of baptism to be buried with Christ, nor for the remission of sins. God permits boys in their plays to immerse each other; and so He does sectarians. The boys use it in their play; sectarians use it as a door into their church; but it was not appointed for either of these purposes by God, and hence, in neither case does it change one's relationship towards God. God appointed baptism for the remission of sins to those who hear and believe the preaching of His apostles. He did not appoint baptism for those who hear and believe a *denial* of what His apostles preached. The devil may, for aught I know. Right here I would like for Bro. Lipscomb to explain upon what grounds he charges me with trying to transfer the "healing virtue from God to ourselves" because I contend that the converts of a system that *he* says is "wholly of men," are not in Christ. Will he please inform us who he is "transferring the healing virtue to" when he is insisting that the converts of a church that "drives God out of the work" are in Christ? I, like Bro.

L., "believe that no sinner is converted save as God converts him." Like Bro. L. I believe that our Baptist friends "drive God out of the work." I believe, also, that "God works through His appointments; men through their inventions; hence Baptist practice converts men through human devices, and is a conversion by men." These are precisely, in a nutshell, my reasons for wanting Baptists and other sectarians taught the truth, and baptized as directed by the Spirit before receiving them into the church. Now, Bro. Lipscomb, it is in order for you to tell us why you want to recognize those who have "driven God out of the work." as being in Christ. It will not suffice for you to say that if they were baptized to "honor God" their baptism is valid. There never was any authority for saying that if it was done to "honor God" it is valid. And, if this was not the language of Ashdod, it will not do to say that God can be "honored" by a system that drives Him out of the work. Once you said that if a person believed it his duty to be baptized, and was baptized to honor God, it would be sinful to be baptized again. This is some of your best sophistry. The baptism of the twelve at Ephesus will convict you, though, of folly. Paul did not chide them for their first baptism, and yet they were "rebaptized."

I remember how Bro. L. "reproved and rebuked" Bro. Allen for having said that a certain human society was "unsound, unsafe and unscriptural," and afterward continued to work through said society. I thought, and think now, that Bro. L. showed that Bro. A.'s course in the premises was very inconsistent. I could not see how Bro. A. could withhold a full and free confession of his error in the matter; but it seems that he did. "Confess your faults one to another" is a scripture that seems to be oftener violated, or less heeded, than any other. It is hard for men who are regarded as the very humblest, to comply with it. As for men who have acted long in the capacity of teachers, it seems out of the question for them to confess their faults; but, as Bro. L. has put himself in really a more glaring attitude of error and inconsistency than the one he caught Bro. A. in, we do believe that it is possible for him to see it, and confess it. He has here said that "Baptist

conversion drives God out of the work;" that it "is wholly of men;" that "they substitute for God's appointments man's devices;" and yet he advocates the continuance of the practice of accepting them on that conversion. Bro. L. had just as well try to convince his readers that two bodies can occupy the same space at the same time, as to try to convince them that he conscientiously entertains the belief that it is right to receive Baptist and Methodist converts without teaching them the truth, and baptizing them, while he conscientiously believes that "God is driven out of the work" by which they are converted. I know his friends would believe him if it were possible; but it is not. Candor and honesty demand of him that he abandon one of these positions, and he doubtless will have sufficient courage to do so through the Advocate. Which will he abandon? Let us hope that he will calmly, coolly and dispassionately look this question fairly in the face, and espouse the side of truth—take a position that is in harmony with every word that inspiration has recorded upon the subject of salvation—the position that persons must "obey, *from the heart*, the form of doctrine delivered." A. McG.

BROTHER POE AFTER BROTHER McPHERSON.

Is it a sin to take advantage of a good thing, even if we borrow it from the denominations? Maj. Penn baptized seventy-seven persons at Waxahachie, and they went into the Baptist church. A large number of them are not excitable persons, and were not 'excited' into the church; many of them were good solid men, heads of families and men of sense. He reserved the front seats for inquirers, and urged all he could to occupy them. They felt that the address was personal; they felt free to ask any questions; they had no one at their elbow who would try to occupy their attention, and I believe that this much of Major Penn's work is worthy of imitation. What say you, brethren? Let us hear from you. Shall we practice it in our meetings? If not, why not?—*McPherson in Old Path Guide*.

There he goes, State meeting to imitate Baptist conventions. Next, Major Penn's mourner's bench works well, and Brother McPherson wants to copy that. Never mind Penn, my brother; you follow Christ. Instead of reading Penn, you read your New Testament, and be content to follow that. Cease this restless, wandering spirit; let us

follow Christ. Now, my brother, what does your New Testament say about Penn's flagged seat experiment? Not a word. You say it worked well, though, and therefore you would adopt it. But the flagged seat is not all—could you tell the death-bed yarns Penn tells? Could you pray for the mourners as he prays? Could you consent to frighten men and women up to the flagged seats as he does? If not, your flagged seats would be a failure, even in a sectarian point of view. You have but one way scripturally, my brother. If you choose to be scriptural in your evangelistic work, you must *preach the word*. It is your business to sow the seed God gives you to sow; you are to sow it broadcast, into all the hearts in your congregation. Some may fall by the wayside, others into stony places, and some into good ground. You are not responsible either for the ground or fruit, but for the sowing. Now, Bro. Mc., don't run off after Penn, nor Harrison, the boy preacher, nor any other sensational fellow, but stick to your Bible—follow Christ and the apostles. Don't get impatient; do your duty and leave results with God. You, my dear brother, have had a terrible outpouring upon you from the State meeting spirit. You seem to have been thoroughly baptized into sectarianism. Turn now to the old paths again, and may the Lord direct you.—*John Poe's Gospel Advocate*.

Brother Poe, you are after a *fast* one. If you would hobble yourself you might catch him, but as it is, your legs are so unequal that you have to go in such a limping gait that Brother McP. has nothing to fear from your chase. Why don't you throw the branding-iron at him? Now let's take a look at your wabbling, wriggling chase. What right have you to object to Brother McP.'s copying all of Major Penn's plans? By these plans he *Penns* them in the same pen that you are in, unless you were *shaken* out of it. You contend that Baptists convert persons to Christ, and if you are right, Major Penn is doing a better work than you; because, I dare say he makes ten converts to your one. Hence, if Brother McPherson should fall into the Major's plans and ways, if you are right, he would still be engaged in a good work. Why do you not urge Brother McP. to make the change? He would doubtless make more converts. Besides, I think it is the very thing for him, suits his taste; and I think you ought to go with him instead of objecting to a plan that will so much more rapidly convert persons to Christ. Yes, the mourner's bench does

work well, if you are right, and it is sinful in you to oppose it, because it is certain that Baptists will not work without it. To stop the use of the mourner's bench would drive Baptists out of the work ; and as you contend that Baptists are bringing persons into Christ, to do anything that would stop, or hinder their work, if you are right, would be wicked. Cease your wicked war against the mourner's bench, my brother ; you virtually admit that it is doing a good work. From your stand point, Brother P., you can not even class it with "meat eating," because no one has any right to become offended at anything that contributes towards bringing persons into Christ. Brother P., you are too good a Baptist to be finding fault with Major Penn's plans. When Brother P. was at Dupree, he offered five dollars for every passage of scripture that could be produced teaching a certain practice that he was opposing. As Brother P. considers money such a desideratum in the dissemination of the Gospel, I will here make him the offer of *five times* the amount he offered at Dupree for every passage of scripture that he can produce that authorizes our brethren to accept sectarian converts without baptizing them. Now, brethren, if Brother P. does not make the effort, you may know that he realizes that he can not do it. Brother Poe, however, gave Brother McP. some good advice. I regard it as being so good that I am going to give it to him *verbatim*, except to use Brother Campbell's name where he used Major Penn's. "Never mind (Brother Campbell), my brother, you follow Christ. Instead of reading (Brother C.) you read your New Testament, and be content to follow that. Cease this restless, wandering spirit ; let us follow Christ. Now, my brother, what does your New Testament say about (receiving, in the name of Christ, those who have not "obeyed *from the heart* that form of doctrine delivered," by the Apostles.)

A. McG.

From another column it will be seen that Elder A. McGary, of the reformation, will issue a monthly in Austin, Texas, exposing Campbellism. He has ample material to work on.—*Baptist Herald*.

You are right, my friend. Indeed I have "ample material to work on." Some of this material is very tough,

too. You see, Mr. Herald, this material has been gathered up from every point of the theological compass, and squeezed into this elastic thing called "Our Plea." We have Methodist, Presbyterian, Episcopalian, Mormon material, and some tough old Baptist sticks—you know *yourself* how hard the last named is to *work up*—one has to work on it with a perseverance as determined as the *final perseverance of the saints*. Mr. Herald, I need your sympathy, and help, in my arduous undertaking; and, while I have my pen in hand, will thank you for the meagre shadow of sympathy that you have here manifested, (I thank you for all but the title "Elder" that you have so gratuitously conferred on me. The reason that I do not thank you for this title, is because I am afraid I will be taken for Presiding Elder of the Campbellite Church of Austin, and cheat somebody out of their merits.) I want to persuade you to help me work up this "ample material." I will lay before you the style of work I desire to do. I have a pattern to work by that "thoroughly furnishes me unto all good works," and as I do not want to do any other kind, I will not be troubled about plans. You know when Peter was asked, by those who believed his sermon at Pentecost, about the resurrection of our Savior, what they should do, that he said: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

Well, now, you further know that if these persons had said to him that baptism "*is not for the remission,*" and had contended with Peter that they were *already saved* by *faith*, that he would not have baptized them while in that frame of mind, for when Peter was sent out he was sent to "preach the Gospel," or "teach all nations, baptizing them"; and those who *believed what Peter preached and were baptized* were to be saved, and those who "*believed not*" were to be damned. Well, you know that Peter placed the salvation after the baptism in *that* sermon. This is all plain to your mind. Now, what I want to work "this material" up to, is to that point that makes the belief of what Peter taught *then* as necessary to be believed *now* as it was *then*: That as Peter's teaching is bound on earth and in heaven, no man *to-day* is a fit subject for baptism until he has fully and freely accepted this teaching—until he is willing to let the salvation remain where Peter put it. *Much* of this material seems imperious to this plain teaching of Peter's, even when they see where the Savior taught precisely the same. Now, you will agree with me that they *are* tough. As you are such a good exponent of faith, I want to get you to quote the following language of our Savior to this tough material and

enforce upon them, in your logical way, that until they *do* believe what the Savior and His apostles have said on this question, they cannot appropriate the promise that is in it to themselves, but that they are without doubt the subjects of the threat contained in it. Here is the language: "He that believeth on the Son hath everlasting life; and he that believeth *not* the Son shall not see life; but the wrath of God abideth on him." You see, my friend, there is a terrible doom awaiting those brethren and friends unless they become convinced that the Son and His apostles told the truth when they said the salvation was after the baptism. Are you not alarmed at their fate? Then help me persuade them out of it. Will you do it? A. McG.

We have received some very encouraging letters from brethren from different parts of the country. Some preaching brethren have subscribed and bid us Godspeed in the work, while others have given us some novel reasons for opposing it. If we were at liberty to give some reasons to the public, that have been given us, privately, by preachers for not advocating the same views that the FIRM FOUNDATION does on the baptismal question, it would be seen that all of the "loaves and fishes" hunters are not dead yet. One brother writes us that he will not only do all he can in the way of sending us subscribers, but that he will help to carry the burden, if it gets too heavy for us financially. As Brother Poe would say, this good brother will help "to take care of the old horse." Many thanks to him; he is not scared much by the alarm, "hobby." Some of our very religious journals have treated our little pamphlet with silent contempt. But we are not surprised in the least, at this course; they are controlled by the "Kingdom of the clergy." Brethren, we feel encouraged in the work, but we ask you every one to bestir yourselves to widen our circulation. We did not begin this work as a financial enterprise, but because we deemed it an imperative duty, in this day so replete with the introduction of humanisms and innovations into the church; to contend for lopping off all things, old or new, that are at variance with "the perfect law of liberty." With the help of true brethren the work will succeed; without their co-operation we must fail. We are willing to abide the issue. A. McG.

We have received several letters stating that their writers had long since forwarded, by mail, orders for our pamphlet, which have not been received by us. Hereafter, those desiring the paper may deduct the amount of price of money order from all amounts of one dollar or upwards. We would rather that our subscribers would not send us postage stamps, if they can make other arrangements. We have a full supply on hand for present purposes. But if they cannot procure money orders we will take stamps. Brethren, please, each of you, try to send us a club of five.

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

VOL. 1.

AUSTIN, TEXAS, NOVEMBER, 1884.

No. 3.

WHAT MUST I DO TO BE SAVED?

This is a momentous question; of infinite importance to everyone. There are but two classes in the world, as regards salvation. One is saved, redeemed, adopted, and heirs of the eternal inheritance. The other is unsaved, lost, condemned, and destined to "eternal destruction from the presence of God." Reader are you unsaved? If so, are you *willing* to be saved? Are you willing to be saved upon the Lord's plan, or have you already thought up a plan by which to be saved? If you are anxious to be saved I will endeavor briefly to point out to you the means. The above question is answered by inspiration: "Believe on the Lord Jesus Christ and thou shalt be saved." This is the first step you must take; Jesus the Christ, our Prophet, Priest, and King, is presented as the object of faith. Do not stop and spend your precious moments inquiring about *kinds* of faith, and how *much* faith you must have, nor *how* faith saves you. Your first business is to *have* faith. But note particularly, it is faith in Jesus; not faith in creeds; not faith in the operation of the Holy Spirit; not faith in tradition, nor faith in the Church, but faith in Christ. To obtain this faith you must go to inspiration. "Faith comes by hearing, and hearing by the word of God." "To the law and to the testimony, if they speak not according to this, it is because there is no light in them." And mark you, faith does not stop to question the Savior or His Apostles as to the merit or demerit of an action; if you believe in Him, it certainly implies your willingness to do what HE says in lieu of all that man may say.

Do you believe? If so, you are "begotten of God."

“Whosoever believeth that Jesus is the Christ is begotten of God.” As you are to be made a “partaker of the divine nature,” you must be “added to the Lord.” Hence, every act, mental or physical, must have important bearing upon this union. The successive steps or things done by you constitute so many links in the divine chain of grace by which you are to be bound to Christ and be saved. Having taken the first step, you learn from the word of God, “the seed of the kingdom,” that you must repent of your sins, confess with the mouth the Lord Jesus, and be baptized for the remission of sins. (See Acts 2: 38; Mk. 16: 15, 16; Ro. 10: 9, et al.)

Now, are you willing to be saved by doing these things? You cannot deny the authority of this teaching. You *must* believe in the Lord Jesus, “for without faith it is impossible to please God.” You *must* repent of your sins, “for except ye repent ye shall all likewise perish,” and all men are commanded to repent. You *must* confess with the mouth the Lord Jesus, “for with the mouth confession is made unto salvation,” and the time will come when “every (unwilling) knee shall bow and every (unwilling) tongue confess that Jesus Christ is Lord, to the glory of God the Father.” You *must* be baptized for the remission of sins; for it is the only ordinance commanded to the alien for the remission of sins. If you refuse to be baptized you disobey a positive command, and Jesus will not save the disobedient. If you are baptized simply to “join the Church,” you dishonor Christ, and have no assurance of pardon. If you do not understand what baptism is *for*, turn to your New Testament and read the following passages:

“He that believeth and is baptized shall be saved.” Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.” “To Him give all the prophets witness, that through his name, whosoever believeth in Him shall receive remission of sins.” “And he commanded them to be baptized in the name of the Lord Jesus.”

“Arise and be baptized and wash away thy sins, calling on the name of the Lord.” Do you believe these inspired

words from Jesus, Peter and Annanias? Remember that faith comes by hearing the word of God, and the above selections are an important part of God's word. If you believe these you will obey, and then you have the assurance of faith in God's word that your sins are forgiven. Remember that those who received the seed of the Kingdom (the word of God), into good and honest hearts, were those who *understood* the word and brought forth fruit. Paul says that the Gentiles were "alienated from the life of God through the ignorance that is in them." Faith in God's word enlightens and instructs and gives us a good understanding. "I have more understanding than all my teachers; for thy testimonies are my meditation. Through thy precepts I get understanding; therefore I hate every false way." There is but *one* right way, and this the Lord teaches. Are you willing to be saved in His way? Then obey Him.

A word to those who *think* they have obeyed Christ when they entered "human institutions" claiming to be Churches of Christ. "Examine yourselves whether you be in the faith; prove your own selves." Take as a basis or standard by which to conduct this examination "the faith once delivered to the saints." The faith or the word of faith which Paul preached is the same as the Gospel of Christ. Christ is preached and the essential elements of "the faith" are: 1. Believe in the Lord Jesus. 2. Repentance. 3. Confession. 4. Baptism for remission of sins. You are "in the faith" if you have taken "the faith" as your guide and obeyed these essential commands. If you omitted them, no matter for what cause, can you claim the promise? If it take certain essential steps to put you "in the faith," and you have not taken them or have omitted them, you would do well to hasten and obey the word of God. Jesus invites you to come to Him; if you are in human institutions, turn your back upon them and their traditions and acknowledge the authority of Jesus, and by obedience to His command secure the remission of your sins.

J. W. J.

SLIGHTLY MIXED.

During Bro. Homan's meeting in Waxahachie, a member of the Baptist church at that place left that church and took membership with the Christian Church. A letter from her was soon after published in the *Old Path Guide*, explanatory of the change thus made, in which the writer said: "Neither have I lately joined the Christian Church; I did that long ago, when I first obeyed my Savior." The editor of the *Texas Baptist Herald*, commenting on this says: "However unpalatable it may be to her new associates, she states what is undeniably true—that when she united with the Baptists, she did join the Christian Church. She has now cast her lot with those whose origin begins with Alex. Campbell, not with Christ, and has left the Christian Church for a body which must forever bear the name of the man who gave it birth."

Bro. McPherson in reply, says: "Not so fast, my good brother. She became a member of the body of Christ at her baptism, not in the Baptist Church, but *in spite* of the Baptist Church. By going into that institution of which the Bible says not a word, and which was established by man and wears the name of a man, she became identified with a *human institution*; she simply threw off the human part and kept that which was divine."

What a strange medley of ideas are here set forth. The Baptist Church, "a human institution," one "of which the Bible says not a word," and yet in joining it she became a member of the body of Christ. When did she become a member of the body of Christ? At her baptism. But *her* baptism was a *door* into the Baptist Church, and that was the *end* unto which she was baptized. She *obeyed* Baptist baptism, and that baptism put her into a human institution. Yes; but being immersed with the proper formula, she joined the Christian Church. True, she did not *know* she was in the Church of Christ; nor did she understand the *design* of baptism; she *thought* she was obeying the Lord in joining the Baptist Church. After a while she discovers that she really joined the Christian Church, and by mis-

take got into the Baptist institution; so she left that and went back to the Church she joined.

This may be good Baptist theology, but it does not accord with New Testament teaching. Can an individual be in the Kingdom of Heaven in the Church, or in the one body, and not *know* it? In the New Covenant the Lord says "all shall know Me, from the least to the greatest." Can one be in the New Covenant without an assurance of pardon? The chief blessing in this New Covenant is, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." (Heb., 8: 8-12.) If they are assured of pardon, upon what is that assurance based? Upon the Word of God, or upon Baptist tradition? Evidently the aforesaid sister believed the latter, for Baptists do not teach the scriptural assurance of pardon. They teach that baptism is a non-essential, or that it is essential to Christian duty — a door into the Church, and that a person is saved before baptism. This is *their* understanding of it; this they preach and practice; and now Bro. Mc. says that one believing this preaching, and baptized in obedience to it, is made a member of the Church of Christ *in spite* of the Baptist Church. If this be true, double your energies, ye Baptists, and send out more flagged-seat preachers, for *in spite* of your human name and your being a human institution, and your depreciation of God's Word, and your denial of the power placed in His own appointments, you can make converts to the Church of Christ. How applicable the words of the Savior: "Woe unto you lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." (Lu., 11: 52; also Mat., 23: 13.) "Woe unto you, Scribes and Pharisees! hypocrites! for ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

How did these doctors of the law shut the Kingdom of Heaven against men? They had authority to expound the law. "The Scribes and the Pharisees sit in Moses' seat." (Mat., 23: 2.) They believed the prophecies concerning a kingdom, but did not *understand* the nature of it. It was not given to them to *know* these things, because they clung

with tenacity to tradition and commandments of men, and thus made the Word of God of no effect. (Mat., 15: 1-9.) The people believed their teaching, and were thus shut out from that knowledge by which they might have entered in. So *now* God's Word teaches that to become a member of Christ's body we must have faith in Christ, repent of our sins, confess with the mouth the Lord Jesus, and be baptized for the remission of sins. But theological doctors, denying the power of God's Word, and polluting His ordinances by tradition and false interpretations, shut up the Kingdom of Heaven against those who are desirous of entering in. How that sister could find Christ in a human institution is a mystery to me; and when she learned the way of the Lord she should have repudiated not only the human institution and human name, but also the human ordinances by which she entered it, and been baptized for the remission of sins.

J. W. J.

EDITORIAL.

J. W. J.

"The wisdom of the prudent is to understand his way." Yet some brethren tell us that our immersed friends are in the right way, although they do not understand the true design of acts done by them. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." The way seems to be right to *them*, but does it seem right to God? The way of the Lord is the right way; find it, understand it, and walk in it.

Brother L. W. Scott, author of Handbook of Christian Evidence, and the writer held a week's meeting in Albany, Shackleford county, closing the night of first Lord's day in this month. Four additions to the congregation there, one by baptism and three by letter. There are in the town and vicinity several Christians who are so indifferent to Christ as to take no part in his service. Brother Scott compared them to "bricks," and some to "brick bats." Any preacher desiring the analysis of a sermon on "brick bats" can write to him.

in this county. Brother S. N. Thomas, a young and zealous On third Lord's day in this month preached at Wayland, preacher, lives here. On Monday three were baptized. Two of these had formerly been added to the Baptist Church, but not enjoying that full assurance of faith arising from obedience to Christ, they were baptized for the remission of sins.

We send a good many copies of "FIRM FOUNDATION" to brethren and others on trial. Read and hand to your neighbor, then raise a club and send us six names with five dollars. One dollar will purchase in this way over three hundred pages of solid reading matter.

OUR PLEA FOR CHRISTIAN UNION.

NO. I.

BY JOHN S. DURST.

The popular way of presenting this subject has, I think, done incalculable injury to the cause of Christ. The general idea is that Christians are scattered all through Sectdom, notwithstanding they were taught and baptized according to sectarian usages. That all are in the Church of God who have been immersed, whether they have scripturally confessed the Christ or not. If they were immersed to honor God in His appointments they are Christians; and if Christians they are children of God; and if children of God they have been so acknowledged by the Father, and hence should be so acknowledged by us. At the risk of being called an *extremist* I will offer a few thoughts against this, *our popular plea* for the unity of Christians. Simply because a person has been baptized to honor the Christ in his appointment (when in fact he had not, or it would have been done according to His appointment), will not suffice. When God appoints a thing to be done, it must be done *as He appoints*. He has a *way* by which we are to become His children. By *this way* we are translated out of the kingdom of darkness into the kingdom of His dear Son.

In Rev. 18: 4, John says: "And I heard another voice from heaven saying, come out of her, my people, that ye be

not partakers of her sins, and that you receive not of her plagues." From this passage and its context it is argued that God has a people in Babylon. That Babylon is Sect-dom; and that any other view necessitates the abandonment of this "our plea for Christian union." Let's not be too hasty in jumping to conclusions, unless we know our premises are correct. In one sense we are all God's people, in another sense only a certain class are. We will turn to 2 Cor. 6: 17, 18, and read: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean." What for Paul? "And I *will receive* you. And *will be* a father unto you." Now please notice that this was further necessary for the claim of heirship. "And ye *shall be* my sons and daughters, saith the Lord." In the spiritual sense of sons and daughters I argue that God has not a people in Babylon. We become such by passing into His kingdom or family in His appointed way. We remain such by holding fast our confidence firm unto the end. A child of God may apostatize and go into Babylon, and thus become a wanderer from his Father's house. To such comes the admonition, "come out of her, my people, that ye be not partakers of her sins."

"God is not the author of *confusion*, but of peace, as in all the Churches of the Saints." Christians are "a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of Him who hath called them *out of darkness* into His marvelous light, which, in times past, *were not a people of God*, but are now the people of God; which had not obtained merey, but now have obtained mercy." All of these privileges are enjoyed by God's people in the sense of sons and daughters, i. e., Christians. Into this glorious state we are led by faith in God's word. Faith comes by hearing the word of God. Words are signs of ideas. We receive the words of God in the sense of understanding them, when we get the ideas embosomed within them. Faith in God's word does not lead us to the "mourners' bench;" neither does it lead us to the "confessional;" nor to accept of pardon before baptism; nor to the position that baptism is the door into the visible church; nor to confess

that "I believe that God, for Christ's sake, has pardoned my sins before baptism." Then to the question: Are any of this class the people of God in the sense of spiritual sons and daughters?

Our Savior prayed for the union of all who should believe on Him through the words of His apostles. There is unity in their testimony. Their testimony produces the "one faith." The one faith leads to a reformation of life, to the good confession, and to the "one baptism." This introduces us into the "one body." Just here I submit another question: Can a person enter the "one body" and a "sectarian body" at one and the same time? For instance: If I believe that immersion is the door into the visible Church (the Baptist Church), and I desire to become a Christian, i. e., a Baptist Christian, can I pass through the same door into these divine and human bodies at one and the same time? It is accepted as an incontrovertible fact that "two bodies cannot occupy the same space at the same time." It has been left to critics of the nineteenth century to announce the position that "one body can occupy two different places at the same time." Are these so-called Christians in a saved state? If so, how is their condition improved by a change of states? A Christian is *in Christ*. All of the promises are in Christ. Can you claim a promise, then, that is not theirs? If they are not in a saved state, then they are not Christians. We cannot be partly in and partly out. We stand on the one side or the other.

My dear reader, where are you to-day?

(Continued.)

J. D. SHAW, THE EX-METHODIST REVIVALIST
AND INFIDEL.

Mr. Shaw is editing a monthly in Waco, Texas, called the Independent Pulpit, which is devoted to the wicked work of traducing God's Word. He exchanges with us, and we take some interest in him because he was a friend in our boyhood days, and also of many of our readers. After reading some of his blasphemous articles, we feel constrained to notice him to a small extent. It seems to be

the prevailing idea among those who claim to be Christians that the safest and surest way to beat back the swift and steady tide of infidelity that is threatening to sweep over our entire land is to treat its leaders with silent contempt. But this is a very lame and false system of defense—a system that has grown out of very weak reasoning and a weaker faith. No true soldier of King Emmanuel can ever consent to let His banner trail in the dust, as these counsel. This cowardly, retreating system of warfare was not learned in the Book of Tactics that “thoroughly furnishes” those who have been chosen as true soldiers to fight the “good fight of faith.” If so-called Christians were living as they should, as true and faithful Christians would, then there might be some coloring of plausibility in such counseling; for others, seeing their good works, might be led “to glorify our Father which is in Heaven.” But when the various so-called Christian Churches all over so-called Christendom have lapsed into so many Sunday or seventh day societies, with two short meetings on Lord’s Day — and these two meetings a sort of recreation between two busy weeks, where the giddy-headed devotees of fashion resort to display themselves, bedecked in the height of forbidden “adorning”; a sort of orthodox play ground, where all sorts of fashionable carousals are indulged in to satiety — I say, when such is the most prominent aspect of what the world regards as the “body” or Church of Christ, and it is led to believe that such is authorized by His Word, for true soldiers to be silent means to surrender! But these shoddy Christians say: “If we will ignore the attacks of infidels, they will die of inattention, the people will not go to hear them,” etc. This is false reasoning. I dare say that Mr. Ingersoll can come into any town in Texas and lecture through a week of bad weather and have larger audiences than any minister in the United States would have, in fair weather. Yes, church members who have not darkened a church door in months would be on hand to hear him. This counseling of silence and inaction is the breath of sheer impotence, whether it has reference to the attacks of false brethren or of open and avowed infidelity. Christians *must* “put on the *whole armor* of God,” and come up to the con-

flict. They need not console themselves with the false idea that they can complacently fold their arms and remain in their present state of inaction, for the enemy is industriously marshaling his forces for a grand onslaught. He is flushed with his victories real, over orthodoxy, and now threatens to storm the very citadel of Truth. Brethren, the only way we can withstand the assaults of the enemy is to institute a most rigorous and vigorous discipline—just such as the tactics of the “Captain of our salvation” demands—and thus clear our ranks of stragglers, substitutes and hirelings of every description. Then, panoplied in the armor of true and faithful soldiers of the Cross, unfurl the spotless banner of Truth, disdaining any and all of the decorative inscriptions that the finger of orthodoxy might wish to inscribe upon this banner, and march like brave soldiers to the open field, or even upon the very ramparts of the enemy!

We have received two copies of J. D. Shaw's Independent Pulpit, in which he and his coadjutors are endeavoring to overturn the “faith once delivered to the Saints.” Thus far, however, we have encountered nothing that militates very heavily against “the faith.” Orthodoxy, however, has received some severe and just drubbings. As we are after truth, we are willing to recognize it wherever met, and hence can shake hands cordially with the Independent Pulpit even, on much it says. J. D. Shaw may fire away at orthodoxy to his heart's content without drawing any tears from us, although Isaac Errett's troop became so anxious for it as to sue in the courts for it, and obtained it, too. We have no sympathy for orthodoxy, but when J. D. Shaw, or any other man begins to wage war against the faith that Christians are bidden to “earnestly contend for,” silence is not to be relied upon, for it is not an “earnest contention.” If J. D. Shaw has any vailid reasons to offer as to why the Scriptures should not be received as trustworthy documents, we have no objection to him telling them in their most glowing colors. By all means, we say, let him tell them all! If the Scriptures are false, or can ever be made to appear so by the sophistry of Mr. Shaw or others, we say let it come. For if they are false the world would be *better* off to know it,

and the sooner the better. In the very nature of things falsehood cannot benefit any one, but will always prove hurtful to those who nurse and perpetuate it. We thank God that our faith in His word and reverence for it, does not make us so cowardly as are some men, who profess to abound in faith of a superior quality. True faith, such as comes by hearing the word of God, brings love, and "perfect love casteth out fear." It is only this bogus faith, such as comes out of *straw piles* and *wooden idols*, etc., that needs to crouch and hide at *any* process of investigation. The light of reason burns up such combustible stuff. It being founded in nonsense and fiction, instead of reason and revelation, must, of necessity, hide when reason stalks abroad. Mr. Shaw's denial of Scripture is nothing new to us. We can find men who are venders of orthodoxy at very remunerative figures, nearer home than Mr. Shaw, who greatly excel him in denying the Bible, notwithstanding they raise such a pious wail over his course. But these men deny it by such a system of circumlocution that it takes an expert to catch them. Mr. Shaw used to follow this system himself, but has become a little more open and honest about it in later years. Christians are told to "be ready always to give an answer to every man that asketh a reason for the hope that is in them, with meekness and fear." Not with the *fear*, however, that they are going to be found in a false position; because if they are, they should rejoice to learn it and change to truth; for the man who trades error for truth, makes a good trade every time. But they should *fear* lest they deport themselves so as to bring reproach upon the cause of Christ. The Bible does not command us to contend for the hallucinations and apparitions of Romish offspring but "for the faith once delivered to the saints;" and the man or woman who fails to do so, forfeits his or her right to be called a Christian, and rests under God's condemnation. I am sorry to have to confess here, that many of our brethren are in this sad condition, by recognizing the bogus, counterfeit baptism, instituted by the craftiest and most clandestine enemies of that "faith once delivered to the saints." That faith demands that faithful men go and teach the truth, and baptize those who hear,

understand and obey it from the heart. Hence, Paul could say he was "not sent to baptize, but to preach the gospel." Preaching the gospel faithfully, as Paul did, prepared them for the baptism. We challenge the ingenuity of the brain-power of man to escape the logical conclusion, that Paul in this language was reproving some man's practice of baptizing people before preparing them by teaching. If Mr. Shaw does not believe the Bible, we say that he is worthy of more respect for saying so, than he would have been, had he stifled his conscientious convictions and remained where he was, for pay, as many of his old friends are doubtless doing, who shun him as they would a pest-house. A careful reading of Jim Shaw's writings shows that he considers orthodox and Bible teaching the same. We firmly believe from what we have read from his pen, that the light of the glorious Gospel might have been shown him, without much difficulty, when he first vomited up his *inside* baptism—Methodism. He, however, may now be a hopeless case; but, for our part, we had rather undertake to convert him and a dozen of his colleagues to the truth of the Bible than one of these long-faced, sanctimonious specimens of orthodoxy; especially one that is led by a "still small voice" that leads him where the Bible never leads any one. A heathen fable would be just as efficacious as God's word in bringing such to true repentance; because they "have been sent a delusion, that they might believe a lie, that they might all be damned, who believed not the truth, but had pleasure in unrighteousness." 2 Thes. 2: 11, 12. All such as walk by the fitful star of delusion consider it degrading to labor with avowed infidels, when if they only knew the truth, their pet religious tenets and inconsistent dogmas are often the basis, the very ground-work, of the very worst types of infidelity that infest our land! The most virulent and flagitious enemies of Christianity are to be found among that class, who, like J. D. Shaw, were reared under the bewildering influences of some one of the branches of orthodoxy.

I know something of Jim Shaw's early training. We were brought up in the same part of Texas backwoods, Madison county. After he left Madison, however, I lost

sight of him until about the time he became so *very liberal* in his religious views. His father was a good, moral man; one of the pioneers of Madison. The boys, Jim and Will,—the latter a very dear friend of ours in those days that have penciled their deeds so deeply on memory's page—were regarded as honest, straightforward boys. About the only complaint ever urged against them was for their fighting propensities, which was well founded; so, if Jim has not lost the courage of his boyhood, there is not much danger of orthodoxy backing him down. His father was a very devout Methodist,—we presume our readers know pretty well what that signifies. The old gentleman rarely let a meeting of his church go by without treating the audience to an exhortation, which was always warm; so warm that he rarely failed to bubble and boil over. I suppose Jim was pretty well drilled in the tactics of this orthodox branch before he left Madison, as it was generally understood that he was to make a Methodist preacher. At any rate, it is safe to say, that he went to the pulpit, as all other orthodox preachers do, filled to repletion with dogmas diametrically clashing with the very plainest teachings of Scripture. He was regarded as a bright boy, and we suppose he made a man of some brain-power—his leaving Methodism under the circumstances would indicate as much. Now, when he paused amid the maddening conflicts and confusions of orthodoxy, to reason upon the thing, we can imagine him trying to reconcile the following bits of the component parts of Methodism: 1. Man can do nothing until God sends His spirit, independent of His word, and opens his heart to the reception of the truth. 2. The sinner must wait God's own good time—it may be one, ten or twenty years—and if he dies before God sends it, he is damned. 3. God is just, etc. We might mention more, just as stunning to reason, but lack of space forbids. These are sufficient, however, to *liberalize* a whole orthodox campmeeting, if they would ever stop to reason, which they rarely do. I imagine that nowhere within the domain of reason, could Shaw, poor fellow, find reconciliation or rest for his troubled, honest brain. He was bound to and *did* see that if the sinner is entirely helpless, and must re-

main so until God sends this mysterious *something* to him, and he were to die without it, it would be God's fault that he did not have it, and hence, if God punished him *because he did not have what He would not send him*, that God was unjust. I do not blame him for such a decision: so long as he had to hold to the first two dogmas, his conclusion was inevitable; an abandonment of either of the propositions would have been equally as clear a rejection of Methodism. He, doubtless remembered, too, that the Bible says that "God is no respecter of persons." But reason taught him that if God would send His spirit to one man, and bless and save him, and withhold His spirit from another man and damn him for not having it, He "*is* a respecter of persons." So he thought he had caught the Bible in a falsehood, and thinks so yet, when it was only Methodism at fault. The Bible is not responsible for a bit of the foolishness and falsehood of orthodoxy, and we are sorry Mr. Shaw tries to saddle it off on it. If he will prove to us that the Bible is to blame for the inconsistencies, foolishness and falsehood of orthodoxy, we will help him to abuse it. Yes, we will give it a *liberal* abusing. We will be even more liberal than that: If he will prove it is responsible for one-tenth of this foolishness, we will yield to his *liberalism*. J. D. Shaw is really as ignorant as a horse concerning the teachings of the book he is trying to bring to shame. But this is not from a lack of sense, but because he was reared in an institution that fosters Bible ignorance. Not that they do not read the book, but because they are converted by this patent *inside* process, and afterwards, in reading the Bible they force it to bend to this process. From my personal knowledge of Mr. Shaw in the past, and from his writings, we are led to believe he is honest, and hence prompted to his course by laudable and conscientious motives. We believe that his old consorts have grossly slandered him in saying that his change is due to a failure to reach the tempting prize of a Bishopric. It, however, is well enough, we presume; he deserves all they can say of him for not reasoning himself out of their company long before he did. We may be partial to Jim Shaw, owing to the reminiscences of boyhood alluded to above, and sympathize with him

deeply in his condition of spiritual darkness; but, if we know our own hearts, we had as soon stand before the great judgment seat of Christ as J. D. Shaw, editor of the Independent Pulpit, as to have stood before Him as J. D. Shaw, the popular orthodox revivalist. There is something so much more noble about open, avowed enmity than there is in this dissembling, disingenuous, hypocritical way of orthodoxy. In our estimation, J. D. Shaw, as baneful to real virtue and happiness as his course is, stands pre-eminently above Wm. Price and all of the liege-lords of orthodoxy, whether under the peculiar branch of Methodism, Baptistism, or Campbellism. We mean, from a worldly point of view, we would *rather* occupy Mr. Shaw's position, and before the bar of judgment, we would have no preference.

Infidelity is to deny the Scriptures; hence we had rather deny *openly*, as Mr. Shaw does, than *clandestinely*, but virtually, as do Wm. Price, Isaac Errett, and the orthodox world generally. Mr. Shaw is now in the midst of a discussion with Mr. Price, of the Texas Methodist, over the inspiration or truthfulness of the Scriptures. The latter, in this discussion, is pretending to defend the Bible, when, in fact, it is only one limb of the orthodox tree that he cares a fig for, viz.: Methodism. He may *think* that he has a high reverence for the Bible; if so, he is deceived. He will deny the Bible as flatly as Mr. Shaw will wherever it conflicts with his particular branch of orthodoxy! Let Mr. Shaw take up the New Testament and catechize the Reverend gentleman a little, and see if he will not deny it. For instance, let him ask him if he believes that a man can enter the Kingdom of God without being born of water and the Spirit, and see if he will not deny the essentiality of *water*. Again, let him ask him if the sinner must receive the Spirit to prepare his heart for the reception and obedience of the truth. See how flatly his answer to the first will contradict John 3: 5: "Except a man be born of *water* and the Spirit he cannot enter into the Kingdom of God," and his answer to the last. John 14: 16, 17: "And I will pray the Father, and He shall give you another comforter. * * * Even the Spirit of Truth; whom the *world cannot receive*." Many other questions might be propounded to him that

would call forth a denial of Scripture, but these will suffice to show that it is not the Bible for which he entertains such a holy reverence, but Methodism! A man who professes a greater respect for any of the isms, in this creed-bound age, than he does for what Mr. Shaw calls Liberalism, is either badly deceived as to what the New Testament teaches, or he is a hypocrite! We do not propose any premiums for infidelity; but from our heart and a due respect for God's word, we think it due a higher rank among men than orthodoxy or those *seeking* orthodoxy! Mr. Shaw is not now virtually denying the Bible any more than he was when wearing the name of Methodist; and all that prevents his knowing this to be true, is his utter ignorance of Scripture! Had he only known it, he could have waged a much more effective warfare against the Bible *right where he was*, and could have, at the same time, enjoyed the caresses and helps of the legions of orthodoxy. Hence, if Mr. Shaw had any particular spite against the Bible, and changed positions to do it harm, he made a bad exchange; he "traded the devil for the witch." But we believe honesty and real courage led him out of the mists of Methodism. We would suggest to him that he direct his efforts to disprove the resurrection of Jesus, as Christianity hinges upon this proposition. Why will he waste his time trying to fasten the charge of vulgarity and obscenity upon the Author of the Bible, as he is doing in his discussion with Dr. Price? Suppose that these expressions that he finds in the Bible, at which he is so horrified, should turn out to be an exact representation of the Divine mind: he forgets that God wrote or spoke to man in words or symbols that man was familiar with; hence, as man in Old Testament times was far behind man in our enlightened day in thoughts, and words to express his thoughts, God did not speak to him as a polished (?) gentleman of the nineteenth century, nor in its polite and fastidious phraseology. To have done which he would have had to first perform the miracle of transforming men of twenty-five hundred years ago into such specimens of gentility and taste as Mr. Shaw. But God went to man as he was, with ideas and language that he could understand. Yet, with all Mr. Shaw's advantages over these crude men of ages ago, I

dare say that he has said many things that, were they put in print just as uttered by him, would look much worse than those expressions at which he is so shocked. A comparison of the Old Testament with the New, which is called a "better covenant," will show that there is a decided improvement in the ideas and expressions, which we hope Mr. Shaw does not think is owing to any improvement in God! This will show that, by gradual development, God has improved man until he is capable of understanding and appreciating nobler aims, conveyed to him through more *elegant* language. Mr. Shaw ought to be thankful for these evident marks of improvement, and ought to have been when he was a Methodist. It is clinging to this obsolete Testament, which, according to Mr. Shaw, is so replete with *indecencies*, that ever made Methodism possible, and that now perpetuates it. We are astonished that a man of his sense did not see it sooner, and instead of waging war against God and His word, because the people of twenty-five hundred years ago were *uncouth ignoramuses*, we think that he ought to give Him all the praise for whatever outcome is manifest in man, seeing that that outcome or improvement is strictly confined to that portion of the earth where His word has been more or less received and allowed to have free course, as *vulgar* and *obscene* as Mr. Shaw regards it. In conclusion, we repeat that if Christ arose from the dead, and we affirm that He did, Christianity rests upon an impregnable basis; a foundation that bids defiance to all such weak, silly movements as our friend Shaw is depending on, to move it one jot; or any mode of attack that he may plan in the future. Even if he were to prove to the satisfaction of everybody that there are expressions in the Old Testament that are really indecent, who would be responsible for the indecency, God or man? However this question may be decided between those two deniers of God's word, the question of our Lord's resurrection remains the same. Mr. Shaw accuses the God of the Bible of vulgarity; and Mr. Price accuses Him of teachings which, if true, would convict Him of folly!

If Mr. Shaw would take a look at the Bible without the use of Methodist spectacles, it would be a new book to him.

He never will see it really and truly, while he looks after it through such hindrances, or any other glasses of orthodox manufacture. He had as well try to see the full orb'd sun at midnight! We conclude that if Mr. Shaw should become convinced that the Methodist discipline is a book of reversals and contradictions of the Bible, that he would then have to re-read the Bible in order to reach clear conclusions as to what it does teach! Try the experiment, Mr. Shaw, and we would not be astonished to yet see you contend for the faith that you have so long and violently assailed, both as a Methodist and a liberalist.

A. McG.

TRYING TO ELUDE DETECTION BY POINTING TO
SIDE ISSUES AND DODGING BEHIND TECHNICALITIES.

Bro. McGary states that I defend "Baptist baptism." He has had ample opportunity to know this is not true, and if he expects to be regarded as a truthful man, he must not repeat it. We have no more faith in Baptist baptism, than we have in Bro. McGary's. Both are sinful. Bro. McGary accuses his brethren of being Campbellites, yet will receive no baptism unless performed by these same Campbellites. Verily, he is the most complete Campbellite I know. We say that men may submit to the baptism ordained by Christ, whether performed by Baptists or by Bro. McGary. When this is done, it is acceptable to God. When done to please Bro. McGary or the Baptists, or when done through his reasoning or theirs, it is sinful. Bro. McGary must not get so far over, like other sectarians, that he cannot correctly represent his brethren. At least he must not leap clear over into such unfair sectarianism as this at once. By the by, Bro. McGary never told us whether he thought A. Campbell, T. Fanning, and that host of heroes who suffered all to obey God, committed a sin when they, having learned that Baptism was a command of God, gladly obeyed the command before they learned it was for the remission of sins. Sometimes clear examples help more than human reasoning.—*D. Lipscomb, in Gospel Advocate.*

We are really sorry to see a man of Bro. D. Lipscomb's strength and usual show of courage get into a situation where he has to chafe and squirm as he has done here. He

richly deserves the castigation that is in store for him, and he should stand up bravely and take it. He plaited the whip with his own hands, and if he aimed it for a plaything, he should not have made it so *heavy*! As we have repeatedly said, we love Bro. L. for his earnestness and devotion to the truth as he sees it. But our fealty to the "Captain of our salvation," who has commanded us, through His chosen witnesses, to "contend earnestly for the faith once delivered to the saints," forces us to pain Bro. L. as we do. He has some "commandments of men"—a "host of heroes who suffered all to obey God"—that he persistently holds on to and "teaches for doctrine." So long as he holds to this "vain worship" we intend to "reprove, rebuke and exhort him with long suffering and doctrine," even if we have to employ weapons, of his own manufacture in our work against him. As a faithful soldier in the service of our King, which we try to be, we could not consent to permit our love for Bro. L., or anyone else, even though it were father, mother, brother or sister, to stand between us and that duty that devolves upon *all* who have been chosen as His soldiers. We will here kindly apprise Bro. L. that he has only thus far been subjected to the initial part of our contemplated attacks upon his inconsistencies. We intend to attack at different points all along the line, from his attack of Fort Grubax to his gallant victory at Fort Griffin! unless he surrenders, which those who know him best say he will not do. I tell you this, Bro. L., that you may put yourself in training for the exercise of more patience. Every mail brings us subscribers who are old readers of the Advocate, and occasionally a bit of news that will help in our work. But, if you will affirm your teaching on this baptismal question and go to work from that standpoint to defend it by Scripture teaching, we would much prefer to test its strength in that way than the one indicated; besides, it would save us great space and trouble. This is the course that Bro. L. should pursue. It is a surprise to many of his readers that he has not pursued this course long ago. If he will not do this, he has no right to complain at our course, which we deem the surest and safest left us, by which to show earnest brethren how the body of Christ is being jumbled together with those

human institutions that are perpetuated by the power of "men's commandments." Bro. L. has gained such a hold upon the minds of many of his readers that an error taught by him is liable to gain a foothold in many honest and conscientious minds. He has told his readers that baptism submitted to "to honor God," is valid, whether its obedience springs from an understanding heart or not. In this he does not "speak as the oracles of God speak," but as D. Lipscomb! Many of his readers quote him quite glibly on this question, instead of inspiration.

We challenge Brother L., or any of his readers, to show where God's word says that "baptism is valid when submitted to, to honor God;" or that anything authorizes him, or them to say it. Brother L. claims to have great reverence for God's word; but we are beginning to fear that his reverence for a human plea outweighs his reverence for God's word. He violently opposes missionary societies because they are not authorized by God's word, as he says, and yet he clings to "Our Plea," for the union of sects in the "one body," which is no more authorized by God's word than missionary societies. He knows this as well as any one. Why this difference and inconsistency? If reverence for the word of God, in one instance, leads him to oppose that which is unauthorized, why not in the other? We do not mean to be understood as saying that he has lost all love for God's word, but certain "wisdom which is earthly, sensual, devilish," leads him sometimes to see a distinction where there is no difference, except in his own fertile imagination. A man who will not confess his inconsistencies to his brethren, when they are pointed out to him as plainly as we pointed out Brother L.'s in the October issue of our pamphlet, is, beyond all cavil, a dangerous leader of the blind. Right here we will say to such as have subscribed since that issue, who may want to see just the condition Brother L. is in, on this question, to send us two cents postage, and we will furnish it to them, even if we have to reprint to supply them. Brother L. says: "Brother McGary states that I defend Baptist baptism. He has had ample opportunity to know that this is not true, and if he expects to be regarded as a truthful man he must not repeat it."

We would inform our indignant brother that we *do* value very highly our reputation for truthfulness; and shall ever vindicate it when we consider it in any danger of suffering damage; yet, under a very jealous watch-care of it, we repeat, "that Brother D. Lipscomb labored very hard in the Advocate, last spring, in a series of articles, to prove that Baptist baptism was valid." We have no fears of Brother L. being artful enough in his dodging to find a technicality *large* enough to hide behind, from which he can very seriously impair our veracity, his uncharitable insinuation to the contrary notwithstanding! We showed up some *very* glaring inconsistencies in Brother L.'s teaching, and instead of mud-slinging as he has, we dare say many of his readers expected him to evince a better spirit. We care nothing for his fling about his lack of faith "in Brother McGary's baptism." We *have* no baptism. If any one has just grounds of complaint it is the writer. Brother L. has misrepresented us when he says that we will not take any baptism that is not performed by "Campbellites." Every brother who has talked with us on this question, lengthily, knows that we raise no issue as to the administrator, but always maintained that it makes no difference who he is, or what his faith is. But we do not charge Brother L. with *wilfully* misrepresenting us. I presume the reason is that we are not "mad; but speak forth the words of truth and soberness." Brother L. says: "By the by; Brother McGary never told us whether he thought A. Campbell, T. Fanning, and that host of heroes who suffered all to obey God, committed a sin when they, having learned that baptism was a command of God, gladly obeyed the command, before they learned that it was for the remission of sins." Brother L., why do you consider it incumbent on us to answer this? What issue, or principle does your distorted vision think it sees in there? Are you trying to coax us off from the real issue, after a jack-'o-lantern? This is, at least, the second time you have asked us this question. As a reward for your industry on it, we will answer it for you in a way that we dare say will cause you to give a rest on it for a while, at least. But, before giving the answer, we must let our readers—such as have not read you on this question—know why you want the

answer. Brethren, Bro. L. has said that if a man learns baptism to be a command of God, it is right for him to obey it, whether he knows the end to be gained or not. He called upon us to deny this, if we could. He further states, that if it is right for a man to obey the command of God, to be baptized, as soon as he learns that it is a command, then it is wrong for him to be baptized again, even though he did not know its design at first. By what parity of reasoning he reaches this conclusion, we know not! Well, for the present, to save time, we will answer Bro. L.'s question, by asking him one, viz.: Was it right in the twelve whom Paul found at Ephesus, to be baptized "unto John's baptism," when they "learned" that baptism was a command of God? Again, if it was right in them, was it *wrong* in Paul to cause them to be baptized again? Now, you answer this, Brother L., and we will take it for our answer to yours, if you will give a fair one. "Sometimes clear examples help more than human reasonings!" Will you do it? "If not, why not?" But why should Brother Campbell and Brother Fanning, or other heroes, be dragged into this question? We think that Brother L. is infringing upon a sectarian patent right when he resorts to such silly questions. By the by, if we have been correctly informed, and we think we have, very recently, Brother Fanning's brother, who lives in Brother L.'s State, says that Brother L. is mistaken about Brother F. not understanding the design of baptism before he obeyed. Also, there is a report in that same State that Brother D. Lipscomb is the man who did not understand the design when he was baptized. If this is true, it may help to explain why Brother L. holds so tenaciously to a lost case—a forlorn hope. Try it over, Brother L., and "honor God" *in fact*.

We would remind Brother L. that there was "a host of heroes" in this world before those he mentions, "who suffered all to obey God," too. These suffered stripes, imprisonment, and death, to bequeath to earth's wandering lost their richest heritage, the way of salvation. This way is bound in earth and heaven by its Author. Every other way but this "bound" one, is of the devil, even if their inaugurators have imitated certain appointments of

this "bound" way. True followers of Christ will refuse to recognize *any* of the work wrought through the commands of these foreign ways. Our Lord sent his chosen men into all the world, to teach the truth on *all* things that pertain to life and Godliness. These men left the idea in the world, clearly taught from their mouths and their pens, that baptism is *for the remission of sins*. Those who inaugurated these other ways, left a denial that baptism is *for the remission of sins*. According to the provisions of the commission under which the God-sent men taught, those who believed what *they* said and were baptized, were promised salvation from past sins. These other ways are "wholly of men" and "drive God out of the work." Now, some men, who claim to be earnestly contending for the way "delivered" to these God-sent men, say that it is not necessary to believe that baptism was for what *they* said it was. That question, if these teachers are right, is a *non-essential*. Thus they pervert the Savior's words and promises. Who believes that if some man had preached this *denial* of Peter's words on the day of Pentecost, as is done in this day by the sectarian world—and virtually endorsed by Brother L.,—that Peter would have united his converts and the deniers in one body? The "truth" is to be *known* before it can be obeyed from the heart, and until it *is* obeyed *from the heart*, it does not liberate from past sins.

In conclusion, I want to say to Brother L. that I desire to show him due respect in what I may have to say about some of his very inconsistent teachings. I ask him to bear it as patiently as he can; I have great respect for him; and yet hope to see him accept the truth. But I can not permit my respect for him, or any one else, to deter me from showing up false teaching.

"By-the by," Bro. Lipscomb never told us what course he intended to pursue in the future, with reference to those who come to us from a church that converted them by a "course that is wholly of men, and one that drives God out of the work?" Tell us, my brother; we are anxious to know! Are you going to be blinded by rage, and vent your spleen by ugly insinuations at us? I assure you that I will not wilfully misrepresent you. God grant that you

may be able to see your inconsistencies, and that in fleeing from them you may leave behind all humanisms, whether advocated by Bro. Campbell, Bro. Fanning, or yourself! It is not an understanding of their teaching, or what condition this or that change would leave *them* in, that should so much concern us; but what saith the Scriptures? If you point me to the practices of this "host of heroes," or their faith, I would point you to those sent by our Lord in person, and "the faith once delivered to them!" Forgive me, my brother, for wounding you; I love you; but you are trying to defend and perpetuate a humanism. A. McG.

A QUEER GOSPEL.

We have received a letter from a dear friend, who insists that "the Gospel" is the miracles contained in the Bible. He says for a man to preach the Gospel he must go into the world and tell these miracles. We have no objection to the wonderful manifestations of God's power being told, for everybody ought to know of them; but to call this the Gospel, in that abstract sense that our friend does, can only grow out of a morbid, distorted, and imaginative brain. A little attention to the rules of common sense, in connection with Revelation, it seems, ought to clear this matter up for him. We have wasted much time trying to show him the truth on these questions, and have heretofore met with such ill success, that we have not the heart to go very lengthily into a discussion of the subject now. However, as he requested us to give some attention to his view, we will do so by propounding some questions to him:

1. Did not the Lord send the Apostles to preach *the Gospel*?
2. Did they go and preach *the Gospel*?
3. If we can find a record of what they *preached* under that commission, will we not have a record of *the Gospel*?
4. What book gives us this record?
5. Does that book record no preaching but the kind suggested by my friend? Again, Paul says that when the Lord Jesus shall be revealed from Heaven with his mighty angels, "He will take vengeance on them that know not God, and that *obey* not the Gospel

of the Lord Jesus Christ." Now, if my friend is right, such things as the great deluge, the burning bush, the plagues of Egypt, the passage of the children of Israel, dry shod, through the Red Sea and over Jordan, the supply of manna while in the wilderness, the fate of Lot's wife, etc., constitute the Gospel wholly! If he is right, will he please inform us how we can "obey" such a queer Gospel? For obey it we must, or God will take vengeance on us. I would suggest to my friend that the best way for us to come to an agreement on this—for we are a long way apart—is for us to start with our Lord's commission when He said: "Go ye into all the world and preach the Gospel," and follow by the eye of faith these "sent" men and see what they preached. That is the Gospel that I want to contend for, whether it agrees with my friend's view of the case or not; because our Savior said whoever believed *this* Gospel and was baptized should be saved. A. MCG.

A WORD TO OUR SUBSCRIBERS.

To those who have written us so heartily endorsing the course that the FIRM FOUNDATION is struggling to pursue, as well as to all who have reserved to themselves the God-given prerogative of reviewing His word in the light of reason, unclouded and undimmed by the lowering and murky shadows of that partisanship that now so seriously threatens to blind the people against "the straight and narrow way," we desire to say a few special words. We are receiving, brethren, counsel from so-called Christian editors and others, asking us to cease to agitate the baptismal question! They *all* virtually admit that it will produce a revolution among us; and they all intimate that there are *some things* that it is not best for the masses of our brethren to see discussed! Great God and Father! has it come to this, that those who have so long clamored for the unshackling and untrammelling of the mind from the iron fetters of party spirit, are in this day of boasted enlightenment engaged in the wicked work of restraining, by indirect processes, the exercise of religious liberty on the part of the masses! Brethren, it is an outright insult to your good sense; a long stride in the direction of a most dreadful ec-

clesiasticism, to thus call in question, by insinuation, your right to measure by reason and revelation, the length, breadth, depth and height of all that can be said pro and con upon this, as well as all questions that pertain to life and Godliness. The FIRM FOUNDATION has, from the outset, thrown its columns open to *any* man who will freely and fairly discuss this question. It is only truth that we want. God's word contains nothing but truth; hence, if we contend for nothing but God's word, we *cannot* be contending for a "new gospel," as some say we are. The brethren *are* capable of sorting out truth from error, the insulting insinuations of the clergy to the contrary notwithstanding. If we counsel the brethren to a stricter, closer observance of God's word, speaking where it speaks and remaining silent where it does not speak, how *can* we be proclaiming "another Gospel"? If this course "disturbs peaceful churches," then every faithful "soldier of our Captain" is commanded to prosecute just such "disturbances," and is promised "a crown of righteousness" at the hands of "the Lord, the Righteous Judge," as an unfading reward for his faithful adherence to the duty! The sportive toys and blandishments of the world, and treacherous brethren, may lure some into the devil's service, in party harness; but THE FIRM FOUNDATION, eschewing such temptations, will continue to contend for all of the ordinances of the Lord, freed from the blighting admixtures of man, faithfully to the end of its days, which we hope and believe is not very close at hand.

Brethren, we want you to make an earnest effort for the work within the next thirty days, for we desire to begin in the December issue a series of articles on "the one baptism." From this time forth, we aim to use such financial means as we may accumulate through our subscription list in enlarging the pamphlet. Many old pioneers from different States have written to us that they desired to be heard through our columns on this question, and we desire that our subscribers shall hear them. Help us, brethren, to enlarge the work. Each of you can send us a club of five, if you will try, which, if you will do, we will double the size of the pamphlet.

A. McG.

A MODERN PASTOR ON THE WING.

Brethren, look out for a wandering "dudeish" pastor. We presume that he is hunting a job! He is quite *small*; but by the aid of Isaac Errett's magnifying powers he was made to look *large* enough for the Austin Church. I warn you against making any rash engagements with him, as you might in these hard times, fall short of your obligations, and he might levy on your Church building for his pay, as I hear he threatened to do here. Pastor Hall, of St. Louis, who used to be boss of the Austin Church, was down here in the spring, soon after the Church had "called" this hanger-on of Errett's; and he told this Church that if it wanted to be a "live Church, it must stand up to its pastor." But since that advice, they have even refused to retain their pastor at the pittance of one hundred dollars per month! Also, they have re-instated one of the old elders that Pastor Hall is said to have manipulated out of the "office!" So it will be seen that they have rejected the counsel of the St. Louis prelate, to no small extent. Now, if they would just turn to the New Testament, and be guided by it a while, they would be able to determine as to which is the best, "modern pastoral" rule or God's government. I hope they will try it.

A. MCG.

HUMILITY.

We know a preacher who used to be a menial for a friend of ours, and we are told that he was a very humble servant, so much so, that he even bore slaps on his cheeks without "reviling." But now, he is so popular as a preacher that he seems to be "lifted up with pride!" We are told that he now fairly struts in his "gay clothing" and golden spectacles! How strange that a servant of the humblest Being that ever trod the earth, should *lose* his humility in that sphere! The best time to be humble is when one is *preaching* humility. It does seem that we *all* ought to be as humble as the "King" of heaven and earth, but we are far from it. I shall mail this pamphlet to the preacher referred to, whom we love for his work's sake in the past. We hope and trust that he may see himself in it, and instead of becoming offended, as most men would, measure himself and lop off all worldliness. A. MCG.

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

VOL. 1.

AUSTIN, TEXAS, DECEMBER, 1884.

No. 4.

UNTO WHAT THEN WERE YOU BAPTIZED?

J. W. J.

“And it came to pass that while Apollos was at Corinth, Paul having passed through the uppercoasts, came to Ephesus, and finding certain disciples, he said unto them: Have ye received the Holy Spirit since ye believed? And they said unto him: We have not so much as heard whether there be any Holy Spirit. And he said unto them: Unto what then were ye baptized? And they said: Unto John's baptism. Then, said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus.” Acts xix, 1-5.

1. Who were the parties found at Ephesus by Paul? “Certain disciples.” The qualifying word here indicates these disciples as a distinct class. That they were in the Church and recognized as members, is evident from the context.

2. What was their character? They are called disciples, and judging from the prompt and hearty obedience rendered when they learned the way of

the Lord more perfectly, were devout believers and worshipers of God.

3. They were evidently satisfied with their spiritual *status*, and doubtless *thought* themselves entitled to all the promises in Christ. But an insuperable *difficulty* presents itself; they do not *understand* the baptism of Christ, and their *not* understanding it, results from not having heard or learned of it. I say the ignorance was in reference to baptism, because the question asked had direct reference to that promise directly connected with baptism. “Have you received the Holy Spirit since you believed?” “We have not so much as heard whether there be any Holy Spirit.” “Unto what, then, were you baptised?” “Unto John's baptism.” That explains the whole matter. Paul knew just where to begin and what to teach these disciples in order to give them an understanding of the doctrine of Christ. But why should they be “re-baptized?” Was it the absence of the formula “into the name of the Father and of the Son and of the Holy Spirit?” No one, I hope, will fall into the Catholic superstition that

the naming or calling of this formula over a thing or action makes it sacred in the estimation of God. While I believe the formula necessary, I believe it to be more necessary for the convert to understand the meaning of it.

John's baptism was simply *another* baptism, and not valid under the reign of Christ. It was obedience, but not obedience to Christ. One of the essential elements of every act of obedience is that the authority of the lawgiver must be apprehended and recognized by the actor. These disciples did not understand certain things connected with baptism. When they learned the truth they obeyed it, and we never hear of Paul being called a re-baptizer because he taught and commanded Christian baptism and did not accept John's baptism.

I wish, however, to pursue this subject still further and contrast these baptisms. First as to John's baptism:

1. The authority was from God.
2. It was preached only to Jews, who believed in God. Hence, the faith required of them was faith in God.
3. Repentance toward God. The Jews were transgressors of the law given by God to them.
4. Confession of their sins.
5. It was immersion in water.
6. It was for the remission of sins.
7. John taught these "prepared people" to look for a coming Messiah.
8. Their baptism did not change the relation of the subject. They were Jews, subjects of the Kingdom of God instituted at Mount Sinai, and they remained under the law after their baptism.

9. It had no relation to the Holy Spirit. Now contrast these items with the baptism commanded by Christ:

1. It is by the authority of Christ.
2. Faith in the Christ the Son of God an absolute pre-requisite.
3. Repentance, in His name, precedes it.
4. With the mouth confession of the Lord Jesus is made unto salvation.
5. It is immersion in water.
6. It is for the remission of sins.
7. It changes the relationship of the subject. There is now neither Jew (under the law) nor Gentile (without law), but all are one body in Christ. God is our Father, the Son of God our Prophet, Priest and King, and the Spirit of God our Comforter.

A similar analysis of the baptism practised by the denominations will show that they are not by the authority of Christ, but by the authority of the respective bodies practising it.

The authority that prescribes our act must necessarily include within its scope every antecedent step necessary to bring the subject to the act commanded. If these antecedent steps are not always expressed, they are necessarily implied. These antecedents thus become a part of the main act and give to it a quality which it can not possess without them. Authority, however, reaches further and commands a certain act for a certain purpose. Now, if authority must include those things antecedent to the act, whether expressed or implied, it certainly must include that consequent purpose unto which every antecedent step, and even the act itself, is commanded. If this reasoning be true, and I see no escape from it, then every

disciple who has been baptized unto some other baptism should be baptized in the name of the Lord Jesus.

The remission of sins is by the authority of Christ; no one will deny this. It is connected with baptism; this is not denied. It is the end or purpose unto which we must be baptized. This the Apostles teach and some deny. To deny Christ's authority in *one* point, is just as bad as to deny it altogether. Faith in Christ obeys Christ, and does not deny Him.

There are certain disciples in our land who can be easily found, and though we cannot expect that they ever will receive the miraculous gift of the Holy Spirit, still we might press them with the question, "Unto *what* then were you baptized?"

If you say *authority* should be supplied here, I will ask then, unto *what authority* were you baptized? Remember that Christ does not share His

authority with man nor with any body of men since the Apostles; and that *obedience* to Him recognizes His authority in everything. Faith purifies the heart, because it is faith in Christ; repentance is unto life, because it brings us a step nearer to God; confession of the Lord Jesus is unto salvation, because it is acknowledgment of our allegiance to the Lord of all; baptism is unto salvation or remission of sins, because here the returning prodigal meets the crowning acts of Christ's authority, and in full assurance of faith he can press on seeing in every act commanded a binding power that brings life to the soul, and animates it with a cheering hope of everlasting bliss; and all this because Christ is *in* all He commanded. To accept these and abide in them by faith and love is to live; to deny them is to deny Christ and die.

MIRACLES AND PREACHING.

J. W. J.

In order to assist the friend alluded to in last number of the FIRM FOUNDATION, who thinks that the Gospel is the miracles contained in the Bible, I ask his attention to a few Bible facts.

The Apostle Paul says that the Gospel of Christ is the power of God unto salvation.—Rom. i: 16. This is simple and conclusive. It needs no comment. Miracles are also the power of God. "No man can do these miracles except God be with him." "God wrought special miracles by the hands of Paul." But miracles are not the power of God unto *salvation*.

Miracles have no necessary connection with the Gospel, consequently no necessary connection with salvation. Indeed, a miracle unexplained, was just as likely to produce a false impression as a true one. Note the visit of Paul and Barnabas to Lystra, when the cripple was healed. The ignorant multitude saw the effect, but not understanding the cause, nor the reason, said the gods have come down to us, and set about to offer sacrifices to these men.

Why, then, did God thus exhibit His power? In order to "bear wit-

ness" to the persons whom He sent. To confirm their mission as divine; for, as no man could work these miracles, except God was with him, so the miracle wrought was evidence to those who saw it, that God had sent the worker of it, and what he might say was entitled to credence as the word of God. Miracles were necessary in the days of the Apostles to demonstrate their divine mission. They did not confirm the truth, as some think, but confirmed the men as God's messengers.—Heb. ii: 1-4. Our faith is predicated upon evidence, the very same evidence that convinced the Pentecostians, and Cornelius and

his household, and the only confirmation truth can have is additional testimony. Do not fall into the error of the early Jews, who were constantly asking for a sign from heaven, nor indeed into the folly of the Greeks who sought after Philosophy, but accept the Gospel of Christ as the power of God unto salvation to every believer. The Apostles *worked* miracles and *preached* the Gospel, and Paul says that "after that, in the wisdom of God, the world, by wisdom, knew not God, it pleased God by the foolishness of preaching (not working miracles) to save them that believe."

THE DESIGN OF BAPTISM.

"We have no authority for interpreting or teaching what the design of baptism is. Here we have done foolishly. We do not preach about the design of faith, the design of repentance, and yet we could get up plausible theories about these and display much learned ignorance. As we teach that a man should believe and repent, so we should teach that men should be baptized. As to the design of these, that is wholly with God. If we submit he gives the blessing, regardless of our theories of design."—*Old Path Guide, Sept. 26, 1884.*

The above is broad and liberal enough for this progressive age. Evidently the writer thinks that there has been a great deal of foolish preaching and foolish writing by such men as Campbell, Stone, Scott, Creath, Hall and others. They made a great mistake in their attempts to

restore to baptism its true value and significance. Theories had made it a "non-essential," and these theories continue to be preached and obeyed, and we must cease preaching the design of baptism and let these theories alone. The blessing will be given, no matter what the theory. Another step towards orthodoxy: Come now, Bro. Baptist, as we admit that you are in the kingdom, and we agree to keep silent as to the *design* of baptism, and we admit that your flagged seats are a good thing, you certainly can't refuse to acknowledge our orthodoxy.

Progression—towards Babylon or Jericho, or the Dead Sea, which?

It is necessary to preach the design of baptism:

1. Because God has connected with baptism a design. Hence the design is a part of the counsel of God and a preacher cannot declare the

whole counsel of God unless he declares the design of baptism.

2. It must be preached because this design "remission of sins" is the one grand reason for seeking Christ. Remission of sins is by the authority of Christ; this authority is embodied in the command, "be baptized," but does not terminate there. The same authority that commanded the action, annexed thereto the promise; hence, the promise is clothed with just as much authority as the command, and being thus connected by divine authority and expressed by inspiration, man must not put them asunder.

3. The design must be preached because it must be known and believed in order to the "full assurance of pardon."

What assurance of pardon have those

persons who ignore, or do not understand the design of baptism? None whatever. Oh, but God gives the blessing regardless of their theories. It is certainly a blessing in disguise, for they *think* they are pardoned when they believe; the Church *thinks* they are pardoned when the experience is related, and they decide it to be so by a vote; the Church and its convert *think* baptism a "non-essential," but still insist that in order to enjoy Church privileges it is very essential to obey this non-essential. Theory preached and believed has caused all this confusion; turn to God's word and preach it in its purity and plainness, and all these "think so's" vanish away, and the convert rejoices in the knowledge of remission of sins.

J. W. J.

WORDS OF WISDOM.

"For he that takes up the opinions of any Church in the lump, without examining them, has truly neither searched after, nor found truth, but has only found those that he thinks have found truth, and so receives what they say with an implicit faith, and so pays them the homage that is due only to God, who cannot be deceived, nor deceive. In this way the several Churches (in which, as one may observe, opinions are preferred

to life, and orthodoxy is that which they are concerned for, and not morals) put the terms of salvation on that which the Author of our salvation does not put them in. The believing of a collection of certain propositions, which are called and esteemed fundamental articles, because it has pleased the compilers to put them into their confessions of faith, is made the condition of salvation."
—*Locke.*

"There can be no question as to the fact that obedience is necessary to the value and efficacy of the states of the mind and head which, in turn, give value to obedience. While this is the

case, it must be understood that the obedience is that which was prescribed by the law-givers, and not some other which men may think will answer the same purpose. If the law prescribes

wine as an element of the Eucharistic feast, it can hardly be safe and respectful to put in its place colored water, sweetened, and of like specific gravity. If the law has prescribed one form of baptism (to speak after the manner of men) it is an assumption of the divine prerogative to employ any other. Human authority allows no such privilege to the subjects of a State to alter, modify or amend its ordinances at will. When equivalents may be substituted, the law must state what those equivalents are, for no other party knows. If a court of equity is permitted to regard and determine equivalents, the law-

making power must establish such a court. Such a court for spiritual cases may sit in the heavens, and may, in the end, pass on equivalents or substitutes; but we have no advice of the existence of such a court, and it can not be less than presumption to act on the assumption that there is. The only safe course, therefore, is to render obedience in the way prescribed. Any other course will obliterate all lines of distinction between the Church, and the world, and oblige toleration of the most latitudinarian views, and any mode of obedience men may prefer, and indeed no obedience at all."—*Christian Quarterly.*

[No. 2.]

OUR PLEA FOR CHRISTIAN UNION.

BY JOHN S. DURST.

In the memorable prayer of our Saviour recorded in John 17, after praying for himself and his Apostles, He offered the following petition: "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. I in thee and thou in me, that they may be made perfect in one." Our Saviour dwells with his disciples in his body and through his words. Christians are members of the body of Christ. Christ is the head of the body. Hence the body possesses the mind of Christ. The body is composed of individual members. The body without the spirit is dead. If any man

have not the spirit of Christ, he is none of His. For as many as are led by the spirit of God are the sons of God. Therefore have we the admonition, "be perfectly joined together in the same mind and in the same judgment." The petition is for those who should believe on Him through the words of the Apostles. They were given words emanating from the Father and coming through the Son. "Sanctify them through thy truth, thy word is truth." Words are signs of ideas. No one can receive the words of our Saviour in order to salvation from sins, without understanding them. "He that receives the seed into good ground is he that heareth the word and understandeth it." We rejoice that the law of remission of sins, through which

we become the sons of God, is plain and easy of comprehension. The Prophet says: "And a highway shall be there, and a way; and it shall be called *the way of holiness*; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.—Isaiah xxxv: 8. Unless we comprehend the simple and plain teachings that lead unto *the way of holiness*, the Gospel of Christ must fail to prove "The power of God unto (or in order to) salvation."

The Gospel saves when received by faith into an honest and understanding heart. "Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." It is not only necessary to believe that He is, but our faith must embrace more. A reward awaits those who diligently seek Him. Now, it will be conceded that the seeking must be *as He has directed*, and not *as man has directed*.

The Gospel is a savor of life unto life unto the intelligent believer. It is not a savor of life unto life unto those who fail to comprehend its divine significance.

The elements essential for the lost to be delivered from the power of darkness, and to be translated into the kingdom of God's dear Son, are few and simple; and still they are so essential that without their reception in the exact order revealed, no one can claim to have complied with the will of God. With the denominations we have different beginnings.

Some begin with prayer, others begin with mourning, others with bap-

tism, and that without prayer or mourning; with others repentance is urged as the first great commandment. Without a more accurate knowledge than is here indicated of the divine will, it could scarcely be hoped that any could become wise unto salvation. Hence we can not too earnestly urge the value of the first elements which lead into this state. That which comes before all others, and without the existence of which everything else is useless, is faith. Without faith it is impossible to please Him. Whatsoever is not of faith is sin. That is, whatsoever is not the fruit, product or offspring of faith, can prove of no value. No demand can be made of any one before faith. Many teachers in the sects array against this the declaration of Paul: "I have testified both to the Jews and also to the Greeks, repentance toward God and faith toward the Lord Jesus Christ." Also, that of the Saviour, "Repent ye, and believe the Gospel." In the first quotation, Paul simply declares what he had taught, *i. e.*, amendment of life toward God, and faith in our Lord Jesus Christ, without reference to the order of the items. If we inquire of Paul, what is the first requirement made of the Greeks? We turn to the very first commandment he ever gave a Greek, at Phillipi, about the hour of midnight, where the question was asked, "What must I do to be saved?" And hear him answer: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And he spake the word of the Lord to all that were in his house, and the same hour of the night he was baptized and all

his, straightway, and rejoiced, believing in God, with all his house."

The passage in Mark, referred to above, was applicable to the Jews only who were then believers in God, and had been from childhood, but who had practically forsaken God in violating His holy law. Therefore, to the Jews who acknowledged the authority of the God of Israel, the order was reformation towards God as a necessary pre-requisite for the exercise of the faith in the Lord Jesus Christ. But it is the extreme of folly to teach a Greek who was without God and without hope, repentance and afterwards faith. A person who believes nothing can not be sensible of repentance; and as the indispensable condition to an intelligent amendment of life, the subject must believe that God is, and that He is a rewarder of them that diligently seek Him. To those, then, who would enjoy the salvation of Christ, faith stands forth as the first possible requirement. It is now in order to ask, what is faith? The Bible defines it but once: "Now faith is the substance (confidence) of things hoped for; the evidence of

things not seen." Heb. 12: 1. What we look upon, is a subject of demonstration, and not a subject of faith. We walk by faith, not by sight. Consequently our confidence upon the testimony that God is, and is a rewarder of all who diligently seek Him, is faith.

An opinion, conjecture, impression or dream, can not be the ground of faith, or of what exists, or will exist. Much, therefore, that is generally accepted as faith, has no connection with it at all.

Faith comes by hearing the word of God. The Savior prayed that all who shall believe on Him through the words of the Apostles *might be one*. The blessing is to all who shall believe on me as the scriptures say.

P. S.—As I purpose continuing this subject through a number of papers, I ask a careful perusal connectedly, when I am done, by the readers of the FIRM FOUNDATION, and then I will read with interest, (and I trust, with an unbiased mind) any friendly criticism that may appear.

J. S. D.

BRIDGEPORT, ILL.,
November 1, 1884.

Dear Bro. McGary:

I have concluded, as I have a little spare time this morning, to give the readers of the FIRM FOUNDATION a few thoughts. Many of our preachers and scribes have become so slack in their utterances and so liberal in their expressed views, that they have to a great extent obscured the true poctrine of Christ. And because

other people manifest much real and some moral character they are ever ready to admit their acceptance with God, and to accord to them true Christian character. Now, we are expressly told by the Apostle Paul that if any man be in Christ, he is a new creature. In order, therefore, to be a Christian, one must first be in Christ. And as there is but one way by which we can enter into Christ, it necessarily follows that those who

have not followed that way are not in Christ at all. It certainly makes no difference how moral or pious one may be; if he has not obeyed from the heart that form of doctrine which was delivered (Rom. 6), he has not been made free from sin, nor become a servant of righteousness. The form of doctrine is to become dead to sin, and to be buried with Christ in baptism, wherein also we are risen with Him. (Col. 2:12.) And this leads me here to speak of intelligent baptism. It is true the subject has been ably presented by you in the FIRM FOUNDATION, as well as in the *Advocate*, but yet I desire to add my thoughts.

Now, if we are to obey from the heart the form, or model of doctrine delivered, it is necessary to know what is meant by "from the heart." In order to illustrate the meaning of the expression, "from the heart," it will be necessary to take an example from the New Testament. Take then the example of the three thousand at the great Pentecost. There we are told that they were pierced in heart. What was it that pierced their hearts? It was evidently the words spoken by Peter. Was it their fleshly hearts that were cut? No; it was their consciences that were reached through their understandings by hearing the truth. In the parable of the sower and the seed, the seed that brought forth fruit fell into good ground; explained to be into good and honest hearts. Take notice they were *honest* hearts. What

are we to infer from the word honest? A heart or mind *willing* to receive the word and to comply with its *requirements*. A heart to be willing to comply with the requirements of the word, must *know* those requirements. The next question, then, is, how do we know anything, or what is the process by which we take cognizance of any fact or proposition? It is through some one or more of the five senses. Now, let us go back to Pentecost. Peter preached the word; it reached the auditory nerve; sensation was produced; then followed perception, then reason, then judgment, and finally will. Now this is the natural process of affecting the hearts of the people. Now go again to the sower. He sowed *one* kind of seed; and every seed produces its *own* kind. (See 1 Cor., 15th chap.) Only the seed that reaches the soil produces fruit, and that fruit according to the seed.

Now, according to the foregoing reasoning, how is any one to hear one thing and do another? If, then, we are baptized for any other reason than the *true* one, the fruit is not legitimate. If we happen to do a thing commanded for some imaginary purpose of our own, when God has commanded it for some *other* purpose, can we reasonably conclude that God will conform to our imaginations? Such a conclusion is altogether derogatory to the character of God. Such doctrine simply nullifies all divine law and makes the commandments of God of no effect.

I. C. STONE.

JOHN T. POE HEARD FROM.

In the *Gospel Advocate*, last July, John T. Poe arraigned us before his "six thousand readers," as a hobbyist. He employed some *figurative* language in that brief production, and we used the language in reply. We tried to make the best possible use of him. By making him a lesson, we showed how by a *shaking* law of man, he was metamorphosed from one state to another, without the employment of any divine means. We aimed to be understood as holding that he and all others occupying the same grounds, are out of Christ, and suppose we were so understood. With the Bible as our arbiter, we have, all along, been perfectly willing to engage, by the fairest rules of argumentation known to us, and in the very kindest and most friendly spirit that could possibly exist between a Baptist and a Christian, in the defense of our position then taken. Again, we called attention to his inconsistency, in attacking Bro. McPherson, when Bro. McPherson suggested that some of Major Penn's plans were worthy of imitation. We did not endorse Bro. McP.'s proposition in the least; but endorsed, fully, everything John T. Poe said in response to him. But we claimed then, as we do now, that it was inconsistent in him to be raising objections and hurling insinuations at Major Penn's plans, while he (Poe) was contending that Penn was bringing his converts into the body of Christ. As Major Penn was making Baptist Christians (?) by the same old regime that John T. Poe,

and all others who accept Baptist teaching, are made Christians—if they are Christians, we thought it a remarkable piece of impudence and inconsistency in him to make war upon the *very* system that *gave him birth!* He showed us what he had to say about our "hobby riding" at Bryan, prior to sending it to the *Advocate*, and we had a laugh over it. We told him about how we would answer if it should appear, and he said, "Come on;" but we suppose he did not think our then contemplated publication would ever have a real existence. We are confident that his wounds would not have become so deep seated under his *nursing* had not Bros. Burnett and McPherson aggravated them by reopening them so often.

Poe and McPherson got into such a billing and cooing way at their Campbellite conference at Bryan that Bro. Mc. seems to want all of his brethren to play the dove, even when they have a "crow to pick." But as Bro. Mc. is so partial to Baptists anyway, we are disposed to make liberal allowances for his criticism of our reply to the Longview *Baptist*. We can very conscientiously say, that in anything heretofore said by us about J. T. Poe, that we were not even in the remotest degree moved by a spirit of bitterness or exasperation, and am truly sorry that he and others have seen anything in what we have said that furnishes them a pretext for discoloring our intention. J. T. Poe's splenetic production in the *Advocate*,

of November 12, was a surprise to us. We knew that he could not *pitch* out of the Baptist-Campbellite harness, in which we had geared him up, as a very inconsistent "old horse," but we did not expect him to make such merciless *kicks* at us, for simply *fitting* the harness of his own selection upon him. But most "old horses" have *tricks* peculiar to themselves. It seems that John T. Poe is going to take care of his "old horse," with all his *tricks*, even if he has to do it at the cost of other people's character! We are truly sorry that he is in such a desperate strait, that he feels justified in shutting his eyes against all rights and interests but self; and is trying to blindly ride rough-shod over the character of others, in his eagerness to escape the judgment of inconsistency and hypocrisy, that naturally and inevitably attaches to him, or any one else, who tries to occupy the antipodal positions that he does. His arraignment of us before the readers of the *Gospel Advocate*, in issue of the 12th of November, contains about eight specific counts, besides some general ones. Several of our readers have asked us to pass it by in silence.

But we ask our readers to bear with us while we give him a brief notice. We shall not try to do for him what he has tried to do for us. If it were necessary to the advancement of the truth that his character should be attacked, we might pursue a different course. But John T. Poe is not the kind of a man whose character, whether good or bad, weighs *very* heavily, one way or another, upon the cause of Christ. He is simply an

aper. He *rolls* along in the ruts that *heavier* vehicles have cut; where they have jolted he jolts, and where they were smooth he is smooth. He says that he has known us a long time, and knows us "to be very earnest in anything we undertake." He says of us: "While he served the devil, he worked with all his might; and now he is just as earnest about serving the Lord." As we are not entirely impervious to that very general weakness of the flesh, love of approbation, we thank him for even this meager bit of praise. It is quite noticeable as a *very* small island in the great flood of *bile* in which it is found. It seems that his pen must have slipped, unintentionally, when it made him speak of our "zeal in serving the Lord." Does he mean to say that we are serving the Lord while we are engaged, with such free indulgence in the *foul work* that he so unstintedly charges upon us? This thin layer that he put on *top*, is too transparent to hide the dark, muddy undercurrent that goes madly, but stealthily on, till it becomes a vortex of anger in which our character is intended to be dashed to pieces against the jagged ends of his own murderously set snags. And why? Because we have used him as a lesson of inconsistency. Instead of showing his readers that our reasoning in the premises was defective, the product of "zeal without knowledge," which he ought to be fully able to show, if his charges are well founded, he has sought to weaken our influence by low-flung insinuations at our veracity, and a garbling use of some of our language. We do not intend to yield obedience to the fleshly im-

pulse that would take hold of our pen now, to paint J. T. Poe's picture, as it reappears to us from the by-gone days of that old acquaintanceship to which he alluded. But, at Huntsville, Texas, where the writer was born, J. T. Poe lived many years. During that time, and ever since, till we became a disciple of Christ, we kept up a wide acquaintance at that place and the surrounding country. We deem it not out of place to add here, that we were generally and to some extent intimately acquainted in the several adjoining counties during the eight or ten years next preceding our obedience of the Gospel. While we are sorry to have to admit that our extensive acquaintance was somewhat attributable to the "might" with which we "served the devil," we are proud to say that during *all that time*, and while J. T. Poe was cloaked in the livery of heaven, our reputation for truthfulness stood at least as high as his! And to-day, if the test had to be made between us before *that* people, upon the point of veracity or character generally, while we do not say it in any boasting spirit, we do say that we would have no fears of the issue.

We will now give the gist of his several allegations against us:

1. That we have zeal without knowledge.
2. That we believe in an hundred fold fruit-bearer or nothing.
3. That we are guilty of disseminating in publishing an advertisement in a sectarian paper, and wording it so as to make sectarians believe that we are their friend and an enemy to the Church of Christ.

4. That we are a false accuser of our brethren.

5. That we call *all* our brethren Campbellites.

6. That we have undertaken to destroy the Church of Christ, and call it Campbellism.

7. That we profess much perfection.

Now, the general charges are so very general that we will not attempt to give them.

To all of these charges we file the plea of not guilty—save to one; and we are ready for trial without a single continuance of either case. We *are* guilty of count No. 1. We may or may not be reprehensible for having "zeal without knowledge." We are glad we have the zeal, even if we are without the knowledge. It is a great blessing, no doubt, to have both, and quite sad to be without either. After all, we would, even if left to our choice, *prefer* zeal without knowledge, to knowledge *without* zeal. We have known some men in the latter condition, and hence have seen some of its deleterious workings. A preacher with all knowledge and no zeal, has to have his zeal braced up with *something* before he can undertake arduous work. The Lord has said, "go and preach the gospel;" and has put all power for converting souls and supplying the wants of the proclaimer while engaged in the work, in the gospel, and has told us so. But these preachers who have *all* knowledge are afraid that the Lord's arrangement will not "work well;" and hence they have to be tempted to the work by "filthy lucre." "Money makes the mare go," and some "old horses," too.

Last summer we knew one of these *all-knowledge* preachers to try to improve on the Lord's plan, by making a seventy-five dollar arrangement of *his own*, with the church at Dupree, Texas. We suppose this arrangement did not work well either, from the howl that went up about it by said preacher. If he had had *some* zeal with his much knowledge, we do not believe that this howl would have been made so public. The same man of *all-knowledge* notified his "six thousand" readers that he would go to Alabama to preach if they would stiffen his zeal with a sufficient amount of "filthy lucre;" but this did not work well either, we presume, as he did not "go." It is better to be lacking some in knowledge, with zeal enough to comply with the Lord's way, even though it is sometimes checkered with trials, tribulations and crosses, than to have such a *superabundance* of knowledge as will lead us to prefer our own ways to the Lord's. But, however this may all be, we plead guilty to count No. 1, and not guilty to *all* the rest. We will wait to see if our accuser tries to prove these charges, before we have anything further to say upon them. But while we are more than willing to meet him on them, or any one of them, we would much prefer to discuss the main question, in some shape, that underlies his whole indictment. We prefer not to discuss personal matters further than they involve questions of worth to the cause of our Redeemer. We think that J. T. Poe is guilty of a great sin in this attack of us; but we do not want to nurse any ill will towards him. If we considered him

a member of the body of Christ, we would, in reference to this matter, simply advise him, in the language of an Apostle, to "repent of this wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee." And we would cheerfully pray for him; but as we consider his status much worse than that of the sorcerer, we believe that it would take Peter's following words, together with the little addition that J. T. Poe's Baptist brethren have so stoutly insisted, belonged there, to cover his case, thus: "I perceive that thou art (*yet*) in the gall of bitterness, and in the bond of iniquity." Yet, we are not willing that he should be "drowned in perdition;" hence, in all candor and seriousness, we beseech him to bow to the authority of the Lord, by confessing with the mouth the Lord Jesus and being baptized *for the remission of his sins*. This he will have to do before he ever gets *remission* of them! It matters not how long he has preached it to others, so long as he stiffens his neck against obedience to the Gospel, *after* he he has believed the preaching of God's Apostles—not before—so long will his soul be borne down by *all* the sins of his life. God is no respecter of persons; but will hold J. T. Poe and all other sectarians and aliens to a strict accountability for their self-shielding excuses that weigh against God's plan in the sight of men.

J. T. Poe says: "Now, Bro. McGary knows that we baptize no one who does not first confess that he *believes with all the heart* that Jesus is the Christ, the Son of the living God." (*Italics Poe's.*) Now, for a man who

holds to his position on the baptismal question, and occupies the very status that he does, and having all the knowledge that he has, this is rather a strange sentence for him to stress as he has here. We would ask him: What is the difference in baptizing them ourselves without their making this confession, and receiving those who, like J. T. Poe, had been baptized by others without making it? In other words, What is the difference in principle, in our doing such unauthorized baptizing and in recognizing it when done by others? Will he answer this like a man? Or does he prefer mud-slinging, like a professional blackguard? We will wait and see. He thinks that Bro. Burnett got off something *good*, when he fixed up a creed for us with the words, "I believe that Jesus is the Christ, the Son of the living God, and that baptism is for the remission of sins." How unequal are the legs of these *lame men*! It is a rule of universal application, that a man may be tried by his own logic. Now, Brother Burnett and J. T. Poe will both agree that any one, to become a Christian, must believe that Jesus Christ arose from the dead. Well, then, according to their logic, the confession in *their creed* ought to read: "I believe that Jesus is the Christ, the Son of the living God, and that he rose from the dead." Why not? Many more applications of their logic could be made just as damaging to the cause of these *new* logicians. Their logic is remarkably inconclusive *sometimes*. Yes, we do say that no one can be scripturally baptized, that is, put on Christ, until they have

heard, and believed in what the Apostles preached. That that they taught before, or in order to prepare for baptism, must now and until Christ comes again, be taught to prepare for the same ordinance. The reason we hold that persons must believe that baptism is for the remission of sins, is because "without faith it is impossible to please God." And as "faith comes by hearing and hearing by the word of God," and as the word of God says: "He that believes and is baptized shall be saved. * * * Except a man be born of water and the spirit he can not enter into the Kingdom God. * * * Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins. * * * God be thanked that though ye *were* the servants of sin ye have obeyed from the heart (understanding) that form of doctrine which was delivered you. Being *then* (not before) made free from sin, ye became the servants of righteousness," etc., etc. we maintain that no one can have a *faith* that is pleasing to God, so long as they deny these plain asseverations of His word. Our Savior said: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." They were to *preach*. What they were to preach, and *did preach*, is the *Gospel* that was to be believed *before* the baptism, and is yet to be believed *before* baptism, unless some *wise* man can show where God has changed that law and order. Nothing said in our Savior's language about saving anybody on any baptism save that *preceded* by the *preaching* and *belief* of the *preaching*, too, of the *Apostles*.

Shield yourselves behind the poor thief on the cross, ye preachers of much knowledge, or "obey from the heart the form of doctrine delivered" through those chosen to deliver it. J. T. Poe says again: "Bro. McGary can find plenty of Sauls to give consent and hold his clothes while he stones us, if he wishes to throw stones at us." This is surely a badly deformed picture he is trying to draw of those primitive and sanguinary days, especially if J.T. Poe is to represent Stephen!!! In conclusion, we will give our readers *some* of the wisdom of the wise, and then a conclusion of the whole matter:

When a person has been baptized only to make them a Baptist, a Methodist, or anything else of like nature, we say they should, of course, be baptized, not re-baptized, for such have never received a Christian baptism. But where the purpose and object has been to obey God, to be baptized because God commanded it to be done, such persons have been rightly and truly baptized, whether they knew it was "for the remission of sins" or not. That which they sought was salvation. They believed salvation or pardon could be found in obedience to God. God commanded them to be baptized; they obeyed, that God might save, and he will. A man who has been baptized thus, and who doubts his salvation on such baptism, is an unbeliever in God. He believes more in Bro. McGary than in God. Jesus says: "He that believeth and is baptized, shall be saved." Bro. McGary says, "Provided he knows it is for the remission of sins." Thus adding to the word of the Lord. We are wont to believe and teach that the great commission, as given by the inspired writers, Matthew, Mark and Luke, contain all the terms of pardon to man. We believe it does. If so, then the confession

as given in the scriptures covers the whole ground of our necessary faith. If it had been necessary to believe baptism to be "for the remission of sins," God would have put it in the commission. It seems so to us at least.

We call upon Bro. McGary to retract his false accusations against our brethren. If his cause must thrive upon such as this, we do not envy him all the applause he may get from the enemies of Christ and his people. We think it unkind in an enemy to misrepresent us; but when a professed brother in the Lord does it, we feel it is a great sin.—*J. T. Poe, in Gospel Advocate.*

He says where a person has been baptized *only* to make them a Baptist, etc., of course "they should be baptized, not re-baptized, for such have never received Christian baptism." One might infer from this, that he meant that they might be baptized *partly* to be made a Baptist, etc., but not *wholly* so. We do not care to raise any additional issues with him; neither are we at all partial to the compound, "re-baptism" or "re-baptize." We have heretofore used it inside of quotation marks; but if the "twelve" were *baptized* unto John's baptism, then they were *re-baptized*. And if John T. Poe, and other Baptists, were *baptized* when they are immersed upon human antecedents, into a human institution, we are just *zealous* enough to be decidedly in favor of a *re-baptism*. He says that when they are baptized to obey God, "they have been rightly and truly baptized whether they knew it was 'for the remission of sins,' or not" This is sanctified "knowledge" from the Longview sanctum sanctorum. If our readers should desire the chapter

and verse, they may find it in the last chapter of Nonsense, by John T. Poe—the Baptist. But this is a hard book to understand on this question, because, away back, in another chapter, it says: "Peter told earnest, mourning penitents, on the day of Pentecost, to 'be baptized for the remission of sins.' They asked, What must we do? Peter, being filled with the Holy Spirit, and speaking as it gave him utterance, answered that they should 'repent and be baptized for the remission of sins.'" (Italics Poe's.) Reader, please notice closely what he has here said and *how* he has said it. These italics speak loudly against his consistency, occurring just where they do. Notice that where he first uses the expression, "for the remission of sins," he does not stress it. Intelligent readers will see his inconsistency. They will agree with the writer that *his* book, with all his knowledge, is *hard* to understand. There is an "uncertain sound" about it which comes of mixing *worldly* wisdom with that which is "from above." For him to be right, he must find in Holy Writ such language as this: "Repent and be baptized, every one of you, in the name of Jesus Christ, to honor God"! But "the oracles of God" nowhere say it. It is the product of his knowledge and his logic. A scripture that I would commend to his careful and prayerful reading, says: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God," (that persons should be baptized to honor God; and that they are validly baptized, is wholly the wisdom of

this world, and hence is "foolishness with God." No inspired man ever said so, or anything to justify uninspired ones to say it. If so, where is it?)—for it is written "He taketh the wise in their own craftiness." And again, "the Lord knoweth the thoughts of the wise, that they are vain," Cor. iii; 18–20. Yes, our Saviour did say, "He that believeth and is baptized, shall be saved." But, *believeth* what? What *they* preached! Will he deny this? Again he says: "We are wont to believe and teach that the great commission as given by the inspired writers, Matthew, Mark and Luke, contain all the terms of pardon to man. We believe it does. If so, then the confession, as given in the Scriptures, covers the whole ground of our necessary faith." Well, does not the great commission place the salvation *beyond* the baptism? Is that not plain? That is just why we say that persons should believe it, *before* their baptism. To *disbelieve* it, when our Saviour and the Apostles have *said* it, is to lack faith, without which, we claim, that immersion, under *any formula* is a meaningless piece of "worldly wisdom," which is "foolishness with God." In the commission, the teaching or preaching comes *before* the baptism. It does our heart good to see persons "obey from the heart that form of doctrine delivered," but we desire that the *right form of doctrine* shall be *delivered*, so that they will not go down into the water, *denying* the Lord by saying they *believe* their sins *were forgiven*, where he never promised it. Yea, where he has positively said it *can not* be found. "Ex-

cept a man be born of water and the spirit, he CAN NOT enter into the kingdom of God." Why will J. T. Poe be so inconsistent as to mention the confession "as given in the scriptures" as he does here? His position on it here cuts him adrift from his *other* position! He *knows* that he *did not* make *that* confession *before* his Baptist baptism. And he knows that *no* sectarian converts make *that* confession. We *will* retract anything we have said whenever it is disproven. To his last sentence, we have to say that we are not his brother. We were inconsistent enough for a while to call him, and some others who are with us on their sectarian baptism, by the endearing name of brother and sister; but hereafter we do not intend to do so, when we know it. We desire to be more consistent, and less disrespectful to our King, in the future. If we could conscientiously be as lax in this particular as Brother Lipscomb seems to be, judging by his answer to Brother Stone, we could very *consistently* call all such brothers or sisters. But by Brother L.'s rule, when we undertook to show Mr. Shaw, or Mr. Ingersoll "their errors," consistency would require that we call them brother. Verily, the legs of the lame *are* unequal. We have some very dear

friends standing where J. T. Poe does. We would rejoice to see him, and them, obey the Gospel and be freed from their sins, and become "heirs of God, and joint heirs with Christ." We are glad to know that many, all over the country, are doing so, and even some preachers. Four of the Madisonville Church threw away their no-account Baptist baptism—just like J. T. Poe's—a few days ago. By the by, one was a good and intelligent lady whom J. T. Poe had gathered into the folds of "our plea" by the *shake*. She wanted to be baptized *then, for the remission of sins*, but this wise Baptist-Campbellite dissuaded her, telling her that "her baptism was as good as his." But as she "grew in grace, and in the knowledge of our Lord and Savior Jesus Christ," (not in worldly wisdom), she did not want to stand before the "Judge of the quick and the dead" relying upon such "foolishness;" she wanted a *better* article than J. T. Poe, or other Baptists have. We hope that J. T. Poe may do likewise, if he can do it "from the heart;" "For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God?"

A. McG.

MORE ABOUT "HUMILITY."

We understand that the brethren in a certain locality disapproved of our remarks upon "Humility" in last issue. We are not surprised at this in the least, for when brethren and sisters so far forget God as to lend

themselves to the wicked work of trying to shield from guilt and to cover up the public sins and offenses of selfish and licentious preachers, because they are *our* preachers, as these brethren and sisters have done. they soon be-

come *totally* blind to the most "presumptuous sins," and hence are wholly unprepared to hear or read any kind of criticism in that direction, however kind it may be. This same preacher, of whom we wrote in reference to "Humility," was notoriously guilty of tipling in that same town, and was a conspicuous actor in slandering a young lady of that town. The writer was one of the elders of the church at that place at the time this disgraceful tipling was done; and, while he was strongly attached to this preacher, he earnestly contended that he should make amends by a strict compliance with the law of the Lord. But another elder (?) whom we loved and still love, although he has never been baptized *for the remission of sins*, nor upon confession with the mouth the Lord Jesus, (!) objected, saying that it would "ruin the cause at that place to demand a public confession on the part of the transgressor:" and he was seconded by many of the brethren and sisters!—About the same element, we presume, that was so horrified at "Humility." But, notwithstanding said opposition, the three elders joined in a letter to said preacher, setting forth the grievance, and demanding his return and open acknowledgement before the Church. About that time, the writer moved away. If we had remained there, the matter would not have rested where it did! The last time we saw this preacher he said to us that he was going to make a trip to Austin, some day, and added: "I will be as well dressed as any of them, too!" Now these were *some* of our reasons for writing "Humility." We have ever held this preacher in

high esteem as an effective proselyter. We were converted to Christ under his preaching, and to-day, we regard him as the most effective field preacher we have ever known. But the very Book that he caused to appear so simple, yet so grand and lovely to us, teaches us that those who sin shall be "rebuked *before all*," and we are "charged before God, and the Lord Jesus Christ, and the elect angels, that we observe this without preferring *one before another*, doing nothing by *partiality*." And that *none* should "think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office (work), so we, being many, are one body in Christ, and every one members one of another." "Therefore let no man *glory in men*; for all things are yours, whether Paul or Appollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." These things teach us, brethren, "that we might learn not to think of men above that which is written, that no one of us be *puffed up for one against another*." We love these brethren to whom we have alluded; but we consider them by their flattery and failure to do their whole duty in not holding this preacher to a strict accountability to the law of the Lord, as the chief cause of his being so "lifted up with pride." Such action as this is what has led to the substitution of boss rule in the churches, at the hands of petted and spoiled

preachers, known as "modern pastors"—giving the elders a back seat, and making them mere figureheads. Our brethren themselves, seeing how well human government "works," with the neighboring tribes of sectarians, are, like the Israelites when surrounded by idolatrous nations, crying for a King, and God, as He did with the Israelites, is permitting them to have Kings. But it is our work, not God's. Thus we are paving the way for a universal captivity. Some "Shalmaneser" has long since made his successful raid; and his "gold-headed" successor is now in hot pursuit of "Zedekiah," almost in sight of the ill-fated "plains of Jericho."

Brethren, let's halt and make a determined stand against the enemy. By buckling on the whole armor of God, and with a faithful use of the two-edged sword, victory will yet perch upon the drooping banner of Israel. If we do not, a certain and speedy sojourn, as captives in Babylon, inevitably awaits us. May God avert the calamity.

A. McG.

We would have said nothing about the "slaps" mentioned in "Humility," but we have heard this preacher tell it in crowds several times. Besides, we think it highly commendable in any man to have the *courage* to brave such treatment without "reviling."

A. McG.

From N. W. Ayer & Son, Advertising Agents, Times building, Philadelphia.

To the Publisher:

DEAR SIR: Will you kindly send us by return mail, in inclosed wrapper, a sample copy of your paper? We would like to include it in our "Newspaper Annual," which is now in course of preparation, and wish to see a copy in order that we may be able to class it correctly.

If you do not publish your advertising rates in the paper, please inclose a card giving them. Prompt attention will oblige

Yours very truly,

N. W. AYER & SON.

Yes, we will send you a sample copy of our paper; but as we are not in the market, at *any* price, as a play-ground for humbug advertisements to revel in, while we are trying to work for the Lord, we have no "rates" to send. If we should ever come to believe that we can "serve God and mammon" at one and the same time, we will fix up "rates" and forward to you. We have *many* papers that will furnish you with "rates," for this business; but we deem it unnecessary to name them as they all seem to be filled up.

Very respectfully,

A. McG.

BRO. LIPSCOMB'S DISMISSAL OF US.

Just as we are going to press, the *Advocate*, containing Bro. Lipscomb's very graceful dismissal of us from his "further notice," reaches us. We could not repress tears while reading

such marked evidences of stark blindness, in particular directions, on the part of one who is usually so very clear-sighted. It is not the thought that *we* are not to be noticed that grieves

us; viewing it from a selfish standpoint, we are much better off unnoticed than when noticed through such ugly and unwarranted insinuations as our brother has recently "noticed" us. Although we have been written up by one who claims to know us so well, as a believer in "an hundred-fold fruit-bearer or nothing," we never expect to find perfection in flesh. Hence, while we find Bro. Lipscomb wedded to some idols with such a fondness that he can't be just to those that oppose them, we yet see a very great predominance of sound teaching and shining virtues in him, that commend themselves to our respect, admiration and love. If we know our own heart, we do love him dearly for his consecration to and self-abnegation in the cause of Christ, so far as permitted to see it. Ever since we have been trying to tread the slippery way of life, under the banner of "Our King," we have been a close student of Bro. L.'s pen. Our readers know our estimate of him, in the main, without a repetition of it here. We say these things without the least guileful or sycophantic intent. But the FIRM FOUNDATION has come to stay in defense of truth, and expects to call very marked attention to the inconsistencies of Bro. L. and others whom we love. In the future, as in the past, we shall try to be led on and guided in our work by motives emanating from a love for the cause of the Redeemer. As for the past, we cannot claim that everything we have said was just as it should have been, and we fear the same will have to be said of our future, as it slips into the past. No man ever has,

or ever will speak or write to perfection, so long as he is trammelled by the flesh and its "earthly, sensual, devilish" impulses. But I can joyfully and triumphantly declare here and elsewhere, that I have in the past been entirely "freed from any desire, whatever to misrepresent in any way *any* one. So long as we retain our very deep hatred for lying in any form, as we were bred to hate it, we shall confidently expect to avoid becoming a liar. As for faults, that we confess, while we do not plead the same in others as an extenuation of our own, we will here remind Bro. Lipscomb, that a careful review on his part, of his own productions in answer to us and others who have differed with him within the last twelve months, will disclose to him the fact that he has not always been guided by the strictest rules of propriety, or "brotherly love", himself. I shall not permit my heart to become steeled against him for what he has said of me, but shall group it with other crosses that it is my duty to bear, and wait for the "crown" at the end of the race, which I hope he and I, as well as all others who love and serve God, may receive. In conclusion, I will say that I will review what Bro. L. has said in our next issue; and will try to do so in proper spirit. Bro. L. has always expressed himself freely against striking in the dark, and has been the victim of some such strikes himself, hence we can rather confidently ask him to say to his readers, that all who will send us their names will receive our reply to him, free.

NOTICE.

Brethren, we have read "Types and Shadows," a work of Brother A. B. Smith's, and find *many* good thoughts. He asks \$1 00 for the book. If you want it, write him at Caldwell, Kansas. No wonder Isaac Errett has some uncomplimentary words for this book. His kith and kin are handled "without gloves" by Brother Smith.

He draws some very *striking* pictures of the city congregations and their modern paraphernalia. While there are many things in this book that the fastidious can not relish, and some that we do not *heartily* approve, we would not sell our copy for \$5 00 and do without it. A. McG.

TO OUR SUBSCRIBERS.

Brethren, we have asked Bro. Lipscomb to notify his readers that we intend to reply to his last argument, and defend ourselves against his grave charge, in our next issue. But as the promptings of our fleshly impulses sometimes triumphantly forbid our "doing unto others as we would have

them do unto us," I ask you to say to all *Advocate* readers of your acquaintance, that as many of them as will forward to this office their names, will receive, free, our January issue. Brethren, please bear this in mind. We ask no favors, but an impartial hearing. A. McG.

Dear Bro. McGary:

Do you believe that Matthias was an Apostle? Answer in the FIRM FOUNDATION. A SUBSCRIBER.

I do. If you will read the first and second verses of the sixth chapter of Acts carefully, you will, too.

A brother writes us: "My soul is stirred within me when I see the tendencies of the brethren generally to drift into the broad sea of Liberalism. Cincinnati's purse-strings now control the *Guide*, and it is only a question of *time* for it to take an open stand for progression." We have considered the *Old Path Guide* really a *new path guide* for at least eighteen months. Its tendency will be no more away from primitive Christianity, and towards the

magnet of orthodoxy, now gained by law-suit, under the control of the man with a Catholic wife, than it has been under its "fence riding" masters of the past. The course of the *Guide*, since we have been reading it, if we are not badly mistaken, clearly indicates that its first and foremost object, all along, has been "filthy lucre." Hence its sails have been set and changed, from time to time, to catch the most propitious winds—those that

would drive towards the richest mines. This same brother writes somewhat prognosticatingly of the future fortunes of the Church, linked to the prohibition question. In fact it is a very interesting letter, and would be published, but for some of its private features; although it was not intended for publication. The writer says, "already the voice of proscription is raised by some who voted that ticket, and the time will come when the leaders will make allegiance to *this party a test of Christian standing. Mark it!* What shall we do in the premises?" We answer that we should "add to our faith" the Christian graces enumerated by the apostle. The second that comes in Peter's order of enumeration, will lead us out of all connections with human government, further than to yield to it what Christ's law requires of its subjects. We fully and heartily agree with Bro. Lipscomb on this question, believing that he has clearly sustained it by Scripture. And we are at a loss to know how those who have read him on it can find any foothold for a contrary stand. If the Scriptures "thoroughly furnish us unto all good works. * * * All things that pertain unto life and Godliness;" if whatsoever we do in word or deed must be done by the authority of the Lord (in the name) Jesus; if we "can not please Him who hath chosen us as soldiers, while we are entangling ourselves with the affairs of this life;" if we are to avoid "the works of the flesh and walk in the Spirit;" and, if the works of the flesh are hatred, vari-

ance, emulations, wrath, strife, * * * envyings, revilings and such like, how can the "man of God" exercise the American franchise, and at the same time be "unblamable and unreprouvable in the sight of God?" We have heretofore gone heart and soul into politics; but in the election that has just passed we took "neither part nor lot," although the voting place was in sight of us. The "old man" yearned to vote for Cleveland and Hendricks, but was kept "under subjection" by a law that is higher in our estimation, than those of earthly governments and potentates.

A. McG.

AUTHORIZED AGENTS FOR THE FIRM FOUNDATION.

John S. Durst, Junction City, Texas.
 E. Hansbrough, Liberty Hill, Texas.
 J. J. Larrimore, Llano county, Texas.
 J. B. Lee, Madisonville, Texas.
 John Vernon, Willow Hole, Texas.
 A. J. McCarty, Leona, Texas.
 T. H. Gillespie, Alleyton, Texas.
 Wm. McInt're, Dallas, Texas.
 Mrs. N. E. Jenkins, Thorp Springs, Texas.
 N. B. Sikes, Limestone county, Texas.
 J. W. Jackson, Breckenridge, Texas.
 A. M. Arnot, Hillsboro, Texas.
 E. E. Bateman, Marquez, Texas.
 L. O. Johnson, Creedmore, Texas.
 R. W. Buchanan, Bremond, Texas.
 H. A. Casey, Belton, Texas.
 R. H. Gibson, Cedar Plains, Alabama.
 J. D. Wade, Pruitton, Alabama.
 H. H. Turner, Florence, Alabama.
 Thos. H. McKinsey, Thorntown, Indiana.
 R. T. Davies, Allegheny City, Penn.
 I. C. Hancock, Webb City, Missouri.
 B. C. Sherman, Sullivan, Indiana.
 J. C. Stone, Bridgeport, Illinois.
 O. M. Thurman, McMinnville, Tennessee.

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

VOL. 1.

AUSTIN, TEXAS, JANUARY, 1885.

No. 5.

ONE MORE YEAR GONE.

Yes! One more year has been chronicled upon time's tablet, and its page turned into eternity, past! Those who have no love of God in them, and hence no hope beyond the brink of time, if they would look the present square in the face, and read its stern facts, in the light of past experience, reason and revelation, they could not fail to be pungently impressed by its lesson. They would see one more year subtracted from their unholy and unprofitable lives; one more year nearer a grave with its awful forebodings, a grave that *cannot* be escaped! One more year nearer the bar of an outraged and insulted God, where the follies, mistakes and 'sinfulness of a misspent life, will rise up and condemn them! Reader, the year that is coming on may be your last; in the very nature of things, it *will* be the last with *thousands*—thousands who will be imprisoned in the dark vaults of the grave "without one ray of hope, there to await the coming of the Lord Jesus Christ, when he shall be revealed from heaven with His mighty angles, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." What an awful thought is this! Professing Christians!—those who have once enlisted

in the army of the faithful, one more year of inaction, a year that can not stand the test, before the "Righteous Judge," has been spent in idleness by you. A year in which you have fled the great battle against sin; a year in which your actions have not only been watched by the all-seeing eye of God, but by the enemies of God, by whom, by reason of your ways, "the way of truth has been evil spoken of!" Though cleansed by the efficacious blood of a crucified Lord, King and son of God, from the stains of past sins, you, like "the sow that was washed and turned to her wallowing in the mire again," have turned back to the world again! The toys, and bubbles of time, that waste, and are gone with this "life that is as a vapor that appeareth for a little time, and then vanisheth away," are leading your souls away from an inheritance incorruptible and undefiled and that fadeth not away. How sad the thought! My brother, my sister, if you do not repent and turn to God with the coming year, it had been better for you not to have known the way of righteousness, than, after having known it, to have turned from the holy commandment unto you! Remember that they only have hope who are led by the Spirit; "for if ye live after the flesh ye shall die!" Now

the works of the flesh are manifest, which are these : "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." But the fruit of the Spirit is "love, joy, peace (where there is peace ; not such peace as will command silence while God's ways are being perverted), long suffering, gentleness, goodness, faith, meekness, temperance." Therefore, brethren, make new resolves for the coming year, and "be steadfast, unmoveable, always (not simply on Lord's day) abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." Rest is for those who have become tired by work here!

But, brethren, we must close up and cease this straggling. We must make God's ways our ways; caring nought for what others may say or think. We must remember that we have a law, a *perfect* law, to live by, and that he or she who *lives by this law* will receive a crown, while he or she who trudges through life by the dictates of an inner light, will, at the end, meet condemnation. "If a man strive for masteries, yet he is not crowned except he strive lawfully. To strive lawfully is to strive by the law; by its guidance—do the things it bids us do. Brethren, this is the kind of striving THE FIRM FOUNDATION is going to try to do this year. It will not be swayed from its purpose by that class, who, in seeking their own ease, have carried the thoughtless masses into unholy alliances. Neither will it halt at the bidding of the popular commands of the "kingdoms of the clergy." But

realizing that God, who judges righteously, seeth all things, even the secrets of men's hearts, it will continue to "preach the word ; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine," wherever and whenever it sees a necessity; even if the time *has come* when our brethren will not endure sound doctrine. God grant that we may all come to the Law of the Lord and go to *work* by it — go to practicing pure and undefiled religion before God. Yes, brethren, let's bury *our* differences and "be of one mind."

One more year is dead and buried in Time's great sepulchre! Brethren, "forgetting the things that are behind, and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus."

"This sweetly solemn thought comes to me
o'er and o'er,
I'm nearer home to-day, than I have been
before;
Nearer the bound of life, where burdens are
laid down,
Nearer to leave the Cross to-day, and nearer
to the Crown."

A. McG.

OUR PLEA FOR CHRISTIAN UNION.

NUMBER III.

Every element of faith is found in God's word. Paul gave the exhortation, "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus." II Tim., i, 13. The Christian's faith is confined to the form of sound words *taught by the Spirit*. Outside of the words of the Spirit there can be no such thing as Christian faith. "All

things that pertain to life and godliness hath been given." II Pet., i, 3.

The power of faith is exemplified in the unity of the Saints. Hence there is "one faith." Every one that diligently seeks God by faith, is conveyed by God's word along the same pathway into His body. "Thy word is a lamp unto my feet and a light unto my path.

Where the light of revelation does not shine, gross darkness prevails. Neither the learning of men nor the superstitions of the past or present can furnish data upon which we can build a hope for the future. The opinions set forth in the Greek, Roman and Protestant creeds will not give us the faith that prompts to obedience in order to the salvation of the soul. Therefore denominationalism never transfers one from a state of sin to a state of righteousness.

The various religions of the age fail to put men in a condition to act spiritually. This failure is from inherent defects in their systems. If every man and woman on the globe were converted to the Greek, Roman, or Protestant religion, a Savior would still be needed to convert the soul and to pardon the sins of the people.

The idea prevails that we must look up to heaven for faith as a direct impartation. Paul says, "Say not who shall ascend into heaven; that is to bring Christ down from above (to give faith), or who shall go down into the deep; that is to bring up Christ from the dead (to bestow faith). But what saith it? The word is nigh thee, even in thy heart, and in thy mouth; that is, the word of faith which we preach; that, if thou shalt confess with thy mouth the Lord

Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

All the faith on earth originated from the word of the Lord. Obedience proceeds from, and is the result of faith. Hence no faith, no obedience. The word of the Spirit given by inspired penmen produces the faith that moves to action and saves the soul. All spiritual light comes alone through the truth.

Faith was never given as the condition of forgiveness, but is to prepare the way for it. Consequently we are nowhere commanded to *believe* for the remission of sins. Actuated by faith in Christ, we move forward through each successive step, till we, through his name (by his authority), receive the remission of sins. While faith *alone* cannot convey us out of darkness into light, it leads to the gate, and claims the right of entrance upon a submission to the authority of the King. The *one testimony* is given to all by the *one spirit*, and hence the *one faith*. In accepting this one testimony, all will necessarily come to the *unity of the faith*. Nothing can be of *the faith* which is not in the *words of the faith*. As to the Divine authenticity of the Holy Scriptures, men may differ; and he who rejects the Bible does it at his peril. But with those who accept it as Divine, there should be no difference as to what is written. Hence the prayer, "That all might be one, believing through the Apostles words." John xvii, 20.

When our faith is bounded by God's word, there is no place for differences.

Faith never looks backward, but always forward, in order to pardon. It precedes repentance, the confession and baptism. Any one of these steps taken not in accordance with the directions of the word, is null and without the desired effect. "Whatsoever is not of faith, is sin." Faith antedates and gives all real value to every other religious obligation. Repentance, the confession and baptism springing from the faith of the Gospel, is acceptable to God; but without it, it is imaginary service, and is but sheer mockery.

We conclude, therefore, that those who have not passed through the door in God's appointed way, although perfectly honest in thinking they have passed from "death into life," and even have rejoiced at the thought, are deceived, and must be taught the way of the Lord more perfectly, that they may accept the truth, and be led by the Spirit into the *one body*, governed by the *one faith*, and henceforth be animated by the *one hope*. If, dear reader, you have not been led through each successive step by the Word, you are certainly not the child of God. "My words are spirit and they are life." "For as many as are led by the spirit of God they are the sons of God." "Many other signs truly did Jesus in the presence of the disciples which are not written in this book; but these are written that you might believe that Jesus is the Christ, and believing might have life through His name."

A. Campbell reasoned well, when in calling attention to the word as the "Sword of the Spirit" he said: "The power of the sword is not in the scabbard, but in the blade. The power of

faith is in that which is believed. The efficacy of faith is in *sense*, not in *sound*. The sense is that which is believed, and not the words that contain that sense."

We must understand Christ, where he designs to be understood. Thus we become "wise unto salvation." Isaiah says: "By the knowledge of Him shall my righteous servant justify many." Jesus says: "If you continue in my word, you shall know the truth, and the truth shall make you free."

The poet caught the true idea—

"He leadeth me: Oh, blessed thought!
Oh words with heavenly comfort fraught!
* * * * *
His faithful follower I would be,
For by His hand He leadeth me."

To His name be honor and power
everlasting. J. S. D.

"SOME THOUGHTS ON FAITH."

Romans v, 1—"Therefore being justified by faith, we have peace with God," etc.

DEAR BRETHREN.—I desire space in the columns of your excellent paper to present some thoughts for the consideration of your readers, upon the subject of Faith. I apprehend that the term faith, as used in the New Testament (it will be remembered that it occurs but once in the Old Testament), at least, in eight out of every ten places where the word occurs, comprehends more than the simple belief of the heart, or conviction of the mind, of the truth of a given proposition. In the passage heading this article, the Apostle is arguing the sufficiency of the Gospel as a system for salvation, without the law of Moses. Hence, he employs the term, faith, comprehending the gospel in all of its requirements and provisions, as a sys-

tem, in contrast with the law dispensation. The Gospel, he calls Faith, and the Mosaic economy, as a system, he calls Works. Hence he has Faith and Works, in contrast, as systems of justification. It is an admitted rule of logic, that where a term is ambiguous—admits of more than one meaning—the true meaning may be supplied; and if the harmony and sense of the sentence be not disturbed thereby, the supplied meaning is accepted. Try this rule in the passage quoted, dispense with the word faith, and insert Gospel, reading thus: "Therefore being justified by the Gospel," etc.

The reader discovers that no violence is done to the sense and harmony of the reading. Paul says, "Therefore," which signifies that a logical conclusion is now reached, from the facts and arguments going before in the preceding chapters of this epistle, establishing the fact clearly to his Jewish brethren, that they can now be justified by the Gospel, and have peace with God, without longer observing the requirements of the law given by Moses. The Judaizing teachers had taught them that they could not be saved unless they be circumcised and keep the law of Moses. We see wisdom displayed in the call of Paul to the apostolic college. He was a Jew, educated by Gamahel, taught according to the perfect manner of the law of the Jewish fathers; was, therefore, qualified to discuss the transcendent superiority of the Gospel as a system of justification, superceding the observance of the law of Moses. Hence, the sufficiency of the Gospel, for the justification of both Jew and Gentile, became the central idea in nearly all of Paul's epistles. We have said that

eight out of every ten times where the word faith occurs, the word Gospel may be supplied, making harmony and good sense, whether the definite article "the" (as *the* faith) is used or not. Example, Acts xv, 9: "And put no difference between us and them, purifying their hearts by faith." Here, the Gospel is evidently meant. See I Peter, i, 22: "Seeing ye have purified your souls (by faith? no!) in obeying the truth." My object in writing now, is to call the attention of abler scribes than myself to the subject, rather than argue the matter. To be brief and outline the subject, I will simply request the reader to be careful in reading, when he comes to the word, faith, to note carefully the qualifying terms going before, such as "thy faith" "your faith, his faith," etc., supplying *Gospel* for *faith* in at least eight out of ten of its occurrences; and by this means, we find consistency throughout; the plan of salvation a harmonious whole, and are rid of all the sectarian twaddle of "justification by faith only," which is true, when viewed as set forth by Paul—the entire Gospel as a system of faith, in contrast with the law of Moses as a system of Works. Your brother in search of truth,

R. B. TRIMBLE.

NEW BURNSIDE, ILL., Dec. 18, 1884.

WHAT IS THE GOSPEL? OF WHAT IS IT COMPOSED?

When we consider the language of the Savior, as recorded by Math. xxviii, 18-20, Mark xvi, 15, Luke xxiv, 46-47, and John xx, 22-23, is it not highly important that we decide definitely (not from our think-sos, feelings or imaginations) from the

THE FIRM FOUNDATION.

teachings of the infallible Spirit, as recorded in the New Testament, what that Gospel is? If composed of parts or elements, what they are? Surely this is the wisest and safest course, since our salvation from past sins and entrance into Christ depends upon our *hearing, believing and obeying* "the Gospel"—not a perverted one. Then, what does the word Gospel mean? Speaking indefinitely, it means good news; but speaking definitely, it means that good news of salvation for a lost and ruined world, as proclaimed through our Lord and Savior Jesus Christ. Then to "the law and to the testimony" that God has given we *must* go to decide this much mooted question. We want to know what that gospel is that God's Son sent men to preach; not the ones that colleges and synods have manufactured by their new and patent processes!

The prophet Isaiah, who spoke as he was guided by the Holy Spirit, described the introduction of the gospel dispensation into the world some seven hundred years B. C. He said that it should be so plain that way-faring men, though fools, should not err therein. Isaiah xxxv, 8.

Now I don't suppose that any of us would like to be considered lower down in the scale of intellect than fools. The prophet had told them, however, to "Seek out of the book of the Lord and read, and they should not fail;" xxxiv, 16; but how do we know that he was speaking of the introduction of the Gospel Age? From what he says in the fourth, fifth and sixth verses, "Say to them that are of a fearful heart, be strong, fear not, behold your God will come with vengeance, even God with a recompense;

He will come and save you. Then (at that time) the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, *then* shall the lame leap as a hart, and the tongue of the dumb sing."

Now when *did* these things occur? Not till the Saviour came, and Jesus says: "Go and show John again those things which you do hear and see; the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Matt. xi, 4, 5; also, John ix, 32. The prophet describes two ways, a high way, and a way, or the way of holiness, over which the unclean (unconverted) should not pass; but it shall be for those (that is, those that seek out of the book of the Lord and read), and the "a way" is the plain way.

The Saviour describes the same two ways in different language: "Enter ye in at the straight gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat; because straight is the gate and narrow is the way that leadeth to life and few there be that find it." Matt. vii, 13, 14.

The highway of the prophet is the broad way of the Saviour, and the "a way," or way of holiness of the prophet, is the straight and narrow way of the Saviour. But is not the Saviour's language sad? He says many go in the broad way, the way of destruction, and but few find the straight and narrow way. He does not say they can't find it (that would be still be more sad); but that they don't find it. Why don't they find it? Because they go to men to seek, instead of

doing as the prophet said, "Seek out of the book of the Lord!"

Let us turn now to what the Apostle Paul says in the first chapter of his letter to the Gallatian brethren. After his introductory remarks, embracing the first five verses, he says: "I marvel, or I wonder, that you are so soon removed from Him that called you into the grace of Christ unto another gospel." What! are there two gospels? or six hundred and forty gospels? as there ought to be, to suit the divided condition of the religious world. Why no! There is but one Gospel, and Paul corrects himself in the next breath; he says: "Which is not another; but there be some that trouble you, and would pervert (turn or change) the Gospel of Christ. But though we, or an angel from Heaven, preach any other gospel unto you than that we preached unto you, let him be accursed." Gal. i, 6-8. Can we believe for a moment that our Heavenly Father, through His inspired apostle, would have pronounced such a curse as that on any man, or angel, that would preach a different gospel from what Paul preached, unless that gospel is, as the prophet said it should be, so plain that the wayfaring men, though fools, should not err therein? No! the thought is revolting.

Let us look at that language in the eighth verse, again. We often hear people say that they have heard voices from heaven, speaking peace to their souls. Suppose they do! If it is just like the Gospel, then there is no use in its being brought from heaven, for it is already here; and they can read it every day, and if it differs from the Gospel, then Paul says, "let the bringer of that voice be accursed!" How

careful then, we ought to be about giving heed to voices outside of the Bible: let them come from above or below!

But what is the Gospel? Paul says (Rom. i, 16), "For I am not ashamed of the gospel of Christ, for it is the power (not a power, as though God had many powers) unto salvation to every one that believes (take notice, they must believe it), to the Jew first, and also to the Greek." But Paul was not aiming to define the gospel in its parts in the above quotation, but was laying the foundation of an argument to cut off some Judaizing teachers, who were contending that they must observe the law of Moses, as well as the Gospel; and they thereby perverted the Gospel, as the Gallatians did; and Paul lets them know that the gospel (and not the law of Moses), is God's power unto salvation. 1 Cor. xv, 1-4, is often quoted, to prove that the Gospel is the death, burial, and resurrection of Christ. But the apostle was not aiming to define the Gospel in parts there; but was correcting another class of false teachers, who were denying the resurrection and endeavoring thereby to overthrow the Gospel. In the first verse, he says the Corinthians were saved by the Gospel, and people are not saved without obeying the conditions of the Gospel! We learn from Acts xviii, 8, "that many of the Corinthians, hearing, believed and were baptized," thereby complying with what the Saviour said, Mark xvi, 16; just like all the others; for God is no respecter of persons.

Now, let me ask, were the apostles faithful to the commission under which the Saviour sent them out to

THE FIRM FOUNDATION.

preach? Did they preach the Gospel; nothing more, or nothing less? If they preached more, then they will have the plagues of God's book added to them; if they preached less, then they will have their part taken out of the Book of Life. The conclusion, then, forces itself upon our minds, that they preached the Gospel; nothing more, and nothing less! Now, if we will follow them in their preaching, and see what they preached, will we not learn, beyond a doubt, what constitutes the Gospel or good news? Let us go, then, to the memorable day of Pentecost, to the first preaching, after the descent of the Holy Spirit that was to guide the apostles into all the truth necessary to the salvation of man. Jesus had told them that it was necessary that he should suffer and rise again the third day, and that repentance and remission of sins should be preached in his name (or by his authority) "among all nations, beginning at Jerusalem; and you are witnesses of these things, and behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until you be endued with power from on high." Luke xxiv, 46-49.

They obeyed instructions, and when the day of Pentecost was fully come, they were filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance. The multitude coming together were astonished at what they saw and heard. Peter explains it by the following quotation from the Prophet Joel: "And it shall come to pass in the last days (not of the world, but of the Jewish dispensation) that I will pour out of my spirit upon all flesh;

and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my hand-maidens I will pour out in those days of my spirit, and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath; blood and fire and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come, and it shall come to pass that whosoever shall call on the name (or authority) of the Lord, shall be saved." Acts ii, 17-21.

You will notice the baptism of the Holy Spirit is confined to the last days of the Jewish dispensation in verses 17 and 18; but the calling on the name of the Lord, extends through the reign of Christ, and we want to notice, after awhile, what that calling on the name of the Lord is, for on doing it depends our salvation!

Peter now begins to preach, and what did he preach? First, the great facts of the gospel, the death, burial and resurrection of Christ, also his ascension and coronation, as king of kings, and Lord of Lords. Three thousand believed these facts, and what effect did their faith have? It pricked their hearts and caused them to say to Peter and the rest of the apostles: "Men and brethren, what shall we do?" How shall we call on the name or authority of the Lord; for in doing that, we have the promise of salvation. Evidently, up to this time, they had not heard the gospel (or good news), for good news never pricks the heart; but causes it to rejoice! In answer to their question, Peter (or rather the Holy Spirit

THE FIRM FOUNDATION.

through Peter), said: "Repent and be baptized every one of you in the name (or by the authority) of Jesus Christ, for the remission of sins (for pardon or salvation) and you shall receive the gift of the Holy Spirit." Acts ii, 38.

What were they to repent and be baptized for? For the remission of sins! Was it necessary that they should understand the facts of the gospel? All of our brethren say yes! or the Holy Spirit would not have preached them! Was it necessary that they should understand the commands of the gospel? Yes, or the Holy Spirit would not have preached them! Was it necessary that they should understand the design of the commands? Yes; if not, why not? The design of the commands, was as plainly preached as the facts and commands; and by the same infallible spirit. Besides, it was *after* they had learned the commands, and their *design*, that they received what had been preached as good news or glad tidings, which we learn from the forty-first verse: "Then they that gladly received his word, were baptized, and the same day were added unto them about three thousand souls." We find that Peter preached facts, commands and promises in preaching the gospel, and are they not all, as the prophet said they should be, "So plain that the wayfaring men, though fools, shall not err therein?"

Jesus says: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not, shall be damned." Language can not be made plainer than that. Now if the apostles, acting under that simple commission, preached the gospel, nothing more or less,

then what becomes of a great amount of preaching, which says, he that is baptised and afterwards believes, shall be saved? thereby putting the cart before the horse (a bad way to travel).

Another popular way of preaching, says, he that believes is saved, and must be baptized, because he is saved! What is the condition of the converts, made by such preaching? Are they converted to God or man? Brethren, is not the nature, or character of the conversion, always according to the nature, or character of the power brought to bear upon the person converted? To illustrate, I may have a neighbor who is a radical, politically, and I want to convert him to democracy; what power will I bring to bear upon him? Not radical power, but democratic. I have friends who are sectarians, and I want to make christians of them; what power shall I bring to bear upon them? God's power, the gospel! Just as I would one who makes no pretensions to Christianity. Brethren, let us stick to God's word, and let the doctrines and commandments of men go as unworthy our notice.

ELIJAH HANSBROUGH.

TALKS TO THE SISTERS.

Dear Brother McGary:

Accept a few words of encouragement from a sister, who has seen some numbers of your monthly, and highly approves your work, believing, indeed, that it rests on a "sure foundation," that of "Apostles and Prophets, Jesus Christ himself, being the chief corner stone." I am perfectly in harmony with you on the momentous questions now agitating the brother-

hood, viz: the "One Bap'tism" and the "modern pastor" system. Also, heartily endorse your views on the higher christian life, which seems to have been lost sight of by the majority of our brethren, in their mad race after the sects, to overtake them in numbers, and fine carpeted cathedrals and many other innovations. A sister would speak to the sisters, through your paper, of the errors that are creeping in through their instrumentality. Will you let me in? From the pure tone of your paper, I judge you do not belong to that class of our brethren that would take woman from that modest but supremely important sphere God has assigned her, and place her in the pulpit. Neither, judge I, would you confine her exclusively to the fireside. Right here I will say, Paul did not, as many seem to think, say "I suffer not a woman to teach *at all*," but "I suffer not a woman to teach nor to usurp authority over the man," or, to permit a transposition, "I suffer not a woman to teach *the man*, nor to usurp authority over him." To separate the first phrase of the sentence from the other would exclude fireside teaching, and thus cause Scripture to conflict. For we are told to "bring up our children in the nurture and admonition of the Lord," and how are we to do this unless we *teach* them what the law of the Lord is? Then again, we have a clear example of woman teaching in the case of Priscilla with Aquila teaching Apollas the "way of God more perfectly." Of course woman has her sphere in the church, but we deeply deplore the disposition among some of our most prominent brethren, that is becoming more man-

ifest every day, to elevate woman to the duties of the pulpit. No matter how gifted, intellectually, a woman may be, the moment she enters the field as an evangelist or lecturer, she forfeits her native modesty, loses the esteem of her own and the respect of the opposite sex. Her God-given sphere is not limited. On her, chiefly, depends the rearing of the little ones who are to represent Christ's cause when we have "fallen asleep;" she is to make them "meet for the Master's use." She is also to visit the sick and afflicted, the poor and needy, administer to their necessities, alleviate their suffering, soothe the dying with the "old, old story, of Jesus and His love," and when this is all done, and home made happy for husband and children, there will be little time left for public duties! But I have strayed from my purpose, nevertheless will ascertain your opinion, as to the propriety of woman teaching through a paper, by your acceptance or rejection of this letter. If accepted, and permission granted, I may write occasionally, under the heading of "Talks with the Sisters."

Now for some words on the FIRM FOUNDATION. It certainly was not "born out of due time," but is sadly needed as a brake to check the rapid progress of our brethren toward sectarianism, and may God bless your earnest efforts with success. The whole object with us now, seems to be, to get numbers; thus, many hundreds are brought into the Church, and left without teaching, the elders, who should teach them, being, as a general thing, superseded by a "modern pastor." Consequently, they go back to their old sins; then, lest they

THE FIRM FOUNDATION.

should become offended, and quit the Church, they are allowed to go unrebuked, and thus bring reproach upon the cause of Christ. This reminds me to say a few words in regard to your article on Humility. I was surprised to learn that any of our brethren or sisters, especially sisters, would be willing to shield a "tippling" preacher, simply because he is an efficient proselyter. This is sectarianism, indeed! Certainly, he should be duly admonished and every effort made to reclaim him, but if he is too much "lifted up with pride," to make an humble confession of his sins, then he should be "delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." These brethren and sisters who are glorying in him and shielding him, ought to know that "their glorying is not good." Have they not read that "a little leaven, leaveneth the whole lump? They should "purge out the old leaven, that they may be a new lump."

Bro. J. W. Jackson's articles are certainly to the point. Bro. J. S. Durst's no less so; Bro. I. C. Stone's "so plain;" but, Bro. McGary, my first impression of yours was, that you were sound and logical, but too personal. But upon reflection I remembered that "Paul withstood Peter to the face, *before them all*;" also, that he wrote a letter to be read publicly, in which he said "Demas hath forsaken me, having loved this present world;" also, that he hesitated not to tell the Corinthian brethren that "they of the house of Chloe" had informed him of contentions among them. No doubt, the members of Sister Chloe's household would rather

not have had the name of tale-bearers among the brethren of Corinth; but Paul cared not for this, when the cause he loved was in danger. There are other "personalities" of brother Paul's, that I will not enumerate, as these will suffice to show that you have apostolic example for your outspoken style. Paul says, "those things which you have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." So you have the promise of God's blessing, as long as you take Paul for an example; but be careful not to transcend him! Our brethren show their tendency to sectarianism by becoming so incensed when a "big preacher" is arraigned publicly for teaching error. If some of our "big preachers" have become false teachers and will not "cease to pervert the right way of the Lord," why should they not be "rebuked before all?"

But enough for this time, and I fear you will say "more than enough!" With an earnest wish for your success, I subscribe myself your sister, in the one hope. SARAL.

This sister has not only our permission to "talk to the sisters" through our columns, but we hail her proposition with joy and gladness. Of course we reserve the privilege of criticising what she may have to say, in the light of that word she seems, and doubtless does, reverence so highly, should occasion present itself to our mind at any time. However, we do not mean to be understood as anticipating such necessity; far from it! Her tone in this letter gives "no uncertain sound," but is highly evincive of a mind and heart well stored with that knowledge

THE FIRM FOUNDATION.

and love which is from above. We sincerely hope that she may, in her "talks with her sisters," win them away from the fashion plates through which Butterick and Demorest, etc., etc., are appealing to "the lust of their flesh, the lust of their eyes, and the pride of life," and leading them captive to the god of this world. Paul and Peter have furnished Christian women with a *fashion plate* that will please the eye of the true and living God. We presume that this sister has given this heaven appointed, plate of fashion, due consideration. Will she urge the attention of her sisters—so many of whom are adorning themselves after the styles of Demorest and Butterick—to a due consideration of their wicked rebellious course? How sad it is to contemplate the hold that the god of this world has upon professing Christians! One may attend the Church of Austin—which we suppose is no exception—on Lord's day, and find useless and forbidden "adorning" enough, worn by sisters, in such articles as jewelry, bangs, frizzes, silks, satins, fine hats, etc., to relieve all of the actual wants of the poor of this city of twenty thousand population! And this is saying nothing of the wastefulness and sinfulness, indulged in by the other churches, that would be corrected, and finally won to Christ, if Christians would add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. My sister, will you "talk to your sisters" seriously, about these things? If so what a grand and glorious work awaits you! We do not mean to intimate that there is more sinfulness in this respect among the sis-

ters than among the brethren. My sister, I feel encouraged by the very sensible view you have taken of our "personalities." I *will try* not to transcend the examples of our beloved brother Paul, but I can hardly hope to succeed every time. I ask your prayers, as well as that of all true brothers and sisters. Christianity can only be read in the perfect law of liberty. What a pity! what a shame! what a sin! that it is not exemplified in the lives of those professing it, after it has been read so many hundreds of years! Our Saviour intended that it should be read in the lives of those who believed on Him through the words of His witnesses. Brethren and sisters, judgment will begin at the house of God, and to make our calling and election sure and gain an entrance in the everlasting kingdom of our Lord and Saviour Jesus Christ, *we must* turn from the world, and denying ungodliness and worldly lusts, we must live soberly, righteously and Godly in this present world! We may then look for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ.

A. McG.

THE "ONE BAPTISM"—WHAT ARE ITS CHARACTERISTICS?

Before attempting to enter into a close and connected inquiry of the question propounded in our caption, we will offer such preliminary remarks as the nature and importance of the question seems, to us at least, to demand. This inquiry will doubtless necessitate a series of articles, so that the last lingering doubt may be removed from the minds of many brethren, who are now, almost persuaded,

THE FIRM FOUNDATION.

of the rightfulness of the course that the FIRM FOUNDATION has taken in relation to this question, and is urging all brethren to duly consider; also, that all conscientious brethren of that class, who are treating its work as divisive and unrighteous, may—if they will favor us with an impartial reading—see that the sum of its offense before God and man, consists in its strict adherence to and “earnest contention for the faith once delivered to the saints.” The defensibility of the grounds upon which we place the “one baptism” seems, to us, to be so abundantly provided for, by the Scriptures, that it would be exceedingly difficult for us to determine which of the many modes in which this question might be presented, would be best. That is, which promises the most logical, concise and scriptural view of the question, to such as have not hitherto looked it squarely in the face! If we maintain these grounds, in the light of Truth—support them by exemplifying their perfect agreement and consistency with “the law of the spirit of life in Christ Jesus”—why may we not expect our brethren to abandon all such connection with the *pleas of men*, as are out of consonance with these grounds? No one should ever feel so over-confident in relation to this or kindred questions, as to refuse to look at or re-examine points upon which life or death hinge; or to correct mistakes when clearly pointed out to them in that “light that lighteth every man that cometh into the world.” To refuse to correct errors, when clearly shown to be such by the word of God, is to lightly esteem the heaven-appointed way and virtually place it on a level with

man’s ways, is to virtually expose one’s infidelity, while prating about the importance of faith. To have a well grounded hope of “an inheritance incorruptible and undefiled and that fadeth not away,” one must be an heir of God—a joint heir with Christ—a member of the “one body.” To become a member of the “one body” is to hear, understand and believe in its Author; and to hear, understand, believe in and yield obedience to the law appointed for induction into it, because of its *divine* appointment. I fear that many of our brethren, in their eagerness to wear the satanic badge—orthodoxy—are beginning to *spirit* away the beautiful simplicity of the gospel of God’s son. Brethren, there is something more *matter-of-fact* about becoming a Christian, and living a life of Christianity too, than most of us seem willing to admit. To enjoy the privileges and blessings purchased for us by Christ, we must become citizens of the “commonwealth of Israel;” and then go to work for the Lord. Now, the difference between those who are citizens of this commonwealth, and those who are not, lies, wholly, in what those who are citizens, have *heard, understood, believed* and obeyed, that those who are not, have not *heard*, or if they have heard, have not *understood*, or if they have understood, have not *believed*, or if they have believed have not *obeyed*. For example, foreigners may become citizens of America by a fixed law of naturalization. Many Irish have availed themselves of the liberties of American citizenship. But the difference between a naturalized Irishman and a foreign one, is not to be looked for, in the color

THE FIRM FOUNDATION.

of their hair or eyes, nor in their difference in stature; but the difference lies in the fact, that the naturalized one has heard, understood, believed and obeyed a law that the other has not heard, understood, believed and obeyed. So it is between those *in* Christ and those *out* of Christ,—except that one may, by outward show, so deceive the heads of human governments as to entitle himself to all of the privileges and blessings they promise and afford, while the great Head of "Israel's commonwealth" sees the "inner man" as well as the outer. If these promises are regarded by any as being too broad, we insist that they are just broad enough to be covered by the law of the spirit of life in Christ Jesus, as sealed by the blood of the new institution. If they are considered too *narrow*, we have to say that they are just narrow enough to shut out the products of "corruptible seed." Hence it is as broad or narrow as the "measuring reed" will justify us to make it. The man who would linger around the primary steps or appointments of the gospel—the law of induction into Christ—to the exclusion of the graduating steps of the higher Christian life—"Virtue (courage), knowledge, temperance, patience, godliness, brotherly kindness, and charity" (love)—would not only soon forget that he was purged from his old sins, but would shut up that abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ, against himself and all who might follow his pernicious ways. So of the man who would lightly esteem the primary steps—law of induction into Christ. To satisfy his own carnal mind, he

would vitiate and even nullify that way washed clean and holy by the blood of his Saviour! God's way must be let alone, left as it is. Those who do not like it, without a glossing luster of progressive hues, should say so by a *written creed*, setting forth the changes they desire! This way of selling the "*birth right*" for a mess of sectarian pottage, is not only contemptible in the sight of all true disciples of Christ, but is the very worst phase of treason against God, and will surely bring its soul-blighting penalty when the "secrets of men's hearts are made manifest in the day when God shall judge men by Jesus Christ according to the gospel." The great orthodox army—which of all enemies of God, have waged the most effective warfare against Him—whenever they have applied their touch-stone to our plea, have found it wanting, because it was not "*charitable*" enough to yield up some of God's appointments, to win recognition under its shibboleth.

But alas! the day has arrived when we are about to become another sect; "when all men shall speak well of us." A strict adherence to the law of the spirit of life, would have led us farther and farther away from these wicked bodies, instead of bringing us, as we are, into such close proximity to them, as to regard them as "our brethren" in Christ. The false teaching of our popular preachers, in this day when they are hired at large salaries to expound the law to the "lalty," is doing the work of wiping out the dividing lines between the church of God and worldly institutions, most effectively. The man who can do this work the most rapidly and effectually

THE FIRM FOUNDATION.

commands the highest price now in the pastor market. Oh! what a shame it is, that true soldiers all over the land will not rise up in the strength of a true soldier's armor—in Israel's strength—and battle in obedience to the command of their "King!" Why have they not long ago, in the light of the solemn warning of God, to the elders of the Church of Ephesus, through the great apostle to the Gentiles, cast out these "grievous wolves, who are not sparing the flock?" The only safeguard against them, now, is the same one that Paul commended unto his brethren, then, "the word of God's grace." Brethren, will we make use of it and shield the "fold" of the living God, against these voracious wolves in sheep's clothing? or will we desert the post of duty and succumb to popular clamor? One or the other we *must* do, and that quickly! Our Saviour said to His disciples: "Enter ye in at the strait gate; for wide is the gate and *broad* is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." Immediately after this language to them, He says. "Beware of false prophets, teachers which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. vii, 13-15. The "ravening wolves" of our Saviour's language, must be the "grievous wolves" of Paul's language found in Acts xx, 29. Now, brethren, is it not highly important that *we* heed these plain and solemn warnings of inspiration, too? Or shall we conclude that the grievous wolves passed away

with the miraculous age? If so, we have been spoiled through the philosophy and vain deceit of worldly wise *man-made* "pastors" and "elders," grievous or ravening wolves!

It is not our special purpose to point out these "wolves" in sheep's clothing of the nineteenth century, but brethren, they are among us, and their name is legion. Our Savior said we should know them by their fruits, Math., vii, 16-20. Remember, brethren, it is our duty to watch for these characters, else how can we "beware of them?" Again, remember when we undertake to identify them, that we must not conclude that every one who says, "Lord, Lord," thereby proves himself; for we may expect these "wolves" to do just that thing. Remember how they are clad! They must be tried in the light of eternal Truth. We may know them by their fruits. At the time that Paul warned the elders of Ephesus, against these deceitful enemies of God, *some* of their fruits were to enter in among the disciples, not "sparing the flock." Also, there were some of them to arise from among the disciples, and draw away disciples by speaking perverse things. See Acts xx, 30. Now, if we have the same kind of fruits to-day, it comes from the same kind of trees—characters—"grievous wolves." Have we not a class, who are robbing true and tried gospel preachers of a living, that the churches ought, and would give them, but for the philosophy and vain deceit, by which they win their hearers away from the "truth as it is in Jesus?" Are they not consuming upon their lusts, that which should go to alleviate the pinchings of poverty and gen-

eral destitution among the fatherless and widows, and the poor in general? Those who are not prepared to answer these queries should acquaint themselves with the *modus operandi* of our popular churches of the cities. They hire pastors at figures ranging from fifteen hundred to thirty-five hundred dollars per annum, which amounts are wasted in a style of life wholly condemned by God's word. While they are thus wallowing in the luxuries of sensuous living, purchased at the price of hunger and rags, even sometimes in hearing of their long prayers, old pioneers of the gospel, because they have not passed through colleges, are pushed into heat and cold and all manner of privations and trial at their own charges. The "pastor" who will not rebuke sin is considered worthy of his reward, while he who heeds Paul's admonition to "reprove, rebuke and exhort with all long suffering and doctrine," is branded as an old fogey and is driven into seclusion. But we have strayed somewhat from our subject. But what is it to "draw away disciples by speaking perverse things?" What is it to speak "perverse things?" Is it not to speak without authority for what is spoken? Is it not to "pervert the right ways of the Lord?" Yes, and that is done every time any "prophet" (teacher) speaks for God (?) without "speaking as His oracles speak." Then, to teach that one may be "born of water and the Spirit"—baptized into Christ—before they have been taught, or been begotten by the words of the Spirit spoken through apostles and "bound," as "the law of the life in Christ Jesus—in earth and heaven," is surely a perversion—is surely "speaking perverse things, to

draw away disciples;" and all who accept such teaching, are drawn away from the truth. "The truth as it is in Jesus," so far as it was necessary for us to know that truth, can be found in God's word, else that word would not be the thorough furnishing that it claims to be. It is the language of a false prophet, which says: "All who are baptized to honor God are Christians, whether or not they believed baptism was for the remission of sins." If this were true, then the word of God would lack *just that much* of giving us the whole truth, and would be responsible for the division among us to-day on the baptismal question. We would cease to hold to *any theory* that would fasten such a charge upon Jehovah! We do not mean that these very words would have to be found in God's word, but a clear and necessary inference, leading to them, must be there, or our reasoning above is self-evident! There could possibly be no broader grounds of difference between disciples than to differ as widely as we do upon the law of induction into Christ. The passages of Scripture, which are so abundant, teaching the extreme sinfulness of division among Christians, and which have been so long kept in constant use by us, in our war against, what we call Sectarianism, might now be used, with telling effect, nearer home! In fact, they were written for just such use. Our Saviour's prayer, as found in xvii John, for union, was for the union of those who might believe on Him through the words of the men He sent to preach—to tell the "truth," which was to be "known" in order that it might "make those

THE FIRM FOUNDATION.

who heard it and believed it, free," by obeying its terms. The apostles told nothing but "the truth;" but some of our wise "prophets" in their eagerness to lead away disciples by speaking "perverse things," evidently think that the spirit spoke *some* things about baptism that need not have been spoken. In fact, if these teachers are right, the spirit only laid grounds of contention and division, when it said that baptism *was for the remission of sin!* Again, Paul, in I. Cor. i, 10, was not speaking of a division that existed between Pharisees, Sadduces and Christians; but he was speaking of division among Christians. In Paul's letter to the Christians at Rome, he said: "Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Now, brethren, no fair mind will undertake to deny that there is contention among us on this question, that will in the very nature of things, ultimately cause divisions." In fact there is a *virtual* division among us now on many questions; and it is but reasonable to suppose that these contentions and virtual divisions will ultimately result in open rupture. But who is responsible for the division and contention now existing among us on the Missionary Convention question? It is the man, or men, who have introduced practices "contrary to the doctrine we have learned." They are the men who should be "marked and avoided." Mark you! It is not the man who contends—for Christians must contend for the truth—for the faith, but it is that man who introduces something contrary to the doctrine we have learned, and contends

for it. True disciples *must* contend *against* such things. "It must needs be that offences come; but woe to that man by whom the offence cometh!" Brethren, we need not expect that God's way will roll smoothly on in a world so full of lust and rebellion as is this sin-cursed one. That class of brethren who are clamoring so for peace, on false grounds, while they profess to be actuated by the spirit of Christ, are just about as good as the devil would have them. The trouble with nine-tenths of them, we believe, is that they have about forgotten God, and hence "have become ignorant of God's righteousness and are going about to establish their own righteousness;" and "by good words and fair speeches are deceiving the hearts of the simple," into their own cowardly and ungodly ways. But we will say more upon this point at another time. Who is to be "marked and avoided" among us for this contention over the baptismal question? We have been quite recently "dismissed (avoided) from the further notice" of a very prominent brother, concerning this question; but in all seriousness and candor, and in the fear of God, we ask, which of us should be *avoided*, judging the matter in the light of Paul's solemn admonition? Must the one be marked and avoided who claims that the words spoken by the Holy Spirit, through men chosen and sent by our Lord to speak them, is "the doctrine that must be learned," before any one *can* become a member of the "one body;" or is it the one who teaches that *some* things said through these men, by the Spirit, need not be learned? Is it the one who shows a "thus saith the Lord" for

THE FIRM FOUNDATION.

what he teaches on this question? Or is it he who speaks where the oracles of God have not spoken, thereby making a *portion* of God's word a nullity? Brethren, these men who cling to, and try to shield a human plea, who advocate things that cannot be found in "the doctrine we have learned," are surely the men who cause contentions and division contrary to the doctrine of Christ! They are "false prophets," (teachers). They are leading disciples away from God. They are careless "builders" on a foundation that has been laid in the wisdom and knowledge of God. We fear naught that these false teachers may say or do against our work; for so long as we advocate the appointments of God's Son, and counsel against ways that He did not teach us, they will not be able to do our work much real harm. Would to God they would cease to fight against God, for a human plea! These teachers are like the false prophets of old, who stole the words of the Lord from their neighbors." These nineteenth century prophets have turned their backs upon the Lord's way and their faces towards a human plea. They have assumed to speak for the Lord and say what will please Him, from the imagination of their own hearts. "How shall this be in the heart of the prophets that prophesy lies? They are prophets of the deceit of their own hearts, which think to cause the Lord's people to forget His name by their dreams, which they tell every man to his neighbor, as the fathers forgot His name for Baal." These modern teachers (prophets) may advocate their "dreams and imaginations," and enjoy all of the popular applause that such a

course will bring them, but we intend to speak the word of God unmixed with these popular adulterations. "Is not His word as a fire, and like a hammer that breaketh the rock in pieces?" Yes! And we intend to try this fire and hammer of truth upon a formation hardened by more than a quarter of a century's crystallization around a human plea. We are told that God is no stickler, to require us to look for the whys and wherefores of His commands." And He is not; but when He has plainly and repeatedly told us anything He expects us to believe it, and to obey and defend it against all of the dreams and imaginations of false prophets; or, any connection with any part of their dreams and imaginations! The Lord has not sent these prophets, "yet they ran: He has not spoken to them, yet they have prophesied." If they had stood in his counsel and had caused the people to hear *His words*, then they should have turned them from their evil way, and from the evil of their doings. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. I have heard what the prophets said, that prophesy lies in my name; saying I have dreamed." To say that God has promised to adopt, as sons and daughters, those who have believed in and obeyed the preaching of those who have preached human plans, creeds and dogmas; because those creeds mixed some truth in with their many lies, is to "prophesy lies in His name." Oh! how many "lying prophets" are abroad in our land! To say for the Lord, what He has not

THE FIRM FOUNDATION.

authorized to be said, through those "sent" and guided by the Spirit, is to "prophecy lies in his name." "Thus shall ye say, every one to his neighbor, and every one to his brother, what hath the Lord answered? and what the Lord spoken?" This is the question that should sink deep down into the hearts of us all, and especially, into the hearts of those who have so loudly and persistently cried that "His words are a sufficient rule of faith and practice." Let those who try to justify their human and inconsistent ways, by saying that "God is no stickler," remember Lot's wife, the case of the prophet of God, Uzzah, and Achan; and they will see that while it is true that "God is no stickler," He is very "jealous of His words."

It was the great Apostle to the Gentiles, who said: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." The "one body" is the body—the church—the kingdom of Christ. The "one spirit" is the spirit that actuates and vivifies the "one body"—the spirit that brought to the remembrance of the apostles the "all things" whatsoever the son of God had said to them—the spirit that guided their tongues and pens while they promulgated to the world the way, the only way, the "bound" way, into remission of sins—into the "one body." The "one hope" is the hope of eternal life through faith in the promises of God—that hope that Christians have "as an anchor of the soul, both sure and steadfast." The "one Lord" is the Son of God—the Lord Jesus Christ—our prophet, priest and king, who has

"thoroughly furnished us unto all good works," through chosen ambassadors. The "one faith" is that system of salvation offered to the world through the son of God: consecrated, hallowed and sealed by His blood—that "faith which was once delivered to the saints," and for which we should earnestly contend—that faith that comes by hearing the word of God.

To all of these, as far as we have gone, our brethren will doubtless all agree. But the "one baptism!" What is it? What its characteristics? This is the question, reader, to which your attention from this time forth will be invited. Is it simply immersion in water? No! None of my brethren will so far forget the commission of our Lord, to His "witnesses," when He sent them forth into "all the world to preach the gospel to every creature," or to "teach all nations," as to say that there are no antecedent or preparatory steps, or conditions, which are to be coupled with immersion, to make up the sum of the "one baptism" spoken of by Paul—the one baptism by which our past sins are "washed away" and we buried with Christ. Brethren, we have taken up more space in these preliminaries than we intended. In our next issue we will begin that process of inquiry which we hold will answer the question, "What is the one baptism—what its characteristics?" We confidently expect to make many converts to the truth on this question, from those who are now, violently opposed to the course we hold and advocate. We will now give some idea of the process of inquiry we purpose to pursue. Our Saviour spoke of what we call the law of induction into His "body," both

THE FIRM FOUNDATION.

literally and figuratively. He then sent the apostles forth to the work. Now, we intend to take all that our Saviour said upon this question, and try the theory of those who attempt to defend sectarian baptism by what He said. That is, we intend to "try" their work by His literal teaching and by His figurative teaching. Also, we have a record of the work done by these chosen men, and letters from them with allusions to this work, in which we find also literal teaching and figurative. Now, if this *modern* theory fails to accord with any of this teaching, after it has had a fair trial, it must be *wrong*. We may invite our readers to journey with us, by faith, with the apostles, beginning at Jerusalem, from thence into all Judea; then into Samaria, and then into the uttermost parts of the earth. We intend to give "our plea" a thorough test, under the weight of the "fire and hammer of God's word." If it will not bear a close analogy to the new birth, to the "sowing and growth of the incorruptible seed;" in fact, to all the teaching of this style, it *must* be abandoned by all true soldiers of Christ.

A. McG.

GIVE THE RED MAN THE GOSPEL!

Brethren, we have received a short article from Bro. Officer, laying before our readers some facts relative to the Indian mission—a good work! But we have mislaid it, and though we have made diligent search, cannot find it. If he will favor us with another, we here promise to be more careful with it. Brethren, if you believe this work of Bro. Officer's a good one, can't you send to him

(R. W. Officer) at Paris, Texas, something to aid in the work? Remember, brethren, that the white man drove the "red man" from his hunting grounds, and plowed them up, and built wicked cities upon them, in which cities the Gospel of Christ is being grossly perverted! Now, brethren, help to send the good news of the certainty of the "happy hunting ground"—salvation in heaven for the much-abused red man—and it will amply pay him for his loss in time.

A. McG.

BRO. JACKSON TAKEN TO TASK.

A brother has written us taking Bro. Jackson to task for something he said in his article, "Unto what then were you Baptized?" The trouble is, Bro. Jackson said that these twelve disciples whom Paul "disturbed" about their baptism at Ephesus, were in the church. This old brother, who wrote about this matter, is sound to the core, and wants "sound speech that cannot be condemned." He is right! We cannot be too particular in the use of our words upon these momentous themes. But we have not the remotest idea, that Bro. Jackson intended to convey the thought that these were real *bona fide* members of Christ's body, Christians, but that they were acting in conjunction with the Ephesian brethren in the work of the Lord, and considered by them as Christians and brethren. But when Paul, who was "determined to know nothing but Christ, and Him crucified," came along and found that these had not complied with "the law of the Spirit, of life in Christ Jesus," the same "law that had made him

THE FIRM FOUNDATION.

free," he had them baptized in the name of the Lord Jesus, "re-baptized," just as he would do now, were he to come along and find many that are with the churches on a baptism not half as good as that of the twelve, if there is any difference. These nineteenth-century kind might contend that they were "baptized to honor God," and draw the "Christian system" on Paul, and charge him with "hobby riding," "riding roughshod through our peaceful churches." And when they saw that none of these things "moved him," he might be "dismissed from their further notice," until he would consent to gulp down "our plea" without even making a wry face! If these twelve had told Paul that they were "baptized to honor God," he could have told them that he used to "bind, and cast into prison, both men and women," to honor God; but that he had since learned that there was not much honor to God in such work.

We do not pretend to speak for Bro. Jackson on the issue raised against his language, but hope he will "rise and explain" to his brethren. We are sure he will in his next. Bro. Jackson will not, in the future, appear as an editor of our pamphlet. His work elsewhere will not permit it; but he promises to write occasionally for our readers. His writings, in our pamphlet, have been very highly appreciated by our readers, and he will, doubtless, be sadly missed from our columns. But let us here say to our readers, that Bro. Jackson has lost none of his zeal for the work that he has taken part in, in the pamphlet. He knows the truth, and if we are not *badly* deceived in him, he will not shun

to declare it wherever he goes. We truly and sincerely wish him success.

WE take great pleasure in adding Bro. R. B. Renick's name to our list of authorized agents. Bro. Renick is one of our young preachers, though about fifty years old, so we are told by one who knows him. He was converted to Christ some years ago, from a human institution known as the Presbyterian Church. While in this human institution, where he thought that he was honoring and serving God, he had the good fortune to hear that valient old soldier, A. B. West, of Blanco county, who won him to Christ, since which time he has gone into the work of proclaiming the unsearchable riches of Christ, with a very marked earnestness and success. About one month and a half ago, Bro. Renick's name was sent us in a club with others, by Bro. Larrimore, who is one of our most successful agents. Since Bro. Renick has been a reader of the FIRM FOUNDATION, he has sent us two clubs of subscribers, aggregating forty or more. We consider it quite a compliment to our pamphlet for men who are as sound in the faith and as well spoken of by those who know them, as these brethren, to manifest so much interest in its circulation. They evidently do not coincide with that Bonham editor and brother, who says that it is proclaiming a "new gospel," and that he can't bid it God speed. It would rejoice our heart to have an opportunity to clasp the hand and exchange words of love and encouragement, with that remnant of our brethren who have not yet "bowed the knee to Baal"—those who are for God's way, *just* as He "thoroughly

furnished" it to us. Brethren, while it is a duty and a pleasure, for all true soldiers, to stand up for this way, it is sad, sad indeed, to realize that the most determined resistance and the bitterest foes are to be found among our own brethren!

Oh! will they not cease to pervert that way that is bound by the acts and writings of God's apostles? Do their writings, which thoroughly furnish us with all things that pertain unto life and godliness, show that persons may be baptized into the "one body" without understanding that the "one baptism" is for the remission of sins? No! Brethren, will you not deny it anywhere? Do these writings of the Galilean fisherman, and Saul (Paul) of Tarsus, who were chosen by our Savior to be His witnesses, show that "confession with the mouth" is a necessary antecedent to the "one baptism?" Yes! Brethren, will you not affirm it against the allied hosts of earth, if need be? Then, brethren, while you are standing up for God's law of enlisting recruits into the service of His son, will you not draw the "sword" in defense of the "fatherless and the widows," who are being robbed by the modern "pastor," of what Christ intended they should have? Are you, brethren, going to remain silent and inactive, while the old pioneer proclaimers of a pure gospel, who have borne the heat and burden of the day, are being pushed to one side to make room for a mixed, an adulterated, new-fangled article,

vended by diplomacy, by college fledglings? Shall their venerable heads and gray hair be bowed down in sorrow, and the residue of their valuable days be buried in seclusion, to make places for "grievous" "wolves" "in sheeps' clothing?" These place-hunting college boys demand from two to three thousand dollars per year, and they will not drill the churches up to progressive tactics for less. So "old foggy" preachers must go at their own charges, taking heat and cold; and widows and orphans must beg and cry for bread; while brussels carpets, silver communion sets and organs are being provided to make everything meet for the "pastor's" use. How much longer will true soldiers wait to strike for truth?

A. McG.

To the brother who asks us if we consider the word "kingdom," wherever it occurs in the Scriptures, as relating to the church of Christ on earth, we have to say that we do not so restrict its import. It reaches to a higher development, but of the same institution that is now being so badly corrupted. We wish we had room to say more here, and may do so at another time. We would like to hear from the brother who asked the question.

We have deferred our answer to Bro. Lipscomb to next issue, for reasons that our readers would doubtless decide good.

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

VOL. 1.

AUSTIN, TEXAS, FEBRUARY, 1885.

NO. 6.

BAPTIST BAPTISM.

"If Baptists have any other use for baptism than to make Baptists, we would be glad to have them rise and explain. Will some of the wise Baptist editors answer the following?

1. What do Baptists baptize for?
2. Does their baptism take place out of the church, or in it?
3. If out, how can it be a "Church ordinance?"
4. If in, how can it be a door to the Baptist Church?
5. Has God commanded that believing penitents shall be baptized?
6. If yes, why do they vote whether they will do it or not? Has the Church a right to vote whether it will obey God or not? We would like some good, solid, square answers to these six interrogatories."

The above is from the pen of J. T. Poe. It looks to us like double-distilled impudence. How inconsistent some of our teachers are, when you compare their attempts to defend "our plea" at this point, with what they have to say about sectarian work at other times. Whenever J. T. Poe condemns Baptist baptism he condemns himself. It seems to offend these brethren to show up their in-

consistencies. We are sorry they take it so to heart. We are only led to do it through a desire to see God's way prevail, and because we love the truth more than men. Why will sensible men and women try to shield these teachers from a just censure for their bigoted and inconsistent courses? It is no part of their duty to attempt to shield them; but it is extremely sinful in both defenders and defended. So long as these teachers have a good following in their God-denying course, so long will they continue in that course, leading away disciples by "speaking perverse things." But when the brethren refuse to be led into such human and contradictory channels by them, they will cease to teach it. We are pleased to learn that J. T. Poe will not, in the future, "dive down into the slush of personal abuse."

If he is now penitent of this and his other sins, it is a good time to be *baptized for the remission* of sins. We hope our old friend Poe has not become our enemy, "because we have told him the truth." But in telling him and others the truth, we are now aware that we said some things we ought not to have said, and we are sorry for it.

A. Mc. G.

THE FIRM FOUNDATION.

"PERSONALITIES."

We hear a great deal said about "personalities." Quite a number of our readers have written us, urging us to cease to be so personal in what we write. Like brother Harding's readers, many of ours tell us how to make our pamphlet popular. Now, in the outset, we freely confess that we have made many mistakes in our efforts to correct the mistakes of others. We have not, every time, said just the thing we ought to have said, nor in the way it should have been said. We have said cutting things sometimes, that we are now sorry for; but who has not? If there are any among our legion of scribes who cannot find something that they have written that they are now sorry for, or that they could improve upon after maturer reflection, then that man is not fit to teach Christianity. Even Paul, under the spur of the moment, said things that he ought not to have said; but he was not so full of himself, like most of us, as to let such things go long unconfessed. Again, we here take occasion to assure those who have written us upon this question, that we entertain no doubts as to their purposes or intentions. We thank them, every one, from the depths of our heart, for the interest they have thus manifested in our welfare. The trouble they have taken, to write us long and kind letters, instead of remaining silent to us and heralding their disapproval in every other direction, as is generally done, is proof conclusive to us that their intentions are praiseworthy. Besides, some of them are our tried and truest friends. We have said these things, that our readers may understand, that what follows has not grown

out of even a semblance of resentment at anything that has been written us on this subject; for this is called forth by said letters, and is designed to give clearer conceptions to some of our brethren, especially to that class who are for peace, peace, peace! Peace with the organ, the grab-bag, the church sociable, jug-breaking, parlor-dancing, modern pastor (who lords it over God's heritage), immodest apparel (such as jewelry, bangs, frizzes, silks, satins, etc., etc., jockey caps and fine hats, with tropical birds roosting on them), and—a-n-d the silk "beegum" or "plug hat" of the dudsish pastor; the "missionary society," and sectarian immersion. Yes, peace with anything and everything; peace with the devil and his angels even, that the code of ethics inaugurated by "wolves in sheep's clothing," and approved by the "kingdom of the clergy," may adjudge your peaceful(?) course to be dictated by the spirit of Christ—that the devil may be all in all. Brethren, those of you who are readers of the Advocate, please read carefully brother J. A. Harding's article on "The Spirit of Christ," issue of January 7, 1885. We did intend to publish it for the benefit of our readers, and may at another time; but this time it has been crowded out by other matter, because most of our readers are also Advocate readers. Those of you who are not readers of the Advocate, borrow it from your neighbors who are; it is well worth the trouble. But, brethren, the man who proclaims "the truth as it is in Jesus" faithfully, in this day of looseness, must wound a large per cent of the people, both saint and sinner; must render himself, by so doing, unpopular. Then, breth-

THE FIRM FOUNDATION.

ren, cease to expect popularity in this world while you are warring against the "children of this world." Your Saviour, with all of His goodness and meekness, could not do what most of you seem to be hoping to do. When He spoke, those who loved the truth became His friends and followers, while those who did not love the truth, became His foes and persecutors. The story of the cross tells which was the *popular* side then. It will be so till Christ comes back. Those who are not willing to be on the side of the unpopular, are not willing to be on Christ's side—would have been against Him had they lived in His day. Brethren, "if any man love the world, the love of the Father is not in him." And if he love not the world, of course the world will not love him, but will hate him. "The lust of the flesh and the lust of the eyes and the pride of life" are not of God but are of the world. If you war against these things the world will hate you, and God will love you. Brethren, "choose ye this day whom ye will serve." "Yes, but," says some brother, "we must not use such plain or personal language in our war against these things; fight measures, not men. We must war in the spirit of Christ." This is the issue. We presume no one would undertake to justify little sharp cuts and insinuating flings that spring out of personal dislikes or grudges. We shall not, however much of it we may have done in the past; and we fear we are not perfectly innocent here. But who is going to shape our course as to how we shall war against sin in high or low places? Shall the kingdom of the clergy, who have ingrafted in their

code of ethics the metes and bounds of the world's formulated rules of etiquette for polite society? Or shall we take our Saviour and those He sent to guide us, for our exemplars? We prefer the latter. We have examples recorded by the pen of inspiration, where our Saviour and the apostles dealt with error in and out of the Church. These examples show us, that they dealt with both "men and measures," they were *quite* "personal." If they were here in person, in this day, which is so full of nineteenth century Phariseeism, where they had to give an account of their way of dealing with men and measures, before the tribunal of the kingdom of the clergy, they would stand a poor show. The modern pastor's influence would overshadow and condemn them. But says one, "I know that Christ and the apostles dealt in personalities, but we have not the authority they had; we can't presume to do what they did." We often hear this! But is it true? Are we in danger of God's wrath and condemnation, when we ignore the ways of the world, and try to shape our course in all things, by the examples of these men who were led about by the spirit of God? If we can't "presume" to do things they did, why did Paul say to his Philipian brethren, "Brethren, be followers together of me?" Why did he say to them, "Those things which ye have both learned, and received, and heard, and seen in me, do, and the God of peace shall be with you?" Why did he say to them, "For yourselves know how ye ought to follow us?" Paul said to his Roman brethren, and through them to us, "Be not conformed to this world, but be ye

THE FIRM FOUNDATION.

transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." But brethren, we are not heeding him. We want to make money like the world does, dress like the world, vote as the world, dance like the world, attend the skating rink like the world, and fawn and flatter like the world. In short, if we are a peculiar people, zealous of good works, so is the world. Where is that "peculiarity" to be found, that is to distinguish us from the world?

Brethren, we should no more "conform" to the world in our way of speaking or writing, than in other things. We should speak the truth in love (and lie not), but in the love of God, not in the love of his enemies. We do not and cannot love the ways of the man who lords it over God's heritage. We care not how long and well rounded his prayers may be. If God expects us to love such, He demands what we can't do, which we know he does not. This is not saying that we could not love such men, if they would change their course, and humble themselves down to God's way. Not to perfection, for we deny that we ever claimed it for ourself, or expected it in others. A few days ago a brother told us that he could always tell when anything was said or written in the spirit of Christ. He said that nothing wounding, was ever written in the spirit of Christ. We asked him what he thought of ye "stiff-necked and uncircumcised in heart and ears," and "He that saith, I know him and keepeth not his commandments is a liar and the

truth is not in him;" and many other passages of the same character? We asked him if he thought these were wounding. One wounded those to whom it was said, so deeply that they killed the devout man who said it. Who doubts that the other has wounded its thousands? And yet if these men were not actuated by the love of God, the Spirit of Christ, who ever has been? Brethren, we need never look for higher standards among those who write in defense of Chistianity, than were the apostles of our Lord. The modern pastor and his adoring followers may deal with the question in a pleasing style, so as to cause "all men to speak well of them;" but while they are charming the world, the flesh and the devil, they are being led by the wicked spirit. To be transformed from the ways of the world by the renewing of one's mind, to a state approved by God, is to exchange popularity for unpopularity. The man who preaches the word of God faithfully, and lives a godly life, is apt to be a poor man in this world's goods. Wealth and Bible Chistianity (for the world has another kind) are not often found walking hand in hand. The man who does just what the word of God teaches *cannot* lay up a surplus of this world's goods, and hence cannot be a rich man, from a worldly standpoint. If he does lay it up, "its rust will be a witness against him." We care naught for how unpopular the saying of these things may render us; they are true, whoever they may condemn; even if *we* are among them. If we were seeking popularity, we would either plünge into the broad current of

THE FIRM FOUNDATION.

liberalism and float upon its bosom, or we would attend some popular Bible college, and learn by rote, the well established methods of acquiring power and control over the "laity," how to be popular by stereotyped and never failing rules. Brethren, many of you have no idea to what low and sinful courses our leading men are stooping to gain popularity! They deal in "personalities," but only in a way to help themselves to place and power. Some time ago, we knew one of our very popular preachers to hold a protracted meeting for a certain church in this State. During the progress of this meeting, as the preacher would visit around among his brethren, he expressed himself as being deeply impressed by the many evidences of lifelessness and worldliness of the church. But he took care to speak this where it would not wound. He said that if he had known the condition of the church, in this respect, and its divided condition, he could not have been induced to visit it. He spoke of its pastor, in certain places, in uncomplimentary terms. He spoke of another preacher as a bad man, one who was always trying to "undermine the character of other preachers." He said he had never preached for such a church, and hoped he would never have to again; that he did not know how to preach to please them—whether to "preach it round or flat." Now, this preacher went away from that place, and wrote that church up in the papers as the best church he ever knew, all working unitedly and harmoniously! He spoke of the pastor in the very highest terms, as he also did of the "undermining" preacher! In short, he

praised everything and everybody that he saw at that place! Now, that man is one of the most popular men in the State. Let him 'who wants popularity at such fearful cost have it and enjoy it; for in it he has his reward. We remonstrated with this preacher for his course in this matter, but in doing it we brought ourself under his disfavor, as well as that of some of his friends, we fear.

I tell you, brethren, it is unpopular to speak the truth openly. We are not at all in doubt as to our course in THE FIRM FOUNDATION being unpopular; and, while we thank our brethren for their letters on this subject and others, and shall at all times be pleased to hear from them with such advice as they may offer us, we here take occasion to assure them that we need no further argument upon the subject, as to whether or not our course is unpopular. We have not written this to justify anything we have heretofore written, of a cutting or sarcastic nature. There is a happy mean, between two dangerous extremes, in dealing with error. That mean is to be found in the examples of God's apostles. We try to follow it, but confess that we have fallen far short of it.

A. MCG.

OUR REPLY TO BROTHER D. LIPSCOMB.

This will not be as elaborate as we intended to make it when we first promised it to our readers. Brother Lipscomb's silence upon our request of him to inform his readers that we would send them our reply, free, if they would send in their names, demonstrates to us his utter inability to treat us fairly. We fear he has

THE FIRM FOUNDATION.

resisted the truth and sought ways and means to obtain vantage grounds over it, till he has beclouded his vision by delusions and blunted his finer sensibilities with virus, till there is no ground for hope left of his trying to see, or of his ever being willing to treat any opponent on this question impartially. Hence we will curtail our defense against his unjust charges (that we had wilfully misrepresented him) down to the mere mention of a few facts, and rely upon their weight to exonerate us. It is hard to have to tamely submit to being accused, before five thousand brethren, of misrepresenting a brother, and not be permitted to even submit a defense. But those who dare to turn their backs upon *all* human pleas and plans, and boldly proclaim the sinfulness of such things, as subversive of God's redemptive plan, always have been, and doubtless always will be badly treated, till Christ comes back.

Brother Lipscomb thought right hard of Elder Errett, for refusing to allow him to defend himself against some charges brought against him in the Standard. Brother L. said many hard things against Elder Errett for his course in this matter. "Thou art inexcusable, O, man, for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Brethren, we are poor disciples of our Lord, and very unprofitable servants until we learn to "do unto others as we would have them do unto us." If brother L. can satisfy himself that he has treated us on this principle, we have made up our mind to bear it, and not to recur to it again. But we cannot consent to "dismiss" brother

L. "from our further notice." If we could feel justified in following the bent of our own inclinations, irrespective of the demands of duty to the cause we owe fealty to, we might then do so. But brother L.'s logical and scriptural aggressions upon some of the innovations that are now so seriously disturbing the churches, and greatly hindering the truth, are so potent, that all who want to stand against these things, should read his manner of attack. Again, his widespread influence makes him such a formidable foe to the truth, on the baptismal question, that we cannot be true to our convictions, or preserve an unflinching fidelity to that which is committed to the trust of all disciples, and ignore him, by refusing to weaken his position against the truth, whenever an opportunity presents itself. With these remarks we pass on to the criticism of his article. He says:

"Brother McGary writes about us (he never meets an argument) several pages in his paper. But in response to our query as to whether A. Campbell, T. Fanning and others of the pioneers in the effort to return to apostolic ways, sinned in being baptized in obedience to Christ, before they knew it was for the remission of sins," he spends much time in telling it was I, and not brother Fanning, that did not understand that baptism was for the remission of sins. It makes not the least difference so far as the principle is concerned, whether it was I or brother Fanning, or both of us. (These personalities only divert from the question. I only wanted an example in the person of one against whom there was no prejudice.)

THE FIRM FOUNDATION.

Brother L. says we never meet an argument. Well, the reason is very obvious. We have thus far had no chance to meet one. Brother Lipscomb, in all his efforts to appear as standing upon plausible grounds, has shown us nothing as authority for his position, but *his* word. We have repeatedly called on him for higher authority; but thus far he has failed to point us to one solitary passage in God's word, that we remember of, to sustain himself. So long as he regards *his* word as sufficient to settle the controversy, so long will it be impossible to reach him with an argument. When brother Lipscomb has sought to strengthen his own word, he has appealed to brother Campbell and brother Fanning, knowing at the same time that "personalities divert from the question." But, when we added the name of D. Lipscomb, was the first time he thought it necessary to call attention to the fact that personalities divert from the question. If, as he says, personalities divert from the question, why has he all the time claimed that this question hinged upon the status of these dead heroes of the faith. We have thought, all the while, that personalities diverted from the question. And we have further thought that if we wanted to use persons, we would call on the living, and let the dead rest. If personalities divert from the question, who then has tried most to divert? It is quite suggestive, to see a man of brother Lipscomb's ability, invading the silent precincts of the tombs, and summoning the most revered names from their sacred slumber, to stand in defense of his word, his untenable theories, and

vague speculations. The high standing and universal appreciation and love among the brotherhood, for these revered dead, has all the more helped to divert from the question. Hence, they have served brother L. a valuable part, although he has not permitted them to speak for themselves. Brother L.'s use of these names on this question, can only find its counterpart in the course of our sectarian friends, when they point to their illustrious dead, who had depended on sprinkling for baptism: condemn sprinkling, and you condemn them! But brother L. never complains about personalities, or seems to see that they divert from the question, until his name is put in the same crucible that he puts brother Campbell's and brother Fanning's in!

We do not believe that this course of brother L.'s proceeds from an innate principle, but that it is the product of a blindness, brought on by gradually drifting farther and farther into untenable and unholy attitudes. He has never stated the issues on this question. Had he or any one else done so, and courageously come up to the discussion of it in the light of Scripture (all else is darkness), away would have gone this human and sinful feature of our plea long ago! Brother L. says:

"The question is, did that failure to see all the promises, or to realize the exact point in the path of obedience at which each promised blessing would be received, so vitiate the obedience as to render the act, intended by them as obedience to God, a sin in his sight?"

Now, we deny that this is a fair, cogent statement of the issues. Here

THE FIRM FOUNDATION.

are the issues in a nutshell, and any fair, unprejudiced mind will see it at a glance.

1. Do the Scriptures teach that one may be baptized into Christ before believing that baptism is for the remission of sins?

2. Is confession with the mouth a necessary antecedent to Scriptural baptism?

There is no use in trying to dodge these issues. They are here clearly and fairly stated. And we will here take occasion to state that *any* brother, or any one else, who may feel disposed to discuss them, from proper motives, can have a fair division of our columns for that purpose; or we will furnish a man who will deny the first and affirm the second, in oral discussion, anywhere in the State of Texas. But some of our brethren say it ought not to be discussed! Why not, brethren? What has truth to fear; it comes out of all conflicts strengthened and brightened, or ought to. It does not sound well to hear our brethren, who would cross the continent to discuss the design of baptism, say that it is wrong to discuss this question; or that it is not necessary that one should understand *that* design. This never will have a consistent look, brethren. It is a sin to preach what it is not necessary for persons to believe. But enough of this for the present. Bro. L. says:

"Now, was A. Campbell's baptism so vitiated by his failure to see that it was for the remission of sins, as to render it so void in the sight of God, that his failure to turn from it and be baptized for the remission of sins, caused his rejection by God? There is the naked issue that brother Mc-

Gary, like all other sectarians, will never meet."

My brother is mistaken. We will meet it, so far as it is possible for us to meet it. If brother Campbell was not baptized upon a hearing and a believing of the gospel (in which gospel, baptism for the remission was heard and believed), his baptism was null and void; because God never authorized such a baptism. And if it was a sin to be baptized "to John's baptism after it had ceased," as brother L. claims, then it was a sin in brother C or any other man (for God is no respecter of persons) to be baptized by a baptism which was never authorized by God. But as brother L. has put brother C. on trial, we are willing to let him speak for himself, and when he does, he does not strengthen brother L.'s side. We think that brother L. misrepresents brother Campbell's case, not intentionally. Hear brother Campbell. He says on page 248, "Campbell on Baptism," while on the design of baptism:

"The appeal, therefore, must be made to the proper tribunal. It must be carried up to the apostles and evangelists of Jesus Christ." On page 252 of the same book, brother Campbell said:

"In the first place, then, no one is commanded to be baptized *for anything else*, and no one is ever said to have been baptized *for anything else*, than for the remission of sins. This is a very important fact, and worthy of much reflection." (Italics, brother Campbell's.)

Again, on page 253, he says:

"Evident then it is, that there is no *specific design* on account of which any one can constitutionally be baptized,

THE FIRM FOUNDATION.

except it be for the remission of sins previously committed."

On page 252, "Campbell on Baptism," brother C. says:

"It is *the only purpose* for which it was ordained; whether in the hands of John or of the twelve Apostles. What could be more plain or intelligible than such forms of expression as the following:

"John did baptize in the wilderness, and preach *the baptism* of repentance for the remission of sins.' It was not a baptism, but *the baptism* of repentance. It was not *for* remission of sins, but for *the* remission of sins. The fixtures of language could not more safely secure the intention of an institution. It was not *because* your sins *have been remitted*, but it is *for*, or *in order to* the remission of sins." In the Christian Baptist, page 521, brother C. says:

"Knowing that the efficacy of this blood is to be communicated to our consciences, in the way that God has pleased to appoint—we 'stagger not at the promise of God,' but flee to the sacred ordinance which brings the blood of Jesus in contact with our consciences. Without knowing and believing this, immersion is as empty as a blasted nut. The shell is there but the kernel is wanting." If then, brother C. was baptized without knowing the design of baptism, according to his own words he was not *constitutionally baptized*. His baptism was as a "blasted nut." Why will brother L. persist in placing this great man in such an attitude? If he was not baptized for the remission of past sins, and if he did not "confess with the mouth" as an antecedent to that baptism, he stifled his own conscien-

tious convictions. Who believes that he did this? We *do not!* Brother Lipscomb may, if he can find it in his heart to thus judge that good man. We say, let the dead rest, but if they must be ushered before the sinful "hypocritical" living (as we agree with Brother L. that we all are, to some extent), do pray let them speak for themselves! Reader, note brother Campbell's italics, as we have given them in his own language. Will brother L. have the hardihood to again contend that brother C. went to his grave on an "unconstitutional baptism"—a baptism that was as a "blasted nut," according to his own conscientious convictions? How does he know that brother C. did not understand the design of baptism, when he was first baptized, or that he did not make the confession? And if he did not, how dare he say that that conscientious man did not afterwards correct it, by making his baptism *constitutional*? We know old preachers we have made their baptism constitutional, within the past few months, who have been preaching a quarter of a century. The writer was the administrator in one such case. Thank God! some brethren, who have spent more than a score of years in preaching Christ, are able to see themselves in a small enough light to discern that they are not special pets and favorites with the God of heaven!

Brother L. is deceiving himself on this question! When he has not the "re-baptism hobby" immediately before his eyes, he sees the work of sectarians in its true light, as we see it. Hear him express himself while in that condition:

"I believe no sinner is converted,

THE FIRM FOUNDATION.

save as God converts him. My objection to Baptist teaching is, that they practically deny that God does or can convert sinners in the use of His own appointed means; and they substitute for God's appointments, man's inventions and devices, and accept as evidence of pardon, human dreams, visions and imaginations, instead of God's assurance. But God works through his appointments — men through their inventions; hence Baptist practice converts men through devices, and is a conversion by men. Their course drives God out of the work. They have more faith in human dreams, visions and imaginations than in the promises of God, given by the Holy Spirit, sealed by the blood of Christ and confirmed by the oath of Jehovah. Baptist conversion is wholly of men."

We have given this language of brother L.'s before, and commented on it; but we have many readers who have not seen it. We will not here criticise it, further than to say that no man can entertain this view of the Baptists, and then take Baptists into the church, without demanding all of the requirements that would be required of one who never made pretensions to Christianity, and be a consistent man! It will stamp *any* man, before intelligent minds, as inconsistent! Brother L. has appeared quite peevish and snappish at us, for handling his inconsistencies as we have. His course has offended some, who have been reading his paper for many years, and they have declared to us their intention of dropping the Advocate. But we will here say to all such that we hope they will not do so. We all do wrong, and perhaps

we are guilty of as great a wrong in our manner towards brother L. as he has been in his treatment of us. Besides, brethren, no paper that we have ever seen can fill the place of the Advocate. Brother L. has sometimes handled the word of God deceitfully, in trying to extricate himself from his difficulties and glaring inconsistencies, on this question; but who of us are not guilty of hypocrisies?

Brother L. said that the "Holy Spirit, to quiet the fears" of the converts on the day of Pentecost, "told them that their sins would be forgiven." This was handling God's word deceitfully, and every intelligent reader of God's word knows it. The Holy Spirit told the truth because it was the truth, and not to *quiet* anybody's fears! If it was told to *quiet* their fears, and not to teach them the truth, that they might be made free by the truth, where did our brother learn it? We can, like the great apostle to the Gentiles, most truthfully say that we are not "mad, but speak the words of truth and soberness." We should prize the cause of Christ more highly than our love and friendship for men, brethren, and when they put themselves in the way of the truth and hinder it, they should be reprov'd and rebuk'd before all. In order that persons might be brought "into Christ, be born of water and the Spirit," the Holy Spirit, sent down from heaven to guide as many as the Lord our God shall call, from that time until His Son shall revisit this earth, spoke what God sent it to speak. Those who then believed just what the Spirit said, and obeyed its voice, were baptized into Christ, were born of water

THE FIRM FOUNDATION.

and the Spirit; and so they are now. But those who did not believe the Spirit's words then, were not baptized; and, if they had been, would not have been born of water and the Spirit. Neither now are such born of water and the Spirit, though they may be born of water—water is not enough! God is the same, yesterday, to-day and forever. We are still under the same dispensation. What was then authorized to be preached, and was preached and believed, is now authorized to be preached, and must be preached and believed in order that persons may be led by the Spirit—be born of water and the Spirit. Substitutes introduced at any point, change the word of God and make it a lie. A. McG.

To the Editor:

DEAR BROTHER—By your request, I will give to the readers of THE FIRM FOUNDATION, a short article in regard to our *Indian Mission*. It has been four years since I induced Elder M. Askew (an Indian), to come out from Alabama, to sow the "good seed of the kingdom" among his more unfortunate and wilder brethren. Brother Askew had a good understanding of the ancient gospel, and presented it in a simple manner, but with great power.

One year ago his spirit returned to "God who gave it." He created an undying interest where he preached. My work among the Indians has been chiefly at their councils. I have been in both the Chickasaw and Choctaw councils, and would preach to them at night, by their request. I have been warmly received by them, and my preaching has had a good effect. So by this time, the Christian's King is accepted into some of the hearts of

the leading minds among them. Up to this writing, all that I have done among them has been at my own charges. But the Church in this city has agreed to send me out as evangelist one-half of my time this year. The *Indian Mission* work is in the hands of the Church here. Elder W. H. Sluder receives all money sent here for it. Up to this time there has been but little spent out of the Indian Mission fund. We have but little on hand; not enough to make much effort towards building. We want to connect with the mission an industrial school, and will, when we can, so that we may teach the boys to work, give them an education and a trade, a practical idea of life, as well as Christianize them. Develop the moral, mental and physical man together. We hope in the near future to make the mission self-sustaining, by means of the industrial school. All that is produced by farming, or any mechanical work which may be added, will go towards the support of the school and mission.

The tuition and board will be paid out of the public fund of the nation. The boys will be expected to work on the farm, or at some trade, a part of each day, Lord's day excepted. All means above the amount which will be necessary in order to the support of the mission, which is now in its infancy, will be expended in the support of the preaching of the Gospel at other points in the Indian Territory. I have circulated books, pamphlets and papers among them, and they receive them gladly. I have written a number of long letters bearing on Christian duty, to the few disciples among them, and as an expression of

their appreciation for them, they have been gathered up and returned to me for publication in pamphlet form. It was the last request of the true and tried soldier, brother Askew. Governor B. F. Overton (their principal chief at that time) proposed to pay the expenses of printing, etc., but within a few weeks he died, and therefore the work has been delayed; but I will have it out of the press (1000 copies) by the first of March, at my own expense, for circulation among them. They are appropriately adapted to their needs, as I understood them, and as I am favorably known among them, I hope something will be accomplished thereby.

Sister Josie Martin, of this congregation, a zealous Christian woman, full of good works, will travel this spring and summer, authorized by the Church, to solicit help, and take subscriptions, so much to be paid yearly for three years, at the expiration of which time we hope to make our Indian mission and industrial school self-sustaining. Nature has taught our wilder and more unfortunate brethren by her seasons, in sunshine and storm, in the flashing lightnings and roaring thunders, the green grass, the bursting buds and the blooming flowers, the rolling prairies, the rugged mountains and thick tangled forests, the flowing rivers and frisking brooks, the gurgling springs and the sparkling heavens, and in many other ways has mother nature taught her children. But every lesson taught them has been dipped in blood. Their condition is a peculiar one, neither

civilized nor savage. Struggling to rise above the one, and bending their weary steps toward the other. The lessons drawn from mother nature's bosom did not, could not, unfold to them the true and living God of Abraham, Isaac and Jacob. The name of Jesus Christ is not in their language, nor can they in their mother tongue express the thought which we convey by the word *aspire*, "to desire eagerly to rise." But, "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." And *we* are blessed with lessons of love, written in letters of blood upon the cross. At their council in last October, after I had preached to them in their council house, Peter Fulsome, a native Indian, who had just returned from Washington, D. C., where he had been in the interest of his people, lifted his form, which had passed him through about seventy-five winters, befor his children, and told them something of old times; his tears flowed freely while he exhorted them to struggle on. Those moving tears shook my frame, and melted within me the soul which threats could never shake, when I remembered the odds with which they had contended, in contrast with the blessing we had slighted. O, God! in mercy forgive us for our indifference about so great a matter as "teaching all nations" the good news of salvation. The grace of our Lord Jesus Christ be with us all.

R. W. OFFICER,

Paris, Texas.

TALKS WITH THE SISTERS.

MY DEAR SISTERS—Since my letter to THE FIRM FOUNDATION was so kindly received, and such a hearty invitation extended to write again, I will offer a few thoughts to you on the subject of the dress of Christian women, since brother McGary has requested me to do so. Perhaps I might have chosen some other subject for the present, but there is none that needs attention more than this. The women of the Church of Christ are bringing reproach upon His cause every day, by the expensive, gaudy and ridiculous style in which they adorn(?) themselves. I shall endeavor in this article to show, from the Scriptures, why Christian women should not conform to the disgusting and silly fashions of the day. We often hear the excuse made for unlawful dressing, that it is inconsistent with God's character to suppose that He cares for the way in which we dress, or other such trivial things, if we do our duty otherwise. If this be true, then why did He inspire His chosen apostles to lay down such plain rules for our guidance in this matter? Again, it is just as sinful to violate these commands or rules as it would be to steal, or commit adultery; because, when the four grand initiatory commands have been obeyed that put us into Christ's body or Church, then all others coming after are of *equal* importance, however trivial they may appear to us. Sin is a violation of the law of Christ. To dress expensively or elaborately is to violate a part of the law; hence it is a sin. But what saith the Scriptures? Paul says (Rom. xii., 23), "Be not conformed to this world, but be ye transformed by the renewing of your spirit," etc. Were

there not another passage bearing on this subject, this one would answer every objection with those who are anxious to know and do God's will. To be conformed to a thing is to be in harmony with it, to be like it; hence, to be conformed to this world is to follow in the footsteps of the children of the world, forgetting "that we have been purged from our old sins"—that we have "arisen to walk in *newness* of life." "But be ye transformed," or completely changed, "by the renewing of your spirit." That is, if we (Christians) have formerly loved the ball room, the circus, skating rink, theatre, opera, novel reading, *fine dressing*, etc., etc., *now* we should turn our backs on such sinful, unprofitable pleasures and our faces heavenward, having our minds renewed with better and more heavenly things. Next, John says, in his first letter, ii., 15-16: "Love not the world, *neither the things that are in the world*. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye and the pride of life, are not of the Father, but of the world." Fine dressing most certainly comes under the head of the "lust of the eye and the pride of life;" hence, is of the world, and not of God.

But hear Peter, who is much more explicit on this subject: First epistle, 33—"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold or of putting on of apparel," etc. But, says one, "Peter did not mean not to adorn ourselves, but not to let the *outward* adorning be *all*, but couple it with the adorning of "the *hidden man* of the heart." But, to

THE FIRM FOUNDATION.

get this meaning from it, we would have to supply the qualifying term *only*, as, "let not your adorning be *only* that outward adorning," which is wrong, for Peter expressly says, "let it *not* be," using no qualifying term whatever. Besides, any sister who has tried to follow the bewildering styles of the day, knows that when she has fulfilled every requirement of the capricious goddess, Fashion, there is precious little time left for the adorning of our minds or hearts. Even the few moments we might snatch, after children are tucked away for the night, for storing our minds with heavenly knowledge, are taken up in rolling the hair in curl-papers or on "crisping pins." Again, any sister who tries thus to dispose of this passage shows her unwillingness to give up the world; is trying to cling to it with one hand and to the cross with the other, but the hold on the world is by far the tighter. Judging from profane and sacred history, personal vanity and elaborate and foolish dressing have been the besetting sins of woman from time immemorial. Had the Prophet Isaiah been writing of these very times he could not better have described the styles of the present day. We refer those sisters who have not looked into this prophetic mirror, to turn to the third chapter of Isaiah, and behold a most perfect reflection of those who have bowed the knee to Fashion. This tyrant demands so many foolish things that one hardly knows which to notice first. We see plainly from Peter that the wearing of gold and plaiting of hair is forbidden, but Paul is still more specific; 1st Tim., ii., 9, he says: "In like man-

ner also, (I will) that women adorn themselves in *modest* apparel, with *shame-facedness* and *sobriety*, not with braided hair or gold or pearls or costly array." First, "modest apparel." This does not mean to exclude only such apparel as makes an undue exposure of the person, but all apparel that is calculated to attract the eye and excite the admiration or envy of others. Therefore, when a woman arrays herself in a manner that will do this, she is arrayed immodestly, according to Paul, as well as Webster. "With shamefacedness." This is most decidedly against the wearing of bangs, as this foolish style is vulgarly called, as well as frizzes, Bernhardt waves, and I must not fail to mention the popular Langtry bangs. No one will deny, I presume, that the wearing of bangs gives a bold, impudent expression to the face, bespeaking levity rather than "sobriety." No doubt the silly fashion originated with some lewd woman, who had some facial defect which she wished to hide. Bernhardt waves and Langtry bangs! Have my sisters ever thought of the character of the women they are aping? Mrs. Langtry is a woman who, being gifted with great personal beauty, was not content to let it brighten a husband's heart and hearthstone, but must needs ascend the stage and travel from place to place to display this gift to thousands of sensuous men and women. Sarah Bernhardt is an actress, and is alleged to be the mother of five unlawful children, no two having the same father. What patterns for God's daughters! But, to proceed: "Not with braided hair or gold, or costly array." If this does

THE FIRM FOUNDATION.

not include silks, satins, velvets, jewelry, etc., then I am utterly unable to grasp the meaning of any passage of Scripture. Oh, it is so sad and dispiriting to go into the Church of Christ, anywhere, especially in the cities, and see to what an extent extravagant dressing is carried; to hear the rustling of silks and see the gleaming of diamonds, pearls, gold, rubies, etc.—even the preacher (or rather “pastor”) and his wife being decked with them! Side by side may be seen a so-called Christian and a woman making no claim to godliness, both equally resplendent in ruffles, lace and jewelry; or, perhaps, as is often the case, the woman out of Christ will be found dressed more in harmony with the Bible fashion plate than the other. Here you will see laborers’ wives—men who toil from early morning till sunset, through heat and cold—clad in elaborate garments, gleaming with jewelry, aping the wealthier sisters. “But,” says one, “that watch or chain or brooch, that that poor sister wore, was a gift from her husband or sister or mother; it cost her nothing.” That makes no difference. The apostles made no exception in favor of gifts. Another says: “But this silk dress is really cheaper than a less costly one. I have worn it three seasons, while a less costly one would have lasted only one.” Again, that is not the question. Silks come under the head of costly array; hence are sinful. Then comes one who cannot defend herself against Scripture, and is somewhat angered, says: “Well, if a person is able to wear such things, and pays for them, it is nobody’s business.” But right here, my sister, you are mistaken. It *is* somebody’s business. It is the

business of every Christian who desires to see Christ’s cause prosper. We are told what and what not to do, in unmistakable terms; and we are also told that, if a brother or sister walk disorderly—or, in other words, does what he or she is forbidden to do—to admonish him or her; then, if he or she continue in evil doing, to withdraw fellowship from such. And if the Church of Christ were what it should be, to-day, whenever a sister entered the house of worship arrayed contrary to the Scriptures, as it is a public offense, she would be required to make a public confession of her fault. It is a lack of discipline in the church that has opened the way for fine dressing, as well as all other innovations.

But I am about to omit the most popular excuse for unlawful dressing, which is generally expressed thus: “I do not care so much for style, but my husband likes me to dress stylishly, and I do it to please him.” Indeed! Then you prefer to please your husband rather than Christ. “Do I seek to please men? For, if I yet pleased men, *I should not be the servant of Christ.*”—Paul; Gal., i. 2. How impressive! Christ is king, head over all; and every fleshly impulse and affection must be brought into subjection to His authority. When I hear this excuse rendered, I think of Adam: “The woman gave me of the tree and I did eat.” I also wonder if the husband of one of these submissive sisters, should desire her to dress in some obsolete, unbecoming style; for instance, request her to cut short a beautiful suit of hair of which she was very proud, because he admired short hair, would she yield such

ready obedience? I think not. When such willing obedience is given, it is generally obedience to her fleshly impulses as well as his. If your unbelieving husband should desire you to attend a ball or theatre, would you do so? If not, why dress to please him? Either is a violation of the law, hence they are equally sinful. When we are thus tempted, we should say, as did our Savior to Peter, "Get thee behind me, Satan. Thou savorest not of the things that be of God, but the things that be of men." Can any of us, who have unbelieving husbands, hope to win them to Christ by falling in with their sinful ways? Peter says, if any have husbands who obey not the word, they may, without the word, be won by the chaste conversation or conduct of the wives; conduct coupled with fear (not the fear of the husband, however, but of God). Therefore, the moment a man sees that his wife's love for him is stronger than her fear of God or desire to please Christ, right then she loses her last chance to convert him, for he at once loses respect for her religion. On the other hand, an unbeliever can not help but respect a faith that is sufficiently real and strong to put aside all earthly affections and impulses that come in conflict with its convictions. Many a wicked man has been won to Christ by the chaste and godly conversation of a Christian wife. My dear sisters, if we desired as earnestly as we ought to do God's will, we would not seek such weak excuses for our worldliness. If we would pause oftener, and think calmly of a Christian's responsibilities, and of the straightness and narrowness of that way that leadeth to life everlasting, it

would make us sober and earnest, and teach us to value our precious time and be slow to waste it in decorating our frail bodies, which are as the grass of the field, "which to-day is, and to-morrow is cast into the oven." May God help us realize our responsibilities! The humblest of us liveth not to herself! We know not the extent of our influence for good or evil. We know not how many are watching us and being strengthened or misled by us. How many poor sisters, whose dress must of necessity be plain, are kept from "assembling" because of the great contrast between their dress and that of their wealthier sisters. Would this be so if we heeded the apostle's instruction? And at the great day of reckoning, when they account for this dereliction, will we be held wholly blameless? Do you answer that these poor sisters should have courage to undergo this humiliating contrast? Ah, that is it! *Courage!* That is what we all lack. The Spirit knew our weakness when he inspired Peter to tell us to add to our faith, first of all, virtue or courage. Our Savior, "who was tempted in all points like as we are," knows how much courage it takes to turn from all the world's allurements and bear the taunts and scorn of men! He trod the same path! If we would only add the requisite courage to our faith, then our weaker sisters would have no occasion to stumble. It takes oh! so much courage to live righteously and godly. If we succeed, we may expect to be called cranks, extremists, etc., by the world; but care not for this. "The world passeth away, and the lust

THE FIRM FOUNDATION.

thereof; but *he that doeth the will of God abideth forever*! Precious promise! "But," says one, "where are we to draw the line? What peculiar way must we fashion our dresses?" The apostles have drawn the line. We are to dress *soberly, modestly*, letting our ornament be a meek and quiet spirit and (as becoming women professing godliness) "good works." But if so much time and means is taken up with these trifles, where will the good works come in? If we could only summon courage sufficient to cease to yield obedience to fashion's thralldom, it would astonish us to see how expenses would be curtailed, and time and means saved for good works. Suppose that, whenever fashion demanded of us a new hat or dress, we would ask ourselves the question: "Do I need this? or, does the fear of God demand this, or the fear of the world's criticism?" How many dollars it would save! My sisters, the lesson which the apostles wished to teach is that the "life is more than meat, and the body than raiment," and that time is too precious to be wasted on these trivial things. Are we letting "our light shine?" Can the unbelieving see any difference between us and those not professing godliness? Nay, verily! We are to *overcome* the world. John makes this a test of faith when he says: "Who is it that overcometh the world, but he that beliveth that Jesus Christ is the Son of God?" My dear sisters, we are to show, by our godly life and light esteem of this world, that "we seek a better country, one that is an heavenly;" and others, seeing our good works, may be led to glorify God. If the words I have written serve to set one sister to think-

ing, or turn one from the world to her duty, I will feel that I have not written in vain.

Think the subject over carefully and prayerfully, sisters. Let not the question be, "How far can I please myself and the world, in this matter, without doing violence to my conscience?" but "What is my duty as a child of God, a professed follower of Christ Jesus?" Remember! *Ye cannot serve God and the world!* May our loving Father help us to rise superior to all temptations, and at last attain to "that city which hath foundations, whose builder and maker is God." SARAI.

HOW DOES THE SPIRIT OF GOD LEAD THE PEOPLE?

The Apostle Paul, in writing to the Roman brethren, says: "For as many as are led by the spirit of God, they are the sons of God."—Rom., 8:14.

We expect to write two or three articles for THE FIRM FOUNDATION, on the subject of being led by the spirit of God; but before taking up that subject, we will ask our readers to read carefully the first seventeen verses of the eighth chapter of Romans, and we want to notice some other things in the lesson before taking up the subject of being led by the spirit.

In order to understand any speaker or writer on any subject, we must take into consideration who it is speaking or writing, who they are speaking or writing to, what they are speaking or writing about, and the object they have in view in speaking or writing; which is another way of expressing the admonition of the Apostle Paul to Timothy, to rightly divide the word of truth.—ii. Tim., ii.,

15. The writer in this instance is the Apostle Paul, who spake or wrote as he was moved or guided by the Holy Spirit; he was writing to the Roman brethren, to Christians; he was writing about the law of Moses and the Gospel, contrasting the two, and showing the great superiority of the Gospel over the law, and his main object in that part of the letter was to cut off the Judaizing teachers among those brethren, who were contending that they must keep the law of Moses as well as the Gospel.

Paul begins the eighth chapter with the conclusion to which he is brought, by the premises previously laid down. He says: "There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit; for (or because) the law of the spirit of life in Christ Jesus has made me free from the law of sin and death." Under the law of Moses they were under condemnation until Christ came and shed his blood, which reached back and cleansed those who had obeyed the law from sin. Under the Gospel it is different. His blood reaches forward and cleanses those who believe and obey it, from sin, as soon as they obey from the heart the form of doctrine delivered to them, or obey the law of the spirit of life in Christ Jesus, which he (Paul) argues is one of the great superiorities of the Gospel over the law.

The apostle says the law of the Spirit made him free from the law of sin and death.

"What is law?" It is a very small word, but it expresses a great deal. Law is a rule of action for the government of those that are, or ought to be,

under the law; it is also an expression of the will of the law giver. Human law is the expression of human will, divine law of divine will. The will may exist without being expressed in or by law, as was the case with the law of the Spirit, previous to the day of Pentecost, before which time it was the gospel in a mystery, or unrevealed. The Holy Spirit has a law or rule of action, by obedience to which people are made free from sin. Paul says it also made him free from the law of death, having reference to the law of Moses, which is called the letter that killeth, or the ministration of death. 2nd Cor., 3:6-7. But the Gentiles have never been under the ministration or law of death. The Apostle brings up the same idea to the Judaizing teachers in the beginning of the 7th of Rom., under the figure of marriage and being loosed by death from the law of the husband, and shows his Jewish brethren that they were loosed from the law of Moses, and married to Christ. Jesus also teaches the same lesson in Luke 16: 16-18. The Apostle tells the Roman brethren, and also Christians of the present day, that they are not under condemnation, provided they live not after the flesh but after the Spirit. He also tells them that if they live after the flesh they shall die, verse 13, having reference to eternal death; for the Christian has to die the temporal death, just like the sinner; and he says in the ninth verse, if any man have not the spirit of Christ he is none of his. How plain and simple and easy of comprehension these declarations of the Apostle are. He says, verse 16: "The Spirit itself beareth witness with our spirit that

THE FIRM FOUNDATION.

we are the children of God." (Can we tell how the Spirit bears witness with our spirit that we are the children of God?) If we cannot, why did the Apostle make use of that language? Take notice, he does not say the Spirit bears witness *to* our spirits that we are the children of God, as he should say, to suit the popular preaching of the day; but he says *with* our spirits, a very different idea from *to*. Then how does the Spirit bear witness with our spirits? Witnesses, in order to testify, must use language, and first, the Spirit says we must believe with all our hearts (that is, without a doubt) that Jesus is the Christ, the Son of God. Acts 8:37; Matthew 16:16. Now, I know whether I believe or not, and no one else does know, for no man knows the things of a man, save the spirit of man that is in him. 1st Cor., 2:11. I may act the hypocrite and pretend to believe, when I don't; but if I do believe, then the Spirit bears witness with (not to) my spirit that that far I am a child of God. Second, the Spirit says that I must repent of my sins. I know whether I have repented or not, made up my mind to turn from my sins and serve the Lord, and if I have, the Spirit bears witness with my spirit that I have taken another step towards becoming a child of God. Third, the Spirit says I must confess the Lord Jesus, confess with my mouth what I believe in my heart. I know whether I have made the scriptural confession or not, and if I have, the Holy Spirit and my Spirit bear witness with each other that I am another step nearer the kingdom or church of Christ. Fourth, the Spirit says I must be baptized; I know whether I have been

baptized or not, and if I have, the Spirit bears witness with my spirit that I am saved from my sins; translated out of the kingdom of darkness into the kingdom of God's dear son; born of water and the Spirit, and consequently a child of God. But I meet some of my neighbors and talk to them about these things, and they tell me they know they have believed in Christ, they have repented of their sins, confessed their Saviour "many a time," and have been baptized and are children of God; but I question them a little closely about the last item (baptism), and ask them when they were baptized, and they reply "away back yonder when I was an infant." Well, how do you know that you were baptized then? "Why, my mother, or my father, or my preacher, or the old church book tells me so." Yes, but they are not good witnesses in this court; they may be very good people, but there are only two witnesses to testify in this case, and they are the Holy Spirit with your spirit; besides, if what your preacher did to you and called it baptism had been baptism, it would not have been the baptism required by the Holy Spirit, for at that time you had not committed any sins, and the baptism required by the Holy Spirit is for the remission of sins.

Now, for the fourteenth verse. "As many as are led by the Spirit of God, they are the sons of God." How many are the sons of God? As many as are led by the Spirit of God, no more, no less.

Can we tell how we are led by the Spirit? If we cannot, why that language? The sons and daughters of the Lord Almighty have always been

THE FIRM FOUNDATION.

led by the Spirit of God, and we can tell beyond a doubt how they are and were led. Let us go back now to the ninth chapter of Nehemiah, and we find that the prophet, after rehearsing many of the blessings of the Heavenly Father in his dealings with the Jews, says "Thou gavest also thy good Spirit (what for?) to instruct them." Verse 20. I have asked people who contend for a direct and indescribable influence of the Spirit, what instruction they ever received, and never have I found one that could tell me of any. Then, if they are not mistaken about receiving that influence, it was given to them for a different purpose from that for which God gave it to the Jewish people. The prophet goes on, however, rehearsing the blessings and the curses, as they were obedient or disobedient, and in the thirtieth verse he says: "Yet many years didst thou forbear them and testified against them (how?) by thy spirit (where?) in thy prophets." Hence the Jews killed the prophets who spoke or wrote as they were moved, guided or led by the Holy Spirit. The Spirit was in the prophets instructing them, telling them how to serve the Lord, and reproofing them for their sins. They got tired of the reproof and killed the prophets to stop it. But suppose the popular theory is true, that the Spirit comes down direct from heaven and enters into the hearts of sinners, and reproves them for their sins, what good would it do them to kill one or more of their neighbors? Would that stop the reproof? No! But if the Spirit was in the prophets then we can see some sense in their killing the prophets to stop His reproofs.

Let us turn now to the New Testa-

ment, and quote a few of the many passages that might be cited to prove that the Holy Spirit leads by intracting the led.

The Saviour told his Apostles the first time he promised them the Holy Spirit to "take no thought how or what you shall speak; for it shall be given you in that same hour, what you shall speak, for it is not you that speak, but the spirit of your Father which speaketh in you." Matt., 10: 19, 20. We see from the above quotation, that the spirit promised by the Saviour was to be a speaking spirit, and the object of good speakers is to instruct, not to mystify, and it was to be in the Apostles and speak through them. In John, 14:26, 15:26 and 16: 13, the above promise is renewed, and the Saviour says "He (the Spirit) shall teach you, shall testify of me, and guide (or lead) you into all (the) truth." We might quote many other passages to the same effect, but he who will not believe God when He speaks once, will not believe if He speaks forty times. The Apostle Paul in speaking of the Spirit after he had received it, says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them unto us (us, who? the Apostles and prophets. Eph., 3:5) by the Spirit;" and when we read what they write we may understand their knowledge in the mystery of Christ. Eph., 3:4. The Apostle Peter, after receiving it on the day of Pentecost, says (in speaking of Christ): He hath shed forth this which you now see and hear. Acts, 2:33. It was the Spirit speaking to that vast congregation; three thousand were reproofed or convicted of

THE FIRM FOUNDATION.

sin, pricked in their heart by Godly sorrow, which sorrow was the result of Godly faith, the faith being produced by Godly or divine testimony, the testimony of the Spirit. Being pricked in their heart they cry out "men and brethren what shall we do?" The Spirit gives them the necessary instruction (nothing unnecessary). They comply with the requirements, are made free from sin, heirs of God and joint heirs with Christ. Now, were they not led by the Spirit? No one who has any respect for the word of the Lord will deny it, and if they continued to be led by it, they landed safely in the haven of eternal rest.

We learn from the declaration of the Apostle that the sons of God are led by the Spirit of God, and we learn both from the Old and New Testaments that to be led by the Spirit is to be led by his instructions, and in our next article we want to speak more particularly about where the Spirit leads.

ELIJAH HANSBROUGH.

OUR PLEA FOR CHRISTIAN UNION.

No. 4.

While we pass to a brief consideration of the subject of repentance, be it understood that we are not done with the subject of faith. All along the pathway to celestial bliss, faith prompts to action.

The repentance presented as a condition of pardon is one of the results of faith. God's system of faith portrays to us the sinfulness of sin, and the great need of a Savior. In this our extreme want, a remedy is presented. It is in the hands of one who is able, willing and ever ready to save.

He proposes to save, however, in His own way. (It is conceded that repent at one time signifies to sorrow, to lament.) At another, to reform the entire course of being. When, therefore, the Apostle Peter, on Pentecost, commanded those Jews to repent, he did not command them to mourn, lament or bewail for the murder they had committed. They had given indisputable evidence of such a frame of mind, in their anxious inquiry. Peter's command implied a complete change of their purposes, antedating, but coupled with their immersion in the name of Christ *for the remission of sins*. To these broken hearted and anxious penitent believers, the command to *mourn, to sorrow, to feel regret* for their conduct would have been mockery. To such a command they could have reasonably replied, "Peter, we have weighed well the evidence presented. We believe we have shed innocent blood in the murder of Heaven's anointed one. It fills our hearts with grief, and besides, for this great crime there is no pardon under our law, and extreme sorrow affords us no relief. What shall we do?" The answer of the Apostle was intended to teach them that salvation from sins was not to be obtained *alone* by mourning, sorrow, or regret; but it must induce them to change their minds, purposes and lives as a necessary prerequisite to a submission to the authority of Christ.

This change is required of *all persons* to prepare them for an understanding submission to the Redeemer, with the whole heart.

In "our plea for Christian union," can we include any who have not been translated into the body as the

law giver has directed? No one can be translated into the body of Christ, while disregarding His initiatory law. I am free to admit the honesty and good intentions of those who claim to have been *miraculously* converted by Christ. I am also free to admit their great sorrow for sins. But their sorrow made them *agonize, pray* and *wrestle* with God for a *direct* impartation of *saving faith*, instead of inducing them to at once change their minds or purposes as a necessary prerequisite to a submission to the authority of Christ in baptism for the remission of sins. In all spiritual things the word of God is our only guide. To justify a departure in one instance, is sinful in the extreme. In the very nature of things, repentance *cannot* precede faith. No one thus taught was ever immersed scripturally, no matter how solemn or imposing the occasion, or how touching and impressive the songs and petitions of both the principal and the attendants. The charity taught in Gods word is not so *elastic* that it may include any who claim heirship through the *doctrines of men*. My dear brethren, let's work by the Great Guide Book.

J. S. D.

Brother C. McPherson says he is glad to read that Brother J. W. Jackson has severed his connection with THE FIRM FOUNDATION. Why is he glad? If Brother Jackson would now turn upon our pamphlet and help these theological quacks to treat its case according to their diagnosis, he could make himself quite popular with them. The great adversary of truth has always been pleased to see obstacles thrown in its way. We are

not surprised to hear those who oppose truth, rejoice at any event that will in any way hinder it. When Paul (who was preaching the same truth that THE FIRM FOUNDATION is now urging Christians to stand up to, and gauge themselves and their work by), was imprisoned, no doubt that Bar-Jesus and his kind were pleased at it. Hence we are not surprised at the same kind, finding pleasure to-day in anything they think will hinder truth. But if these brethren could see our last letter from Brother J., and an article from him, for our next issue, they would not find room for such rejoicing!

We receive on exchange the Living Age, a sixteen page monthly, edited by Brother J. T. Walsh, assisted by his two daughters. What the Living Age lacks in size it fully makes up in quality. We hope our readers will subscribe for it, for it is fraught with matter that is invaluable to those who desire to add to their faith "knowledge," and while brethren may be greatly aided in the acquisition of knowledge by Brother Walsh's cogent reasoning, they can, by subscribing for his paper, help to hold up the hands of an aged brother, whose past services, as well as his present consecration to the cause of Christ, make him, in an eminent degree, worthy of the aid, love and sympathy of his brethren. The price of the Living Age is \$1.00 per annum. We will send THE FIRM FOUNDATION and it to one subscriber, till January, for \$1.50.

Our "One Baptism" article has given place this issue to others, but will appear next time.

THE FIRM FOUNDATION.

Our delay in the last two issues has not been our fault; the office where we have our work done has been so crowded with work for the Nineteenth Legislature, that our matter has had to play the mill-boy—wait its *turn*. We hope to do better in the future. Some of our subscribers are insisting on THE FIRM FOUNDATION becoming a weekly, not more *weakly*, for we need more strength to oppose the invasion of false brethren that is setting in upon our work, as they have always assailed truth. We will confer with the old heads of the F. F. and decide what we will do about it soon. In the meantime we would like to hear from as many of our subscribers as favor the change.

A. McG.

The Living Age is published at Kinston, N. C.

Sisters, please read carefully Sister Sarai's article, and pass it around.

Another good article just arrived from Brother Trimble, but too late for this issue.

Our offer for new subscribers, to be found in this issue, means to begin with the March number and end with the December.

More subscribers wanted! We offer the pamphlet from now till January for 75 cents; or clubs of ten 50 cents. We expect many new subscribers on this offer.

A. McG.

Erratum—On page 9 in the twenty-seventh line of second column, "we have made their baptism constitutional," should read "who have made their baptism constitutional."

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

VOL. 1.

AUSTIN, TEXAS, MARCH, 1885.

No. 7.

Our Plea for Christian Union.

NO. 5.

Will the readers of the "Firm Foundation," please turn to its first issue and read again my article on "The Good Confession"? I will add but few thoughts more on this subject. We have seen what the confession is. That it is a condition of salvation. That it must be made with the mouth. That it has its place in the order of conditions. This confession (or rather the thing confessed) is the Rock on which our Savior said he would build his church. Matt. 16-13-18. The believer in this elect and precious corner stone was not to be confounded. He is on a solid foundation. The scriptures do not contain an intimation of any other foundation besides Jesus the Christ. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. About 1451 years B. C., God said to the Israelites, "When thou art come into the land which the Lord God giveth thee, thou shalt not learn to do after the abominations of those nations. There shalt not be found among you any one that maketh his son or daughter to pass through the fire, or that useth divina-

tion, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizzard, or a necromancer. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me; and I will put my words in his mouth, and he shall speak unto thee all that I shall command him, and it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18th.

Christ alone, and his authority must be presented "as the way, the truth the life:" The form of the confession is in the words of the Good Spirit. Hence the Lord pronounces blessings on all "who believe on him as the scriptures say." John 7-38.

Every element of religious instruction is to be found in the scriptures. We are to believe and confess in the words of Jesus, and in the words given by his chosen Embassadors, who were pronounced "blessed" because "they brought glad tidings of good things." There can be no Christian confession, but in the terms given by the Spirit. The confessions of faith which resultes from man's devices, have no connec-

tion whatever with the "good confession" authorized by the Savior.

When men say, this confession is a light matter, that any one can say "I believe in Jesus Christ," they do not appreciate its import. He who receives the word into an understanding heart, counts the cost of the service of God, takes up the cross, and humbly confesses in the presence of God, angels, and men, that he places his full confidence in Jesus, who is exalted to the right hand of the Father as a Prince and a Savior, makes the greatest confession ever uttered by man. No confession is so solemn, none so gigantic in its proportions, and none could be imagined involving such consequences. It cannot be scripturally made without a realization of the weighty responsibilities assumed in so great a confession.

My dear reader, there is a day approaching when "the good confession" will be placed in full contrast with all others, and when the choicest blessings of heaven will be the inheritance of such as shall have confided in him as "the scriptures say." J. S. D.

The Eldership, What Does it Mean? Rule or to be Ruled - Which?

BRO. MCGARY:—May I be indulged while I offer a few thoughts and suggestions in regard to the subject indicated by the heading of this article? A subject, which I regard as standing in a more important relationship to the great cause we plead, than, perhaps, any other, just at this juncture of the wants of the church of God on earth.

We, as the people of God, have accomplished wonders in discovering and shedding abroad, far and near, the true light of inspired Christianity, in regard to the all important steps necessary to Scriptural induction into the body of Christ. "Which is the church of the living God, the pillar and support of the truth."

What is now the great need as regards the work already done in disciplining the nation? We answer, unhesitatingly, a scriptural eldership over the house of God. "Men full of the Holy Spirit, and of Wisdom," sanctified (set apart) to the work of "overseeing and feeding the flock, (church) of God," to rule the church of God in all that appertains to her spiritual growth and development in the divine life. Not to be ruled, but to bear rule absolute and positive. "Not as lords over God's heritage," but as humble, intelligent, discreet men, in the fear of God, who must give account to God, for the manner of their rule and oversight of the lambs gathered into the fold of Christ. And, to such, all must submit themselves as unto God. The main trouble afflicting the churches, and standing in the way of the growth and increase of the churches in knowledge and in their true work, has been the disregard of Apostolic teaching by the evangelists.

We have planted the churches, in appointing bishops and deacons to take the oversight and rule of churches. While they are yet few in numbers, and in their novitiate state, men are selected and appointed to the oversight and

THE FIRM FOUNDATION.

care of these small and untaught congregations, without regard to scriptural qualifications. I have found, not unfrequently, in my visitations among the churches, that the evangelist who had organised them, had, in his haste, appointed men to the bishopric, who could not read a word in God's book. These good brethren occupy their seats in the assembly and never open their mouths, not even to sing, much less to pray, teach and exhort.

How long will be required to develop the New Testament church as established by the Apostles while this state, or plan of procedure is persisted in?

The church can never return to her apostolic stature and beauty till she is placed again under the teaching and watchcare of a competent and truly devoted Eldership, who shall devote their whole time, (or so much thereof as the needs of the church require) in instructing and edifying the churches, while they (Elders) in turn, shall be cared for by the churches, for whose godly edification they labor and devote their time and talents. The idea seems to prevail that almost any moderately pious, orderly walking man is eligible to the bishopric, regardless of his ability to instruct in the divine law of Christ.

I believe, brethren, that a truly scriptural Eldership is the highest and most important and most responsible class of men known in the church of God on earth. To them, God has intrusted the spiritual education and training of his children on earth, for eternal salvation and a home in Heaven.

How responsible the work, then, assigned to them!

In conclusion, a word in regard to the absoluteness of the rule they are to sway in the church. Their decision, when pronounced, in regard to any matter affecting the interest and welfare of the church, is final. From their decision there is no appeal.

Of course, this is based upon the hypothesis that they are men possessing all of the scriptural qualifications. The church of God is not a Democracy, but an absolute Monarchy. It is a kingdom, under a ruling King. His edict is final. From it, there is no appeal. No voting to be had on any question of divine authority.

There can be nothing more destructive to the unity and prosperity of the church of God, than the practice of submitting questions decided by a Scriptural Eldership, to a vote of the church for ratification or rejection. How can any man or woman, for one moment, suppose that fifty or seventy-five boys and girls, many of these perhaps, have not been in the church six weeks, should be more competent to decide upon a grave question of divine authority than these aged men of wisdom and experience chosen and ordained by the Holy Spirit, to judge and pronounce decision, guided by the authority of divine law?

It might be well just here to suggest a thought or two in regard to church organization.

It is not at all uncommon to hear brethren talking of the Elders and Deacons of the church. The Elders, say

they, are to have the oversight of the spiritual interest, and the Deacons, the temporalities of the church. Where in the New Testament did any brother read any thing of this kind? In which chapter in the New Testament, do you, my brother, read of Elders and Deacons, as such officially? We read of Elders, and we read of Deacons, but not as two classes of officers. Again, I ask, where do we find this classification of spiritual and temporal work in the church? Is there any work to be performed in the church, that is not spiritual, not given as required by the Holy Spirit? This leads us to enquire who constitutes the Eldership, or the executive head of the church?

We answer, the Bishop (or Bishops, as the needs of the Church may require), and the Deacons. The Bishop being the chairman of this board, before whom all the matters of interest to the Church must come for adjudication and settlement. Paul to Titus, says: "For this purpose, I left you in Crete, to set in order the things wanted, and to ordain elders (not novices), in every city." He does not say, ordain them to be elders, to make them elders, but because they are elders. He instructs Titus as to who is eligible to ordination, to the bishoprick and deaconship in the Church. They must be elders. Youths are not eligible. "The Holy Spirit, makes them overseers," through His divinely appointed agent (the church). When the church, acting under the direction of her Head, selects those men, and they are solemnly

set apart to this task, the Holy Spirit has then made them overseers. And henceforth, all are solemnly commanded "to submit themselves as unto God." "For they watch for your souls as they that must give account, etc.

It now becomes the privilege, yea, the indispensable duty of these men, to watch over the flock, in all that pertains to the highest interest and development of the church. But says one, how are we to attain to this full stature of a perfect model of the Apostolic church, seeing that the churches have not the men in them qualified to do this work? I see but one way to approximate this at once. To begin this work, the churches must reverse the prevailing order of calling the young preachers to have the care of the churches—send them to the front to break the brush and bridge the ways for the onward spread of Zions conquests—call those old veterans who have worn out their physical man, carrying Zions victories on to the frontiers, who have by long service and self-sacrifice dotted the country over with congregations, who had made themselves familiar with the wants and needs of the churches. Let the churches call these old veterans home to the bosom of the churches, to instruct, edify and build them up in all that pertains to house keeping for the Lord, teaching them to tenderly care for those dear young brethren whom they send to evangelize the world, teaching the churches their duty in holding up the hands of those young men, who in

their turn have gone forth, "to endure hardness as good soldiers of Jesus Christ." Let them know that they have behind them a sanctified host, under the care and tutelage of one who has endured their trials and knows how to sympathise with them. At the same time this old veteran, selects from the brethren those whom he is educating to take the oversight, after him. Thus can the churches be developed and educated up to apostolic stature. Never can the churches be brought up to apostolic manhood, until she learns that preachers and preaching and church going, are not designed to be things and places for mere selfish gratification and personal entertainment.

I hope that thoughts are herein outlined, that may be profitable to those who have Zions good and prosperity at heart. The longer I live and the more I observe, the more patent it becomes to me, that the greatest hinderance in the way of the conversion of sinners is the lack in the churches of a competent membership; until this is remedied, that banner stained with hallowed blood, must trail in the dust.

This paper is becoming too lengthy, hoping that these thoughts may arouse into lively activity, some abler minds and pens, I here close, by subscribing myself your brother in Christ, in search of the truth.

R. B. TRIMBLE,
NEW BURNSIDE, ILL., Jan. 27, 1885.

Fun and Frolic.

A real old fashion candy-pulling will be given by the young ladies of the Christian Church, on next Tuesday

night in the basement of the church. Admission only 25 cents. Do not fail to attend.—Austin Statesman.

This institution called "the Christian church," at Austin, is a real fun-loving institution. We fear it has about froliced away its days of grace. It has about as many genuine marks left to identify it as the "body of Christ" as the great mother of harlots which graces a neighboring hill. If our Savior had put in an appearance at this "Christian Church," last Tuesday night, with His "scourge of small cords" there would, in all probability, have been another other "overthrowing of tables and pouring out of the changer's money and a driving out" of another set who were "making His Father's house an house of merchandise." These merry-making "young ladies of the Christian Church," and the dancing, amusement-seeking young men, of the same institution, are ever ready for anything new or old that makes for fun and hilarity, while the old men and old women seem more than willing for the young folks to enjoy life, and to lend them a helping hand. How sad it is to behold the inroads the god of this world has made upon the Church! The time has come when the unadulterated gospel of God's Son finds few friends. When Christ returns shall He find faith on the earth? "False apostles, deceitful workers, transforming themselves into ministers of righteousness"—"modern pastors" are doing valiant service for their master—mammon. Satan is filling the pulpits with his ministers,

THE FIRM FOUNDATION.

who, "by good words and fair speeches deceive the hearts of the simple"—and the simple compose the great body of the brotherhood—simple because they have not made use of that which is able to make them wise—that which Paul "commended—the word of God's grace which is able to build us up, and give us an inheritance among all them which are sanctified" if we will only make use of it. But the world has petted, coaxed, and courted the church, till it has charmed her into its treacherous embrace. Yes, she has left her first love and now loves the world with all her heart. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God. "Oh! how Christ is being wounded in the house of His friends." We suppose the Austin Church is no worse than hundreds of others. There are a few of its members as true as we ever expect to find Christians in the flesh; but the main body of the Church seems to have no higher aspirations than to have a fashionable pastor who will feed them on the popular pabulum of the day, and sanction their saturnalian carousals, where "the god of this world" holds high carnival. The writer has become quite unpopular with this frolicing element of the "Christian Church" of Austin, because he has dared to criticise their "modern pastors;" and by other old fogy attitudes. We only wish we were worthy of their disapprobation, on the principle enunciated by our

Lord, found in I uke 6:22. But we are sorry to have to confess that we can not claim it altogether on this principle. We here append a poem, which in many points, portrays the status of the Austin Church, much better than we can. It has gone the rounds of our papers. We hope our progressive brethren will read and weigh it:

WALKING WITH THE WORLD.

The Church and the World walked far apart,
On the changing shore of time:
The World was singing a giddy song,
And the Church a hymn sublime.

"Come, give us your hand," cried the merry
World.

"And walk with me this way."
But the good Church hid her snowy hands,
And solemnly answered, 'Nay:
I will not give you my hand at all,
And I will not walk with you;
Your way is the way of endless death,
Your words are all untrue."

'Nay, walk with me but a little space,"
Said the World with a kindly air;
'The road I walk is a pleasant road,
And the sun shines always there;
Thy path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and dews,
And your's with fears and pain,
The sky above me is always blue,
Nor want nor toil I know;
The sky above you is always dark;
Your lot is a lot of woe;
My path, you see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
The old World grasped it and walked along,
Saying in accents low:

"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white
robes,

And then at the dazzling World,
And blushed as she saw his handsome lip,
With a smile contemptuous curled,
"I will change my dress for a costlier one."
Said the Church with a smile of grace,

THE FIRM FOUNDATION.

Then her pure, white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her head her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old
World;

"I'll build you one like mine;
Carpets of brussels and curtains of lace,
And furniture ever so fine"
So he built her a costly and beautiful house:
Splendid it was to behold,
Her sons and her beautiful daughters dwelt
there,

Gleaming in purple and gold,
And fairs and shows in the halls were held,
And the World with his children was there,
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and great,
To sit in their pomp and pride,
While the poor folks, clad in their shabby
suits,
Sat meekly down outside.

The angel of mercy flew over the Church,
And whispered, "I know thy sins."
Then the Church looked back with a sigh,
and longed

To gather her children in;
But some were off at a midnight ball,
And some were off at the play,
And some were drinking in gay saloons;
So she quietly went her way.
Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sport:"
So she leaned on his proffered arm,
And smiled and chatted, and gathered flowers
As she walked along with the World;
While millions and millions of hopeless souls
To that horrible gulf were hurled.

"Your preachers are all too old and plain,"
Said the gay World with a sneer;
"They frighten my children with dreadful
tales,

Which I like not for them to hear;
They talk of brimstone, and fire and pain,
And the horrors of endless night;
They talk of a place which should not be
Mentioned to ears polite.

I will send you some of the better stamp,
Brilliant and gay and fast,
Who will tell them that people may live as
they list,

And go to heaven at last.
The Father is merciful, great and good,
Tender, and true, and kind;
Do you think he would take one child to
heaven,

And leave the rest behind?"
So he filled her house with gay divines,
Gifted and great and learned:
And the plain old men that preached the
Cross,
Were out of her pulpits turned.

"You give too much to the poor," said the
World,

"Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go, take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine;
My children they dote on all such things,
And if you their love would win
You must do as they do, and walk in the
ways

That they are walking in."
Then the Church held tightly the strings of
her purse.

And gracefully lowered her head,
And simpered, "I've given too much away—
I'll do as you have said."

So the poor were turned from her door in
scorn.

And she heard not the orphan's cry;
And she drew her beautiful robes aside
As the widows went weeping by.
And the sons of the World and the sons of
the Church

Walked closely, hand and heart;
And only the Master, who Knoweth all,
Could tell the two apart.
Then the Church sat down at her ease, and
said,

"I am rich, and in goods increased;
I have need of nothing and naught to do
But to laugh and dance and feast."
And the sly World heard her, and laughed
in his sleeve.

And mockingly said, aside,
"The Church is fallen, the beautiful Church,
And her shame is her boast and her pride."

The angel drew near to the mercy seat,
And whispered in sighs her name,
And the saints their anthems of rapture
hushed,

And covered their heads with shame.
And a voice came down from the hush of
heaven,

From Him who sat on the throne,
"I know thy work, and how thou hast said,
'I am rich,' and hast not known
That thou art naked, poor and blind,
And wretched before my face,
And hence, from my presence I cast thee out,
And blot thy name from its place."

Christian Treasury.

A Good old Brother Figures Himself out—"Figures Won't Lie" Says an old Addage—True in this Case—The Sum Correct.

We give to our readers an article from dear old Brother Creath. It appeared in the *A. C. Review*, December the 11th, 1884. We append to it a letter from Brother Hansbrough to Brother Creath, which was written a short time after Brother Creath's article appeared. Brother Hansbrough has received no reply to his letter.

"That which is highly esteemed among men is an abomination in the sight of God."

PALMYRA, Mo., Dec., 1, 1884.

Editors A. C. Review:

I propose in this essay to show that when God commands a thing to be done, he tells the way or manner of doing it; that the way and manner of doing it is as infallible and binding upon us as the thing to be done is. I will illustrate the subject by the science of mathematics. The whole science of mathematics is worked by ten figures—0, 1, 2, 3, and so up to 9. By adding, subtracting, multiplying, and dividing these ten figures, we get all the answers to all the sums. This rule applies to each one of the above rules or divisions. If one figure is misapplied, or worked not according to the law of mathematics, the answer can never be obtained. There is a law or rule by which everything is to be tried or measured—a touchstone of its truth.

There are certain truths which compose the gospel of the Son of the living God; that he died for our sins and was buried, and arose from the dead the third day, according to the Scriptures (1 Cor. xv.). The

above order is as sound and as infallible as the truths expressed in the words. Acts xviii make us acquainted with the introduction of the gospel into Corinth, and the manner of doing it. Verse 5: "Paul testified to the Jews that Jesus was the Christ." Verse 8: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed, and were immersed." If we derange this infallible order, we can never preach Christ crucified as Paul did at Corinth. All the one hundred, or six hundred and forty isms, sects, opinions, churches and denominations, are made out of the above truths, by deranging them, by misapplying them, by wresting and twisting them.

"All sorts of doctrines are preached by all sorts of men" I will give one illustration: The Pope or Popes changed immersion into pouring or sprinkling, and put them before hearing or believing. Can the Papist ever get the answer Paul got, from working his figures or sums? Never! He may work at his figures till all the Popes are dead, and paying the "penalty of their deeds in the penal fires of hell," as Purcell allowed some of them were doing. The sacred and infallible order of the gospel is broken, and Paul's answer to the sum can never be had. It is as impossible to get his answer as to create a world. His answers to his figures, or sums, are in 1 Cor. vi. 9-11. After enumerating the worst crimes known among men, he says (verse 11): "And such were some of you: but you are washed [immersed], but you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of our God." This is the same answer that Peter and the other apostles obtained from the Holy Spirit in Acts ii, 38. This is the infallible answer obtained in every place where

they worked these figures, which was every place where they preached the gospel. They preached one gospel, and got one answer. If they had had as many figures, and deranged them, as the modern sects do, they would have had as many things called sects and gospels as the moderns have. Paul tells these Corinthians (xv. 2), "By which gospel you will be saved, unless you have believed in vain." All the daughters of this "mother church," that practice as she does, will never get Paul's answer to the day of doom! You may put immersion before faith, as was done for thirteen centuries, for "without faith it is impossible to please God" (Heb. xi. 6). You have not worked the sum right, and you will never get the right answer till you do work the figures according to the law of mathematics. Preach the gospel as Paul did, and you will obtain the same answer he did. Justification goes before sanctification. The former is instantaneous; the latter is gradual. There is no justification, nor scriptural regeneration without faith, and immersion. If either of these latter things could have been obtained by faith alone, water would not have been connected with faith in the commission, "He that believes and is immersed, shall be saved." A sinner is justified by faith, confession, repentance and immersion into the names of the Sacred Three, and a Saint or a Christian is justified by good works (James ii). A believing Jew came to the water with his Judaism and sins upon him. He went down into the water and was buried with Christ into his death, and left his Judaism and sins in the grave of waters and arose a Christian like the Ethiopian nobleman, and went on his way rejoicing (Acts viii). And so of a Samaritan, and so of all the different sects of Gentiles, and so of all the modern sects. A Catholic, with

a true, believing heart, comes to the water of salvation. He makes the good confession, he is immersed, he leaves his Catholicism and his old sins in the watery grave, he arises and "rejoices with a joy unspeakable and full of glory." And so of all the Protestant parties. They leave their "isms," and their old sins in the grave of immersion (Rom. ii 1--23; 2 Peter i. 9). He that does not add to his original faith the cluster of graces named in 2 Peter, hath forgotten that he was purged from his old sins in his immersion. Immersion impresses and enlists all his bodily and external feelings—a shock which he can never forget while he retains his memory. This may be one reason why God chose immersion rather than sprinkling.

After the day of Pentecost, spreading the gospel devolved upon congregations and individuals. Brother Rowe showed in eight or ten clear cases that single congregations spread the gospel. Nothing can be plainer than the instances he produced from the New Testament. By these examples, God has forbidden us to spread the gospel in any other way. All the sophisms offered for conventions have been also offered for Romanist, Jesuitical and all clerical assemblies. If there is no way revealed in the New Testament for the spreading of the gospel, then there is no obligation resting on any one to do what he does not know how to do. No person in the Bible ever told God that he did not know what he said, therefore he had not done it, or that he told him to do more than he could do, therefore he had not done it. Look at the evils of the last 1200 years that have been brought upon the human race by deranging these scriptural facts.

Those persons who put regeneration before faith, will never obtain Paul's answer. His arrangement was facts—

testimony, faith, repentance, confession, immersion, in order to the remission of sins, the Holy Spirit, perseverance in well doing, seeking for glory and honor, a resurrection from the dead, and eternal life—these ten facts answering to the ten figures in the science of mathematics. One letter too many or too few, spoils the governmental dollar. Christians are made the same way to-day as they were in Paul's day. We have lost much by calling sects, churches. I prefer the word "kingdom" to "church," as the older word, as the word used by Daniel, by John the Immerser, and by our Savior, "My kingdom is not of this world." The word "kingdom" has not been so much abused as the word church, which is a heathen word (Acts xix). It was adopted by the early writers. It is compounded of ek (out), and kaleo (to call or invite). The infants of sects are not called out; they are brought out by force. They all have the strongest feature of Judaism in them. The creeds of sects answer to the traditions of Papists. They have other names than those in the Scriptures. They have other ordinances than those in the Scriptures. They are too young by fifteen hundred years to be the one body. Why do they not give the Supper to the infants as well as sprinkling, like the Greek and Roman schisms? They are as deserving of the one as of the other.

Yours truly, JACOB CREATH.

LIBERTY HILL, WILLIAMSON CO.,

January 4th. 1885.

DEAR BROTHER CREATH: I don't know whether you will remember me or not, but I do you, and with much pleasure. The first time I ever saw you, was at Independence, Missouri, in the 1835 or 1836, when I was eleven or twelve years old, and I

heard you preach and lecture often between that time and 1860. In 1844 I went to Harrisonville to live, and you preached there, and lectured, and you generally stayed with my brother, Dr. G. D. Hansbrough. In the spring of 1861, just before the war commenced, I moved to Austin, Texas, and have been in this vicinity since, except when my wife and I have been in Virginia on visits to her old home. I was a reader of the A. C. Review before the war and have been since, (could not get it during the war.) I always read your pieces in it and the Gospel Advocate, with much pleasure, and I trust with some profit. In the Review of December 11th, 1884, is one of the best pieces I ever read from you, or any one else, on that subject. The illustration of ten figures working the all sums and bringing all the answers, is splendid; but the figures must not be deranged, they must be worked according to the law governing in mathematics, in order to obtain the correct answer. It is so in Christianity, as you so plainly showed. The right number of figures, and the proper order must be observed, in order to obtain the right answer, which is justification or remission of sins.

Now Brother Creath, is there a religious party in the world that has the right number of figures, and observes the proper order, except our brethren? If there is, I am not acquainted with it. They all have too few figures, and derange the order of those they have. That being so, do they get the right answer and if they do not, are they

THE FIRM FOUNDATION.

in the kingdom or church of Jesus Christ? and if they are not, ought they to be received among us without observing the proper and order of the figures?

I commenced preaching some about the close of the war, spend most of my time at it now. I have written a piece on "What is the gospel of Christ, of what is it composed," which will be published in the January No. of "The Firm Foundation," a monthly, published by one of our brethren, in Austin, which I will send to you, and I wish you would read it, and if I have taken any wrong position in it please write to me and tell me what it is. I have great confidence in your knowledge of the Bible, in your judgment as to the right application of its teachings, and your independence and honesty; and if I am wrong in my teaching I want to know it, and I believe you can point it out. I know it is asking a good deal of you to write to me, at your age of life, and feeble, as I suppose you are; but my desire to be corrected, if I am in the wrong, induces me to make the request. Your brother in Christ.

ELIJAH HANSBROUGH.

Will Not be Guilty Again.

FEB. 12th, 1885.

To the Brethren scattered throughout the State of Texas, greeting:

DEAR BRETHREN IN CHRIST:—Have you fully resolved to buckle on the whole armor of God, with a view of doing valiant battle for the Lord, who is the captain of our salvation?

If so, will you let an humble child whom God has chosen to be a soldier, make a suggestion or two? I deem it altogether unnecessary to say anything in regard to how we enlist soldiers, as doubtless all are aware that the how is fully made known in that Book we all profess to revere so highly. (See Matt. 28: 18-19; Mark, 16: 15-16; Luke, 24: 45-46-47-48).

It is true, that some among us insist on improving on the Lord's plan just a little; just enough however, to incur the displeasure of our captain. Now brethren, it seems to me, that we should obey orders, yea, we must obey orders if we would please Him who has chosen us to be soldiers.

Do you ask me whose orders?

I answer, Christ Jesus. I believe that it is universally conceded that the Bible recognizes but two kingdoms. All responsible characters are in these, there is no neutral ground. Salvation from sin, is promised to these characters, by Jesus who is the King of one of these kingdoms; but salvation can only be enjoyed in one of these kingdoms; that kingdom is called by various names in the New Testament, such as one body, Eph., 4: 4, the church of God; the household of faith; the kingdom of God's dear son; Col. 1st chapter.

Now, brethren, is it not a fact, that we have stepped aside in our work of enlisting soldiers in this army, or which is the same thing, inducting men and women into this kingdom? I confess I have; and I say now, God being my helper, I will never be guilty of the

like again! I read that the King has required all to confess Him before men. Paul tells how this confession is to be made Rom. 10. Luke tells how it was made, Acts 8. Now which, of all the conflicting sects, require candidates to make this confession? None! Then consistency, in thunder tones, speaks to us who profess to be engaged in enlisting soldiers, to require a confession of Christ prior to an immersion in water by the authority of Christ! But, enough on this subject. One other suggestion, relating to the well being of those enlisted:

1. We should, at our appointments, insist with all earnestness, that they meet on the first day of the week, for the purpose of reading God's word, and praying with and for each other; and exhortation, singing, partaking of the Supper and contributing.

These things, diligently observed, develop the talent of the Church. We are required to fight the good fight of faith, that we may lay hold on eternal life, at last.

May God help us all to be faithful.

B. P. SWEENEY.

We have never had the pleasure of shaking Bro. Bas' hand. But, in our boyhood days we were familiarly acquainted with his two brothers, Bros. T. M. and Benton Sweeney. (sometimes they were a little more familiar with us than we liked them to be, we went to school to them.) We know they were earnest christians, as Bro. Tom is yet. Bro. Benton fell asleep in 1867.

But while we are not personally ac-

quainted with Bro. Bas, we know him through other brethren, and are rejoiced to hear one so well spoken of for good works as he, say, about our unauthorized practice of taking into the Church those who were baptised without complying with one of the antecedents of baptism—Confession: "God being my helper, I will never be guilty of the like again."

My brother, many of your brethren have made the same resolution, and many more would if they had the true courage, that you here manifest, when you confess that you have done wrong. Some of our leading brethren would rather go away into everlasting punishment, it seems, than confess that they have done wrong.

"Confess your faults to one another," brethren, and do as Bro. Sweeney has.

—...—
Obedience.

NO. I.

"Let us hear the conclusion of the whole matter, fear God and keep (obey) His commandments, for this is the whole duty of man"

"The fear of the Lord is the beginning of wisdom;" happy is he, then, whose wisdom is built upon this foundation. Hopefully and faithfully he progresses onward and upward to his "whole duty;" realizing that nothing less than "all the commandments" will constitute duty. Luke, 17, 10. He looks for a city whose builder and maker is God, (Heb. xi, 10.) and knows that his right to an entrance in,

to that city depends upon 'doing' the commandments. Rev. 22, 14.

That he may not forfeit this right, he takes the "lamp of life" (Ps. 119, 105) to light him to a knowledge of those good works or commands by which he may be perfected, (2 Tim, 3, 16, 17,) and finally obtain the inheritance. Ac. xx, 32.

There are some, however, like the rich young man who asked, "what shall I do that I may have eternal life?" When told to "keep the commandments," he asked, "which?" Can I not omit one? "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2, 10. The neglect or omission of a known duty is sin. Jas. 4, 17. Are not some of the commandments more important than others? He who would ask this question must think to attain to his "whole duty" by doing only the most important things. Like Naaman he would do some great thing, and let the small matters take care of themselves.

If there is any distinction to be drawn between the commandments of God so as to make some essential, others non-essential; some important, others without value, who shall perform the work? He who fears God will never undertake such a work, for such a course would be prima facie evidence that his heart was not right, that he was a rebel against God. It is, perhaps, not my province to accuse any particular individual or class of beings guilty of this sin. The Psalmist tells us that God has magnified his

word above all His name. Ps. 138, 2. How then can any man be held guiltless, who lightly esteems God's word, or who handles it deceitfully?

Keeping the commandments of God is obedience. Not keeping them is disobedience. Obedience is "to do that which is commanded or required, or to forbear doing that which is prohibited. To constitute obedience, the act or forbearance to act must be in submission to authority; the command must be known to the person, and the compliance must be in consequence of it or it is not obedience. Obedience may be voluntary or involuntary. Voluntary obedience alone can be acceptable to God."—Webster.

Authority is the basis of the command, for without authority the command is of no force. This authority, however, must be first acknowledged or recognized. We might have knowledge of laws good and wholesome in themselves, but not knowing their origin, or by what authority they were given, we would feel under no obligation to obey them. A very close relationship exists between authority and the law based upon it. We might say that the command was the embodiment of authority. God said to Moses: "In all places where I record my name there I will meet with thee and bless thee." Ex 20, 24. This was spoken primarily of the altar which God commanded Moses to erect. His name, power or authority was in it, because commanded by Him. To despise the altar or to offer polluted things upon it was to insult God, and whosoever now

despises or rejects the command insults the authority who gave it. "The command must be known." Knowledge constitutes an important part of responsibility. How far our lack of knowledge may excuse us in the eyes of God we know not. This, we do know, that ignorance of the law is not a valid plea in the courts of our country for any violation of law. Willful ignorance of law is certainly disobedience. Those who so persistently plead their conscientiousness as a ground of acceptance with God, would do well to heed this point. Conscience may be a good witness to us of the nature of our actions, if it will submit to the proper teacher, and His authority. But, as soon as you invest conscience with authority, and plead its dictates as law, you ignore the Lord of conscience, and make his word of non-effect.

When an action is commanded to be done by the authority of Jesus, man must know what is commanded; second, who commands, His authority and power. The question with him then is to do, or not to do. If he do what is commanded, because commanded by Him, and all this "from the heart" it is obedience, and if obedience it is perfect obedience. In speaking of a course of life where reference is made to many actions we might draw such a distinction as "perfect and imperfect." A perfect obedience constituting a life in which every command had been obeyed; an imperfect obedience, one in which some commands had been disobeyed. But

in reference to any particular command the terms are not applicable. The only distinction I see clearly is that drawn above viz: voluntary and involuntary. A man driven to obedience like a slave under the lash can never have the spirit or feelings of a son, and will never be blessed as a son. Christians are the children of promise, "a willing people" made willing by a knowledge of God's love through Jesus, and are constrained by love to do the will of their Father who is in Heaven. It is argued, however, that the circumstances by which we are surrounded; and early training in the schools of tradition our prejudices; and the standpoint from which we view the command from so many extenuating causes for the exercise of mercy, and that God will accept an "imperfect obedience," when these causes are present, if the subject only be in earnest and have a desire to do God's will. Paul teaches us that the "gospel is hid from some," that the god of this world had so blinded their minds that they could believe in Jesus. 2 Cor. 4, 3-4. Peter was once so full of prejudice that he could not carry the gospel to Gentiles, when convinced of his error he acknowledged the truth and opened to them the door of faith. Acts x. God's word is not sealed, it is not a mystery, neither is it hidden in a corner. All have, or may have access to it, and if they will let the light shine into their hearts, the "extenuating circumstances" pleaded for above will give place to faith. There are many examples in Scripture illustrative of

the principles of God's government. By a proper study of these I think that we can ascertain fully all the elements which enter into that obedience which is from the heart and which secures to us peace and joy in the Holy Spirit.

In my next article, I shall examine the case of Nadab and Abihu, recorded in Levit. x. In the mean time I hope that the reader will turn and read Rev. 32, 14, then answer these questions. Have I a right to enter into that Holy City? Am I doing His commandment? Or am I drifting along on the tide of time farther and farther away from God and the Holy City, soon to be launched into the ocean of eternity, doomed to eternal despair? Turn then to Jesus the Light of the world, obey His commands, walk in His ways, and the God of Peace, and joy and love, will ever bless you.

J. W. J.

Questions for J. T. Poe.

1. I am still going under the commission given in Mark xvi: 15-16, but not under authority of any board. I have Peter yet, and have rode him this year hunting up the lost sheep, but have not received over \$30 up to date. Ought not those who cry missionary help me if I do not belong to a conference?

2. Our Baptist brethren say baptism is not essential to salvation. Also that many in the different sectarian churches are converted men, are Christians; but though some of these converted sects have been immersed, yet they will not

receive them into their churches, unless they immerse these Christians over again. Is not that something like water salvation? Putting too much stress on water?

3. Are not those among us who claim that baptised believers, are not baptized according to the gospel, unless their faith was extended so far as to believe that baptism is for the remission of sins, making faith in the water essential to salvation? Are not they and Baptists putting too much stress on baptism?

4. Is not asking what God's commands are for, rather an exhibition of the want of faith? Abraham asked no questions, but just obeyed. Paul, in Hebrews, xi., says: "Abraham obeyed and went out, not knowing whither he went." Paul seems to extol Abraham's ignorance of the why.

5. Then have those who must know all the whys of God's commands before they obey, the faith of Abraham?

6. Is not true obedience to God, just doing his commands, asking no questions?

Your answer to these questions may strengthen the faith of some.

JAMES L. THORNBERRY.

Jonesborough, Coryell County, Texas, May 16.

These questions have all been answered in Texas Department, and it is plain from the queries put by Bro. T., that he coincides with my views previously expressed on these questions.

Salvation is predicated on obedience, and the soul that from love to God obeys, even when he does not see

the reason why, will reap the blessing as surely as do those who know all the whys and wherefores. His faith is even greater than those who have a reason for their obedience beyond the fact that God commands it.—J. T. Poe, in Department G. A.

These men have here gone to record as teaching that baptism submitted to without understanding its design, is more valid than with an understanding! "Where ignorance is bliss, 'tis folly to be wise." Why then, teach that baptism is for the remission of sins? Every time they preach it, if their theory is correct, they willfully endeavor to unfit the minds of their hearers for "true obedience!" Why not expurgate from their creed—"our plea"—this barrier to "true obedience?"

If men WILL find out that which impairs their obedience, let them go some where else to get it! Yes, let us propagate that which will advance towards "true obedience," and not that which retards!

If an earnest inquirer should be led by the wicked spirit to want to know the design of baptism, and should go to one of these teachers for instruction, the answer should be: "it is best that you should not know this; to be asking what God's commands are for, is rather an exhibition of the want of faith; be baptized before you find out what it is for, and it will be more acceptable to God!" If they did not make such a reply, under such circumstances, they would be palpably incon-

sistent. Oh! how their unequal legs cause them to limp.

Brethren, away with such contradictory teaching! A theory that leads one into such tangling alliances is dangerous, extremely so. "Water salvation," indeed! We have heard a great deal about it, but if this and the sprinkling of unconscious babes, is not "water salvation," then we are at a loss to know what is. The brother says, "Paul seems to extol Abraham's ignorance of the why."

Suppose it is admitted that Paul does, how does that weigh in favor of this dogmatic feature of "our plea?" Paul would not have extolled unbelief in Abraham or any one else. If Abraham had disbelieved and persistently denied God's word, and Paul had "extolled" him for that, our brother might have brought up the case to strengthen the side of unbelief, that he is trying to help and justify!

But God did not tell Abraham what it was for; if He had, it would have been because He wanted him to know. So the cases are quite different. God has told us to be baptized, and has told us what it is for—over and over has the "why" been given! These teachers must think that God put the "why" in, just to furnish debatable grounds for theologians—to develop the muscles of polemics; but not to be enquired after by the "laity"—common folks. If it is not necessary to believe that baptism is for the remission of sins, then baptism has no necessary antecedents. A. McG.

Peter's Second Key.

This is the apostle to whom were committed the "keys of the kingdom," which kingdom was opened on the day of Pentecost, after the apostles had been endued with power from on high or baptized with the Holy Spirit. We learn from him and the rest of the apostles, in their various sermons, that there are four grand steps to be taken or commands to be obeyed to get into this kingdom, viz: belief on the Lord Jesus Christ, repentance or turning from sin, confession of the Savior with the mouth and baptism. When these steps have been taken, we become subjects of King Emanuel and obtain the promise incident to the obedience of these commands. Having thus briefly noticed the law of induction into the church or kingdom here on earth, we pass on to notice the law of induction into the eternal kingdom.

Paul says in Heb. xii, 9-24: "For we are not come unto the mount that might be touched and that burned with fire, etc., but to Mount Zion and unto the city of the living God, the heavenly Jerusalem * * * * * and to Jesus, the mediator of the New Covenant, etc. And now we come to the point: Listen, ye Christians, at the voice of inspiration! Paul says: "See that ye refuse not him that speaketh, for if they escaped not, (that is, the Jews,) who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven." Brethren, how does he speak to us and what are

the conditions of entrance into the eternal city? Inspiration answers through the apostle Peter thus: "Besides, giving all diligence, add to your faith, courage; and to courage, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love; for if these things be in you and abound, they make you, that you shall neither be barren nor unfruitful in the knowledge of our Lord and Savior, Jesus Christ.

This is Peter's second key, the one which opens the heavenly kingdom; the first being the one that opens the earthly kingdom. But he goes on to say: "But he that lacketh these things, (that is, these christian graces,) is blind and cannot see afar off, and hath forgotten that he hath been purged from his old sins. Therefore the rather, brethren, give diligence to make your calling and election sure. For if we do these things we shall never fall; (notwithstanding the Baptists contend that we cannot fall, whether we do them or not) For so entrance shall be ministered unto you (Christians) abundantly into the everlasting kingdom of your Lord and Savior Jesus Christ. 2 Peter, 1-5-. Here we have the question fully answered. Brethren, those of you, who have been waging war upon the doctrine of "faith alone," where do you stand upon the ladder of faith? Have you added courage? Having crossed the Red Sea, been baptized into Christ, have you courage to go forward

through the wilderness to the promised land? "Be strong in the Lord and in the power of his might." Put on the whole armor of God, that ye be able to stand against the wiles of the devil." Have you added knowledge? Are you becoming wise unto salvation, or do you need some one to teach you again? Oh, my brethren, study the Word of God with the view of learning His will. Fling these sectarian newspapers, that are filled up with quack advertisements, missionary reports and sentimental nonsense, to the four winds and read God's word. Meditate upon it by day and by night. For how can we do the will of the Lord, unless we first learn what that will is? And if we comply not with His will, how can we expect to convert the nations of earth? We must show our faith by our works. Having taken the first step in ascending this ladder, let us not rest, but ascend each successive round, viz: courage, knowledge, temperance, etc., and thus fulfill the law of the Spirit. When we shall have reached the topmost round of this ladder, then we "have a right to the tree of life, and may enter in through the gates into the city." Oh! may the Lord help us all to be faithful to the end.

A. J. McC.

"Two Corner Stones"

Yesterday, March the 2nd, was a gala day for this the "City of the hills." It was surcharged with a surging, scathing mass of human souls, rampant with the "lust of the flesh, and the lust of the eyes, and the pride of

life," and bent upon hoisting them to the highest niche of human folly. Old and young, great and small, rich and poor, robust and infirm, virtue and prostitution, black, white, tawny and mixed, saint (?) and sinner, were hugged together, one mighty throng, in the embrace of the "god of this world," and marched with impatient tread, up Congress Avenue, with martial music, streaming banners and booming cannon, to pay homage to a consummating act of "lust, pride, and worldly wisdom." It is not our intention to say, or in the slightest degree insinuate, that this mighty concourse, which beggars description, was not grand and magnificent, viewed from a worldly standpoint. But what we have to say of it is, that those who profess to be the disciples of Christ, that aided or abetted in any way this carnalized outburst and enthusiastic endorsement of the prince of the power of the air, the spirit that now worketh in the "children of disobedience," should bow their heads in shame and penitently plead at the Throne of an outraged God for forgiveness for having rebelled against him and bowed at the shrine of mammon's god. Under this "Corner stone" of the Capitol of Texas, which was laid on Monday, and for which professing Christians spent, in various ways, thousands of dollars of the Lord's cash, was buried three millions of acres of the public domain!

Thus, Christians, (?) who profess to be the special friends of the poor, were led, by mad enthusiasm to clap hands

and send up loud hurrahs at seeing this "Corner stone" of worldly pride and sinful ambition, laid at the sacrifice of that which would have made seventy-five thousand homes for the poor! Where was room found in this for a real Christian to "rejoice?" O, ye sons of men, how long will ye turn my glory into shame? How long will ye love vanity? "Be ye not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." God has laid a "corner stone," and whoever clings to that "Stone shall not be confounded." But whoever sees beauty or loveliness in the things of the god of this world, even though it be such grand things as the "laying of the Corner Stone of the Capitol of the empire State," sees no beauty in the one laid in the mercy, wisdom and infinite love of God. Upon all such, that "Stone will some day fall and grind them to powder!"

On one occasion, when our Savior had taught, by parable, how his disciples should use the means at their command, saying: "Ye cannot serve God and mannan," the covetous Pharisees derided him. He said to them: "Ye justify yourselves before men; but God knoweth your hearts: for that, which is highly esteemed among men is abomination in the sight of God."

A. McG.

Truth Will Prevail.

In the Advocate of the 25th of February, under "Difficulties on Religion

Considered," Bro. D. Lipscomb, in a most cogent and convincing way, vindicates truth. In this very successful exposition and eradication of a most popular error, popular alike, in the circles of skepticism, infidelity and orthodoxy, Brother Lipscomb plants the banner of Truth high above the quaggy sloughs and pitfalls of inconsistencies, into which he has sometimes stumbled, while trying to defend an unauthorized feature of "Our plea."

This is the only plane upon which Truth can be defended; because this is its straight and narrow way." We desire our readers to read what Brother Lipscomb has said in his masterly defense of Truth; for it is replete with a high order of instruction. Besides, we intend to show that it is a virtual abandonment of his former position in reference to the baptismal controversy.

A Voice From the Tomb.

As Brother D. Lipscomb, in his arduousness for the defense and perpetuation of our practice of receiving persons upon an unauthorized baptism, has been led to place Brother Campbell and Brother Fanning with that class who did not know what they were being baptized for when they were being baptized; and, as we gave space for one of these great dead to speak in our last issue, we herewith present the other to be heard, in vindication of his name against misrepresentation and false impression. This course is not intended to give strength to our side of this controversy; but as it seems to be the strongest argu-

ment (?) that our most formidable opponents can bring to the support of their side, we have reluctantly followed them thus far into it. We are not familiar with the writings of Brother Fanning, but a brother from another state has kindly furnished us some copies of the "Religious Historian" and some quotations from others, which will show how Brother Fanning regarded intelligent baptism; and that he understood that it was for the remission of sins when he was baptized. Hear him: Writing of the things he learned without a teacher, Brother Fanning says: "After learning these facts, we heard B. F. Hall preach the word, in a manner which was so simple and plain that any one could understand it. At the first hearing we made the confession and submitted to baptism, at Cypress, six miles north of Florence, Alabama. As we stepped from the water, a very earnest Baptist friend exclaimed, "O bless me when did you get religion?" We, possibly, did not make a satisfactory reply; but our confidence was that God was true, and when He promises there is perfect safety." Again, in Religious Historian of June 1873, in noticing Brother B. F. Hall's death, he says: "in 1827 we heard him preach salvation through obedience to Christ, for which we shall ever feel thankful."

In March 1874 he said: "On Pentecost the apostle said to the pierced hearted inquirers, "Repent, and be baptized every one of you upon the name

of Jesus Christ in order to remission. But does this prove that repentance was required as a condition of pardon? It is true, it always precedes, as faith also did, remission; but we have never been satisfied the words in Acts 2, 38 convey the idea of repentance and baptism jointly for remission of sins.

It is written "John preached the baptism of repentance for the remission of sins. Do the words imply that repentance or baptism, one or both, were for remission? Do the words of Peter, "Repent and be baptized for the remission of sins," imply that the Jews were to repent for the remission of sins, and also be baptized for remission? The words imply to us, that; the inquirers, were first, to amend their lives, and secondly, the repentants were to be immersed, in order to the remission of past sins. Notice, he says, but "we never have been satisfied," implying that he so understood when baptized himself.

Many more quotations can be furnished, showing how thoroughly Bro. Fanning understood this question when he obeyed. But, after all, suppose Bro. Campbell, Bro. Fanning and thousands of others had not understood it, would that nullify God's word or make it of non-effect? A. McG.

If we change our pamphlet from a monthly to a weekly paper, it will be a small, well-printed, four page, that we can furnish for \$1 per annum. We mention this to answer some questions asked us by subscribers.

Hydraulic Theology—To be Tried.

A few years ago the Methodist Manufacturing Company, through one of its very ingenious members put forth a Nichol plated "Grub Ax," which they claimed was the very implement to up-root "Campbellism." But Brother D. Lipscomb took this "ax" through a crucial test, in which the Nichol, (a soft metal) soon wore off and the "ax" was left wholly unfit for use even in the softest "Campbellite" diggings. Hence the "Grub-ax" enterprise was worse than a failure. But Mr. Nichol being of quite an inventive turn of mind, comes this time with a "pump," which he is pleased to term the "Theological Pump." We have never seen this hydraulic apparatus; but some brethren have requested us to test its claims. We dare say it is warranted to "pump" Jordan dry and the watering place at "Enon near Saline" down to a scant supply for culinary purposes, at a few strokes! We are not much acquainted with the pump business, but if this "Pump" is intended to pump the Holy Land, and the balance of the world dry, to make the world ready for some patent sprinkling machine, to come out of the brain of this same enterprising genius, Nichol, we would like to try our hand at throwing the valves of the "Pump" out of working order, by main strength and awkwardness. One brother says he will take 50 copies of our pamphlet per month, for distribution, while we are detaching the "Pump." Of course other brethren in his locality will help

him pay for and distribute them. Who next? We will furnish them at five cents apiece while engaged in that work, if we do it.

The "One Baptism"—What are its Characteristics.

In the pursuit of this inquiry as little extraneous weight as possible should be carried along or allowed to cumber the question. Where there is agreement—"one mind"—it would be a waste of time to dwell. Hence, what is known as the "action" of baptism furnishes no debatable grounds between my own brethren, although, it is one of the characteristics of the "one baptism." But we have some readers who wholly ignore the question of "modality." The "action" of baptism, with these is immaterial just so it is one of three! Sprinkling, pouring or immersing! As we desire to avoid being a specialist; but hope always to keep the truth uppermost in our heart and act as an humble vindicator of God's appointments and way—we deem it proper here and in this connection to give, at least, a passing notice to the question of action. Not long ago an elder (?)—and one who has acted for many years in that responsible capacity, told the writer that those who believed that sprinkling or pouring was God's appointed action for baptism, and submitted to either of these "modes," in good conscience, would be accepted by God as baptized persons.

He said that the masses, who were not acquainted with the Greek lan-

guage, were wholly dependent upon and at the mercy of men who were. Bro. Caskey said the same, in substance, to us. Now, we deny this and without reservation, and in the fear and love of God, say, that no man who entertains such vague conceptions of God's plain, simple and perfect system of salvation from past sins, is prepared to "teach," in the name of Christ, in any capacity from the first steps or dawning rays of discipleship to the consummating step of 'perfect love.' Such men "need to be taught again the first principles of the oracles of God." They need "milk" while they are teachers, and authors on "strong meat!"

All brethren who bid such, God speed, in any way, while they are thus infusing the poison of "worldly wisdom"—the doctrine of men—"are partakers of their evil deeds." If the idea of baptism had never been expressed or in any way conveyed to us, except through the greek word from which the anglicized words, baptize, baptized and baptism are extracted, this hurtful theory of our old and reputable brethren might find some footing. But we have abundant room to thank God for the wisdom He has displayed in putting the very marked characteristics of His appointed ordinance—the "one baptism"—beyond the reach of learned D. D.'s or others who "become wise above what is written." And we verily believe, that this is one reason why all of God's appointments are not to be found in any one place, but are given here and there and in type, pat-

able, literality and symbol, etc., etc. Hence, the man who believes that any of these substitutes is the "one baptism," believes it upon human and not upon divine testimony. Their faith is not the "one faith." Without this "one faith" they cannot please God; hence without it they can never approach the "one baptism." Whoever comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him. To diligently seek God, is to act as did the Bereans! The man who is really anxious to know God's will, is sure to do this. He will follow the God-sent preachers into their fields of labor, which though done nearly two thousand years ago, is by faith drawn nigh. With God's word open before him and he actuated by that faith that comes by hearing or reading God's word, he has a telescope that reaches far beyond the narrow limits of the vain worship of man's commandments. When he sees Philip descend into the water with the Eunuch, he is not circumscribed within the narrow limits of a greek or anglicised word, to learn the action; but he compares spiritual with spirtual, by which he is told that the Eunuch was there "planted in the likeness of Christ death—buried with him by baptism—buried with him (Christ) in baptism—born of water and the Spirit." So long as such an one has the "one faith" all of the D. D.'s and other false teachers that are or ever were engaged in the devil's work—and they all are—could not make him believe that one could be

buried, planted or born of a few drops or a pitcher of water! The mere suggestion of such a thought would be revolting and preposterous to him, and he would be ready to say: "get behind me Satan thou savorest of the things which be of men, and not of the things that be of God."

For the present we must let this suffice for our affusion readers and those of our brethren who are willing to deny the faith to palliate or condone them. But in leaving this feature or characteristic of the "one baptism," we should like to know why this charitable and elastic theory can't be stretched out, so as to take in all of the "modes" that might be introduced? Why be so uncharitable" as to confine it to these three? But, what are the characteristics of the "one baptism."

Whatever is a part of the law of induction into Christ into the remission of sins—whatever is a part of the process of regeneration—the new birth—is a part of the "one baptism." As we are wholly dependent on and bound to God's word for all information relative to this change from darkness to light—from death unto life—under any of the multiform ways it is expressed—so we are dependent on the same high source, and it alone, for the characteristics of the "one baptism."

It is not the characteristics of John's baptism, which ceased as a divine ordinance more than eighteen centuries ago, nor of the many baptisms (?) that have been invented by men—whether performed by immersion or

any other "mode"—and which were never divine. We say, it is not after the characteristics of any of these that we inquire: but what are the characteristics of that baptism of which it is said: "The like figure whereunto even baptism doth also now save us:" Again, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration. Again, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water: Again, God be thanked, that though you were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you, being then made free: Again, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins: Again, go teach all nations, baptizing them: Again, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." All of these have the same characteristics, for they relate to one and the same thing; ordained of the same Lord, superinduced by the same faith, they are the "one baptism" spoken of by Paul. Hence when the characteristics of one of these is found, whatever they are, they are alike the characteristics of the rest, for they are all the same, the "one baptism." It matters not that conditions or characteristics are mentioned in one of these places that are not mentioned in others, for whatever is mentioned in one was present in all

the others whether mentioned or not. It is not for us to criticise God for giving, here a little and there a little. for it has been done is His wisdom and though our carnal minds may suggest a wiser plan, thereby discovering weak points in the divine plan, the foolishness of God is wiser than men, and the weakness of God is stronger than men. Hence the characteristics of the "one baptism" cannot consist of less than is mentioned in any one of these; it may, and does consist of more than is mentioned in any one place. Some of our brethren say it is only necessary to believe that Jesus Christ is the Son of God as a preparation for baptism. This, they claim, is "believing the gospel," regardless of other things preached by New Testament preachers. This theory is a virtual impeachment of the wisdom of God as displayed in the words of those through whom the Holy Spirit has spoken to us. It makes the response of Peter, to the inquiry made him on Pentecost, idle words! When Philip was down in Samaria preaching, it was said that after the people believed him preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized," after they had believed these things, not before. Now what were these things concerning the Kingdom of God that these people believed before Philip baptized them? A correct answer to this will furnish us the characteristics of the "one baptism." It is very evident that they understood and believed more concerning the kingdom

of God than that Jesus was God's Son. True, this is a grand proposition, and furnishes the basis for all the balance to rest upon; but, he preached things "concerning the kingdom" that they believed, what were they?

Bro. C. McPherson. is now ready to add to his flagged seats and general stock of new things learned of Major Penn, a stock obtained of Pearson, the "boy preacher." We suggest that the "State Meeting" set Bro. McPherson apart, to travel alternately, one year with Penn and Pearson. Let him gather up all they have! It is a pity for such a paragon of progress to be confined within the narrow limits of a "thus saith the Lord." Brother McPherson has had, "go forward," for a motto so long that he is bound to go faster! faster!! and faster!!! When the Guide Company first found him, if they had taken down this motto of his, and put in its stead: "Whatsoever you do in word or deed, do all in the name (by the authority) of Jesus Christ," he might have been narrowed down some; but it is now too late to begin. He is calling for an example of a church ever having sent out and sustained an evangelist. Why don't he ask for what he needs, authority or a "State Meeting" or a Convention doing it? A. McG.

Brother Jackson sent us a splendid short article on "Unto what then were you baptized?" but we have mislaid it. He will re-write it, we hope; and excuse our negligence.

There is a storm gathering over the heads of those who recognize sect baptism as valid, that will burst upon them, ere long, and drive them under the shelter of truth or into the arms of the sects. If they could see the letters we read, they would meet the question in honest discussion or prepare to be more liberal towards seetdom.

Many brethren—and not a few among the pioneers—are giving up former positions on this question, and will be heard in defense of truth, when their present timidity wears off a little. We would suggest to that class who have depended, in the past, upon the cry of “hobby!” to quell the truth, that they must now bring up something more potent, to stay the on-gathering tide of pent-up Truth. It is coming, brethren, and you had as well begin preparations to meet it, or get out of the way! “Truth is mighty and will prevail!”

Our articles on the “one baptism” have been held up, because we have been informed that a brother who entertains diverse views is trying to work up sufficient courage to discuss the question with either Bro. Jackson or the writer. Come on brother, choose between us, and come up like a man. You shall be treated fairly and kindly in these columns.

ERRATUM.—In the February number the printers left out “that love him, but God hath revealed them.” See page 20, twelve lines from the bottom.

We learn that the “Christian Church” (?) at Austin, is on the eve of, and in a perfect fever of excitement, over a grand bazar, where they are going to merchandise largely in the Lord’s house! What spirit is it “working” so industriously in these people, both to will and to do of its good pleasure? It surely must be the spirit of the modern pastor as this effort is to raise funds to pay W. E. Hall—a very modern edition. “Whatsoever ye do in word or deed do all in the name (by the authority) of the Lord Jesus.” Will some of these brethren please show us the chapter and verse for selling dolls by his authority?

IN the next issue will begin a discussion of the baptismal question, between Brother Gibson and the writer. Brother Gibson is one of our old preachers who has recently moved to Austin. He will be able to make his side of this question a good fight we presume. He affirms that persons may be baptized into Christ before they believe, that baptism is for the remission of sins. Brethren bestir yourselves to circulate the pamphlet so that the strength of this human “plea” may be seen.

Walsh’s Living Age.

A Religious Monthly Magazine, Devoted to Living Biblical Issues, of the Present and Coming Ages. \$1 a year, 50 cents for 6 months, single copy 10 cents. Address,

DR. J. T. WALSH,
Kinston, N. C.

Those sending us clubs will please be particular in writing and spelling names. We always spell the name as it is spelt to us. Some brethren have complained that their names are spelt wrong. Even Postoffices sometimes seem to us, to be spelt wrong, but we never attempt to correct except when we know there is a mistake. All communications of this character should be written in a legible hand; hence we suggest to some of our agents that they be more particular in the future. However, we thank them none the less because of their bad spelling and illegible writing.

A Correction.

Some time ago we made some reference to an elder at Madisonville, Texas, as an unbaptized elder; since which he has written us informing us that we were mistaken. We are glad that we were mistaken; but sorry that we placed him in a false attitude before our readers and gave him any trouble. But we had no doubt, at the time, of the correctness of what we wrote. We beg his pardon, as well as all who are in any way concerned.



THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

VOL. 1.

AUSTIN, TEXAS, APRIL, 1885.

No. 8.

What is it to be Led by the Spirit?

(No. 2.)

In our article in the February No. of "The Firm Foundation," I showed from the declaration of the Apostle Paul, that the children of God are led by the Spirit of God. I also showed from the Old and New Testaments, that to be led by the Spirit of God is to be led by the instructions of the Spirit, as revealed in the word of God.

The object of this, and perhaps another article, will be to show from the same infallible source, where the Spirit does and does not lead people. And now, brethren, most of us like to hear the first part of the commission, as recorded by Matt. 28: 20. plainly taught; and that is right: (but some are becoming tender-footed even on that part). But, ought we not to desire to hear the latter part, the instructions of the Spirit to the children, plainly taught also? All must say we ought; and brethren, if I take any position on this, or any other subject, that is contrary to or not clearly sustained by the word of the Lord, tell me of it in kindness, in the spirit of our Master, and I will retract it.

But to the subject under considera-

tion: If I lead my horse, I lead him somewhere. I can't lead him without leading him somewhere. If I put a rope around his neck and pull him, I use physical force or power; but suppose he is in the pasture and I want to catch him to use; he suspects what I want, and will not let me come near him. I go to the crib and get some corn, and lay it upon my arm and walk out into the pasture where he is, he sees the corn, is hungry, and follows me back into the lot. What power do I use now; not physical, but motive power; he wants to gratify his appetite. But if, when I go out into the pasture with the corn on my arm, I take a sack along and cover it up, will he follow me to the stable? No! Why? Because the power to lead is gone; he cannot see the motive. So, the Holy Spirit through the gospel, (the corn) presents to our minds the grandest, the most sublime motives of which the human mind can conceive; but if the motives are covered up, or veiled in a mystery (as is the popular teaching) where is the power to lead? Simply, nowhere. It is all mockery!

We want to notice now, some of the many places where the Spirit does not lead Christians or the children of God.

The Spirit never leads a child of God into a drinking or gambling saloon. Never! Never!! Nor does the Spirit ever lead any one into a ball room, or theater, or skating rink, or any such places! For they are places of revelling; and that the Spirit condemns. Gal. 5: 19-21. The Spirit never leads a Christian to these abominable low-down circuses that are roaming over this country and demoralizing every class of society; but then, "the children must go, as they have never seen any thing of the kind, and the old folks must go to take care of them," and many dollars are spent by those who are in debt for their food and clothing, and yet many of such claim to be Christians, to be led by the Spirit, and have not even common honesty. The Spirit never leads a child of God to these State and County fairs, where gambling, drinking, horse racing and all manner of wickedness is carried on, and I have my doubts whether the Spirit ever leads a child of God to these great expositions that are so popular, to spend their money in building up such institutions as foster the love of money, the root of all evil, while they have at their doors many poor widows and orphans who are destitute of the necessaries of life, and surrounded by many of their fellow beings who have never heard the Gospel. Now, brethren and sisters, when we use our time, talents and money in that way, are we making to ourselves friends of the mammon of unrighteousness, that when we fail they (the friends) may receive us into ever-

lasting habitations? Luke 16: 9. The Spirit of God never leads sisters, young or old, rich or poor, into a jeweler's or a milliner's shop, to bedeck their poor, vile bodies with gold or pearls or costly array. Now sisters, don't become offended; but, read the instructions of the Spirit in 1st Tim., 2: 9, and 1st Peter, 3: 1-6 and remember that "as many as are led by the Spirit of God they are the sons of God." The Spirit of God never led a child of God to the marriage altar to be married to one out of Christ. If they marry, they are to marry in the Lord. 1st. Cor., 7: 39. The Spirit of God never leads a child of God into such societies as Odd Fellow or Free Mason fraternities, where they spend their money, time and talents in building them up, instead of the church of Christ! They are the unfruitful works of darkness. Eph. 5: 11. The Spirit never leads a child of God out upon the battle-field to take the life of his brother or his fellow beings; for (or because) the weapons of the christian's warfare are not carnal. The Spirit says, "For though we walk in the flesh, we do not war after (or according to) the flesh; for the weapons of our warfare are not carnal; but mighty through God, to the pulling down of strong-holds (not of righteousness but sin)." Cor. 10. 3-4.

And the description of the Christian's armor in Eph. 6: 14-18, shows conclusively that his fighting is not to be for wicked human governments; but for the King of Kings and Lord of Lords; besides, the Apostle says in

the same connection, that we (Christians) wrestle (or fight) not against flesh and blood, verse 12, (exactly what the soldier in human government does), but Paul says the Christians do not fight that sort of fighting, and their armor is not adapted to it.

I know that Abraham, David, Solomon and many other good men used carnal weapons acceptably to the Heavenly Father: but Christians are under a different dispensation, the government of the King of peace. Neither does the Spirit lead a child of God to the ballot box, to vote for wicked men, who get up wars, making it necessary that men should kill each other. If the Lord had made it the duty of Christians to vote, as some of our scribes say he has, then he would have told them who to vote for, whether old line whig or democrat, republican or monarchist, and when they go to vote, instead of voting against each other as they do, they would all vote alike. Now would they not, if they were led by the Spirit? They are led by a spirit, but it is the spirit of a political party! The Spirit never leads a congregation of Christians to go into these grab bag, post-office, fair and festival arrangements, for the purpose of raising money to pay off pastors and defray other expenses of the church! No, nor the Spirit never led a congregation to make a contract with a pastor, "So much preach, so much pay," for that is making merchandise of the gospel! Nor did the Spirit ever lead a congregation to introduce instrumental music

into the worship! I care not if every member of the congregation is in favor of it, for the Spirit says whatever you do in word or deed, do all in the name (or by the authority) of the Lord Jesus, not of Moses or David. Col., 3: 17, and the Lord has never authorized instrumental music.

The Spirit of God never led the children of God into any of these Missionary Societies for the purpose of raising money to send the gospel to home and foreign fields. Now, brethren, don't say I have gone too far in this declaration, unless you show plain instructions of the Spirit sustaining such societies, or where they are necessarily implied; and if you can't do either, ought you not to give them up, regarding, as we profess to do, the silence of the Bible as much as what it says?

The Apostle Paul says "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (now the object of it), that the man may be perfect, thoroughly furnished unto all good works." 2d Tim., 3:16. That language is very plain. The scriptures tell us about all good works, or the Apostle did not tell the truth, they do not tell us about these Missionary Societies; therefore, they can't be classed among good works; they are necessarily classed among bad works, for there are but the two classes. If the Lord has not made provision in the Scriptures for the raising of money for Missionary purposes, he doesn't want it raised, it is not a good

work. Now brethren, the same objections, we have also to Bible Colleges, only to a greater extent, as they are more injurious to the cause of Christ; for the Missionary departure is sustained, I believe, mostly by the preachers that have been made by Bible Colleges, as well as many other departures, especially the pastorate departure, which sets aside the elders, and requires a stipulated salary for doing that, that the Spirit never required them to do, and are consequently not led by the Spirit. And now brethren, let us not become offended; but remember that it is only those who are led by the Spirit of God that are the Sons of God.

Christ our Lord, founded the only School or College in which he designed preachers should be made; and He is President of that College, the inspired Apostles the professors, and the Bible THE ONLY TEXT BOOK; and one of the professors who opened the college to the Jews and Gentiles, declares that in that text book, is revealed all things that pertain to life and Godliness; it thoroughly (not partially) furnishes the man of God to all good works. Will Brother McGarvey, or Brother Graham, or some other brother, who is a worker in and defender of Bible Colleges, please inform the brotherhood when, where, and by whom the first Bible College was founded, in which uninspired professors did, and do teach, and other books than the Bible were and are taught?

Having shown some of the places where the spirit does not lead the children of God, we will now show

some where it does lead them, and bring this article to a close; and in our next show where the Spirit does and does not lead the sinner.

The Spirit of God leads the children of God to the assembly of the Saints on the first day of the week, that they may read the Scriptures together, sing the songs of Zion, pray with and for each other, and partake of the emblems of Christ's broken body and shed blood, that they may show forth his death till he comes again, and to contribute of their means as the Lord hath prospered them through the past week. "And they continued steadfastly in the Apostles' doctrine (or teaching) and fellowship, and breaking of bread and prayers. Acts 2:42. And upon the first day of the week, when the disciples came together to break bread Paul preached unto them, ready to depart on the morrow." Acts 20:7. This quotation shows that it was their custom to meet together on the (not a) first day of the week to break the loaf, and Paul says, Heb. 10:25. Not to forsake the assembling of ourselves together as the manner of some is. Brethren we ought to be careful about that. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come, 1st Cor. 16:2. This shows the weekly contribution. The Spirit of God leads the children of God to the bedside of the sick to minister to and comfort them, it leads them to feed the hungry, clothe the naked,

especially they of the household of faith. "If a brother or sister be naked and destitute of daily food, and one of you say unto them depart in peace, be ye warmed and filled: notwithstanding you give them not those things which are needful to the body: what doth it profit." James 2:15-16. Now they that tell them to depart in peace and be warmed and filled are not led by the Spirit. The Spirit leads Christians to diligently follow every good work, and to search the Scriptures to learn what are good works. The Spirit leads the children of God to add to their faith, virtue (or courage), knowledge, temperance, patience, Godliness, brotherly kindness and charity." 2d Peter 1:5-7. There are some that have enlisted as soldiers and have been recognized as such for years, that have not courage enough to say no, when their old, wicked associates ask them to go into the drinking saloon or ball room with them, and to tell them they have quit serving that master. Yes, and some of them have not courage enough to say brother and sister, in talking to and about their fellow soldiers, and others have not enough to refuse to call sectarians, brother and sister, when they know they are not in the kingdom of Christ, have not been born of water and the Spirit: but as a preaching brother once said to me, "we are brethren in Adam," Yes, and so are Bob Ingersoll and his kind, but I can't dwell on all these items, in this article. In every well regulated human government there is an armory, and in that armory are all the arms necessary,

and extend or enlarge that government, so Christ, the Christian's king, has a government (a monarchy) and in that government is an armory, and in that armory is all the armor necessary for his soldiers to use in defending and extending his government, and every piece of that armor is labelled in plain language, language selected by the Holy Spirit, so that every soldier can tell, beyond a doubt, when he has it all on, and the Spirit says "put on the whole armor of God that you may be able to stand against the wiles of the Devil," Eph. 6:11, "and to quench all the fiery darts of the wicked," verse 16. Now the Spirit leads the children of God, the soldiers of the cross, to that armory, where they can be equipped and completely panoplied, for the battles of life, that they may come off conquerors through him that loved them, and now, brethren, let us "examine ourselves whether we are in the faith," are we being led by the Spirit in all that we do, have we put on the whole armor of God, and are we as faithful soldiers, fighting the good fight of faith (not against flesh and blood), but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places? If we are thus living, and continue thus to live, when we lay this armor by, we can say with that grand old hero and Apostle to the Gentiles: We have fought the good fight, (not a bad fight, as all are that take our fellow beings lives) we have finished our course, we have kept the faith; henceforth there is laid up

for us a crown of righteousness, which the Lord the righteous judge shall give us at that day, and not to us only, but unto all of them, also that love his appearing.

ELIJAH HANSBROUGH.
Liberty Hill, Texas.

Evidence of Pardon.

To all those who recognize the existence among men of a divine government, and who have prepared their hearts to serve the Lord Jesus, the question of pardon or rather, of the assurance of pardon, is of paramount importance. The journey of life is traveled but once, and when the end is reached, the record for eternity is closed. While in life, mistakes may be corrected; in eternity we have judgment, not correction. To have doubts as to our acceptance with God, and as to our future life, is to be unhappy. I can conceive of no state more unhappy than of one who realizes his true condition as a sinner, and is convinced of the future judgment, and is nevertheless tormented with constant doubts and fears and anxieties as to his relationship to the divine government. Such doubts frequently drive men and women to despair, and with shattered minds and blasted hopes, they find a home in some lunatic asylum.

There is an opposite extreme, however, that must be avoided, viz: Presumption. Men may claim the favor of God, and persuade themselves that "they can read their titles clear to mansions in the skies," and yet be fearfully mistaken. There will be

some teachers who "in that day," will lay claim to the everlasting reward, because they had prophesied in the name of Jesus, and in His name done many wonderful works. But Jesus will dismiss them. "Depart from me, ye that work iniquity, I never approved you." Mat. 7: 21-23.

If our eternal salvation depends upon doing the will of God HERE, and if this hope of immortality is set before us, in order to obtain our consolation and peace and happiness, let us examine carefully the grounds of our acceptance, so that we may be fully assured of the divine favor.

Are you a child of God? Are your sins forgiven? If you answer yes, then give us your evidence of these facts. A great many will answer:

I know that I am forgiven because I love God and the brethren; thus making their feelings, the evidence of what God has done for them. A little thought here shows the fallacy of this idea. Pardon is an act of divine clemency, and all evidence as to this divine act must come from God and not from man. Our feelings are the result of faith, and may deceive us. In Gen. 37, we have an account of the sale of Joseph by his brethren; and their dipping his coat in blood and taking it to their father. The latter, from the evidence before him believed Joseph to be dead, and his heart was filled with sorrow. He believed a falsehood, yet the effect was the same as if it had been true. His feelings, however, were not evidence in this case, but the effect of faith in the evidence presented

to him. And so it is with all those who predicate their acceptance with God upon feelings. They believe human tradition, that a certain state of feeling is pardon; they look inward for these feelings, and they work to obtain them, and as soon as they possess them they declare themselves pardoned. Dear friends, rely no longer upon feelings as evidence of pardon, do not look into your own hearts for this evidence, look to God; He will not leave you comfortless.

Others predicate their acceptance with God upon their good and pious parents who have passed from earth to Heaven. This is not a new plea, for when John the Immerser came to the Jews preaching repentance, some of them claimed the privileges and blessings of God by virtue of their kinship to Abraham. Matt 3:9.

I would not for any consideration say any thing to weaken the obligation of children to parents. One great evil now stares us in the face, and it is daily becoming more wide-spread, threatening the foundation, not only of society and religion, but of all good government, and that is the lack of parental government. It is a great relief to us now and then to find children who reverence their parents, and to such it is but natural that they should walk in the steps of their fathers. But, my dear friends, natural ties cannot save us; these ties of nature belong only to this life. In eternity, each of us must give account of himself to God." Rom., 14: 12. The tie that saves us there is a super-natural one;

we must be made partakers of the divine nature, and this by being born of the incorruptible seed of the Kingdom, the word of God. Being individually responsible to God, I cannot plead what my parents did as any evidence of my being right.

Others, plead morality or self-righteousness. I have heard some say: "I live honestly, I do not swear, nor lie, nor drink, nor gamble, and I treat all men as I wish to be treated; besides this, I contribute to the poor and even to the churches. Besides this, you have persons in the church that are guilty of many evil practices that I would scorn to do; I could not fellowship such people." These people go farther and predicate their acceptance with God upon the attribute of Mercy. Let us examine their claims.

The self-righteous man is clearly pictured in Luke 18: 9-14. This man, and all such, look first at their own good deeds; secondly, they contrast these good deeds with some man's bad deeds, and conclude that God certainly will accept them. The standard of righteousness to which I must conform comes from above and is revealed to us in the gospel. Rom., 1: 16, 17. To make the wickedness of man a standard by which to measure my goodness, is a fearful departure from the divine plan. We must not "measure ourselves by ourselves," nor by others, but as Jesus is righteous, so must we be. I John, 3: 7. Piety is no evidence of acceptance with God. In Acts x, we have an account of a pious man, one who feared God, who

gave much alms to the people and prayed to God always. Yet this man had to hear words whereby he and his house should be saved. Acts xi, 14.

Good feelings, good parents, self-righteousness, morality or piety, can not be urged as evidence of pardon. Pardon or remission of sins is an act of authority, something done for us by the Head of the divine government. In order to our assurance of this fact, the evidence must be divine; must come to us fully authenticated. It then remains for us, either to accept the divine testimony, or rejecting it, substitute some one or more of the above theories originating in tradition and perpetuated by party-ism or creed-ism.

Jesus being the Lord of all, and remission of sins being by his authority, (Acts x, 45.) we must look for some evidence coming from Him. As salvation or remission of sins is by no other authority given under heaven among men, Acts 4: 12; we cannot look for the evidence of this salvation prior to the beginning of this authority among men. Now, Jesus, while on earth, claimed no authority of his own, but worked in the name of the Father. After His ascension and exaltation to the right hand of the throne of God; thus receiving all power in Heaven and on earth. Phil. 2.

He sends the Holy Spirit to His chosen Ambassadors in order to inaugurate His reign upon earth among men. His authority is proclaimed, and the law of remission laid down by the Holy Spirit. Now, there are to

my mind, but two ways in which the Head of a government may make known the pardon of a criminal.

1st. In person, as Jesus did to the palsied man. Mark 2: 5.

2nd. By proclamation. Jesus having left the earth, leaves his proclamation of peace and pardon, and selects officers to publish it; gives them the Holy Spirit that they may show to the world their credentials as Ambassadors of Christ, so that our faith in their testimony may be just as strong as if the word was spoken audibly to us by the Lord himself.

Again, Paul reasoning upon this, teaches us that the Holy Spirit is a witness, and if a witness it must give evidence. This evidence is through the preaching and works of the Apostles. Hence God's word, spoken by the Holy Spirit through the Apostles constitutes the divine evidence of pardon.

The proclamation of pardon is to all men, and expressly stipulates the conditions upon which it can be received and enjoyed. Is there any doubt as to the authority of this document? No it comes from Jesus; it is published by the Spirit of Truth and confirmed to us by the chosen ambassadors or officers of the kingdom. The stipulations are that man must believe the Gospel, repent of his sins, confess with the mouth the Lord Jesus, and be baptized for the remission of sins. Having complied with these conditions I have God's word that I am pardoned. But it is argued Paul says, that "the spirit itself bears witness with our spirits that

we are the children of God." Here we have two witnesses, the Holy Spirit, and our spirit. "Each bears witness," that is, gives evidence and that evidence is "we are the children of God." Not we have become the children of God, but we are now children of God. This evidence of a present fact is based upon certain facts occurring before this, and verified by other testimony or evidence. Having the divine testimony as to remission of sins offered upon conditions, I can examine myself as to whether I have accepted and obeyed these conditions or not. In this case my Spirit "bears witness" that I have done certain things. My faith in God's word or testimony assures me of pardon. Now, I am a child of God, being led by the Spirit of God, and the Holy Spirit says you are a child of God, they are the sons of God."

I agree with you says one, that the evidence of pardon must be divine; that we have this evidence in the word of God, and that our faith in this evidence, is to us "the assurance of pardon contained in the statement "God so loved the world that He gave His only begotten son, that whosoever believe on Him might not perish but have everlasting life." "He that believeth on me hath everlasting life." These and similar passages make faith the sole condition required of man, hence when I believe on Jesus, I have the evidence of pardon without baptism.

To all of which I reply:

1. That no terms or conditions of pardon were proclaimed by the author-

ity of Jesus prior to His ascension and exaltation to the right of the Father.

2. That "to believe on the Lord Jesus" in Scriptural language, includes obedience to His commands.

3. That justification by faith only excludes divine testimony and predicates pardon on a State or condition of the heart—that is on feeling.

4. That no one has a Scriptural assurance of pardon who has not been baptized for the remission of sins.

In proof of the first proposition it is only necessary to read the New Testament and find in Act 2, 38, the first command ever given on earth among men for the remission of sins by the authority of the Lord Jesus. In proof of second proposition, I refer to the following scriptures: Act. 4:4, Act ix, 42, xvii, 4:12, etc. In proof of third proposition, it is only necessary to quote the commission as given by Mark, 16, 15:16. Acts 2, 38. If it be admitted that Jesus has all authority, I ask how is that authority manifested? In what form must all authority be manifested? In what form must all authority be clothed in order to reach man? It must take the "form of sound words," "the form of doctrine," coming from Jesus. But merely believing in the power or authority of Jesus, does not make me a subject of His, nor does it bring to me remission of sins. I believe in the existence of the kingdom of Great Britain, and in the power of the Queen, but my faith does not make me a subject of that power.

Nor does faith alone bring any of the promises to man. You must

acknowledge that authority openly by confessing His name and by obedience to His command, "be baptized" for the remission of sins.

In conclusion I would ask, whether it is better to live in a state of doubt and uncertainty or by yielding obedience to simple conditions of God's word, have the full assurance of faith in divine testimony as to our pardon? "Examine yourselves whether you be in the faith." Take your New Testament and in the fear of God, read, reflect and obey,

1. Do I believe with all my heart that Jesus is the Christ, the Son of God?
2. Have I repented of my sins?
3. Have I confessed with the mouth the Lord Jesus?
4. Have I been baptized for the remission of sins?

Reader, can you answer these questions affirmatively? If so there can never be a doubt upon your mind as to the pardon of your sins. If you can not answer them affirmatively then there must necessarily exist some doubt as to your pardon. God's word is sure and carries light and joy and peace with it. Man's traditions are fallible, weak, and carry with them doubt. Turn then to God, take that which is sure and steadfast, and your reward will be sure. J. W. J.

Unto What Then Were You Baptized?

Some brother has written to "Firm Foundation," objecting to portions of the article on above subject in No. 4.

The objectionable phrase is that the

certain disciples found at Ephesus were "in the church and recognized as members." If they were "in the church" when Paul found them, and "baptism is a transitional act," where were they after they were baptized by authority of Jesus?

1. There is no "mystical body" of Christ into which we may enter by obedience. The church at Ephesus was composed of disciples, a title then given to the followers of Christ. The certain disciples were in the city of Ephesus, and RECOGNIZED as members or believers. Sec. v., 2. Paul speaks of "false brethren unawares brought in," Gal. 2:4; and cautions preachers to take heed HOW they build upon the one foundation. 1 Cor. 3:10. Men may be numbered here with the disciples, and be RECOGNIZED as members of the church and yet NOT be in the Kingdom of God. In speaking of baptism as a "transitional act," we are apt to lose sight of its true design. Baptism transfers or translates us into a state of favor or peace, when it is preceded by faith "Faith is confidence as to things hoped for; conviction as to things unseen." Hence faith embraces the promises, (Heb. xi, 13), has respect unto the recompense of reward (Heb. xi, 26), and has confidence in Christ as to their reception. The authority of Christ, however, intervenes, clothed in "that form of doctrine" once delivered to the Saints. Obedience from the heart translates us into the Kingdom of Gods dear Son.

2. It is objected that I missed the point altogether in my article, and that

the only question involved was of authority. John's disciples were baptized by authority of God, and hence had to be baptized by authority of Jesus.

Unto what AUTHORITY then were you baptized? Unto baptist authority! Every member of the Baptist Church must give this answer, and it places them in the same state of the certain disciples at Ephesus. Baptists do not recognize as valid any baptism but that performed by a licensed minister of their own denomination. Ask these preachers by what authority they minister the ordinances, and they answer by the authority of the Church, that is the Baptist Church. Hence Baptist baptism is a peculiar institution, and no more akin to Christian baptism than was the baptism of John.

1. It is by the authority of the Baptist Church.

2. It is NOT for the remission of sins.

The power or virtue in baptism does not lie in the action—immersion—though this is necessary; nor does it lie in the fact of calling over a special formula—"Unto the name of the Father, and of the Son and of the Holy Spirit."

Its special power lies in this—the remission of sins by the authority of Jesus. It is to be hoped that those disciples now "in the church and recognized as members" who have been baptized unto Baptist authority or methodist authority, will submit to the authority of Christ and be baptized for the remission of sins.

Another answer is sometimes given to this question, which deserves a passing notice. Some parties say that they are "baptized unto obedience," or that they were baptized to honor God.

1. Baptism is itself obedience; hence it is obedience unto something else. Obedience is not the END for which an act is performed, it is the MEANS to an end. The order in the divine government has always been faith, obedience, blessing; the latter being the end for which or to which the act is done. In God's word, remission of sins is a promise, blessing or end connected with baptism by divine authority. To deny this shows a lack of faith; to claim the promise without obedience is presumption, and to attach some human design in the place of the divine, is dishonoring to God.

2. It is the will of the Father, that all men shall honor the Son even as they honor the Father. Jo. 5: 23. To honor God or His Son is to hear His words and obey them. "He that rejecteth me and receiveth not my words hath one that judgeth him; the word that I have spoken the same shall judge him in the last day." Jo. 12: 48. Does it honor God or the Son to claim a promise or blessing without obedience to that act to which such blessing is connected? Does it honor God to deny flatly the design of baptism, and practice it to some other end? No, God is honored by obedience, and we must not think to obtain mercy by pleading ignorance. When

we consider how much importance is attached to ignorance by some of our scribes, we can but exclaim :

"Hail modest ignorance, thou goal and prize
Thou last, best knowledge of the simply
wise."

Paul, however, refers to some that were alienated from the life of God through the ignorance that was in them, (Eph. 4: 18) blinded by the god of this world, so that the gospel is hid from them. 2 Cor. 4: 3, 4.

There is a veil over the minds of many, a veil of prejudice, partyism, &c., &c., which prevents their seeing to the END of that which is ordained by the authority of Christ. Nevertheless, when they shall turn away from tradition, to the Lord, then will they enjoy the blessings of the New Covenant.

J. W. J.

Explanatory

Bro. McPherson's notice of my severance from the "Firm Foundation" omitted one word. It should have read: "Bro. Jackson has severed his editorial connection with the "Firm Foundation." When I wrote to him I anticipated going into a business that would have engaged my whole time and attention, and make it impossible for me to act as editor or contributor to any paper. Since then, I have determined to follow no business but that of preaching the gospel, and as opportunity offers, I shall write for the "Firm Foundation" and solicit subscribers for it.

Bro. McPherson, and perhaps others, might from their standpoint, express

joy or gladness at my withdrawal from the "F. F." This is their privilege; and for their interest in my welfare I feel truly grateful; nevertheless I think they are mistaken.

The "Firm Foundation" is not "riding a hobby." It will contend earnestly for every item of "the faith once delivered to the saints;" it will inculcate purity of life, and work for a pure church; and will urge a constant, faithful and earnest work in evangelizing. The brethren above alluded to, have been freely tendered the columns of the "F. F." for a full and free discussion of every subject or point of difference. They prefer, however, to quietly ignore argument and seek to crush us by crying out "hobby," "crank," &c., &c.

But this is enough. I am no hobbyist." I preach "baptism for (in order to) the remission of sins," because I believe the word of God, and deny the validity of the various ablutions performed by religious bodies for some other purpose.

With good will for all and with an earnest and sincere desire that more CHARITY prevail among us, I remain—
'not an editor'—an humble contributor.

J. W. JACKSON.
Hillsboro, Hill Co. Tex.

Our Plea for Christian Union.

(No. 6.)

The subject of the "One Baptism," is being so fully presented by Bro. McGary, that perhaps no necessity exists for this article. But as it comes up just here, in the series of papers be-

ing presented. I will offer a few thoughts with the hope of aiding in the confirmation of the faithful. When our Savior commanded: "Go preach the gospel to every creature, he that believeth and is baptized shall be saved," he did not teach that belief ALONE, qualified a person for baptism and salvation from sins.

We have seen that repentance and the confession result from faith and precede baptism. All of these conditions must be complied with, as the Lord has enjoined in his system of faith. We have seen that obedience results from an understanding heart. Ignorance in reference to either one of these conditions, disqualifies a person to that extent, to acceptably obey the Lord. Otherwise an extension of the rule would render the commission of Christ a nullity. We have to again emphasize the statement that IGNORANCE AND HEART WORK DO NOT CO-OPERATE IN THE SALVATION OF MAN. Let's not drift out upon the sea of speculation without chart or compass. In the discussion of this question brethren Campbell and Fanning have been brought forward to illustrate the results of the position advocated by Bro. McGary on this question.

In the February No. of the "F. F.," he gave quite a number of quotations from the writings of Campbell, the most of which I had already marked for this article. I will here simply add some thoughts from the pen of Bro. Fanning. In the year 1874, the following question was propounded to him by W. T.

Alexander, of St. Ledger, Mo. :

"Should members be received from the Sects without baptism?"

The reply was as follows :

"If the party believed with all the heart, made the confession that Jesus is the Savior, was baptized to follow Christ, we presume nothing more should be required in regard to baptism.

If, however, the persons were baptized in IGNORANCE of the truth, under the vague impression that they were obeying John's baptism, as the twelve at Ephesus; or they were pardoned, saved, adopted into the "mystical" body by "getting religion," or by the direct conversion of some strange spirit, and they were baptized to join the Baptist, Methodist or some other sect, they should by all means, upon an intelligent confession of their faith in Christ, be immersed into the name of the Father, Son and Holy Spirit, in order to the remission of sins and adoption into the Church of Jesus Christ. No substitution will answer in the place of the baptism enjoined by the Savior. See "Religious Historian," April No., page 126, A. D. 1874. In the July No., 1873, page 208, we have the following: "He that is baptized because he imagines himself pardoned, regenerated and saved, or because he supposes that he has the witness of the Spirit, merely as a duty, or condition to become a member of the Baptist or any other denomination, obeys not Christ, and in such obedience, the convert, having no proper conception of the meaning of the ordi-

nance, when his heart is opened by the truth, should put on Jesus Christ by being baptized into him." In fact, we have not a brother who has written in defense of the truth, I care not how much opposed to re-baptism he may be, who has not from some standpoint taught its necessity. No one can intelligibly present the scriptures, without setting forth principles of interpretation that will alike bind him to the "One Baptism," in all of its features. I have been, I think, a reasonably careful reader of our literature for twenty years past. I think I can show from the writings of Campbell, Stone, Franklin, Fanning, Fall, Brents, Elley, Errett, Goodwyn, Wilkes, Lard, Pendleton, McGarvey, Creath and many others, the presentation of thoughts that will logically hold them to the baptism resulting from an understanding heart. It avails nothing to refer to the names above mentioned who oppose re-baptism. This only shows their inconsistency. The union contemplated in God's word can only be brought about in God's appointed way—through the truth. Will the readers of the "F. F." please turn to an article (if convenient) in the "Old Path Guide," of February 13, this year, by Bro. R. B. Trimble, of New Burnside, Ill. This has the ring of the pure metal.

I can conceive of but one way, to oppose the truths therein presented; and that is to argue from a standpoint of that gum elastic kind of charity that stretches over and beyond God's word. My dear brethren, this will not

do. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

I will now present a brief summary of what has been presented, and leave the subject with you:

1. We are indebted alone to the words of inspiration for all that we know of God, and our responsibility to Him.

2. In His word is found all things that pertain to life and godliness. Nothing can be added or taken therefrom.

3. We walk by faith in His directions, in all that pertains to pardon, adoption into His family, and the future life.

4. All who have obeyed the words of the Spirit, are one with God, with his Son, and have been translated into the same Body—the Body of Christ.

5. In the faith of Jesus, the Christ, as revealed in the New Testament, is the only hope of immortality and the SPIRITUAL ONENESS, of the disciples of the Master.

6. All can only come to the unity of the faith through the instructions of the Good Spirit. For

There is one God—our common Father.

One Lord Jesus Christ—the one law-giver.

One Faith—for all Christians.

One Baptism—by which we get into Christ.

One Body—the Church.

One Spirit—testifying alike to all.

One Hope—the Anchor of the Soul.

I close with an earnest request, that

errors be noticed, if any, in the series of articles now concluded. May we all be directed aright, and God's truth be vindicated.

J. S. D.

Talks With the Sisters.

MY DEAR SISTERS:—As an appendix to my letter on the dress of christian women, I subjoin the following clipping, with a few more thoughts. It teaches a lesson, more pleasantly perhaps, if not more forcibly, than I have done. This may or may not be an imaginary case; however, it is a weakness of poor human nature to prefer to see a cap fitted on any one rather than one's self, though a character have to be manufactured for the purpose. This story simply verifies the old proverb that "Money is power," and shows what an influence the wealthy exert. It has been observed by some one, that if you would find elegance, refinement and intellect, never look for these graces in mansions; which is true to a certain extent, nowadays, when colossal fortunes are often made or secured in a day; suddenly lifting the poverty-stricken to the heights of opulence. But whether true or not, we all know that money covers a multitude of deficiencies, and that it is another weakness of human nature, and a despicable one, too, to look up to the rich as something superior. In regard to the matter of dress, therefore, those christian women who possess riches, should be so careful to array themselves so as to avoid causing their poorer sisters to stumble into the pit-falls of envy and discontent.

Knowing their power, they should be very careful to use it for good. When a christian clothes herself in gorgeous apparel, other than the spirit of Christ prompts it; it is prompted by pride and vainglory; or in other words, the spirit of the Evil one; since there are only two spirits that lead men, the one of Christ, the other of the devil. Costly adorning arouses a spirit of emulation, which is of the flesh. The rich vie with each other as to costly clothing, which emulation often, very often, leads to hatred and variance. Gal. 5: 20. As I said before, the humblest of us possess some influence; therefore, those who do not possess riches, yet lack for nothing, should be equally careful to set a christian example; because the poor, who cannot hope to vie with the rich, are apt to select some sister or sisters nearer their equals in worldly possessions, and set them up as a standard and strain every point to appear as well.

Hence, we often see those, whom we know to be almost destitute of the necessaries of life, decked out in silks and velvets, purchased perhaps, by money earned at the expense of physical strength; or worse still, by some charitable gift; or worse than all, because actually dishonest, by money borrowed on the plea of actual want, and then prostituted to this purpose. Now, dear sisters, all these evils, (and they are not imaginary) arise from a violation of scriptural instruction in regard to this matter. The Spirit made no exception in favor of the rich, nor any provision for them to dress accord-

ing to their means; on the contrary it commands all to dress alike, that is soberly, modestly; leaving, therefore, no ground for the argument, that wealth is a comparative matter and what is considered costly to one person, is cheap to another; an argument often brought forward in defense of sinful dressing. If we would pause and consider the multitude of evil consequences that would be averted, by an observance of the Spirit's instructions, we would appreciate the great wisdom displayed in these instructions. The apostle Paul, after enumerating the works of the flesh. Gal. v, 19, 20, 21, says, "They which do such things, shall not inherit the kingdom of God." Now, stop right here, and read the verses indicated, let your mind dwell upon and take them in, and oh! what a solemn thought it is. And yet, each one of us is guilty of some of these evil works! Dear sisters, remember that, "He that soweth to his flesh, shall of the flesh reap corruption! Therefore, "Let us walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." Gal 5: 25, 26. SARAI.

Mrs. Archer's Reform.

BY KATE SUMNER GATES.

Evidently something had occurred to trouble Mr. Archer. He made but a mere pretence of eating, though the roast was the very best cut and done to a turn.

"What is it, Robert?" asked Mrs. Archer, a trifle anxiously, as he toyed with his favorite dessert.

"I made a very unpleasant discovery this morning, and I cannot get

over it," was the reply. "You know young Cleveland, head of the lace department. Well, I have discovered that he has taken \$200 or over from us, in little sums, from time to time. I declare it cut me to the quick to accuse him, for I have always had a strong fancy for him."

"How did you happen to suspect him?"

"From his manner of living; I've wondered for some time how his wife could dress so well on his salary, and they've lived well, too; but I trusted him implicitly. Demond, the cashier, however, noticed it just as I did. He was suspicious, though; so he has been watchful for some time past. Yesterday he discovered him. Cleveland confessed all at once."

"What shall you do about it?" asked Mrs. Archer, as she rose from the table.

"That is just what troubles me," was her husband's reply as he followed her into the library.

"I do not know what to do. Somehow, Alice, I cannot help feeling that we are somewhat to blame, and if we are—"

"Robert," interrupted his wife, "of all your notions, this is certainly the wildest. What do you mean? How can we be connected in any way with Mr. Cleveland's sin? I am sure we have been very kind to them both. We invited them to our church and here to our home. What do you mean?"

"Simply this. When I asked Cleveland what could have tempted him to such an act, he said, living beyond his means."

"I could not bear," he said, "to have my wife feel ashamed of herself everywhere she went, church and all, and this is what it has come to. The bills came in faster than I could meet them, and I 'borrowed' money, intend-

ing to pay you back when my salary was raised."

"I have been wondering all this morning, Alice, if it was RIGHT for a follower of Christ to do anything, even to wear a dress that should tempt another to do wrong. I can afford, for instance, to dress you in velvet if you wish. Frank Cleveland ought not to afford his wife more than one silk dress a year, if he does that—"

"And because Mrs. Frank Cleveland, who ought to dress in cashmere, is tempted by my velvet, which, as you admit, I am abundantly able to afford, I must forsooth put on calico; is that your idea? Really, Robert, you are carrying it too far altogether. Mrs. Cleveland cannot be very strong minded, or she would not be tempted. She would know that no amount of dress makes a lady."

"Consequently, Alice, you would be just as much a lady in a black silk or even cashmere as in the velvet you are intending to get," said Mr. Archer with a smile.

"Doubtless I should," replied his wife, a trifle stiffly; "that is, providing I could only afford the silk. But I consider the velvet more suited to my station in life, and since I can afford it, I see no reason why I should give it up on account of Mrs. Cleveland or any one else. I am sure I do not know of any one who governs her dress on any such principles, and I do not believe you do."

"No," replied Mr. Archer, sadly, "I am afraid I do not, but I know of some one who would, if he were only living, and that is Paul, for you know he said that if meat made his brother to offend, he was willing to eat no more meat while the world should stand."

"Oh, Alice," said Mr. Archer, rising and coming over to her side, "it will make no material difference whether

you wear the proper amount of silk and velvet prescribed for your station in life or not, but it will matter if you lead one of His little ones astray. Think it over earnestly and prayerfully, Alice, and let us remember that even Christ pleased not himself. Is it necessary we should always?"

Mrs. Archer sat for a long time after her husband left her, buried in deep thought. She was by nature and cultivation elegant; she was never showy in her dress, but rich and elegant. She called to mind the costume she had just planned, wondering as she did so how she would feel if she was Mrs. Frank Cleveland in her best of cashmere coming out of church beside Mrs. Robert Archer in this costume of velvet and lace.

"I shall endeavor to forget Paul entirely if I get that," was her mental decision. "Why not go without it?" whispered the still, small voice.

But Mrs. Archer was by no means willing to assent to that proposal, and then she was dismayed to find how averse she was to it. She had prided herself on not caring for dress, because when once her dresses were planned, she spent no more thought on the subject, except to be satisfied in a well bred sort of way: She had been quite Pharisical about it, had been devoutly thankful she was not as some women. After all, was she entirely exempt from the condemnation she had so unhesitatingly passed upon other's? It was a long, hard-fought battle.

If she could only have made herself believe that it was a matter of vital importance that she dressed elegantly, as heretofore; but do her best, her "station" in life and what befitted it seemed small affairs just now. What would it all profit if a human soul were lost thereby?

And there was that word of Paul's inquiry in her ears—should she be less

willing? Had she given herself body and soul, all that she was and had to Christ, to let herself be used in any way on the other side?

Mr. Archer received the following note late that afternoon:

"DEAR ROBERT: I have found out a great deal about myself that I never knew or mistrusted before. I thought I was not as 'other men,' but I find I am, if anything, more so.

"I have taken a great deal of pains to dress as I thought befitted my station in life, but I have failed, because I forgot that that station was on CHRIST'S side, where I was to be a 'bright and shining light.' Cannot we help Mr. and Mrs. Cleveland?

ALICE.

The First Church experienced a sensation the next Sunday. It flashed from pew to pew quietly, but every one was reached by it, at least amongst the sisters. Mrs. Robert Archer, who was wont to be the most richly and elegantly attired lady in church, came quietly to her accustomed seat in the broad aisle, in a simple, neatly made suit of black cashmere.

It was the very finest and softest of cashmere, the lace at her throat and sleeves was real, but the dress was simply made.

"What do you think of it?" she said to her husband, as he wrapped her fur-lined circular about her before they started.

"I think," was the reply, as he bent to kiss her lips, "that I was never so proud of you in my life."

Mrs. George Benton, whose husband had only \$800 per annum, had been wondering all the week if they could not leave the First Church and go to some other.

"I know it is wrong, George, but the elegant dresses tempt me, and make me feel so uncomfortable in my alpaca

that the sermon does not do me half the good it ought."

"Well, Lucy," said Mr. Benton, as they walked home from church that noon "how was it to day?"

"Oh, George! I think Mrs. Archer was beautiful, but wouldn't she be surprised to know how she helped and encouraged me just by her dress? It must be so nice to have the power she has to help others."

"I am not sure, my dear, that she has, any more than you have."

"ME! Why, George, what do you mean?"

"Why, that there are people who look up to us as we do to Mr. and Mrs. Archer, and if we are extravagant on a small scale I suppose we fill their hearts with envy just as surely as ours ache because we can not compare with those above us."

"George!" said Mrs. Benton, almost stopping in her excitement, "there isn't any one who lives to himself, is there, not even the humblest?"

"No; it is freely ye have received, freely give, the world over, I guess."
—Christian Intelligencer.

DALLAS, TEXAS.

BRO. MCGARY:—I respond most heartily to Sister Sarai's letter to the sisters in the church of the living God, on dress, which I have read in the "Firm Foundation." Oh, that every God-fearing sister would read that letter over and over again, and determine in their own minds, to set the example that Paul said in Rom., 12:2. "Be not conformed to this world, but be ye transformed by the renewing of your mind or spirit."

I have been living in a large city for a few months, and have been attending church right regularly, and oh, my

heart has been made sad at the vain dressing of the sisters of the so-called Church of Christ; the silks, satins, and the great humps on the backs, the frizzes, the bangs, and almost every deformity. It is mortifying to any plain sister or brother!

There has been a splendid meeting going on here, and would have (it seemed to me) been complete, could such worldly dressing have been left out, especially jewelry, and plenty of it, which ought not to have any place in the house of God. Such dressing is keeping the poor out of the house of God! I ask, is it right? Well, who will or can remedy the trouble? Our teachers, our elders, our preachers and our sisters!

But will they do it? If they were as God-fearing as they ought to be, they would. I, for one, will take a stand among the first that will set a determined example to dress only plainly and neatly, so that the poorest sister or brother can go, and worship God aright. Oh, for such a place to worship our God in spirit and in truth! Dear brethren and sisters, can't we have a congregation that will worship God without trying to carry the world and fashion in one hand and God in the other? I repeat, can we not? It is a serious matter! The foolish fashions of this wicked world are taking the so-called christians to destruction! Let some teaching brother put this test to the brethren and sisters of the church, and see how many will serve God as He has directed. I will rejoice to-see the time come when one con-

gregation of disciples, at least, will follow the meek and lowly Jesus and "keep themselves unspotted from the world;" so that when we go into the house of God, we can know who God's people are, can tell them on sight. God loves his children; but who are his children? Not those who are "conforming to this world," no, but those who walk according to his commandments, and "they are not grievous."

It is time our teachers and preachers were awake to their duty! We poor, weak sisters cannot do much toward reforming or checking those richly-dressed sisters and brethren; no, we can only help after they have started the work. There are a great many of us who will put in our mite. Oh, let us all be up and doing while it is called to-day. Now, Bro. McGary, I will add no more, as I only wanted to express my approbation of Sister Sarai's letter. Wishing you success with your paper, I subscribe myself your sister in Christ.

M. A. BURNARD.

Doubtless many more sisters feel as this one does, about the rebellious and blasting influence that dame fashion is exerting within the sacred precincts of the church of the living God. But it takes fortitude of a high order (just such though as Christian women should possess), to brave the jeers and insolent indignities, that the votaries of fashion—the children of the world—fling at those who through the guidance of that Spirit from above, desire to tread the paths of "lowliness and

meekness" as He who was poorer than the "foxes and birds of the air" hath shown them. It is only through unfeigned faith that this high order of "virtue" is reached. Not dead faith, but true, living, moving faith—faith that halts not at the watery tomb of the "old man," but that rises to walk in "newness of life—adding to itself, virtue (fortitude), knowledge, temperance, patience, godliness, brotherly-kindness and love." That faith that halts short of these graces, dies! and far better would it have been for its possessor, had he or she never been born, than after "having once known the way of truth, to have turned from the holy commandment delivered unto them—turned back to the weak and beggarly elements of the world." Peter compares such a course, to a "dog turning to his own vomit again, or a washed sow to her wallowing in the mire,"—oh how "filthy!" Will not other sisters respond in cheering words and godly resolutions to this sister from Dallas, so that those sisters all over the land, who desire to live "Godly and righteously" may mutually strengthen each other in breaking away from the "filthiness and superfluity of this worlds naughtiness?" Why not sisters? As you value your souls, and the souls of those you are capable of leading from the "broad way" of impending woe, you should act, and that quickly! Sisters, while it is true that the brothers, who are by nature better adapted to lead in reform, you have it in your power, NOW to rescue the church of God from the fearful mael-

strom of darkness and destruction in which it is already whirling, if you will but clothe yourselves in a meek and quiet spirit, and walk as becometh the daughters of God. What a grand work and glorious reward lies before you! Will you do it and save yourselves and others a home in that "house not made with hands, eternal in the heavens?" We know a few sisters even in this center of sin—Austin—who truly love God and who would gladly consecrate their lives to His service if they only had that support that an humble band of disciples could give. But here, the so-called church, instead of imparting true spirituality, exerts a freezing influence all around. We trust that the time is drawing nigh, when those who yet have Christ enthroned in their hearts, will "withdraw from every one that walketh disorderly," and let Him rule over them. Their hearts will then become knit together in love. "If any one is in Christ, he (or she) is a new creature—remember the IF brethren. Old things must pass away; behold all things are to become new. But this can only come through subjecting all things to Christ, and doing the work of the Lord—remaining patient in well doing. The very FIRST thing a Christian must add to faith, is fortitude ("virtue") He, or she, must contend earnestly for the faith, and it requires fortitude to do it. Yes, we are commanded to withdraw from all who walk disorderly. If one hundred are together and ninety-nine are disorderly, that one must withdraw or become a partaker of their

evils and rebellion. For example, the Austin church has refused to let Christ, the rightful Head, rule over them. They have prostituted His authority to the wishes of their rebellious hearts—having defeated Him by a majority vote, electing men to rule over them, whom He has positively forbidden to be His elders. Thus a King, exercising the prerogative of earth and heaven has been subjected to the test of an election and voted out! Hence the church at Austin, as well as every other church that has acted like it, has become a disorderly body and the only way for true disciples to act is to withdraw themselves from such. It requires fortitude to do so and bear their opposition and patiently struggle on for Christ, under the many difficulties that this disorderly, rebellious, but popular body interposes.

To walk disorderly, is to walk (live-contrary to the teachings of God's word—in violation of the holy commandments delivered unto us, to be conformed to the world. We hope other sisters will respond to the sentiments of these sisters, and that, now, the initial steps of a mighty revolution may begin, that will purge the churches, throughout the land, of that fashionable, riotous element, that has well-nigh sapped them of all true righteousness. Brethren and sisters, let us work while it is day, for "the night cometh when no man can work." Yes, the night is rapidly approaching upon us all. We appeal to both brothers and sisters, to aid us in getting subscribers for this pamphlet. We admit

we make mistakes, brethren; but we love the cause of God's Son, which is so full of inestimable promises to those who will humble themselves and live soberly, righteously and godly in this present world; and we try to keep His holy banner above all worldly impulses. Help the "Firm Foundation" to "contend for the faith once delivered to the Saints;" urging that to live godly, is to do the things enjoined by God's word; beginning at baptism and scrupulously shape our Mondays, Tuesdays, Wednesdays, Thursdays, and Saturdays, as well as Sundays, by that word. A. MCG.

FIELD CREEK, LLANO CO., TEX. }
March 21, 1885. }

DEAR SIR AND BRO.—I want a copy of Bro. D. Lipscomb's reply to the Grub-Ax; also, a copy of the Hydraulic Pump, by Mr. Nichol. If you can send me a copy of each, please do so, and I will send pay by return mail. If you can't get them conveniently, please give address of publishers through the columns of "The Firm Foundation and oblige your Brother in "one faith." JAS. R. GRAHAM,

Field Creek, Texas.

P. S.—I like the "Firm Foundation" as it now is, but would be pleased with the change to a weekly. Just read the Grub-Ax—Satan transformed.

J. R. G.

Bro. Lipscomb's reply to the "Grub-Ax" has never been put in pamphlet form; so you could only get it by getting the issues of the "Gospel Advocate" containing it, which you could hardly do. You mean by the "Hydraulic Pump," Mr. Nichols' "Ecclesiastical Pump." I called it, in my ref-

erence to it, the "Theological Pump." I had never seen it, but called it as it had been called to me. If you want to see it, you can do so by addressing its author, "Rev." J. H. Nichol's, and enclosing ten cents. I do not know his address, but suppose you can reach him through the "Southern Methodist Publishing House," at Nashville, Tenn. We have been requested to review this "Pump" through our monthly; but we can see no good to grow out of it in such a review. The only way we would be willing to review, after having examined it, would be to leave out what Mr. Nichols has made his man Friday, "Campbellite" say, and supply such answers, in place, as truth demands. This plan would leave it in a condition for distribution among the sects, where it might accomplish good. It could be gotten up, in this shape for about ten cents per copy. If our brethren still desire us to review it, and will send us the money to pay for it, or agree to, we will do the work, cheerfully. The friends of the "Pump," who alone attach value to it, could not fail to give it a fair reading, as Mr. Nichols has cautiously expressed himself in his own way.

Church Bazaar and Festivals.

Gambling at church bazaars and festivals is almost universally practiced. If you want to be robbed right and left, go to one of them. It has become such an evil, that the United Presbyterian Presbytery, of Aberdeen, Scotland, has declared in unmeasured terms against the "gambling" and "lotteries" of such occasions.—Statesman.

It is rare that we find anything so

good as the above in the Statesman and we heartily endorse it. We especially commend it to the consideration of those church members, who so bitterly denounced the writer of a few items, on this subject in our local columns on the 10th instant. Do not their bazaars and festivals indeed convert the church of God into just such a den, as the venders of doves for the sacrifice, made of the holy temple in the days of Christ? Many church members are very anxious to have gambling made a felony, and profess to look with holy horror on gamblers and gambling saloons. Yet we know that at some of these church bazaars and festivals the very worst species of gambling has been carried on, and men have been worse fleeced than in any gambling saloon. We have seen men, induced by the smiles and pleadings of pretty ladies' pay two and three prices for articles they really could not afford to purchase at a fair price. We really think that our church people should reform themselves in this matter before making so much noise about reforming others. We hope the day is not distant when the houses of God will cease to be defiled in this way.—Dispatch.

The above we clipped from the Austin Dispatch. Our remarks, in our March issue, under "Fun and Frolic" wrought a certain element of this frolic society, called the Austin church, up to a state of high dudgeon. One of the proprietors of this apostate band, who is falsely called an elder, and while wrought up to white-heat of anger, took us severely to task for noising abroad their apostasy. What will they do about these remarks of the secular press of the city? See what reproach they are bringing upon the true cause of Christ! How much

longer will true lovers of God, bid these degenerate sons and daughters, God speed in their rebellious and apostate course?—for it is bidding them Godspeed, to continue to affiliate with them instead of withdrawing from them as we are commanded to do. Some brethren, seem to think that one can't withdraw from one hundred; but that the command to "withdraw ourselves from every one that walketh disorderly," can only be complied with by the majority, against one, or a minority! With our present convictions, we had as soon affiliate with the Roman church of this city, as with the so-called "Christian church of Austin." As bodies, they are both "harlots." The so-called "Christian church" has long since dethroned the rightful Head, by heaping to themselves teachers. By a majority vote, they have overridden the Kings authority and voted to the rulership, men who are expressly forbidden by Him to be elders! We know it is unpopular to give expression to these ideas, but what is to become of the dearest cause on earth to perishing man, when those who ought to "contend for the faith once delivered to the Saints,"—those who are charged before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, to reprove, rebuke and exhort with long suffering and doctrine," are deterred, through the fear of unpopularity, to do so? Let the Demas' pursue the course that the God of this world bids them; but we intend to look to the true and living God, the

God of heaven, for instructions; and though often stumbling, through weaknesses of the flesh, we intend to contribute our mite in defense of the faith, even if it must be done to the wounding of the brotherhood from one end to the other of the land. Brethren, just think of the Austin Statesman, a secular paper, and edited by men who are considered infidels, finding these JUST grounds of reproving those who claim to compose the church of Christ—rather "the Christian church." Is it not time to call a halt? Is it not time to use plain language? A. McG.

Evasion.

Some brother, of McMinnville, Tenn., asked Bro. Lipscomb, "why the people do not understand that baptism is for the remission of sins?" Bro. Lipscomb, in response, treated his readers to two columns of ingenious evasion. We have been requested to review his very lame effort to hide truth; but for the present, we have but to refer all "Advocate" readers, to "Difficulties In Religion Considered," as a most puisant refutation by D. L. of D. L!

It would have taken Bro. Lipscomb but a few words to have answered this query correctly; but it took a long article on his part, to deny the faith once delivered to the Saints, without openly expressing his preference for "Our plea," over God's plea.

However fleshy minded Bro. L. may have become, in reference to this question, he yet knows, very well, that the reason that the people do not under-

stand that baptism is for the remission of sins, is because human creeds instead of God's word, are preached. And these creeds flatly deny that baptism is for the remission of sins, and the people believe the CREEDS. This is the VERY reason, and NO man knows it better than Bro. L. Why then did he not say so? Will he tell his readers?—for it was old "Advocate" readers who asked us to notice it.

In our next issue, we may give this matter further notice. A. McG.

Has Not Come to Time.

Bro. Gibson has not come to time upon his promised affirmative agreement on sect baptism. He notified us, in person, that he would be on the ground on time, panoplied in the best coat of mail that could be gotten up by his side of that question. We had reasons for suspecting that we would not only have to meet Bro. G., in this discussion, but the joint strength of himself and an able second. Yet, we felt the strength of our position, and were ANXIOUS for the issue, even against all odds!

We take Bro. Gibson to be a conscientious Christian, and hence we conclude that when he set about for real authority to sustain such an argument, that he found, IT WAS NOT THERE. We would have proceeded, in this issue, on the "one baptism," but while we were waiting and hoping for Bro. Gibson's matter, Bro. Durst's article came to hand, which far more than covers what we could have said.

We commend it to our readers, believing it to be unanswerable. Will some brother, of opposite views, on this question, avail himself of the use of our columns to join issue with Bro. D.? We here, in earnest desire for the prevalence of truth, tender them.

A. McG.

We hear of a certain would-be "pastor" who lives a few railroad stations south of Austin, spitting out his bile and venom very profusely against us and our work. We know that we often fall far short of what is exactly right, and are truly sorry for our weaknesses and short comings. But we neither expect nor wish to pursue such a course as would win the approbation of said supernumerary "pastor." When a man uses the ministry, as a trade, as he would carpentering, restaurant keeping and postoffice keeping, just for the money he can make out of it, we do not expect him to be a very warm friend of the "Firm Foundation." The men who set a price on their preaching, saying: "If you brethren will pay me ten dollars, I will come down and preach for you Saturday night and Sunday," are not the class of men who are giving support to our paper. Such parties may be able to say harder things of us and our work, than we can of them and their work—for filthy lucre—but we assure them that their estimate of us and our work, cannot run much below our estimate of their mammon service. A. McG.

DEAR BRO. MCGARY:—I take pleasure in asking you to send a copy of the March number of the "Firm Foundation," to ———— Louisville, Lincoln county, Missouri; enclosed find ten cents to pay for it. I have just written to the above named party, asking him to get you up a club of subscribers, and I think he will do so. On the baptismal question, I have discoursed to him as follows: "To my mind, the baptisms in vogue with the denominations are not Scriptural. There are none of our brethren who will take the position that one can be Scripturally immersed before believing the gospel. Then, if it can be shown that the preaching of remission of sins, through baptism, constitutes part of the gospel, it must be admitted that no one can be Scripturally immersed until they believe that the ordinance of baptism is for the remission of sins. Well, now, from Acts 15: 7, we learn, that when the Apostles came together at Jerusalem, to consider the question of circumcision of the Gentiles, and when Peter spoke, he said: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." There can be no doubt, that Peter referred to the conversion of Cornelius and his house; because we find that God did make choice of Peter to preach to Cornelius and his friends (who were the first Gentiles converted to Christ), and that the choice was made at the very time that Peter refers

to. And now, by going back to the account of the preaching to Cornelius, to the time when, according to Peter's statement made afterwards, he preached the word of the gospel; we find from Acts 10: 43, that a part of this word of the gospel was. "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." Then this is a part of the word of the gospel; and if it can be shown from this that Peter intended to convey the idea that remission of sins is to be obtained at baptism, it will be seen, that before anyone can be scripturally baptized, they must believe that remission of sins is to be obtained at baptism. We find that the preposition, through, as used in Peter's language means, "by means of." Then, substituting the meaning in the place of the word through, we have it; "To him give all the Prophets witness that BY MEANS of his Name, whosoever believeth in him, shall receive remission of sins." And as proof of the fact, that this change of words does not alter the meaning, we have the words of the Apostle John, in the 12th verse, and 2d chap. of his first Epistle; he says: "These things write I unto you little ones because your sins are forgiven for his Name's sake." Then Cornelius was to receive remission, for Christs' Names sake, or, Peter meant that Cornelius was to receive remission of sins, by means of the Name of Jesus. And we find that Peter said, "To him give all the Prophets witness, etc," and by going

back to Joel, one of the prophets referred to, we find that he said, "It shall come to pass in the last days that whosoever shall call on the Name of the Lord shall be saved." Then Cornelius and house were to receive remission of sins, by means of the Name of the Lord, or they were to call on the Name of the Lord. And the question that now comes up, is, at what what point of obedience did Peter intend, Cornelius should call on the Name of the Lord? There can be no doubt, that Peter meant to have Cornelius call on the Name of the Lord at the same step of obedience. at which other converts of that day and time, called on the Name, and this, we find from Saul's conversion, was at baptism. Hence, from all this, we infer that when Peter preached, "To him give all the prophets witness, that

through his Name, whosoever believeth in him, shall receive remission of sins;" his meaning was, "The Prophets give witness to the fact, that whoever believes in him, shall receive remission of sins at baptism when calling on the Name of the Lord." Then, if this is what Peter meant, this is what he preached, because Peter preached meaning, and not words. And if what Peter preached in that language, is a part of the Word of Gospel, the preaching of remission of sins through baptism, is a part of the Word of the Gospel. And if the Gospel must be believed before baptism, remission of sins through baptism must be preached and must be believed before baptism, and hence, the baptisms in vogue with the denominations are "null and void."

Your Brother in Christ.

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

Vol. I.

Austin, Texas, May, 1885.

No. 4.

MECHANICAL RELIGION.

In the Gospel Advocate of January 25, 1883, Bro. J. T. Poe, in answer to some queries relative to "rebaptizing baptists," makes use of the following language:—

"If brother Livesy could prove that it is necessary that we should understand *all that clusters 'round about and connects itself with baptism,* (italics mine) before we can be baptized, then his points are well taken, and then he will find that not only should Baptists be rebaptized, but a large percentage of those *who have been baptized directly into the church of Christ.* I apprehend that not half who are baptized by our own brethren do so with the express understanding that it is for the remission of sins. They are baptized *to obey God.* They learn the terms of pardon as given in the great commission, "He that believeth and is baptized shall be saved." They understand that God requires this, and they do it in humble obedience to His command. Let us cite a case by way of illustration: A or B believes on Christ, desires to give himself to the service of God; he looks about to see what he must do. The command stares him in the face, "Repent and be baptized." He is already repenting, he needs only baptism; he applies to the Baptists—knows no other

doctrine, is made to relate an experience, not because he wishes to, or really because it is so, but by a series of adroit questions he is made to say many things he had rather not say, and some really not true, perhaps. *But he does it all mechanically* (italics mine) *because there is no way to reach obedience to the command "be baptized," but by travelling this road.* If he falters, and refuses to give satisfactory answers to the queries he is cut off from obedience, and hence he goes on; he is taught that this is right; his purpose is to be baptized, and he can only obtain it thus. He is finally baptized in the name of the Father, Son and Holy Spirit. He has honestly and faithfully done his part in the best way he could. He believes on Christ, he repented of sin, and has been immersed, and Jesus said, "he that believeth and is baptized shall be saved," pardoned. But you say he was not baptized for the remission of sins, but to make him a "Baptist." So we might retort that many who join us directly are not baptized for remission of sins, but to make them Campbellites. We believe that everyone immersed into the name of the Father, Son and Holy Spirit, believing on Christ and repenting of sin, are pardoned whether they understand all about baptism or not—no matter by whom baptized."

The above extract is given for two

reasons; one is that the readers of THE FIRM FOUNDATION may have a specimen of that logic which builds "wood, hay and stubble" upon the one foundation, and the other is, that I may examine into this *mechanical* way of "getting religion," and expose its weakness. Bro. Poe, is a silversmith, and understands the mechanism of a watch, and will tell us that all the parts of this mechanism must not only be perfect in themselves, but set in perfect order, in order to constitute a perfect watch and keep good time. If the balance wheel is lacking, or the mainspring, or one of the wheels, it disarranges the whole thing, and the end, good time, is not obtained. Now, christianity is a system, a plan, a mechanism, which works for the salvation of man. All of its parts must not only be perfect, but must work in that harmonious order constituted by its divine founder. I say ALL of its parts; it has no superfluities; it needs none; but, to accomplish the purpose for which given or made, it must have ALL the parts. Neither must any addition be made to it, for unskilled workmen often ruin good watches in this way. Brother Poe will certainly acknowledge that christianity has suffered much by additions at the hands of unskilled workmen. I do not refer to members added, but to human doctrines. Brother Poe will admit, doubtless, that the following parts enter into this mechanism, and in the *order* here stated:

1. Believing with all the heart that Jesus is the Christ, the son of the living God. • Jo. XX, 21.

2. Repentance "in His name." Luke XXIX, 47.

3. Confession of Jesus the Christ. Rom. x, 9, 10; Phil. II, 10, 11.

4. Baptism for the remission of sins. Act II, 38, et al.

Can we omit one or more of these

parts and still have enough left to obtain the desired end, remission of sins? Baptists omit two of them; confession and baptism, and claim the *end* without them. In addition to this, they substitute some human machinery in their places, viz: experience, in place of confession, and baptism as a door to church privileges. This "experience" is ingeniously *extorted* from the candidate; he tells in this experience some things that are not true, but he does it because he has been taught that it is right, he does it *mechanically*—nevertheless he obeys God—*mechanically*, too, I suppose—and of course he is pardoned—*mechanically*. Well, my brother, if a mechanical untruth is necessary in order to obey God, and you say that this was the only way he could reach obedience, why not do evil that good may come? Ro. III, 8, also 7. "For if the truth of God hath more abounded through my lie unto his glory why yet am I also judged as a sinner." Will the *end* justify the *means*? Remember Nadab and Abihu.

But A or B, you say "honestly and faithfully did his part." How a man can honestly and faithfully tell a mechanical untruth, and by so doing obtain a spiritual blessing, is a mystery, seen into perhaps by the orthodox, and may be good baptist theology, but certain it is that Jesus the Son of God said "ye shall know the truth, (not a mechanical untruth) and the truth shall make you free." Jo. VIII, 32.

Bro. Poe, wants some one to prove that we must understand "ALL that clusters 'round about and connects itself with baptism." That is not the issue; no one has ever claimed that we must understand ALL the blessings clustering around baptism in order to its validity. We do say that a man must understand those things immediately connected with baptism, whether

antecedent or consequent, which enter into it as constituent parts or elements. Remission of sins is the design of baptism; is connected with it by divine command, and the hope of the trembling sinner, whose faith is in Christ and His promises, looks for salvation through obedience to the institution commanded for that purpose. Sectarians deny connection between baptism and remission. You say they are *honest* in this denial; they do as they are taught. So was Eve honest in eating the forbidden fruit. She was deceived and honestly believed a false interpretation of God's command, acted upon her honest belief and was punished; according to modern logic she should have been blessed. Paul was honest and conscientious in his persecution of christians, but not right. If men will honestly, faithfully, and diligently follow a system that substitutes tradition for the word of God, and denies not only the power of His word, but of His ordinances, they are deceived, mistaken, and are not in the kingdom of God. But Baptists submit to baptism "to obey God." Are you sure of this? Obedience to God is to submit to or obey a command coming from Him. Our obedience must be of faith, else it is not perfect.

Faith embraces not only the fact of God's existence and of His authority, but also embraces the promises, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi, 6. Baptist baptism has no promise of God connected with it; they say it is for church privileges. He says it is for the remission of sins; they say it is the door into the church; Jesus says "I am the door;" they say it declares something done *for* man already obtained and past; God says it is something

done *by* man in order to reach the divine declaration of remission of sins.

This article however is growing too lengthy, and I close, hoping that Bro. Poe will study this question *more*, and bring out more clearly *all* the divine parts or elements of christianity. Pilate asked 1800 years ago, "What is truth?" Jesus tells us "I am the way, the truth, the life." "Ye shall know the truth, and the truth shall make you free." "The word is the truth." The diamond embowelled in the earth gives no light; brought forth and relieved of its rubbish it gives forth brilliant rays; so, truth, enveloped and obscured by traditions and commandments of men—human wisdom—gives no light; tear away this human rubbish and the light of knowledge of the glory of God, the truth as it is in Jesus shines into our hearts and its benign rays falling upon fruitful soil produces in us a rich harvest of the peaceable fruits of righteousness.

We must not give heed to Jewish (or Gentile) fables and commandments of men that turn from the truth." Titus 1, 14. As preachers our work is "to renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." 2 Cor. 4, 2. How then can we approve a system that handles God's word deceitfully; that denies its power, and that evil teach things that turn from the truth and extort from poor trembling sinners anxious to be saved, *two* or *three* mechanical untruths in order to serve God?

Is God's word true, or is it not? If it is truth, and we obey it, there is no doubt, no uncertainty. He will accept us. There are grave doubts as to the validity of baptism as taught and prac-

THE FIRM FOUNDATION.

fled by the sects. Earthly wisdom even teaches to take the certain instead of the doubtful, and heavenly wisdom has given the certain in order that in full assurance of faith we may draw near to God, and have strong consolation in the joyous hope of an eternal Home beyond the shores of time.

J. W. J.

OBEDIENCE.

[No. 2.]

"And Nahab and Abihu, the sons of Aaron, took either of them his censer and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord." Lev. x, 1, 2.

The altar of incense stood in the Holy place before the vail, and upon it the priests were to burn sweet incense morning and night. Ex. xxx, 7, 8.

Special directions had been given as to the form and material of this altar, and where it should be placed; Ex. xxx, 1, 6; also as to the composition of the incense; Ex. xxx, 34. A command was given to offer no strange incense, nor any offering upon this altar than that commanded. Ex. xxx, 9.

God in His wisdom had prescribed the worship by which they were to serve Him. Nothing on His part was left undone in order to obedience on man's part. That is, God's word plainly taught who should make the offering; when and where it should be made, and what they should offer, and how it should be done. Every thing connected with the service should be holy, that which was sanctified to God's service. The Alter, the incense, the fire, were all divine appointments. For the "fire upon the altar must be kept continually burning." Lev. vi, 9, 12. God having so plainly commanded this service,

shows us, in the above case, that He will expect a literal compliance with His commands, and that He will not permit the introduction of a foreign element into His worship.

These priests were in the right place, and offered the right thing, incense, but with their offering they mingled "strange fire," concerning which God had given no command.

Positive commands enjoining certain duties, not only require exact obedience, but necessarily forbid or prohibit the addition or substitution of a foreign element. Every command of God is positive, and points out clearly certain acts to be performed by man. To do these "acts," as commanded, is obedience; to add to them something of human origin, or to *substitute* some strange human element in lieu of the divine, is presumption.

God has in these last days spoken to us by His son. He says "Hear ye Him." If the word or law spoken by angels was steadfast, and every transgression was promptly punished, how shall we escape if we refuse to hear Him who speaks to us from heaven of a great salvation? Is not God's word plain and clear, the duties enjoined easy to be complied with? All men are invited to come to Jesus. "Come unto me all ye that are heavy laden." They must come to the King of Heaven, however, in the manner prescribed. Believing with all their heart, they must repent of their sins, confess with the mouth the Lord Jesus, and be baptized for the remission of sins. No one, (who believes in God's word) can deny that these four things are required of man; no one can doubt that when, in strict compliance with the word, man has obeyed them, he will enjoy the favor of God. Then, why cling to the doubtful theories preached and practiced by the denominations generally? Do they not

THE FIRM FOUNDATION.

substitute strange elements into the service of God when they plead for the abstract operation of the Holy Spirit; use the anxious-seat, pouring, sprinkling, etc? Nadab and Abihu used *fire*; this was a necessary element to consume the incense, and they might have argued that there is no *harm* in it; it produces the desired *effect*, and God has not forbidden it. Just so with modern innovations; church fairs, missionary societies, organs, pastors, etc., are all supported by just such pleas. There is no *harm* in them; they are not *forbidden*, the *effect* is good, and we have been called to *liberty*. True liberty is that which is secured by good and wholesome laws. The absence of law is license, leading to anarchy and confusion. The divine government, of which Jesus is Head, guarantees liberty, the liberty of the sons of God to all obedient subjects. If our *time* is occupied in doing the things commanded, we will have no need to plead for liberty in things not forbidden.

The lesson of Nadab and Abihu teaches us that the introduction into the service of God of a strange element, though not forbidden, is presumption. The addition of a human element to a divine ordinance is an insult offered to God, and the action thus performed is not "obedience." One thing was lacking in the offering these priests made, viz: *holy* fire, and the lack of this element vitiated the offering. Now, I ask of our Methodist friends, if this principle is not applicable to them, inasmuch as they substitute sprinkling, an ordinance of human origin, in the place of immersion, a divine ordinance?

Further than this, they mingle "strange fire" with numerous other commands, thus polluting God's ordinances. Our Baptist neighbors, it seems to me, are in the same condition.

While they contend earnestly for the *form* of baptism, they deny its power, and attach to it "strange" designs, of which God has not spoken, nor did it even enter into His mind. See Jer. vii. 21. Godliness is to do the things required of us by God; anciently there were some who had "the form of godliness, while they denied the power thereof." How is it then with those who submit to the *form* of baptism, while they deny its power? Is it obedience? Is such an act acceptable to God? But I close with an extract from Caskey's book page 45, relative to all such acts.

"It is my unprejudiced judgment, after a large acquaintance with heathen ceremonies, and with the initiatory rites of human invention, that in neither, nor in all of them together, is there so poor, unmeaning, worthless or pitiful a ceremony as baptism, as now taught and practiced by the sectarian schools, or one that promises so little to the initiated. It does not rise to the dignity of a poor burlesque, a miserable farce, badly gotten up, and worse played. After all the mock solemnity attending its administration, even among the Baptists, who immerse into the awful name of Father, Son and Holy Spirit, the baptized person is no wiser, no better, no happier, and has attained to nothing but to be denominated a Baptist. If this is all our Lord intended by this institution, a more signal failure never distinguished any system. Baptists ought to change their teachings on the design of baptism, or ought to quit baptizing, utterly ashamed of their folly. To make the manner essential, while the act itself is non-essential, is too bad."

J. W. J.

Yes, and Bro. Caskey is one of the most ardent advocates for accepting those who have been carried through

these farcical processes, without demanding that the law of the Lord be complied with. He is, however, no more inconsistent than others who hold as he does, on this question, only that he has "written a book." Oh! "that our adversaries would all write a book." They can't faithfully and freely present the gospel of God's son and expose false systems of religion, without virtually condemning "our plea" at this point. Which point will Bro. Caskey yield? for they must ever remain glaringly irreconcilable, after he has expended his whole magazine of logic at them. Oh, consistency!

A. MCG.

BEING LED BY THE SPIRIT.

We showed, by the infallible teaching of the scriptures in our second article, on being led by the spirit, some of the places where the spirit does and does not lead christians, or the children of God, and in this article we want to take the sinners case under consideration, and show from the same source where the spirit does and does not lead him; but does the spirit lead the sinner? Yes.

How? In the same way he leads the christian, by his instruction; and brethren I feel confident that most of you will agree with me in the positions taken in this article, and I don't expect to stick any closer to the *book* in this article than I did in the second; that being so, why are we not equally agreed in both? I leave that question to be answered by those who practice those things that the spirit has not left any instruction about.

And now we want to notice first, some of the many places that the spirit never leads a sinner to. The spirit never leads a sinner to a catholic priest to confess to him his sins, and pay him (sometimes) his last hard earned dime

to forgive them; now, does it brethren?

But, suppose the scriptures told sinners to go to the priest and confess their sins to him, and pay him their money to forgive them, and they were to go as the scriptures directed, could we not truthfully say that they were led by the spirit? why, yes; but because there are no such instructions on record we therefore conclude that they are not led by the spirit.

We will now come a little nearer home, to a little closer quarters. The spirit never leads sinners to a mourners bench, or flag seat, to pray and be prayed for, in order to the forgiveness of their sins, though it seems that some of our progressives are about ready to adopt Major Penn's flag seat arrangements. We find, however, that sinners go to these places. Now, what leads them there? why, it is the spirit of their false teachers, put forth through their words into the ears of those that are led, and through their ears into their hearts or understandings, and having confidence in their teachers, they are deluded, misled.

It is the same thing that some of our wise scribes and teachers (wise above what is written) call "Sanctified common sense," which sanctified common sense leads them into things no more sanctioned by the Holy Spirit than the confessional, or mourners bench, some of which I mentioned in my last piece.

Oh, brethren, let us turn away from those things unauthorized by the word of the Lord, and be led by the spirit (not a spirit.)

We will now notice briefly where the spirit does lead the sinner, and bring our talk to a close on this subject, hoping that we may have aroused a spirit of investigation on the subject that will prove beneficial to some, at least; and, first that the spirit of God leads sinners to examine the evidence or tes-

THE FIRM FOUNDATION.

timony that our heavenly Father has given in reference to his son, Jesus Christ, our Lord and Savior, which evidence is found in the first four books of the New Testament, Mathew, Mark, Luke and John, and in the Acts of the Apostles, which is mostly the spirits testimony after the Savior ascended to heaven, and was crowned King of Kings, and Lord of Lords, a fair, impartial and earnest investigation of which will produce or beget faith in their hearts or minds.

Proof: "Ye men of Israel, hear these words." Acts II, 22. So, then, "faith cometh by hearing, and hearing by the word of God." Rom. x, 17. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written (what for, John?) that you might believe (believe what? Not Catholicism, nor Calvinism, nor Mormonism, nor Campbellism, nor any other isms) that Jesus is the Christ, the son of God, and that believing you might have life through his name." John XX, 30.

The sinner being thus brought to believe in Christ with all his heart (that is, without a doubt) is pricked in his heart by godly sorrow, because it is produced by godly or divine faith, and the faith is godly or divine because the testimony is divine; he is then prepared to repent.

Proof: Now, when they heard this they were pricked in their hearts and said unto Peter and the rest of the Apostles, men and brethren, what shall we do?" Acts II, 37. "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. 2nd Cor. VII, 10.

Thus the spirit leads sinners to repent, to make up their minds to cease to do evil and learn to do well, to quit serving satan and serve the Lord, who

loved them and died for them, was buried and rose again, ascended to heaven, and is at the right hand of his Father, having all authority in heaven and earth, is King of Kings and Lord of Lords; and he shed forth the Holy Spirit which the Pentecostians saw and heard Acts II, 33; and which we ought to hear now, and being thus brought to repentance by the testimony of the spirit which begets faith, and the faith the godly sorrow, the sinner is then prepared to take the next step, which is to confess with his mouth what he believes in his heart, that Jesus is the Christ, the Son of the living God. Acts VIII, 37; Matt. XVI, 16; Rom. X, 10; and now he is prepared to take the last step to be baptized, which brings him into Christ, "For as many of you as have been baptized into Christ, have put on Christ. Gal. III, 27. He is baptized by the one spirit into the one church or body of Christ; 1 Cor. XII, 13; evidently by the instruction of the spirit, just as Paul and Barnabas were sent forth by the spirit. See Acts XIII, 1, 4, and the three-thousand on the day of Pentecost were baptized by the instruction of the Holy Spirit, for it was the Holy Spirit they heard, and they were told to repent and be baptized for the remission of sins; they complied, and the same day were added to the church.

Now, as on the day of Pentecost, when sinners believe with all their hearts in Christ as the son of God, and their Savior, are sorry enough for their sins to make up their minds so turn away from them and serve the Lord, confess him before men, and are baptized for the remission of sins, they are inducted into the Kingdom of Christ, are born of water and the spirit, and are by virtue thereof children of God, are heirs of God and joint heirs with Christ and they have complied with the conditions of the law of the spirit

THE FIRM FOUNDATION.

of life in Christ Jesus, which Paul says made him free from the law of sin, and if it made Paul free, it has made all others free, since the law was given on Pentecost, that have been freed, for the priesthood being changed, there is made of necessity a change also of the law; Heb. vii, 12; and God is no respecter of persons. Acts x, 34; and they then have the spirit, bearing witness with (not to) their spirit, that they are children of God, and they are then led by the spirit of God into the kingdom of Christ, and if they continue faithful, continue to be led by it, adding to their faith virtue, (or courage) knowledge, temperance, patience, godliness, brotherly kindness, and charity, (or love for all) they will have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Now, brethren, let us examine ourselves and see whether or not we have been led into the kingdom, or church of Christ by the spirit, and whether or not we are walking in the spirit, or within the limits prescribed by the spirit, for Paul says "Walk in the spirit and you shall not fulfill the lust of the flesh." Gal. v, 16.

ELIJAH HANSBROUGH.

LIBERTY HILL, TEXAS.

LETTER TO BRO. M'GARVEY.

DEAR BRO. M'GARVEY:

I received your letter dated March 21, 1885, a few days since, in reply to mine requesting you to point out any wrong position that I might have taken in an article that I wrote in the January number of THE FIRM FOUNDATION, on "What is the Gospel of Christ?" and one in the February number, on "Being Led by the Spirit."

I was glad that you endorsed the article on "Being Led by the Spirit," and somewhat astonished, or surprised,

that you objected to the position taken in the article on "What is the Gospel?" that we must understand the design of baptism in order to be benefitted by it; and more surprised at your illustrations to show that it is not necessary; and yet still more surprised that you did not quote a passage of scripture to prove that it is not necessary, or refer to an instance where the party or parties received the blessing without understanding that it was for the remission of sins, or salvation.

But, perhaps you will say that it was not your duty to do that, as you were not the affirmant; but I quoted the language of Peter on Pentecost, and showed that the design of baptism was as plainly taught as the death, burial, resurrection and ascension of Christ; and that the three thousand understood it to be for the remission of sins; for they gladly received what Peter told them to do after being pricked in their hearts by believing the facts of the gospel. Acts ii, 41.

Paul also understood its design when Ananias went to him and told him to "arise and be baptized, and wash away his sins," (or for the remission of sins) calling on the name of the Lord." Acts xxii, 16. The commission plainly sets it forth, and so do all the scriptures that speak of its design.

Now, Bro. McGarvey, is it necessary that the people understand the action, or as it is usually called, the mode of baptism, in order to acceptbible obedience in reference to that institution, or will sprinkling and pouring do as well? Why should it be any more necessary to understand the action than the design, when it is the design that gives it worth?

And again, Bro. McGarvey, why is it that you will (or you would several years ago, and I trust your zeal for the truth has not abated any) almost com-

THE FIRM FOUNDATION.

pass sea and earth to debate with sectarians on the design of baptism, unless it is necessary that the people understand it, or do you go about preaching and debating on subjects that it is not necessary to understand? I had not thought you would spend your time and talent in this way.

But now I will notice your illustrations. You say in your letter, "in regard to the validity of baptism when it is not understood to be for remission of sins. I think you are wrong. My reason for thinking so is brief. It is because God has not made the blessing attached to baptism dependent on our understanding the design of the ordinance. The blessing of eating or taking proper medicine follows, whether we understand it or not. So, if God promised pardon to the penitent believer, who is baptized, the blessing comes whether the sinner expects it or not."

Now, in regard to eating food to nourish the physical man, and in regard to taking medicine to heal the physical man, I grant that your position is true, because there is no law governing in the case; but in regard to the growth and health of the spiritual man, it is different. The food and medicine must be taken according to the directions, and the directions must be understood.

Now, for the proof. The Apostle Paul, speaking of eating and drinking in order to the growth of the spiritual man, says, "Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord; but let a man examine himself, and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. XI, 27, 29.

We learn from this that some of the Corinthian brethren had eaten and drank to gluttony and drunkenness, and were thereby not in a condition to discern the Lord's body. To discern means to understand. They did not know what they did, nor what they did it for, nor was it acceptable to the Lord. The Lord had revealed plainly what he wanted done, and what he wanted it done for. See verses 23, 26; but not any plainer than he has his will in regard to baptism, what it is, and what it is to be done for; and Paul further says in regard to the supper, "For this cause many are weak and sickly among you;" verse 30.

For what cause? Why, not discerning the Lord's body; and they did not discern it because they were drunk; and I verily believe there are many among us that are weakly and sick, and one of the causes that they are so, is that they did not discern the design of baptism, and they did not discern it because of the bad teaching they had received, the doctrines and commandments of men; and they are not only sick and weak themselves, but they require much of the time and attention of the well ones to nurse them and keep them out of forbidden places when they ought to be engaged otherwise.

Paul also says in the same epistle, "I will pray with the spirit, and I will sing with the spirit and I will sing with the understanding also. 14, 15."

Now, is prayer and singing that is not done with the understanding, acceptable to the Lord?

Now, for the medical illustration. We hear the great physician of souls saying in reference to the Jews, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear

with their ears, and should understand with their heart, and should be converted, and I should heal them." Mat. XIII, 15. Mark says "forgive them." iv, 12. Here he gives the prescription, and one item of it is an understanding heart, or mind, and in verse nineteen he says, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. That seed of course produced no fruit;" but in the twenty-third verse he says, "But he that received seed into the good ground is he that heareth the word and understandeth it." All the fruit bearers understand the word. Some bear thirty, some sixty, and some one-hundred fold.

Now, Bro. McGarvey, is not that plain? I know the same great physician in his last prescription for the healing of all nations says, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptised shall be saved; but he that believeth not shall be damned." Mark XVI, 15, 16. Peter, acting under that commission, and speaking as he was guided or directed by the Holy Spirit, preached the gospel of Christ for the first time, on the day of Pentecost; the first time that repentance and remission of sins was ever preached in the name or by the authority of that great physician, the Lord Jesus Christ, three-thousand sin sick souls, who heard and believed the testimony concerning this physician, manifested a desire to put themselves under his treatment, by asking what they should do. The prescription was given them in language so plain that the wayfaring men, though fools, could understand it; they complied with its requisitions, were made free from their sins, heirs of God and joint heirs with Christ.

Now, is it not safe to give the same

prescription to the same character of diseased people, and is it not very unsafe, both to the diseased and the muse, (the preacher,) to give any other medicine?

I will keep a copy of this letter and have it published in THE FIRM FOUNDATION, and I would be glad you would reply to it, if you think it worth a reply, and I will have it published also, if you have no objection.

Your brother in Christ,

E. HANSBROUGH.

LIBERTY HILL, TEXAS,

MARCH, 30, 1885.

MARRIAGE AND DIVORCE.

EDITOR FIRM FOUNDATION:

Dear Brother:—As I see you are so valiantly waging war against error in the church of God, I desire to call your attention to a most grievous sin, which we must put away from us or fail of Gods blessing. It is strange to me that while many of our talented men are spending their God given time and talents for building up plans for carrying the bible into foreign lands. They do not, instead, bestow their care and attention to the building of Israel. The bookless heathen, if he could look over into our camp, might ask "why do they not practice what they preach, or follow the book they are offering to us?" The sin I allude to I shall call divorce and remarriage. Of course I do not think for a moment, of grappling with the terrible social evil that divorce in the world has grown to be thus overturning the whole social fabric and threatening, if it grows much worse, a state almost if not quite, as bad as mormonism. I shall only call attention to the evil as it exists in the church. It is getting quite common for christians of good standing, zealous in the cause, and seemingly trying to live right lives, to leave husband or wife and

sue for divorce. Some corrupt judge of Caesar's government gives them "a bill of divorcement," and presto, they are married to a more congenial companion, and brethren and sisters offer congratulations and many wishes for their future happiness! Are the parties to this transaction, as well as the brethren and sisters, ignorant of the fact that God beholds in them adulterers and adulteresses, and that He judges them unworthy to inherit the kingdom of God? 1 Cor. vi, 9.

On studying our Savior's words on this subject, it is plain that his new and purer law permits, for the cause of adultery, the "putting away;" but where does he give permission to marry another? Read Matt. v, 31. It hath been said, whosoever shall put away his wife let him give her a writing of divorcement; 32; but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced, committeth adultery. Matt. ix, 3, 9; Mark. x, 11. And he saith unto them, whosoever shall put away his wife and marry another, committeth adultery against her. 12. And if a woman shall put away her husband, and be married to another, she committeth adultery. Luke. xvi, 18; 1 Cor. vii, 10, 11; Rom. vii, 2, 3. Please turn to your bibles and read above quotations carefully. The putting away loses the pure from living in bondage to one who is unfaithful to the marriage obligation; but search in vain for permission to be bound to another—only death can give that release. I am aware this is not the generally received view, but to the law the testimony! Oh how many guilty ones there are among us, many ignorant, perhaps, of their true position in God's sight. Is this because our preachers fail to declare the whole counsel of God? Why will they not boldly, yet in meekness and love,

teach the disciples on this and every question of life just what the word teaches? There are two kingdoms—let them as earnestly teach the conditions of entrance into the eternal Kingdom as into the church.

Let us hear from you, Bro. McGary.

A BROTHER.

We have not the space this time to go into anything like an exhaustive argument of this question. However, it appears very clear to our mind, that this Bro. is in error. In the language of our Savior, that he quotes, there is an *implied* right for those who have put away their wives, *for the one cause*—the exception—to marry again. The rule is that they must not marry, only under this *exception*; can they marry without infracting the divine law.

The marriage relation is of God's wisdom. It is a great blessing to our race. But, to construe the Saviors language, as this brother has, makes the innocent party to the marriage compact the sufferer. An unfaithful wife or husband, can, by proving recreant to the marriage compact, if this brother's construction of our Savior's language be correct, deprive the other, the faithful party, of the companionship of husband or wife, as the case may be, for life; thus, the guilty party would bring upon the innocent, the penalty of his or her wicked act.

So, we see that this construction of our Savior's language is as revolting to reason as it is contrary to scripture.

This brother, or others who hold with him on this question, may see the teaching that is from above, on this question, by supplying the ellipsis in every passage of scripture where it forbids remarriage, with this exception; "*Saving for the cause of fornication.*"

For instance, let him read 1 Cor. vii, 10, 11, thus: "And unto the married

I command, yet not I, but the Lord, let not the wife depart from her husband (except for the cause of fornication): But, and if she depart, let her remain unmarried, (except for the cause of fornication) and let not the husband put away his wife (except for the cause of fornication)."

So in all places where the scriptures speak on this question. It is only in its own bright light—that light that lighteth every man, if he will let it, that we can see truth.

There is no use in demanding that this exception be expressed every time when the question is treated upon. Such a rule as that demanded would overturn the whole christian system.

When God speaks once plainly, let it stand as immutably as though He had spoken one thousand times.

A. MCG.

We will add to what we have already said, in reply to our brother who teaches us so much by his marriage example, that he is mistaken about our teaching that persons who are married to christ do not obtain the inheritance, unless while the marriage ceremony was being performed they understood that baptism was for the remission of sins." If we are to call the law of induction into Christ's body the marriage ceremony, then we say that we deny that we have ever taught that those who had complied with that ceremony would not get the inheritance.

What we have taught, and expect to continue to teach on this question, is, that those who have complied with a *substitute* in stead of the *real* ceremony are in no closer relationship to Christ than if they had never complied with *any* ceremony.

Take the "ceremony" of Christ, and reject all others, is what we teach. Those who recognize other "ceremo-

nies" are rebels against Christ, however much they may prate about their love for him.

BROTHER MCGARY:

I received the FIRM FOUNDATION some ten days ago. I am much pleased with it, tried to get you some subscribers, but only got one. I send, in this, a postal order for \$2, for which please send to the two names.

I also enclose some lines from my wife, who is 76 years old. I am 80 years old next September. I am what is termed, by the retrogrationists, an uncompromising old fogey.

May you live long to do battle for the truth separated from worldly adjuncts, and in the great hereafter hear our Captain say, well done faithful soldier, enter into the joys of the Redeemer.

I am your Brother,

THOS. S. ELSTON.

WOODLAND, CAL.

My brother in Christ, I give you my hand,
In faith and in hope of that better land,
For which we are striving, and earnestly pray,
That others may enter that straight, narrow
way.

The cause of the Savior you earnestly plead
For success in your efforts, I wish you God
speed;

The world with its pleasures are potent to gain;
The hearts of the thoughtless, their allegi-
ance obtain.

But truth, which is mighty, will baffle its foes,
And overcome error, and all who oppose;
The church, as its agent, must rise in her might,
Do battle with falsehood, establish the right.

The times are portentous of evil and sin,
To catch the unwary, the world will begin
With pleasing temptations, with parties and
balls,

And with them the heart of the youthful en-
thralls.

And many church members are thus led astray;
They lose their first love, and fall out by the
way;

Bring disgrace and reproach on the cause of
the Lord;

Disregard all the precepts contained in His
word.

THE FIRM FOUNDATION.

My threescore and sixteen long years I have told;

Have seen very many brought into the fold;
Have seen very many who once bore His name,
Turn back to the world, and put Jesus to shame.

The day has arrived when the friends of the cause

Must burnish their armor and fight for the cross;

Must vanquish its foes, and defend gospel truth;

Must chide all back-sliders, and save erring youth.

The world and its follies are blinding the eyes
Of those for whom God made His great sacrifice.

The gift of His son, for a perishing race,
To save them and give them in heaven a place.

The scriptures speak plainly, and teach us
God's will,

Which christians must study, and try to fulfill;

"My cause you must honor, and ever defend,
And prove to the world that on me you depend."

The lust of the flesh, and the lust of the eye,
The church must ignore, or languish and die.

For fashion and folly belong to the world;
Their friends from the presence of God will be hurled.

May God give you strength, and an increase of days

In his vineyard to labor, and sound forth His praise.

To bring to His fold many wandering sheep,
Determined henceforth His commandments to keep.

And now, my dear brother, I'll bid you adieu,
And pray to our Father your strength to renew;

That when you are called from your labors below,

Your crown you'll receive, heavens joys you will know.

Your sister in hope,

ELMIRA W. ELSTON.

WOODLAND, CAL., March 23, 1885.

We find that the binders made a mistake in binding some copies of our February number. Whoever may have an imperfect copy of that number will, if they will notify us, receive a perfect one.

TALKS WITH THE SISTERS.

Dear Sisters: I purpose talking awhile with you on the subject of lunacy. "Merely!" says one. "what a strange subject. What ever suggested it?" I am sure many things of recent occurrence. This is a fearful disease, and its most fruitful sources are the many false religions of the day; but this is not the kind of lunacy I set out to talk about. My theme is lunacy, falsely so-called, produced by the religion of the bible, or true religion, or obedience of the gospel, and a determination to walk in the ways that God hath ordained. For instance, a number of christian women conclude that they want to be actively engaged in doing good, so determine to organize a sewing, or Dorcas society. Each and every sister is solicited to join in with them, and all goes smoothly until a sister comes along who says, "I would like to join you in this work, but I can't find any example for such a society in the New Testament. I see where Dorcas made garments, but not a word is said of her belonging to a society." "Oh!" says one, "you are too particular. You needn't expect to find a rule laid down for everything." "But Paul says the scriptures thoroughly furnish unto all good works." Ah, I see we can't agree. You are a stickler and of course will not endorse our work. "So, this sister, seeing she is a stumbling block, leaves. Now listen to the remarks made on her exit. "Did you ever hear of such a silly idea? New Testament indeed! Next she will be calling for New Testament example for our ice-cream festivals, private theatricals, bazaars, and every other little innocent amusement. Says another, "Why, would you believe it, she asked Bro. B. (the pastor) what he thought of christians wearing silks, jewelry, etc., as if he would dare disap-

prove, when his wife leads the fashion. "Don't mind what she says," says another, she's crack-brained. I've thought her mind was wrong ever since she lost her husband. Don't you know no sane woman would dress as plainly as she does, in such glaring contrast to everyone else? She's cranky, to say the least, and I would not be a bit surprised any day to hear of her being in the lunatic asylum." And so it goes, each sister more than willing to tell her neighbor that it is reported that sister B is going crazy. Why? Because she wants to follow New Testament teaching. Thus it is with any brother or brethren desiring scriptural authority for certain practices prevalent in the church. Thus you see, dear sisters, the time has come in the world's history that when a man or woman avows a determination to take the word of God for a guide through life, at once, epithets such as crank, extremists, etc., are hurled at them. It is all right, if one attaches one's self to one of the six hundred societies, claiming to be founded on the bible, since their parlance, "all of them are right;" but, the moment one ignores all these, and claims that a strict adherence to God's word alone will gain heaven, the cry of "crank" is raised, and the cranks bitterest foes are they of his own household. As example, we take the case of a woman who has a large connection by whom the denominations are represented. She has been nourished on the mysteries of sectarianism. She hears the gospel presented in its purity, finds that it is something her reason can grasp, and not the intangible, unreasonable thing she has been taught to regard it. She believes and obeys it, ignoring the various human creeds represented by the various members of her family. She makes God's word a daily study, and the more she reads the more

evident it becomes to her mind that her relatives are all wrong, honestly wrong, perhaps, but none the less culpable in God's sight, since the foundation of all knowledge, God's word, is in their possession. She realizes that they are condemned unless they turn from their human creeds to this living fountain, and her heart yearns toward them. She loses no opportunity to remonstrate with them and show them "the true and living way." She urges them oh, so earnestly, to "search the Scriptures and see whether these things be so," and not to risk their soul's salvation on any man's word or creed, however talented or learned he may be, since God hath said, "the wisdom of man is foolishness with Him." How do they receive her warnings, think you? Some in derision, some in anger, some in jest, others saying, like Felix, go thy way for this time. At some more convenient season, I will hear thee concerning this matter. When I get tired of dancing and frolicing I will read my bible and see who is right, and join some church. There's plenty of time!" So her exhortations are unheeded, and they begin, among themselves, to deplore this religious mania and express fears that it may lead to something far more serious. As time goes on, and her interest is unabated, they begin to say "her mind is certainly not right." How strangely she talks! No matter what subject you bring up, she works religion in some way, and what could be more tiresome? Religion is very well in its place, but I do not believe in harping on it eternally! She used to be so pleasant, but what a bore she is now. "What," says a disinterested listener, does she say that is so offensive? "Why, she does not hesitate to tell us every one that we are wrong, and bound for destruction. That we are following commandments

of men instead of God, and are lost eternally, unless we change." "But doesn't she prove what she says by the bible?" Oh, she brings up some very plausible passages, but they applied to the Jews only. She's constantly harping on using common sense in reading the scriptures and properly dividing the word before we can properly understand it. Why, God never intended us to understand the bible! It is a book of mysteries! She also contends that we must read it, connectedly, as we would any other book, when learned men for centuries have been taking it verse at a time, and preaching it.

Oh, she's the most conceited and self-righteous creature imaginable, and awfully presumptuous! She even went so far as to tell an aged relative, who had been a consistent member of the — church forty years, that no one was in Christ's church who had not been baptized for the remission of sins, when she well knew that this relative had not been baptized for that purpose. Even if she were right about it, it would have been more respectful, at least, and better, any way, to let her gray haired relative alone, and let her die in peace. She is conscientiously wrong, if wrong at all, so God will take the will for the deed.

I have never been baptized. I have been sprinkled. That will do me, and I will get to heaven as quick as she will on her immersion.

"These are not imaginary conversations, dear sisters, but real, almost verbatim, and I only quote them to show how far from the truth the world is, and how important it is that we let our light shine brighter each day, that a few at least, may be won to the truth.

These are true specimens of the remarks to which those who contend for God's ways are subjected, and these

contentious ones are the lunatics referred to above. Oh, that there were more such, but alas, they are deplorably scarce! Such are truly hated of men, especially of false brethren and sisters, those who wish to walk hand in hand with the world; but rejoice, ye cranks, inasmuch as you know "the friendship of the world is enmity with God." But it is hard to combat our relatives and friends, and how few of us have courage to do it.

"I agree with you perfectly," says one, "in your views of scripture, but I can't afford to defend it at all, as I make my living sewing, or trimming hats, or keeping boarders, or teaching school, and such sentiments would drive away custom." As much as to say their money is the great desideratum, and if I get that their souls may go to destruction.

"Am I my brother's keeper?" Oh! how unlike grand old Paul, who counted all things but loss for Christ, for whom he suffered the loss of all things; and what base ingratitude to that dear Savior that "loved us and gave Himself for us!" Show me a sister or brother who thus excuses his or her failure to give a reason for the hope of eternal life, and I will show you one who does not believe that Jesus Christ is the Son of God! To such, the word is very real and attractive, while heaven, which is to be brought nigh by faith, is very vague and far off, in fact, more a myth than a reality, not worth the striving after! To such I will say, think not to say within yourselves, "I have been born of water and the spirit, and am considered an earnest, zealous christian by every one," ye can justify yourselves before men, but God knoweth the heart.

In the awful day of judgement, you will hear pronounced on you, and all who are ashamed to confess the Savior

before men, the awful sentence. "Depart from me. I never knew you."

But, to those dear, earnest sisters, whose contention for God's way has won for them these unjust appellations. I say, cultivate this crankiness to the utmost. You are in good company. The Jews said of our Savior, "He hath a devil," and his friends said, "He is beside himself." Paul was called mad because he preached the resurrection to wicked kings and governors.

— And, no doubt, the antediluvians said "poor, crazy old creature," as they watched Noah at work on that wonderful ark, and heard him tell of the coming flood. "I don't believe a word he says; but if it is so we will laugh and dance and feast for years yet, and if we see any signs of a flood we have men that can plan and build us much handsomer boats than that; one boat will do as well as another." So it is with the post-diluvians. They scorn to take refuge in God's ark, the church, in which alone salvation is to be found.

They prefer the six hundred man-devised boats, where they can laugh, dance and feast with impunity. And when one comes reasoning with them of "righteousness, temperance and judgement to come," they cry, "you are beside yourself. Reading the bible so much has made you mad." "Rejoice," says the Savior, "when men shall hate you, and when they shall separate you from their company and shall reproach you, for the son of man's sake." This is the reward you will get on earth, if we are faithful, but there is a blessed heaven for just such cranks; and sweet will be to you the Savior's welcome, "Well done, good and faithful servants, enter into the joy of thy Lord."

—SARAL—

BRIDGEPORT, ILLINOIS, /
APRIL 1, 1885. \

DEAR BRO. MCGARY:

I shall start next week to LaPort, Indiana. I am going there to preach a year, or perhaps longer. You will therefore send the April number of the FIRM FOUNDATION to me at LaPort, Indiana.

I intend to try to get some subscribers there. I expect to write some articles also for the FOUNDATION.

I should have written already more than I have, but I have not had the opportunity. I greatly admire the spirit and tone of the paper, and hope that it may have a glorious success.

So many of our preachers and editors are seeking popularity with the sects and are afraid to speak the truth, that they have greatly hindered its progress.

Many of our congregations to-day are but little better than the sects, and I don't know but some are even worse. Every one knows, who knows anything, that God has but one plan of salvation. One system of truth, and will accept nothing in opposition to that system.

Many men act as if they had authority to change or modify God's laws and ordinances, and the people follow as if they thought they could.

Let us try to teach the people better. Let us labor to elevate God's word, and debase human creeds. Let us fearlessly defend the right way of the Lord.

If our brethren had done this all the time we would now be far in advance of all sects.

May God bless you and all the true friends of truth.

I remain,

Yours in hope,

I. C. STONE.

A LETTER FROM A BROTHER.

BROTHER MCGARY:

After having read with care three numbers of the FIRM FOUNDATION, I am constrained to write you this, not for publication, but in a private way, to call your attention to the importance of union among the disciples of Christ, and to show you that you are entering a wedge that will, sooner or later, disrupt the brotherhood and destroy the peace of zion all over the land.

I must say that I admire your pamphlet for its general dealing with what I might call practical christianity. I had been led to believe, before I saw a copy of it, that its teachings were strictly confined to the baptismal controversy.

I find two serious objections to the general tone of your paper, and to these I will now direct my remarks.

1. I object to your general denunciation of what you are pleased to term the "modern pastor." Among these pastors are many good men, men who are as conscientious as you or I. The great bulk of brains and intellect among us is to be found among this class of men.

Many of our illiterate, old foggy preachers, war upon what they call the modern pastor, through the bad spirit of envy and jealousy. I am not classing you among them.

But many of our back-woods preachers look upon our educated preachers with envious eyes. This class of men will rally around your paper because you war against the educated ministry.

Cease this, my brother, and wield your powerful pen against instrumental music in the church, and for missionary work, for an educated ministry, and for the work of the Lord generally. Then your paper will be engaged in a

holy work, and will be sustained by the wisest and best brethren throughout the country.

2. I object to your position in reference to baptism. You have been accused of being puffed up, though I do not say so. I am going to try you on this baptism question and see if you are. I am going to make it so plain that unless you are puffed up you can't help seeing your error, and confessing it, if you will calmly weigh it.

Now, we can sometimes teach more by example than in any other way. So I am going to give you an example, and ask you to give due weight to points in it. I shall be brief. I know you can see the points without my going into detail, and this letter is already growing lengthy. I would ask you to publish it, but for its length. My example does not originate with the writer. I believe it owes its origin to Bro. Franklin. Here it is.

Suppose a lady falls in love with a young man who has been courting her. Suppose he is rich, but tells her nothing about his property, but marries her while she supposes him to be poor. Suppose he dies; will she be deprived of the inheritance because she did not know what she was getting when she married him?

The thought is preposterous. And yet, Brother McGary, you teach that persons who are married to Christ do not obtain the inheritance, unless while the marriage ceremony was being performed they understood that baptism was for the remission of sins. Don't you see the point? Now, be candid.

You may publish this example if you desire, and waste your time on it, for it will be a waste of time to try to evade its force against your position.

Whatever course you may pursue, withhold my name, for I would not be

pulled into a newspaper controversy for anything. Even if your position in reference to baptism was tenable, you ought not to spend your whole time (as you do) in writing on that question.

Your brother for the whole truth.

We publish this brother's letter in full, but lest he should be drawn into a controversy, at his request we withhold his name. If we are "puffed up", and need treatment for that malady, we can not indulge, even a hope of being benefited by his, designed, curative epistle—unless paradoxes are a sovereign remedy for that complaint.

All careful readers will see, that in the first part of his letter he throws in a compliment for our pamphlet, for its *general* treatment on practical christianity. And in concluding, he charges us with spending our "whole time" writing on the baptismal question! But we shall not dwell on this discrepancy. We assure him, that we have been "candid" and will be.

We have looked hard, and have failed to "see the point" that his example was intended to make so clear! But we will notice his in its own order. He urges two objections to our work.

1. He does not like our opposition to "modern pastors." Well, we grant that we do not like them much. We love the cause of Christ, for through it we look for deliverance from satan, and for an inheritance incorruptible and undefiled, that fadeth not away. Loving His cause forbids our loving the commercial system of the "modern pastor."

Christ's teaching points to the paths of humility, and His life is an example showing how they are to be trodden.

The "modern pastor" prays with high sounding words for humility; preaches at the stars, and reproves Ro-

manism and Ingersollism, and lords it over God's heritage with high-handed misrule.

He dares not reprove sin in "his charge," lest he should wound his salary! He attires himself in conformity to the laws of fashion as scrupulously as a black leg; talks politics six days in the week, and palliates all forms of sectarianism on the seventh. In short he is a perfect specimen of worldly gentility, except his "long prayers in the synagogue" every seventh day. He teaches, by his daily example, that men and women may live as they list if they will only pray.

Although "charged before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom," to "preach the word," the "modern pastor" shirks this responsibility and pours into the "itching ears" of "his charge" soothing balms, concocted of the gist of modern orthodoxy and worldly wisdom.

To preach the word—declare all the counsel of God, would condemn himself as well as those he had taken charge of for filthy lucre—would despoil himself of his salary.

The second objection is to our views of baptism. But before we put his example to the test, we will give a passing notice to other things.

As to education, we do not claim that degree of literary attainment that would entitle us to recognition as an educated man. But we deny, most emphatically, that we make war upon educated men. Again, as to this brother's remarks about uneducated and old fogy brethren rallying around our paper, we might say a great deal, but we will let it pass for what it is worth to him who seeks to besmirch, by low insinuation, that which he can't cope with by fair argument.

We only urge our brethren to "rally"

around God's word, and not around our pamphlet. Well, now to our brother's example:

He takes an example of a perfect marriage to justify an imperfect one. He makes up his victory wholly of assumption. Now, as examples teach so much, and so briefly, we will give him one.

Suppose a young man and lady are in love, and engaged to be married; suppose they send for marriage license; but suppose instead of the party going to the officer authorized to issue the license he writes it out himself, and they are married upon this bogus license. Now suppose the husband dies and leaves an estate, and suppose his brother sets up claim to the estate and goes into court and proves that this wife (?) was married to him on a forged license. Would she, under the law, get his property?

No! Now, my brother, you know she would not. "Can't you see the point?" "Will you be candid?" This is all I have room for on this question at present.

If you are not *too* averse to a "newspaper controversy" you can proceed in our columns, with or without a name. We want the truth, but we do not expect to hear from you.

Should any one else, holding your views, desire to go on from where you have left off, we tender them our columns.

A. McG.

BROTHER MCGARY:

I wrote you a card some time ago asking you to continue my paper, and to send the F. F. to —. I herewith send \$1.00 to pay for her paper for six months, and my extension. Bro. Mc. I wish you success in your efforts to influence the brethren to walk by the same rule (not two rules),—all speak

the same things, contend for the "one faith." That old two-edged sword is death to *all* innovations—departures from the "one faith." Were the Savior on earth think you He would sanction *any* sectarian doctrine. No! No! He would drive out the modern money changers, who sell dolls, candy, tickets and such like, just as He did the vendors of doves, etc. Men fought for their country with carnal weapons for \$13.00 per month, underwent the hardships of camp life, but soldiers of king Emanuel *must* live in ease and style at from \$50.00 to \$200.00 per month, or they will serve mammon. So many men love "the root of all evil" so well, that I must say to you to cry aloud and spare not.

Your private brother,

C. S. M.

FROM ARCOLA, MISSOURI.

DEAR BROTHER:

I am glad to find a few more yet who are ready and willing to stand for the "faith delivered to the saints," unmixed with the doctrines of men. Some of our preachers are so afraid they will not be popular with everybody, that they have yielded the original grounds of this reformation, and many others are doing worse by trying to carry the whole church with them into sectdom. The latter class are numerous. They say there are as good Christians among the sects as any where. Surely the Bible does not teach this.

This class of our brethren, virtually pronounce the mourners bench, and all modern Baal worship, good work, for they take those who have been made christians (?) by these processes, "shake them in." Go on my dear brother and shake down their rickety and rotten work upon their unhallowed heads. They will hate you for it, but you will

THE FIRM FOUNDATION.

be rewarded with a crown of righteousness, and they will hear the awful sentence "depart from me ye that work iniquity." You have already put the old rotten fabric to tottering, and it is only a question of time, for it to fall. Think of our oldest editors turning to defend the processes of sectarian conversion to shield themselves.

Why don't they come out like men and christians and confess their faults, seen of all candid minds?

Yours for the straight and narrow way.

A SISTER.

ARCOLA, MO.

We have published several letters from different brothers and sisters in this issue. We could fill every issue with just such letters, but heretofore we have not taken the liberty to make such letters public. Some of these published in this issue were not intended for publication, but they are so full of interest to lovers of truth, that we have given them to our readers.

We ask all of our subscribers, both brothers and sisters, to go to work for the paper and double its circulation. Let every subscriber determine to send us a new subscriber this month. This can be done easily. We have some subscribers who average ten per month. Think how little trouble it will be for each of you to send us one, and how much it will help the work.

Now, if we can double our circulation we will change the pamphlet to a weekly paper, about the size of the Texas Christian, and without any rise in price, \$1 per annum.

Push the work brethren, and let's follow our compromising papers to the

very hearthstones that they are poisoning with an adulterated gospel, and declare all the counsel of God—lets strive together for the faith of the gospel of Christ.

A. MCG.

DEAR BRO. MCGARY:

Please continue your much esteemed paper, the FIRM FOUNDATION. It is the only paper that can stand. I am over sixty years old. I have been a member of the church forty-five years. You are in the right direction for reformation.

I have read two numbers. Please send me the next number and I will send the pay soon.

Yours in faith,

J. W. SHRYGLEY.

LANDERSVILLE, ALA.

We find that we made the impression on some of our readers, that our contemplated weekly would contain no more matter than four pages of our present pamphlet. If we change to a weekly there will be very little difference in the amount of its matter and the matter of our present monthly. We say this by way of explanation.

Brethren, give "Mechanical Religion" and "Obedience number two" a careful reading. We think that Bro. Jackson has, in these articles, laid the "ax of truth unto the root of the tree" of error, and gone far towards "hewing it down."

Those who are trying to prop the rotten old trunk up, through respect for those who planted it, will soon find that they have to stand from under, or be buried beneath its falling crash. Why not take out your flimsy props, brethren, and let it fall now?

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

Vol. I.

Austin, Texas, June, 1885.

No. 10.

THE EVANGELIST AND HIS WORK.

J. W. JACKSON.

The great object or end to be accomplished in the mission of Jesus to the world, was the salvation of man; not simply "remission of sins," but that great salvation which includes the "adoption of the body," and eternal life. This great salvation was brought to man, and all the means instituted by which it might be enjoyed. The church, with its institutions, are so many means or instrumentalities for the accomplishment of this end—the salvation of man.

It is too often the case that preachers and writers inculcate the idea that the end or design of the gospel is attained "by joining the church." The church is preached as the "ark of safety," and salvation by, or in the church, instead of preaching Christ and salvation by Him.

It is true that the church is an important and a necessary factor in the work of saving man, for it is declared to be the purpose of God "that in the

dispensation of the fulness of times He might gather together in one (body or church) all things in Christ, both which are in heaven and which are on earth, even in Him," and, "that the Gentiles should be fellow heirs and of the same body, and partakers of His promise in Christ by the Gospel," and that by the church the manifold wisdom of God should be made known.—Eph. 1, 10, and III. 6, 10.

As important however as is the church, other means antedate it in *time*, if not in importance. Leaving out of this discussion the typical dispensation and the personal work of Jesus in procuring salvation, we call attention to the agents by whom the "gathering in" was to be done, and to the means by which they *confirmed* to man the great salvation.

God works through agents; in past ages His work was carried on by prophets, and by angels; now He speaks to us by His Son and His Apostles. The latter are agents divinely commissioned to go out into the world with the message of peace and reconciliation.

It is objected, however, that salva-

tion is of grace, and that if we make the preaching of the gospel, or obedience to its commands, necessary to salvation, our salvation then depends upon a fellow creature, and the latter stands in the relation of a mediator between the penitent and God. This *sounds* well in popular ears, but when brought to the light of God's word, its fallacy is clearly seen.

There is *one* mediator between God and man, the man Christ Jesus. A mediator in order to bring together or reconcile two parties alienated from each other, must have full power or authority to make those conditions or terms by which the parties can be brought into agreement. These conditions when made are equally binding upon the parties. Jesus, as mediator, has this power; He has, on God's part, made certain promises; on man's part, imposed certain things to be done, and has sent His ambassadors forth to make known these things and confirm to man the promises of God by persuading them to compliance with the terms of reconciliation. Jesus began to speak of this great salvation, His Apostles confirmed it to us, God bearing witness to them as divine messengers fully competent to make known the way of life.—Heb. ii, 1, 4.

This agrees with what Paul says—“that in the wisdom of God, after that the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe.” 1 Cor. i, 21. Jesus had said that He would build on earth a church; He had

taught that the seed of the kingdom was the word of God; and that this seed had to be sown in fruitful soil in order to produce fruit. The Apostle's commentary on these teachings is, that the Gospel preached is both the power of God and the wisdom of God, (1 Cor. i, 24.) in saving men and adding them to the church.

This being true, God would make the necessary provision for the preaching of the gospel, the “gathering in” of men and women, and for their edification in the one body when thus brought in. Hence, He gave to the church Apostles, prophets, evangelists, teachers, overseers and deacons. Mark! These were given to the church.

Our essay will be limited to the examination of the evangelist and his work. The primary signification of this word, which occurs but three times in the New Testament, is one who proclaims glad tidings, and in this sense might readily be applied to all who preached or proclaimed the gospel. But the use of it in the New Testament clearly indicates a distinct class of men in the church. This is shown by the distinction drawn.—Eph. iv, 11.

The enumeration of these different classes, given “for the work of the ministry,” indicates not only distinct classes of workers in the church, but a distinct work to be done by each. Philip is spoken of as “the evangelist,”—(Act. xxi, 8,) and Timothy is exhorted to “do the work of an evangelist.”—2 Tim. iv, 5.

Philip, Timothy, Titus and others ev-

idently belonged to that class of men in the church called evangelists; the *work* to be done by these had become so well known at the time of Paul's letter to Timothy that it is simply referred to as "the work of an evangelist."

The qualifications of the New Testament evangelists are easily known. They were full of wisdom and of Holy Spirit, and had the power to work miracles. They were preachers; this is the primary thought; men who knew the gospel, who could and would proclaim the glad tidings of salvation; and who were moved with compassion for their fellow creatures. In their case as well as in the Apostles, the power to work miracles was but the testimony of God to the world, that these men were sent of God. What they preached and commanded was authoritative, and constituted the work to be done by them as a class.

Some are greatly exercised as to whether the evangelist is an officer in the church or not. The work to be done will certainly define his position in the church, and his relations to it. As to *authority*, they can claim none by virtue of position; as earthen vessels to whom heavenly treasure is committed, as bearers of the message of peace and reconciliation they plead the authority of Jesus in His official relations to man as Prophet, Priest, King and Judge, and themselves as servants.

It is denied by some that there is now in the church any such class of evangelists as above indicated. This

denial is based upon the word, and claims that if the Greek word was translated it would destroy all idea of class. No more than the translation of the word *episkopos* into plain English, giving us "overseers," which, all admit, points out a very important class in the church.

So the word evangelist translated "proclaimer of glad tidings or preacher of the gospel" still indicates a class of men to whom a particular work is assigned.

Others, looking at the supernatural qualifications of Philip, Timothy and Titus, suppose that these gifts of the Holy Spirit are necessary to and inseparable from the position of evangelist; and that as all these gifts have passed away, there is no longer such a class as evangelist in the church.

The same reasoning will do away with overseers, deacons, and even preachers. The working of miracles was no qualification for *preaching* the gospel in either the Apostles or Evangelists, nor would such power, if now possessed, be a qualification for preaching. Philip learned the gospel through the preaching and teaching of the Apostles in Jerusalem. Timothy knew the Scriptures from a child, and was *taught* the gospel by Paul.

To such objectors I would ask: Is the work of an evangelist now necessary? If so, who is to do it? If a class of men now do this work, are we not authorized to call them evangelists? To escape the force of these queries the objector must argue that the *work* to be

done by the evangelist necessarily included the performing of miracles. But this cannot be done, as the working of miracles was confined to no special class in the church. "God distributing His gifts according to His own will." 1 Cor. x, 11; Heb. ii, 2, 5.

What then is the work of an evangelist? Primarily that which is signified by the word—the preaching of the gospel. Here, some would confine the work to preaching the gospel in its elementary principles to the world. But evidently Paul's instructions to Timothy and Titus with regard to their work must be taken into consideration. They were to preach the gospel, set things in order, teach, reprove, rebuke, exhort, and appoint properly qualified overseers and deacons.

Time and growth in the divine life are required for these things, and until a congregation of christians is fully set in order the evangelist is a "ruler" in that congregation. Having called them into the kingdom, he proceeds to teach and train them in the duties to be done by them in order to their growth and to the enjoyment of the divine promises. When they are of themselves enabled to choose scripturally qualified overseers, *then* they can dispense with an evangelist.

The overseers are then to teach and watch over the flock, as they who shall give account of their souls; but until they arrive at this point the evangelist should remain with them as their teacher and ruler. To do these things the evangelist must have a knowledge

of the gospel. He must study the scriptures that he may be a true workman, and must be faithful to the word of God and diligent in every good work. But it is objected: "Timothy and Titus were sent by the Apostle Paul upon their missions, and the work enjoined upon them was a *special* work, they having received special authority from Paul to do this work for him or in his stead."

Paul's epistles to Timothy and Titus as to the work to be done in the church, and the preaching of the word, are either applicable to proclaimers of the gospel, *now*, or they are not. If not, they should either be eliminated from the New Testament, or preserved only as literary curiosities. If they are applicable to preachers *now*, then they may consider that the Lord sends them into a certain field that they may preach the word, set things in order, and by faithful work make full proof of their ministry.

But this brings us to the question, who sends the Evangelist?

The salvation of the world depends upon the gospel. But how can they be saved by a gospel they do not believe; and how can they believe that of which they never heard, and how shall they hear without a preacher, and how shall they preach except they be sent? So, reasons Paul, and so I hold. The evangelist or preacher must be sent.

In every mission, as recorded in scripture, whether that of Moses, John the immerser, the Twelve, or that of Jesus, we have.

1. The sender.
2. The one sent.
3. The field of operation, and those to whom sent.
4. The work to be done.

We might follow this order and be sure that we are acting scripturally to that degree. But there are those who contend for a mission by self-sent preachers. They deny that a church ever sent out any one on a mission, and claim that every christian has a divine right to go and preach.

Dr. Herndon, in the Christian Quarterly, makes this statement: "Congregations as congregations are nowhere in the New Testament commanded and expected to evangelize, or to send any one to evangelize or to prevent any one from evangelizing." The force of the above statement rests upon the word, "commanded."

By the same reasoning we can get rid of the Lord's day, the Lord's supper, and other things. "Ye are not under *law*, but under *grace*." You are not to go as a slave to your duties, driven to them through fear of the penalties annexed to law, but in the spirit of a son, animated by love, obey the Father.

That the congregation "as a congregation" were "expected" to evangelize is, I think, clearly taught. It is stated as a part of the purpose of God that by the church might be known the manifold wisdom of God. The wisdom of God which had been hid for ages was made known to the Apostles by the Holy Spirit, even the hidden wisdom of

God which the world did not know; they preached it and taught it, and the church was to be in God's hands the instrument to make known to all principalities and powers His manifold wisdom.

This the church could do in two ways:

1. By works; not only individual purity of life, but their work "as a congregation."

2. By sounding out the word of truth as did the church in Thessalonica.—1 Thes. i, 7; or holding forth the word of life.—Phil. ii, 16.

It is answered, however, that all this can be done *individually*. Not so; the language is not distributive, and the work must be done by the congregation "as a congregation," just as Paul exhorts the church at Corinth to be "always abounding in the work of the Lord."

The work of the Lord, which He began to do and teach while on earth, was carried on after He ascended on high. The Lord added to the church daily the saved; He worked with and by the Apostles, and for the salvation of man.

The church must carry on the work, always abound in it. As a light-bearer represented by the golden candlestick, it must send the light of the knowledge of the glory of God into the benighted hearts of men, and this is done through the preaching of the gospel.

(To be continued.)

VALID BAPTISM.

Such is the title of an article in the Texas Department of the Gospel Advocate, April 1, 1885. The design of the

article is to prove that baptism is valid when the person baptized is ignorant of the promise of "remission of sins" connected with the act, provided only that he obeys the act simply from "a love and desire to obey God."

When truth is so clear, so simple, so strong, why choose the doubtful, murky teachings of Babylon? If preachers and editors are "set for the defence" of the gospel of Christ, why will they give aid and comfort to human institutions by defending and upholding their doctrines and practices? Why bring far-fetched suppositions and isolated cases to oppose the truth of Jesus? The article referred to should have been headed "Invalid Baptism."

The baptism commanded by the Lord Jesus, and enforced by apostolic teaching, needs no doctoring: sectarian baptism is the poor invalid that is now being doctored by some preachers and editors.

Stop your futile efforts brethren, the poor thing is sick even unto death; your soothing anodynes are only palliative, not curative, and serve only to embitter the dying agonies of the patient by holding forth to it hopes of peace and security, which are doomed to disappointment.

There is "one baptism."—Eph. iv, 5.

This "one baptism" is immersion in water.—Acts viii, 38, x, 47, 48.

It is by the authority of the Lord Jesus.—Acts ii, 38, x, 48, xix, 5.

The "one baptism" is for the remission of sins.—Mark xvi, 16, Acts ii, 38, Acts xxii, 16.

This "one baptism" will certainly secure to a properly prepared individual the promise of salvation. The necessary preparation is included in the following steps taken, or, as Bro. Poe says, these *antecedents*:

1. Faith. 2. Repentance. 3. Confession with the mouth of the Lord Jesus.

Now, suppose a person complies with the above, will there exist any doubt as to the validity of his baptism?

But, says the brother, "we repeat again that the man who firmly, stoutly goes forward thus, and does what God commands, without knowing all that God has promised to give him in his obedience, is a man of more faith than he who is told of all God's promises.

The one does the work purely from principle, a desire to obey, knowing God will love and bless the obedient, while the other may have a selfish motive to reach the pay or promise.

This is right, to expect the promise, and to labor for it, but if one obeys without this incentive, simply from a love and desire to obey, he is saved as sure as he obeys."

Now, Bro. Poe, did you ever in all your life find an individual who had "a love and desire to obey God" without being moved thereto by faith in the promises of God? Please give us one such case of "obedience."

We are not under law, but under grace. There is no love manifested in law, or in a command. God has shown His love to us by deed, and by the exceeding great and precious promises

given to us.—1 Jon iv. 9, 10; 2 Peter 1. 4. These promises are made sure to "the heirs of promise" by the oath of God.—Heb. vi. 13, 20. All the promises are in Christ, yea, and amen.—2 Cor. i. 20.

Faith embraces the promises and obeys the command to which they are annexed in order to their enjoyment. "By faith we understand" that the remission of sins is promised in the name of Jesus Christ to all penitent believers who will acknowledge His authority and obey His command; and following the example of Moses, who "had respect unto the recompense of reward," we obey.

Nay, more! We walk *exactly* in the "steps of that faith our father Abraham had being, yet uncircumcised."—Rom. iv. 12.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went." Heb. xi. 8.

This is the faith my brethren we walk in. Paul draws the same contrast here that he does in 2 Cor. v. 7. "For we walk by faith, not by sight." Abraham had no *knowledge* of that promised place, nor perhaps of the way leading to it, but his faith in the promise of God supplied the motive power that obeyed.

So, now, the sinner is called out of Satan's kingdom; God promises to forgive his sins through Jesus Christ, and make him an heir of "the heavenly country." By faith in God's word when

he is thus called to go out into a place which he shall after receive for an inheritance, he obeys, and he goes out not *knowing* (but believing) whither he goes.

I hope that brethren will cease their efforts to rebuild the things against which they have waged such an unremitting and successful warfare for so many years past. "Contend earnestly for the faith once delivered to the saints." Take the "one baptism" with its antecedents and consequents, and you will never have to seek out supposed cases in order to justify your teaching and practice.

The scriptures furnish us with plain examples, and he who can justify his practice by conformity to them may be sure that he is on the Lord's side.

J. W. J.

WAS PAUL A HOBBYIST?

"Hobby:—A subject or plan upon which one is constantly setting off; a favorite and ever recurring theme of discourse, thought or effort; that which occupies one's attention unduly, or to the weariness of others."—Webster.

Paul's "favorite and ever recurring theme of discourse," was the gospel of Christ, of which he was not ashamed. Rom. i. 16. He determined to *know nothing else* but this gospel. 1 Cor. ii. 2. He was constantly "setting off" on this theme in every place he visited, and some of his hearers, at various times, thought him either a madman or fanatic. See Acts xxvi. 24; 1 Cor. i. 23; 1 Cor. iv. 10; 2 Cor. v. 13, et al.

Paul preached the gospel of Christ to the exclusion of everything else in order that the faith of his hearers might stand in the "wisdom and power of God." Rom. i, 16, 1 Cor. i, 24, and 1 Cor. ii, 2, 5.

He declared that if man or angel should preach any other gospel than that *he* preached, they should be accursed. Gal. i, 7, 9. He tells us that this gospel must *be obeyed*, or vengeance will be visited upon us. 2 Thes. i, 7, 9. And after we have believed the gospel of Christ and obeyed it, we must live by it. Gal. ii, 20.

Brethren, let us be as Paul was, full of zeal and courage and love, and preach the gospel of Christ in all its fullness.

Some will call us "hobbyist," "extremist," "fanatics," "bigots," etc. This is to be expected; take Paul's example here as to bonds, affections, and all kinds of persecutors. Act xx, 24.

The ministry of the gospel of Christ having been committed to you, see that you renounce the hidden things of dishonesty, do not walk in craftiness, nor handle God's word deceitfully, but by manifestation of the truth commend yourselves to every man's conscience in the sight of God. 2 Cor. iv, 1, 7.

J. W. J.

THE CHURCH, THE PILLAR AND SUPPORT OF THE TRUTH.

The church of God in a congregational capacity is composed of individuals *called out* from the world and *at work* for the Master. The will of our heavenly Father given through His Son,

furnishes us with a rule of action. Every member of this body must work for Jesus Christ, the Head, through or in the church, which is His Body.

Now, there have been many institutions of charity and good works established by man. Many brethren have become members of these institutions. The writer joined one in the year 1865, when he merged into manhood. I know whereof I speak, when I say that many brethren are more faithful to the tenets of these institutions of man than they are to the commands of our Savior. "By their fruits ye shall know them."

They are more prompt at their meetings; will travel farther to them; will often encounter the inclement blast of winter; will sit longer and more composedly at their meetings; and give more of their hard earnings to their success than to the Master's cause.

Recently, while in conversation with a brother on this subject, he said, "We do this because the church fails to exemplify what she teaches."

I press the question—upon whose shoulders rests the responsibilities of the failure? Is our Master's rule of work *imperfect*? Can men furnish a *better one* than our Savior? Does a neglect of duty in the body of Christ justify the adoption of a system devised by men?

Suppose the poor widows are not looked after by the church; and the orphans are not hunted up and cared for, and the sick and the distressed are not ministered unto, and their sufferings alleviated by the watch-care and attention of the children of God, who above

all others should know how to bestow that consolation and comfort designed by the Great Physician of souls?

If, dear brother, we have failed to work by the divine rule, we had better bestir ourselves to action, than run to a human plan to try to remedy the evil. The church should be the greatly coveted asylum for the poor and the oppressed. It would be if we possessed the spirit of our Master.

It was my lot within the last eighteen months to be called upon to assist in depositing the remains of a poor sister in the silent tomb. She lived in the outskirts of a city. In this city there is a congregation of disciples of Christ. I had the burial announced at the regular Lord's day meeting. It was to take place at four in the evening. When the hour arrived, to my astonishment, not one that heard the announcement was present. A few friends and sorrowing relatives accompanied the corpse to the cemetery. Brethren, that soul was as precious in the sight of God as the richest son or daughter in that proud city. Will you please to remember that Lazarus was comforted, and the rich man was tormented.

But, since then, I accompanied another lifeless body to the tomb. Was he a Christian? He professed to be. He was also a prominent worker in a popular human organization. With pomp and display he was escorted to the city of the dead. Men arrayed in regalia, glistening swords, and badges of mourning, surrounded the brilliant

coffin with its rapidly decaying contents. Professed christians and men of the world joined in the responses of ritual and in prayers. This display brought saints and sinner, believer and skeptic, from far and near, and unitedly they sang.

"Hark from the tomb a doleful sound,
Mine ears attend the cry;
Ye living men come view the ground,
Where you must shortly lie."

Perhaps men went away from that spot with the determination to try to gain an entrance into that organization that showed such an interest in a departed brother. The moral is apparent to every thinker. We need greater zeal and stronger faith in God's plan of redemption from sins. How full of excuses we are! I know brethren who do not meet to worship with the children of God, because of *the wife's infirmities*. I know others who live *too far away* from the meeting house. These same brethren are promptly at their stations at the regular periods of the assembly of the lodge? Is the health of the good wife any better, my brother? Have you moved any nearer town? Ah! it is summed up "in a nut-shell." You had rather attend these meetings than to meet with your brethren in the worship in the "One Body." You say I like "our fraternity." The members are *compelled* to see to the wants of the needy. A committee is at once appointed to see to the sick. The widow *must* be cared for. The orphan *must* be educated. Who says this *must* be done? The laws of "our institution" demand it sir.

My dear brother, the laws of "our King" are no less imperative. These things, and more too, are demanded of His subjects. Will you be more obedient to the laws of man than to the laws of King Jesus?

You tell me again that in your order all necessary expenses are met, because there is system in "our finances." Dues *must* be paid, and as a consequence our treasury is always supplied. Is the law that regulates your finances any more binding than the laws of Christ on that subject? Away with such reasoning!

I am oftentimes surprised and shocked to hear such positions taken by my brethren. I do not abuse these institutions, but, dear brethren, I would labor to exalt the church in your estimation. I appeal to you to work *in the body of Christ*. I apprehend when this is done, your *time*, your *talent*, your *charity*, your *good work*, your *means*, your *all*, will have been taxed to a sufficient enlargement of your soul to qualify you for an abundant entrance into the everlasting kingdom of God.

The Master Overseer has a vineyard in which he intends for you to labor. Let's stand shoulder to shoulder in the contest against sin.

J. S. D.

The very same excuse is rendered by the advocate of "missionary societies." The church will not send the gospel to the heathen, hence the "missionary society" is born to do this work." If the men who claim to be Christians, and who pay into these human societies from

ten to twenty dollars per year, would contribute that amount and put forth the same exertion in other ways for the church that they do for these societies the church could do a thousand-fold more good, and God would be glorified where He is now scoffed at.

A. MCG.

LIGHT WANTED.

In the Texas Department of the "O. P. G.," March 27, I find a letter from Bro. Young, giving an account of his trip from Burnet to Llano, Mason and Menardville. In a former number of the same paper I notice that Bro. Young had been sent out an evangelist by the Sherman congregation to work in Menard county. Brother Young was located at Burnet, and it is presumed was a member of the Burnet congregation. Is it in accordance with the teaching of the scriptures for a congregation in one section of the country to send a member of a congregation from another section work as an evangelist in a destitute field, and a congregation in still another section to formerly set apart this evangelist for the work by fasting, prayer, and the imposition of hands?

Bro. Young went to Mason to have this done. He says, "I can never forget the deep solemnity of the occasion, and the weighty responsibilities assigned to me." Sherman sends him out and *supports* him in the work, and Mason *consigns* to him the *weighty responsibilities* of the work. Dear brethren is this procedure scriptural?

Would that all destitute fields were

supplied with God fearing, earnest workers for the master. God has instituted the way that it is to be done. Is this the way to begin the work?

J. S. D.

No! it is not "Scriptural," but we suppose it "works well" for all parties participating in it. It is only slothful "old fogies" who cling to scriptural ways. Progress calls for "state meetings" and "State boards." You are behind the times, away out there in the back woods of Kimble county, Bro. Durst; you must attend the next state meeting and catch up. I move that Maior Penn and the "boy preacher," Pearson, be declared honorary members of the "State meeting." Now, Bro. McPherson, please don't oppose this move.

A. McG.

DAUBING WITH UNTEMPERED MORTAR.

The Prophet Ezekiel, in chapter XIII, 10, 14, says, "because, even because they have reduced my people, saying, peace, and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar. Say unto them which daub it with untempered mortar, that it *shall fall*; there shall be an overflowing shower, and ye, oh great hailstones shall fall, and a strong wind shall rend it.

Lo, when the wall is fallen shall it not be said unto you, where is the daubing wherewith ye have daubed it? Therefore, thus saith the Lord God, I will even rend it with a stormy wind,

in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

So will I bring down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord."

I ask the reader to turn to the chapter and read all of it. The lesson that we may learn from this quotation is:

1. It is wrong to cry peace when there is no peace.
2. The true prophets of God will not hold their peace (cease to cry aloud and spare not) while those false prophets, (preachers) builders, are doing this daubing business.

Let it not be forgotten that I am writing for my own brethren, (spiritual Israel). The trouble with some of them is, they have turned their ears away from the truth, (just what is the matter with the Austin church).

I do hope that all true soldiers of the cross (preachers and editors) will not cease to shower down the great hailstones of divine truth upon this mass of untempered mortar until it is annihilated, consumed—too much wood, hay and stubble, "philosophy and vain deceit," being built on the divine foundation.

Brethren, let us not play around the outer court of this pile of sectarian rubbish, (false churches), but let us en-

ter the inner temple, walk up its broad aisles, survey its lofty domes, and, if possible, lay hold of its main pillars and bring down the whole superstructure with a crash.

The Prophet says, in the fourteenth verse, "the foundation thereof shall be discovered, and it shall fall." The Prophet says, God will do it. How will he do it? I answer through his word. Paul said the time would come when they (that is, his disciples), will not endure sound doctrine, and that time is now.

The Austin church won't endure it, and many others that I know of, but let them chafe if they want to, notwithstanding. Paul says, "preach the word."

Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces? Yes, brethren, if we will preach the word it will burn up this wood, hay and stubble, "the modern pastor, missionary societies, sect baptism," and such like.

God's word is like a hammer that breaks in pieces, therefore, let us use the sledge hammer of divine truth on these sectarian idols that we may break them in pieces, and then build upon the divine foundation gold, silver, and precious stones, to God only wise be glory, through Jesus Christ forever.

A. J. MC.

A. MCGARY.

DEAR BROTHER: Please answer the following:

1. Is it right for an Elder to have or allow a play party at his house?
2. Does it accord with the teaching

of the word of God for another Elder to play the violin at such a party for the amusement of those assembled?

3. Is an Elder justifiable, with his son, to meet with those without the body of Christ with Fiddle and Accordion, to practise in order to give an entertainment for the purpose of raising money to buy an organ?

VOX.

We answer:

1. That it does not seem to us to comport with christian character for any member of Christ's body to have at his own house, or participate in at the house of another, what we understand to be meant by "a play party. These parties never tend towards spiritual improvement, but are actuated and vivified by a spirit of hilarity that never fails to mark them as the "works of the flesh." See Gal. v, 19, 22. And "they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit."

We think that at one of these "play parties" would be an uncomfortable place for Christ's disciples to be found when He returns to the earth. We dare say that none of them would be pleased to know that He would find them at such a place. Why, then, attend them? We cannot keep anything secret from God. Open unto Him are all of our actions.

2. We do not consider playing the Violin at such places any worse than taking any other part in such giddy

and frivolous merry-making entertainments. Christians should abound in the work of the Lord. Those who go to and take part in these worldly amusements, if they do not lose all interest in church work, lose their influence upon others for good, and, hence, are become unprofitable servants.

When a christian begins fiddling for parties, if he is not in the devils service it looks very much like he is trying to be. There is no more harm or sin in a fiddle than in any other inanimate thing, but the harm is to be found in the taste of christians for the things of the world—"the lust of the flesh, and the lust of the eyes, and the pride of life which are not of the Father, but of the world." "If any man love the world, the love of the Father is not in him."

3. We answer, that this would look like "killing two birds with one stone" for the devil. Fiddling and frolicing is no part of the "work of the Lord;" then it must be the work of the devil, since there are but the two sources.

Then, again, any work that has for its end the putting of an organ in the congregation of the Lord, is bound to be the work of the adversary! An organ brought in the church *always* brings discord; hence, no one but a servant of the devil would do such work. It adds to what God has appointed. See Col. III, 16, 17.

Persons may innocently do this work, but that does not make it any more the work of the Lord, nor any less the work

of the devil; neither does it render the consequences less hurtful.

A. MCG.

LAPORT, IND., APRIL, 24, 1885.

DEAR BRO. MCGARY:

I have just entered a new field of labor. I am located in the city of LaPort, a city of 8000 inhabitants. The city is almost wholly given to idolatry, or sectism, which is no better. There are a few, however, who endeavor to worship in the spirit and truth. For the sake of that few, and at their request, I have come here to try to establish true christianity.

There is a congregation here of the Progressionists, as they are sometimes called. (They call themselves Christians). I expect more opposition from them than from the other sects.

When persons who know the truth purposely depart from it they become much more obstinate, spiteful and perverse than those who never knew the truth. With them it is a willful abandonment of the truth, and it opens the way for the ingress of all manner of evil and wickedness into the heart.

These broad gaugers are seeking the honor of the world, the honor of men, and hence they try to please all. Paul says, "for if I yet pleased men, I should not be the servant of Christ."—Gal. I, 10.

It seems to me very strange that any person should be willing to displease God to please men. It must be an offence to God for one to acknowledge falsehood to be truth; or that any one

may believe and practice falsehood, and yet be acceptable to God. But such is the position of all those who admit that among all sects there are many good christians.

What a monstrous idea! Each sect has its creed. Each creed differs from every other creed. As they all differ the one from the other, no two of them can be true. And if one be true all the others must of necessity be false. Then, all those who are governed by those false creeds must be offensive to God, unless God takes as much delight in falsehood as in truth.

But, each party says, my creed is like the bible. This is false, for if each creed was like the bible the creeds would be alike, which is not true. But, suppose that we admit that all the creeds are like the bible, what then?

Why, if they are all like the bible, then surely the bible would answer in their stead. If they are not like the bible they are false. If they are false, they are sinful. If they are sinful, then all who are governed by them are living under sin. If living under sin, they are not acceptable to God. If not acceptable to God, we cannot be acceptable to God if we bid them God speed by accepting them as christians, and engaging in their worship, as many of our people, and even preachers, do.

With some who claim to be christians it appears to be a favorite idea that all religious parties should affiliate and reconize each other as christians. But if we were to do this, would we be a peculiar people? Would this be loy-

alty to Christ to admit that all religions are pure and as good as His?

If we do this, do we not admit that all the systems of religion extant are of God; or else that any system, though man-made, is as good as God's system? Such a course as the above is degrading the authority of God, and tends to lead the people to disregard the bible, and to ignore its teaching.

The man who will attempt to preach or write, and ignore the difference between the church and the various denominations, and who will leave the impression on the minds of the people that it makes no particular difference what one believes or teaches, so they are sincere, is not a safe guide for the people.

He is either too ignorant, or too dishonest to teach. God is one, the truth is one, the faith is one, the church is one. There is one body and one spirit, one hope, one Lord, one faith, one immersion, one God and Father of all.

I am glad that you and many others are earnestly contending for the faith that was once delivered to the saints. Let us hold fast to the form of sound words. Let us vigorously wield the sword of the spirit until the hosts of false teachers are vanquished.

I remain, yours for the defense of the truth,

I. C. STONE.

“SIGNS.”

We have received a letter from a brother of this State, calling our attention to some positions of a friend of ours,

who once claimed to be of us, but who went out from us that it might be made manifest that he was not of us.

This brother writes that our friend says that we repudiate God's word, only so much of it as subserves our purpose in the propagation of "Alexander Campbell's plea."

He says that we use part of the Savior's language in His commission, as given by Mark, and throw the balance away. He claims that the signs which our Savior said should "follow them that believe," extends to our time, and that the only reason that these signs and wonders are not being manifested now, is because we do not believe—have not faith.

As to our friend's charge that only so much of God's word as will serve the purpose of defending "Alexander Campbell's plea"—"our plea"—is used by us, we are sorry to have to agree that it is true with a large and popular element of our brethren. They *are* sacrificing much of the holy language of God's Apostles on the altar of "our plea."

But when we come to this friend's position, that the promise of "these signs" extends to our time, we protest against it as being wholly without a shadow of authority.

When he says that the reason these signs are not manifested now is because we have not the faith, we will agree with him, under proper restrictions or limitations.

Faith comes by hearing the word of God (or reading it) in its proper divi-

ions. Out of its proper divisions God's word is made into a confused mass of jargon. This is the way our friend uses it. His failure to comply with Paul's injunction, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," has led him "into the ditch," and he is crying out for a sign! Poor benighted creature. *He* "needeth to be ashamed," because he does *not* "rightly divide the word of truth." Yes, the reason we do not look for these signs today is because we have not the faith. The reason we have not the faith, is because when we study God's words in its proper divisions—from which faith comes, we see that these signs passed away with those men who gave us the word.

While these God-sent men were preparing the terms of the new and better covenant, in which, "according to God's divine power, he has given to us all things that pertain unto life and Godliness," these signs were with them to be used themselves, or imparted to others, as the circumstances demanded.

A man who will divest himself of the bias and prejudice of his early training—empty himself of himself—and with an honest heart (for in a dishonest heart truth will not take root,) take the New Testament as the instruction of God, with the sole purpose of learning what it teaches, and determine to subject his thoughts and vain imaginations to its teaching, can not fail to see that those "signs" were an actual *necessity* for that age—the age in which the New

Testament was being made—and that since the “perfect law of liberty” has been completed and furnished to the world, that necessity for “signs” has ceased to exist, and hence these “signs” have ceased to follow the believers.

Where and when there was a necessity, God furnished the “signs;” When the necessity ceased to exist, He ceased to give the “signs.” It is only the idle curiosity of a wicked and adulterous people that clamor for a “sign.”

It is the very worst phase of rebellion to “demand a sign,” or anything more than God’s word. God has left all such rebels without excuse, by furnishing all of the evidence that reason could ask.

About fifteen hundred years before the babe of the manger was born, God separated the seed of Abraham from all other peoples of earth by a partition wall—the law of Moses. He became the God of these people for the good of the world. Through them He manifested his wisdom and power to the bystanding world and to unborn generations. When he separated these people and became their God, it was as if He had said to all other peoples, born and unborn, “All hail! I am going to tell the fortunes of this people that the world may know that I, God, have spoken.”

Through them He promised the Christ; told of whom (a virgin) he should be born, and where. He said, “then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing.”

His Son, the Christ, did come at the time, the place, and of the virgin, as He had said. When He came, He did open the eyes of many blind, loosed the tongue of the dumb, and caused the lame to leap for joy. In short, this Jesus was accompanied with such miracle working power as to compel right reason to recognize His God-hood.

Those who rejected Him as Christ, did so from prejudiced blindness, or a dishonest heart, and not because He failed to give signs, or work enough miracles.

If He had not worked miracles among the people, they and we would have been armed with some excuse for rejecting Him as the Christ of God.

He said to a caviling multitude: “If I bear witness of myself, my witness is not true. There is another that beareth witness of me. Ye sent unto John, and he bears witness unto the truth. * * * He was a burning and a shining light, and ye were willing for a season to rejoice in his light.

But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me. * * *

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know, and believe, that the Father is in me, and I in Him. But Christ left nothing undone that reason could demand.

And, when He had done all His work

even awaking out of the deep sleep of the tomb, to verify His word and show forth the power of Him whose will He came to do, He ascended to His Throne at the right hand of His Father, and from that center of power, sent to His chosen witnesses a promised Spirit, by which they were led into all truth, that God desired the world to have, and by which they were given "Signs," and the power of transferring them to other believers, as they might see a necessity.

The mission of the apostles was to do Christ's will as He had done His Fathers. As He needed this power to exemplify or to attest His claim of having come from the Father, so they needed it to show that they were sent and authorized and empowered of Him.

Now, we have four books, Mathew, Mark, Luke and John, telling us of Christ's birth, life and wonderful and beneficent works. These books also tell us of His choosing certain men to "go and teach all nations, baptizing them into the name of the Father, Son and Holy Spirit, teaching them to observe all things whatsoever I have commanded you.

"Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe," etc, etc.

We also have a book telling us that they *did* "go." It also tells us that these signs *did* follow them and *certain* believers. If a man believes that these

men went as directed, and that Christ fulfilled his promise to them, we need only to ask him to go with us to the record of their labor, under that commission, and in the light of that record, and in the spirit of honest inquiry, see how Christ's language is to be understood when He said these signs shall follow them that believe." For just as these signs "followed," as taught us in that record, is just as Christ must be understood upon this point.

If these signs were to follow *immediately* upon belief—that is without any sort of intervention, then we shall expect the the record to show that they did; and if they were to follow *mediately*—that is through some intervening medium, we shall expect that to be shown.

Now, what does the record show? In the first preaching done under that commission, we see that about three thousand believed; but nothing is said as to *how* they received these signs, whether immediately or mediate.

But we have an account of Philip preachig in Samaria; and when they believed his preaching they were baptized, both men and women. Then Simon, the sorcerer, believed, and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done."

According to our friend's *theory*, Simon, instead of wondering, ought to have been working these miracles himself, and so ought the other men and women who had not only "believed," but had been baptized.

But we see that when John and Peter came down from Jerusalem and laid their hands *on them*, they received the Holy Spirit; who believes that they were able to work miracles before this? and yet they "believed." So the Savior's language must be studied in the light of subsequent events.

Our friend says, that only faith is necessary to a possession of this miracle working power. We see, in the record of the above, that he is mistaken. Again, Paul, in writing to the Roman brethren, says: I long to see you, that I may impart unto you some *spiritual gift*, to the end that you may be established."

Our friend would say there was no use in Paul's contemplated visit to them. Why? Because Paul had just said of them, "I thank God, through Jesus Christ, for you all, that your *faith* is spoken of throughout the whole world."

Paul did not write under the hallucinating influences that our friend does. He knew that for them to possess these powers or signs, that hands must be laid upon them. Then in the light of God's word, why are not those signs with us to day?

The answer is found when we find why they were not with these Roman brethren when the apostle wrote his letter.

Paul has not made a journey to us. But we have what they did not, and "it is able to build us up in the most holy faith, and give us an inheritance among all them that are sanctified" the word

of Christ, telling his chosen preachers to go and preach the gospel that should save all nations. And, thanks to God, while we have not their "signs," we have *that* gospel in its perfectness, and it is able to make us wise unto salvation.

The man who does not feel armed and equipped for the conflict with spiritual wickedness, with the word of God, the sword of the spirit, but clamors for "signs," would bring the apostles to the death of martyrdom and Christ upon the cross a second time.

Oh, how thick must be the veil that obscures from an honest heart the light that is so clear, and that would so effectually hush the cry for a "sign!"

In the day when our primitive brethren had the New Testament in earthen vessels, and workers of miracles, they were preparing for the world a perfect system, and Paul said that, "when that which is perfect is come, then that which is in part shall be done away."

They were God's means or instruments working by parts to make the perfect. God's word is perfect without "signs, and will live and abide forever.

When a man will denounce a people as infidels, because they do not believe that these "signs" extend to our time, and *he* claims to believe that they do and that *belief* is all that is necessary to the working of miracles, he ought to know that if he can't work them, that he is a refutation of his own theory.

We have heard of such a man being called on to exemplify his faith, but

instead of doing so he said, "I am not in the sneak business!"

A. MCG.

TO THE READERS OF FIRM
FOUNDATION.

DEAR BRETHREN, SISTERS AND FRIENDS: I feel like having a good family talk with all of you about *our* paper, and in our talk we want to speak loud enough for others to hear. You know that in many places THE FIRM FOUNDATION has met with violent opposition, and, strange to say, some of the most violent opposers of it are those who never read it.

"It is too personal;" "it is riding a hobby;" "it will cause division;" etc. etc. *They cannot say that its teachings are untrue.* But another method of opposition has been adopted by some, that rivals the low trickery so common in American politics, and vulgarly called "mud slinging."

Some preachers, and some *not* preachers, unable to answer the arguments and reasonings against their unscriptural practices, have sought to deaden the influence of THE FIRM FOUNDATION by "evil surmisings" and insinuations against Bro. A. McGary, and some of the writers.

I tried to ascertain, in one community, the source of these evil surmisings, and of course failed. "*They say*" seems to be the envious fellow, who, not content with discarding the truth, seeks to pull down and besmirch a christians' character by evil surmisings, dark hints, and doubtful shakes of the head.

Well, as to myself, I have but little to say. In the past I have committed some grave errors, made false steps; nor do I *now* claim either infallibility or pefection. But, realizing my own weakness, I lean for support upon God's word, upon His exceeding great and precious promises in Christ, and press onward for the glorious prize to be awarded to the faithful.

I desire, however, to say some things about Bro. McGary. Brethren have asked me "what about this report that Bro. McGary don't stand well with the Austin church?" Having visited Austin I am enabled to say this much: That there is no charge whatever against Bro. McGary's character, either at Austin, or Madisonville, where he was an Elder in the congregation.

The difleulty in Austin is, that Bro. McGary first wrote a series of letters to Gospel Advocate about the unscriptural teachings and doings of Pastor W. E. Hall, and rebuked the church for their worldly-mindedness. Bro. McGary was granted a letter of commendation by this Austin church, while W. E. Hall was pastor.

There are some true, earnest christians in Austin, who approve Bro. McGary's course. Should any one desire any more information about this matter let them address the Elders of the church at Austin. I should not have mentioned these matters at all, but for the interest I feel in THE FIRM FOUNDATION, and in its circulation.

Friends, bestir yourselves, extend the circulation, let'the people have the

truth, and let them know that there are yet many in Israel who have not bowed the knee to "the God of this world."

The destructive flood of humanisms now being poured upon the church must be stayed. Every true soldier of the cross must rally to the standard of truth. Let us have God's word pure and unmingled; the seed of the kingdom must be sown, not the seed of sectarianism. God's word sown in the heart produces christians, not sectarians.

Bro. Lipscomb, in G. A., January 7, 1885, says, "The word of God is the seed of the kingdom. Every good plant in that kingdom grows from this seed. Every plant in that kingdom should spring direct from the word of God. Any plant that does not spring from that seed must be rooted up. God is the husbandman. He trained the plants just as He would have them grow. So, any plant in the vineyard of the Lord not according to the original pattern, is trained by another husbandman than God. It becomes the degenerated plant of a strange vine to God, and must be destroyed." Amen!

Let every reader get up a club; remember that the summer campaign is at hand; the questions discussed in FIRM FOUNDATION are vital ones, and should be read far and near.

Sectarianism, folly, fashion and liberalism are deadly foes to truth, whether in or out of the church, and we ask your help that we may reach the minds and hearts of the people.

Yours for the truth,

J. W. JACKSON.

HILLSBORO, HILL COUNTY TEXAS.

We were not apprised of the fact that

a report was being circulated that the Austin church had withdrawn from us, until Bro. Jackson's visit to Austin recently.

The only complaint that we have ever known of the church making, was at our opposition to "modern pastors," and our unstinted protestations against their vieing with other human institutions in their hobnobbing "sociables."

Bro. Jackson is correct in stating that the church gave us a letter of commendation while W. E. Hall was its "pastor." We do not claim to "stand well" with the ruling element of this church, and here take occasion to state that we never will so long as that boon is only to be purchased at the price of a surrendered conscience.

And yet, we have a sufficient confidence in the honor and veracity of the Elders (?) to refer all who may be concerned in this report, to them, and we appeal to their answer as a refutation of this calumnious report.

We do not claim to be free from faults and sins; but we do say that, during the something more than two years that we have spent at Austin, we have heard of no charge against us, nor complaint, save such as are mentioned above.

If there are such charges, although we are disconnected from this church, we are ready to waive that and meet any charge they may have against us. Yet we do not recognize the "Austin church" as Christ's body—think we are fully prepared to show that they are not.

If they have not apostatized from the faith once delivered to the saints, then every "body" in the land that uses the Bible, in any way, and song books, and bread and wine, are all alike, the church of Christ.

A. MCG.

RIGHTLY DIVIDING THE WORD OF TRUTH.

"Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. II, 15.

Our object in quoting this scripture is to call the attention of our readers mostly to the admonition of the Apostle Paul to Timothy to rightly divide the word of truth; but, before we do that, we desire our readers to carefully read the first fifteen verses of this chapter, as we wish to call their attention to other matters in the lesson.

You will notice in the first verse that Paul calls Timothy his son. In what sense was Timothy Paul's son? not in a natural sense, or according to the flesh, but he was his son in the sense in which he addressed him as his son.

Paul had been one of the greatest persecutors of christians that ever lived. He said he verily thought he ought to do many things contrary to the name of Jesus of Nazareth, and he did so, and he shut many of the saints up in prison, and gave his voice against them when they were put to death, and punished them in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them persecuted them even unto strange cities.

Oh, how honest and how zealous he was in the service of the devil, but his honesty and zeal did not make him right, nor do the same traits make people right now, unless they are directed by the word of the Lord.

He was on his way to Damascus with authority from the chief priests to bind all who called upon the name of the Lord, and at midday he saw a light shining round about him, and those that were with him, above the brightness of the sun, and when they were all fallen to the earth he heard a voice saying unto him Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads; and he said, who art thou, Lord? and the Savior said, I am Jesus whom thou persecuted.

This language shows plainly that when christians are persecuted, Christ is persecuted. The above facts are recorded.—Acts xxvi, 9, 15. And now the Savior says, but arise and stand upon thy feet for I have appeared unto thee for this purpose (notice the language of the Savior) to make thee a minister and witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people and the gentiles, unto whom now I send thee, (what for?) to open their eyes, (what eyes, the eyes of their understanding—Eph. i, 18), to turn them from darkness to light, and from the power of satan to God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me."—Acts xxi, 16, 18.

Notice the language of the Savior; he did not appear to Paul to convert him, because he had committed the converting power (the gospel) into the hands of his apostles, earthen vessels, that the excellency of the power might be of God, and not of men; but he appeared to him to make him a minister and a witness, and send him to the people and the gentiles, (what for?) to open their eyes (what eyes?) the eyes of their understanding—Eph. 1, 18; to turn them from darkness to light; that light that was adapted to the eyes of their understanding, and from the power of satan to god, (and now the object of that), that they might receive the forgiveness of their sins, and if they continued faithful until death, an inheritance that is incorruptible, undefiled, and that fadeth not away.

We find that Paul was faithful to the truth committed to him, and went to preaching immediately, verse 19; and he preached to Timothy, opened his eyes, turned him from darkness to light, begot him, quickened him, made him alive to the subject of christianity, in reference to which he had previously been dead, hence he calls him his son, his son in the gospel.

He also writes to that large congregation at Corinth, calls them sons, reproves them of their sins, and then says "though you have ten thousand instructors in Christ, yet have you not many fathers, for in Christ Jesus I have begotten you through the gospel.

Here he speaks definitely and plainly of the means he used to beget them, quicken them, or make them alive. They had been dead in trespasses and sins, but now they are made alive by Paul's preaching.

Well, says one, did the Holy Spirit have nothing to do in that great work? Why, yes; the Holy Spirit was in Paul preaching through him to the people,

just as he did through Peter, on the day of Pentecost, and when sinners give heed to the same gospel now that Paul and Peter preached they are begotten, or made alike in the same way.

Let me give a money illustration, and that will attract attention, and be understood. A man with whom we have been acquainted all our lives, and know him to be strictly truthful and honest, concludes that he is not making money fast enough, and that he will go out on our western plains in search of gold, and finding a district of country abounding in the precious metal he determines to write back to his friends and invite them to go out and share with him in the rich mines he has discovered.

His friends, previous to this time, have been dead to the subject of gold diggings, but when they get his letter giving such a glorious description of the mines, and they believe what he says, it begets a desire in them to get some of that gold. They are now made alive in reference to a subject about which they had been dead. Ask them what brought about that change, and one will tell you that that friends letter did it, and another will tell you that the writer did it, and both tell the truth, and no mystery about it. Their friend did it by or through his letter.

So our Heavenly Father, by his spirit through his Apostles, writes to us about a country up yonder that abounds in riches that are incorruptible, undefiled, and that will never fade away. He tells us how to get there, and the dangers that beset us on the road, but assures us if we continue faithful, having started right, that we will obtain the inheritance.

Now, these things are revealed in the gospel, and is there not more power in that to quicken, beget, or make alive,

than there is in the word of man? After calling Timothy his son, Paul tells him to be strong, (strong in what?) not in politics, or philosophy, or astronomy, but in the grace (or system of favor) that is in Christ Jesus.

He speaks of the same grace in Titus II, 11, "For the grace of God that brings salvation (and that is the grace that we are interested in,) hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly. Now, what teaches these things but the gospel? Then Timothy was admonished to be strong in the gospel.

He illustrates the christian life by that of a soldier, and says that the soldier does not entangle himself with the affairs of this life, and the reason why he does not, is, that he may please him who hath chosen him to be a soldier. Brethren, let us be careful that we don't become so entangled with the affairs of this life that we will not please the Captain of our salvation.

He also tells him that if a man strive for masteries, (or strives in the games), yet is he not crowned except he strives lawfully, (or according to law). What is law? A rule of action for the government of those under the law. What law was he talking about? The law of the Lord—Psalms IX, 7. The law of the spirit—Rom. VIII, 2. The perfect law of liberty.—James I, 25. The royal law, 2, 8; all having reference to the same law.

How important that we learn that law, and strive according to it; he also assures us that if we believe not, yet Christ abides faithful; he cannot deny himself, he cannot go back on his word, he will keep all of his promises and execute all his threats, whether we believe or not.

Now for the subject of rightly divid-

ing the word of truth, verse 15. You will notice the Apostle not only tells Timothy to divide the truth, but to divide it right. A regiment of soldiers may be in the employ of our government defending our western frontier, their time of service is out, they want their pay, the pay master at Washington sends the requisite amount to the pay master of the regiment and tells him to rightly divide it amongst the regiment, and he divides it equally, but that is not right, for the Colonel and the subordinate officers are entitled to more pay than the common soldiery, and an equal division is not right. So there are portions of scripture that applied to the Apostles, and to no one else, other portions to the elders of the congregation and to no one else, others to the deacons, others to christians generally and to no one else, others to sinners, those out of Christ, aliens and no one else.

But what is the word of truth that Paul tells Timoty to rightly divide; is it the whole bible? Must sinners begin at Gnesis and read to Revelation in order to learn what they must do to be saved? If so, but few will be saved. I am intimately acquainted with a lady who became deeply concerned about her salvation, and she went to her preacher and asked him what she must do, and his reply was "wait on the Lord, wait, I say, on the Lord." Last of 27th Psalm. The trouble with that preacher was, he knew nothing about the word of truth, let alone rightly dividing it.

No man can go back of Matthew and tell a sinner what is necessary for him to do to be saved, or a christian how to live the christian life. The word of truth is the New Testament. Now for the proof, for no man has a right to take any position in reference to chris-

tianity that he cannot establish by the word of the Lord.

When the Savior arrived at that age that he should begin his public ministry, he went to John the Baptist and demanded baptism of him; but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? John was baptizing the people unto repentance for the remission of sins, he knew the savior intimately as his cousin, (not as the son of God) he had never heard of his committing a sin, hence he refused to baptize him—Mark 1, 4.

Jesus answering him said, suffer it to be so now, thus it becometh us to fulfill all righteousness.—Matt. III, 13, 15. John baptized him in the River Jordan, and when he came up out of the water the heavens were parted above, and the spirit of God descended in the form of a dove, and abode upon him, and the heavenly Father for the first time acknowledged him publicly to be his son. What a lesson is taught here.

When he obeyed his Father in that institution he acknowledged him to be his son; but now, people claim that God acknowledged them to be his sons and daughters before he would his own son, and that baptism is a non-essential no account. That is the popular teaching. Will God hold such teachers guiltless? Some two or more years after this the Savior took Peter, James and John upon a high mountain and was transfigured before them. Moses and Elias, or Elijah, or John the baptist, I don't know which, were present, and the Heavenly Father again acknowledged him to be his son in whom he was well pleased, and added this time, "hear ye him." You have been hearing Moses the law giver of the old dispensation, and the prophets, of whose prophecies my son is the fulfillment, and now hear him, and they

were present to witness the authority passing out of their hand into the hands of the Lord Jesus. No man can go back of Mattew and hear the Savior.

Again, this same Moses said, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him shall you hearken."—Deut. XVIII, 15. "I will raise them up a prophet from among their brethren like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I command him, and it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name I will require it of him."—Verses 18, 19.

Stephen in his speech, Acts VII, says that Christ is that prophet of whom Moses spake. John says, "For the law was given by Moses, but grace and truth came by Jesus Christ.—John 1, 17; and the Apostle Paul says, in arguing with the Jews and cutting them loose from the law, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels (the law) was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken (who by? not by Abraham, not by Moses, not by David, not by John the baptist,) but by the Lord.—Heb. II, 1, 3; and the Apostle Peter in preaching to Cornelius, says, "The word which God sent unto the children of Israel preaching peace by *Jesus Christ* (he is lord of all,) that word I say you know, which was published throughout all Judea, and began from Gallilee, *after the baptism* which John preached.—Acts x, 36, 37.

And again the Apostle Paul says,

“In whom ye also trusted, after that you heard the word of truth, the gospel of your salvation.—Eph. 1, 13.

This word of truth is certainly the word of truth that Paul told Timothy to rightly divide. Surely the above quotations prove beyond a doubt that the New Testament is the word of truth of which Paul was speaking; that being so, what is the proper division of the New Testament? And before answering that question I will ask, what is the first step that a sinner must take in order to become a christian?

A man told me, several years ago, that he had been a member of the church seven years. I asked him what was the first step he took to become a member, and he said he did not know. I did not believe he had become a member of the church, but only a member of a church, a human organization.

The first step that a sinner must take to become a christian, is to believe in Christ as the son of God, and his savior, with all his heart, without a doubt, and the first thing the savior has done is to give him the testimony upon which he believes that grand proposition, which testimony is found in Matthew, Mark, Luke and John, which is the principal object of these four books.

Proof: John says, “Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written (what for, John?) that you might believe (believe what; not Catholicism, nor Calvinism, nor Mormonism; nor Campbellism, nor any other ism? for the bible is opposed

to and condemns all isms,) that Jesus is the Christ, the son of God, and that believing, you might have life through his name, (or his authority).—John xx, 30, 31.

Luke says he wrote to Theophilus that he might know the certainty of the things wherein he had been instructed.—Luke 1, 4. What John calls belief, Luke calls knowledge, and if Luke and John wrote for the purpose of producing faith in the hearts of those who heard or examined their testimony, did not Matthew and Mark write for the same purpose? And Paul says, “faith comes by hearing, and hearing by the word of God.”—Romans x, 17.

When sinners have heard or examined this testimony and believe in Christ, what next? Why, they want, or ought to want to become christians, followers of him in whom they believe, and the next book, the Acts of the Apostles, furnishes them the necessary information, (and no other book does), tells them what the inspired Apostles preached, what the people believed, what they did in order to enter into the kingdom or church of Christ, in order to be translated out of the kingdom of darkness into the kingdom of God's dear son, and after they become christians then comes the epistles, written alone to christians, telling them how to live the christians life, what armors they must wear as soldiers of the cross, that they may fight the good fight of faith until death, that they may obtain an abundant entrance into the everlast-

ing kingdom of our Lord and Savior Jesus Christ; then comes the book of Revelation that tells of the revolutions through which the church would pass from the time John was in the Isle of Patmos to the winding up of this dispensation, and describes more particularly and minutely than any of the other writers the happy home the Christians will enjoy beyond the grave, and the rich inheritance that is in store for all the saints, for they are heirs of God and joint heirs with Christ.

How exactly the gospel is adapted to man, as he is. No mystery about it.

E. HANSBROUGH.

LIBERTY HILL, TEXAS.

BROTHER MCGARY:

I do heartily and sincerely agree with Sister Sarai in regard to the dress of the sisters in the church of the Lord and Savior Jesus Christ. M. A. Barnard asks, is it right to keep the poor away from the house of God, by fine dress? I say it is not; I hope to live to see the day when we will know our sisters and brothers by their dress, conversation and conduct. I am not able to dress extravagantly, but if I were, I would not do it; it would not be setting the right example for others. We, the daughters of God, ought to come out from the world, and let our light shine; it cannot shine through so much finery.

I am willing to do anything the blessed Savior has commanded me, and I believe it is the duty of every sister to take delight in doing the will of the Lord. I hope others will come out and show themselves on the Lord's side. Wishing you success with your valuable paper, I remain your sister in Christ.

M. A. NICHOLS.

The *Apostolic Times* and *Old Path Guide* have consolidated under the name of *The Apostolic Guide*. That is sensible, because it is an economy of forces that will produce better results alike for publishers and patrons. If only some ambitious writer, anxious to bestow the fruit of his wonderful genius on a needy world, and thus "meet a great public want," does not start a new paper under the title of *The Old-Path Times!* We hope the *Guide* will be truly *apostolic*, and that the union may prove every way prosperous.—*Standard*.

We have thought for a long time that it was willing and ready to trade off the "Old Path," for something new. If it does not cease to participate in and advocate things which it denominates as "unwise, unsafe and unscriptural," it would be well for it to trade off its "Guide" next time, for something else "Apostolic."

A. MCG.

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

Vol. I.

Austin, Texas, July, 1885.

No. 11.

THE EVANGELIST AND HIS WORK.

J. W. JACKSON.

[Concluded.]

Another objector says that when the church was persecuted in Jerusalem they were all scattered abroad, except the Apostles, and they that were scattered abroad went everywhere preaching the word, therefore, every christian has the divine right to go out and preach the gospel, and "whoever will, let him say come."

The persecution of the church at Jerusalem was the occasion of the going of these preachers; hence, they were not *sent*, nor did they go voluntarily; they were driven through fear of death.

The narrative does not necessarily imply that every individual christian except the Apostles left Jerusalem. I think it more probable that the "all" refers to those teachers who had rendered themselves extremely obnoxious to the Jews by their ministry of the gospel, and who, for this reason, were the first and principal subjects of persecution.

Besides this, all christians are not qualified to preach the gospel, neither then or now. We may admit that every christian has a *right* to preach the gospel, and yet prove conclusively that every christian can not preach it.

In the apostolic age the preachers who carried this "strange doctrine" to the people had power to work miracles in order to prove their mission. Some of those scattered abroad are mentioned—Philip—Acts VIII, and others in Acts XI, 19, 21. All of those worked miracles.

Shall we take this scattering abroad as a criterion to govern our going? If so, in what particulars must we be guided by it? Must we wait for the *same* occasion to arise? A little persecution perhaps might do some of our churches good, by purifying them of the dross that now drags them downward to decay.

If not the occasion, shall we adopt the manner of going afoot and in haste, looking back ever and anon for fear that some fiery Saul may overtake us, and subject us to cruel scourgings? No; this going furnishes us no example of

THE FIRM FOUNDATION.

sending the gospel. It rather teaches that God will have His gospel preached to the world, and hence suffered His people to be persecuted and scattered.

If the church now is so selfish, so neglectful of the work assigned to it as to sit at ease in Zion and do nothing to "spread the Gospel," let them heed the above lesson. God may scatter them, subject them to persecution, trials and difficulties, and teach by hard lessons the full measure of their responsibilities.

Individually christians cannot "scatter abroad" and preach the gospel; collectively they can select one or more of their number who are qualified to preach, and send them out to preach Christ and Him crucified. It is claimed, however, that every christian has the right to evangelize, and there is no power to prevent him.

If it is a *birth-right*, then women should evangelize as well as men; if it is an acquired right, a right other than birth-right, how is it acquired? Will some one please answer? Again, if the whole church were scattered abroad preaching, (except our big preachers) there would be no congregation or assembly, no overseers, no deacons; the whole church would be mouth.

The church must send the preachers, as did the church at Antioch.—Acts XIII. It is denied that Paul and Barnabas were sent out by the church at Antioch. If by this denial is meant that the church conferred no authority upon them, nor added in any way to their

qualifications, nor originated the idea of sending them, it is true.

Paul and Barnabas seemed to be content to remain in Antioch; but the church had grown and prospered under their tuition till now it had native teachers and prophets filled with the Holy Spirit and wisdom, and fully capable of teaching and ruling the church. Other fields must be cultivated, other cities hear the word of truth, and the Lord by His Spirit directs the separation and sending away of Paul and Barnabas to the work.

The church at Antioch as the means, in the hands of the Lord, obey the Holy Spirit. It is objected here it was not the church, but certain prophets and teacher in the church acting under the direction of the Holy Spirit. Let us examine the record. "Now, there were in the church that was at Antioch, certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius, of Cyrene, and Manaen, which had been brought up with Herod the tetrach and Saul.

As they ministered to the Lord and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and lain their hands on them they sent them away."—They went out, and after preaching in many places they returned "to Antioch from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gather-

THE FIRM FOUNDATION.

ed the church together they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."—Acts XIV, 26, 27.

Here were five teachers ministering to the Lord. Was it simply a "preachers meeting," or were others present? Evidently their *ministering* was for the benefit of the church. Even admitting that none were present but the five when the command of the Holy Spirit was given, is it *presumable* that the three would have sent away Paul and Barnabas without notifying the disciples thereof? It was an important occasion; to send away the two men by whose labors the church had been built up, and further, to send them into places where trials and persecutions awaited them, made this an important occasion,

The prophets certainly did inform the church, for when the two returned they realized that the church had a joint interest in the work that had been done, hence their report was made to them. They were recommended to the grace of God by the laying on of hands, and prayer and fasting. In following this example we are safe and sure to succeed.

Another example of a preacher sent by a congregation we find in Timothy. After his conversion by Paul in his first trip to Lystra, Timothy must have made considerable proficiency in the gospel, so that he was well reported of by the brethren, and Paul wanted him for a companion. Having been pointed out or selected as a competent person to preach the gospel, he was separated

to the work by the laying on of the hands of the presbytery.—1 Tim. iv, 4. Being thus recommended to the grace of God for the ministry to which he was called, Paul lays his hands on him to bestow the *power* of working miracles, and thus he is *sent* by the church and not by Paul.

If there are teachers now in a congregation does not the Holy Spirit speak to them as they minister before the Lord? "The spirit and the bride say come." Does the spirit dwell in the church? If the bride speaks, it must do so by its mouthpiece, the evangelist.

Perhaps our difficulty will be lessened by defining what we mean by "sent." It does not mean official authority, for Paul's authority was received directly from Jesus. Self-sent preachers cannot claim official authority, for if the power sending Him must confer official authority, he being self-sent, has a self-given authority, which, coming from a human source, amounts to nothing.

Jesus, the Christ, is the fountain head of all power and authority in the kingdom of God. His word is the medium through which this is ministered. His subjects here, christians, have the word of truth—the perfect law of liberty—giving full and explicit directions how each one must behave himself in the kingdom, and what each must do to carry on the work of the master.

Hence, the church, or congregation, is directed by the Holy Spirit, through the word, to separate certain ones to the work of an evangelist. They must be sound in the faith, well instructed in

THE FIRM FOUNDATION.

the kingdom of God, followers after righteousness, charity, peace, and their hearts aglow with the love of God and tender compassion for their fellow men. If such you have, the congregation, or the overseers say to him, you must not remain here idle, you must go to work, go and preach—and they separate him, or recommend him to the grace of God through fasting, prayer, and the laying on of hands.

But is this all? no; the preacher goes out, as did Paul and Barnabas, recommended to the grace of God by the united prayers of the church, carrying with him the recommendation of the church, as did the Apollos when he left Ephesus and went down to Corinth, so that he can say that he was chosen by the church, or churches, to travel and minister to the people the true grace of God.

The church thus sending him is a co-operator or co-worker with him. Nay, more, it realizes that the evangelist is the servant of the church, and hence they "send once and again unto his necessities." They contribute of their substance to his *support*, rather than to his salary.

"The pay of the preacher." I *hate* that expression, and yet *popular* use has made it—almost a part of the gospel. Money, brethren, will not *pay* the preacher for his preaching, his anxieties and cares, his sacrifices, and his deep and constant solicitude for the welfare of the souls to whom he ministers. No, you cannot *pay* him with all *your* wealth, but he will be paid when

Jesus takes him to the world of glory and bestows upon him the crown of unfading glory.

Nevertheless, we must talk about the money necessary to his support, and to his help in the work. They that preach the gospel should live of the gospel, is an ordained law of the Lord. Christians are the Lord's stewards, and should give of their substance for the support of the needy, and for the assistance and support of the preacher. "Order is Heaven's first law." In the remedial system all is order and harmony, if one will only follow that which is taught us.

Our contribution should be made regularly, and systematically, hence the injunction to cast into the treasury every Lord's day, as the Lord has prospered us.—1 Cor. XVI, 1, 2. This being done, the service performed for the preacher is by the church, and not individually.

This works *good* for the preacher, in this respect; it prevents his feeling under obligations to individuals; not knowing who contributes, nor how much each contributes, it lays no ground for a distinction in his mind of "good paying members" and "bad paying ones." On the part of the brethren it does away, to some extent, with that self-glorying principle of "what I did for the preacher." Our contributions should go through this divinely ordained channel. But the *money* does not come, and plans are devised and set in operation to "raise funds for evangelizing."

The fault or reason that the money does not come is found, first, in the preacher or teacher who has failed to teach the brethren their duties and responsibilities in this matter. Secondly, the lack of liberality on the part of the brethren arises from covetousness, avarice, or lust. Proper teaching in the churches will correct the evil. It must not be supposed that any objection is here urged against any free-will offering that christians may desire to make either in support of a preacher or the poor of the church.

Brethren, the field lies before us, and truly the harvest is plenteous, the laborers few. Daily petitions ascend to God for more laborers, and yet the churches are remiss in their duty. How many are sending out preachers? How many gather into the treasury more than a pittance, and then perhaps give it grudgingly. How many christians give as the Lord has prospered them? and how many preachers are forced to quit the field and engage in "tent-making" for lack of support?

Nevertheless, many *go*, giving up the wealth and emoluments of this world, sacrificing home, comfort, and ease, and bearing the precious seed of the kingdom.

OBEDIENCE.

[No. 3.]

J. W. JACKSON.

One of the most important lessons taught in the holy scriptures will be found in 1 Samuel xv. The principles therein taught are as true *now* as

then, and human nature as exemplified in the conduct of Saul, king of Israel, finds its counterpart now in the camps of spiritual Israel.

Saul, king of Israel, was commanded to "go and smite Amalek and utterly destroy all that they have, and spare them not, but slay both men and women, infant and suckling, ox and sheep, camel and ass."

The Amalekites were a sinful nation, descended from Esau, who fought against Israel on their journey through the wilderness. They "feared not God," and had, in common with the Canaanites, "filled up the cup of their iniquity." God determined to destroy them, and Saul is commanded to do the work.

In obedience to the command he gathered his army, went down to the country of the Amalekites and "utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatling, and of the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly."

With the booty thus spared, Saul and his army start out on their return home and are met on the way by the prophet of God, Samuel, to whom Saul hastens to report his *obedience*: "Blessed be thou of the Lord, I have performed the commandment of the Lord." The man of God replies: "What meaneth then this bleating of the sheep, and the lowing of the oxen which I hear? And

Saul said, *they* have brought them from the Amalekites, for *the people* spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God, and the rest we have utterly destroyed.

* * * * *

Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag, the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoils, sheep and oxen, the chief of the things which should have been utterly destroyed to sacrifice unto the Lord thy God in Gilgal.

And Samuel said, hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold! to obey is better than sacrifice! and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being King. And Saul said unto Samuel, I have sinned, for I have transgressed the commandment of the Lord and thy words, because I feared the people, and obeyed their voice."

The first principle I deduce from this lesson is, that partial obedience is disobedience. Saul had obeyed *in part* the things commanded, and on his return claimed to "have obeyed the voice of the Lord." Samuel, however, tells him that he had been guilty of rebellion and stubbornness in rejecting the word of the Lord. What he had *not* done ren-

dered null and void even that which was done. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. II, 10. To neglect God's word and leave undone the things commanded, is evidence of the existence in the heart of rebellion and stubbornness.

Human nature is the same now as in the days of Saul. There are hundreds of men and women claiming to be christians, protesting solemnly that they have obeyed the voice of the Lord, and flattering themselves that their partial obedience will receive the divine approval. God now speaks to us by His son, who is made unto us both Lord and Christ. The Apostles, as ambassadors, teach us plainly what is the will of the Lord.

If, in the former dispensations which have been characterized as the star-light and moon-light ages of religion, every transgression and disobedience was promptly punished, how shall we, who live in the light of the sun of righteousness, escape condemnation if we refuse to hear the voice of Him who speaks to us from Heaven?

A curse is pronounced upon man or angel who will preach any other gospel than the gospel of Christ. Gal. I, 9. The same gospel must be believed (Romans I, 16), and obeyed in order to salvation.—Thes. I, 8. How many of them "teach the things concerning the kingdom of God and the name of Jesus Christ," as they are taught in the New Testament? People *do* as they are *taught*. Will their obedience to a perverted gospel, or to

some parts of the gospel, secure divine approval?

The voice of the Lord requires that man must confess with the mouth the Lord Jesus. This confession is made unto salvation, and was a part of the word of faith or gospel that Paul preached.—Rom. x, 8, 10. It is well known that this confession is not made by those who join the denominations; nay, more, they reject it as insufficient, and substitute in lieu of it some of the good things of human wisdom. It is very plain then, that those who have left undone this plain requirement of the word of faith have never obeyed from the heart the teachings of Christ.

The word of God plainly teaches us that "baptism is for the remission of sins;" that it is a burial in water, and a resurrection therefrom; and yet, hundreds will hear the plain words of scripture read, and, Saul like, bring something of their own choosing as a sacrifice to God. This principle of half-hearted service, partly doing a thing commanded, or only doing a part of the things commanded, must not be confined to the elementary principles of the faith. Christians must work out their own salvation with fear and trembling, and this is to be done by hearkening to the voice of the Lord.

I shall next notice the reason assigned by Saul for his disobedience. They spared the best of the sheep and oxen in order to sacrifice them to God. Men always find an excuse for not doing what the Lord requires. The human heart is very stubborn; it must say

what is good to be offered to God; yes, it must be satisfied, and it generally succeeds in satisfying itself with that service which harmonizes best with its own lusts. But such service is an abomination to God; "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Saul had turned away his ear from the voice of the Lord, and hearkened to the voice of the people; and they, in disobedience, bring a polluted offering to God. "Behold, to obey is better than sacrifice!" The sacrifice intended here was of animals that had been devoted to destruction, condemned as unclean; hence, obedience is better than such sacrifices.

It appears from the narrative that the idea of offering this sacrifice originated with the people. It would gratify their pride to make such a great offering to God, and be an exhibition to all of the prowess of their arms.

Saul feared the people and obeyed their voice. Ah! you say, how weak he must have been, and how sinful such a course of action. God had blessed him abundantly, and made him king over His people, and he weakly submits to their dictation and disobeys God. Before you proceed too far, my dear reader, just ask yourself how often you have obeyed the voice of the people instead of the voice of the Lord? How often have you been influenced in your actions by the thought, "what will the people say?"

The "voice of the people" is a mighty power in the land. Empires, kingdoms

and republics have heard this voice and tremblingly obeyed it. In our own legislative halls "the voice of the people is regarded as the voice of God." The baneful effects of this old adage, "vox populi, vox dei," "the voice of the people is the voice of God," are seen not only in society and government, but also in the church. Everywhere it has been heard, and obeyed; sin disgrace and shame has been the result.

It was the voice of the people that said to Aaron, "Up, make us gods which shall go before us," and Aaron obeyed their voice and made them a golden calf, and thus brought a great sin upon them.—Ex. xxxii.

It was the voice of the people that demanded of Samuel a king like unto the nations that surrounded them, and God permitted them to have their own way, under the solemn protest that He would not deliver them from the sore evils into which their perverse spirit was leading them.—I Sam. viii.

The voice of the people also demanded prophets who should prophesy smooth things unto them, and priests like to themselves, who would burn incense to their idol Gods.—See Isa. xxx, 10; Hos. iv, 6, 14; Mal. ii, 1, 9.

The same sad story repeated again and again. Kings, prophets and priests through fear, obey the voice of the people and bring upon themselves the wrath of God.

It was the voice of the people that would have made Jesus a king.—Jo. vi, 10, and only a short time after this the voice of the people demanded His life.

The voice of the people is not the voice of God. Jesus left us an example that we should follow in His steps. He did always the things that pleased the Father.—Jo. viii, 28. Peter and the other apostles when arraigned before the Sanhedrim for preaching the resurrection of Jesus, said: "We ought to obey God rather than man."—Act 5, 20. And Paul, the apostle to the gentiles, says: "Do I seek to please men? for if I yet pleased men I should not be the servant of Christ."—Gal. i, 10.

This is so plain that comment is unnecessary; nevertheless, to-day this mighty voice is making such clamorous demands of christians that we can scarcely hear a whisper from God's word.

What introduced the organ into the worship of the church?" The voice of the people.

What is it that introduces into the church of God the wicked customs of the world, such as fairs, festivals, jugg-breakings, lotteries, etc? The voice of the people. Such abominations are no more acceptable to God than was the polluted sacrifice of Saul.

What voice is it that is clamoring so loudly for missionary societies? "We want to be like the religious nations around us; see what organizations they have, what sums of money they raise, and what glory and honor is given them for their missionary spirit."

Israel rejected God and demanded a king, that they might be like the nations around them; will you, brethren, reject your King that you may fashion

after the religious bodies that now deny His authority?

What has become of that motto of the elder Campbell, "When the bible speaks, we speak, where it is silent, we are silent?" Does God speak plain enough for us to understand? Yes; His word thoroughly furnishes us unto all good works. It tells us what to preach, how, where and when to preach; it tells us how to live as individuals, or as congregations, and if we are constantly doing what the Lord tells us to do, we will have no time to waste with organs, festivals, or societies of any kind. The best society this side of heaven is the church of Christ; He is the head of it, and his word is the rule of action for it to be guided by. Let us heed that word, walk according to his rule, and leave the result with Him.

Christians have been called out of satan's kingdom. They are soldiers, and must put on the heavenly armor furnished them; but they must fight, yes, and be valiant in battle. The Lord has no use for cowards, hence, we must add to our faith, *courage*. We must not fear what man may do or say, for the Lord has promised "I will never leave thee, nor forsake thee." Remember then that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought, to the obedience of Christ."

As faithful soldiers we must main-

tain, at all hazards, the authority of our King. The strongholds of sectarianism must be broken down; the vain imaginations of the people in their sinful devices and innovations must be destroyed, not captured as good things and brought into the church; and we must bring all of our thoughts, words and actions in obedience to the word of Christ.

Behold, to obey is *better* than sacrifice. Do not think to please God by the number of your good deeds, nor by any of your sacrifices that originate in the voice of the people. The commandments of God are not grievous; let us walk humbly in them, and it will be our happy privilege to swell the numbers of those obedient ones who shall be admitted into the heavenly city.

LETTER FROM I. C. STONE.

LAPORTE, IND., May 20, 1885.

DEAR BROTHER MCGARY:

There has been a great deal said and written on the subject of baptism, and especially sect baptism, but I think the subject of so much importance that I feel like writing a few things more with reference to it.

In the first place I desire to ascertain from the scriptures as clearly as possible, what the design of baptism is.

We will, accordingly, go to 1st Peter III, 20. Here the apostle declares that eight persons were saved in an ark by water. In the next verse he declares that it was a corresponding example to baptism that also now saves us.

This declaration of the apostle ought

to settle this matter forever; but it is a lamentable truth that with many the declaration of an apostle carries with it little or no authority.

But Peter does not say that those eight persons were saved by water alone; yet, he does declare that they were saved by water. And he further declares that it was a corresponding example to baptism that now saves us.

Then we wish to inquire, in what particulars do the two examples correspond? We read in this same twentieth verse that Noah prepared an ark in which he and his family were saved. So you see they were not saved by the water alone, but by the ark and the water.

But then they were not saved by the ark and the water together, without anything else, for we read again in Heb. XI, 7, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, etc. So we see that it required faith, the ark and the water, all to save them. Does not this correspond to baptism that also saves us? It certainly does.

The water alone will not save us. We must be prepared for the water, as Noah and his family were. He must first have faith, next, he must make the necessary preparations—prepare the ark—a work which he must do himself; and he and his family must enter the ark, all according to the Lord's directions. Now, when they had done all this, then it was that they were saved by the water. So it is with baptism.

When the individual has faith, and makes the necessary preparations for baptism as commanded, then it is that baptism saves him. So they are truly corresponding examples, both ordained of God wholly, and therefore, effective.

Once more they correspond in this: Noah was instructed of God to build the ark, and given precise instructions as to the pattern, and by no means left to guess at the pattern. He was plainly warned of God that he was going to bring a flood of waters upon the earth to destroy man from off the face of the earth, and that therefore he should prepare the ark. Hence, he was moved with fear.

So it is with baptism; Jesus told precisely what it is for. He that believeth and is baptized shall be saved.—Mark XVI, 16. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.—Peter, Acts II, 38. So you see that in this statement of design they correspond.

Another example is found in Romans VI, 2. Here Paul says, "know you not that so many of us as were baptized into Jesus Christ were baptized into his death, etc. Here he declares that they were all baptized into Jesus Christ. Salvation is in Christ, and if they were baptized into Christ it was evidently to reach salvation. Here, again, the design is most manifest, and nowhere is anyone left to guess at the design.

But some one may say that the baptism in these instances was the baptism of the holy spirit. I scarcely think it

necessary to answer so silly an objection; but I will quote Paul a little further for the edification of such. "Therefore we are buried with him by baptism, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in a new life. So, whatever it was, it was an act of burial, and a resurrection; and they are hardly buried in the holy spirit and resurrected out of it again." If they get out of it they surely lose it. And here it is that we begin to walk in the new life, showing the design that it starts us in a new life.

Again, in Gal. III, 27, Paul says, "For as many of you as have been baptized into Christ have put on Christ. Here the apostle states this fact, that in the act of baptism they had put on Christ. It was an act which they had done, and not something the holy spirit had done for them. They had put on Christ by an act which Christ had prescribed for them, and to which they must yield themselves.

Now, from what has gone before, I think any one who desires, can see the design of immersion, and that it must be an intelligent act of the individual submitting to it. But, to further demonstrate the necessity of an intelligent submission to it, I wish to return to Rom. VI, 17. Here, Paul says, "But God be thanked that notwithstanding you were the servants of sin, you have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin you became the servants of righteousness.

When were they made free from sin? When they obeyed from the heart that form of doctrine which had been delivered to them.

How had they obeyed the form of doctrine? From the heart. What does the phrase "from the heart," mean? It means with full purpose, understandingly. It is further most evident that the form of doctrine had been clearly stated as a command so they could obey it, and could know when they had obeyed it. By such act they had been made free from sin, because it was an act of faith, without which it is impossible to please God. No act was ever an act of faith performed in obedience to a command when the command was not understood.

The idea that many of our friends and brethren have, that it makes no difference whether persons understand what they do in religious matters or not, is a dreadful idea. If the idea were a correct one, then I see no good reason why the Lord and the apostles should have been so very particular in giving instructions. Why not say to all, do what you suppose to be right, and all will be well?

Such ideas have, in a great degree, been imbibed from the sects. Bringing sectarians into the church under the impression that they were christians before they came into the church, and that they need no change but to step out of Babylon into the church of Christ, has been the fatal mistake of this reformation. Campbell made the mistake, and Campbellites have been,

and yet are, following him. It has filled the church with sectarians. They have so divided the doctrine with sectism that it, in many places, is very thin.

They are now trying to puff it up by boasting and bragging of what great things they are performing with this diluted doctrine. They aim to evaporate it—that is, get it so thin that no one can tell what it is, and then sublimate or condense it into solid sectarianism. I think one or two reverends and an honorable or two took a trip east last week for this very object.

But, my article is growing too long, so farewell for the present.

May God bless you, and all who defend the truth.

I. C. STONE.

A "VENTURE."

"How would our Texas brethren receive Sunday school literature from the Gospel Advocate office? The editors of the Advocate contemplate such a venture, and would be glad to hear from the brethren through the south generally, and especially the Texas brethren, on the subject. It is true this field is pretty well occupied, but we think there is something lacking yet, and these things they hope to supply."

The above we find in the Texas Christian, under "Paragraphs from Tenn., by T. F. Rawlins. We once loved the Gospel Advocate very dearly, because it seemed to have its prow set zionward, and wearing an air of resignation to all obstacles that

might beat against it from adverse directions.

It then seemed to fully realize that to steer for zion was to stem the strong, swift current of the broad stream of popularity, and for awhile it nobly and bravely rode the angry waves that rose up in its course, with an air of triumph that gave promise of a safe anchorage in the still waters of truth." But, alas! the current became too strong, and rivals were speeding past with such tempting prize and velocity that the infectious air of emulation struck the Advocate.

In *full view* and straight ahead the way was still "narrowing," and the billows of opposition running higher and higher. The old pilot who had out-riden so many storms seems to have become panic-stricken. Pulling up stream, with a decreasing cargo, while so many were flying past him smoothly floating with the current and increasing their cargo as they gathered speed, seems to have discouraged the old man at the helm, and he seems to have regarded the wreck of the Advocate on the shore of time even with its prow up stream, as a worse fate than that of changing and running swiftly to an opposite point of the compass.

Brethren, the "Gospel Advocate", which used to stand as a synonym for all such phrases, as stood for the defense of the faith once delivered to the saints, has broken loose from her original mooring and is gradually swinging round to enter the mad race for lucre and the applause of men.

How sad! That grand old paper, which was doubtless inaugurated for the sole purpose of casting the rays of gospel light upon the narrow way, marked by the footprints of the men whose way is bound in earth and heaven, as the way of the king of kings and lord of lords, and whose pages have for so many years shone along that way so brightly, is now beginning to emit only flickering rays.

It is not alone this proposition to engage in the manufacture of "Sunday school literature" that marks so evidently and distinctly a change of base on the part of the Advocate. But when Bro. Lipscomb made an effort to unite with the "Old Path Guide," after his long continued and violent protestations against the course of that paper, he convinced our mind that he either expected to buy the course of Bro. Allen *with so many dollars*, or sell his own.

His course since has only served to strengthen us in that opinion. He has procured an office editor whose sympathies were wholly with that "missionary society" element, and who has spared no pains, since his connection with the Advocate, to let its readers know that he has undergone no change in sentiment, (and we admire him for it.)

But how does it look to candid minds, on Bro. Lipscomb's part? Of course he has offered his readers some plausible looking excuses for his action in reference to his effort to combine with the "O. P. G."—that is plausible looking when superficially viewed, but when

studied in the light of past and subsequent events they seem, to us, to dwindle into mere hollow pretenses.

Brethren, the Advocate is to-day less worthy of the support of those who desire to stand for the defense of the faith of the gospel, than the Standard, or any other paper in the land. It has stood and seen the other papers go into the popular ways of the clamorous, time-serving, degenerating and orthodox-hunting throng, and has disputed every inch of the unhallowed ground that they have traveled over in reaching the treacherous stand point from which they satisfy the demands of false brethren, and lay up for themselves treasure on earth.

And now, the Advocate swings off in the same direction, only gauging its speed by the popular pulse, as it serenely glides over and rides down its own barriers, erected upon the battlefield upon which it has so recently fought its rivals.

Of course the catering element of our brethren will say that we should not have said these things, even if they are true, because Bro. Lipscomb has previously been offended with some things said by us. But we feel it our duty to the cause we love and plead, to speak out against these lamentable facts and circumstances that are conspiring to draw the forces of the Lord into the maelstrom of the god of this world.

There is too much consideration exercised towards men who are prostituting the Lord's institutions to their own fleshly ends and fell purposes. Men

are thus often "respected" at the expense of truth. When we come to lay our own plans and interests at the foot of the cross and yield all up to Christ, men's ways and reputations will not be so assiduously guarded, but will suffer exposure just in proportion to the extent that they hinder truth.

We once had great confidence in Bro. Lipscomb as a safe man, as one who would sacrifice self for truth and glory of God, but we confess that we have lost that confidence. Although he treated us in a very unbrotherly way, that was not the cause for our loss of confidence in him. His course in the changes that the Advocate has made, and others sought to be made, are not all.

I will mention one circumstance that proves beyond the possibility of a doubt that he will immolate upon the altar of his own ambition the rights and reputation of others. All of our readers remember that in the argument of the baptismal question, Bro. Lipscomb repeatedly told his readers that Bros. Campbell and Fanning did not understand, prior to their baptism, that baptism was for the remission of sins.

This he might have very honestly and conscientiously done; but we have long since shown, from their own pens, that they *did* understand that proposition, and hence, that he had misrepresented them, and we called his attention to it. But he has never yet made the correction that the ordinary rules of fairness, much less christainity, de-

mand. We regard his silence upon this matter as a willful misrepresentation of these dead and revered brethren. In what other light can it possibly appear to candid minds?

So long as he could use their names to the advantage of his dogma by giving to them attitudes that they *never* occupied, palpably misrepresenting them upon a point vital to their relationship to God, his pages were treated to a flippant use of them; they were dragged from their graves and made to stand sentinels over the interests of heresy that they had waged a relentless war upon in life.

Pity upon the man who can become so wedded to any tenet as to surrender his own consistency to its demands; and a thousand times more pity for the poor helpless serf whose fealty is so complete that even when the hallowed memories of the dead are to be insulted by gross misrepresentation, he has not the liberty to say nay!

Such men would consume heaven and earth upon the altar of their ambition if they could. They are dangerous guides in this day, when so much is received from men, and so little is sought out of the pure fountain of truth and life.

After we have seen that the chief editor of the Advocate has made an effort to level the differences between his paper and the O. P. G. by barter; after we have seen him take into the sanctum of the Advocate one who is in full sympathy with the "missionary society;" after we have learned that he

tried to put the "Texas Department" in the hands of a stripling of the "missionary society" stamp, and, after we have seen him misrepresent the dead and refuse to correct it when it was shown to him, to support a dogma; after seeing all of these we are not surprised to learn that the Advocate will soon begin the manufacture of lesson leaves, or engage in anything else that will bring it gain or prestige.

A. MCG.

THIS IS OUR MOTTO.

"TRUTH FIRST, UNION AFTERWARD,
AND UNION ONLY IN THE TRUTH."

The following extract is from J. W. McGarvey, in the *Old Path Guide*:

"In conclusion I will add, that I have but little sympathy with those brethren who seem to dread disunion among ourselves as the direst of all evils. If we would inspire sensible men around us with a desire for union with us, we must be careful to show them that we do not and will not maintain unity with anything unscriptural, whether it shows itself within our ranks or outside of them. Truth first, union afterward, and union only in the truth. This is our motto."

These are true words, and they need to be repeated many times in these days. If we walk in through the straight gate, and travel in the narrow way, we are united with all who do the same thing. We should not desire to be united with any who walk otherwise. Jesus says, "follow me." All who follow him are

in the same company. They teach the same things, they act in the same way. What did Jesus say? How did the Apostles teach and act? These should be the questions.

The divisions that spring up grow out of some departure from the narrow way, some effort to improve upon the things revealed. Then some brother who dreads discord, shouts, "Divisions are dreadful things; let us also adopt this innovation lest there be divisions among us." God forbid! Better be divided from every man in the world, and be right, than to be united to every man in the world at the sacrifice of one single conviction. Jesus expressly says that he came to send divisions; he came to send a sword, not peace, to kindle a fire, and he said he cared not if it were already lighted. We are expressly told to "mark them which cause divisions and offences contrary to the doctrine," and to avoid them. No Christian grows out of neglecting this duty. If men who ruthlessly divide churches by forcing their "expedients" and innovations upon them had been avoided from the beginning, we would now be much freer from the leprosy of schism than we are.

J. A. HARDING.

The above extract is from the Gospel Advocate. It is gratifying indeed to have such "good words and comfortable words" from these distinguished brethren. "Our motto" is an easy solution of a difficult problem, if it be put in practice. Mottoes, however, are more easily formulated than operated,

especially when their principles are revolutionary.

The influences brought to bear upon poor weak human nature to hinder the *practice* of a true principle are both numerous and powerful. The devices of the wicked one are always opposed to the truth, and satan, knowing that a direct denial of the truth would arouse our suspicions as to his true character, comes to us, as he did to mother Eve, with: "Yea, God hath said thou shalt surely die, but *he did not mean it.*"

Tradition and false interpretation make the truth of God of no effect, and when men, inspired with courage, determine to rescue the word of God from the clutches of satan, their efforts are met on every hand by violent opposition, and in the struggle principle is in danger of being swallowed up in human expedients.

What has been the fate of the motto once formulated as the watchword of Protestants: "The Bible and the Bible alone is the religion of Protestants." The answer to this will be a sad commentary on the fidelity of man.

What about the motto of the Elder Campbell: "Where the bible speaks, we speak, where it is silent, we are silent." Ask the pastors, and organists, and society men.

But we are progressing in mottoes, at least, and I believe that the progression is in the right direction. "Our motto" as formulated by Bro. McGarvey, and indorsed by Bro. Harding, is the best of all: "Truth first, union afterwards, and union only in the truth."

True progression is always towards an infallible standard; we have the standard, the truth as it is in Jesus, and it only remains for us to add to our faith courage enough to do what we know to be right.

"What did Jesus say? How did the Apostles teach and act?" Jesus said to those who believed on Him: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."—Jo. VIII, 31, 32. John, the beloved Apostle said:—"Look to yourselves that we lose not things which we have wrought, but that we receive a full reward; whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son."—2 Jo. ix, 10.

The seed of the kingdom is the word of God; the word of God is the doctrine of Christ, and the doctrine of Christ is the truth which, by the gospel, is preached unto us. This word of truth works effectually in those who believe it.—Thes. ii, 13. Fables and commandments of men turn the people—not to God—but away from the truth, and consequently away from freedom.—Titus i, 14.

There is consistency, harmony and power in the truth. Herein is displayed the wisdom and love of our heavenly Father who has given to us this word of truth that we may be begotten to a new life, (Jas. i, 18,) and made holy.

It is evident, however, that the truth

must be preached, believed, and obeyed (1 Pet. i, 22,) in order to be free. This cannot be denied by those who believe the bible to be the book of God.

What one of the denominations preach the truth as it is in Jesus? How many of them teach and practice what the Apostles taught and practiced? And how many of them are abiding in the doctrine of Christ?

"Oh!" says some apologist for human weakness, "they all teach and believe in the Christ-hood of Jesus; that He is an all sufficient Savior and King, and will come again to judge the world.

They are pious and devoted people, zealous of good works, etc; honest and conscientious, and God will certainly bless them in their imperfect obedience.

Human nature is to-day the same as when Jesus walked this earth and taught the people heavenly lessons of wisdom and truth. Then, there were some who believed on Him, but would not confess Him; they loved the praise of men more than the praise of God.—Jo. XII, 42, 43.

Now, many do not confess Him, for the same reason. Many followed Jesus for the loaves and fishes he distributed.—Jo. vi, 26. Just so, now; many think that the kingdom of heaven is meat and drink, and they make merchandise of the work of God.

But space forbids an extension of these examples of the followers or believers in Christ. I do not say that all who now profess to follow Christ (among the sects) are to be classed as above, but that while they *profess* to

follow Jesus, they *deny* Him by not continuing or abiding in His word. That they are honest I doubt not, but men may honestly believe a lie and act upon it. So these honestly believe the false interpretations of the scripture, the fables of men about church succession, spiritual regeneration, and are turned away from the truth.

Just now we realize the necessity of adhering more closely to the truth as it is in Jesus. Liberalism is flooding the church with her spurious ideas of charity, and many good brethren being deceived thereby are setting themselves forward as apologists and defenders of the doctrines and traditions of men.

Sectism differs from liberalism only in degree. The adherents of either system may profess to believe in Jesus; nay, more, they may do wonderful works in his name, but so long as they deny the authority of His word, and continue not in the teachings and practices of apostles, they are not free.

There was once a "partition wall" separating Jews and Gentiles; it was broken down in order that "the faith" or "the truth" might be revealed, and serve as a bond of union.

Henceforth there was to be no class distinction of any kind whatever, but in the one body all should be one. All were freemen, made free by the truth, bound together by the truth, and sanctified by the truth. Some, however, who came into the one body boasted of the authority, power and excellency of that old "partition wall," the law of Moses, and professed to have received their blessings through it.

Paul condemns them, and demonstrates fully and clearly that only those who are freed by the truth are the children of promise, and heirs of God. See Galatians, third and fourth chapters.

Now, there are hundreds of "partition walls," authoritative creeds, separating the people into distinct bodies commonly called churches. These creeds not only antagonize each other, but are directly opposed to the authority of Jesus the Christ. While they profess to give freedom to man, they bind the hearts and consciences with chains of error and superstition. A great many, however, after learning "the way of the Lord more perfectly," repudiate these human institutions and their "partition walls," and associate themselves with us—the Christians—who acknowledge no authority but that of Jesus, and no rule of faith or practice but the truth as it is in Jesus.

When they come to us, however, some of them still cling to the old partition wall, especially those who have been immersed, and claim that they have obeyed the truth from the heart, and are freemen in the Lord.

To this I object. There is but one narrow way, one straight gate; to enter that way, and, as our brother says above, "if we walk in through the straight gate, and travel in the narrow way, *we are united* (italics mine) with all who do the same thing." We are not united with the Baptists and other immersed persons, and hence it is conclusive proof that we did not all en-

ter through the same gate. If we are right in our preaching and practice they are wrong, and *vice versa*.

"Truth first." When they are disposed to repudiate their human institutions and acknowledge the authority of Jesus, let them do as did Jew and Gentile, obey the truth that they may be free; then will we be one indeed.

Why all this controversy about "re-baptism," "valid baptism," etc? Brethren have not the courage to put in practice the principles that they know to be right. It will cause division, some say, if we insist on obedience to the gospel by all who come from the sects. I answer in Bro. Harding's words: "The divisions that spring up grow out of some departure from the narrow way, some effort to improve upon the things revealed. Better be divided from every man in the world and be right, than to be united to every man in the world at the sacrifice of one single conviction.

To this I add an extract or two from an editorial in the *Apostolic Guide*, No. 37. "However desirable union may be it cannot be purchased at the sacrifice of truth. There is no value in union except on the truth. In all our "union meetings," and things of like nature, the brethren should remember that there are some things more important to the cause of Christ than union with sectarians in any enterprise whatever, and that is the unadulterated truth of God."

The church is the pillar and support of the truth, and we should not compromise that truth by admitting into its

fellowship persons *claiming* to have been pardoned without obedience. Truth first, last, and all the time. How is the world to be freed from the tyranny of human creeds? By the truth. But how can truth succeed in breaking down these partition walls so long as our brethren will patch up the breaches made in it, and apologize for having "hit so hard?"

If the Baptists, Methodists, Presbyterians, and others are human institutions, they are so by virtue of their respective human creeds. The authority upon which they are based is human authority, and is opposed to the authority of Jesus. Obedience to their creeds (and remember, the creed makes the preacher, and he preaches the creed), is obedience to human authority. Such obedience does not "make free," no matter how well satisfied the person may be with it, and when they learn the truth as it is in Jesus, and wish to unite with us, they should be requested to obey the truth.

I pray that we may all learn more of the truth; that we may be more earnest and zealous in preaching the truth, and above all, that we may more diligently and faithfully practice the truth; if we continue thus we will be one in Christ.

J. W. J.

A SHORT RECESS,

BUT TO BE FOLLOWED BY A MORE DETERMINED EFFORT FOR THE MAINTAINANCE OF TRUTH.

No. 12 of THE FIRM FOUNDATION will not be published till some time in September. When we commenced the

work last September we did not contemplate its extension beyond one year; but there has been such a marked and rapid declination, on the part of other papers, from scriptural and tenable attitudes then occupied by them, and such a fierce and vehement opposition by them, against the surrender of humanistic parts of "our plea" which marks "SECT" with such an indellible impress upon that "plea," that we have determined to cooperate with other brethren in fixing THE FIRM FOUNDATION as a weekly paper, upon a permanent basis.

There has been a very general request on the part of our readers for this course. We appeal to these good brethren who have stood by the work so nobly and bravely while it was struggling into its present hopeful aspect against all of the wicked adjuncts that belong to false theories, or that sectism, hate and spite could invent, to redouble their energies for the work while it is making more determined efforts to stem the flood of popular sectism and outride the storms whose mad waves are capped with the infamous calumny that only false and cowardly brethren employ.

THE FIRM FOUNDATION will do uncompromising battle for unadulterated truth—truth as it is in Jesus—in the spirit of love *for that truth!* It has been urged against the pamphlet, by weak-kneed and time-serving deserters from the army of the faith, that it "fights too much." Yes, it does fight, and aims to fight. It was born in war

times, and of the very spirit of conflict! When the day of peace arrives; when the time for the "sword" to be sheathed comes, then and not till then does THE FIRM FOUNDATION propose to retire from the field. There will be no place for it when the fight is over; the soft places, the "flowery beds of ease" will all be taken up by those papers that are now bartering away their columns to mounte bank advertisers, and selling their conscience for such amounts as they can make in the publication of Sunday School literature, etc.

The contributors and readers of THE FIRM FOUNDATION want no peace purchased at the cost of one jot or tittle of "the law of the spirit of life." They are determined to war to the very hilt of "the sword" for the faith once delivered to the saints. Yet, our war is not "against flesh and blood, but against *principalities*, against *powers*, against the rulers of the *darkness of this world*, against *spiritual wickedness in high places*."

But because we do not "conform to the world," by decorating our words with a cloak of flattery, and by diluting our language with an admixture of what the world calls *politeness* and *charity*, till they have no point or force in them, we are adjudged a disturber of the peace of zion, a mischievous fellow.

Yes, we are in for a fight, but it is "the good fight of faith" that we want THE FIRM FOUNDATION to engage in—that "fight" that the old soldier Paul said he had been doing when "the

time of his departure was at hand." Brethren, we have a record of Paul's "fighting. He did not cater to the demand for "easy things," as the tender footed soldiery of the rank and file of the army of modern progress want done to-day.

Paul says that when he went to Thessalonica "we were bold in our God to speak unto you the gospel of God with much *contention*. For our exhortation was not of deceit, nor of uncleanness, nor in guile, but as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts."

How would those wise teachers be able to stand the scathing rebuke that Paul would give them, were he here now, for teaching that it is not necessary to believe what he and his fellow apostles said when they taught that baptism was for the remission of sins? How could they stand before the grand old apostle, in the face of their writings, designed by them to repudiate confession with the mouth as a "ritual that need not be gone through with"? Yes, how could they, when he said that it was part of the "faith we preach"?

Brethren, these deceivers are truly "waxing worse and worse, deceiving, and being deceived." But we must "continue in the things we have learned and have been assured of, knowing of whom we have learned them".

Yea! though all the wise men of "our plea"—"this reformation"—stand in solid phalanx and blend their stento-

rian voices in our mighty acclaim against "confession as a ritual to be gone through with every time," let us remember of whom we learned it to be a part of the faith preached by Paul and his associate "saints," to whom it was delivered to be preached, and for which we are told to earnestly contend.—See Rom. x, 8, 9, 10, and Jude III.

It is not enough with these time-servers that they sanction a denial of what Christ and His apostles said when they appointed baptism as the appointment of heaven, for the remission of sins. We say it is not enough for them to say persons may go down into the water of immersion, denying the words of inspiration as to its design, and yet be honoring God; But, seeing that "the good confession" stands in their unholy and rebellious way they lay unrighteous hands on it and seek to sever it from things with which God has joined it!

THE FIRM FOUNDATION desires to live to protest against these ungodly outrages against the faith, and to inculcate the holy doctrine from the first step in the direction of this faith to its grand consummation.

Yes, we want to contend for the whole ground of faith. Nothing can be spared from God's appointments without detriment to the faith.

A. MCG.

THE SCRIPTURAL HEART.

Many have never fully comprehended the scriptural import of the term heart. It is a comprehensive term.

1. David said Israel had more than heart could *wish*.—Psalm, LXXIII, 7.

2. Out of the abundance of the heart the mouth *speaketh*.—Matt. XII, 34.

3. When they heard this they were *cut* to the heart.—Acts II, 37. Also Psalm CXIX, 14.

4. *Thoughts* of his heart were evil.—Gen. VI, 5. Mary *pondered* in her heart.—Luke II, XIX. Let the *meditations* of my heart, etc.—Psalm XIX, 14.

5. With the heart man *believeth* unto righteousness.—Rom. x, 10.

6. Thou shalt *love* the Lord with all thy heart.—Deut. VI, 5.

7. These words shall be *in* thy heart.—Deut. VI, 6.

8. The people *understand* with the heart.—Matt. XIII, 15.

9. *Obeey* from the heart.—Rom. VI, 17.

We conclude, therefore, that the scriptural heart in its comprehensive import, includes all of these capabilities, and hence the statement that the hearts of the gentiles were purified by faith, does not mean *faith alone*, but faith as an active principle ever present in the successive steps into Christ. These successive steps are speaking, hearing, thinking, understanding remembering, believing, loving, and obeying. Therefore, in the acceptance of God's system of justification, which is consummated by *obedience*, the heart is changed or purified.

My dear reader has your heart been purified by faith?

J. S. D.

SOME WHOLESOME WORDS FROM
ELDER JACOB CREATH.

RELIGIOUS FEELINGS ARE SUB-
STITUTED FOR FAITH
AND OBEDIENCE.

EDITORS OF THE ADVOCATE:—We do not question the work of the Holy Spirit as taught in the Acts of the Apostles; we only question the teaching of the modern sects on this subject. Christians must sleep the greater part of their time, and wake up once and awhile and rub their eyes and bluster about and co-operate, and then fall to sleep again, like a sleepy child. There is a state of religious society far preferable to these periodical excitements. It is that discussed in Acts II, from verse 41 to 47. They that received Peter's words were immersed; and they continued steadfastly in the Apostles teaching, and so on throughout the book of Acts and the epistles.

All the fables told by the Papists to prove that Romanism is the gospel as preached by the Apostles in Acts II, become falsehoods, because the Apostles preached in Jerusalem on the day of Pentecost and not in Rome. This applies to all the protestant sects as well as to the Papists. If your ism is not the gospel preached by the Apostles in Acts II, then all the truths you tell to prove that truth, becomes falsehoods. Then the sample of this revival—of this sermon and church forbids all other revivals.

I now ask all the leaders and teachers

of these spasmodic revivals, did you ever in one instance return the answer to your converts that the Holy Spirit did to these 3,000 converts? Did you do it? If you were to do it would you not lose your standing with your sects, and probably be called to an account for doing it? Now, let me tell you, if a man tells eleven truths to prove one falsehood and he fails to prove the falsehood a truth, these eleven truths in that connection and told for that purpose, become a falsehood.

Let us notice some of the features of the revivals in the 2nd of Acts. 1st. And it was the fulfillment of prophecy; Joel II. 2nd. It was the promise of Christ.—Acts I, 4, 6. You shall be immersed with the Holy Spirit not many days hence. Does many days hence mean 1885? Where are the wild fires that have been called immersion in the Holy Spirit for 1885? 3d. It was the promise of the Father.—Luke XXIV, 49; Acts I, 4, 5. 4th. It came upon the 120 disciple believers; now these modern falsely called immersions of the Holy Spirit come upon the unbelievers to produce faiths of different kinds. 5th. The outpouring in Acts II was visible, that which you now see, these sectarian outpourings are invisible. 6th. The outpouring and immersion in Acts 2, was audible, that which you hear speaking in all the languages then present, seventeen. What language do these sectarian converts speak in? These revival of feelings begin in one sect and end in them.

Our government, by giving us a sam-

ple of coins thereby forbids all counterfeits, and if a dollar has one letter too many or too few, it is a counterfeit and the possessor of it is arrested as a passer of counterfeit money. The revivalists are as bad as the thief. If A owes D a guinea and gets deceived and takes a copper for a guinea, I will not take the copper for the guinea, because A took it for one. God will not take our errors for obedience to His ordinances. All sectarian preaching, sects and revivals are forbidden by the sample we have in Acts II, as certainly as if God had said you shall not have them. Apostolic examples for these revivals are as good as apostolic precepts. We are forbidden by Acts to pardon sins by faith alone. We are forbidden to pour or sprinkle water on any person who has not faith alone.

We are constrained through love of the cause of our Redeemer, and fidelity to the faith He delivered to His called and sent apostles and saints, to make a personal application of these very cogent words from the pen of Elder Jacob Creath. We recognize the Elder's words as pure speech, metal that has the gospel ring. They are true, as the gospel is true. Being true, and the ripest fruitage of the Elder's deepest rooted cogitations, he, of course, is as triable by them as any one else.

We are sure the Elder could give no valid reason for excluding his logic and truth from the radius of their own emanation. The old as well as the young may be mistaken. If they sow and cul-

tivate to the flesh, they, too, will reap corruption. God is no respecter of persons. Without faith—the "one faith"—it is impossible to please God.

Though one may consecrate his whole life, from the dawning day of responsibility to the very verge of decrepitude's grave, yea, and even then give his body to be burned for a human plea, it will profit him nothing. It is the truth as it is in Jesus that gives vantage ground to the soul—that truth must be heard, believed and obeyed.

Being immersed in water gives no efficacy to previously inculcated and received error. No such power was ever vested in water, save by the fanatical advocates for a human "plea." Conscientiousness avails nothing so long as it stands against truth.

A man might eat sawdust, conscientiously believing it to be wholesome diet, but this would not lessen its deleterious results to his system. So with a man who hears error, believes it and obeys it in good conscience. He may be immersed in water, under the most solemn sound of the most awful formula that lips can give vent to, and yet that error remains the same. Christ did not authorize the immersion of the ignorant. He said, "go teach all nations, baptizing *them*, (the taught). They went under that instruction and *taught* and baptized. Did they not teach in the gospel they preached that baptism was *for the remission of sins*? If they had taught that sins were remitted on faith alone, and that baptism was a non-essential, would they have

taught what He sent them to teach?

If Peter had taught, as he did, to "be baptized for the *remission* of sins," and Paul had taught that sins were remitted before baptism, that baptism was only an outward sign of an inward grace, and that Peter was preaching "water salvation," but that baptism must be complied with "to honor God," would they have been preaching the same gospel? Would both have been preaching the truth? Would they have been "uniting" their converts in the same mind and in the same judgment? Would both have been guided by the same Spirit—the Holy Spirit? Would they have been advocating the same baptism—the "one baptism?" If so, then the efficacy is solely in the water!

We urge the attention of the Elder and those who hold with him to a human plea, to the consideration of these questions. If these two doctrines could not have been propagated in the days of the apostles, by the same spirit, how can they now? If Peter had preached baptism for the remission of sins, and Paul had denied that baptism was for the remission of sins, and both had been, in such preaching, guided by the same spirit, then the spirit would have been contradicting itself!

"We are all baptized by one spirit into one body," (that is, all who get into the "one body.") The only way that we are baptized by the spirit is by its directions. Can any one suggest any other way that the spirit has ever baptized persons into the "one body?" If not, where are its directions? If the

teachings of the apostles are its directions, and teaching is antecedent—preparatory to baptism, then we ask, is the spirit guiding those who are hearing and believing a contradiction of its words uttered through the apostles?

Can it, in justice to the sacrificed Nazarene, be said that the "Spirit has baptized into the one body" that class who went to immersion under the guidance of teachers who vehemently contradict its words, voiced by apostles? No, brethren, the thought is impious! It is only that wicked spirit that would exalt "our plea" above the way bound in earth and heaven that can entertain such blasphemous doctrines of men.

The man who maintains that persons who have been immersed are in Christ, whether they believed what the apostles said about the design of baptism or not, or whether they made the good confession or not, occupy the attitude that it matters not what kind of seed is sown, just so the soil is good.

Christ, in one of His most beautiful parables, represented His preachers under the figure of sowers of seed. The soil He represented by the human heart, and the seed by the word of truth. But these "our plea" fanatics would have us believe that there is nothing in the seed. Yes, with them it is "go preach or teach Methodism, Bapticism, Episcopalianism, Presbyterianism, Mormonism, or any other ism, just so you duck them; "our plea is broad enough for all such!"

Yes, sow the seeds of all of these noxious weeds of discord and division,

these pernicious branches or offshoots from the great Romish harlot, this bedlam of human tradition and commandments of men, water levels them all upon "our plea!" It matters not what is sown, *enough* water makes all alike, christians! Now, why will Elder Creath "question the teaching of the modern sects?" Why does he not narrow the controversy down to the action of baptism? If it only takes immersion to make christians, then it is worse than folly to waste time and embitter feelings over points upon which nothing essential hinges.

The only authorized work of Christ is to make disciples, baptize them into His body, and teach them how to *live* as christians. If this can be done by "sowing" *any* kind of seed, just so it brings forth immersion, then, in heavens name, in the name of peace, why not cease the agitation of "non-essential" points? Let each sow the seed of his own choice.

Why does the Elder want to know of these sectarian teachers, "teachers of these spasmodic revivals," if they ever in one instance returned the answer to their converts that the Holy Spirit did to the 3,000 at Pentecost? Why should they do so if it makes no difference whether they hear or understand it? Will this gray headed sire of the reformation give us a little light right here? We would be highly pleased to have it. We would ask the Elder if this answer was given to him when he was made a convert Baptist? And if it was, we would ask him if he was "baptized for

the remission of sins?" We would further ask him if he made the "good confession" which Paul says was part of the faith he preached? If he did not, and yet is in Christ, why does he labor so hard to impress these truths and appointments on others since *he* got into Christ without knowing or doing them?

God is no respecter of persons. Hence, if the Elder found *his* way into Christ while he was *disbelieving* the preaching of the apostles, others may too. Then preach the popular doctrines of the day, only insisting on immersion "to honor God," and not for the remission of sins. This course will broaden the grounds of union out to more popular bounds.

The man who entertains the views expressed above, can not, in good conscience, advocate the acceptance of sectarians on their immersion any more than two bodies can occupy the same space at the same time! We could make out a strong case of inconsistency against the Elder by taking up, in detail, the many points that obtrude themselves with such marked palpability out of these words of his; but, as this is already growing lengthy, we will select only a few, leaving our readers to make their own application of the others.

The Elder, in contrasting what he calls "the wild fires that have been called immersion in the Holy Spirit," with that which really *was* immersion in the Holy Spirit, very appositely contrasts the characteristics of the one with the characteristics of the other.

Thus he demonstrates that modern "Holy Spirit baptism" is a base coun-

terfeit of real Holy Spirit baptism, for as certain as it is that like causes produce like results, so certain is it that unlike results are traceable to unlike causes. Well, as this is a most forcible way to expose the fallacy of counterfeit "Holy Spirit baptism," why may we not, with equal propriety, resort to it to expose bogus water baptism?

Will the Elder and those who coincide with him in denying Christ in favor of a human plea, permit us to disprove the validity of sect immersion by his logic? Or will they be like the lawyer, "the case being altered, alters the case?" Now, when we contrast the characteristics of that baptism authorized by our Savior, as found in His commission given to those He chose and sent with the terms of reconciliation, with *any* of the bogus baptisms, or immersions practiced by the sectarian bodies, called churches, we find as great a disparity between them as the Elder has found to exist between real Holy Spirit baptism, or immersion, and "the wild fires that have been called immersion in the Holy Spirit."

Hence, we feel fully justified, as well by the Elder's logic as by all rules for the acquisition of truth, to pronounce sect baptism a nullity. Then have we not the same right to repudiate that which differs from the divine in water baptism, as bogus and invalid, that the Elder has to repudiate that which differs from the divine in Holy Spirit baptism, as counterfeit—"wild fires?"

If it is true, as the Elder says, (and we are not disposed to call it in question)

"that eleven truths told to prove one falsehood, become untrue because of their connection and purpose," what is to become of the few truths connected with the many falsehoods, and told to substantiate the legion of lies that perpetuates the great anti-Christ of sectarianism? Does a certain *action* in water correct them all? If, as the Elder says, the great revival of Pentecost forbids all other revivals unlike it, then what becomes of the converts made under the preaching of Baptist doctrine, a doctrine requiring the contradiction of the design that Peter gave to baptism, and the doctrine under which the Elder was immersed? Does *water* render valid the "eleven falsehoods?" (we might say eleven hundred)?

If, as the Elder says, "God will not take our errors for obedience to His ordinances," and if all "sectarian preaching, sects and revivals are forbidden by the sample we have in Acts II, as certainly as if God had said you shall not have them," then we ask what becomes of the Elders conversion to Baptist teaching, which is as unlike Peter's apostolic teaching as night is unlike day? Does a certain action in water render things differing as broadly as Apostolic and Baptist teaching, one and the same? Oh, Elder! let me persuade you to practice what you preach—go to work on the beam in your own eye. Let me urge upon you the necessity of subjecting all things to Christ, neither immersing those who have not heard and believed the gospel that He sent the Apostles into all the world to preach, nor recognizing

as scripturally baptized, those who have been immersed by others while in a different frame of mind or heart.

Elder Creath, far be it from the intention of the writer to offend you. I respect your age, and greatly admire the zeal and ability that you have bestowed upon a cause that you feel you owe your consecration to. But as you are standing upon Pisgah's top, near the Jordan of death, I desire to impress you with the importance of removing every cause that might hinder your entrance into the promised land.

Oh! how gladly Moses would have embraced the opportunity that is yours, but he could not. You can. Do you say you are too old? Or do you look back to your pioneer comrades and measure yourself by them? Noble men they were, but where in that word which you and they have so often said was "a sufficient rule of faith and practice," do you find authority for accepting, in the name of Christ, an immersion whose antecedents are different from what He authorized?

He who baptizes, or recognizes as baptized, those who hear and believe the *gospel that the apostles preached*, "abideth in the doctrine of Christ." He who recognizes a baptism differing from this, dishonors the teaching of apostles, and hath neither the Father nor the Son.

That gospel is the recorded discourses by the apostles to be found in the book of their "acts." Elder, I beseech you, in the love and fear of God, to "finish your course by examining yourself and see if you are in the faith." Never

cease till the spirit bears witness *with* your spirit that you are a child of God. Then fight the good fight of faith the residue of your days. Thus finish your course, and you will be sure to receive the crown of righteousness.

A. MCG.

WHY IS IT SO?

Years ago, when all seemed eager to know the truth, and to tread the scriptural pathway, the brethren were quite a loving band, and when editors and scribes differed, they searched the scriptures diligently to find the truth, and generally kept in good temper in the face of the severest test of criticism. As a result the truth was generally found and embraced. Under these circumstances primitive christianity prospered.

Laterly, however, quite a different state of affairs exists. It now seems almost impossible for many brethren to examine any subject with the sole view of learning the truth. We can now scarcely expect a manly and christian discussion of any point of difference in a loving and patient spirit.

When we oppose each other, the purpose seems to be to destroy and kill, and as a consequence our writings tend to wound and offend. Why is it so? I will venture a solution. We were once eager to *escape from* Babylon, and readily seized every scriptural thought that aided in this object. We are now *falling backward* to the burning and falling city.

May we arouse from our lethargy, and with the glistening sword of the spirit move forward, conquering and to conquer.

J. S. D.

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

Vol. 1.

Austin, Texas, September, 1885.

No. 12

ONE BAPTISM.

BY JAMES L. THORNBERRY.

Paul, 4th chapter Eph., says, there is one faith and one baptism. All agree that the one faith is scripturally expressed thus: "Thou art the Christ, the son of the living God."

Well, all who are bible men say that faith is expressed in John, 17th chapter, when Christ prays for "all who believe on Him through their (the apostles) word."

We bible men say there is only one way to believe—that is, with all the heart. And the evidence of bible faith is, it leads to sorrow for sin, so as to reform one's life so as to lead one to publicly put on Christ in immersion.

All bible men say this is right, and there is only one faith. But what about the one baptism? All bible men say Christ's command to baptize is filled "when a truly converted one is buried with Christ in immersion, and raised up into a new state and life. Some may say some other mode will do, but all bible men will say my definition fills the bill.

Now, the question, can such converted one be immersed into Christ but once in life? I say not; and to reimmerge such I think not only playing in the water—but a sin.

Then, all truly penitent believers in Christ who are thus immersed "are in Christ, and have redemption through His blood, even the forgiveness of sins," or, if not, the bible fails. Then, I say, to redip such believers is not only silly nonsense, but a sin, for it is saying that an honest doing of one of Christ's commands is a failure.

Nothing can invalidate obedience to Christ in baptism but the want of faith on the part of the subject. The bible requires faith in Christ as above. That is, I believe that Christ is the son of God.

The disqualification of the administrator can not vitiate the obedience of the believer if unknown to Him. So, then, a true believer who has been immersed by Baptist, Methodist, or Presbyterian, I receive on the bible in faith in our union plea.

When one from a sect church comes to unite on the bible, I say to such,

have you been immersed? This settled, then I say, were you converted a true believer in Christ when immersed?

If the answer is yes, then I say, leave sect creeds and opinions behind and stand with us on the bible.

But some of my earnest, good brethren say, unless the subject believe that baptism is for the remission of sins the baptism is invalid.

Now, I say the phrase, baptism for the remission of sins, is not bible. Still, Peter said to believers, repent and be baptized for the remission of sins.

But he gave two conditions. Repent and be baptized. They were believers. Then it is faith, repentance and baptism, all.

I prefer bible style, and to say, "obedience to the faith—that is, obedience to the gospel for remission of sins." This covers the whole ground, and does not put too much stress on any one command. If my brethren, or some of them, were not afraid I should be a leader in thought, and would not be jealous, and be humble enough in my honesty and want of honor due, I could show them many things.

But I am made ashamed when Jews, gentiles, sects, and good brethren say to me, "your talents and toils are neither acknowledged or rewarded."

Do, brethren, take this reproach off of yourselves and christianity. Please do. In Christ.

GEORGETOWN, KY., May, 1885.

Bro. Thornberry, like all who advocate this unauthorized practice, has

made up his case wholly of assumption. The very ground in dispute has been passed over by him without giving the real issue even a passing notice.

He says: "Now, the question, can such converted one be immersed into Christ but once in life? I say not; and to re-immersed such I think not only playing in the water but a sin." So say we. And there is another way to "play in water," and that is to immerse persons who do not know what it is being done for! This is a very common "play," and we are very sorry to see old brethren, who ought to be more dignified, become parties to such frivolous "playing," by winking at it. We say that persons can't be immersed into Christ but once in life, and that they can't be that time unless they believe the gospel preached by the apostles.

We don't know which of our brethren are afraid of Bro. Thornberry's becoming a leader in thought." Very likely some are, for we have some who are watchful of those who think for themselves.

Will say to Bro. Thornberry that if he will prove his position on this question we will accord to him the name of "leader in thought" among his coadjutors, and will forever afterwards confer all of the honor upon him possible from our mean station.

A. MCG.

LETTER FROM BROTHER STONE.

LAPORTE, IND., June 11, 1885.

DEAR BRO. MCGARY:

I again take my pen to write a few

lines for THE FIRM FOUNDATION. There are so many things that our people never knew, or have forgotten, that some one needs to stir up their minds, either by way of remembrance, or by instruction. And perhaps I might as well say now, as well as at any time, that I fear that we have in our ranks too many Campbellites.

Now, I don't mean to say that Bro. Campbell was not a great and good man, but, coming as he did, out of sectdom, it was hardly to be expected that he would throw that all away at once. We all know now that the church is wonderfully confused, if not to say divided.

We now have many congregations, as well as many individuals and preachers, who are acknowledging and practicing many things that the sects do. Their idea seems to be that all who claim to be christians should unite their forces without uniting their faith, and all work together.

This, I think, a dangerous experiment, for this reason: if you undertake to work with any of them you must do one of two things. You must either admit their false teachings, or else you must suppress the truth. If you do not do the one or the other, they will not work with you at all. Now, no honest person can afford to do either. It is an act of disloyalty to Christ to withhold the truth, or to acknowledge falsehoods.

One trouble is, that too many are willing to risk the opinions of others, and therefore do not read enough to

know the truth for themselves. Just so I fear that too many trusted to Bro. Campbell, and took all he said for granted. And I believe he mistakenly planted the seeds of dissolution in the reformation at the beginning.

The first, and perhaps the greatest mistake, was the receiving of persons from the sects simply on the ground that they had been immersed. Immersion never made anyone a christian simply and alone. Without the faith which comes by hearing the word of God, (the truth) genuine repentance and confession of Christ, baptism amounts to nothing. Many persons were received into the fellowship who did not believe that faith comes by hearing the word of God; who never had confessed the Lord Jesus with the mouth, and who retained many of their sectarian ideas, and who still believed in getting religion, or receiving some great miraculous gift from heaven.

All such would naturally believe that others had received this same wonderful gift, and notwithstanding they still remained among the various sects, were good christians. This, I think, Bro. Campbell believed, and I know that hundreds among us now believe. I know that this is about the religion of thousands, but it is a mere deception. It is religion, but not christianity. This is one thing that has created so much confusion in the church. This is the source whence most of the innovations have come.

Now, I have said that I believe that Bro. Campbell made the mistake here,

and in order to show why I believe so I will quote from him a few sentences. I take the quotations from an article published in the Church Union, a paper published in New York, January 15, 1885. The Church Union quotes from the Millennial Harbinger of 1837. The article is a long one, so that I can only quote a few full sentences.

Campbell says: "But who is a christian? I answer, everyone that believes in his heart that Jesus of Nazareth is the Messiah, the son of God, repents of his sins, and obeys Him in all things according to his measure of knowledge, etc." This implies that we may obey according to our own idea of right. If, then, we do what we think God requires, whether we are correct or not, God will accept the will for the deed. This really sets aside God's law, and makes our will supreme.

Now, this is the idea to-day of all sectarians and Campbellites. Again, Bro. Campbell says, "Should I find a Pedo-Baptist more intelligent in the christian scriptures, more spiritually minded, and more devoted to the Lord than a Baptist, or one immersed on a profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him who loveth most."

Now, what does he say here? Why, that if he should find one who had been sprinkled for baptism, but who was more intelligent in the christian scriptures, and who was more devoted to the Lord than one who had obeyed from the heart that form of doctrine deliv-

ered, or who had been immersed on a profession of the ancient faith, that he preferred the sprinkled individual in his heart. Equivalent to saying, I believe that a sprinkled individual may be a christian and entitled to my brotherly love.

This clearly gives away all else that he ever said on the subject of obedience to God. This is simply Campbellism, and has no truth in it. Every well informed christian must repudiate it.

After arguing on a little further he says, "There is no occasion then for making immersion of faith absolutely essential to a christian, though it may be greatly essential to his sanctification and comfort."

If he had made that statement in his debate with N. L. Rice, where would all his arguments on baptism have gone? I have made these quotations to show that we need not depend on uninspired men, and that many of our present troubles are the legitimate outgrowth of dreadful mistakes made by some of the inaugurators of this reformation.

Our experience ought to give us the advantage, and we ought now to throw aside every weight and stand square on the truth. How are we to compromise the truth? Can truth and falsehood be mixed? If we admit that people can be saved without understanding and obeying the truth, then certainly the truth is of no practical value.

If people can substitute opinion for faith, and God will accept them, then, faith is worthless. Are there any so

blind as not to see this? Is it so, that if faith comes by hearing the word of God, that one may have faith without receiving the intelligence that the word is intended to convey? How can faith lay hold on things not understood? Will some one give an example?

That individual who is sprinkled for baptism, whence his faith? From heaven, or of men? Will God accept such faith? I think not. Campbell seemed to think he would; so, too, many think now; but the thought is vain, or truth cuts no figure at all in the salvation of men.

But this article is already long enough, and I must close, wishing you success in the defense of the truth.

My daughter also sends a short communication to your paper, which you will find inclosed.

I. C. STONE.

A BAPTIST, NOT A CHRISTIAN.

"I have just had a conversation with Bro. W. W. Carter, who has recently left us and gone to the Baptists. He gives no definite reason for the step he has taken, but claims that he has contemplated a change for some time. I am glad he has gone from us, and hope if we have others who feel as he does, that they will do likewise.

No man can succeed in working with a people with whom he is dissatisfied. I hope Bro. Carter will do a good work among the Baptists. They did much in preparing the way for the reformation of the nineteenth century, as John the Baptist prepared the way for Christ. If I were not a Christian I would be a Baptist."

The above we clip from the *so-called Apostolic Guide*, but such words as these, which seem to bear the approval of that "*Guide*," show conclusively that it has no right whatever to the name it wears. The apostles never guided into such contradictory meshes.

Such "Guiding" as this originated in and is perpetuated by those Guides who are blind—blinded by the god of this world—who not only fall into the ditch themselves, but cause all whom they lead to do likewise.

We do not know who the author of these words is; it is not necessary, as it is an editorial. He voices the common sentiment of that class of brethren who are, Ephraim like, wedded to their idol—a human plea for the union of all in one body—not the one built upon the "one foundation," however.

Their vernacular in common bears the impression of Ashdod. It sticketh close to them. They *must* wear it so long as they have a humanism to defend.

Give ear to this one, oh ye advocates for union with Baptists! "If I were not a Christian I would be a Baptist!!" Oh, consistency! hast thou fled from these benighted zealots, and hidest thou thy holy face in shame while they outrage thee!

His line of demarcation between a "Christian" and a "Baptist" is here broadly and deeply laid. But the "plea" that he and his coadjutors make to the distracted religious world proposes to eradicate this deep laid mark and barrier by a shake of the hand! Where is to be found divine authority for this

efficacious shake? Give us the chapter and verse that says it, or that even hints at it, and we will forever advocate it with all the fervor of our soul.

"Baptists" and Christians" are very different until these brethren come, by rote, to their stereotyped sermons on "Christian Union," or till they find themselves called upon to defend a practice inaugurated by worldly wisdom; then all who have been immersed "to honor god," are "Christians!!"

To say that "if I were not a Christian I would be a Baptist," in the connection that this light of the Apostolic Guide has said it, is equivalent to saying that one cannot be a Baptist and a Christian at one and the same time. So much for the consistency of the Apostolic Guide.

We ask our readers to weigh well what he has said about the "Baptists preparing the way for the nineteenth century reformation." It seems that he sees as much fitness in the existence of the Baptists as forerunners of the "reformation of the nineteenth century" as he sees in John's appearance before Christ.

But, as John was to "decrease" and Christ "increase" if the Baptists occupy precisely the attitude to the "reformation of the nineteenth" that John did to Christ, which seems to be the theory of the Apostolic Guide, then, how can this Bro., W. W. Carter, turn away from this "reformation" and back to that which should decrease, and at the same time be doing "good," as this editorial of the Guide hopes he will do?

To "hope" a thing is to regard it possible. When Christ's time to increase and John's time to decrease came, could one possibly have been doing good by turning back to John? Brethren, these words of the Guide are only some more of the diction and twaddle of Ashdod.

We are sorry for that class of our brethren whose minds have become so muddled that they can't really see the inconsistent and untenable attitudes that the theology of Bethany, Virginia, Lexington, Kentucky, and other pastor manufacturing institutions had inveigled them into.

Many of these brethren labor with a zeal and conscientiousness worthy of a better cause than that of a human plea. Though they have never seen a written, formulated exhibit of the human creed that has shackled them with its unyielding bands, they are none the less victims to such a creed than those who have in their libraries and avow allegiance to "disciplines," confessions of faith, etc., other than the bible.

The leaders of this human plea have a common argument for those who can not conscientiously come into line under the exactions of their plea in full. That argument is to cry "hobby! extremist!" etc., at everyone who dare to call in question their right to do, in the name of Christ, what no inspired man ever did or even ever hinted at—legislate where God left off.

A. MCG.

"NICE THINGS."

"We have put a nice baptistery into our house of worship, at a cost of \$125.

THE FIRM FOUNDATION.

Last Lord's day we immersed three candidates in it, in the presence of a large audience. It is so much better to have a nice pool of water in the house of worship than to have to go to these muddy and filthy ponds. It is true, we have no "thus saith the Lord" for a baptistery, or organ, or bell, yet we find them useful and expedient, and therefore under the law we introduce and use them to the much benefit of the congregation."

The above extract I clip from the Mission Department of the Apostolic Guide, of June 12. One of the positions formerly taken by the advocates of immersion, was that the parties repaired to the water, instead of bringing the water to them. This has been considered one of the strong arguments in favor of immersion. It will have to be abandoned however by all advocates for "a nice pool of water, in a nice house of worship."

One would very naturally conclude that in reach of Bro. Creels' work there are nothing but *muddy* and *filthy* ponds. Is this so, Bro. Creel? How easy it would be to obey Christ if something *nice* greeted us from every avenue of approach into His Kingdom! If "it is so much better" for one pool of water to be made nicer than another, then the *niciest house*, the *niciest bell*, the *niciest organ*, the *niciest pastor*, the *niciest people*, the *niciest choir*, are useful expedients that must be urged and introduced "to the much benefit of every congregation."

It is true we have no "thus saith the

Lord" for these things, but then you know they are *useful* and *expedient*. In the mean time, why not have the *niciest* and most attractive *fashioned mourner's bench* imaginable? To change the monotony of appearances, flags could be occasionally erected on them. This would be so *nice* and *attractive*.

Would it not be a good idea too, to have an improvement added to these *nice baptisteries*, in the way of a *heater*, so as to render the temperature of the water *very nice* on a cold winter day: It is so trying on one's constitution to have to break the ice, or even to go into cold water. Could it not be used also to the much benefit of the congregation?

Would it not be *nice* then to immerse candidates in the presence of large audiences?

J. S. D.

"A GENEROUS CITIZEN."

We copy the following words from Bro. J. T. Smith, in the Christian Standard, of June 20.

"A generous citizen of Omaha, Nebraska, has offered a lot and one thousand dollars to build a mission church in that city. Such men are tending toward the kingdom. The Lord loves a cheerful giver."

This last clause in reference to aliens is misleading. It occurs in Paul's 2nd Letter to the church of God, at Corinth, 9th chapter, and 7th verse, and is spoken of Christians.

While sinners live in disobedience, there should be given no such palliations. It is deceptive. God's love toward the

THE FIRM FOUNDATION.

world was manifested in the gift of His Son, and the establishment through Him of the remedial system.

The sinner's first duty is to obey the Gospel. Then he is in duty bound to advance the Master's cause as much as his ability will permit.

J. S. D.

LETTER FROM SISTER STONE.

LA PORTE, IND., June 10, 1885.

DEAR BRO. MCGARY:

I can remain silent no longer. I must speak out and let Sister Sarah, and the rest of the sisterhood, know that I heartily endorse every word that she has written upon the subject of christian women's dress. I have given this subject much serious thought, and think it very sinful to dress as extravagantly as some do.

I have many times been pained to see the coolness with which the poor sisters of congregations were met with by the wealthier ones, and have oftentimes wondered how the sister that wore the fine silk dress, gold watch and chain, and heavy gold bracelets around her white arms could go home on Lord's-day evening and hang her rich dress away and turn the lock on her elegant jewelry, and then pray, "Father forgive us our trespasses as we would forgive those that trespass against us; and we would ask thee, Holy Father, to bless the widow and the orphan, and all those that are in distressed circumstances, either in body or mind, etc.;" or do such christians ever pray?

Now, dear sisters, if any of you

whose eyes may chance to read these lines, are guilty of the foregoing, let me plead with you to lay aside your idols and never look back to them with regret, but keep your face heavenward, and with both hands clinging to the cross.

Oh! if I could only say something that would cause every sister who reads these lines to pause and think that she helps to constitute the bride, the lamb's wife, and ask herself "am I as pure as I ought to be?"

What is more beautiful than a lovely bride arrayed in a snowy white robe, and how careful she is to keep her robe unsoiled till the bridegroom comes.

Oh! how much more careful ought the lamb's bride be to keep her robe spotless until the appearing of the bridegroom, that she may present herself to him as he desired she should, a glorious church, (bride) not having spot or wrinkle, or any such things, but holy and without blemish.

Then, dear sisters, as we always represent the bride in the fleshly sense, and as mother Eve was in the transgression, and caused so much of the sin and folly abroad in our land, let us christian women of the present generation try to reform and purify the church, which is taking up all the frivolous and ridiculous fashions of the world, thereby excluding the poor from the worship of God.

Go sell your golden idols and provide the poor sister of your congregation with decent clothes in which to appear at the Lord's house, and encourage her to come. Tell her that you have chosen

whom you will serve, and it is the God of the universe, and all you that have sufficient knowledge go to preaching, (behind the pulpit).

Go spend the afternoon with sister L or sister K, and tell them what you have decided to do, and plead with them to help you. Refer them to 1st Timothy, ii, 9; 1st Peter, iii, 4; also, James ii, 10, and tell her that

“Not one precept nor one promise,
From God’s word shall pass away;
All shall be fulfilled in Jesus;
Each command we must obey.”

And, sisters, all of you turn as many of the gilt-edged leaves of your family bible each day as you possibly can. Do not allow them to become dust-covered and forgotten, and do remember as you read that it is your God talking with you, and also remember that He will talk with you in the hereafter, and if you refuse to live up to His requirements here you will have no chance to obey Him there. It will be too late.

There will be no chance to reply to His “Depart from me, etc.”

Oh! then let me urge you once more before I close to be up and doing while it is day, for the night will come in the which our labors must cease, and we go to be judged out of the very book that I have been exhorting you to read.

I read the FIRM FOUNDATION and hand it to my neighbors. How many of you who read it do likewise? If you have not done so heretofore, begin with this number. No matter whether they are members of the church of Christ or not; hand it to members of human or-

ganizations, and help them to see the light of the glorious gospel of the son of God.

Bro. McGary I send with this the first dollar I ever earned (did some sewing for a lady acquaintance) to help support the FIRM FOUNDATION, and long may you live to wield the “sword of the spirit,” for you and some of your contributors wield it vigorously. But I see the waste basket, so I will close.

Blessed Savior,
“May we love Thee more and more,
Till this fleeting life is o’er;
Till our souls are lost in love,
In a brighter world above.
Till with pure hands and voices sweet,
We cast our crown at Jesus’ feet,
And sing of everlasting love,
In everlasting strains above.

Yours for the truth,

MAGGIE L. STONE..

LETTER FROM BRO. GRAHAM.

DEAR BRO. MCGARY:

It is not often I have the pleasure of talking to so many brethren as can be reached through the FIRM FOUNDATION, and as I think a large majority of them need to be talked to, I ask you to please publish the following:

Throughout the christian era there have been men whose prime intention was to serve God aright, but they started wrong, and of course continued so unless corrected by the kind words of some friend. To all such, I would say, stop a moment and think.

But, who are they? “Why my neigh-

THE FIRM FOUNDATION.

bors, of course," some would say. Well, do you think your neighbors will say the same of you? If you do, just ask the school teachers of the community in which you live, what your neighbors think of you. Nine times out of ten, if he will stoop so low as to tell you, your neighbors estimate of you, you will find, is fully as low as yours of them. And is this right in the church! Brethren, shall we backbite and defraud each other, and at the same time rest in hope of future happiness? If we do our hopes are surely vain.

We all know that this is the case in almost every neighborhood. I will tell you brethren, the wrath of God rests on the church wherever the members do this way. Shall we continue in this manner? Let us awake to a sense of duty; go to work for the Lord; put down all evil speaking from among us; and then we will be armed to fight for our Master against "spiritual wickedness in high places."

But some one will say, well, I am doing better than brother Smith, and he pretends to be 'mighty' good. If he ever gets to Heaven, I'll be sure to get there." Now, is there a brother, a single one, who has espoused christianity, who is this weak; and does he expect the "well done" in the end? If there is such, and he expects that plaudit, his salvation rests on a poor plea.

I am proud to say that I live in a community where the brethren are too high minded to talk about one another.

The writer thinks that Bro. McGary

has embarked in a good work; wishes him success, and will render his (the writer's) little mite in that direction. Brethren, let's correct all these little wrong practices.

JAS. R. GRAHAM.

VOCA, TEXAS

DENOMINATIONAL PREACHERS

SHOULD MEMBERS OF THE CHRISTIAN CHURCH HEAR THEM?

BROTHER MCGARY:

The foregoing question has been presented to my mind quite often during the past year, and I have at last decided in the affirmative.

I feel confident that many will fail to agree with me, and doubtless have reasons for so doing. Some of my reasons for deciding as I have are as follows:

It has been about one year since I obeyed the gospel, and the more I listen to sectarians the less confidence I have in them; especially those who are always endeavoring to raise some excitement, or "trying to scare people into the kingdom."

Here at Blanco we have besides the church of Christ, Presbyterians, Baptists and Methodists, each occupying their respective Lord's day each month.

One who objects to hearing denominational preachers at this or similar places has the liberty of listening to talks on the scripture only once each month, as the Christians occupy but one day for preaching, the rest being used in holding social meetings, but at such hours as not to interfere with services of others.

If all members of the church of Christ refused to listen to the sects then who would know the variations of different creeds or doctrines, or how much they all varied from the true doctrine.

We are commanded to "prove all things and hold fast to that which is good." Sectarian preachers sometimes say good things whether it is their intention to do so or not, therefore, it is only our duty to cleave to the good and let the bad escape our notice so far as giving heed to it.

It is evidently the sincere desire as well as the duty of every christian to unite with the Savior in that prayer "that all may be one as he and the Father are one." It is also their duty to use every reasonable effort to bring about that much desired union, and I can think of no more speedy or effective plan than to listen attentively to sectarian preachers, treat them kindly, and when they misapply scripture notify them of the fact in a kind way, then, having done this, we cannot be accused of selfishness, or of not being willing to reason together."

Among the sects the opinion appears to be prevalent that the numerous human names will never be blotted out, and some even boldly assert that it was intended from the beginning that the church should be thus divided and known by numerous human names for all time. This I cannot agree to as it is impossible for me to believe, for one moment, that Christ ever uttered an idle word or offered a prayer in vain.

Not for one moment would I pretend to compare the lives of sinful men with that of the Savior; yet they certainly will not be asking amiss when they repeat the prayer that "all may be one as Christ and the Father are one."

Neither are we doing more than our duty when we are exercising every influence upon the sects in order to bring about that much desired union; and what more effective way can be adopted than to attend their meetings and reason with them. While we are free to admit that many things are done, many plans adopted by modern sectarians to carry points altogether unscriptural, yet, how can we know these things, or adopt any means of correction unless we give them a hearing?

I have been reading THE FIRM FOUNDATION since the first of January, and have been highly pleased with its contents. I have thought it second to none, even as a monthly, but trust it will be even better when changed to a weekly. Wishing you success, and bidding you God speed, I remain

Your brother in Christ,

R. W. GILLESPIE.

P. S. Thinking perhaps your subscription price will advance when you change to a weekly, I send you 50 cents, which amount please place to my credit.

R. W. G.

It seems that some of our subscribers are expecting the change from a monthly to a weekly to take place immediately. We are sorry that we were not more explicit in what we had to say about that change.

THE FIRM FOUNDATION.

We here take occasion to state that that change will, in all probability, take place between this and the first day of January. But we hope to be able to give the weekly at the same price we are now publishing the monthly. We hope that all of our subscribers whose time expires with this number of the pamphlet will renew immediately. We promise all who do, the paper for one year at one dollar, whether monthly or weekly, and the same offer is extended to all new subscribers.

In conclusion, we again appeal to you, brethren, to bestir yourselves in vigorous efforts to spread a paper that dares to declare the whole counsel of God, whether it condemns unscriptural practices in or out of the church, and while false and time-serving brethren and renegades hope to deter it from its duty by the cry of hobby, extremist, etc.

Help us, brethren, to lift the banner of King Jesus out of the dusty slums of sectarianism in which it is now being dabbled by false brethren, who labor more for gain than Godliness. Help us, brethren, to plant the ensign of our King upon the very ramparts of the adversary, and forever do battle under it for the Captain of our salvation.

A. MCG.

ASLEEP.

At Mineral Wells, on the 8th of August, our precious baby, Miriam, fell asleep, gently, peacefully. Though ours for only eleven months, she was unspeakably precious, and the very light of our home. How sadly we miss

her little presence only those who have had a similar bereavement can know.

But we can say from the depths of our hearts, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord. But how did he give? By the operation of His established law. How did he take? In the same way, and not by any display of wrath, for He is no respecter of persons."

We would not have her back, as dear as she was, for we know she is

"Safe from corroding care,
Safe from the world's temptations;
Sin cannot harm her there."

Sorrow is the lot of man, but we know that all things work together for good to those that love God, and if we only love Him, the veriest afflictions will work out to our eternal gain. Thanks be to our Lord and Savior Jesus Christ for the glorious hope of the resurrection.

"She cannot return to us, but we can go to her." Blessed assurance! Oh! dear brethren and sisters, let us all, with renewed earnestness, determine to meet our precious dead, in that sweet home where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; and God shall wipe away all tears from our eyes."

L. MCGARY.

OVER-ESTIMATION.

John Poe says that Bro. Jackson and I seem to be running the FIRM FOUNDATION for his special benefit. In this he is mistaken. It is true that we aim to

benefit all sinners as much as we can.

As all the promises that pertain to salvation are in Christ, yea, and in Him, amen, unto the glory of God by those divinely sent and commissioned to preach and to bind the truth as it was, and ever will be in Jesus, we try to direct without partiality, all unto Christ,—unto the remission of sins, first, and then try to point out the “work of the Lord” which is to be done in the “vineyard,” to give an abundant entrance into the everlasting kingdom of God’s Son.

As Christ, more than eighteen hundred years ago, bound in heaven the appointments preached on earth by His apostles as steps or conditions of entrance into His body, which is a positive institution—a real entity—we are running our paper “solely in the interest of these appointments and the work of the Lord” that follow after.

The salvation of one soul is enough to stimulate a true soldier of Christ to edit and publish a paper, “hobby” or “no hobby,” but while this is admitted, candor forces us to say that Mr. Poe has figured our aim down to too narrow a compass, for he, like “Ephraim, is joined to his idols,” and were it not that he is joining others with him, our “paper” would “let him alone.”

It is time to let our modern Ephraim’s alone (so far as being actuated by any hope of doing *them* good) when they will publish to the world, that obedience is better, more pleasing to God—when done without knowing the end connected with the act.

That is, that it is better not to inquire after what God took pains to have clearly taught on almost every page of the last Will and Testament. Again, it is time to “let Ephraim alone” when he becomes so nervous over his untenable attitude, that he imagines every time his errors are being corrected, that it is an effort to “draw him into a discussion.”

When a man who is so polemical by nature, and by practice as Mr. Poe is, says, he has had “all to say on *any* question that he expects to say, we may know that it is a conscious weakness in his cause that extorts such words from him.

Mr. Poe must not feel so self-important as to conclude that brethren could afford to run a paper for his “special benefit” until they could first have some evidence that he would accept truth when it is shown him. Such an over estimate of self does not grow out of that humility that comes of the Spirit of Christ.

We take occasion to say to friend Poe, or other friends and brethren, that we shall ever exercise the liberty of showing the inconsistencies of any who may teach falsely, without regard to the motives that may be assigned for our course.

A. MCG.

A CONTRAST.

1. Christ said: You shall know the truth, and the truth shall make you free.

“Our Plea” says: You shall be made free whether you know the truth or not, if you will be baptized to “honor God.”

2. Christ said: In vain do you worship me, teaching for doctrine the commandments of men.

"Our Plea" says: It is not vain if it leads to baptism to "honor God."

3. Christ said: If the blind lead the blind they will all fall in the ditch.

"Our Plea" says: They will not fall in the ditch if they will be baptized to "honor God."

4. Christ said: No man can come to me except the Father who hath sent me draw him.

"Our Plea" says: They can come if they will be baptized to "honor God."

5. Christ said: He that received seed into the good ground is he that heareth the word and understandeth it.

"Our Plea" says: It is better not to understand it—that to be baptized to "honor God" without understanding is evincible of a higher order of faith.

6. On the day of Pentecost inspired men baptized those that gladly received the word of the apostle.

"Our Plea," eighteen hundred years after, endorses the baptism of those that reject and openly dispute the word of that same apostle.

7. Peter said: Seeing you have purified your souls in obeying the truth through the spirit; * * * being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. * * * And this is the word which, by the gospel, is preached unto you.

"Our Plea" says: You have purified your souls in obeying the teaching of sectarianism through the doctors of di-

vinity, * * * being born again, not of incorruptible, but of corruptible seed, by the word of doctors of divinity which is this worlds wisdom, and foolishness with God, and this is the word which, by false teachers, is preached unto you, and by which ye are saved if you have been baptized to "honor God."

8. James says: Do not err; my beloved brethren; every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will beget he us with the word of truth, * * * wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls.

"Our Plea" says: There is no danger of erring, beloved brethren, just so you are baptized to "honor God." Some good gifts come from above, from the Father of lights with whom there is variableness, and turning to accept all who are baptized to "honor God." Of his own will beget he some of us with the word of truth, and some with the word of doctors of divinity. So, beloved brethren, you need not be afraid of filthiness and superfluity of naughtiness, but receive it and the truth too, with meekness, and either will save your souls in baptism to "honor God."

When the advocates of this human plea straighten up these *apparent* discrepancies we have something over one hundred more to put them to work on. Will they please begin the work?

A. MCG.

A STARTLING PROPOSITION IN
THE TEXAS CHRISTIAN
OF AUGUST 13.

Bro. A. Clark, in an article devoted to "The State Meeting," says some things that reach out to the very farthest lengths of worldly wisdom. In concluding his article Bro. Clark says:

"I close with this proposition: The *right thing* can't be done in the wrong way." However much logic may be in reserve by this reputed logician to substantiate this extravagant proposition, every right-thinking man will see in it the very gist of rebellion against the authority of king Jesus.

If there were any kind of authority in the annals of inspiration for such machinery as is known in our day as State Meetings, Missionary Societies, etc., Bro. A. Clark could doubtless point it out.

The startling proposition that he has laid down, when studied in the light of the circumstances that cluster around it, becomes ominous of untold mischief brooding over the cause of Christ in this State.

Remember that Bro. Clark penned this "proposition" immediately upon the heels of the State Meeting, while the enthusiastic fires of its wisest councils were still glowing and lighting up the well mapped route of departure that has been settled upon by the engineering corps of the State Meeting.

This "proposition" speaks for itself, and notifies the brethren in no uncertain way, that it is useless to try to

bind such brethren as A. Clark, C. McPherson, Dimmitt, Caskey, Carlton, etc., etc., within the narrow limits of scriptural precept or example.

With these wise brethren at the helm of an institution inaugurated to meet the demands of a highly cultivated spirit of modern progress in religion, and supply the defects and mistakes of the antiquated way of twelve fisher men, mossed over by eighteen centuries growth, we may look for great and rapid changes.

Bro. Clark's "proposition" may be laid down and bolstered up by bold assumption and the winding intrigues of sophistry, but when tried before right-reason, in the blaze of revealed truth, its puerility is seen at a glance.

Among other "right things" for christians to do, is the sending of evangelists into destitute and heathen fields. But this can be done in a wrong way. For instance, horse racing, card playing, jug breaking, doll selling, or giving church fairs, festivals, etc., to sustain him in his labors, is doing it in a wrong way.

But it is no more wrong than to organize a human society or State Meeting, and through it do a "right thing," to the glory of men instead of God! Moses did a "right thing in a wrong way" when he smote the rock, and his penalty ought to serve as a lesson to those over zealous brethren who can't be contented with God's appointments for His work.

Bro. Clark says of the State Meeting: "It is a matter of universal regret

that all our preaching brethren cannot attend these meetings. Now, while Bro. Clark and other brethren were going to, attending, and returning from the State Meeting at Sherman, Bro. Durst won 22 persons to Christ, Bro. Kennedy 48, and Bro. W. E. Hawkins quite a number, we do not remember just how many.

Now, does Bro. Clark regret that these brethren were not at Sherman? Will he tell us how many were won to Christ by that gathering at Sherman? Bro. Clark says: "That any brother should deny the right or the wisdom of such annual gatherings is one of the wonders of the day."

We presume that none will deny that in some sense these brethren have "the right" to take part in these meetings. But they have no christian right to do it—no right as subjects of Jesus, the Christ, for his subjects may not do that for which they have no authority; see Col. III, 17.

As for the "wisdom," there is a kind that is "foolishness with God;" we know many who do not deny this kind, to such annual meetings, but think they are founded in, and perpetuated wholly upon such wisdom—the wisdom of this world.

Again, Bro. Clark says: "There is what we call the brotherhood of Texas. There is the ability and the obligation on the part of that brotherhood to evangelize our State. How, we ask, can this be done without concert of action?"

This same question may have been asked eighteen hundred years ago, when

it not only cost dollars and cents to promulge the story of the cross, but men's lives; but God appointed the way, and faithful men executed it then, as the same class will do to-day.

Paul and Barnabas went right on as directed, without even thinking of a State meeting or missionary society, while John and Mark turned back; doubtless Mark would have been a State meeting or missionary society man if he could have found such an institution to have found him a field, and guaranteed him good pay for his work.

The difference, however, in Mark and modern State meeting and missionary society men, lies in the fact that he seems to have repented of his proclivities in that direction, and won the commendation of Paul for his submission to the Lord's way, while our modern sort clamor louder and louder for pledges and assurances by State Meetings, etc. Is not God's way as good for Texas, as it was for the whole world eighteen hundred years ago? Why is it not?

A. MCG.

BEWARE, "HOBBYISTS."

Bro. A. Clark, in a recent article reporting a meeting he held at Cisco, has this to say: "The little band at Cisco extend an invitation to any preaching brother of good standing, and free from cranks and hobbies, and who has no ax to grind, to call and preach for them."

Maybe their "grindstone" is about worn out. When these brethren who have big schools to carry in connection

with the promulgation of the sound doctrine, which always has and always will meet a fierce opposition, find a good place they grind their axes well. Such preachers need sharp axes, they can't get along without them, for it takes sharp work to faithfully work for Jesus, and any worldly enterprise at the same strokes.

It seems from Bro. Clark's Cisco report that he has been doing some sharp work there; we judge so from his finding such an "unusual amount of good feeling and fidelity among the other churches."

But in this we may be mistaken, as we are aware that Bro. Clark writes some things that are hard to be understood sometimes. He tells us in this article of his "kind and courteous Baptist brother" that he met at Cisco.

Bro. Clark has, or used to have, a habit of calling on sectarians to lead in prayer on his preaching tours, even those who had never been immersed. We remember that his excuse for it was that he "did it as a courtesy." He is full of courtesy until he comes in contact with what he is pleased to term a "cranky" or "hobby-riding" brother; he does not want their axes ground.

He was the leading spirit of *thirty-three*, who, something more than a year ago, signed a decree debarring this class of brethren from the use of any "grindstone" in the State. If they *would* work, he was determined they should do so with dull axes.

Now, again, he issues a sort of an edict, forbidding them to "grind" at

Cisco. Now, if Bro. Clark issued this Cisco edict by direction of the church, we would like to know what they mean when they forbid "hobbyists." If they mean by "hobbyist" what Bro. Clark does, then we know that they mean to forbid a declaration of the whole counsel of God; then they have judged themselves unworthy of the truth as it is in Jesus, and men who love God's plea more than a human plea, should go there and save from the wreck such as should be saved.

But, knowing Bro. Clark as we do, we doubt his authority for his *forbidding* notice. The time has come that when a man determines to stand firmly in defense of the "faith once delivered to the saints"—the gospel precisely as it was preached by the apostles, taking it as they have given it, nothing more, nothing less—must at the same time determine to submit to such indignities as will be heaped upon him by time-serving brethren.

They will call him an extremist, hobbyist, cranky, etc., but they will not meet him in fair and open inquiry for truth. "All things will work together for the good of them that love God," which makes these slanders and indignities supportable.

We heard that Bro. A. Clark said recently at Weatherford, publicly, that he was sorry that he had any brethren who were silly enough to be going over the country teaching that persons must believe that baptism was for the remission of sins before they could be scripturally baptized; and he branded such

with his handy and oft repeated appellation, "hobbyist."

Bro. Clark has brethren who are sorry that they have a class of brethren going over the country, and their name is legion, telling the people that "*the apostles of Christ said that baptism was for the remission of sins, but that it is not necessary for them to believe what they said.*" This class of teachers, instead of teaching the church, and trying to bring it "unto the measure of the fullness of Christ," are, by their sleight and cunning craftiness, in which they are waxing worse and worse, deceiving, and, perhaps, being deceived, tossing it to and fro with every wind of doctrine. They are trying to make the biggest sect in all sectdom out of the church of Christ, by swallowing up all other sects.

Those who love the faith delivered to the apostles too well to barter it off in the construction of this mammoth sect, are "hobbyists, extremists," etc. We, for one, had rather wear their opprobrious names than accept their false doctrine and become their fellow rebels.

The apostles spoke God's words. They said that baptism was for the remission of sins; we are to know the truth to be made free. Then, "let God be true, but every man a liar."

A. MCG.

SALVATION BY DEATH.

The writer once knew a man whose talent for money making was wonderful. From a penniless boy he worked his way up to great wealth. The end

and aim of his life seemed to be money. Night and day he schemed and worked to amass wealth, and it seemed that everything he touched turned to money; though it was often said that the ignorant and the widow and orphan were made to groan under the oppression of his avarice.

Be this true or not, his possessions were great, but just as he reached the prime of manhood nature entered her protest against such protracted and unremitting efforts, and like the rich man of old, who was increased with goods, and was just ready to pull down his old barns and build greater, his soul was required of him.

He was suddenly stretched on a bed of intense suffering. He exhausted every remedy that medical skill could devise, but in vain. When he realized that death was inevitable, he expressed a wish to be baptized. So a Methodist divine was summoned, who came and sprinkled a few drops of water on his head. He then expressed himself ready for death, which soon claimed him. Thus the miserable dregs of a mispent life, a life wholly devoted to the service of mammon, were offered to his maker.

After his body had been consigned to the earth, many spoke softly of his repentant (?) death, many who were bitter against him in life; and, no doubt, many of them really believed that he was saved from the wrath to come.

Again, I knew a woman who had been a very negative character all her life, but about four years before her death

she was roused from her lethargic state by hearing the pure gospel preached in its simplicity, with much force.

She began to be interested in the bible, but being already a member of a human society, she steadfastly and repeatedly refused to accept the "truth as it is in Jesus," preferring the "doctrines and commandments of men," thereby judging herself unworthy of eternal life.

She was very suddenly called to die. As her children and friends stood around her dying bed, she asked them to sing of heaven, and begged them to meet her there. She expressed a perfect resignation to death, and in a few hours her eyes closed on earthly scenes forever.

I have given these two sketches, dear reader, that you may understand the meaning of my caption, "salvation by death." It is not a quotation from Peter, Paul, James or John, but, from the credulity with which people accept statements of the dying, one would be led to think that some such passage is to be found in the bible. But not so; it simply means believing or pretending to believe that persons are saved because they say so, when dying, just because you are sorry for them, and want to believe it, whether it is so or not. But, doubtless, many of the friends and relatives of the subjects of the above sketches, being ignorant of bible teaching, honestly believed them to be safe, for such consider dying words as oracular. Many, I know, who claim to know

"the way of truth" perfectly, had their faith shaken by one of these happy deaths, saying, "well, if she did not go to heaven, I do not see why. How very strange that any one claiming to know the terms of salvation cannot see why!" But, says a good old Baptist lady, "how are we to know they are going to heaven, unless they say so?" which is parallel to the remark of old negro, upon hearing of the death of a thief, killed in the act of stealing; "poor thing! neber eben had time to tell whar she was gwine!" Yes, and after they tell us "whar they are gwine," we are as ignorant as we were before.

If such statements can save us, then we can, indeed, eat, drink, and be merry, praying the good old Episcopal prayer, "from perils by sea, and perils by land, from storms and sudden death, good Lord deliver us." Again, if we save the moral on such statements, we are forced to do the same for the murderer on the gallows, who swings into eternity with such a statement on his lips, as is nearly always the case.

Dear reader, all of God's promises are in Christ Jesus, in Him, yea, and in Him amen! He has promised to save no one outside of Christ's body, the church, and the way into His church is so plain, we are told, "that a fool shall not err therein." So, then, there is no excuse for any honest person not finding this way, if earnestly sought after.

If, therefore, any such die out of Christ's body, it is because they closed their eyes lest they should see the way into it, and the utmost we can do for

them is to trust them in God's hands, for He is just and merciful. Our opinion as to their salvation will not affect them one way or another; but it will and does affect the living. For, if we, who have found the "straight and narrow way," stumble at these 'happy deaths,' then we make the church of Christ a useless institution, His agonizing death a vain sacrifice, and our doubts a stumbling block to thousands of sinners; for you need not think that they do not see the inconsistency of contending that there is but one church, and no salvation outside of this church, and then being puzzled over the happy death of persons in human societies.

Reader, it is hard to have to say these things, and very unpopular; but shall we withhold the truth because it wounds the living? God forbid! Better to wound them a thousand, yea, ten thousand times, than that their souls should be lost eternally. "Let God be true, and every man a liar."

L. B. M.

MR. BANTA'S ARGUMENT.

CENTRE POINT, KERR CO., TEX.,
August 23, 1885.

MR. A. MCGARY.

DEAR FRIEND:—In accordance with our mutual agreement at the annual gathering of the Christadelphians at Lampasas Springs about the 7th inst., I take up my pen in defence of the proposition enunciated in a discourse by Bro. A. R. Miller, on the subject of the regathering of the twelve tribes of fleshly Israel from their present dispersion.

Here is the proposition: "No one can be scripturally baptized into Christ who does not understand and believe that the twelve tribes of fleshly Israel will be gathered from their present dispersion and settled again in their own land."

Before entering into a scriptural exposition of the affirmative side of this proposition, we will remind you of what you said in the March number of THE FIRM FOUNDATION, viz: "When Philip was down in Samaria preaching, it was said that after the people believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women," (Acts VIII, 12); after they had believed these things, not before. Now, what were those things concerning the kingdom of God which the people believed before Philip baptized them? A correct answer to this question will furnish us the characteristics of the one baptism. It is evident that they understood and believed more concerning the kingdom of God than that Jesus was God's son.

True, this is a grand proposition, and furnishes the basis for all the balance to rest upon, but he preached "things concerning the kingdom of God," which they believed; "what were they?" March number of FIRM FOUNDATION, page 24. We now propose to answer this question according to scripture, and in doing this we will establish the affirmative of the proposition under consideration.

Paul was the great apostle of the gen-

tiles, having received the gospel by a direct revelation from God. By tracing the history of Paul as recorded in Acts it will be plainly seen that he and Philip preached one and the same gospel; for instance, in Acts xx, 25, we read, "And now behold I know that ye all among whom I have gone preaching the kingdom of God shall see my face no more;" also, in Acts xxviii. 31, "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ," etc. And at verse 23, "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening."

In this he followed Christ, who, after he arose from the dead, addressed his incredulous disciples thus, "O, fools! and slow of heart to believe *all* that the *Prophets have spoken*, and beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke xxiv, 25. Now, it is an undeniable fact, that Christ and Paul both referred to the writings of Moses and the prophets in proof of the things concerning the kingdom of God, and the name of Jesus Christ which they preached.

By following Paul (as he also followed Jesus Christ), back into the old testament, and diligently searching its pages we find not one word said about a church kingdom, nor a kingdom up in the skies, nor beyond the skies, but we do find those writings full of importance concerning the Ancient kingdom

of Israel, called also "the kingdom of the Lord," or of God.

This kingdom, as is well known to all bible readers, was composed of seven elements:

1. A territory; (Canaan).
2. A capitol city; (Jerusalem).
3. A king; (Saul, David, and others who were anointed of God—God's Christs).
4. Subjects; (the twelve tribes of fleshly Israel).
5. Laws; (the law of God, given by His mediator, Moses).
6. Subordinate rulers; (the princes or heads of the tribes of Israel).
7. An empire or secondary dominion; (the nations conquered by David, and made tributary to the kingdom of God).

It is also well known to bible readers that this ancient kingdom of God was overturned, see Ezekiel xxi, 25, 28, and would remain overturned until he came whose right it is, and I will give it him, saith Jehovah. This kingdom, according to prophets and apostles, and the testimony of Christ and the angel Gabriel, will be restored again with

1. Christ as its king.
2. The saints of the Most High as subordinate rulers, with Christ their head.
3. The twelve tribes of Israel as the mortal subjects of the first dominion of the kingdom.
4. Jerusalem, the capitol city.
5. The law of God will be the law of the realm.
6. The territory of the first dominion will be Canaan.

7. The empire of secondary dominion will be all the nations from the river to the ends of the earth.

Christ was born to be king of the Jews, see Matthew II, 2, 7, and to reign on David's throne, over the house of Jacob, see Luke I, 31, 37, and Acts II. He was put to death for claiming to be the born king of the Jews, John XVIII, 37. God raised him from the dead to set him on David's throne—Acts II, 30. God will send him at the time of the restitution (restoring again) of all things which God hath spoken by the mouth of all His holy prophets since the world began.

And the spirit speaking by the mouth of Peter and James, in Acts xv, 14, 17, said, "How God at the first did visit the gentiles to take out of them a people for His name, and to this agree the words of the prophets as it is written. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

Jesus said to the Jews, "The kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof." And to the disciples he said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom;" and again he said to the twelve, "In the regeneration, when the son of man shall sit upon the throne of his glory, then ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matthew XIX, 23.

What more natural then than the

question propounded by the twelve disciples after His resurrection, "Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts I, 6. Our modern Illuminati affirm that the disciples entertained carnal ideas in reference to the kingdom, but Christ did not rebuke them for their views of the kingdom, but only corrected their misunderstanding in reference to the time of its establishment.

To be ignorant and faithless in the things concerning the kingdom of God and the name of Jesus Christ, as they are taught in the writings of Moses, is to be ignorant of the gospel, and therefore without the faith which comes by hearing the word of God, and without faith it is impossible to please God.—Heb. XI, 6. It matters not how often a man is dipped in the water, if he is not in possession of the one faith it will fail to please God.

That the gathering of the Jews and their settlement in their own land is an essential element of the gospel is as clearly taught as any other element. See Paul's teaching, in Rom. IX, X, XI chapters, concerning his kinsman according to the flesh.

JOHN BANTA.

In the discussion now pending between friend Banta and myself, I beg leave to tighten up the taps a little, in the outset, so that no extra or irrelevant ground will be traveled over.

While he has not couched his proposition in exactly the same words agreed upon by us at Lampasas, they are sub-

stantially so, and we will urge no further change in his wording than a slight abbreviation, which will, at the same time, relieve the proposition of its tautological appearance. To this we presume he will have no objection.

Instead of "No one can be scripturally baptized into Christ," we suggest "No one can be scripturally baptized," or "no one can be baptized into Christ, etc." Either will satisfy us, and will embody the thought fully.

Now, we desire to be understood as denying this proposition without any further reference to the restoration of the "twelve tribes of fleshly Israel" than its relation to the issue herein involved demands. We say this through no disposition to ignore any part of truth, but to narrow the controversy into reasonable and readable bounds.

Again, we shall try to discuss this question without using the word "kingdom" as interchangeable with the word church. We have decided upon this, too, to cut off occasion from friend Banta to lengthen out on irrelevant matter. We however reserve the right to show that these words "kingdom" and "church" are sometimes interchangeable words, if we should deem it necessary to the substantiation of truth that we have set out to contend for. But we intend and believe that we can settle this question without riding the "kingdom" question into kingdom come.

This is a question that, under certain limitations, at some future time, we would not object to discussing; but, now, we want to confine our friend

Banta and ourself, if we can, to the main issue.

We agree with Mr. Banta that Paul and Philip preached the same gospel, and so did Peter and all divine preachers. But what Mr. Banta has engaged to do is to show to us that these preachers preached to alien sinners, as a necessary antecedent teaching to baptism, that the "twelve tribes of fleshly Israel will be gathered from their present dispersion and settled again in their own land." Has he done this, or has he made any progress in that direction in this first effort? We say that he has not.

Whatever view Mr. Banta may take of the word kingdom as it occurs in the statement, "after the people believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women," we do not think that he can gather any strength from this passage to help his christadelphian doctrine, or advance him in his effort to make his proposition appear plausible.

If we should admit the most extreme construction that he could put upon this word kingdom, here, it would not militate in the least against our side of this question. It was "the things concerning the kingdom of God" that Philip is here said to have preached, and it was these things that the men and women believed before they were baptized.

Now, every condition connected in any way with our salvation from sins, is concerning the kingdom. Yea, every

step of divine appointment concerns the kingdom of God. Hence, it is just as reasonable to suppose that Philip discoursed to these people about "adding to their faith, virtue, knowledge, and all of the christian graces," as that he preached to them the terms of my friends proposition. If he had done so he would have been violating his instruction as given by the Lord in the words, "go teach all nations, baptizing them in the name of the Father, Son, and Holy Spirit, *teaching* them to observe all things whatsoever I have commanded you."

A glance at this commission under which these chosen and qualified men were to preach, will show a marked regard for the grand and beautiful law of progressive development so beautifully expressed by the Lord in these words: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first, the blade, then the ear, after that the full corn in the ear."—Mark iv, 26, 28.

Again, we find the recognition of this same law by Paul, in these words: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ, I have fed you with milk, and not with meet, for hitherto ye were not able to bear it, neither yet now are ye able." 1 Cor. iii, 1, 2.

Again, he says: "Every one that

useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of *full age*."—Heb. 5, 13. Again, the apostle Peter recognized this same law of development, as is evinced by these words: "As new born babes, desire the milk of the world that ye may grow thereby."—1 Peter ii, 2.

But our friend Banta comes along with a proposition, which, if true, destroys the order of that commission, takes snap judgement on the law of development, mixes "milk" and "strong meat," and crams these incompatibles down the throats of "babes" unborn, even!!! No wonder that he rears up christadelphians instead of christians, since he violates the law by which christians are made.

We conclude by calling Mr. Banta's attention to the fact that Christ chose his representatives, empowered them and sent them into the world to "teach and baptize." Again, that He bound in heaven what they bound on earth. He has, through divine instrumentality, given us a record—a book of those bound terms. Is that book not plain and easy of comprehension? Does that book not give us a record of the questions of unbaptized persons as to what they should do to be saved—what hindered their baptism, etc? Can he, out of that book of "bound" terms or conditions, give us the answer that he has embodied in his proposition? If he can not, he has lost his proposition. If he can, he has gained it.

In vain will he endeavor to shift this

responsibility in the presence of candid and rational minds. Will he come up to his work like a fair disputant, or will he flounder about among the shades of the types and shadows? We will see.

A. MCG.

MY TRIP TO FIELD CREEK.

According to promise, I visited the congregation worshipping at the above place, and commenced a meeting on Friday night before the second Lord's day in August. Brethren Larimore and Maxwell were on hand, and on Lord's day evening Bro. Paige put in an appearance.

In connection with these good brethren we labored 'till the night of the third Lord's day. The meeting was not without good results. Besides those added to the congregation from the world, a number of christians identified themselves as workers in the body at Field Creek.

Many others seemed impressed with the truth to soberness and reflection. I shall ever remember the associations formed at Field Creek. Two good brethren residing there, viz, Rufus Cobb and Matt Cavness, received the sanction, appointment or ordination by their colaborers to the work of proclaiming the glad tidings of salvation. May they ever present the word in its purity, and never be moved by the frowns or applause of men.

On Monday morning I turned homeward to wife and children, the dearest spot to me this side of heaven. When I reached Mason I found Bro. Dimmitt,

of Sherman, Texas, in a meeting, and I turned in to Bro. Ben Gooch's to enjoy his hospitality for the night, and to hear Bro. Dimmitt.

I found Bro. Dimmitt at Bro. Gooch's, and we were soon engaged in pleasant conversation. Before many moments had passed, however, he called attention to the FIRM FOUNDATION, and remarked that it was unfortunate that it was in existence. This brought to light the objectionable features as urged by Bro. Dimmitt, and we discussed fully for some time sect baptism and its effects.

Bro. Dimmitt dealt feelingly in warnings and forebodings. Dr. Thomas had run off into side issues, served his time, and sank into shame and forgetfulness. So had Jesse Furgason. The FIRM FOUNDATION would soon do likewise; its financial supporters become bankrupt, and its founder ignominiously pass away.

I reminded Bro. Dimmitt of the fact that its circulation was steadily increasing, and endorsements of its teaching were continually pouring in, and its prospects brightening every day. In view of these facts, I insisted that he and others of the same mind would be derelict in duty if they persisted in their seemingly determined course not to avail themselves of the use of its columns (so generously offered) to expose its fallacious teaching.

I have no interest in the FIRM FOUNDATION, only to see it circulated and prove a success if it promulgates the truth, or to see it go down if it teaches

error. I shall believe it to be closely adhering to the *old landmarks* 'till shown to the contrary. Will Bro. Dimmitt embrace the opportunity to expose its errors? We shall see. It will not be frightened by the ghost of Dr. Thomas, Jesse Furgason, or any other erratic man. The unadulterated milk of the word is the food upon which it proposes to feed. I make this statement from a standpoint of intimacy with its founder, and I think I know whereof I speak.

From the run of the conversation at Bro. Gooch's, one would readily think that persecution was at hand. Bro. Gooch plainly told me that he did not want me or any other man to preach at Mason that advocated the teaching of the FIRM FOUNDATION.

My dear brethren, many doors in my humble judgment will be closed against us. Of one thing I am thankful, that "the salvation of God is sent unto the Gentiles, and that they *will hear it*. It has been the custom of my brethren to boldly attack everything unscriptural. Why are you now lying on your oars? I promise for myself a fair investigation of these questions with any brother. I will affirm that the alien is commanded to believe, to repent, to confess with the mouth the Lord Jesus, and to be baptized by the authority of Christ for the remission of sins. If there appears no one to deny this, I will affirm that these things can not be obeyed without they proceed from an understanding heart. Will Bro. Dimmitt, Bro. Gooch, or any other brother avail

themselves of the opportunity thus offered?

JOHN S. DURST.

We pity such unfortunate brethren as these. They are so desirous of appearing "broad and liberal," and yet they are so *very* narrow. Poor souls, they are small enough to rattle in the hollow of a horse hair. There is no hope of ever enlisting such men under the banner of a poor Nazarene carpenter. They have a mortal dread of the "voice of the people." They, like their ancient sort, "love the praise of men more than the praise of God." If they had been with Paul when severe afflictions came upon him, we might expect to find their names linked with that of Demas, because he did not love this present world any better than they.

This class of brethren have chafed under the yoke of Christ until they have long since thrown it off. They, too, want a king like their neighbors. So, Christ rules over them no longer. They are rapidly enacting human laws and "expedients" through other organizations than Christ's church.

Bro. Dimmitt is the "pastor" who negotiated with the Austin church to take "charge" of it, but he laid the amount of his Sherman stipend before them, telling them that they would have to over bid that. They did not do it, so their "call" was unheeded by this "lover of the Lord." (?)

Who could expect such men to advocate or endure the teaching of the FIRM FOUNDATION? We are not so unreason-

unable as that. We would like to know when Bro. Gooch became sponsor for Mason, or the brethren in that section? Bro. Gooch has lavished his *talent* so on Bro. Dimmitt, (who loves a cheerful giver so well that he can't stay away from him), and Bro. Dimmitt has puffed and stimulated Bro. Gooch so through the papers, till we fear they are beside themselves. However this may be, we want to inform Bro. Gooch, and he can tell Bro. Dimmitt if he desires—that the very doctrine that the FIRM FOUNDATION advocates and propagates—which is the gospel of Christ—will be preached in Mason before many more new moons. The proclaimer will not expect any favors of Bro. Gooch either, since he has judged himself unworthy of bidding God speed to the truth as it in Jesus.

Paul used to preach the gospel in his "own hired house" in Rome; so can that same gospel be preached in Mason, Bro. Gooch's forbidding message to the contrary notwithstanding.

A. MCG.

BRO. A. J. McCARTY'S WORK.

We have just heard from Bro. A. J. McCarty's work. He, too, while other

brethren were at the great State Conclave planning to supply the deficiency so patent to them in our Savior's work, was up to his elbows in the work of saving souls.

Does Bro. A. Clark wish that Bro. McCarty had been at the "State Meeting" instead of holding himself aloof in the good work? During this time Bro. McCarty baptized sixteen *for the remission of sins*. Ten of these were Baptists, but Bro. McCarty did not ask them the unscriptural question "Are you satisfied with your baptism?" Neither did he think that there was power enough in man's puny grasp to shake them into Christ.

A. MCG.

Sister Maggie L. Stone, who has favored us with a very worthy article found in another column, is only twenty-one years of age. This ought to put some of our older sisters to the blush, and spur others into work.

A. MCG.

ERRATA.

On page 16, in the ninth line from top of second column, the printer made us say: "John and Mark turned back;" It should read, "John Mark turned back."

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

Vol. 2.

Austin, Texas, October, 1885.

No. 1

A GOLDEN TEXT.

ADEL MACDONALD.

One of the faithful went her way
From the holy aisles of prayer;
For great the burden seemed that day
For the Christian heart to bear.

The dear old church that stood like rock,
Nearly half a century past,
Lifting her head from every shock,
Was bent like a reed at last.

You've seen it, doubtless, the fiery test,
That gold alone can endure,
Which every church must sometimes breast,
That she may rise strong and pure.

But sore was that sister's heart to-day,
And darkness blinded her sight;
"Where lieth my duty, I can not say;
Lord, wilt thou guide me aright?"

"Do I not err to thus attend
Where I know deceit and fraud
With every form of worship blend
To pervert the house of God?"

"Here is the word, I'll search it out."
With the book upon her knee,
She found a text which cleared all doubt—
"T was only: "Follow thou Me."

Others, perhaps, may stand in doubt,
Others may question, like her,
Whether 't were better to stand without,
Or mingle with those who err.

It matters not how others do,
For here is the golden key;
Remember, all He asks of you
Is simply, Follow *thou* Me.

A LETTER FROM A SISTER.

FAIRVIEW, WILSON CO., TEXAS, }
May 17, 1885. }

DEAR BROTHER MCGARY:

I beg space in your excellent pamphlet, *THE FIRM FOUNDATION*, to respond to the stirring appeals and admonitions of Sister—I wish I knew her real name—Sarai.

Although I have never written a line, or thought of doing so, for the press, yet, when I read the timely letters addressed to the sisters in *THE FIRM FOUNDATION* handed me by Bro. Apple, the sentiment being so near my own, I felt constrained, though the effort be a feeble one, to offer all the encouragement in my power to the sister beloved, though a stranger, who is making such strong and laudable efforts to bring the minds of the sisters to contemplate the simplicity of the gospel path, and to practice the simple manners and customs of primitive christianity.

Oh! how far have we, my dear sisters in Christ, departed from the simplicity of the gospel ways of our predecessors, and in our self-exaltation, forgotten the

admonition of the apostles, the ambassadors of Christ, to whom were the words of reconciliation committed, and who spake for the Lord when the following was uttered:

"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He careth for you."

Oh! dear sisters in Christ, where e'er you are, or what e'er may be your station in life, shall we forget or refuse to submit to the heaven-born admonition and humble ourselves before our Lord and our King? Who can or who does care more for us than the meek and lowly Jesus, who left the courts of glory and came to this poor world of sin and death in humble submission to his Father's will?

Can we walk with our blessed Master while we, in our self-exaltation, ignore the commands of Him, our great exemplar, our great law-giver? Let us, my dear sisters, go with Him in His travels with His chosen few, and witness the deeds of love, compassion and mercy. Though He was the son of God, yet we see Him mingling with the poor, the very poorest, speaking words of comfort to all who sought and cried to Him. Hear Him in a strain of love and sadness, as well as triumph, when He spake to John's messengers:

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Thus we see the lowest grade of humanity was not neg-

lected, but He kindly, lovingly and mercifully stooped to lift them up from the degradation of sin and corruption, and all of them to a higher and nobler plane.

He wept with those that wept. He was "a man of sorrow, and acquainted with grief." Then, oh, children of God, who can look on the condescension, the humility and sufferings of our guide and feel any pride of heart? None, oh, none, if we have the spirit of our Master; can we lust after the things, the fashions of the world, the gaudy dress, the dazzling apparel, and the broad acres with the princely mansion, and be led by the spirit of the crucified One at the same time? Let us, oh, let us, each one, answer this now.

Then, seeing the tendency of our course, let us begin, yes, begin now, to disencumber our souls of the grievous burdens so ardently heaped upon them that we may, in the great day of the Lord, be able to stand before the great white throne.

Our riches and costly attire, our lordly wealth will not avail us then. We will be dispossessed and disrobed, and stand exposed at that trying time. Oh, then, would it not be far better for us, and would we not feel and realize that joy and happiness that would inevitably come to or attend the dying moments of a dutiful child of God? And at this moment to know, that instead of hoarding up wealth to canker and rust, we have by our means caused one or more poor souls to rejoice in the hope of glory, would be enough to raise such an

one above the pains of death, and cause their thoughts to soar beyond the chilly Jordan of death, over there to the realms of the blessed.

What a crown! bedecked with so many gems! Then will all realize who have been faithful, and have spent their means in sending the word of life to perishing men and women, the good they have accomplished. But, on the other hand, if for selfish purposes we have withheld and bestowed our means upon our lust, we will realize our inevitable doom, and sadly, but irretrievably, view opportunity slighted, and precious moments wasted.

And now, in conclusion, my dear sisters, who may read this, let me entreat, in the name of our Lord, the Christ, let us all, every one, heed the godly admonition of Sister Sarai, and arouse from our fearful slumber, and awake to a sense of our whole duty, for the day is fast passing away, and there are yet many thousands of poor, deluded souls groping in ignorance of the glorious plan of human redemption. May all our efforts be directed by the infallible word of God, is the prayer of your sister in Christ.

And now, Bro. McGary, I feel that I have occupied too much space with this article, but, having read the dear sister's letters to us, I did wish so much to respond and offer a word of encouragement, however humble and weak the effort.

And now, in conclusion, permit me to thank you for conceiving the idea, and putting it into execution, of pub-

lishing a paper of such sterling worth, because of its close adherence to the truth.

May the blessings of heaven rest upon you and strengthen you to stand for the King Eternal.

Yours in hope of immortality,

TENNIE C. TITSWORTH.

“THE CHURCH!”

OF WHAT IS IT COMPOSED, OR WHAT
CONSTITUTES THE CHURCH
OF OUR LORD?

DEAR BRO. MCGARY:

Owing to a somewhat mistaken idea that is prevailing among some of our brethren, we will attempt to make an exposition on the subject designated by the above caption, hoping it may be of some benefit to some of the precious lambs, and also benefit some of the older sheep, and also to draw out some more abler advocates than the writer.

In discussing a question of this kind we should always keep the scriptural use or definition of the term before us, because,

1. The English word “church,” according to Webster, has three distinct meanings, therefore, there would be a great doubt about getting the proper scriptural meaning of the word.

2. If possible, when a discussion of this kind arises, it should be settled by a “thus saith the Lord.” Therefore, with these propositions laid out before us, we will confine ourself to the “law and testimony” as close as possible.

In the first place, we will call attention to the most correct meaning of the word in English, attested by the "word of life." The three definitions as given by Webster, rather agree in the second definition given, which is, "An organized body of christian believers."

Now, let us see what Paul's definition of the term is. But we will first consider the general use of the term church as it is used in the scriptures. The term is used in a two-fold sense in the scriptures. It is sometimes used in the abstract sense, and again it is used in its concrete sense. We will give scriptural illustrations:

1. I will illustrate the use of the term in the abstract sense. Acts II, 47; "Praising God and having favor with all the people, and the Lord added to the church daily such as should be saved."

Now, I contend that, according to Webster, the term is here used in an abstract sense. Webster says of abstract definition, first, "Distinct from something else;" second, "Withdrawn from the concrete, etc." Now, we have in this illustration,

1. "The Lord added to the church," (a distinct body of organized christians), "daily such as should be saved." The question naturally arises, where did the additions come from? Did not they come from the original concrete body? Most assuredly this was the case. We have now illustrated the use term in its abstract sense.

2. We will illustrate the use of the term in its concrete sense. I will refer

to the xvi, Chapter of Matthew; you know when Jesus came into the coast Cesarea, Phillipi, he asked his disciples "Whom do men say that I, the son of man, am? and they answered and said, some say that Thou art John the Baptist; some, Elias, and others, Jeremiah, or one of the prophets." But he said unto them, "Who do ye say that I am?" Then Peter answered and said, "Thou art the Christ, the son of the living God;" and in the 18th verse Christ says, "And I say also unto thee, that thou art Peter, and upon this rock will I build my church, etc."

We have in this passage an illustration of the use of the term in its concrete sense. For, upon this rock, or, upon the fact of his being the only begotten son of God. He was to build His church, and, brethren, to-day, as an organized body of christians, we stand and rest our hopes upon this fact. As I said, this passage illustrates the use of the term in its concrete sense. Every christian that ever was or ever will be has stood or will stand upon this foundation.

Now, for Paul's definition of the term church. Ephs. iv, 4; "There is one body and one spirit, even as ye are called in the one hope of your calling." Rom. xii, 5; "So, we being many are one body in Christ, and every one members one of another." 1st Cor. xii, 13; "For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ, for by one spirit are we all baptized into one body, etc."

We see what body Paul had reference to when he said that Christ was the Savior of the body. It was the church. He himself is represented as the head, and we as the body. Could this be made any plainer? If the Lord does not say so himself He authorized Paul by the holy spirit to say so, and Paul was just as earnest in teaching this as he was in presenting the facts of the gospel.

What more can be said on this subject? What more is necessary to be said? Absolutely nothing. Paul very plainly teaches that Christ is the head, and we are the body of the church.

In the hope of immortality, I subscribe myself the brother of all those who are seeking the straight and narrow way.

J. M. AITON.

CREEDMORE, TEXAS, May 26, 1885.

LETTER FROM BRO. HOBSON.

LLANO, TEXAS, May 24, 1885.

BRO. MCGARY:

I am not a subscriber to THE FIRM FOUNDATION, but I am a reader of it, as several of the brethren are taking it. Neither am I a controversialist, nor do I aspire to become famous through the pages of a magazine, but will you allow a brother to ask a few questions, and to submit for your consideration a few thoughts in regard to the points in controversy between you and others of the brethren?

Understand me in all I say to be actuated by a spirit of kindness and love toward you and all others who are striv-

ing to walk in the old paths. I am opposed to any and all innovations in the way of theories that are not in harmony with the pure law of the spirit; and it pleases me to see so many of our newspaper brethren standing so firm, but I sometimes think that some of them stand so straight as to lean just a little the other way.

I fear there is a tendency, to a certain extent, to ignore matters of equal importance with baptism, in the continued discussions on that point, giving our enemies good grounds to accuse us of teaching a "water salvation" exclusively, as you know they now do.

You may answer my questions without publishing my letter if you are crowded for room, or you may publish it if you deem it worthy of notice. My first question, is this:

Do you think that in order for baptism to be valid that it should be known and believed to be for the remission of sin?

2. Do you think a person from the Baptist church upon joining the church should in *all* cases be baptized?

3. Was not the command give to preach the gospel and to baptize believers? If so, what were they to believe? Did Philip baptize the eunuch upon an admission that he believed baptism to be for the remission of sins?

Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Suppose we write this sentence in proper form for analysis, "Every one of you repent and be baptized for the remis-

sion of sins." Now, in this sentence we evidently have two verbs in the predicate: Repent and be baptized. One a command to do something, the other a command to submit to something. Then, the phrase, "for the remission of sins," is adverbial, and modifies the predicate; the same relation existing between repentance and the phrase as does between baptism and the phrase. Am I right? If so, is not repentance as much for the remission of sins as baptism? Would either accomplish the desired result without the other?

"Preach the gospel; whoever believeth and is baptized shall be saved." Believe what? Evidently the *gospel* is meant; the plan of salvation is a unit, and every principle connected with it is necessarily a part of it; therefore, it can not be complete with any of those parts omitted.

There can be no faith without testimony, no repentance without faith, no confession without repentance, no baptism without confession; hence, no remission of sins without all of these, which, combined, is God's order of pardon to the alien.

It is not faith alone, repentance alone, confession alone, nor baptism alone, but all in their regular order that secures for us remission of sins through the merits of the blood of Christ.

"The gospel of Christ is the power of God unto salvation: to every one that *believeth* it."—Romans 1, 16.

"And the times of this ignorance God winked at, but now commandeth

all men everywhere to *repent*."—Acts xvii, 30.

"And that repentance and remission of sins should be *preached* in his name, among all nations, beginning at Jerusalem."—Luke xxiv, 47.

"For with the heart man believeth unto righteousness, and with the mouth *confession* is made unto *salvation*."—Romans x, 10.

"Whosoever therefore will confess me before men, him will I confess also before my father who is in heaven."—Matt. x, 32.

When the believing penitent has reached this point he is dead to sin, and is prepared for burial. He is then buried "by baptism into death."—Romans vi, 4.

Now, where does pardon, or remission of sins take place? In faith? No. In repentance? No. In confession? No. In baptism? Certainly not. But in the mind of God, when all of the conditions that lead to it are complied with.

Each one of these principles is a unit of the plan of salvation to the alien. Taken together they are the plan. Therefore, I think that controversies upon any one principle, that have a tendency to make it of more importance than the others, weaken the cause and gender strife, and the enemy will say, "Lo, *they* are divided!" Do you not think so, my brother? or, as one of your correspondents said, "do you see the point?"

This is my first attempt at writing on these subjects, and my letter is

longer than I intended. If its place is the waste basket I will not complain. If you deem it worthy of notice, I may write again.

Yours in the one hope,

J. E. H.

In response to what Bro. J. E. H. has said, we are somewhat at a loss to know where to join issue with him. When he says "the plan of salvation is a unit, and every principle connected with it is necessarily a part of it, therefore, it cannot be complete with any of these parts omitted," we cannot find ground to dissent.

Again, when he says: "There can be no faith without testimony, no repentance without faith, no confession without repentance, no baptism without confession, hence, no remission of sins without all of these, which, combined, is God's order of pardon to the alien," we are compelled, by our love for the truth, to say, amen!

But he seems *determined* to make an opponent of us. "By a very tight squeeze" he thinks that he has made us "lean just a little." Well, as he desires it, we are willing to stand our position by the side of his before our readers, and let them by the use of the "measuring reed" see who "leans just a little."

We have industriously sought for some issue, but when we think that we have found it, it seems to disappear when read in the light of his language quoted above. Perhaps his inquiries might lead us into the desired attitude. We will see.

I. "Do you think that in order for baptism to be valid that it should be known and believed to be for the remission of sins?" We answer that Christ said to the apostles: "Go teach all nations, baptizing them, etc.," or, "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, etc."

No authority can be claimed from Christ for baptizing any but the *taught*, any but those that believe *the gospel that they preached*. Then, if we are right, and they preached baptism as a condition of salvation, the one who believes it along with other things they preached, believes the gospel that they preached, and may be baptized by the authority of Christ, which gives salvation from past sins; but the one who does not believe what they preached about baptism, *does not* believe the gospel they preached, and, hence, can not be baptized by the authority of Christ while in that frame of mind.

"They shall all be *taught* of God. Every one that hath heard from the Father, and hath learned, cometh unto Christ." They are to be *taught* of God, hence, the apostles were sent to *teach*. Any other teaching will fail to bring to Christ, even if it is followed up by a baptism.

There are many baptisms, but there is but "one" that brings to Christ; that "one" is a "birth of water and the Spirit"—as Paul begot the Corinthians—and a birth of water, which is a "birth of water and the Spirit," without which

no one can see the kingdom of God. There is no other "valid" baptism found in the light of truth—the truth as it is in Jesus. Then we "do think that in order for baptism to be valid, *it should be believed to be for the remission of sins!*"

2. "Do you think a person from the Baptist church upon joining the church should in *all* cases be baptized?"

As there can be no "faith without testimony, no repentance without faith, no confession without repentance, no baptism without confession," and, "hence, no remission of sins without all of these, which, combined, is God's order of pardon to the alien," we think they should.

To rear a crop of Baptists, Baptist seed must be sown. So with Methodists, Presbyterians, etc. And to raise a crop of Christians, the good seed of the kingdom, the incorruptible seed—the word of God—must be sown. Mixed seed are all corruptible, for the human corrupts the divine in such mixture. The whole counsel of God must be declared for the seed to be incorruptible.

Baptists teach that sins are forgiven before baptism. This is what their Christ authorizes them to teach, hence, he is a false Christ, an anti-Christ, because the real, true Christ authorizes the teaching that baptism is for the remission of sins. Not "baptism alone," for His baptism—the "one baptism"—never is, and can not be alone, for it is *always* a birth of water and the Spirit—it has every antecedent laid down by the Spirit. Baptist baptism does not have these antecedents, and, besides,

has not the same end, purpose or design, which renders it peculiarly distinctive from the "one."

3. Was not the command given to preach the gospel and to baptize believers? If so, what were they to believe?"

Yes, that was the command. They were to believe the gospel *they preached*, of course; what else could we suppose? Did they preach some things that we must believe, and others that we need *not* believe? This seems to be the idea with many brethren. It is a pernicious "plea" that demands such a theory.

Did Philip baptize the Eunuch upon an admission that he believed baptism to be for the remission of sins?"

No; nor upon the admission that he believed that Christ rose from the dead. Yet, we are sure he believed both, for both were surely preached to him if the gospel was preached to him. If he had disbelieved either he would have lacked that much of believing the gospel, and lacked that much of being ready for the baptism authorized by Christ—the "one baptism."

The gospel is composed of facts for belief, commands for obedience, and promises for enjoyment. Our brethren who are so fondly wedded to a human plea as to become disloyal to Christ, to obey its behests, have tried hard to press the apostle Paul into their service. They are trying to distort his language found in 1st Cor. xv, 1, 4, into such a deformity as is required to fit their human "plea."

Paul says: "Now I make known unto you, brethren, the gospel which I

preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, *I make known*, I say, in what words I preached it to you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that He was buried; and that he hath been raised on the third day according to the scriptures, etc."

Now, to insist that Paul is here defining the gospel and delivering it, by these words, in its several details, is to insist that the apostle is inconsistent.

Further, whoever proves that Paul has here fully defined the gospel, convicts that apostle of folly. And why? Because there is nothing in the facts of Christ's death, burial and resurrection that *can be obeyed*. It is utterly impossible to obey any fact; and yet Paul teaches that the Lord Jesus will come in flaming fire and take vengeance on them that know not God and *obey not the gospel of the Lord Jesus*: see 2nd Thess. 1, 8.

How foolish to talk about obeying either, or all three of the facts named above! And yet this human "plea" demands that we place Paul in just such an attitude. Why will men not learn to give up their theories when they cause an apostle to cross himself? Any theory now entertained, or that ever will be, which depends upon an interpretation of scripture that will not harmonize with every other passage of scripture, may be *known* to be wrong.

The spirit of God bears true witness, it never crosses itself.

Peter says: "The time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that *obey not the gospel of God*?" What can be obeyed? Can facts or promises? Only commands can be obeyed. Then the gospel of Christ has commands in it, or Paul would not have said that the "Lord Jesus would take vengeance on them that know not God and *obey not the gospel of Jesus Christ*;" neither would Peter have asked "what shall the end be of them that *obey not the gospel of God*." Would they?

Now, who is it that "leans just a little?" Is it not the "our plea" advocates, and do they not try to make the apostle "lean" with them?

A. MCG.

SYNOPSIS.

During the past three months, from June 6, to September 6, I have spent in active service, traveling and preaching, 89 days, have been at home 3 days, preached at 19 places, traveled 1700 miles, preached 136 discourses, added, in all, 164, including 80 added at one meeting, in company with Bro's. Lincoln, Dyches and Wood.

Yesterday I failed, unavoidably, to meet my liability in the bank, and was gloomy and sad; to-day, that I am with my dearest ones, I am cheerful and happy. On the 1st of October, to which *rigid* payment of said liability is de-

ferred, I expect to be left *homeless* and *destitute*, and then to weep in despair after all over the death of my book, *The Great Legacy*.

This calamity can be avoided, and thousands of precious souls ultimately be saved, and everybody who will, be benefitted and made happy, if all who desire a copy of *The Great Legacy*, and wish to perpetuate its existence, will send me \$1.00 and get it before the first of October next.

Brethren, do send *now*, not for my sake, but for the good that would thereby accrue to the Master's cause, for which I have earnestly sacrificed *all*, and labored and endured for so many long years. This statement is *real*, as thousands can testify. This is my *last extremity*, and I hope and pray it may be my *last call*.

S. R. EZZELL.

GREENVILLE, HUNT CO., TEXAS, }
September 6, 1885. }

P. S.—A Brother from Tehuacana, Texas, writes: "Dear Bro. Ezzell: I send you \$1.00 for one copy of the revised edition of *THE GREAT LEGACY*. I bought one from you before, and gave it to a Presbyterian family. It convinced them, and I don't know how many more. I want this copy for a similar purpose.

God speed you."

S. R. E.

LETTER FROM BRO. HURLEY.

LAMKIN, TEXAS, Sept. 13, 1885.

MR. A. MCGARY.

DEAR BROTHER: I take the present

opportunity of writing you a few lines. I have just returned from Fairview, where you preached when you were here this summer.

A Methodist preached there to-day on baptism and its designs. His argument was based on the "Nichol Plated Ecclesiastical Pump and Grub Ax." I could scarcely keep the unity of the spirit in the bonds of peace while he spoke such delusions to blind the people.

I want to know if you will write a treatise in reply to the Ecclesiastical Pump? If you will, I will sell everyone I can, and if I can't sell them I will buy enough for this country and give them away.

He has distributed the Pump here, and I would like to distribute an answer to it. If you have not a copy, and will answer it, I will send you a copy.

I will close with many good wishes for your success with *THE FIRM FOUNDATION*, praying that the truth may conquer.

Your brother in Christ.

W. H. HURLEY.

—
This makes the eighth request for us to answer that Methodist nonsense. While we would prefer that some one else would do this work, we are willing to try our hand at it if the brethren who have requested us to do so will, like this brother and two others who wrote us some months ago upon the subject, insure us that our labor will not be in vain, but find a circulation where the "Pump" has been perambulating.

THE FIRM FOUNDATION.

Come on with your orders, brethren, and we will send one thousand copies to pumping the "Pump."

A. MCG.

SELF CONVICTED.

In the Gospel Advocate, of August 29, is an obituary written by Bro. J. M. Barnes, of two old persons over whose remains Bro. Barnes spoke prior to their interment. Those two old persons had lived and died strict members of the Baptist church.

It is not our purpose to write one word fraught with a single reflective ray upon these, or other dead. But we conceive it our duty to labor for truth and speak in its defense even if we should have to invade the silence of the tomb to do so.

Truth is immutably the same everywhere, and under all circumstances. It is worthy of homage, unhesitating fealty, and an untrammelled voice *anywhere, any time, and under any kind of surroundings* throughout the universe of God. Truth—the truth as it is in Jesus, should be as full and freely spoken amid the anguish of a funeral procession as though it were the most august concourse that ever assembled under the most enthusiastic promptings of mirth and healthfulness.

But our brethren seem to have caught the popular infection which has been so industriously and thoroughly disseminated by orthodox doctors, that they are helping these doctors to disease the whole religious world with it. The malady is one generated by the use of a

theological narcotic concocted by the doctors to palliate the disturbed state of the living for the condition that a pure gospel leaves the rebellious dead in. "The voice of the people" demand it; "sound doctrine" will not supply it! Hence, the "itching" condition of the popular "ear" has "heaped" to the people, the "teachers," (doctors) who meet the demand.

So the religious world has "turned away their ears from the truth to this fabled doctrine," born of love for those who died in their sins—those who were "lovers of pleasures more than lovers of God."—2nd Tim. III, 4. (Remember that one who has never turned his or her ear to the truth *can not* turn from it).

This false doctrine originated in the desire of those who loved "brothers or sisters, or father or mother, or wife or children better than Christ, and hence they were never worthy of Him." It is being perpetuated by those who, Saul like, "fear the voice of the people." If such were *ever* true servants of Christ they have ceased to be so, because they seek to please men rather than God."—Gal. I, 18.

Bro. Barnes closes the obituary referred to with these words: "I never stood over the graves of two old persons and talked with more confidence of their future than these. They are at rest in Jesus. They were both strict members of the Baptist church."

Bro. Barnes is one of our most prominent men. He is a popular teacher of "our plea"—a representative r

“this reformation.” Hence, his words, carry weight with them; they are well worthy of our consideration. If his words are harmonious with the truth, the gospel of Christ, then they are calculated to extend and strengthen the cause, because of his popularity; but if he speaks or writes contrary to the “oracles of God,” his error is the more potent for evil in retarding the cause of Christ.

We ask our readers to weigh well his words given here; they not only voice the convictions of Bro. Barnes, but they speak for a large majority of our brethren—all of that class who hold that immersion under sectarian teaching is valid, or scriptural “baptism.”

He says: “They are at rest in Jesus.” The emphasis with which he says this leaves no room for even the shadow of a doubt in his mind. He is *sure* that they are “at rest in Jesus.” What reason does he assign for having *no doubt* about the salvation of these persons? Hear him give the assurance: “They were both strict members of the Baptist church.” Then, with Brother Barnes and those who believe with him, to be a “strict member of the Baptist church” is equivalent to salvation in the “everlasting kingdom of our Lord and Savior Jesus Christ.”

Now, we do not intend to pursue these words of Bro. Barnes into the manifold avenues of thought that they open out and invite the inquirer after truth into; but we desire to call special attention to the precise attitude that we their author in.

We state without any kind of reservation that the idea that Bro. Barnes has here conveyed, and evidently intended to convey, leaves him standing before all candid, right-thinking minds, a self-convicted partisan—a very schismatic.

And why do we say this? Because he can never, without modifying these words of his, give *one* plausible excuse for holding himself aloof from the Baptist church! He knows that the Baptist church had an existence long before “our plea” or “this reformation.” He further knows that the Baptist Church is more able to propagate its doctrine to the world, and is more popular with the world than “our plea.” He knows that three persons are being converted to Baptist doctrine for every one that is being won by “our plea.” Brother Barnes knows full well that he could turn his influence to the Baptist church and win more persons to it than to “our plea.” Since, then, he considers “strict obedience to the Baptist church equal to salvation,” can he give one valid excuse for withdrawing himself from the Baptists? We challenge him to try it.

From his stand point nothing higher than a selfish excuse can be furnished—unless “our plea” has something more desirable to offer to her votaries than “rest in Jesus” beyond the vale of shadows. What more can be offered? And if Bro. Barnes is right, this can be attained *just as well* by being a “strict member of the Baptist church.” Let me believe this, and in vain would any man appeal to me to remain with an in-

significant few to plead with men and women to leave a church whose "strict members" were *sure* to "rest in Jesus."

Brethren, why not, if Bro. Barnes and those who held with him are right, cease to fight against God, by trying to draw persons away from connections that, if "strictly" adhered to, will ultimately give them rest in Jesus? Why not act more nobly, as did Dr. Foy and others who have gone out from us? Why not act more consistently and go the *full length* of Bro. Barnes' proposition, which would be to accept W. T. Moore's proposition?

Brethren, we must, sooner or later, take Moore's stand, or take the word of God as our rule, which we say is a sufficient rule. Are these great lights of "our plea" so obtuse as not to see that the same rule that will insure "a strict member of the Baptist church" and "a strict member of *any other* church both rest in Jesus, will insure the same to a strict member of any church that claims Christ for its head?" Then, where does our right to claim that we are the "one body," come from? Then, why oppose W. T. Moore's consistent and conciliatory proposition?

But it is all false from its alpha to its omega—from Bro. Barnes and his rebellious coadjutors, to W. T. Moore and his more consistent fellow-rebels. The children of God who are dutiful will all walk by the same rule, which will cause them all to wear the same name, and all speak the same thing, that there be no divisions among them; and they will be perfectly joined together in the same mind and in the same judgment.

How is it when one says one thing is necessary to entrance into the "body of Christ," and another disputes it? Are they of the same mind and judgment? Do they speak the same thing? If, at whose door does the fault lie? It because they do not both go by the same rule.

One is an "old foggy, an extremist, a hobbyist;" the other is of "liberal views, charitable, a progressive gentleman," unfettered by the *rule* of illiterate fishermen. The former want to walk and live by this rule—the doctrine delivered by God-sent men; the latter want more latitude; he cares naught for Paul having said: "Mark them which cause divisions and offences *contrary* to the doctrine which ye have learned, and avoid them." He has all of the worldly wise on his side, and he knows that too many of the former class regard it as an honor to have the attention and apparent friendship of his wise and popular brethren (would-be doctors) to attempt to "avoid" them.

The one rule that is to guide the disciples of Christ, is to first preach the same gospel to the people that the apostles preached, and baptize those who believe *that* gospel; no more and no less than this will fill up the measure of that "rule."

Paul's course with the 12, at Ephesus, will furnish us a rule to be guided by when we find those who have been baptized upon the belief of any other gospel, or unto any other doctrine. Then, when we have been baptized into Christ we must work by the one rule

“with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace,” remembering that “there is one body and one Spirit, * * * one Lord, one faith, one baptism—a birth of water and the Spirit.”

When one has heard and believed the gospel that Peter and all the other inspired men preached to aliens, which leads to an *understanding* obedience, they are begotten by the Spirit—born of water and the Spirit—born of incorruptible seed—the word of God. But when one has heard other terms than those embodied in the *gospel preached by the apostles*, and believes them, he is not begotten by the Spirit, and hence can not be born of water and the Spirit while in that condition, for he has in his heart instead of the good seed of the kingdom, corruptible seed, and all of the waters of the world cannot change corruptible seed into incorruptible.

This was precisely the condition of those poor dead persons over whom Bro. Barnes talked with so “much confidence.” He misled those who heard him, and did the dead no good. “Let God be true, and every man a liar.”

A. MCG.

CLEMMONSVILLE, N. C.

MY DEAR BRO. MCGARY:

Bro. Hansbrough, from your State, has just closed a meeting of about two weeks continuance at Rogers' School House, in Forsyth county; also, one of about the same length at old Muddy

Creek meeting house, in Davidson county, N. C. Bro. Hansbrough did the principal part of the preaching.

To those who know Bro. Hansbrough and his manner of preaching, it is needless to say that he neither added to nor left anything off from the old gospel. He preached the word, and did it to the satisfaction of all lovers of truth—but not to the satisfaction of the sects, except a portion that were won by the truth. The result was, eight added to the church, five from the Methodists, and three from the world.

Yours truly,

RICHARD POINDEXTER.

LETTER FROM A D. D.

PUB. FIRM FOUNDATION.

DEAR SIR: I think the time for which I subscribed for your magazine must have expired, but still it comes. Please to take a look at the books, and if my time is out, let it be discontinued.

I subscribed out of curiosity, and I have read with some interest your tilts with the Rabbi's of your own party, but I've had enough of it now; not that I couldn't still read it with interest. When a man is as much in earnest as you are, he is always interesting—whatever else he may be.

One thing may safely be said in your favor: Your position is more consistent than that of your opponents. If I owe you anything, send bill.

The above is a letter from one of our D. D. subscribers. As his letter was not written for publication, we

withhold his name. We hope that he has had his "curiosity" gratified, at least to the *full* value of his subscription.

We are glad that he has seen the inconsistencies of our "Rabbi's," as he calls them. We have but one class for him and these "Rabbi's." There will be but one in the final day, which will be, "depart from me, ye that work iniquity."

Our wise brethren, presidents of bible colleges, and those they indoctrinate with bible-college theology—vampires that infest the whole land, sucking the very life-blood from the "body of Christ," and turning its lifeless form over to the god of sectarianism to become a prominent factor of "orthodoxy"—will stand side by side with the D. D's. in that class if they do not repent of their wicked work and cease their rebellion against King Jesus.

This is a sad thought, brethren, but a true picture, drawn in the light of inspiration. When Christ comes back to take vengeance on his enemies, many who now think they are doing God service in bartering away the appointments of His Son, will have a common lot with many others who will say to the Lord: "Lord, have we not prophesied in thy name, and in thy name have cast out demons, and in thy name done many wonderful works?"

Brethren, you had better discard the "expedient" tenets of Lexington, and even Bethany. To build upon them, mixed with truth, even, is to build on "sand;" and when the "rain and floods

and winds" of God's wrath comes it will all fall on your own wise heads. Better learn the bible under the apostles, even if they were mostly unlearned fishermen.

A. MCG,

LETTER FROM A SISTER.

BRO. MCGARY:

I wish to have a few words with the sisters about christians being conformed to the world: Dear sisters, had we not better heed the warning words of Paul? We are assured that we have to be judged by his gospel—the gospel through him. He says:

"I beseech you that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. XII.

Now, sisters, can we do this by conforming ourselves to the world? Never, no, never! "Be not deceived; God is not mocked, for whatsoever we sow that also we shall reap. If we sow to the flesh we shall of the flesh reap corruption, but if we sow to the Spirit we shall reap life everlasting."

Oh! dear sisters, what a difference in sowing to the flesh and sowing to the Spirit. I ask you, in the name of our loving Savior, had you not better lay apart all superfluity of naughtiness, all immodest dressing and costly array, for the hope of entering through the gates into the city? There is no promise to those who conform to the follies and fashions of this present evil world. We are specifically told not to "adorn our-

selves by plaiting the hair, wearing of gold, or putting on costly apparel. Now, sisters, are you heeding these heaven-sent commands? If not, how can you hope for the reward offered to the faithful in Christ Jesus?

Oh! how can my sisters go on in their devotion to the god of this world in the face of these plain commands from God, with whom is no variableness, neither shadow of turning, and yet hope to be spared by Him in that awful day of His wrath? We must deny ourselves of ungodliness and worldly lusts. We are not to fashion ourselves according to former lusts in ignorance. Yet, my dear sisters will strive to find what the latest style of the god of this world is. If it is ruffles or stripes, they will make their dress in that manner; if it is with an apron in front all puckered here and there, and one on the back, one side puckered up and the other lopped down, then they will make it that way. Now, my sisters, this looks more like lunacy than anything else.

Ah! my sisters, if you will not obey His commands while it is called to-day, while you have the opportunity, the day will come when your rebellious souls will have to meet the penalty of an outraged God. A thousand years of such lives as you are now living to the flesh would not compensate for one of those awful moments of woe that will surely come upon all the disobedient. Dear sisters, please think of these things seriously.

A preachers wife told me that she did not like to dress so fashionably, but

she thought his preaching would have a better effect than if she dressed plainly. I told her that if all preachers wives would dress according to the Spirit's directions, it would have, in fact, a very marked effect upon their husbands preaching.

We are commanded to always abound in the work of the Lord. Now, my sisters, can you claim that your assiduous devotion to dame fashion, which occupies a greater portion of your time, is any part of "the work of the Lord?" If not, then, as you value your souls you had better leave it off. Christians are to be a "peculiar people, zealous of good works."

But some sister will say: The apostle did not mean that you should not wear gold or costly array; he meant, not set your affections on these things. O, you had better be trying to change yourselves than that word which liveth and abideth forever—which will judge you in the last day. Be careful my sisters how you try to pervert God's word.

I heard a sister say that she studied God's word faithfully, and endeavored to live up to its commands. At that very time she had gold rings on her fingers, and she was arrayed in costly apparel. I saw nothing about her to indicate that she was trying to obey God's commands. It seems that the lust of the flesh, the lust of the eyes, and the pride of life, blind many so that they can not see the commands about gold rings and forbidden adorning.

We are to walk in the Spirit, and not fulfill the lust of the flesh. If we live in the Spirit let us also walk in the Spirit; see Gal. v. I heard a sister say, "I want my daughter to be proud." I don't want mine to be proud, for God resisteth the proud, and giveth grace to the humble. Sisters, if you never looked in the perfect law to find out how many kinds of pride is spoken of, you would do well to do so.

Ah! my sisters, we need all of the christian graces to add to our faith that we may bear the fruit of the Spirit. We must put on and wear the whole armor of God that we may be able to withstand the wiles of the devil.

Bro. McGary, may God assist you, that you may go on earnestly contending for the faith once delivered to the saints, is my earnest desire.

A SISTER.

We are highly pleased at the interest that many sisters are manifesting for THE FIRM FOUNDATION. When a true sister in Christ becomes a friend to a paper it means real help for that paper, for where their warm hearts go, their hands go too. With enough sisters to befriend THE FIRM FOUNDATION and work for its circulation, it will outride the angry storm of place-hunting, filthy-lucre loving "pastors."

If the sisters were against us, that is, the true ones, we would entertain fears of success. But many of them are on our side of these questions—the bible side. Many more have promised to write for us. With a fair proportion of

sisters, and God's word on our side, we can boldly bid defiance to the *thirty-three would-be* popes of Texas, and their auxiliaries, who think more highly of men than is written.

THE FIRM FOUNDATION has *no ax to grind*; it does not use an ax, but the "sword," which is sharp on both edges. Ax *grinders* have no part with it.

A. MCG.

TALKS WITH THE SISTERS.

MY DEAR SISTERS:

I have not written to you for some time, for a good many reasons, which it is needless to state; but this much I will say, that sometimes I feel so discouraged and so doubtful as to effecting any change in my sisters, that I almost feel as if my time was wasted. But, lately, I have felt much encouraged by the appearance in THE FIRM FOUNDATION of so many letters from my sisters of exhortation and approbation, which shows that there are a few faithful ones, at least, whose hearts are torn by the contemplation of the backslidden state of God's people.

Let us hope that there are many more whom lack of self-confidence deters from writing, but whose prayers are attending us. Faithful sisters, it behoves us who love the truth, to work early and late to increase the circulation of THE FIRM FOUNDATION, it being the only paper of all our publications that dares to declare all the counsel of God; that dares run on its own merits, trusting to lovers of God to support it, rather than to bogus advertisements, etc.

I ask each sister who reads this to raise a club for it, and the one who raises the largest shall receive a nice gift from me, independent of any offers made by Bro. McGary. Sister Stone sets us a good example in sewing and paying her subscription. Any of us by one days labor can pay for the F. F. this way. Now, all who are willing to work on this plan should send their subscriptions and names to Bro. McGary, who will keep a list and turn them over to me.

I have promised to take the Sister's department in the F. F., therefore ask your aid in every way, especially by contribution. We can do a good work, sisters, by working to extend the circulation of the F. F. It aims boldly at error, and sets christians to thinking, wherever it is read.

But, just as I took up my pen, I was musing over an interesting story I recently read in one of our popular papers. It was called *The Tale of a Dinner*, and taught a good lesson. Doubtless many of you have read it, also, but for the benefit of those who have not, I will give a brief synopsis of it, and see how many agree with me in my opinion as to the lesson it teaches.

The hero and heroine of this story were a poor, honest preacher and his patient wife. The story opens with the wife up to her elbows in the wash tub, and the preacher ushering two well-to-do brethren into the parlor to await dinner.

When he announces the fact to his wife she is quite overwhelmed, as the

larder is destitute of sugar, coffee, meat and flour, save two pounds which she had intended using for starch. But with a tearful "I will make out some way," she sets to work, using the flour for crusts to peach and also chicken pie, reserving some for biscuits. She sweetened the peach pie with a little honey she had to make some cough medicine for herself, little Bennie's pet chicken furnished the meat for the chicken pie, over which loss he sobbed himself to sleep that night.

She sent her last quarter to a neighbor for a pound of butter and a few fresh eggs, at the same time borrowing a cup of coffee. Adding potato salad and corn bread to all this, she had quite an appetizing dinner, spread tastily on a snowy cloth, with napkins to match, and a tall cut-glass fruit stand filled with flowers for ornament.

As she prepared to summon her guests to dinner, her little daughter protests against her appearing in that "ragged wrapper." "But my only good everyday dress is in the tub." Well, then, "put on your only Sunday dress." So she dons her ten-year-old black lawn, and with hair nicely smoothed, and an old lace fichu full of holes added, but deftly arranged with holes inside, she presents quite a nice appearance. In the mean time, the preacher had been haunted by the fear that his wife, Elisha-like, could not produce oil and meal from empty vessels, but the sight of the table revived his spirits, and he overflowed with good humor and hospitality.

The brethren, who, let me state, had been sent to ascertain the pecuniary state of the preacher's family, were charmed with both preacher and wife, to say nothing of the dinner. As they rode home, one of them said, "Well, the parson is not near as poor as I expected to find him." "Nothing like it, nothing like it," was the hearty response. Thus they discussed the nice dinner, hoping Sister S. was not wasteful, but "pie sweetened with honey looked very like it, when honey was twenty and sugar five cents a pound," remarked the *merchant* brother. Sister S. was dressed well, remarkably well to be at home on a week day; even fine lace around her neck.

To curtail the story, the outcome of the visit was a decision that people that could appear so well did not need help. They did not ask the preacher, for they "could see for themselves," so no help was left. And I think they came to a very natural conclusion, don't you? I thought of course the author would think so too, but instead she wound up by eulogising "the poor, patient, heroic preacher's wife."

Now, I think *that* preacher's wife did very wrong in creating such a false impression; rather acted an untruth. She should have set those brethren down to just such as she had in the house, and appeared in her ragged wrapper, making a truthful apology for the same, and perhaps her deserving husband would have received the pecuniary aid he so much needed, and which they meant to give him had they not been

deterred therefrom by the false appearance of things.

This certainly must be a true story; it is at least a fine counterfeit, for I have seen one preacher's wife sit and talk about the brethren failing to pay her preacher, and how needy her family were, what they owed, etc., while she emphasized her remarks with a hand decked with *three large gold rings*. Now, it would be very hard for her to make people believe these things while she wears those rings, because it seems to be human nature to judge people's circumstances by the appearance they make. Furthermore, preachers wives are expected to be and should be worthy exemplars for their sisters; therefore, when people see a preacher's wife violating scriptural commands, they can't help but lose confidence in that preachers home teaching, and feel like exclaiming, "physician, heal thyself!"

But, sisters, this fault lies partly at our door. Preacher's wives are but human; they have not wings, even in embryo; therefore, it is very hard for them to dress according to divine law when they are constantly thrown with sisters showily and extravagantly dressed. How careful was Paul lest he should cause his brethren to stumble. Will we never learn to be like him?

But, speaking of rings reminds me of what I started to say about my discouragements at the outset. Nothing but an earnest desire to do good could have ever induced me to write; hence, all of my characters have been drawn from real life, as I well know they have their

fac-similes in every congregation in the land. I have heard and read unstinted praise of Sarai's articles, but Sarai feels rather crestfallen when some dear sister who has furnished her a character, and afterwards expressed admiration of her productions, comes out with a new *crop* of bangs and another character, still clings to that handsome gold ring; and when remonstrated with, confidently exclaims, "Why, this my engagement ring! My husband put it on, and I can't take it off." You can't? Then you prefer to please your husband rather than your Savior. There was no exception made by the Spirit in favor of engagement rings.

Ah, sisters, you had better cut off these "right hands" and pluck out these "right eyes" ere it be too late! But is it love of husband that prompts to this every time? I think not, because I have seen women wear these "love tokens" when they and their husbands were scarcely on speaking terms. Yes, and this tells the tale. It is not love of husband, but pure vanity that prompts you to wear these forbidden things. Were your husband to ask you to remove that ornamental gold band and substitute for it a steel one, *you would not do it*. Oh that we would earnestly desire to ornament our hands with loving deeds, with "good works."

This recalls such a pathetic scene witnessed by me, years ago. A dear old lady had very suddenly dropped the burden of life, and as we stood around her bier to take a last look at the loved face, her daughter with whom she lived

entered the room. She went and knelt by the side of her dead mother, and kissed the cold lips once, twice. Then turning she laid her cheeks lovingly, tenderly on the homely, wrinkled hands, and as she kissed them over and over again, she cried, "Oh, these willing hands, these willing hands; always so ready to minister to others!"

As my tears fell fast, I thought, what a beautiful tribute to the dead one's memory! And was it not, dear sisters? Let us, then, strive to ornament our hands, our lives, with noble, Christ-like deeds, to humble ourselves to implicit obedience, that we may have a "right to the tree of life, and enter through the gates into the city."

SARAI.

Bro. Ezzell has sent us an appeal to the brethren for help for his book, the Great Legacy, requesting us to publish it, which we have done.

We are sorry for Bro. Ezzell or any other Bro. who becomes so embarrassed. But we conceive it to be our duty to state in this connection that we believe there are some egregious errors in his Great Legacy. We are sure that some are promised an interest in the heavenly estate by Bro. Ezzell upon different terms to those embodied in the last Will and Testament of God, which is sealed by the blood of His Son.

However, there are *many* good things in Bro. Ezzell's Legacy, enough to be worth what he asks for the book if they are carefully separated from the *illegal* items.

A. MCG.

A LIBERAL OFFER.

For every subscriber sent us between the 15th of October and the 15th of September, we will allow 25 per cent commission. Besides this, we offer the following premium on clubs: One-half of the largest club that is sent to us between the above dates will be returned to the sender of such club, as a premium.

That this may be fully understood we will suppose the largest club to be 40. In such case the getter up of the club would take out \$10 for commission, and send us \$30; and when it proved to be the largest club we would return to its sender \$15.

Brethren, we offer no such premiums as silver communion sets, because such things find no place among true christians. The use of such things in a congregation of the Lord's people is a corruption of the true spirit of christianity into a vain, lustful spirit of worldly pride, from which christians must turn away.

We could, by offering such premiums, make a more showy offer, and at less expense to us, but in doing so we would become a party to the introduction of the devils-ware into the house of the Lord. Some of our publishers are doing just this thing. They have associates who are silver-smiths (a very strange avocation for a christian) and these associates have a fine opening to merchandise through the columns of such papers by holding out these shining premiums.

I tell you brethren, the devil is a pushing, enterprising old fellow; he is becoming full partner—the Co. part—of some enterprises that he ought not to be taken into. We are truly sorry to see such a *selling out* mania among those who use to stand so firm for their convictions.

But we offer, in the first place, full value for the work of those who are willing to help extend the circulation of THE FIRM FOUNDATION. Then, in addition, we offer a premium in money, which can be used to the good of the cause—we deny that a silver communion set can be thus used.

Send in your clubs brethren and sisters, taking courage in your work at the thought that you are helping a paper that, whatever its faults may be, it is ready and *anxious* to correct them whenever pointed out—a paper that is not circumscribed by the metes and bounds of a human “plea.”

Subscription price, \$1.00, which holds good for twelve months, even after the change to a weekly.

A. MCG.

THE MOORE PROPOSITION.

After having read what has been said pro and con by our leading journalists, especially the controversy between Bro. Allen and the piquant defenders of Mr. Moore, we are forced to the conclusion that Moore is guilty of having advocated the union and fellowship of all who claim to be christians, without regard to baptism—that is, making no difference between sprinkled and immersed

persons. This must be the decision of all candid and dispassionate minds that have weighed the discussion upon both sides.

And those who have attempted to shield Mr. Moore from the well merited reproofs and rebukings that have been directed at him by his brethren who look with disfavor upon his proposition, are as virtually linked to that proposition as he. They really deserve less respect and sharper censure than Moore at the hands of all christians, and even those who make no pretension to christianity, who admire a straight, manly course. They are willing to appear before the world as his defenders, under the aspect of "charitable" protectors of a persecuted man, who is being set upon by his enemies, armed with the destructive bludgeons of malevolence.

The cast that they are trying to give to that controversy will serve them a double purpose:

1. It will have a tendency to draw attention from the real issues involved in Mr. Moore's proposition.

2. It will gain prestige for them in the ranks of "orthodoxy," which will be made available when *the right time comes*. Their hearts are ablaze with the gist of that "proposition," but they lack the courage to take the chances of an open advocacy of it at this time, but will keep it pent up till their schemes for its easy accomplishment are fully matured.

Isaac Evrett, their astute chief, probably has a creed in his pocket now, subscribed to by that horde of impatient

"pastors" who are ever ready to do his bidding for the lucrative "calls" that he works up for them. With the acumen of this arch-rebel to engineer the movement of the restless army of "progress," we may expect Mr. Moore's position to be reached by it in a very short while. In the mean time Mr. Moore need not suffer uneasiness; he will be well cared for by those who have defended him. He will still have the *fittest* place across the waters that is within their power to give.

A careful retrospection is now in order, to see what causes have conspired to bring about this state of affairs, and who are now, directly or indirectly, hastening on such a union as Mr. Moore proposes, which is an ultimate and inevitable sequence to causes that are rooted and bedded in the very fundamental principles of "our plea for christian union."

It is high time that this re-examination should be made, and if anything is found in the make-up of "our plea," from its inception to this distracted hour, that will not square up by the "measuring reed," that thing, whatever it may be, or however sacred it may be held, by virtue of its originator or long use, should be removed at once. Whatever has found a place in "our plea" that is not provided for by the "*perfect law*," has been introduced at the instigation of the great adversary of truth—"the prince of the power of the air, that now worketh in the children of disobedience."

It is a universally recognized princi

ple among our brethren, that one unscriptural step or practice calls for, and is followed and supported by another and another, etc., until points of great departure from truth are reached. Giant strides away from truth would be unsuccessful in their efforts to harm the cause of Christ, because the watchmen on the walls of Zion would not fail to perceive them, and successfully point out their direction.

The devil has always been too cunning to attempt to disrupt "the body of Christ" by open and bold attacks upon it, or by the introduction of extreme moves into it, save by piecemeal. His most successful agents are men "transformed as the ministers of righteousness," who, by one small encroachment after another, succeed in leading away disciples into the realms of the kingdom of darkness. In his satanic boundaries are many institutions to engage the activities of those who do not think "a right thing can be done in a wrong way." All such institutions as "State meetings, missionary societies, and their auxiliaries, are his. Christ has no use for such things. He is "head over all things to the church."—Eph. 1, 22.

We, then, very naturally conclude that *good* work cannot be done in any of these human and satanic institutions. "The perfect law in which we are given all things that pertain unto life and godliness; and which things are profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect,

thoroughly furnished unto *all good works*," is as silent as the tongue of death about any such institutions, except, perhaps, to include them with the "unfruitful works of darkness."

A man who works for Christ must work in that institution over which He is head—which is the church of God. The apostles of Christ have given us perfect and complete rules for working in this heaven-born institution. To work by other rules or in other institutions is to work for the union proposed by Mr. Moore, which is the broad channel into which all human practices and institutions are tending, and into which they will ultimately be merged.

But we neither have the space nor the inclination now to point out all of the feeders to Mr. Moore's grand trunk line to purgatory. But unless we make immediate and vigorous efforts to return to primitive grounds—not of "our plea," but scriptural grounds—many who now think they are every whit primitive will be carried away with the popular current and drowned in perdition.

We will give a short quotation from an article of Bro. J. A. Hardings, in the *Gospel Advocate*, of September 23, on "the Moore controversy." We greatly admire Bro. Hardings' manly and courageous manner and methods of opposing error. We believe him to be scrupulously honest and conscientious. We were forced to the conclusion that F. M. Green wilfully and maliciously attempted to destroy him; and we further believe that Bro. Harding was cor-

rect in all he had to say about them. Yet we believe that Bro. Harding is remotely doing a work that will, sooner or later, eventuate in just such a union as that proposed by W. T. Moore.

I allude to his practice of receiving converts from the sects on an immersion that has not the characteristics of the "one baptism," and hence is not authorized by Christ. Immersion without those antecedents that preceded the "one baptism" practiced by the apostles, is no more of God than is sprinkling or pouring. Bro. Harding knows this, and yet he continues to recognize such as scriptural baptism. This work of his is as antagonistic to "the faith once delivered to the saints," as if he were to advocate Mr. Moore's proposition for union.

Bro. Harding closes his article with these words: But what will Allen and McGarvey and Grubbs and such men do about it? Those babies are still life members; Prof. Neville is still a life director; (at least if any changes have been made except in the withdrawal of one infant, I have never heard of it;) Moore will certainly be sustained; and the society will thus take another step towards infant sprinkling.

I do not doubt but that within a few years—ten or fifteen perhaps—many of the society leaders will be ardently advocating the reception of all sprinkled people who want to come among us; and many churches will be acting on the advice." Neither do we doubt this. There is a strong element among us ripe for it now. See how few have

spoken against Moore's proposition, and how furiously some of our most popular men have inveighed against Bro. Allen for his opposition to Moore.

But why is it that Bro. Harding opposes such a union? Why does he oppose the "missionary society" so vehemently? Is it not because such things and practices are not authorized by that which "thoroughly furnishes"—that which is a sufficient rule of faith and practice? If so, that is the very same reason why we are opposed to the practice of Bro. Harding and others of taking in sectarians upon a baptism that is no more authorized by the scriptures than those things he opposes. Is it his respect for the word of God, or "our plea" that causes him to continue this practice?

We here promise Bro. Harding that we will produce scriptural authority for the "missionary society," baby-sprinkling, and Mr. Moore's proposition for union, whenever he produces if for his practice that we have called in question. Will he put us to the test? We hope he will.

A. MCG.

We have just received eleven pages of M. S. from Mr. Banta. In these eleven pages cannot be found even a hint at what he promised to do. He is now *crowing* for a fight over the church-kingdom question. What kind of a *chicken* is he any way? We have never thought there was much *game* about this *very* small breed. He had a great deal to say at Lampasas about my brethren not being willing to discuss with Christadelphians. If they all flop about as he does, it is no wonder. His next article, for aught I know, might be a denial that the moon is made of green cheese.

A. MCG.

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

Vol. 2.

Austin, Texas, November, 1885.

No. 2

NEGLECTED DUTIES.

WRITTEN FOR THE FIRM FOUNDATION.

AMONG professors of the christian religion perhaps there is no duty more seriously neglected than that of meeting on the first day of the week and partaking of the bread and wine in remembrance of Jesus.

How often are we commanded to partake, and how often do we give heed to the command, are questions that should be well considered by all, especially by those who are in the habit of neglecting this all-important duty entirely, or only discharge it when time and opportunity suit their convenience.

The frivolous excuses we may offer for non-attendance may be accepted by men to whom they may appear reasonable, but how will it be with "God who searcheth the hearts?" ought to be the question.

We are taught that the immediate followers of our Lord Jesus Christ par-

took of the bread and wine on *the* first day of *the* week, so we are justified in the conclusion that christians ought to partake once each week at least, and certainly those who meet less frequent fail to discharge their whole duty.

The performance of this duty is perhaps meaningless to those who have never tasted the sweets of redeeming grace, or felt the effects of "pure and undefiled religion;" but to christians nothing is more consoling in time of sorrow, nothing affords more relief in time of distress, and I can think of no duty so well calculated to prepare us for the discharge of all other duties incumbent upon us as professors of the christian religion.

It is to be regretted here at Blanco (perhaps this is only one among many places) that only a very small fraction of the members enrolled in the Christian church attend regularly to this all-important duty, and some neglect it entirely, while, if some new preacher holds a protracted meeting, or a big camp-meeting is being carried on,

though several miles away, most of these negligent members find the time and opportunity to attend very often.

Notwithstanding it is discouraging to realize the above state of affairs in the church, yet, all who are faithful have every reason to be thankful for the precious promise the Lord has left, "that where only two or three are assembled together I will be in their midst to own and to bless."

With the foregoing facts, and numerous others constantly before our minds, it behoves every follower of Christ to lose no time or spare no pains endeavoring to reclaim these cold, negligent, and apparently dead members.

Therefore, let each one of us who are endeavoring, by the help of God, to do our whole christian duty, to practice brotherly kindness, and in so doing let each one of us try to persuade some brother or sister to come up to the house of the Lord at the time appointed for our social meetings, and if they will come in the right spirit we can promise to do them good—neither should we neglect to pray that our efforts may not be in vain.

It may be the duty of husbands to encourage wives, or wives to encourage husbands; brothers or sisters, parents or children may accomplish great good by speaking some kind, proper words at the proper time and place. All of us are ready to say we have little or no influence; whether this be true or false we have no means of ascertaining, except by trial, and, if after a lifetime spent in trying to persuade others we

are the means of turning *only one* soul to Christ, who can estimate the value of an immortal soul? Or what are a few brief years of time compared to an endless eternity to which we are hastening?

When all professors of the christian religion will endeavor to teach that obedience to all christian duties taught in the scriptures is essential to salvation; then show by their daily practices they believe what they teach, then we may reasonably expect a revival in the Christian church unparalleled in the annals of the world.

The Christian church is being watched continually by all non-professors without the least degree of allowance, and neglect of any duty leaves a lasting impression on their minds, especially those who are ready and ever willing to find fault. This neglect of duty gives rise to the oft-repeated saying, "I am just as good or perhaps better than many who profess to be christians."

We are well aware that none of us can attain to perfection in this life, but all of us know equally well that with very little effort on our part each of us can make wonderful improvement in religious life, first, by a faithful discharge of all duties we are commanded to perform, then by leaving undone many things as we are commanded by divine authority, then by planting ourselves upon the firm foundation, the word of God, and taking for our guide daily the last will and testament of our Lord and Savior Jesus Christ.

It is to be hoped that in the future

ministers will more frequently present this all-important subject to the minds of their congregations, and that congregations will give the more earnest heed to this all important duty lest some of our members "let it slip" so often that finally they will forget it entirely.

We know of some denominations who make it the duty of their congregations to assemble for the purpose of partaking of the Lord's supper only three or four times during each year, or in other words, just when it suits their convenience best. Such denominations have just as much scriptural authority for waiting a whole year or more as for only a few months, and those who never attend except at times when no sacrifice must be made or inconvenience experienced most likely had as well stay away altogether.

This neglect of duty upon the part of church members no doubt gives rise to the frivolous excuses rendered by non-professors for the small amount of interest manifested by them in the up-building and sustenance of Christ's kingdom, or church.

It is nothing uncommon to hear men boldly assert that they have not attended church once during the last five years, and don't expect to for five to come. Then, if asked their reasons for so doing, the reply is most likely to be "Well, I am as good or perhaps better than some of your church members, for they never attend church except on rare occasions."

Now, fellow traveler to the bar of

God, if your name is enrolled in the Christian church book, stop and ask yourself the question, am I included in the above named list? and if you are, lose no time in "laying aside the weight and every sin that doth so easily beset us, and run the race set before you," praying that our skirts may be clear of the blood of these fault-finding fellow creatures if they will not be persuaded.

R. W. GILLESPIE.

BLANCO, TEXAS.

LaPORTE, IND., Sept. 29, 1885.

DEAR BRO. MCGARY:

I undertake once more to write a few lines for the FIRM FOUNDATION. These are perilous times for the church of Christ. As Paul says in 2nd Timothy III, 1, This know also, that in the last days perilous times shall come; for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God.

All the above described characters we now have. But the worst of the matter is, we have them in the congregations of the disciples. Who but the heady, high-minded lovers of pleasure more than lovers of God, have introduced into the church the music box, the festival, the Sunday school picnic, the church sociable, and all such mischievous devices? Who but the lovers of themselves and the despisers of those

THE FIRM FOUNDATION.

who are good, call those who adhere to the bible and defend the truth, old fogies and mossbacks?

Who but traitors have departed from the faith, and are giving heed to seducing spirits and dictrines of devils, and are speaking lies in hypocrisy, having callous consciences as if seared with a hot iron? Are they not such as claim to be christians, and to stand on the bible, and at the same time affiliate with and hold union services with heretics, whose doctrines they know to be false, and whose practices they know to be unscriptural?

When we have such men as W. T. Moore, the great London missionary, and Isaac Errett and A. I. Hobbs, C. McPherson, N. S. Haynes, and many others among us laboring to lead the people to recognize all the sects as christians, we think that the perilous times have come. Moore suggests a plan for all christians to unite. It is the same suggestion given a few years since by one Mr. Lamar, of Georgia, who then wrote for the Standard. The proposition is to admit all persons of all denominations to church fellowship whether they have been sprinkled, poured or baptized. If they choose to be baptized, baptize them; if not, let them remain unbaptized. This they say would leave each one's conscience free. This, as everyone can see at a glance, allows one's conscience to be his guide, and wholly nullifies the law of Christ.

Whence a man's conscience? Evidently from his education and training.

If a man has been educated to be a Methodist, he has a Methodist conscience; if he has been trained to be a Baptist, he has a Baptist conscience, and so of all other sects. Now, they will each retain his conscience until he is converted. If he be converted to christianity he will no longer have a sectarian conscience, but a christian conscience. He will at once divest himself of every vestige of sectarian conscience. He will wholly repudiate sectism and adhere to christianity and the bible. It is impossible that christianity and sectism can be identical. Christianity is one, sectarianism implies division. It indicates that the parties are distinct—different.

But Moore, Lamar and company would have a union destitute of unity; a whole made up of incoherent parts. How long would such an arrangement of heterogeneous parts continue, does any intelligent person suppose? Judging from the early departure of these same men from the christian system to their present position, it certainly would not be long until they themselves would abandon such a mass of corruption, unless indeed, as seems probable, they love corruption more than purity. I am sure, however, that there is no probability of any of the sects abandoning their beloved heresies to embark in so silly an enterprise; and all the harm this uncalled for suggestion will do will be to expose the ignorance and infidelity of many who heretofore have borne the name christian, but who never fully accepted the

THE FIRM FOUNDATION.

doctrine of Christ, either because they never fully understood it, or because they never fully believed it.

W. T. Moore and all his class of thinkers seem to think that because many persons who have been sprinkled conscientiously believe that they have been baptized, that their consciences therefore ought not to be disturbed.

With equal propriety it might be urged that because many persons sincerely believe that their sins were pardoned at a mourners bench, therefore, their consciences ought not to be disturbed by teaching them the gospel plan of salvation, which differs from the mourners bench system in all its parts. In fact, Moore's suggestion is an entire abandonment of the gospel of the truth of Revelation, and an accession to false doctrine and false practice. It can not be otherwise, and yet the Standard, the Christian Evangelist, and perhaps some other papers are favorable to it.

Are not the times perilous when such men as the editors of the above papers either wilfully or ignorantly abandon the truth? If there was any probability of persons being saved who believe and practice falsehood, then I would think the chance of the common sectarian for salvation far better than the chance of those who have known the truth and have abandoned it.

According to the scriptures, there is absolutely *no such thing* as finding pardon or salvation at a mourners bench, or any other place outside of faithful obedience to *the law of Christ*—the truth.

There is no such thing as sprinkling or pouring for baptism. There is no such thing as entering the church in infancy. Now, all these things have been claimed by those whom W. T. Moore proposes to receive into the fellowship. He knows that there are no such terms of admission into Christ's kingdom, and yet he and his coadjutors are willing to substitute such a procedure for the law of the Lord, the King.

I have not been at all surprised at this monstrous suggestion of W. T. Moore. I have been looking for and expecting no better fruits of this advanced wing of the church. It is on a line with modern Sunday schools, organs, choirs, festivals, Sunday school picnics, conventions, missionary societies, etc. All these are sectarian tricks and inventions. A love of money and popularity have led all the advance leaders into these things. They are not to be trusted nor followed, and I hope that all true disciples will abandon them and their teaching, and maintain the truth and stand by those who defend it.

I hope also that all true brethren will assist in supporting THE FIRM FOUNDATION in its defense of the truth. It is a necessity, as there is no other paper that will so fearlessly defend the whole truth.

Come to the rescue, brethren, and help sustain the truth. With love for all true brethren, and prayers for the success of truth and righteousness, I remain,

Your brother in the faith,

I. C. STONE.

FUDGING.

When I was a boy I used to play marbles; sometimes the boys would say, "now, Jack, don't fudge, if you do, it won't count." The word had a different meaning when I was a boy to what it has now.

The dictionary defines the word to be nonsense. What we boys meant by fudging was this: we had a line or mark to start from, and each boy had to rest his hand on this line, and not "fudge," (go beyond)—pass over.

Now, the point I wish to make is this: the brethren in discussing the baptismal question remind me of the time when I was a boy—they will fudge! The very ground in dispute is passed over by them without giving the real issue any notice whatever.

They quote, "he that believeth and is baptized shall be saved." They say the Baptists have believed and have been immersed in water, therefore, they are saved.

I ask, what have they believed? That God, for Christ's sake, has pardoned their sins, of course; made to confess a falsehood!! Is this confession to precede the "one baptism?" No, my dear brethren, it is an antecedent of Baptist baptism, done by the authority of the Baptist church, and not by the authority of the Lord Jesus Christ. Paul says: "Whatsoever we do in word or deed, do all in the name of the Lord Jesus."—Cal. III, 17.

The real issue in this question is, What is obedience? Can a person obey God

without the proper faith in Jesus Christ? Are there not false Christs in the world? Jesus has warned us. He says, "Then if any man (Baptist or Methodist) shall say unto you, lo, here is Christ, or there, believe it not, for there shall arise false Christs and false prophets—teachers—and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect. Behold I have told you before."—Matthew xxiv, 23, 25.

No one will deny that we have false prophets—teachers—in this age of the world, and false Christs. The Baptists say He is in the desert, or they found Him by some old stump or tree. The Methodists say He is to be found at the mourner's bench, in a pile of straw. The Baptists find Christ and get their sins pardoned before they are dipped.

Have we not false prophets or teachers? They represent a false Christ to the people, and the result is they are deceived, deluded; their faith is not in the Christ of God—the true Christ, who is found in His own appointments, and represented to us by Paul, Peter, James, John, and others of His apostles who have the authority.

Bro. Thornberry talks about "playing in the water!" but this fudging business is worse; yes, much worse than playing in the water.

Now, brethren, quit all of this nonsense—fudging—and come to the real issue like men, and let us have this question settled. Don't be dodging and fudging so much; "if you do, it won't count."

Yours for the whole truth,

A. J. MCCARTY.

THE FIRM FOUNDATION.

HOMER, LA., May 28, 1882.

A. MCGARY, }
AUSTIN, TEX. }

DEAR BRO: Enclosed find postal note for one dollar in payment for THE FIRM FOUNDATION for one year, to be sent to W. S. Hollis, Marion, Union Parish, La.

Most of the F. F. I like, but I object to a hobby on any one subject. If you wish you can send an occasional copy to me, and I will show it to the brethren, and if they want it I will send for it for them.

QUERY: The disciples are accustomed to stand to give thanks when they break bread. Where is either precept or example in the scriptures for the example?

Truly your brother,
Box 81. J. B. DAVIS.

My Brother, I can't cite you to precept or example for this practice of standing while giving thanks, or in prayers. The class of teachers who have introduced this popular posture into the church care very little for precept or example; when they set their heads to do a thing they just do it. Their own wisdom is sufficient with them and those who do their bidding.

We have been intending to offer an argument against standing in prayers, but when we do we expect those who favor the practice to "object to it as a hobby on one subject." However this may be, we believe that it is just assiduous to refuse to be guided by the example of apostles in this matter as any

other. It shows that those who do so are not satisfied with the way the apostles did, and hence abandon it for a way of their own.

So it is about many other practices we could mention, but as so many of our brethren are afraid of hobbies we will desist this time, only saying that whatever is done under the claim of having been done by the authority of Christ, that has not in the New Testament a direct command, clear example or necessary inference to sustain it, is presumptuous sin in whoever does it.

A. MCG.

GONE TO REST.

Died at her home near Leona, Leon county, Texas, on the 23d of September, 1885, Mrs. Harriet M. Durst, at the advanced age of 82 years.

Time has accomplished its work! The sting of death is passed, and the grave claims the decaying body. If all ended here, an everlasting farewell would go forth from our sad hearts; but, inasmuch as we are taught by inspiration that "This corruptible must put on incorruption, and this mortal must put on immortality," and that death is the gateway into a future state, or the paradise of God, our broken hearts turn "over there," and we gladly contemplate the future meeting.

In the year 1864 she obeyed the Lord and was translated into His body. Her interest in the Master's cause grew with increasing years, and she was ever found at the post of duty.

Our Father, we need help to say,

"Thy will be done." We are frail, and cling tenaciously to the beings of earth with love often greater than we give to Thee. Lord, pity us in our weakness and sorrow, and help us to submit patiently to Thy will.

When I think that I have seen my mother for the last time on earth, and that her regular *precious letters*, always ending with "God bless you, my dear children," have ceased to come, my heart is filled with sadness and grief. Farewell, dear mother, 'till the happy meeting in the beyond.

HER SON, JOHN.

STATE EVANGELIST.

We frequently hear or read something about "State Evangelist Young." What is meant by "State Evangelist?" Does it signify that this man Young is to preach in every city, town and hamlet in the great State of Texas—that his voice shall be heard from Red River to the Rio Grande, and from the northernmost tip of the panhandle to the Gulf?

Oh no, this can't be what is meant by "State Evangelist," because such evangelists rarely ever visit the remote or inaccessible points in their "journeyings and sojournings"—in fact, they do not have time from one "State meeting" to another to go all over the State. Then, "State Evangelist" has some other signification. It must be that they are creatures of the "State meeting"—officers wholly dependent on that institution for their existence. This view of it will suit all around.

In the scriptures we see no mention of such a class of men, hence, we very naturally conclude that they were not in existence then—were not needed. Then, there was no such things as "State meetings;" if there had been we suppose they would have had State Evangelists, State Solicitors, etc., etc., as these all go together.

Everything must have a name. Scriptural things have scriptural names, but unscriptural things, such, for instance, as "State meetings, State Evangelists, State Solicitors," etc., etc., must have an unscriptural name, such as State Evangelist. We first heard that Young was "State Solicitor," but we now hear him referred to as "State Evangelist."

If such men as McPherson and Ho-man remain in the lead, as they now seem to be in State meeting lore, we may expect organ, flagged seat and "Apostolic Guide" solicitors sent and sustained by the "State meeting." These are progressive times.

A. MCG.

PENN CHALLENGED.

In the Texas Christian we see that our brethren at Abilene, Texas, are trying to get up a discussion with Major Penn, the great Baptist evangelist of prayer-killing notoriety. We think their effort is vain and foolish

1. Because Major Penn is proverbially unfair and unreliable in what he says in public, if there is any coloring of truth in current reports about him.

2. Because our brethren ought to

THE FIRM FOUNDATION.

know that Penn is too smart to put his fulsome system of dogmatism in the light of truth where intelligent men and women of his own church, even, can take a fair look at it, freed from the perplexing and obscuring influences of his little pandemonium under a tent.

3. Because our brethren ought to place too high an estimate on the plan of redemption from sins to attempt to make a plaything of it to while away their time.

From the standpoint occupied by our representative men, such as McGarvey, Allen, Errett, Lipscomb and Sewell, J. A. Harding, and Barnes, of other states, and Wilmeth and Rawlins, the Clarks, Carlton; McPherson, Homan, and others too numerous to mention, of Texas, there is not an *essential* difference between us and the Baptists. They are in Christ as well as we; when they die "strict Baptists" they go to rest in Jesus." Then there is *nothing* that we have learned that it is *at all* necessary for Major Penn or any other Baptist to learn. So, when our brethren want to measure polemical swords with Mr. Penn, or other Baptist divines, for pastime, let them use some question in their play that is not held so sacred. We would suggest for this would-be discussion, something like this: If you have hold of a lions tail, which is the wisest, to hold on, or turn loose? This will be amusing.

We dare say that when Major Penn was at Abilene he baptized more persons than any other man that ever bap-

tized there, in the same length of time. It is safe to say that he baptizes *five* times as many as any of the brethren mentioned above.

While we hold that Major Penn never baptized a person into Christ in all his work, (not because he was the administrator, but because the persons baptized were not properly taught, and did not confess the good confession with the mouth) we could consistently oppose him. But these brethren mentioned above, and the large majority who hold with them, *can not* consistently oppose him, but should bid him God-speed. Such brethren should feel the full force of the Major's reply to these Abilene brethren, when, in reply to their challenge to discuss with them, he said: "I am doing a great work, so that I can not come; why should the work cease whilst I leave it and come down to you?" The Major quoted this from Neh. vi. 3.

If he *is* baptizing persons into Christ, as many of my brethren contend that he is, he *is* doing a "great work," and it is shame on any man who loves Christ to desire him to leave such a work to discuss points that need not be known.

Only the spirit of jealousy on the part of any of our preachers could furnish an adequate cause for their challenging him for a discussion, so long as they believe he is baptizing persons into Christ. Every fair-minded brother can see this inconsistency; and all who do, and who, after seeing it, continue to give countenance to those

who persist in continuing this course, are surely as sinful in the eye of God as they possibly could be.

A. MCG.

LETTER FROM BRO. OATMAN.

LLANO, TEXAS, Sep. 27, 1885.

A. MCGARY, }
AUSTIN, TEX, }

DEAR SIR AND BROTHER: My subscription expires with No. 12, of THE FIRM FOUNDATION, and I herewith hand you postoffice money note for one dollar, the price of another years subscription, for which please receipt me.

I have seen many things in the FOUNDATION that I heartily endorse, and many others that I candidly denounce; and during the coming year I wish to discuss some of your very strange positions with you, for either you or I are wrong, and need setting right.

As for myself I do not claim to be infallible, but do claim to be ready to accept the good grain wherever I find it, but it must have sprung from the ancient seed, that sown by the apostles, to be worth anything to me; and in order that I may not be deceived or mistaken about your positions, I hope you will, through the columns of the FOUNDATION, give me plain and unequivocal answers to the following questions:

1. Who do you fellowship as brothers and sisters in Christ? I see that you unchristianize nearly all the preachers of any note in the churches, some

of whom are known to me personally to be men of unquestionable piety.

2. Who were the pastors spoken of by Paul? What office or position did they hold?

2. Do you receive any members from the denominations on their baptism at all?

From the run of your arguments I have been led to believe that you ignored all baptisms except those performed by a member of the Christian church, and that even then it was not valid unless the convert made the confession with his own mouth, unassisted, and not merely by giving his consent.

4. What do you consider the gospel? Does it not consist of facts to be believed, commands to be obeyed, and promises to be enjoyed? And if so, please designate what facts are necessary to be believed, and what commands are to be obeyed before we can expect to enjoy the promises?

When your premises are clearly stated we may not differ materially, for I may have misunderstood some of your positions; but if we do, I assure you that I will discuss them with you in a Christian spirit, or not at all.

Your Bro. in Christ,

JOHN C. OATMAN.

We are more than willing to discuss points of difference with Bro. Oatman, or any other brother who may find in anything that we write on the plan of redemption, grounds for well defined issue.

But, as Bro. Oatman is a lawyer, and

hence familiar with the rules of argument, we believe that we can submit to him propositions that will more fully and clearly embody the issues between us than these he has presented. Here they are:

1. Can persons be baptized scripturally who do not believe that baptism is for the remission of sins?

J. C. Oatman to affirm.

2. Is confession with the mouth that Jesus is the Christ, the Son of God, or words of equal import, an indispensable prerequisite to scriptural baptism?

A. McGary to affirm.

Now, from Bro. Oatman's seeming anxiety to discuss these questions, and his reputation for integrity, we believe that he *cannot* fail to see in these propositions fair opportunities for a free, full, and fair discussion on these points. We submit them to him, believing that he can not reasonably object to them.

We have no objection whatever to answering his questions, save that it would widen out the grounds till the main issues would not appear so clear, and hence require more time and space to reach conclusions.

If, after we have discussed these questions, Bro. Oatman finds other issues among "our very strange positions" that he desires to discuss, we shall not object to discussing them also. We, too, promise to discuss these differences in proper spirit.

If Bro. Oatman will accept the propositions above, let him write out his af-

firmative argument on the first proposition and send it forward.

We hope that all of our readers will give Bro. Stone's article a careful reading. Bro. Stone is a close reasoner, and we hope he will favor our readers with an article every issue. There would not be much footing left in the church for these popular "pastors" and "our plea" D. D's. who are "causing divisions and offences *contrary* to the doctrine which we have learned," if a few brethren in every section would put them to the "sword" as Bro. Stone does.

A. McG.

LETTER FROM BRO. McDONALD.

ALEXANDER, ERATH CO., TEXAS, }
September 28, 1885. }

MR. A. MCGARY, }
AUSTIN, TEXAS. }

DEAR BROTHER IN CHRIST: Thinking that a few lines from this part of the State would not be out of place, I thought I would write you in regard to the advancement of the one cause.

I commenced a protracted effort at Union Grove, in Comanche county, on Friday night before the second Lord's day in July, continuing until the Friday following, the result being nine added to the one body by confession and baptism.

From this point I went to the Curtis School-House, where I had four accessions by confession and baptism. From this point I went to Dublin, in this county, where I had twenty-nine accessions, some by faith and obedience, and some restored.

From here I went to Jewel, in Eastland county; had four added, one from the Methodists, one from the Baptists, and two by letter. From here I went to Stapp's Store, in Comanche county, where there was thirty-three added, seventeen by faith and baptism, two from the Baptists, the remainder by reclamation.

From here I went to Live Oak Grove, in this county; had twenty-two accessions, two from the Baptists, the rest by confession and baptism. From this point I went to the Henderson School-House, in Eastland county; had four by confession and baptism, making a total of one hundred and five.

I see an article in THE FIRM FOUNDATION headed, "Beware, Hobbyists!" You then proceed to speak of Brother Clark's meeting at Cisco, and of the little band at Cisco extending an invitation to any preaching brother in good standing, and free from cranks and hobbies, and who have no ax to grind, to call and preach for them.

I do not believe Bro. Clark so much to blame as the band at Cisco, for they are governed by the one man system, and that man is W. C. Tully, who has told the writer that none who had anything to say that would reflect on the denominations would be allowed to preach in Cisco as long as he could help it. But Brother Clark did one thing at Cisco that I cannot and will not do. In thanking the sectarian part of the town for the courtesy they had extended him he said he prayed God that they might ever prove themselves christians in the

future as they had done in the past.

May the good Lord help us all 'o learn the truth and contend for it, and "rebuke and reprove" those of the contrary with all long suffering; is my prayer.

May the good Lord bless all who labor in truth and in deed.

I remain, yours in the one faith,

WM. C. McDONALD.

We are glad to have such reports as this of Bro. McDonald's to give to our readers as items of church news, but we are sorry that our brethren who are sound on other questions will take into the churches Baptists and Methodists upon different conditions than those required of aliens, and different from those that any inspired man ever taught by precept, example, or necessary inference.

A. MCG.

BROTHER MCGARY:

Please give us your idea of 1st Cor. xv, 29. How were they baptized for the dead?

Your sister in Christ,

M. L.

Sometimes we see one question answered by asking another, or others. Suppose we pursue that course in answering this one? Paul said to the Roman brethren: "Know ye not that so many of us (christians) as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from

the dead by the glory of the Father, even so we (christians) also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of his resurrection: knowing this, that our *old man* is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. vi. 3. 6.

To the Colossian brethren the same apostle says: "Buried with Him in baptism wherein also ye (christians) are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Now, the apostles language to the Corinthian brethren, which is under consideration, says: "Else what shall they (those christians) do which are baptized for the dead, if the dead rise not at all? Why then are they baptized for them?"

What Paul said to the Roman, Colossian and Corinthian brethren, as quoted above, may be said of all brethren in Christ.

Now for some questions in answer to this sister's question: Who were the "old men" that Paul speaks of as having "been crucified with Christ?" and in other places spoken of as "put off?" See Col. iii, 9, and Eph. iv, 22. Were they not their former sinful selves? Yes, they were the lustful, uncurbed, fleshly-wise creatures that became "old when these brethren became new creatures in Christ Jesus?"

When were these "old men put off?" We answer, when the "new men were put on." This was when they were baptized. Baptism, while it was a birth

of the new creature, was a grave for the "old." Hence, when these brethren, and all others who come to Christ, went into the baptismal waters they were baptized for the living and the dead.

Paul goes on to say: "And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantage it me if the dead rise not? Let us eat and drink, for to-morrow we die."

Yes, that was just what those "old crucified men" would have done; and Paul says that if there is to be no resurrection of the dead, it were better to do it. It was sheer folly to be baptized, putting away these "old men" who would have gotten all of the sweets out of life had they not been crucified and baptized—buried in their watery graves.

If the above is not the idea of Paul's language, then we are at a loss to discover anything that has the remotest semblance to it. We do not expect our readers who have already *seen* these Corinthians baptized for their dead relations, to agree with our idea. We care very little for such differences anyway, as they are differences upon matters of opinion. But when it comes to such wide differences in matters of faith, as now exists between us, it has a *fearful* look to us.

But, thanks to God for the consoling thought, that those who are on the Lord's side here, will be on His side "over there."

A. MCG.

ABOUT OUR CIRCULATION.

And now again about the circulation of THE FIRM FOUNDATION. Brethren and sisters, those of you who believe that it is contending for the faith ought to put forth vigorous efforts to extend its circulation.

Its enemies who are beginning to see that it is gaining ground, and that it has entered the field of conflict with every character of innovation to stay, are very industrious in putting forth every effort in their power to cripple or hinder it.

They know full well that they can't meet its positions in fair, open argument, and they are resorting to the dark, underhanded tricks that the wicked votaries of wounded error, who have not the courage to confess their faults one to another, might be expected to resort to.

Some are saying that we began the publication of THE FIRM FOUNDATION as a financial enterprise; that we expected to make money out of it; while others are saying that its founders will bankrupt, and their names pass into ignominy. Others are manufacturing defamatory reports about these founders.

Now, why do our opponents act in this way? Suppose all they say were true, would it change the truths that we are advocating?

But we never expected to make money out of the paper. If we keep even and lose our time only we will do much better than we expected at the outset. We

determined not to make money out of it, but would like for it to meet expenses and remunerate some of our worthy contributors; further than this we have never indulged a hope from a financial standpoint.

We do hope to make the paper more attractive and worthy by enlarging it and by enlisting other contributors to its columns. Now, if our subscribers will help us some, we will succeed in all these things, and the unperverted gospel will rise triumphant over all human "pleas," sectism, and devices of worldly wisdom.

We are highly pleased at the way our old subscribers are renewing. We are sorry to have to confess that the writer's pen has too often marred the pages of the paper with things that wore a vindictive hue. We hope to do better in future. But, brethren, it is not an easy matter, when you know you are advocating truth, to refer to false brethren and expose their inconsistencies and sophistries to evade the force of truth, in what everyone would say was the proper spirit.

In conclusion, we urge the attention of the friends of THE FIRM FOUNDATION to active and immediate work in its behalf, that it may be able to reach out and take hold of popular error and sin in high places. Do you want it to be able to do this? Then work for it.

A prominent preaching brother wrote us yesterday that he thought it was to be the paper of Texas.

A. MCG.

COME OUT ON THE LORD'S SIDE,
BRETHREN!

One of our very successful evangelists dropped into the office of THE FIRM FOUNDATION a few days ago, and we had a short, but very pleasant conversation with him. He has hitherto been very much opposed to our work, and was candid enough to tell us so, which we admired in him, though we knew it before he told us.

We met this brother once before, but had no conversation with him. In the run of our conversation in our office, he said: "Brother McGary, you have the advantage on this baptismal question, because you have the bible on us!" Again, he said that everything in reference to religion ought to be made as sure as possible—made "as sure as you can," and, said he, "your position is the surest."

Now, brethren, when our preachers will make such admissions as these, under such tranquil surroundings as this, and yet continue in public to teach and practice different, what are we to think? Which has the strongest hold upon such men's affections, think you, a human "plea," or God's plain, heaven-and-earth bound plan of redemption?

We do not mention this circumstance out of any desire to gain an advantage over our brethren on this question. We have God's word—the "bible, on them," as our brother said, and nothing more is needed. What will become

of the cause under such teachers? W. T. Moore's proposition is surely not much in advance of the logical outcome of the present teaching and practice of those who legalize sect baptism.

When men lack the courage to stand upon the side that they recognize and confess to be the safest—the side that has "the bible on us"—do they not lack that without which they can not "please Him who hath chosen them to be soldiers?"

Truly, brethren, these are "perilous times." Who will be able to stand faithful to the authority of King Immanuel against the hosts that have deserted His cause, and are now proudly trooping in hot haste under the banner of a human "plea," and led on by worldly-wise men?

Come out, brethren, those of you who do not desire to follow in the wake of this rebellious army into Babylon. Get off of the "fence"—the neutral ground that you are trying to occupy, and unsheathe the "sword," and while it is yet day do battle for that King who is to give the crown to the faithful and righteous—those who love His appearing.

The night will soon come when *none* can work. To sit idly by—on the fence—and see the Lord's authority trodden under foot, and His blood crimsoned banner trailed in the dust, is to act the part of cowards and lose the crown.

A. MCG.

TO THOSE IN ARREARS.

Some of our subscribers are owing us for the paper from its beginning. Others, who paid, some for one year, and some for six months, have written us to let them know when they were due, and they would renew.

Now, brethren, everyone of you know whether you owe us anything or not. Those who subscribed and paid for twelve months know whether they have received twelve copies or not; and if they have they know that they are in arrears. And so with those who subscribed and paid for six months; if they have received more than six copies they are in arrears. We hope none of our readers are so stupid that they can't count twelve. Those who have subscribed and never paid, know it without notice from us.

One brother wrote us ten months ago, saying: "I have not the dollar at hand, but I give you my word and honor as a christian that I will send it to you within thirty days." That dollar has never come. We presume he is dead, or had no honor to begin with. If he is dead, and we knew it, we would give him a free obituary. We may do so anyway on presumptive evidence.

But, brethren, all who owe us, know it; then send it to us. It is not much with you, but it will help us when it is all put together: "there is strength in union;," then unite in sending forward what you owe us.

A. MCG.

ENQUIRER.

PLEASANT VALLEY, TEXAS, {
October 16, 1885. }

DEAR BRO. MCGARY:

I noticed in one of your articles that you mentioned a brother who was a silver-smith, and said it was a strange calling for a christian. I have often thought I would write and ask you what ought to be done with a brother who follows a business that necessitates constant traveling, and who always seeks out his brethren to stop with, to save bills.

I know such a brother, and have known him to drive till late at night to reach a brother's house, and stop with a double team to feed, and often times he has been known to feed to his horses the last ear of corn the poor brother had for bread for his family.

Not only this, but he is notorious for *tricky dealing*, often defrauding these brethren upon whom he imposes. He is held up to us by outsiders as "your good brother, that knows the bible so well."

He always makes it convenient to meet with the brethren somewhere on Lord's day, and being a good speaker, and well instructed, he often officiates at the Lord's table, thereby debarring many, who have no confidence in him, from partaking.

Now, what do you think of such a christian, and what ought a congregation to do with him?

Yours in the faith,

ENQUIRER.

We hardly know how to answer these questions. Perhaps this brother does not seek out his brethren, to save a bill, but loves them as all christians should do. It is very natural for a traveling brother to prefer to put up with his brethren, and they are generally glad to have their brethren stop with them; this has been our experience with brethren.

But when a man is engaged in a business that calls him frequently among his brethren, in which business he is making money, he surely ought not to feed up the last corn they have for bread, but he ought to carry them help occasionally, instead of being burdensome to them.

Now, if this brother stops with his poor brethren, or rich one's either, to save a bill, that is, if this enters into his calculations, and influences him in the least to stop with them, he is making merchandise of the gospel. If he *does* stop with poor brethren and feeds up their last bread of corn for his own gain, then we would consider him a worse man than Judas Iscariot. He is a sort of a cheap-John or a Judas. Such a man would sell Christ if he could for one-fourth of what Judas Iscariot received for Him, and would take that in nickles with a hole in them.

Well, as for what the church ought to do with him, it seems to us that he ought to be "delivered to satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." It is surely very wrong to encourage such a brother to lead in the

Lord's day meeting. He ought to be talked to by brethren, and shown the evil of his course, if he has not seen it, and then be very summarily dealt with by the church if he does not confess and ask forgiveness, besides remunerating the poor brethren he has imposed on, or offer to.

If this is not an overdrawn case, and that man is permitted to continue in such a course, apparently bearing the recognition of the christians in that section, which he does so long as they make no effort to restrain him and have him officiate at the Lord's table, the cause will suffer greatly there because of him.

Brethren who will permit such things as this to go on long are unworthy of the name christian. If the cause is not well nigh dead there now this case must be overdrawn.

A. MCG.

FROM THE GOSPEL ADVOCATE.

We have had on hand for some time an article from Bro. Duke, of Gnatville, Ala., on rebaptism. If he had not been mistaken as to what he wanted when he wrote before, we would not have said a word on the subject. He asked what he should do with Baptists who wished to unite with a church of Christ, when clearly he wanted to tell me what to do. If he had only known this was what he wanted, I would have listened to him without a word of response. I am willing to hear or to talk as occasion demands, but as he asked me and I gave the best advice I had,

and as room is scarce with us now, and I don't want to discuss the matter, he will have to submit as it is; next time let him be certain what he wants and he shall have it. The mistake was one of his, next time will hear him without a word of reply. But I had as soon commit sacrilege in any other way as to rebaptize a person who tells me he has been baptized to obey God.

The above we found in the Gospel Advocate which sometimes preaches "another gospel" regardless of what Paul said about those that did such things: See Gal. I, 8, 9. The author of these words is such a fanatical adherent to "our plea" that he does not hesitate to virtually bring the charge of "sacrilligious" conduct upon the apostle Paul.

He says: "But I had as soon commit sacrilege in any other way as to rebaptize a person who tells me he has been baptized to "obey God." Then he makes it sacrilege to baptize those who have been once baptized to "obey God." Well, if it is sacrilege now it was sacrilege eighteen hundred years ago; then Paul committed sacrilege when he baptized the twelve at Ephesus, unless it can be shown that these twelve did not intend to "obey God" when they were baptized in the first instance. Poor Paul, we are sorry to see him so summarily dealt with by the wise of today.

But with all the disreputable things that they can charge on Paul they will never be able to condemn him with that

degree of severity with which he has condemned their class throughout all ages. This censor of Paul says: "I am willing to hear or talk as occasion demands, but as he asked me and I gave the best advice I had, and as room is scarce with us now, and I don't want to discuss the matter, he will have to submit as it is."

We dare say that that "best advice" that he gave was not some passage of scripture. We challenge any man to produce a passage of scripture that teaches it by precept, example, or by the deductions of fair inference. Brethren, it can't be produced by the combined powers of these "wise" adherents to the "plea" that authorizes it. To continue the practice under these circumstances is presumptuous sin.

A. MCG.

SULLIVAN, IND., Oct. 12, 1885.

BROTHER MCGARY:

I herein send you two dollars by post office money order, for which please send THE FIRM FOUNDATION to S. R. Engle and B. C. Sherman, both to Sullivan, Sullivan county, Indiana.

Yours for the whole truth,

B. C. SHERMAN.

[P. S.] I hope to send you some more names soon. Let me say, go on dear brother; we want the truth proclaimed as THE FIRM FOUNDATION is doing.

B. C. S.

THE BAPTISTS IN JEWRY.

In the Gospel Advocate of October 14th, is, we think, a very true and in-

structive article on "Repentance," by Bro. W. Lipscomb, jr. Bro. L. closes with these words: "If our Baptist friends insist that repentance precedes faith, I must conclude that they are yet in Jewry. I am confirmed in this conclusion by their holding to a church established before Pentecost, which, according to the scripture, could only have been that of the Jews."

Well, they *surely* "insist that repentance precedes faith." Now, what will Bro. L. do about these Baptists when they decide to come out of Jewry? Will he continue the process of "our plea"—shake them out? or will he baptize them out of "Jewry" and into Christ?

As Bro. Lipscomb is "confirmed in this conclusion" we suppose he will act up to his convictions. Then how long will it be before his uncle, Bro. D. Lipscomb, will have him mounted on a hobby?—that convenient old horse upon which he packs everything that he can't make fit "our plea."

As we have said, we regard Brother Lipscomb's article, as to main points, true. But when he says: "I can not believe these a mere fortuitous arrangement of terms: I do not believe such a style of writing consistent with the character of a book of so great importance as the bible," we would like to know of him how he would dispose of that "style" as it appears in Acts v, 30?

We do not call attention to this point in a criticising spirit, but for information. We have always thought it was an awkward way of expressing the idea, that perhaps some of our Greek

scholars might be able to account for through defective translation. We would be glad to hear from Bro. W. L. jr., on this.

A. MCG.

"OH! WHY SHOULD THE SPIRIT
OF MORTAL BE PROUD?"

Oh! why should the spirit of mortal be
proud,

Like a swift fleeting meteor, a fast fly-
ing cloud,

A flash of the lightning, a break of the
wave,

He passeth from life, to his rest in the
grave.

The leaves of the oak, and the willow
shall fade,

Be scattered around, and together be
laid,

And the young and the old, and the low
and the high,

Shall moulder to dust, and together
shall lie.

The infant and mother, attended and
loved,

The mother that infant's affections who
proved,

The husband, that mother and infant
who blessed,

Each, all, are away to their dwelling of
rest.

The head of the King, that the scepter
hath borne,

The brow of the priest, that the mitre
hath worn,

The eyes of the sage, and the heart of
the brave,

THE FIRM FOUNDATION.

Are hidden and lost in the depth of the
grave.

The peasant, whose lot was to sow and
to reap,

The herdsman, who climbed with his
goats up the steep,

The beggar who wandered in search of
his bread,

Have faded away like the grass we
tread.

So the multitude goes, like the flower
on the weed,

That wither away to let others suc-
ceed;

So the multitude comes, even those we
behold,

To repeat every tale that has often been
told.

For we are the same our fathers have
been,

We see the same sights our fathers have
seen.

We drink the same stream and view the
same sun,

And run the same course our fathers
have run.

The thoughts we are thinking, our fath-
ers would think,

From the death we are shrinking, our
fathers would shrink,

To the life we are clinging, they also
would cling,

But it speeds from us all like a bird on
the wing.

They loved, but the story we can not
unfold;

They scorned, but the heart of the
naughty is cold;

They grieved, but no wail from their
slumber will come,

They joyed, but the tongue of their glad-
ness is gone.

They died, aye, they died, we things
that are now,

That walk on the turf that lies over their
brow,

And make in their dwellings a transient
abode,

Meet the things they met on their pil-
grimage road.

Yea! hope and despondency, pleasure
and pain,

We mingle together in sunshine and
rain,

And the smile and the tear, the song
and the dirge,

Still follow each other, like surge upon
surge.

'Tis the wink of an eye, the draught of
a breath,

From the blossom of health to the pale-
ness of death,

From the gilded saloon, to the bier and
the shroud,

Oh! why should the spirit of mortal be
proud?—*Selected.*

The church at Sherman has sent out
our live and energetic worker, Bro. F.
S. Young, as State Solicitor. We ear-
nestly urge the brethren throughout the
State to respond to his appeals as liber-
ally as they can. We will have a chance
this year to see whose desire for mission-
ary work or evangelizing work extends
down into their pockets. Come, breth-
ren, don't become hard of hearing just
at this time.—*Texas Christian.*

This whole system, in our opinion, is
chiefly directed at the "pockets" of men.
It seems that the machine men had

THE FIRM FOUNDATION.

rather *convert* one pocket than a score of hearts. We hope never to say anything having a tendency to disparage real "willing," scriptural giving. But we had rather know that not one farthing would be contributed this year in Texas, than that it should flow profusely through an unscriptural channel—such as "State Solicitor" or any other "Society" or "State Meeting" invention.

Of course this will sound awful to that class who think "a right thing can't be done in a wrong way."

Bro. Young is sending in lists to the papers for publication. Here is a sample:

LIST OF NAMES OF CONTRIBUTORS FROM SEPTEMBER 1ST TO 30TH.

AUSTIN.

Lee Goff,	-	-	-	\$1.00
M. C. Miller,	-	-	-	2.00
J. D. McCall,	-	-	-	1.00
Mrs. Dora Bowan,	-	-	-	2.00
Dr. W. A. Morris,	-	-	-	3.00
Mrs. A. J. Jernigan,	-	-	-	2.00

Total, - - - \$11.00

But Bro. Young and these brethren are not alone in this practice.

We wonder if brethren never think of the following language when they see their contributions paraded before the world: "When thou doest thine alms do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. But when thou doest alms, let not thy left hand know what thy right hand doeth."—Matt. vi, 2, 3.

Our brethren avoid that ancient way, by putting an account of their doings in the papers, or permit others to.

A. MCG.

LETTER FROM SISTER SARAI.

—

DEAR SISTERS:

Have you all read the sisters' communications in the last issue of *THE FIRM FOUNDATION*? If not, you ought to have done so, and if so, were they not good? I mean Sister Tennie Titsworth's and the anonymous sisters'? They both said much that was impressive, and I think the anonymous Sister's reply to the sister who wanted her daughter to be proud was simply splendid.

Oh, how fitting are the words of divine inspiration in any place or argument! Her suggestion to hunt out all said about pride in God's word sent me at once to the concordance, where I found fifty passages concerning the proud, and forty-four containing the word pride, to say nothing of its synonyms.

So it seems that pride has been the besetting sin of poor fallen man from the beginning. All of us possess it, some to a greater extent than others, however. But there is such a thing as laudable pride, which prompts us to be neat and keep our children so; to strive to make home attractive, etc.; but even this becomes sinful when we devote our whole time and thoughts to these things, neglecting the weightier matter of cultivating the minds of ourselves and children, thereby rooting out the noxious weeds that are ever ready to spring up in an uncultivated field.

A woman who possesses too much of this pride is very apt to be overworked

and cross, making home anything but a paradise. Such a woman's husband might be tempted to say, as did Deacon Jones upon being congratulated upon having just such a wife: "Yes, it is as you say, farmer Brown:

A treasure to me has been given,
But sometimes I fain would be glad
To lay up my treasure in heaven."

I have in mind such a beautiful woman, so gentle and lovable, who possesses this housewifely pride to the exclusion of almost every other virtue. To look at her intelligent, lovely face, one could think of nothing else but a mind in harmony with it; but not so. Though possessed of a bright mind, she never reads a book or paper, but has spent all the years of her married life with a broom and dust brush in her hands, seeming to think the acme of existence is to make war on cobwebs and dust, little heeding the cobwebs of ignorance and vice that may be forming around the neglected minds of her children.

But this is not the worst kind of pride after all, as it is necessarily attended by industry and energy, which are admirable always. But oh, the many kinds of pride, almost too numerous to mention. Perhaps the most contemptible and common is that manifested by wealthy owners of fine residences and dashing teams. They drive along the highways, holding high heads, as if scorning to breathe the same air with the honest, humble laborer, whose soul is just as valuable in God's sight as theirs. "Him that hath a high look

and a proud heart will I not suffer," saith the good book, and I am sorry to say that many who call themselves christians come under this head.

How often do we see men and women arrayed in costly apparel stepping proudly along with supercilious stare, careful lest even their skirts should touch the poor working man or beggar in the way, and looking as if it were a pity that their aristocratic feet must touch common earth. "The Lord hateth a proud look," Solomon tells us, and classes it with a lying tongue.

Again, some manifest an undue pride in their children, some in their wives and husbands, and some in their personal beauty. Alas! alas! that any should glory in these frail bodies, that come forth like flowers and are cut down, that flee like shadows and continue not!

Physical beauty is truly of short duration. In a few fleeting years the fairest faces will be seamed with care, the eyes lose their brightness, the cheeks their rosy hue, but oh! if the soul be pure and true, the mind cultivated and filled with noble aspirations, the life rich in good deeds, then, indeed, are they possessed of a beauty that will bloom throughout all eternity, a beauty that our dear heavenly Father will be proud of!

Dear sisters, I am speaking of christians all along. We can expect nothing better than these weaknesses of the world, of those who have never been called out of darkness into the marvelous light of the gospel. Then what

THE FIRM FOUNDATION.

shall we say of a pride that prompts a *christian* man or woman to pass by the poor among God's children without the faintest recognition, simply because they are humbly and poorly attired, thereby wounding sorely hearts precious in God's sight? James says, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom promised to them that love Him? "But ye have despised the poor." This can be truly said of many wealthy christians of to-day.

Our dear lowly Savior taught us a grand lesson in humility when He chose His followers from among the poor and unlearned, and scorned not to touch the vile lepers of old, and think you He will say to these proud christians, "Enter ye into the joys of your Lord." Nay! For "everyone proud in heart is an abomination to the Lord," saith the wise man of old.

Again, there is a false, a despicable pride that prompts people to live beyond their means, to spend more than their income to decorate their bodies in sinful apparel; such pride often leads them to borrow money of trusting friends, when they have no hope or intention of returning it, perhaps, simply because their pride (?) will not let them be outdone by their neighbors. Such pride often leads to dishonesty, and surely God will bring it low. "The Lord will destroy the house of the proud."

In conclusion, I will say that perhaps the silliest pride of all is that felt in natural endowments, hereditaments of birth, such as fine intellects, etc. Such

foolish pride often causes its owner to look with scorn upon those beneath them in the scale of intelligence, and to imagine some natural antagonism between them, which can not be overcome.

But what a mistake! Are we not all members of Christ's body? "And the eye can not say unto the hand, I have no need of thee, nor again, the head to the feet, I have no need of you. Nay, much more; those members of the body which seem to be more feeble, are necessary. * * * * *

But God hath tempered the body together, having given more abundant honor to that part which lacked, that there should be no schism in the body, but that the members should have the same *care one for another.*"—Cor. XII.

Again, why should any feel such undue pride in the possession of fine intellects? They are born with them, hence, deserve no credit for them. We should only be humbly grateful to God from whom cometh every good and perfect gift, for this best gift, and no more.

Our Savior classes pride with "evil thoughts, fornications, adulteries, murders, thefts," and all of the very worst forms of wickedness. Then, shall we let it find lodgement in our hearts? God forbid! Life is too short for us to spend the time wounding our fellow-creatures by displays of pride. Christianity is the great leveler that exalteih the brother of low degree, and bringeth low the rich, thus uniting them on one plane.

Our dear Savior's life was one of

THE FIRM FOUNDATION.

complete humility, and He has bidden us follow Him. Shall we not heed His call? Then, let us put pride out of our hearts, and "serve the Lord with all humility of mind." Let us "be subject one to another, clothed with humility." Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another, with brotherly love, in honor preferring one another, that we may rejoice in the hope of a "crown that fadeth not away."

SARAI.

After this we expect to have regular contributions from Bro. Hansbrough, Bro. Jackson and Bro. Durst. These brethren have been prevented by one cause and another from writing for the press for some months.

Bro. Hansbrough has been preaching in North and South Carolina this summer, where he has done a good work for the Master. The last we heard from this old soldier he had just baptized four while a heavy rain was pouring down. Some preachers would have put on a gum suit (baptizing suit) and sought a baptistery; but Bro. Hansbrough believes in the primitive way of working for Christ.

Bro. Jackson has also been doing a good work in Hill county, Texas. These brethren are all faithful gospel preachers, and they are staunch friends of THE FIRM FOUNDATION, as are many other true proclaimers of the whole truth as it is in Jesus.

A. MCG.

PREMIUMS OFFERED.

For all subscribers sent us between the 15th of November and the 15th of December, 25 per cent may be retained by the sender. Then, as premiums on clubs we offer in addition the following: For the largest club that is sent to us between these dates we will return 50 per cent of such amount as is received at this office upon that club. For the next (2nd) largest we will return 33 $\frac{1}{3}$ per cent, (one third). For the next largest (3d) we will give 25 per cent, (one fourth).

Now, we hope that the very best friends that the paper has will get these premiums. The reason we say this is because some of them have refused to take out even commissions for their work. Names may be sent right along as they are received, and we will keep a careful list, so that perfect fairness will be observed.

Under this offer a big work may be done for THE FIRM FOUNDATION, and those who do the work will be amply remunerated for it. We expect some sister to get the first premium, because they are the most successful, generally, in such work. Go right to work brothers and sisters, and you will be astonished at your success. Even many enemies of the paper will take it, because *some* of them are honest and want to see both sides of the question.

A. MCG.

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

VOL. 1. AUSTIN, TEXAS, JANUARY, 1885. No. 5.

ONE MORE YEAR GONE.

Yes! One more year has been chronicled upon time's tablet, and its page turned into eternity, past! Those who have no love of God in them, and hence no hope beyond the brink of time, if they would look the present square in the face, and read its stern facts, in the light of past experience, reason and revelation, they could not fail to be pungently impressed by its lesson. They would see one more year subtracted from their unholy and unprofitable lives; one more year nearer a grave with its awful forebodings, a grave that *cannot* be escaped! One more year nearer the bar of an outraged and insulted God, where the follies, mistakes and sinfulness of a misspent life, will rise up and condemn them! Reader, the year that is coming on may be your last; in the very nature of things, it *will* be the last with *thousands*—thousands who will be imprisoned in the dark vaults of the grave "without one ray of hope, there to await the coming of the Lord Jesus Christ, when he shall be revealed from heaven with His mighty angles, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." What an awful thought is this! Professing Christians!—those who have once enlisted

in the army of the faithful, one more year of inaction, a year that can not stand the test, before the "Righteous Judge," has been spent in idleness by you. A year in which you have fled the great battle against sin; a year in which your actions have not only been watched by the all-seeing eye of God, but by the enemies of God, by whom, by reason of your ways, "the way of truth has been evil spoken of!" Though cleansed by the efficacious blood of a crucified Lord, King and son of God, from the stains of past sins, you, like "the sow that was washed and turned to her wallowing in the mire again," have turned back to the world again! The toys, and bubbles of time, that waste, and are gone with this "life that is as a vapor that appeareth for a little time, and then vanisheth away," are leading your souls away from an inheritance incorruptible and undefiled and that fadeth not away. How sad the thought! My brother, my sister, if you do not repent and turn to God with the coming year, it had been better for you not to have known the way of righteousness, than, after having known it, to have turned from the holy commandment unto you! Remember that they only have hope who are led by the Spirit; "for if ye live after the flesh ye shall die!" Now

the works of the flesh are manifest, which are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." But the fruit of the Spirit is "love, joy, peace (where there is peace; not such peace as will command silence while God's ways are being perverted), long suffering, gentleness, goodness, faith, meekness, temperance." Therefore, brethren, make new resolves for the coming year, and "be steadfast, unmoveable, always (not simply on Lord's day) abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." Rest is for those who have become tired by work here!

But, brethren, we must close up and cease this straggling. We must make God's ways our ways; caring nought for what others may say or think. We must remember that we have a law, a *perfect* law, to live by, and that he or she who *lives by this law* will receive a crown, while he or she who trudges through life by the dictates of an inner light, will, at the end, meet condemnation. "If a man strive for masteries, yet he is not crowned except he strive lawfully. To strive lawfully is to strive by the law; by its guidance—do the things it bids us do. Brethren, this is the kind of striving. THE FIRM FOUNDATION is going to try to do this year. It will not be swayed from its purpose by that class, who, in seeking their own ease, have carried the thoughtless masses into unholy alliances. Neither will it halt at the bidding of the popular commands of the "kingdoms of the clergy." But

realizing that God, who judges righteously, seeth all things, even the secrets of men's hearts, it will continue to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine," wherever and whenever it sees a necessity; even if the time *has come* when our brethren will not endure sound doctrine. God grant that we may all come to the Law of the Lord and go to *work* by it — go to practicing pure and undefiled religion before God. Yes, brethren, let's bury our differences and "be of one mind."

One more year is dead and buried in Time's great sepulchre! Brethren, "forgetting the things that are behind, and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus."

"This sweetly solemn thought comes to me
o'er and o'er,
I'm nearer home to-day, than I have been
before;
Nearer the bound of life, where burdens are
laid down,
Nearer to leave the Cross to-day, and nearer
to the Crown."

A. McG.

OUR PLEA FOR CHRISTIAN UNION.

NUMBER III.

Every element of faith is found in God's word. Paul gave the exhortation, "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus." II Tim., i, 13. The Christian's faith is confined to the form of sound words *taught by the Spirit*. Outside of the words of the Spirit there can be no such thing as Christian faith. "All

things that pertain to life and godliness hath been given." II Pet., i, 3.

The power of faith is exemplified in the unity of the Saints. Hence there is "one faith." Every one that diligently seeks God by faith, is conveyed by God's word along the same pathway into His body. "Thy word is a lamp unto my feet and a light unto my path.

Where the light of revelation does not shine, gross darkness prevails. Neither the learning of men nor the superstitions of the past or present can furnish data upon which we can build a hope for the future. The opinions set forth in the Greek, Roman and Protestant creeds will not give us the faith that prompts to obedience in order to the salvation of the soul. Therefore denominationalism never transfers one from a state of sin to a state of righteousness.

The various religions of the age fail to put men in a condition to act spiritually. This failure is from inherent defects in their systems. If every man and woman on the globe were converted to the Greek, Roman, or Protestant religion, a Savior would still be needed to convert the soul and to pardon the sins of the people.

The idea prevails that we must look up to heaven for faith as a direct impartation. Paul says, "Say not who shall ascend into heaven; that is to bring Christ down from above (to give faith), or who shall go down into the deep; that is to bring up Christ from the dead (to bestow faith). But what saith it? The word is nigh thee, even in thy heart, and in thy mouth; that is, the word of faith which we preach; that, if thou shalt confess with thy mouth the Lord

Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

All the faith on earth originated from the word of the Lord. Obedience proceeds from, and is the result of faith. Hence no faith, no obedience. The word of the Spirit given by inspired penmen produces the faith that moves to action and saves the soul. All spiritual light comes alone through the truth.

Faith was never given as the condition of forgiveness, but is to prepare the way for it. Consequently we are nowhere commanded to *believe* for the remission of sins. Actuated by faith in Christ, we move forward through each successive step, till we, through his name (by his authority), receive the remission of sins. While faith *alone* cannot convey us out of darkness into light, it leads to the gate, and claims the right of entrance upon a submission to the authority of the King. The *one testimony* is given to all by the *one spirit*, and hence the *one faith*. In accepting this one testimony, all will necessarily come to the *unity of the faith*. Nothing can be of *the faith* which is not in the *words of the faith*. As to the Divine authenticity of the Holy Scriptures, men may differ; and he who rejects the Bible does it at his peril. But with those who accept it as Divine, there should be no difference as to what is written. Hence the prayer, "That all might be one, believing through the Apostles words." John xvii, 20.

When our faith is bounded by God's word, there is no place for differences.

Faith never looks backward, but always forward, in order to pardon. It precedes repentance, the confession and baptism. Any one of these steps taken not in accordance with the directions of the word, is null and without the desired effect. "Whatsoever is not of faith, is sin." Faith antedates and gives all real value to every other religious obligation. Repentance, the confession and baptism springing from the faith of the Gospel, is acceptable to God; but without it, it is imaginary service, and is but sheer mockery.

We conclude, therefore, that those who have not passed through the door in God's appointed way, although perfectly honest in thinking they have passed from "death into life," and even have rejoiced at the thought, are deceived, and must be taught the way of the Lord more perfectly, that they may accept the truth, and be led by the Spirit into the *one body*, governed by the *one faith*, and henceforth be animated by the *one hope*. If, dear reader, you have not been led through each successive step by the Word, you are certainly not the child of God. "My words are spirit and they are life." "For as many as are led by the spirit of God they are the sons of God." "Many other signs truly did Jesus in the presence of the disciples which are not written in this book; but these are written that you might believe that Jesus is the Christ, and believing might have life through His name."

A. Campbell reasoned well, when in calling attention to the word as the "Sword of the Spirit" he said: "The power of the sword is not in the scabbard, but in the blade. The power of

faith is in that which is believed. The efficacy of faith is in *sense*, not in *sound*. The sense is that which is believed, and not the words that contain that sense."

We must understand Christ, where he designs to be understood. Thus we become "wise unto salvation." Isaiah says: "By the knowledge of Him shall my righteous servant justify many." Jesus says: "If you continue in my word, you shall know the truth, and the truth shall make you free."

The poet caught the true idea—

"He leadeth me: Oh, blessed thought!
Oh words with heavenly comfort fraught!

* * * * *
His faithful follower I would be,
For by His hand He leadeth me."

To His name be honor and power
everlasting. J. S. D.

—•••—
"SOME THOUGHTS ON FAITH."

Romans v, 1—"Therefore being justified by faith, we have peace with God," etc.

DEAR BROTHERS.—I desire space in the columns of your excellent paper to present some thoughts for the consideration of your readers, upon the subject of Faith. I apprehend that the term faith, as used in the New Testament (it will be remembered that it occurs but once in the Old Testament), at least, in eight out of every ten places where the word occurs, comprehends more than the simple belief of the heart, or conviction of the mind, of the truth of a given proposition. In the passage heading this article, the Apostle is arguing the sufficiency of the Gospel as a system for salvation, without the law of Moses. Hence, he employs the term, faith, comprehending the gospel in all of its requirements and provisions, as a sys-

tem, in contrast with the law dispensation. The Gospel, he calls Faith, and the Mosaic economy, as a system, he calls Works. Hence he has Faith and Works, in contrast, as systems of justification. It is an admitted rule of logic, that where a term is ambiguous—admits of more than one meaning—the true meaning may be supplied; and if the harmony and sense of the sentence be not disturbed thereby, the supplied meaning is accepted. Try this rule in the passage quoted, dispense with the word faith, and insert Gospel, reading thus:—"Therefore being justified by the Gospel," etc.

The reader discovers that no violence is done to the sense and harmony of the reading. Paul says, "Therefore," which signifies that a logical conclusion is now reached, from the facts and arguments going before in the preceding chapters of this epistle, establishing the fact clearly to his Jewish brethren, that they can now be justified by the Gospel, and have peace with God, without longer observing the requirements of the law given by Moses. The Judaizing teachers had taught them that they could not be saved unless they be circumcised and keep the law of Moses. We see wisdom displayed in the call of Paul to the apostolic college. He was a Jew, educated by Gamaliel, taught according to the perfect manner of the law of the Jewish fathers; was, therefore, qualified to discuss the transcendent superiority of the Gospel as a system of justification, superceding the observance of the law of Moses. Hence, the sufficiency of the Gospel, for the justification of both Jew and Gentile, became the central idea in nearly all of Paul's epistles. We have said that

eight out of every ten times where the word faith occurs, the word Gospel may be supplied, making harmony and good sense, whether the definite article "the" (as *the* faith) is used or not. Example, Acts xv, 9:—"And put no difference between us and them, purifying their hearts by faith." Here, the Gospel is evidently meant. See I Peter, i, 22:—"Seeing ye have purified your souls (by faith? no!) in obeying the truth." My object in writing now, is to call the attention of abler scribes than myself to the subject, rather than argue the matter. To be brief and outline the subject, I will simply request the reader to be careful in reading, when he comes to the word, faith, to note carefully the qualifying terms going before, such as "thy faith" "your faith, his faith," etc., supplying *Gospel* for *faith* in at least eight out of ten of its occurrences; and by this means, we find consistency throughout; the plan of salvation a harmonious whole, and are rid of all the sectarian twaddle of "justification by faith only;" which is true, when viewed as set forth by Paul—the entire Gospel as a system of faith, in contrast with the law of Moses as a system of Works. Your brother in search of truth,

R. B. TRIMBLE.

NEW BURNSIDE, ILL., Dec. 18, 1884.

WHAT IS THE GOSPEL? OF WHAT IS IT COMPOSED?

When we consider the language of the Savior, as recorded by Math. xxviii, 18-20, Mark xvi, 15, Luke xxiv, 46-47, and John xx, 22-23, is it not highly important that we decide definitely (not from our thoughts, feelings or imaginations) from the

teachings of the infallible Spirit, as recorded in the New Testament, what that Gospel is? If composed of parts or elements, what they are? Surely this is the wisest and safest course, since our salvation from past sins and entrance into Christ depends upon our *hearing, believing and obeying* "the Gospel"—not a perverted one. Then, what does the word Gospel mean? Speaking indefinitely, it means good news; but speaking definitely, it means that good news of salvation for a lost and ruined world, as proclaimed through our Lord and Savior Jesus Christ." Then to "the law and to the testimony" that God has given we *must go* to decide this much mooted question. We want to know what that gospel is that God's Son sent men to preach; not the ones that colleges and synods have manufactured by their new and patent processes!

The prophet Isaiah, who spoke as he was guided by the Holy Spirit, described the introduction of the gospel dispensation into the world some seven hundred years B. C. He said that it should be so plain that way-faring men, though fools, should not err therein. Isaiah xxxv, 8.

Now I don't suppose that any of us would like to be considered lower down in the scale of intellect than fools. The prophet had told them, however, to "Seek out of the book of the Lord and read, and they should not fail;" xxxiv, 16; but how do we know that he was speaking of the introduction of the Gospel Age? From what he says in the fourth, fifth and sixth verses, "Say to them that are of a fearful heart, be strong, fear not, behold your God, will come with vengeance, even God with a recompense;

He will come and save you. Then (at that time) the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, *then* shall the lame leap as a hart, and the tongue of the dumb sing."

Now when *did* these things occur? Not till the Saviour came, and Jesus says: "Go and show John again those things which you do hear and see; the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Matt. xi, 4, 5; also, John ix, 32. The prophet describes two ways, a high way, and a way, or the way of holiness, over which the unclean (unconverted) should not pass; but it shall be for those (that is, those that seek out of the book of the Lord and read), and the "a way" is the plain way.

The Saviour describes the same two ways in different language: "Enter ye in at the straight gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat; because straight is the gate and narrow is the way that leadeth to life and few there be that find it." Matt. vii, 13, 14.

The highway of the prophet is the broad way of the Saviour, and the "a way," or way of holiness of the prophet, is the straight and narrow way of the Saviour. But is not the Saviour's language sad? He says many go in the broad way, the way of destruction, and but few find the straight and narrow way. He does not say they can't find it (that would be still be more sad); but that they don't find it. Why don't they find it? Because they go to men to seek, instead of

doing as the prophet said, "Seek out of the book of the Lord!"

Let us turn now to what the Apostle Paul says in the first chapter of his letter to the Gallatian brethren. After his introductory remarks, embracing the first five verses, he says: "I marvel, or I wonder, that you are so soon removed from Him that called you into the grace of Christ unto another gospel." What! are there two gospels? or six hundred and forty gospels? as there ought to be, to suit the divided condition of the religious world. Why no! There is but one Gospel, and Paul corrects himself in the next breath; he says: "Which is not another;" but there be some that trouble you, and would pervert (turn or change) the Gospel of Christ. But though we, or an angel from Heaven, preach any other gospel unto you than that we preached unto you, let him be accursed." Gal. i, 6-8. Can we believe for a moment that our Heavenly Father, through His inspired apostle, would have pronounced such a curse as that on any man, or angel, that would preach a different gospel from what Paul preached, unless that gospel is, as the prophet said it should be, so plain that the wayfaring men, though fools, should not err therein? No! the thought is revolting.

Let us look at that language in the eighth verse, again. We often hear people say that they have heard voices from heaven, speaking peace to their souls. Suppose they do! If it is just like the Gospel, then there is no use in its being brought from heaven, for it is already here; and they can read it every day, and if it differs from the Gospel, then Paul says, "let the bringer of that voice be accursed!" How

careful then, we ought to be about giving heed to voices outside of the Bible: let them come from above or below!

But what is the Gospel? Paul says (Rom. i, 16), "For I am not ashamed of the gospel of Christ, for it is the power (not a power, as though God had many powers) unto salvation to every one that believes (take notice, they must believe it), to the Jew first, and also to the Greek." But Paul was not aiming to define the gospel in its parts in the above quotation, but was laying the foundation of an argument to cut off some Judaizing teachers, who were contending that they must observe the law of Moses, as well as the Gospel; and they thereby perverted the Gospel, as the Gallatians did; and Paul lets them know that the gospel (and not the law of Moses), is God's power unto salvation. 1 Cor. xv, 1-4, is often quoted, to prove that the Gospel is the death, burial, and resurrection of Christ. But the apostle was not aiming to define the Gospel in parts there; but was correcting another class of false teachers, who were denying the resurrection and endeavoring thereby to overthrow the Gospel. In the first verse, he says the Corinthians were saved by the Gospel, and people are not saved without obeying the conditions of the Gospel! We learn from Acts xviii, 8, "that many of the Corinthians, hearing, believed and were baptized," thereby complying with what the Saviour said, Mark xvi, 16; just like all the others; for God is no respecter of persons.

Now, let me ask, were the apostles faithful to the commission under which the Saviour sent them out to

preach? Did they preach the Gospel; nothing more, or nothing less? If they preached more, then they will have the plagues of God's book added to them; if they preached less, then they will have their part taken out of the Book of Life. The conclusion, then, forces itself upon our minds, that they preached the Gospel; nothing more, and nothing less! Now, if we will follow them in their preaching, and see what they preached, will we not learn, beyond a doubt, what constitutes the Gospel or good news? Let us go, then, to the memorable day of Pentecost, to the first preaching, after the descent of the Holy Spirit that was to guide the apostles into all the truth necessary to the salvation of man. Jesus had told them that it was necessary that he should suffer and rise again the third day, and that repentance and remission of sins should be preached in his name (or by his authority) "among all nations, beginning at Jerusalem; and you are witnesses of these things, and behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until you be endued with power from on high." Luke xxiv, 46-49.

They obeyed instructions, and when the day of Pentecost was fully come, they were filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance. The multitude coming together were astonished at what they saw and heard. Peter explains it by the following quotation from the Prophet Joel: "And it shall come to pass, in the last days (not of the world, but of the Jewish dispensation) that I will pour out of my spirit upon all flesh;

and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my hand-maidens I will pour out in those days of my spirit, and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath; blood and fire and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come, and it shall come to pass that whosoever shall call on the name (or authority) of the Lord, shall be saved." Acts ii, 17-21.

You will notice the baptism of the Holy Spirit is confined to the last days of the Jewish dispensation in verses 17 and 18; but the calling on the name of the Lord, extends through the reign of Christ, and we want to notice, after awhile, what that calling on the name of the Lord is, for on doing it depends our salvation!

Peter now begins to preach, and what did he preach? First, the great facts of the gospel, the death, burial and resurrection of Christ, also his ascension and coronation, as king of kings, and Lord of Lords. Three thousand believed these facts, and what effect did their faith have? It pricked their hearts and caused them to say to Peter and the rest of the apostles: "Men and brethren, what shall we do?" How shall we call on the name or authority of the Lord; for in doing that, we have the promise of salvation. Evidently, up to this time, they had not heard the gospel (or good news), for good news never pricks the heart; but causes it to rejoice! In answer to their question, Peter (or rather the Holy Spirit

through Peter), said: "Repent and be baptized every one of you in the name (or by the authority) of Jesus Christ, for the remission of sins (for pardon or salvation) and you shall receive the gift of the Holy Spirit." Acts ii, 38.

What were they to repent and be baptized for? For the remission of sins! Was it necessary that they should understand the facts of the gospel? All of our brethren say yes! or the Holy Spirit would not have preached them! Was it necessary that they should understand the commands of the gospel? Yes, or the Holy Spirit would not have preached them! Was it necessary that they should understand the design of the commands? Yes; if not, why not? The design of the commands, was as plainly preached as the facts and commands; and by the same infallible spirit. Besides, it was after they had learned the commands, and their *design*, that they received what had been preached as good news or glad tidings, which we learn from the forty-first verse: "Then they that gladly received his word, were baptized, and the same day were added unto them about three thousand souls." We find that Peter preached facts, commands and promises in preaching the gospel, and are they not all, as the prophet said they should be, "So plain that the wayfaring men, though fools, shall not err therein?"

Jesus says: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not, shall be damned." Language can not be made plainer than that. Now if the apostles, acting under that simple commission, preached the gospel, nothing more or less,

then what becomes of a great amount of preaching, which says, he that is baptised and afterwards believes, shall be saved? thereby putting the cart before the horse (a bad way to travel).

Another popular way of preaching, says, he that believes is saved, and must be baptized, because he is saved! What is the condition of the converts, made by such preaching? Are they converted to God or man? Brethren, is not the nature, or character of the conversion, always according to the nature, or character of the power brought to bear upon the person converted? To illustrate, I may have a neighbor who is a radical, politically, and I want to convert him to democracy; what power will I bring to bear upon him? Not radical power, but democratic. I have friends who are sectarians, and I want to make christians of them; what power shall I bring to bear upon them? God's power, the gospel! Just as I would one who makes no pretensions to Christianity. Brethren, let us stick to God's word, and let the doctrines and commandments of men go as unworthy our notice.

ELIJAH HANSBROUGH.

TALKS TO THE SISTERS.

Dear Brother McGary:

Accept a few words of encouragement from a sister, who has seen some numbers of your monthly, and highly approves your work, believing, indeed, that it rests on a "sure foundation," that of "Apostles and Prophets, Jesus Christ himself, being the chief corner stone." I am perfectly in harmony with you on the momentous questions now agitating the brother-

hood, viz: the "One Bap-tism" and the "modern pastor" system. Also, heartily endorse your views on the higher christian life, which seems to have been lost sight of by the majority of our brethren, in their mad race after the sects, to overtake them in numbers, and fine carpeted cathedrals and many other innovations. A sister would speak to the sisters, through your paper, of the errors that are creeping in through their instrumentality. Will you let me in? From the pure tone of your paper, I judge you do not belong to that class of our brethren that would take woman from that modest but supremely important sphere God has assigned her, and place her in the pulpit. Neither, judge I, would you confine her exclusively to the fireside. Right here I will say, Paul did not, as many seem to think, say "I suffer not a woman to teach *at all*," but "I suffer not a woman to teach nor to usurp authority over the man," or, to permit a transposition, "I suffer not a woman to teach *the man*, nor to usurp authority over him." To separate the first phrase of the sentence from the other would exclude fireside teaching, and thus cause Scripture to conflict. For we are told to "bring up our children in the nurture and admonition of the Lord," and how are we to do this unless we *teach* them what the law of the Lord is? Then again, we have a clear example of woman teaching in the case of Priscilla with Aquila teaching Apollas the "way of God more perfectly." Of course woman has her sphere in the church, but we deeply deplore the disposition among some of our most prominent brethren, that is becoming more man-

ifest every day, to elevate woman to the duties of the pulpit. No matter how gifted, intellectually, a woman may be, the moment she enters the field as an evangelist or lecturer, she forfeits her native modesty, loses the esteem of her own and the respect of the opposite sex. Her God-given sphere is not limited. On her, chiefly, depends the rearing of the little ones who are to represent Christ's cause when we have "fallen asleep;" she is to make them "meet for the Master's use." She is also to visit the sick and afflicted, the poor and needy, administer to their necessities, alleviate their suffering, soothe the dying with the "old, old story, of Jesus and His love," and when this is all done, and home made happy for husband and children, there will be little time left for public duties! But I have strayed from my purpose, nevertheless will ascertain your opinion, as to the propriety of woman teaching through a paper, by your acceptance or rejection of this letter. If accepted, and permission granted, I may write occasionally, under the heading of "Talks with the Sisters."

Now for some words on the Firm Foundation. It certainly was not "born out of due time," but is sadly needed as a brake to check the rapid progress of our brethren toward sectarianism, and may God bless your earnest efforts with success. The whole object with us now, seems to be, to get numbers; thus, many hundreds are brought into the Church, and left without teaching, the elders, who should teach them, being, as a general thing, superseded by a "modern pastor." Consequently, they go back to their old sins; then, lest they

should become offended, and quit the Church, they are allowed to go unrebuked, and thus bring reproach upon the cause of Christ. This reminds me to say a few words in regard to your article on Humility. I was surprised to learn that any of our brethren or sisters, especially sisters, would be willing to shield a "tippling" preacher, simply because he is an efficient proselyter. This is sectarianism, indeed! Certainly, he should be duly admonished and every effort made to reclaim him, but if he is too much "lifted up with pride," to make an humble confession of his sins, then he should be "delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." These brethren and sisters who are glorying in him and shielding him, ought to know that "their glorying is not good." Have they not read that "a little leaven, leaveneth the whole lump? They should "purge out the old leaven, that they may be a new lump."

Bro. J. W. Jackson's articles are certainly to the point. Bro. J. S. Durst's no less so; Bro. I. C. Stone's "so plain;" but, Bro. McGary, my first impression of yours was, that you were sound and logical, but too personal. But upon reflection I remembered that "Paul withstood Peter to the face, *before them all*;" also, that he wrote a letter to be read publicly, in which he said "Demas hath forsaken me, having loved this present world;" also, that he hesitated not to tell the Corinthian brethren that "they of the house of Chloe" had informed him of contentions among them. No doubt, the members of Sister Chloe's household would rather

not have had the name of tale-bearers among the brethren of Corinth; but Paul cared not for this, when the cause he loved was in danger. There are other "personalities" of brother Paul's, that I will not enumerate, as these will suffice to show that you have apostolic example for your outspoken style. Paul says, "those things which you have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." So you have the promise of God's blessing, as long as you take Paul for an example; but be careful not to transcend him! Our brethren show their tendency to sectarianism by becoming so incensed when a "big preacher" is arraigned publicly for teaching error. If some of our "big preachers" have become false teachers and will not "cease to pervert the right way of the Lord," why should they not be "rebuked before all?"

But enough for this time, and I fear you will say "more than enough!" With an earnest wish for your success, I subscribe myself your
sister, in the one hope. SARAI.

This sister has not only our permission to "talk to the sisters" through our columns, but we hail her proposition with joy and gladness. Of course we reserve the privilege of criticising what she may have to say, in the light of that word she seems, and doubtless does, reverence so highly, should occasion present itself to our mind at any time. However, we do not mean to be understood as anticipating such necessity; far from it! Her tone in this letter gives "no uncertain sound," but is highly evincive of a mind and heart well stored with that knowledge

and love which is from above. We sincerely hope that she may, in her "talks with her sisters," win them away from the fashion plates through which Butterick and Demorest, etc., are appealing to "the lust of their flesh, the lust of their eyes, and the pride of life," and leading them captive to the god of this world. Paul and Peter have furnished Christian women with a *fashion plate* that will please the eye of the true and living God. We presume that this sister has given this heaven appointed, plate of fashion, due consideration. Will she urge the attention of her sisters—so many of whom are adorning themselves after the styles of Demorest and Butterick—to a due consideration of their wicked rebellious course? How sad it is to contemplate the hold that the god of this world has upon professing Christians! One may attend the Church of Austin—which we suppose is no exception—on Lord's day, and find useless and forbidden "adorning" enough, worn by sisters, in such articles as jewelry, bangs, frizzes, silks, satins, fine hats, etc., to relieve all of the actual wants of the poor of this city of twenty thousand population! And this is saying nothing of the wastefulness and sinfulness, indulged in by the other churches, that would be corrected, and finally won to Christ, if Christians would add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. My sister, will you "talk to your sisters" seriously, about these things? If so what a grand and glorious work awaits you! We do not mean to intimate that there is more sinfulness in this respect among the sis-

ters than among the brethren. My sister, I feel encouraged by the very sensible view you have taken of our "personalities." I will try not to transcend the examples of our beloved brother Paul, but I can hardly hope to succeed every time. I ask your prayers, as well as that of all true brothers and sisters. Christianity can only be read in the perfect law of liberty. What a pity! what a shame! what a sin! that it is not exemplified in the lives of those professing it, after it has been read so many hundreds of years! Our Saviour intended that it should be read in the lives of those who believed on Him through the words of His witnesses. Brethren and sisters, judgment will begin at the house of God, and to make our calling and election sure and gain an entrance in the everlasting kingdom of our Lord and Saviour Jesus Christ, we must turn from the world, and denying ungodliness and worldly lusts, we must live soberly, righteously and Godly in this present world! We may then look for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ.

A. McG.

THE "ONE BAPTISM"—WHAT ARE ITS CHARACTERISTICS?

Before attempting to enter into a close and connected inquiry of the question propounded in our caption, we will offer such preliminary remarks as the nature and importance of the question seems, to us at least, to demand. This inquiry will doubtless necessitate a series of articles, so that the last lingering doubt may be removed from the minds of many brethren, who are now, almost persuaded,

of the rightfulness of the course that the FIRM FOUNDATION has taken in relation to this question, and is urging all brethren to duly consider; also, that all conscientious brethren of that class, who are treating its work as divisive and unrighteous, may—if they will favor us with an impartial reading—see that the sum of its offense before God and man, consists in its strict adherence to and “earnest contention for the faith once delivered to the saints.” The defensibility of the grounds upon which we place the “one baptism” seems, to us, to be so abundantly provided for, by the Scriptures, that it would be exceedingly difficult for us to determine which of the many modes in which this question might be presented, would be best. That is, which promises the most logical, concise and scriptural view of the question, to such as have not hitherto looked it squarely in the face! If we maintain these grounds, in the light of Truth—support them by exemplifying their perfect agreement and consistency with “the law of the spirit of life in Christ Jesus”—why may we not expect our brethren to abandon all such connection with the *pleas of men*, as are out of consonance with these grounds? No one should ever feel so over-confident in relation to this or kindred questions, as to refuse to look at or re-examine points upon which life or death hinge; or to correct mistakes when clearly pointed out to them in that “light that lighteth every man that cometh into the world.” To refuse to correct errors, when clearly shown to be such by the word of God, is to lightly esteem the heaven-appointed way and virtually place it on a level with

man's ways, is to virtually expose one's infidelity, while prating about the importance of faith. To have a well grounded hope of “an inheritance incorruptible and undefiled and that fadeth not away,” one must be an heir of God—a joint heir with Christ—a member of the “one body.” To become a member of the “one body” is to hear, understand and believe in its Author; and to hear, understand, believe in and yield obedience to the law appointed for induction into it, because of its *divine* appointment. I fear that many of our brethren, in their eagerness to wear the satanic badge—orthodoxy—are beginning to *spirit* away the beautiful simplicity of the gospel of God's son. Brethren, there is something more *matter-of-fact* about becoming a Christian, and living a life of Christianity too, than most of us seem willing to admit. To enjoy the privileges and blessings purchased for us by Christ, we must become citizens of the “commonwealth of Israel;” and then go to work for the Lord. Now, the difference between those who are citizens of this commonwealth, and those who are not, lies, wholly, in what those who are citizens, have *heard, understood, believed* and obeyed, that those who are not, have not *heard*, or if they have heard, have not *understood*, or if they have understood, have not *believed*, or if they have believed have not *obeyed*. For example, foreigners may become citizens of America by a fixed law of naturalization. Many Irish have availed themselves of the liberties of American citizenship. But the difference between a naturalized Irishman and a foreign one, is not to be looked for, in the color

of their hair or eyes, nor in their difference in stature; but the difference lies in the fact, that the naturalized one has heard, understood, believed and obeyed a law that the other has not heard, understood, believed and obeyed. So it is between those in Christ and those out of Christ,—except that one may, by outward show, so deceive the heads of human governments as to entitle himself to all of the privileges and blessings they promise and afford, while the great Head of "Israel's commonwealth" sees the "inner man" as well as the outer. If these premises are regarded by any as being too broad, we insist that they are just broad enough to be covered by the law of the spirit of life in Christ Jesus, as sealed by the blood of the new institution. If they are considered too narrow, we have to say that they are just narrow enough to shut out the products of "corruptible seed." Hence it is as broad or narrow as the "measuring reed" will justify us to make it. The man who would linger around the primary steps or appointments of the gospel—the law of induction into Christ—to the exclusion of the graduating steps of the higher Christian life—"Virtue (courage), knowledge, temperance, patience, godliness, brotherly kindness, and charity" (love)—would not only soon forget that he was purged from his old sins, but would shut up that abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ, against himself and all who might follow his pernicious ways. So of the man who would lightly esteem the primary steps—law of induction into Christ. To satisfy his own carnal mind, he

would vitiate and even nullify that way washed clean and holy by the blood of his Saviour! God's way must be let alone, left as it is. Those who do not like it, without a glossing luster of progressive hues, should say so by a *written creed*, setting forth the changes they desire! This way of selling the "birth right" for a mess of sectarian pottage, is not only contemptible in the sight of all true disciples of Christ, but is the very worst phase of treason against God, and will surely bring its soul-blighting penalty when the "secrets of men's hearts are made manifest in the day when God shall judge men by Jesus Christ according to the gospel." The great orthodox army—which of all enemies of God, have waged the most effective warfare against Him—whenever they have applied their touch-stone to our plea, have found it wanting, because it was not "charitable" enough to yield up some of God's appointments, to win recognition under its shibboleth.

But alas! the day has arrived when we are about to become another sect; "when all men shall speak well of us." A strict adherence to the law of the spirit of life, would have led us farther and farther away from these wicked bodies, instead of bringing us, as we are, into such close proximity to them, as to regard them as "our brethren" in Christ. The false teaching of our popular preachers, in this day when they are hired at large salaries to expound the law to the "laity," is doing the work of wiping out the dividing lines between the church of God and worldly institutions, most effectively. The man who can do this work the most rapidly and effectually

commands the highest price now in the pastor market. Oh! what a shame it is, that true soldiers all over the land will not rise up in the strength of a true soldier's armor—in Israel's strength—and battle in obedience to the command of their "King!" Why have they not long ago, in the light of the solemn warning of God, to the elders of the Church of Ephesus, through the great apostle to the Gentiles, cast out these "grievous wolves, who are not sparing the flock?" The only safeguard against them, now, is the same one that Paul commended unto his brethren, then, "the word of God's grace." Brethren, will we make use of it and shield the "fold" of the living God, against these voracious wolves in sheep's clothing? or will we desert the post of duty and succumb to popular clamor? One or the other we *must* do, and that quickly! Our Saviour said to His disciples: "Enter ye in at the strait gate; for wide is the gate and *broad* is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." Immediately after this language to them, He says. "Beware of false prophets, teachers which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. vii, 13-15. The "ravening wolves" of our Saviour's language, must be the "grievous wolves" of Paul's language found in Acts xx, 29. Now, brethren, is it not highly important that we heed these plain and solemn warnings of inspiration, too? Or shall we conclude that the grievous wolves passed away

with the miraculous age? If so, we have been spoiled through the philosophy and vain deceit of worldly wise, *man-made* "pastors" and "elders," grievous or ravening wolves!

It is not our special purpose to point out these "wolves" in sheep's clothing of the nineteenth century, but brethren, they are among us, and their name is legion. Our Savior said we should know them by their fruits. Math., vii, 16-20. Remember, brethren, it is our duty to watch for these characters, else how can we "beware of them?" Again, remember when we undertake to identify them, that we must not conclude that every one who says, "Lord, Lord," thereby proves himself; for we may expect these "wolves" to do just that thing. Remember how they are clad! They must be tried in the light of eternal Truth. We may know them by their fruits. At the time that Paul warned the elders of Ephesus, against these deceitful enemies of God, *some* of their fruits were to enter in among the disciples, not "sparing the flock." Also, there were some of them to arise from among the disciples, and draw away disciples by speaking perverse things. See Acts xx, 30. Now, if we have the same kind of fruits to-day, it comes from the same kind of trees—characters—"grievous wolves." Have we not a class, who are robbing true and tried gospel preachers of a living, that the churches ought, and would give them, but for the philosophy and vain deceit, by which they win their hearers away from the "truth as it is in Jesus?" Are they not consuming upon their lusts, that which should go to alleviate the pinchings of poverty and gen-

eral destitution among the fatherless and widows, and the poor in general? Those who are not prepared to answer these queries should acquaint themselves with the *modus operandi* of our popular churches of the cities. They hire pastors at figures ranging from fifteen hundred to thirty-five hundred dollars per annum, which amounts are wasted in a style of life wholly condemned by God's word. While they are thus wallowing in the luxuries of sensuous living, purchased at the price of hunger and rags, even sometimes in hearing of their long prayers, old pioneers of the gospel, because they have not passed through colleges, are pushed into heat and cold and all manner of privations and trial at their own charges. The "pastor" who will not rebuke sin is considered worthy of his reward, while he who heeds Paul's admonition to "reprove, rebuke and exhort with all long suffering and doctrine," is branded as an old fogey and is driven into seclusion. But we have strayed somewhat from our subject. But what is it to "draw away disciples by speaking perverse things?" What is it to speak "perverse things?" Is it not to speak, without authority, for what is spoken? Is it not to "pervert the right ways of the Lord?" Yes, and that is done every time any "prophet" (teacher) speaks for God (?) without "speaking as His oracles speak." Then, to teach that one may be "born of water and the Spirit"—baptized into Christ—before they have been taught, or been begotten by the words of the Spirit spoken through apostles and "bound," as "the law of the of life in Christ Jesus—in earth and heaven," is surely a perversion—is surely "speaking perverse things, to

draw away disciples;" and all who accept such teaching, are drawn away from the truth. "The truth as it is in Jesus," so far as it was necessary for us to know that truth, can be found in God's word, else that word would not be the thorough furnishing that it claims to be. It is the language of a false prophet, which says: "All who are baptized to honor God are Christians, whether or not they believed baptism was for the remission of sins." If this were true, then the word of God would lack just that much of giving us the whole truth, and would be responsible for the division among us to-day on the baptismal question. We would cease to hold to any theory that would fasten such a charge upon Jehovah! We do not mean that these very words would have to be found in God's word, but a clear and necessary inference, leading to them, must be there, or our reasoning above is self-evident! There could possibly be no broader grounds of difference between disciples than to differ as widely as we do upon the law of induction into Christ. The passages of Scripture, which are so abundant, teaching the extreme sinfulness of division among Christians, and which have been so long kept in constant use by us, in our war against, what we call Sectarianism, might now be used, with telling effect, nearer home! In fact, they were written for just such use. Our Saviour's prayer, as found in xvii John, for union, was for the union of those who might believe on Him through the words of the men He sent to preach — to tell the "truth," which was to be "known" in order that it might "make those

who heard it and believed it, free," by obeying its terms. The apostles told nothing but "the truth," but some of our wise "prophets" in their eagerness to lead away disciples by speaking "perverse things," evidently think that the spirit spoke *some* things about baptism that need not have been spoken. In fact, if these teachers are right, the spirit only laid grounds of contention and division, when it said, that baptism *was for the remission of sin*. Again, Paul, in I. Cor. i, 10, was not speaking of a division that existed between Pharisees, Sadduces and Christians; but he was speaking of division among Christians. In Paul's letter to the Christians at Rome, he said: "Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Now, brethren, no fair mind will undertake to deny that there is contention among us on this question, that will in the very nature of things, ultimately cause divisions." In fact there is a *virtual* division among us now on many questions; and it is but reasonable to suppose that these contentions and virtual divisions will ultimately result in open rupture. But who is responsible for the division and contention now existing among us on the Missionary Convention question? It is the man, or men, who have introduced practices "contrary to the doctrine we have learned." They are the men who should be "marked and avoided." Mark you! It is not the man who contends—for Christians must contend for the truth—for the faith, but it is that man who introduces something contrary to the doctrine we have learned; and contends

for it. True disciples *must* contend against such things. It must needs be that offences come; but woe to that man by whom the offence cometh!" Brethren, we need not expect that God's way will roll smoothly on in a world so full of lust and rebellion as is this sin-cursed one. That class of brethren who are clamoring so for peace, on false grounds, while they profess to be actuated by the spirit of Christ, are just about as good as the devil would have them. The trouble with nine-tenths of them, we believe, is that they have about forgotten God, and hence "have become ignorant of God's righteousness and are going about to establish their own righteousness;" and "by good words and fair speeches are deceiving the hearts of the simple," into their own cowardly and ungodly ways. But we will say more upon this point at another time. Who is to be "marked and avoided" among us for this contention over the baptismal question? We have been quite recently "dismissed (avoided) from the further notice" of a very prominent brother, concerning this question; but in all seriousness and candor, and in the fear of God, we ask, which of us should be *avoided*, judging the matter in the light of Paul's solemn admonition? Must the one be marked and avoided who claims that the words spoken by the Holy Spirit, through men chosen and sent by our Lord to speak them, is "the doctrine that must be learned," before any one can become a member of the "one body;" or is it the one who teaches that *some* things said through these men, by the Spirit, need not be learned? Is it the one who shows a "thus saith the Lord" for

eral destitution among the fatherless and widows, and the poor in general? These who are not prepared to answer these queries should acquaint themselves with the *modus operandi* of our popular churches of the cities. They hire pastors at figures ranging from fifteen hundred to thirty-five hundred dollars per annum, which amounts are wasted in a style of life wholly condemned by God's word. While they are thus wallowing in the luxuries of sensuous living, purchased at the price of hunger and rags, even sometimes in hearing of their long prayers, old pioneers of the gospel, because they have not passed through colleges, are pushed into heat and cold and all manner of privations and trial at their own charges. The "pastor" who will not rebuke sin is considered worthy of his reward, while he who heeds Paul's admonition to "reprove, rebuke and exhort with all long suffering and doctrine," is branded as an old fogey and is driven into seclusion. But we have strayed somewhat from our subject. But what is it to "draw away disciples by speaking perverse things?" What is it to speak "perverse things?" Is it not to speak without authority for what is spoken? Is it not to "pervert the right ways of the Lord?" Yes, and that is done every time any "prophet" (teacher) speaks for God (?) without "speaking as His oracles speak." Then, to teach that one may be "born of water and the Spirit"—baptized into Christ—before they have been taught, or been begotten by the words of the Spirit spoken through apostles and "bound," as "the law of the life in Christ Jesus—in earth and heaven," is surely a perversion—is surely "speaking perverse things, to

draw away disciples;" and all who accept such teaching, are drawn away from the truth. "The truth as it is in Jesus," so far as it was necessary for us to know that truth, can be found in God's word, else that word would not be the thorough furnishing that it claims to be. It is the language of a false prophet, which says: "All who are baptized to honor God are Christians, whether or not they believed baptism was for the remission of sins." If this were true, then the word of God would lack just that much of giving us the whole truth, and would be responsible for the division among us to-day on the baptismal question. We would cease to hold to any theory that would fasten such a charge upon Jehovah! We do not mean that these very words would have to be found in God's word, but a clear and necessary inference, leading to them, must be there, or our reasoning above is self-evident! There could possibly be no broader grounds of difference between disciples than to differ as widely as we do upon the law of induction into Christ. The passages of Scripture, which are so abundant, teaching the extreme sinfulness of division among Christians, and which have been so long kept in constant use by us, in our war against, what we call Sectarianism, might now be used, with telling effect, nearer home! In fact, they were written for just such use. Our Saviour's prayer, as found in xvii John, for union, was for the union of those who might believe on Him through the words of the men He sent to preach—to tell the "truth," which was to be "known" in order that it might "make those

who heard it and believed it, free," by obeying its terms. The apostles told nothing but "the truth;" but some of our wise "prophets" in their eagerness to lead away disciples by speaking "perverse things," evidently think that the spirit spoke *some* things about baptism that need not have been spoken. In fact, if these teachers are right, the spirit only laid grounds of contention and division, when it said that baptism *was for the remission of sin!* Again, Paul, in I. Cor. i, 10, was not speaking of a division that existed between Pharisees, Sadduces and Christians; but he was speaking of division among Christians. In Paul's letter to the Christians at Rome, he said: "Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Now, brethren, no fair mind will undertake to deny that there is contention among us on this question, that will in the very nature of things, ultimately cause divisions." In fact there is a *virtual* division among us now on many questions; and it is but reasonable to suppose that these contentions and virtual divisions will ultimately result in open rupture. But who is responsible for the division and contention now existing among us on the Missionary Convention question? It is the man, or men, who have introduced practices "contrary to the doctrine we have learned." They are the men who should be "marked and avoided." Mark you! It is not the man who contends—for Christians must contend for the truth—for the faith, but it is that man who introduces something contrary to the doctrine we have learned, and contends

for it. True disciples *must* contend *against* such things. "It must needs be that offences come; but woe to that man by whom the offence cometh!" Brethren, we need not expect that God's way will roll smoothly on in a world so full of lust and rebellion as is this sin-cursed one. That class of brethren who are clamoring so for peace, on false grounds, while they profess to be actuated by the spirit of Christ, are just about as good as the devil would have them. The trouble with nine-tenths of them, we believe, is that they have about forgotten God, and hence "have become ignorant of God's righteousness and are going about to establish their own righteousness;" and "by good words and fair speeches are deceiving the hearts of the simple," into their own cowardly and ungodly ways. But we will say more upon this point at another time. Who is to be "marked and avoided" among us for this contention over the baptismal question? We have been quite recently "dismissed (avoided) from the further notice" of a very prominent brother, concerning this question; but in all seriousness and candor, and in the fear of God, we ask, which of us should be *avoided*, judging the matter in the light of Paul's solemn admonition? Must the one be marked and avoided who claims that the words spoken by the Holy Spirit, through men chosen and sent by our Lord to speak them, is "the doctrine that must be learned," before any one can become a member of the "one body;" or is it the one who teaches that *some* things said through these men, by the Spirit, need not be learned? Is it the one who shows a "thus saith the Lord" for

what he teaches on this question? Or is it he who speaks where the oracles of God have not spoken, thereby making a *portion* of God's word a nullity? Brethren, these men who cling to, and try to shield a human plea, who advocate things that cannot be found in "the doctrine we have learned," are surely the men who cause contentions and division contrary to the doctrine of Christ! They are "false prophets," (teachers). They are leading disciples away from God. They are careless "builders" on a foundation that has been laid in the wisdom and knowledge of God. We fear naught that these false teachers may say or do against our work; for so long as we advocate the appointments of God's Son, and counsel against ways that He did not teach us, they will not be able to do our work much real harm. Would to God they would cease to fight against God, for a human plea! These teachers are like the false prophets of old, who stole the words of the Lord from their neighbors." These nineteenth century prophets have turned their backs upon the Lord's way and their faces towards a human plea. They have assumed to speak for the Lord and say what will please Him, from the imagination of their own hearts. "How shall this be in the heart of the prophets that prophesy lies? They are prophets of the deceit of their own hearts, which think to cause the Lord's people to forget His name by their dreams, which they tell every man to his neighbor, as the fathers forgot His name for Baal." These modern teachers (prophets) may advocate their "dreams and imaginations," and enjoy all of the popular applause that such a

course will bring them, but we intend to speak the word of God unmixed with these popular adulterations. "Is not His word as a fire, and like a hammer that breaketh the rock in pieces?" Yes! And we intend to try this fire and hammer of truth upon a formation hardened by more than a quarter of a century's crystallization around a human plea. We are told that God is no stickler, to require us to look for the whys and wherefores of His commands." And He is not; but when He has plainly and repeatedly told us anything He expects us to believe it, and to obey and defend it against all of the dreams and imaginations of false prophets; or, any connection with any part of their dreams and imaginations! The Lord has not sent these prophets, "yet they ran: He has not spoken to them, yet they have prophesied." If they had stood in his counsel and had caused the people to hear *His words*, then they should have turned them from their evil way, and from the evil of their doings. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. I have heard what the prophets said, that prophesy lies in my name: saying I have dreamed." To say that God has promised to adopt, as sons and daughters, those who have believed in and obeyed the preaching of those who have preached human plans, creeds and dogmas; because those creeds mixed some truth in with their many lies, is to "prophesy lies in His name." Oh! how many "lying prophets" are abroad in our land! To say for the Lord, what He has not

authorized to be said, through those "sent" and guided by the Spirit, is to "prophesy lies in his name." "Thus shall ye say, every one to his neighbor, and every one to his brother, what hath the Lord answered? and what the Lord spoken?" This is the question that should sink deep down into the hearts of us all, and especially, into the hearts of those who have so loudly and persistently cried that "His words are a sufficient rule of faith and practice." Let those who try to justify their human and inconsistent ways, by saying that "God is no stickler," remember Lot's wife, the case of the prophet of God, Uzzah, and Achan; and they will see that while it is true that "God is no stickler," He is very "jealous of His words."

It was the great Apostle to the Gentiles, who said: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." The "one body" is the body—the church—the kingdom of Christ. The "one spirit" is the spirit that actuates and vivifies the "one body"—the spirit that brought to the remembrance of the apostles the "all things" whatsoever the son of God had said to them—the spirit that guided their tongues and pens while they promulgated to the world the way, the only way, the "bound" way, into remission of sins—into the "one body." The "one hope" is the hope of eternal life through faith in the promises of God—that hope that Christians have "as an anchor of the soul, both sure and steadfast." The "one Lord" is the Son of God—the Lord Jesus Christ—our prophet, priest and king, who has

"thoroughly furnished us unto all good works," through chosen ambassadors. The "one faith" is that system of salvation offered to the world through the son of God: consecrated, hallowed and sealed by His blood—that "faith which was once delivered to the saints," and for which we should earnestly contend—that faith that comes by hearing the word of God.

To all of these, as far as we have gone, our brethren will doubtless all agree. But the "one baptism!" What is it? What its characteristics? This is the question, reader, to which your attention from this time forth will be invited. Is it simply immersion in water? No! None of my brethren will so far forget the commission of our Lord, to His "witnesses," when He sent them forth into "all the world to preach the gospel to every creature," or to "teach all nations," as to say that there are no antecedent or preparatory steps, or conditions, which are to be coupled with immersion, to make up the sum of the "one baptism" spoken of by Paul—the one baptism by which our past sins are "washed away" and we buried with Christ. Brethren, we have taken up more space in these preliminaries than we intended. In our next issue we will begin that process of inquiry which we hold will answer the question, "What is the one baptism—what its characteristics?" We confidently expect to make many converts to the truth on this question, from those who are now, violently opposed to the course we hold and advocate. We will now give some idea of the process of inquiry we purpose to pursue. Our Saviour spoke of what we call the law of induction into His "body," both

literally and figuratively. He then sent the apostles forth to the work. Now, we intend to take all that our Saviour said upon this question, and try the theory of those who attempt to defend sectarian baptism by what He said. That is, we intend to "try" their work by His literal teaching and by His figurative teaching. Also, we have a record of the work done by these chosen men, and letters from them with allusions to this work, in which we find also literal teaching and figurative. Now, if this modern theory fails to accord with any of this teaching, after it has had a fair trial, it must be *wrong*. We may invite our readers to journey with us, by faith, with the apostles, beginning at Jerusalem, from thence into all Judea; then into Samaria, and then into the uttermost parts of the earth. We intend to give "our plea" a thorough test, under the weight of the "fire and hammer of God's word." If it will not bear a close analogy to the new birth, to the "sowing and growth of the incorruptible seed;" in fact, to all the teaching of this style, it must be abandoned by all true soldiers of Christ.

A. McG.

GIVE THE RED MAN THE GOSPEL!

Brethren, we have received a short article from Bro. Officer, laying before our readers some facts relative to the Indian mission—a good work! But we have mislaid it, and though we have made diligent search, cannot find it. If he will favor us with another, we here promise to be more careful with it. Brethren, if you believe this work of Bro. Officer's a good one, can't you send to him

(R. W. Officer) at Paris, Texas, something to aid in the work? Remember, brethren, that the white man drove the "red man" from his hunting grounds, and plowed them up, and built wicked cities upon them, in which cities the Gospel of Christ is being grossly perverted! Now, brethren, help to send the good news of the certainty of the "happy hunting ground"—salvation in heaven for the much-abused red man—and it will amply pay him for his loss in time.

A. McG.

BRO. JACKSON TAKEN TO TASK.

A brother has written us taking Bro. Jackson to task for something he said in his article, "Unto what then were you Baptized?" The trouble is, Bro. Jackson said that these twelve disciples whom Paul "disturbed" about their baptism at Ephesus, were in the church. This old brother, who wrote about this matter, is sound to the core, and wants "sound speech that cannot be condemned." He is right! We cannot be too particular in the use of our words upon these momentous themes. But we have not the remotest idea, that Bro. Jackson intended to convey the thought that these were real *bona fide* members of Christ's body, Christians, but that they were acting in conjunction with the Ephesian brethren in the work of the Lord, and considered by them as Christians and brethren. But when Paul, who was "determined to know nothing but Christ, and Him crucified," came along and found that these had not complied with "the law of the Spirit of life in Christ Jesus," the same "law that had made him

free," he had them baptized in the name of the Lord Jesus, "re-baptized," just as he would do now, were he to come along and find many that are with the churches on a baptism not half as good as that of the twelve, if there is any difference. These nineteenth-century kind might contend that they were "baptized to honor God," and draw the "Christian System" on Paul, and charge him with "hobby riding," "riding roughshod through our peaceful churches." And when they saw that none of these things "moved him," he might be "dismissed from their further notice," until he would consent to gulp down "our plea" without even making a wry face! If these twelve had told Paul that they were "baptized to honor God," he could have told them that he used to "bind, and cast into prison, both men and women," to honor God; but that he had since learned that there was not much honor to God in such work.

We do not pretend to speak for Bro. Jackson on the issue raised against his language, but hope he will "rise and explain" to his brethren. We are sure he will in his next. Bro. Jackson will not, in the future, appear as an editor of our pamphlet. His work elsewhere will not permit it; but he promises to write occasionally for our readers. His writings, in our pamphlet, have been very highly appreciated by our readers, and he will, doubtless, be sadly missed from our column. But let us here say to our readers, that Bro. Jackson has lost none of his zeal for the work that he has taken part in, in the pamphlet. He knows the truth, and if we are not badly deceived in him, he will not shun

to declare it wherever he goes. We truly and sincerely wish him success.

We take great pleasure in adding Bro. R. R. Renick's name to our list of authorized agents. Bro. Renick is one of our young preachers, though about fifty years old, so we are told by one who knows him. He was converted to Christ some years ago, from a human institution known as the Presbyterian Church. While in this human institution, where he thought that he was honoring and serving God, he had the good fortune to hear that valiant old soldier, A. B. West, of Blanco county, who won him to Christ, since which time he has gone into the work of proclaiming the unsearchable riches of Christ, with a very marked earnestness and success. About one month and a half ago, Bro. Renick's name was sent us in a club with others, by Bro. Larrimore, who is one of our most successful agents. Since Bro. Renick has been a reader of the FIRM FOUNDATION, he has sent us two clubs of subscribers, aggregating forty or more. We consider it quite a compliment to our pamphlet for men who are as sound in the faith and as well spoken of by those who know them, as these brethren, to manifest so much interest in its circulation. They evidently do not coincide with that Baham editor and brother, who says that it is proclaiming a "new gospel," and that he can't bid it God speed. It would rejoice our heart to have an opportunity to clasp the hand and exchange words of love and encouragement, with that remnant of our brethren who have not yet "bowed the knee to Baal"—those who are for God's way, just as He "thoroughly

furnished" it to us. Brethren, while it is a duty and a pleasure, for all true soldiers, to stand up for this way, it is sad, sad indeed, to realize that the most determined resistance and the bitterest foes are to be found among our own brethren!

Oh! will they not cease to pervert that way that is bound by the acts and writings of God's apostles? Do their writings, which thoroughly furnish us with all things that pertain unto life and godliness, show that persons may be baptized into the "one body" without understanding that the "one baptism" is for the remission of sins? No! Brethren, will you not deny it anywhere? Do these writings of the Galilean fisherman, and Saul (Paul) of Tarsus, who were chosen by our Savior to be His witnesses, show that "confession with the mouth" is a necessary antecedent to the "one baptism"? Yes! Brethren, will you not affirm it against the allied hosts of earth, if need be? Then, brethren, while you are standing up for God's law of enlisting recruits into the service of His son, will you not draw the "sword" in defense of the "fatherless and the widows," who are being robbed by the modern "pastor," of what Christ intended they should have? Are you, brethren, going to remain silent and inactive, while the old pioneer proclaimers of a pure gospel, who have borne the heat and burden of the day, are being pushed to one side to make room for a mixed, an adulterated, new-fangled article,

vended by diplomacy, by college fledglings? Shall their venerable heads and gray hair be bowed down in sorrow, and the residue of their valuable days be buried in seclusion, to make places for "grievous" "wolves" "in sheeps' clothing?" These place-hunting college boys demand from two to three thousand dollars per year, and they will not drill the churches up to progressive tactics for less. So "old foggy" preachers must go at their own charges, taking heat and cold; and widows and orphans must beg and cry for bread; while brussels carpets, silver communion sets and organs are being provided to make everything meet for the "pastor's" use. How much longer will true soldiers wait to strike for truth?
A. McG.

To the brother who asks us if we consider the word "kingdom," wherever it occurs in the Scriptures, as relating to the church of Christ on earth, we have to say that we do not so restrict its import. It reaches to a higher development, but of the same institution that is now being so badly corrupted. We wish we had room to say more here, and may do so at another time. We would like to hear from the brother who asked the question.

We have deferred our answer to Bro. Lipscomb to next issue, for reasons that our readers would doubtless decide good.

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

VOL. 1.

AUSTIN, TEXAS, FEBRUARY, 1885.

No. 6.

BAPTIST BAPTISM.

"If Baptists have any other use for baptism than to make Baptists, we would be glad to have them rise and explain. Will some of the wise Baptist editors answer the following?

1. What do Baptists baptize for?
2. Does their baptism take place out of the church, or in it?
3. If out, how can it be a "Church ordinance?"
4. If in, how can it be a door to the Baptist Church?
5. Has God commanded that believing penitents shall be baptized?
6. If yes, why do they vote whether they will do it or not? Has the Church a right to vote whether it will obey God or not? We would like some good, solid, square answers to these six interrogatories."

The above is from the pen of J. T. Poe. It looks to us like double-distilled impudence. How inconsistent some of our teachers are, when you compare their attempts to defend "our plea" at this point, with what they have to say about sectarian work at other times. Whenever J. T. Poe condemns Baptist baptism he condemns himself. It seems to offend these brethren to show up their in-

consistencies. We are sorry they take it so to heart. We are only led to do it through a desire to see God's way prevail, and because we love the truth more than men. Why will sensible men and women try to shield these teachers from a just censure for their bigoted and inconsistent courses? It is no part of their duty to attempt to shield them; but it is extremely sinful in both defenders and defended. So long as these teachers have a good following in their God-denying course, so long will they continue in that course, leading away disciples by "speaking perverse things." But when the brethren refuse to be led into such human and contradictory channels, by them, they will cease to teach it. We are pleased to learn that J. T. Poe will not, in the future, "dive down into the slush of personal abuse."

If he is now penitent of this and his other sins, it is a good time to be *baptized for the remission* of sins. We hope our old friend Poe has not become our enemy, "because we have told him the truth." But in telling him and others the truth, we are now aware that we said some things we ought not to have said, and we are sorry for it.

A. M. G.

"PERSONALITIES."

We hear a great deal said about "personalities." Quite a number of our readers have written us, urging us to cease to be so personal in what we write. Like brother Harding's readers, many of ours tell us how to make our pamphlet popular. Now, in the outset, we freely confess that we have made many mistakes in our efforts to correct the mistakes of others. We have not, every time, said just the thing we ought to have said, nor in the way it should have been said. We have said cutting things sometimes, that we are now sorry for; but who has not? If there are any among our legion of scribes who cannot find something that they have written that they are now sorry for, or that they could improve upon after maturer reflection, then that man is not fit to teach Christianity. Even Paul, under the spur of the moment, said things that he ought not to have said; but he was not so full of himself, like most of us, as to let such things go long unconfessed. Again, we here take occasion to assure those who have written us upon this question, that we entertain no doubts as to their purposes or intentions. We thank them, every one, from the depths of our heart, for the interest they have thus manifested in our welfare. The trouble they have taken, to write us long and kind letters, instead of remaining silent to us and heralding their disapproval in every other direction, as is generally done, is proof conclusive to us that their intentions are praiseworthy. Besides, some of them are our tried and truest friends. We have said these things, that our readers may understand, that what follows has not grown

out of even a semblance of resentment at anything that has been written us on this subject; for this is called forth by said letters, and is designed to give clearer conceptions to some of our brethren, especially to that class who are for peace, peace, peace! Peace with the organ, the grab-bag, the church, sociable, jug-breaking, parlor-dancing, modern pastor (who lords it over God's heritage), immodest apparel (such as jewelry, banga, frizzes, silks, satins, etc., etc., jockey caps and fine hats, with tropical birds roosting on them), and—a-n-d the silk "beegum" or "plug hat" of the dudish pastor; the "missionary society," and sectarian immersion. Yes, peace with anything and everything; peace with the devil and his angels even, that the code of ethics inaugurated by "wolves in sheep's clothing," and approved by the "kingdom of the clergy," may adjudge your peaceful(?) course to be dictated by the spirit of Christ—that the devil may be all in all. Brethren, those of you who are readers of the Advocate, please read carefully brother J. A. Harding's article on "The Spirit of Christ," issue of January 7, 1885. We did intend to publish it for the benefit of our readers, and may at another time; but this time it has been crowded out by other matter, because most of our readers are also Advocate readers. Those of you who are not readers of the Advocate, borrow it from your neighbors who are; it is well worth the trouble. But, brethren, the man who proclaims "the truth as it is in Jesus" faithfully, in this day of looseness, must wound a large per cent of the people, both saint and sinner; must render himself, by so doing, unpopular. Then, breth-

ren, cease to expect popularity in this world while you are warring against the "children of this world." Your Saviour, with all of His goodness and meekness, could not do what most of you seem to be hoping to do. When He spoke, those who loved the truth became His friends and followers, while those who did not love the truth, became His foes and persecutors. The story of the cross tells which was the popular side then. It will be so till Christ comes back. Those who are not willing to be on the side of the unpopular, are not willing to be on Christ's side—would have been against Him had they lived in His day. Brethren, "if any man love the world, the love of the Father is not in him." And if he love not the world, of course the world will not love him, but will hate him. "The lust of the flesh and the lust of the eyes and the pride of life" are not of God but are of the world. If you war against these things the world will hate you, and God will love you. Brethren, "choose ye this day whom ye will serve." "Yes, but," says some brother, "we must not use such plain or personal language in our war against these things; fight measures, not men. We must war in the spirit of Christ." This is the issue. We presume no one would undertake to justify little sharp cuts and insinuating flings that spring out of personal dislikes or grudges. We shall not, however much of it we may have done in the past; and we fear we are not perfectly innocent here. But who is going to shape our course as to how we shall war against sin in high or low places? Shall the kingdom of the clergy, who have ingrafted in their

code of ethics the metes and bounds of the world's formulated rules of etiquette for polite society? Or shall we take our Saviour and those He sent to guide us, for our exemplars? We prefer the latter. We have examples recorded by the pen of inspiration, where our Saviour and the apostles dealt with error in and out of the Church. These examples show us, that they dealt with both "men and measures," they were quite "personal." If they were here in person, in this day, which is so full of nineteenth century Phariseeism, where they had to give an account of their way of dealing with men and measures, before the tribunal of the kingdom of the clergy, they would stand a poor show. The modern pastor's influence would overshadow and condemn them. But says one, "I know that Christ and the apostles dealt in personalities, but we have not the authority they had; we can't presume to do what they did." We often hear this! But is it true? Are we in danger of God's wrath and condemnation, when we ignore the ways of the world, and try to shape our course in all things, by the examples of these men who were led about by the spirit of God? If we can't "presume" to do things they did, why did Paul say to his Philipian brethren, "Brethren, be followers together of me?" Why did he say to them, "Those things which ye have both learned, and received, and heard, and seen in me, do, and the God of peace shall be with you?" Why did he say to them, "For yourselves know how ye ought to follow us?" Paul said to his Roman brethren, and through them to us, "Be not conformed to this world, but be ye

transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." But brethren, we are not heeding him. We want to make money like the world does, dress like the world, vote as the world, dance like the world, attend the skating rink like the world, and fawn and flatter like the world. In short, if we are a peculiar people, zealous of good works, so is the world. Where is that "peculiarity" to be found, that is to distinguish us from the world?

Brethren, we should no more "conform" to the world in our way of speaking or writing, than in other things. We should speak the truth in love (and lie not), but in the love of God, not in the love of his enemies. We do not and cannot love the ways of the man who lords it over God's heritage. We care not how long and well rounded his prayers may be. If God expects us to love such, He demands what we can't do, which we know he does not. This is not saying that we could not love such men, if they would change their course, and humble themselves down to God's way. Not to perfection, for we deny that we ever claimed it for ourself, or expected it in others. A few days ago a brother told us that he could always tell when anything was said or written in the spirit of Christ. He said that nothing wounding, was ever written in the spirit of Christ. We asked him what he thought of ye "stiff-necked and uncircumcised in heart and ears," and "He that saith, I know him and keepeth not his commandments is a liar and the

truth is not in him;" and many other passages of the same character? We asked him if he thought these were wounding. One wounded those to whom it was said, so deeply that they killed the devout man who said it. Who doubts that the other has wounded its thousands? And yet if these men were not actuated by the love of God, the Spirit of Christ, who ever has been? Brethren, we need never look for higher standards among those who write in defense of Christianity, than were the apostles of our Lord. The modern pastor and his adoring followers may deal with the question in a pleasing style, so as to cause "all men to speak well of them;" but while they are charming the world, the flesh and the devil, they are being led by the wicked spirit. To be transformed from the ways of the world by the renewing of one's mind, to a state approved by God, is to exchange popularity for unpopularity. The man who preaches the word of God faithfully, and lives a godly life, is apt to be a poor man in this world's goods. Wealth and Bible Christianity (for the world has another kind) are not often found walking hand in hand. The man who does just what the word of God teaches cannot lay up a surplus of this world's goods, and hence cannot be a rich man, from a worldly standpoint. If he does lay it up, "its rust will be a witness against him." We care naught for how unpopular the saying of these things may render us; they are true, whoever they may condemn; even if we are among them. If we were seeking popularity, we would either plunge into the broad current of

liberalism and float upon its bosom, or we would attend some popular Bible college, and learn by rote, the well established methods of acquiring power and control over the "laity," how to be popular by stereotyped and never failing rules. Brethren, many of you have no idea to what low and sinful courses our leading men are stooping to gain popularity! They deal in "personalities," but only in a way to help themselves to place and power. Some time ago, we knew one of our very popular preachers to hold a protracted meeting for a certain church in this State. During the progress of this meeting, as the preacher would visit around among his brethren, he expressed himself as being deeply impressed by the many evidences of lifelessness and worldliness of the church. But he took care to speak this where it would not wound. He said that if he had known the condition of the church, in this respect, and its divided condition, he could not have been induced to visit it. He spoke of its pastor, in certain places, in uncomplimentary terms. He spoke of another preacher as a bad man, one who was always trying to "undermine the character of other preachers." He said he had never preached for such a church, and hoped he would never have to again; that he did not know how to preach to please them—whether to "preach it round or flat." Now, this preacher went away from that place, and wrote that church up in the papers as the best church he ever knew, all working unitedly and harmoniously! He spoke of the pastor in the very highest terms, as he also did of the "undermining" preacher! In short, he

praised everything and everybody that he saw at that place! Now, that man is one of the most popular men in the State. Let him who wants popularity at such fearful cost have it and enjoy it; for in it he has his reward. We remonstrated with this preacher for his course in this matter, but in doing it we brought ourself under his disfavor, as well as that of some of his friends, we fear.

I tell you, brethren, it is unpopular to speak the truth openly. We are not at all in doubt as to our course in THE FIRM FOUNDATION being unpopular; and, while we thank our brethren for their letters on this subject and others, and shall at all times be pleased to hear from them with such advice as they may offer us, we here take occasion to assure them that we need no further argument upon the subject, as to whether or not our course is unpopular. We have not written this to justify anything we have heretofore written, of a cutting or sarcastic nature. There is a happy mean, between two dangerous extremes, in dealing with error. That mean is to be found in the examples of God's apostles. We try to follow it, but confess that we have fallen far short of it.

A. McG.

OUR REPLY TO BROTHER D. LIPSCOMB.

This will not be as elaborate as we intended to make it when we first promised it to our readers. Brother Lipscomb's silence upon our request of him to inform his readers that we would send them our reply, free, if they would send in their names, demonstrates to us his utter inability to treat us fairly. We fear he has

resisted the truth and sought ways and means to obtain vantage grounds over it, till he has beclouded his vision by delusions and blunted his finer sensibilities with virus, till there is no ground for hope left of his trying to see, or of his ever being willing to treat any opponent on this question impartially. Hence we will curtail our defense against his unjust charges (that we had wilfully misrepresented him); down to the mere mention of a few facts, and rely upon their weight to exonerate us. It is hard to have to tamely submit to being accused, before five thousand brethren, of misrepresenting a brother, and not be permitted to even submit a defense. But those who dare to turn their backs upon *all* human pleas and plans, and boldly proclaim the sinfulness of such things, as subversive of God's redemptive plan, always have been, and doubtless always will be badly treated, till Christ comes back.

Brother Lipscomb thought right hard of Elder Errett, for refusing to allow him to defend himself against some charges brought against him in the Standard. Brother L. said many hard things against Elder Errett for his course in this matter. "Thou art inexcusable, O, man, for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Brethren, we are poor disciples of our Lord, and very unprofitable servants until we learn to "do unto others as we would have them do unto us." If brother L. can satisfy himself that he has treated us on this principle, we have made made up our mind to bear it, and not to recur to it again. But we cannot consent to "dismiss" brother

L. "from our further notice." If we could feel justified in following the bent of our own inclinations, irrespective of the demands of duty to the cause we owe fealty to, we might then do so. But brother L.'s logical and scriptural aggressions upon some of the innovations that are now so seriously disturbing the churches, and greatly hindering the truth, are so potent, that all who want to stand against these things, should read his manner of attack. Again, his widespread influence makes him such a formidable foe to the truth, on the baptismal question, that we cannot be true to our convictions, or preserve an unfaltering fidelity to that which is committed to the trust of all disciples, and ignore him, by refusing to weaken his position against the truth, whenever an opportunity presents itself. With these remarks we pass on to the criticism of his article. He says:

"Brother McGary writes about us (he never meets an argument) several pages in his paper. But in response to our query as to whether A. Campbell, T. Fanning and others of the pioneers in the effort to return to apostolic ways, sinned in being baptized in obedience to Christ, before they knew it was for the remission of sins," he spends much time in telling it was I, and not brother Fanning, that did not understand that baptism was for the remission of sins. It makes not the least difference so far as the principle is concerned, whether it was I or brother Fanning, or both of us. (These personalities only divert from the question. I only wanted an example in the person of one against whom there was no prejudice.)

Brother L. says we never meet an argument. Well, the reason is very obvious. We have thus far had no chance to meet one. Brother Lipscomb, in all his efforts to appear as standing upon plausible grounds, has shown us nothing as authority for his position, but his word. We have repeatedly called on him for higher authority; but thus far he has failed to point us to one solitary passage in God's word, that we remember of, to sustain himself. So long as he regards his word as sufficient to settle the controversy, so long will it be impossible to reach him with an argument. When brother Lipscomb has sought to strengthen his own word, he has appealed to brother Campbell and brother Fanning, knowing at the same time that "personalities divert from the question." But, when we added the name of D. Lipscomb, was the first time he thought it necessary to call attention to the fact that personalities divert from the question. If, as he says, personalities divert from the question, why has he all the time claimed that this question hinged upon the status of these dead heroes of the faith. We have thought, all the while, that personalities diverted from the question. And we have further thought that if we wanted to use persons, we would call on the living, and let the dead rest. If personalities divert from the question, who then has tried most to divert? It is quite suggestive, to see a man of brother Lipscomb's ability, invading the silent precincts of the tombs, and summoning the most revered names from their sacred slumber, to stand in defense of his word, his untenable theories, and

vague speculations. The high standing and universal appreciation and love among the brotherhood, for these revered dead, has all the more helped to divert from the question. Hence, they have served brother L. a valuable part, although he has not permitted them to speak for themselves. Brother L.'s use of these names on this question, can only find its counterpart in the course of our sectarian friends, when they point to their illustrious dead, who had depended on sprinkling for baptism: condemn sprinkling, and you condemn them! But brother L. never complains about personalities, or seems to see that they divert from the question, until his name is put in the same crucible that he puts brother Campbell's and brother Fanning's in!

We do not believe that this course of brother L.'s proceeds from an innate principle, but that it is the product of a blindness, brought on by gradually drifting farther and farther into untenable and unholy attitudes. He has never stated the issues on this question. Had he or any one else done so, and courageously come up to the discussion of it in the light of Scripture (all else is darkness), away would have gone this human and sinful feature of our plea long ago! Brother L. says:

"The question is, did that failure to see all the promises, or to realize the exact point in the path of obedience at which each promised blessing would be received, so vitiate the obedience as to render the act, intended by them as obedience to God, a sin in his sight?"

Now, we deny that this is a fair, cogent statement of the issues. Here

are the issues in a nutshell, and any fair, unprejudiced mind will see it at a glance.

1. Do the Scriptures teach that one may be baptized into Christ before believing that baptism is for the remission of sins?

2. Is confession with the mouth a necessary antecedent to Scriptural baptism?

There is no use in trying to dodge these issues. They are here clearly and fairly stated. And we will here take occasion to state that any brother, or any one else, who may feel disposed to discuss them, from proper motives, can have a fair division of our columns for that purpose; or we will furnish a man who will deny the first and affirm the second, in oral discussion, anywhere in the State of Texas. But some of our brethren say it ought not to be discussed! Why not, brethren? What has truth to fear; it comes out of all conflicts strengthened and brightened, or ought to. It does not sound well to hear our brethren, who would cross the continent to discuss the design of baptism, say that it is wrong to discuss this question; or that it is not necessary that one should understand that design. This never will have a consistent look, brethren. It is a sin to preach what it is not necessary for persons to believe. But enough of this for the present. Bro. L. says:

"Now, was A. Campbell's baptism so vitiated by his failure to see that it was for the remission of sins, as to render it so void in the sight of God, that his failure to turn from it and be baptized for the remission of sins, caused his rejection by God? There is the naked issue that brother Mc-

Gary, like all other sectarians, will never meet."

My brother is mistaken. We will meet it, so far as it is possible for us to meet it. If brother Campbell was not baptized upon a hearing and a believing of the gospel (in which gospel, baptism for the remission was heard and believed), his baptism was null and void; because God never authorized such a baptism. And if it was a sin to be baptized "to John's baptism after it had ceased," as brother L. claims, then it was a sin in brother C. or any other man (for God is no respecter of persons) to be baptized by a baptism which was never authorized by God. But as brother L. has put brother C. on trial, we are willing to let him speak for himself, and when he does, he does not strengthen brother L.'s side. We think that brother L. misrepresents brother Campbell's case, not intentionally. Hear brother Campbell. He says on page 248, "Campbell on Baptism," while on the design of baptism:

"The appeal, therefore, must be made to the proper tribunal. It must be carried up to the apostles and evangelists of Jesus Christ." On page 252 of the same book, brother Campbell said:

"In the first place, then, no one is commanded to be baptized *for anything else*, and no one is ever said to have been baptized *for anything else*, than for the remission of sins. This is a very important fact, and worthy of much reflection." (Italics, brother Campbell's.)

Again, on page 253, he says:

"Evident then it is, that there is no *specific design* on account of which any one can constitutionally be baptized,

except it be for the remission of sins previously committed."

On page 252, "Campbell on Baptism," brother C. says:

"It is *the only purpose* for which it was ordained; whether in the hands of John or of the twelve Apostles. What could be more plain or intelligible than such forms of expression as the following:

"John did baptize in the wilderness, and preach *the baptism* of repentance for the remission of sins.' It was not a baptism, but *the baptism* of repentance. It was not *for* remission of sins, but *for the* remission of sins. The fixtures of language could not more safely secure the intention of an institution. It was not *because* your sins *have been remitted*, but it is *for, or in order to* the remission of sins." In the Christian Baptist, page 521, brother C. says:

"Knowing that the efficacy of this blood is to be communicated to our consciences in the way that God has pleased to appoint—we 'stagger not at the promise of God,' but flee to the sacred ordinance which brings the blood of Jesus in contact with our consciences. Without knowing and believing this, immersion is as empty as a blasted nut. The shell is there but the kernel is wanting." If then, brother C. was baptized without knowing the design of baptism, according to his own words he was not *constitutionally baptized*. His baptism was as a "blasted nut." Why will brother L. persist in placing this great man in such an attitude? If he was not baptized for the remission of past sins, and if he did not "confess with the mouth" as an antecedent to that baptism, he stifled his own conscien-

tious convictions. Who believes that he did this? We *do not!* Brother Lipscomb may, if he can find it in his heart to thus judge that good man. We say, let the dead rest, but if they must be ushered before the sinful "hypocritical" living (as we agree with Brother L. that we all are, to some extent), do pray let them speak for themselves! Reader, note brother Campbell's italics, as we have given them in his own language. Will brother L. have the hardihood to again contend that brother C. went to his grave on an "unconstitutional baptism"—a baptism that was as a "blasted nut," according to his own conscientious convictions? How does he know that brother C. did not understand the design of baptism, when he was first baptized, or that he did not make the confession? And if he did not, how dare he say that that conscientious man did not afterwards correct it, by making his baptism *constitutional*? We know old preachers we have made their baptism constitutional, within the past few months, who have been preaching a quarter of a century. The writer was the administrator in one such case. Thank God! some brethren, who have spent more than a score of years in preaching Christ, are able to see themselves in a small enough light to discern that they are not special pets and favorites with the God of heaven!

Brother L. is deceiving himself on this question! When he has not the "re-baptism hobby" immediately before his eyes, he sees the work of sectarians in its true light, as we see it. Hear him express himself while in that condition:

"I believe no sinner is converted,

save as God converts him. My objection to Baptist teaching is, that they practically deny that God does or can convert sinners in the use of His own appointed means, and they substitute for God's appointments, man's inventions and devices, and accept as evidence of pardon, human dreams, visions and imaginations, instead of God's assurance. But God works through his appointments — men through their inventions; hence Baptist practice converts men through devices, and is a conversion by men. Their course drives God out of the work. They have more faith in human dreams, visions and imaginations than in the promises of God, given by the Holy Spirit, sealed by the blood of Christ and confirmed by the oath of Jehovah. Baptist conversion is wholly of men."

We have given this language of brother L.'s before, and commented on it; but we have many readers who have not seen it. We will not here criticise it, further than to say that no man can entertain this view of the Baptists, and then take Baptists into the church, without demanding all of the requirements that would be required of one who never made pretensions to Christianity, and be a consistent man! It will stamp *any* man, before intelligent minds, as inconsistent! Brother L. has appeared quite peevish and snappish at us, for handling his inconsistencies as we have. His course has offended some, who have been reading his paper for many years, and they have declared to us their intention of dropping the Advocate. But we will here say to all such that we hope they will not do so. We all do wrong, and perhaps

we are guilty of as great a wrong in our manner towards brother L. as he has been in his treatment of us. Besides, brethren, no paper that we have ever seen can fill the place of the Advocate. Brother L. has sometimes handled the word of God deceitfully, in trying to extricate himself from his difficulties and glaring inconsistencies, on this question; but who of us are not guilty of hypocrisies?

Brother L. said that the "Holy Spirit, to quiet the fears" of the converts on the day of Pentecost, "told them that their sins would be forgiven." This was handling God's word deceitfully, and every intelligent reader of God's word knows it. The Holy Spirit told the truth because it was the truth, and not to *quiet* anybody's fears! If it was told to *quiet* their fears, and not to teach them the truth, that they might be made free by the truth, where did our brother learn it? We can, like the great apostle to the Gentiles, most truthfully say that we are not "mad, but speak the words of truth and soberness." We should prize the cause of Christ more highly than our love and friendship for men, brethren, and when they put themselves in the way of the truth and hinder it, they should be reprovèd and rebukèd before all. In order that persons might be brought "into Christ, be born of water and the Spirit," the Holy Spirit, sent down from heaven to guide as many as the Lord our God shall call, from that time until His Son shall revisit this earth, spoke what God sent it to speak. Those who then believed just what the Spirit said, and obeyed its voice, were baptized into Christ, were born of water

and the Spirit; and so they are now. But those who did not believe the Spirit's words then, were not baptized; and, if they had been, would not have been born of water and the Spirit. Neither now are such born of water and the Spirit, though they may be born of water—water is not enough! God is the same, yesterday, to-day and forever. We are still under the same dispensation. What was then authorized to be preached, and was preached and believed, is now authorized to be preached, and must be preached and believed in order that persons may be led by the Spirit—be born of water and the Spirit. Substitutes introduced at any point, change the word of God and make it a lie.

A. McG.

To the Editor;

DEAR BROTHER—By your request, I will give to the readers of THE FIRM FOUNDATION, a short article in regard to our *Indian Mission*. It has been four years since I induced Elder M. Askew (an Indian), to come out from Alabama, to sow the "good seed of the kingdom" among his inore unfortunate and wilder brethren. Brother Askew had a good understanding of the ancient gospel, and presented it in a simple manner, but with great power.

One year ago his spirit returned to "God who gave it." He created an undying interest where he preached. My work among the Indians has been chiefly at their councils. I have been in both the Chickasaw and Choctaw councils, and would preach to them at night, by their request. I have been warmly received by them, and my preaching has had a good effect. So by this time, the Christian's King is accepted into some of the hearts of

the leading minds among them. Up to this writing, all that I have done among them has been at my own charges. But the Church in this city has agreed to send me out as evangelist one-half of my time this year. The *Indian Mission* work is in the hands of the Church here. Elder W. H. Sluder receives all money sent here for it. Up to this time there has been but little spent out of the Indian Mission fund. We have but little on hand; not enough to make much effort towards building. We want to connect with the mission an industrial school, and will, when we can, so that we may teach the boys to work, give them an education and a trade, a practical idea of life, as well as Christianize them. Develop the moral, mental and physical man together. We hope in the near future to make the mission self-sustaining, by means of the industrial school. All that is produced by farming, or any mechanical work which may be added, will go towards the support of the school and mission.

The tuition and board will be paid out of the public fund of the nation. The boys will be expected to work on the farm, or at some trade, a part of each day, Lord's day excepted. All means above the amount which will be necessary in order to the support of the mission, which is now in its infancy, will be expended in the support of the preaching of the Gospel at other points in the Indian Territory. I have circulated books, pamphlets and papers among them, and they receive them gladly. I have written a number of long letters bearing on Christian duty, to the few disciples among them, and as an expression of

their appreciation for them, they have been gathered up and returned to me for publication in pamphlet form. It was the last request of the true and tried soldier, brother Askew. Governor B. F. Overton (their principal chief at that time) proposed to pay the expenses of printing, etc., but within a few weeks he died, and therefore the work has been delayed; but I will have it out of the press (1000 copies) by the first of March, at my own expense, for circulation among them. They are appropriately adapted to their needs, as I understood them, and as I am favorably known among them, I hope something will be accomplished thereby.

Sister Josie Martin, of this congregation, a zealous Christian woman, full of good works, will travel this spring and summer, authorized by the Church, to solicit help, and take subscriptions, so much to be paid yearly for three years, at the expiration of which time we hope to make our Indian mission and industrial school self-sustaining. Nature has taught our wilder and more unfortunate brethren by her seasons, in sunshine and storm, in the flashing lightnings and roaring thunders, the green grass, the bursting buds and the blooming flowers, the rolling prairies, the rugged mountains and thick tangled forests, the flowing rivers and frisking brooks, the gurgling springs and the sparkling heavens, and in many other ways has mother nature taught her children. But every lesson taught them has been dipped in blood. Their condition is a peculiar one, neither

civilized nor savage. Struggling to rise above the one, and bending their weary steps toward the other. The lessons drawn from mother nature's bosom did not, could not, unfold to them the true and living God of Abraham, Isaac and Jacob. The name of Jesus Christ is not in their language, nor can they in their mother tongue express the thought which we convey by the word *aspire*, "to desire eagerly to rise." But, "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." And we are blessed with lessons of love, written in letters of blood upon the cross. At their council in last October, after I had preached to them in their council house, Peter Fulsome, a native Indian, who had just returned from Washington, D. C., where he had been in the interest of his people, lifted his form, which had passed him through about seventy-five winters, before his children, and told them something of old times; his tears flowed freely while he exhorted them to struggle on. Those moving tears shook my frame, and melted within me the soul which threats could never shake, when I remembered the odds with which they had contended, in contrast with the blessing we had slighted. O, God! in mercy forgive us for our indifference about so great a matter as "teaching all nations" the good news of salvation. The grace of our Lord Jesus Christ be with us all.

R. W. OFFICER,

Paris, Texas.

TALKS WITH THE SISTERS.

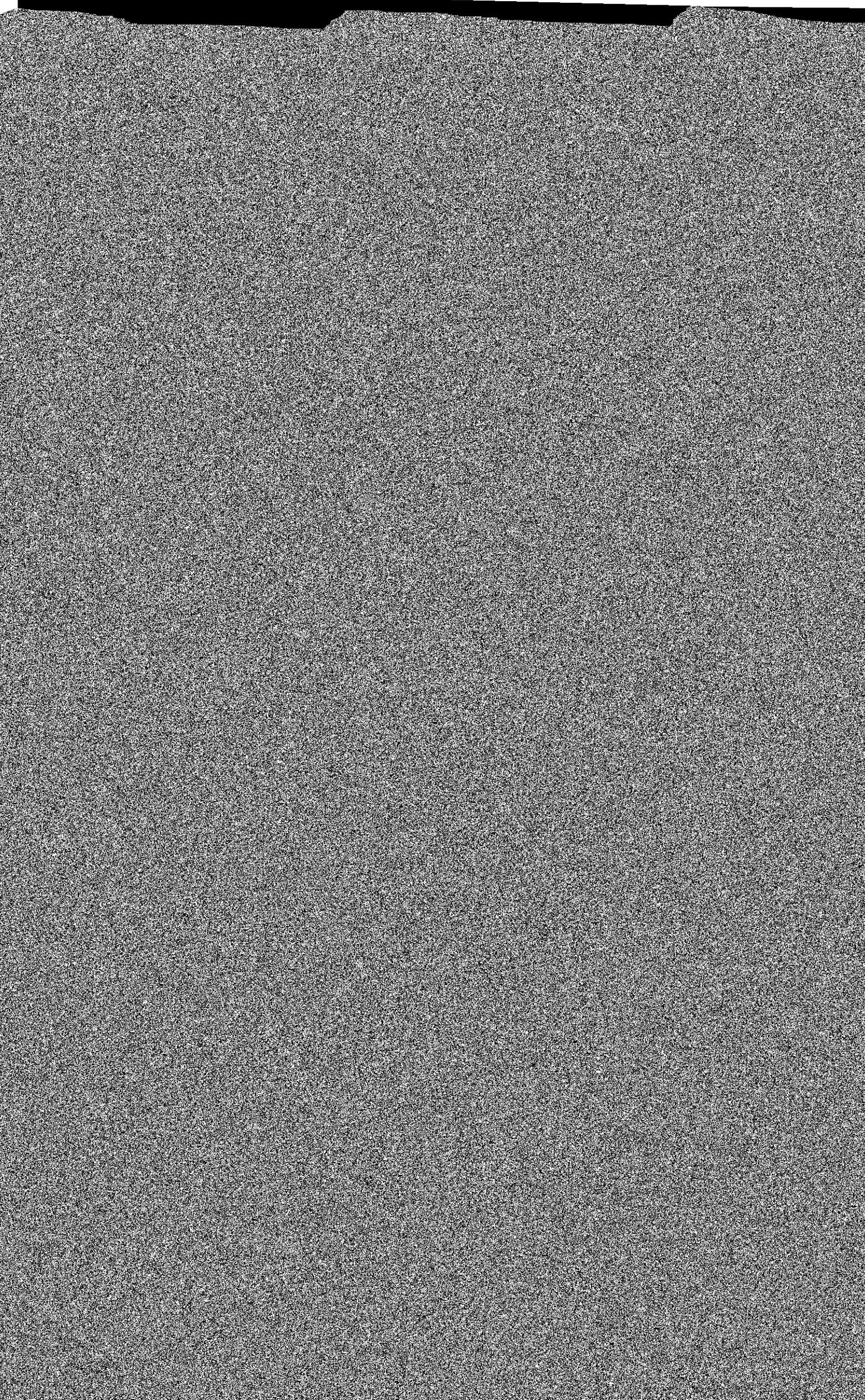
MY DEAR SISTERS—Since my letter to THE FIRM FOUNDATION was so kindly received, and such a hearty invitation extended to write again, I will offer a few thoughts to you on the subject of the dress of Christian women, since brother McGary has requested me to do so. Perhaps I might have chosen some other subject for the present, but there is none that needs attention more than this. The women of the Church of Christ are bringing reproach upon His cause every day, by the expensive, gaudy and ridiculous style in which they adorn(?) themselves. I shall endeavor in this article to show, from the Scriptures, why Christian women should not conform to the disgusting and silly fashions of the day. We often hear the excuse made for unlawful dressing, that it is inconsistent with God's character to suppose that He cares for the way in which we dress, or other such trivial things, if we do our duty otherwise. If this be true, then why did He inspire His chosen apostles to lay down such plain rules for our guidance in this matter? Again, it is just as sinful to violate these commands or rules as it would be to steal, or commit adultery; because, when the four grand initiatory commands have been obeyed that put us into Christ's body or Church, then all others coming after are of equal importance, however trivial they may appear to us. Sin is a violation of the law of Christ. To dress expensively or elaborately is to violate a part of the law; hence it is a sin. But what saith the Scriptures? Paul says (Rom. xii., 23), "Be not conformed to this world, but be ye transformed by the renewing of your spirit," etc. Were

there not another passage bearing on this subject, this one would answer every objection with those who are anxious to know and do God's will. To be conformed to a thing is to be in harmony with it, to be like it; hence, to be conformed to this world is to follow in the footsteps of the children of the world, forgetting "that we have been purged from our old sins"—that we have "arisen to walk in *newness* of life." "But be ye transformed," or completely changed, "by the renewing of your spirit." That is, if we (Christians) have formerly loved the ball room, the circus, skating rink, theatre, opera, novel reading, *fine dressing*, etc., etc., *now* we should turn our backs on such sinful, unprofitable pleasures and our faces heavenward, having our minds renewed with better and more heavenly things. Next, John says, in his first letter, ii., 15-16: "Love not the world, *neither the things that are in the world*. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye and the pride of life, are not of the Father, but of the world." Fine dressing most certainly comes under the head of the "lust of the eye and the pride of life;" hence, is of the world, and not of God.

But hear Peter, who is much more explicit on this subject: First epistle, 33—"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold or of putting on of apparel," etc. But, says one, "Peter did not mean not to adorn ourselves, but not to let the *outward* adorning be *all*, but couple it with the adorning of "the hidden man of the heart." But, to

get this meaning from it, we would have to supply the qualifying term *only*, as, "let not your adorning be *only* that outward adorning," which is wrong, for Peter expressly says, "let it *not* be," using no qualifying term whatever. Besides, any sister who has tried to follow the bewildering styles of the day, knows that when she has fulfilled every requirement of the capricious goddess, Fashion, there is precious little time left for the adorning of our minds or hearts. Even the few moments we might snatch, after children are tucked away for the night, for storing our minds with heavenly knowledge, are taken up in rolling the hair in curl-papers or on "crisping pins." Again, any sister who tries thus to dispose of this passage shows her unwillingness to give up the world; is trying to cling to it with one hand and to the cross with the other, but she holds on the world as by the

ner also, (I will) that women adorn themselves in *modest* apparel, with *shame-facedness* and *sobriety*, not with braided hair or gold or pearls or costly array." First, "modest apparel." This does not mean to exclude only such apparel as makes an undue exposure of the person, but all apparel that is calculated to attract the eye and excite the admiration or envy of others. Therefore, when a woman arrays herself in a manner that will do this, she is arrayed immodestly, according to Paul, as well as Webster. "With shamefacedness." This is most decidedly against the wearing of bangs, as this foolish style is vulgarly called, as well as frizzes, Bernhardts waves, and I must not fail to mention the popular Langtry bangs. No one will deny, I presume, that the wearing of bangs gives a bold, impudent expression to the face, bespeaking levity rather than "sobriety." No doubt the silly fashion originated



ready obedience? I think not. When such willing obedience is given, it is generally obedience to her fleshly impulses as well as his. If your unbelieving husband should desire you to attend a ball or theatre, would you do so? If not, why dress to please him? Either is a violation of the law, hence they are equally sinful. When we are thus tempted, we should say, as did our Savior to Peter, "Get thee behind me, Satan. Thou savorest

would make us sober and earnest, and teach us to value our precious time and be slow to waste it in decorating our frail bodies, which are as the grass of the field, "which to-day is, and to-morrow is cast into the oven." May God help us realize our responsibilities! The humblest of us liveth not to herself! We know not the extent of our influence for good or evil. We know not how many are watching us and being

thereof; but *he that doeth the will of God abideth forever!* Precious promise! "But," says one, "where are we to draw the line? What peculiar way must we fashion our dresses?" The apostles have drawn the line. We

ing, or turn one from the world to her duty, I will feel that I have not written in vain.

Think the subject over carefully and prayerfully, sisters. Let not the question be, "How far can I please myself

we are the children of God." (Can we tell how the Spirit bears witness with our spirit that we are the children of God?" If we cannot, why did the Apostle make use of that language? Take notice, he does not say the Spirit bears witness *to* our spirits that we are the children of God, as he should say, to suit the popular preaching of the day; but he says *with* our spirits, a very different idea from *to*. Then how does the Spirit bear witness with our spirits? Witnesses, in order to testify, must use language, and first, the Spirit says we must believe with all our hearts (that is, without a doubt) that Jesus is the Christ, the Son of God. Acts 8:37; Matthew

baptized or not, and if I have, the Spirit bears witness with my spirit that I am saved from my sins; translated out of the kingdom of darkness into the kingdom of God's dear son; born of water and the Spirit, and consequently a child of God. But I meet some of my neighbors and talk to them about these things, and they tell me they know they have believed in Christ, they have repented of their sins, confessed their Saviour "many a time," and have been baptized and are children of God; but I question them a little closely about the last item (baptism), and ask them when they were baptized, and they reply "away back yonder when I was an infant."

led by the Spirit of God, and we can tell beyond a doubt how they are and were led. Let us go back now to the ninth chapter of Nehemiah, and we find that the prophet, after rehearsing many of the blessings of the Heavenly Father in his dealings with the Jews, says, "Thou gavest also thy good

ment, and quote a few of the many passages that might be cited to prove that the Holy Spirit leads by instructing the led.

The Saviour told his Apostles the first time he promised them the Holy Spirit to "take no thought how or what you shall speak: for it shall be

sin, pricked in their heart by Godly sorrow, which sorrow was the result of Godly faith, the faith being produced by Godly or divine testimony, the testimony of the Spirit.] [Being pricked in their heart they cry out "men and brethren what shall we do?" The Spirit gives them the necessary instruction (nothing unnecessary). They comply with the requirements, are made free from sin, heirs of God and joint heirs with Christ. Now, were they not led by the Spirit? No one who has any respect for the word of the Lord will deny it, and if they continued to be led by it, they landed safely in the haven of eternal rest.

We learn from the declaration of the Apostle that the sons of God are led by the Spirit of God, and we learn both from the Old and New Testa-

He proposes to save, however, in His own way. (It is conceded that repent at one time signifies to sorrow, to lament.) At another, to reform the entire course of being. When, therefore, the Apostle Peter, on Pentecost, commanded those Jews to repent, he did not command them to mourn, lament or bewail for the murder they had committed. They had given indisputable evidence of such a frame of mind, in their anxious inquiry. Peter's command implied a complete change of their purposes, antedating, but coupled with their immersion in the name of Christ *for the remission of sins*. To these broken hearted and anxious penitent believers, the command to *mourn, to sorrow, to feel regret* for their conduct would have been mockery. To such a command they could

law giver has directed? No one can be translated into the body of Christ, while disregarding His initiatory law. I am free to admit the honesty and good intentions of those who claim to have been *miraculously* converted by Christ. I am also free to admit their great sorrow for sins. But their sorrow made them *agonize, pray and wrestle with God for a direct imparta-*

not surprised to hear those who oppose truth, rejoice at any event that will in any way hinder it. When Paul (who was preaching the same truth that THE FIRM FOUNDATION is now urging Christians to stand up to, and gauge themselves and their work by), was imprisoned, no doubt that Bar-Jesus and his kind were pleased at it. Hence we are not surprised

Our delay in the last two issues has not been our fault; the office where we have our work done has been so crowded with work for the Nineteenth Legislature, that our matter has had to play the mill-boy—wait its turn. We hope to do better in the future. Some of our subscribers are insisting on THE FIRM FOUNDATION becoming a weekly, not more *weakly*, for we need more strength to oppose the invasion of false brethren that is setting in upon our work, as they have always assailed truth. We will confer with the old heads of the F. F. and decide what we will do about it soon. In the meantime we would like to hear from as many of our subscribers as favor the change.

A. McG.

The Living Age is published at Kinston, N. C.

Sisters, please read carefully Sister Sarai's article, and pass it around.

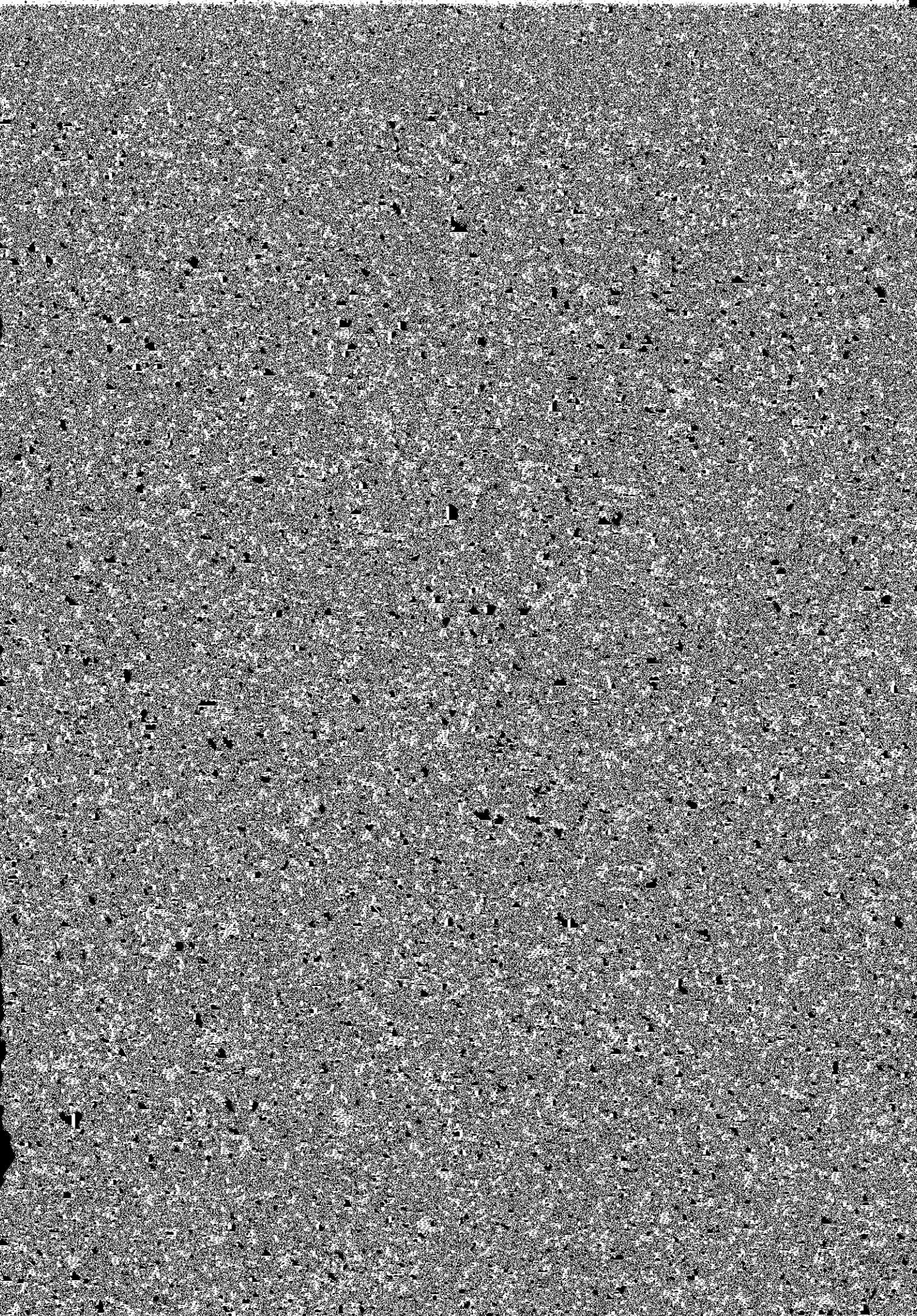
Another good article just arrived from Brother Trimble, but too late for this issue.

Our offer for new subscribers, to be found in this issue, means to begin with the March number and end with the December.

More subscribers wanted! We offer the pamphlet from now till January for 75 cents; or clubs of ten 50 cents. We expect many new subscribers on this offer.

A. McG.

Erratum—On page 9 in the twenty-seventh line of second column, "we have made their baptism constitutional," should read "who have made their baptism constitutional."



THE FIRM FOUNDATION.

tion whatever with the "good confession" authorized by the Savior.

When men say, this confession is a light matter, that any one can say "I believe in Jesus Christ," they do not appreciate its import. He who receives the word into an understanding heart, counts the cost of the service of God, takes up the cross, and humbly con-

We, as the people of God, have accomplished wonders in discovering and shedding abroad, far and near, the true light of inspired Christianity, in regard to the all important steps necessary to Scriptural induction into the body of Christ, "Which is the church of the living God, the pillar and support of the truth."

THE FIRM FOUNDATION:

care of these small and untaught congregations, without regard to scriptural qualifications: I have found, not

How responsible the work, then, assigned to them!

In conclusion, a word in regard to

they, are to have the oversight of the spiritual interest, and the Deacons, the temporalities of the church. Where in the New Testament did any brother read any thing of this kind? In which chapter in the New Testament, do you, my brother, read of Elders and Deacons, as such officially? We read of Elders, and we read of Deacons, but not as two classes of officers. Again, I ask, where do we find this classification of spiritual and temporal work in the church? Is there any work to be performed in the church, that is not spiritual, not given as required by the Holy Spirit? This leads us to enquire who constitutes the Eldership, or the executive head of the church?

We answer, the Bishop (or Bishops, as the needs of the Church may require), and the Deacons. The Bishop being the chairman of this board, before whom all the matters of interest

set apart to this task, the Holy Spirit has then made them overseers. And henceforth, all are solemnly commanded "to submit themselves as unto God." "For they watch for your souls as they that must give account, etc.

It now becomes the privilege, yea, the indispensable duty of these men, to watch over the flock, in all that pertains to the highest interest and development of the church. But says one, how are we to attain to this full stature of a perfect model of the Apostolic church, seeing that the churches have not the men in them qualified to do this work? I see but one way to approximate this at once. To begin this work, the churches must reverse the prevailing order of calling the young preachers to have the care of the churches—send them to the front to break the brush and bridge the ways for the onward spread of Zion's

THE FIRM FOUNDATION.

their turn have gone forth, "to endure hardness as good soldiers of Jesus Christ." Let them know that they have behind them a sanctified host, under the care and tutelage of one who has endured their trials and knows how to sympathise with them. At the same time this old veteran, selects from the brethren those whom he is educating to take the oversight, after him. Thus can the churches be developed and educated up to apostolic stature. Never can the churches be brought up to apostolic manhood, until she learns that preachers and preaching and church going, are not designed to be things and places for mere selfish gratification and personal entertainment.

I hope that thoughts are herein outlined, that may be profitable to those who have Zions good and prosperity at heart. The longer I live and the more I observe, the more patent it becomes to me, that the greatest hinderance in the way of the conversion of sinners is the lack in the churches of a competent membership; until this is remedied, that banner stained with hallowed blood, must trail in the dust.

This paper is becoming too lengthy, hoping that these thoughts may arouse into lively activity, some abler minds and pens, I here close, by subscribing myself your brother in Christ, in search of the truth.

R. B. TRIMBLE,
NEW BURNSIDE, ILL., Jan. 27, 1885.

Fun and Frolic.

A real old fashion candy-pulling will be given by the young ladies of the Christian Church, on next Tuesday

night in the basement of the church. Admission only 25 cents. Do not fail to attend.—Austin Statesman.

This institution called "the Christian church," at Austin, is a real fun-loving institution. We fear it has about froliced away its days of grace. It has about as many genuine marks left to identify it as the "body of Christ" as the great mother of harlots which graces a neighboring hill. If our Savior had put in an appearance at this "Christian Church," last Tuesday night, with His "scourge of small cords" there would, in all probability, have been another other "overthrowing of tables and pouring out of the changer's money and a driving out" of another set who were "making His Father's house an house of merchandise." These merry-making "young ladies of the Christian Church," and the dancing, amusement-seeking young men, of the same institution, are ever ready for anything new or old that makes for fun and hilarity, while the old men and old women seem more than willing for the young folks to enjoy life, and to lend them a helping hand. How sad it is to behold the inroads the god of this world has made upon the Church! The time has come when the unadulterated gospel of God's Son finds few friends. When Christ returns shall He find faith on the earth? "False apostles, deceitful workers, transforming themselves into ministers of righteousness"—"modern pastors" are doing valiant service for their master—mammon. Satan is filling the pulpits with his ministers,

who, "by good words and fair speeches deceive the hearts of the simple"—and the simple compose the great body of the brotherhood—simple because they have not made use of that which is able to make them wise—that which Paul "commended—the word of God's grace which is able to build us up, and give us an inheritance among all them which are sanctified" if we will only make use of it. But the world has petted, coaxed, and courted the church, till it has charmed her into its treacherous embrace. Yes, she has left her first love and now loves the world with all her heart. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a

Lord, found in Luke 6:22. But we are sorry to have to confess that we can not claim it altogether on this principle. We here append a poem, which in many points, portrays the status of the Austin Church, much better than we can. It has gone the rounds of our papers. We hope our progressive brethren will read and weigh it:

WALKING WITH THE WORLD.

The Church and the World walked far apart,
On the changing shore of time:
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give us your hand," cried the merry
World.

"And walk with me this way."
But the good Church hid her snowy hands,
And solemnly answered, "Nay:
I will not give you my hand at all,
And I will not walk with you;

THE FIRM FOUNDATION.

they worked these figures, which was every place where they preached the gospel. They preached one gospel,

a true, believing heart, comes to the water of salvation. He makes the good confession, he is immersed; he

THE FIRM FOUNDATION.

to that city depends upon 'doing' the commandments. Rev. 22, 14.

That he may not forfeit this right, he takes the "lamp of life" (Ps. 119, 105) to light him to a knowledge of those good works or commands by

word above all His name. Ps. 138, 2. How then can any man be held guiltless, who lightly esteems God's word, or who handles it deceitfully?

Keeping the commandments of God is obedience. Not keeping them is

Peter's Second Key.

This is the apostle to whom were committed the "keys of the kingdom," which kingdom was opened on the day of Pentecost, after the apostles had been endued with power from on high or baptized with the Holy Spirit. We learn from him and the rest of the apostles, in their various sermons, that there are four grand steps to be taken or commands to be obeyed to get into this kingdom.

the conditions of entrance into the eternal city? Inspiration answers through the apostle Peter thus: "Besides, giving all diligence, add to your faith, courage; and to courage, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love; for if these things be in you and abound, they make you, that you shall neither be barren nor

through the wilderness to the promised land? "Be strong in the Lord and in the power of his might." Put on the whole armor of God, that ye be able to stand against the wiles of the devil." Have you added knowledge? Are you becoming wise unto salvation, or do you need some one to teach you again? Oh, my brethren, study the Word of God with the view of learning His will. Fling these sectarian newspapers, that are filled up with quack advertisements, missionary reports and sentimental nonsense, to the four winds and read God's word. Meditate upon it by day and by night. For how can we do the will of the Lord, unless we first learn what that will is? And if we comply not with His will, how can we expect to convert the nations of earth? We must show our faith by our works. Having taken the first step in ascending this ladder, let us not rest, but ascend each successive round, viz: courage, knowledge, tempeance, etc., and thus fulfill the law of the Spirit. When we shall have reached the topmost round of this ladder, then we "have a right to the tree of life, and may enter in through the gates into the city." Oh! may the Lord help us all to be faithful to the end.

A. J. McC.

"Two Corner Stones"

Yesterday, March the 2nd, was a gala day for this the "City of the hills." It was surcharged with a surging, seathing mass of human souls, rampant with the "lust of the flesh, and the lust of the eyes, and the pride of

life," and bent upon hoisting them to the highest niche of human folly. Old and young, great and small, rich and poor, robust and infirm, virtue and prostitution, black, white, tawny and mixed, saint (?) and sinner, were hugged together, one mighty throng, in the embrace of the "god of this world," and marched with impatient tread, up Congress Avenue, with martial music, streaming banners and booming cannon, to pay homage to a consummating act of "lust, pride, and worldly wisdom." It is not our intention to say, or in the slightest degree insinuate, that this mighty concourse, which beggars description, was not grand and magnificent, viewed from a worldly standpoint. But what we have to say of it is, that those who profess to be the disciples of Christ, that aided or abetted in any way this carnalized outburst and enthusiastic endorsement of the prince of the power of the air, the spirit that now worketh in the "children of disobedience," should bow their heads in shame and penitently plead at the Throne of an outraged God for forgiveness for having rebelled against him and bowed at the shrine of mammon's god. Under this "Corner stone" of the Capitol of Texas, which was laid on Monday, and for which professing Christians spent, in various ways, thousands of dollars of the Lord's cash, was buried three millions of acres of the public domain!

Thus, Christians, (?) who profess to be the special friends of the poor, were led, by mad enthusiasm to clap hands

Hydraulic Theology—To be Tried.

A few years ago the Methodist Manufacturing Company, through one of its very ingenious members put forth a Nichol plated "Grub Ax," which they claimed was the very implement to up-root "Campbellism." But Brother D. Lipscomb took this "ax" through a crucial test, in which the Nichol, (a soft metal) soon wore off and the "ax" was left wholly unfit for use even in the softest "Campbellite" diggings.

him pay for and distribute them. Who next? We will furnish them at five cents apiece while engaged in that work, if we do it.

The "One Baptism"—What are its Characteristics.

In the pursuit of this inquiry as little extraneous weight as possible should be carried along or allowed to cumber the question. Where there is agreement—"one mind"—it would be a waste of time to dwell. Hence, what is known as the "action" of baptism

guage, were wholly dependent upon and at the mercy of men who were. Bro. Caskey said the same, in substance, to us. Now, we deny this and

able, literality and symbol, etc., etc. Hence, the man who believes that any of these substitutes is the "one baptism," believes it upon human and not

There is a storm gathering over the heads of those who recognize sect baptism as valid, that will burst upon them; ere long, and drive them under the shelter of truth or into the arms of the sects. If they could see the letters we read, they would meet the question in honest discussion or prepare to be more liberal towards seetdom.

Many brethren—and not a few among the pioneers—are giving up former positions on this question, and will be heard in defense of truth, when their present timidity wears off a little. We would suggest to that class who have depended, in the past, upon the cry of "hobby!" to quell the truth, that they must now bring up something more potent, to stay the on-gathering tide of pent-up Truth. It is coming, brethren, and you had as well begin preparations to meet it, or get out of the way! "Truth is mighty and will prevail!"

Our articles on the "one baptism" have been held up, because we have been informed that a brother who entertains diverse views is trying to work up sufficient courage to discuss the question with either Bro. Jackson or the writer. Come on brother, choose between us, and come up like a man. You shall be treated fairly and kindly in these columns.

ERRATUM.—In the February number the printers left out "that love him, but God hath revealed them." See page 20, twelve lines from the bottom.

We learn that the "Christian Church" (?) at Austin, is on the eve of, and in a perfect fever of excitement, over a grand bazar, where they are going to merchandise largely in the Lord's house! What spirit is it "working" so industriously in these people, both to will and to do of its good pleasure? It surely must be the spirit of the modern pastor as this effort is to raise funds to pay W. E. Hall—a very modern edition. "Whatsoever ye do in word or deed do all in the name (by the authority) of the Lord Jesus." Will some of these brethren please show us the chapter and verse for selling dolls by his authority?

In the next issue will begin a discussion of the baptismal question, between Brother Gibson and the writer. Brother Gibson is one of our old preachers who has recently moved to Austin. He will be able to make his side of this question a good fight we presume. He affirms that persons may be baptized into Christ before they believe; that baptism is for the remission of sins. Brethren bestir yourselves to circulate the pamphlet so that the strength of this human "plea" may be seen.

Walsh's Living Age.

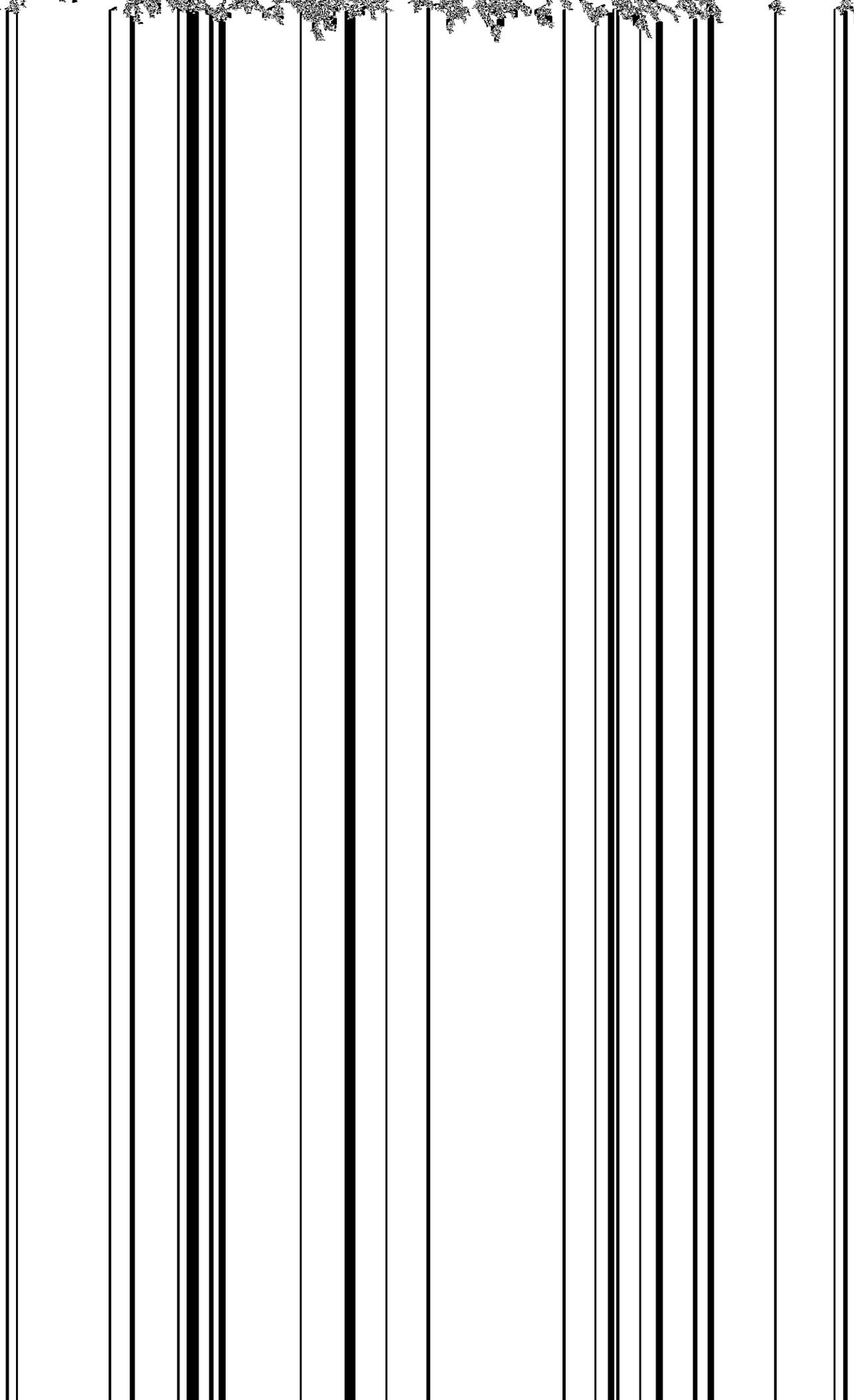
A Religious Monthly Magazine, Devoted to Living Biblical Issues, of the Present and Coming Ages. \$1 a year, 50 cents for 6 months, single copy 10 cents.—Address,

DR. J. T. WALSH,
Kinston, N. C.

THE FIRM FOUNDATION.

THE FIRM FOUNDATION.

especially they of the household of | and extend or enlarge that govern-
ment. If any of you be a brother or sister be ye not ashamed to confess Christ the Son of God.



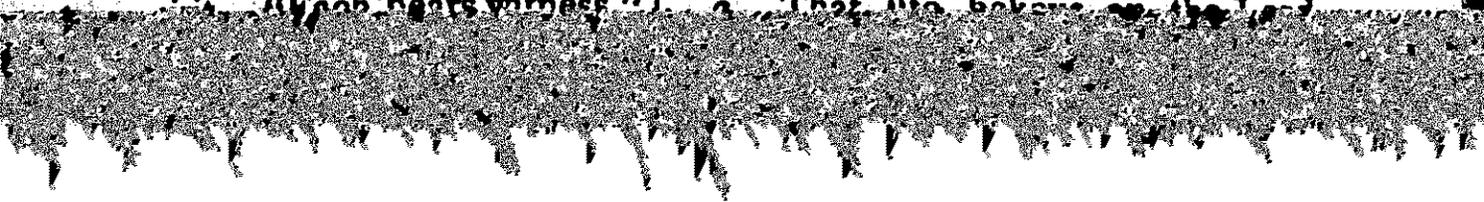
THE FIRM FOUNDATION.

we are the children of God." Here we have two witnesses, the Holy Spirit,

ity of Jesus prior to His ascension and exaltation to the right of the Father.

"Each bears witness"

That "to believe on the Lord"



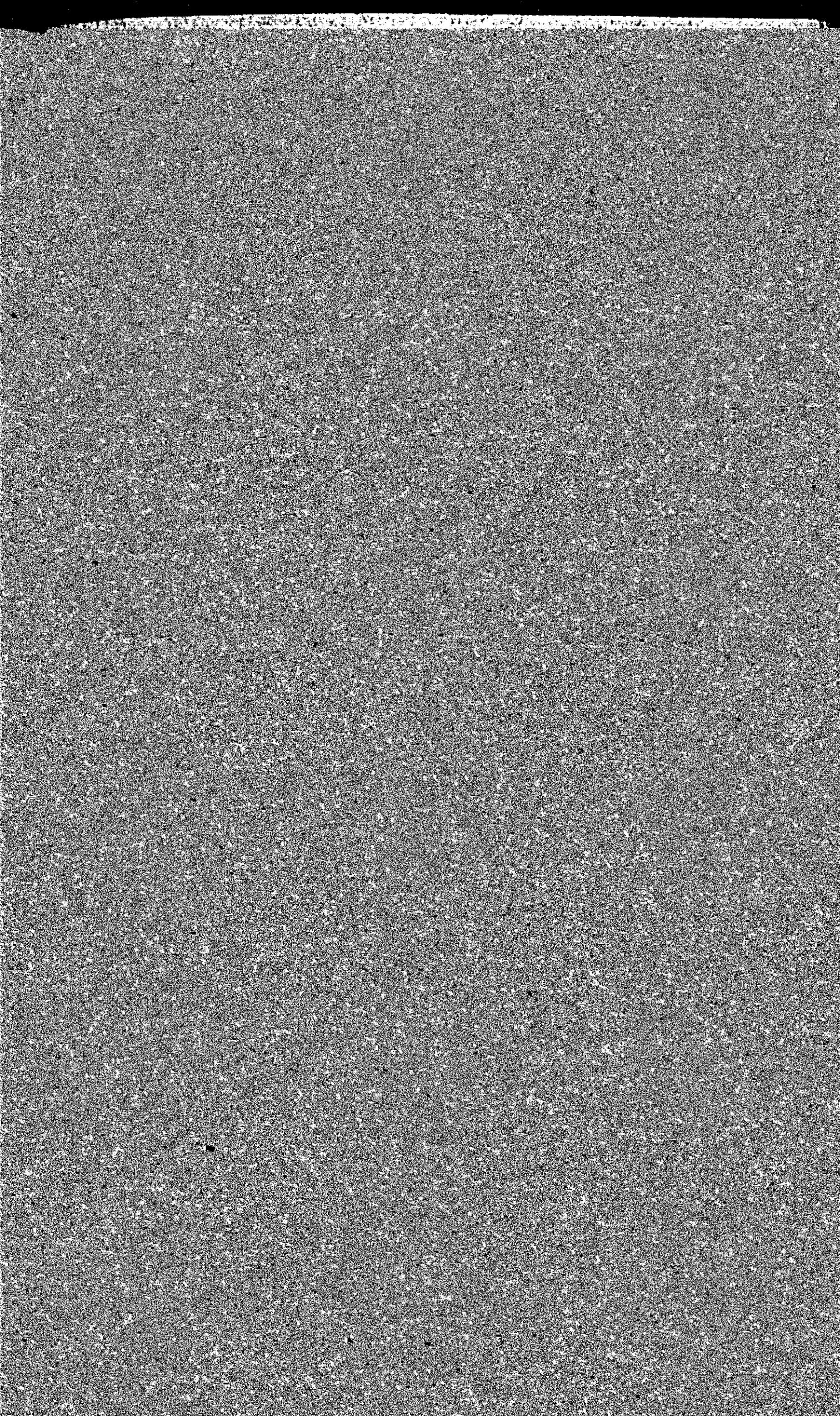
we consider how much importance is attached to ignorance by some of our scribes, we can but exclaim :

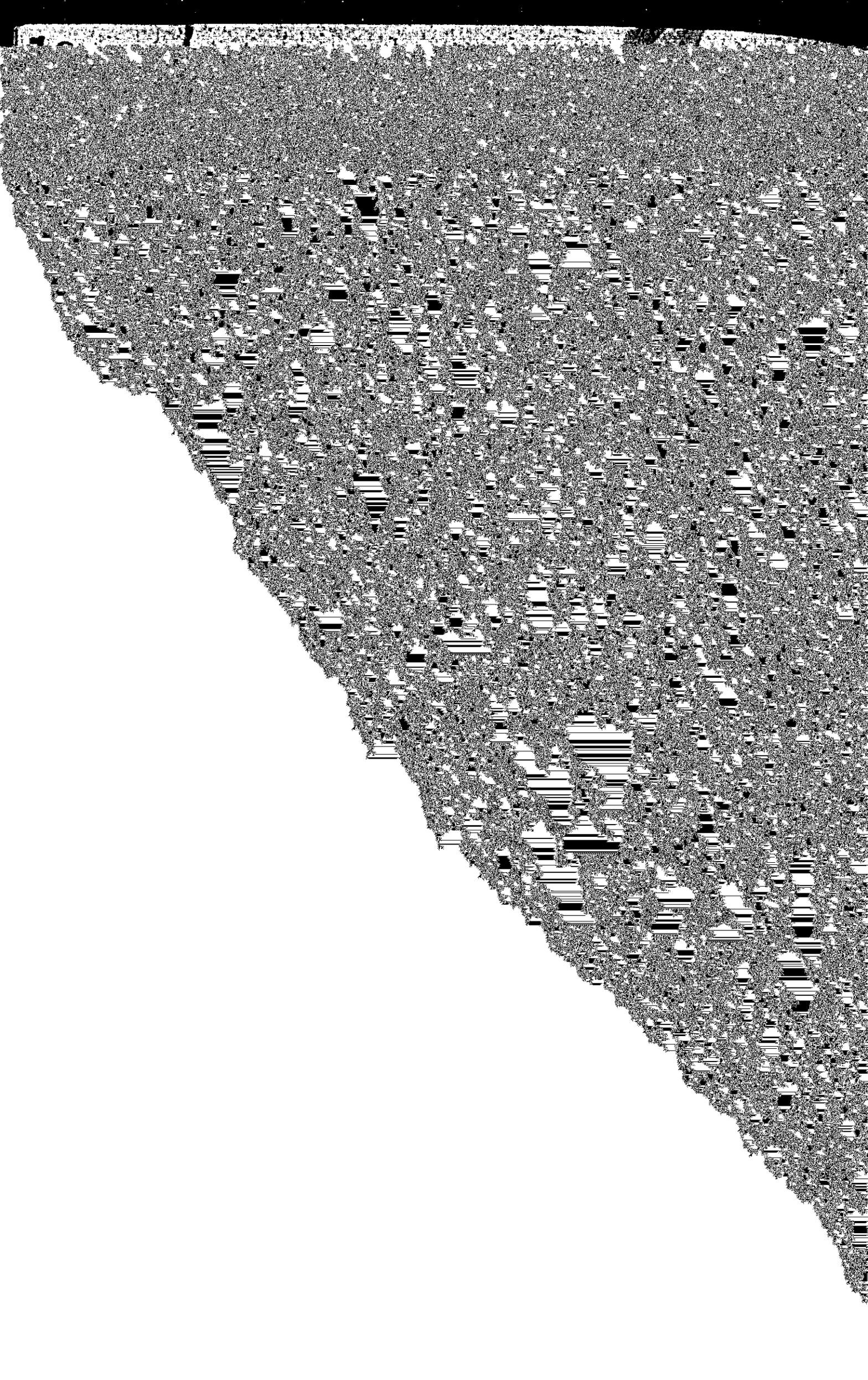
"Hail modest ignorance, thou goal and prize
Thou last, best knowledge of the simply
wise."

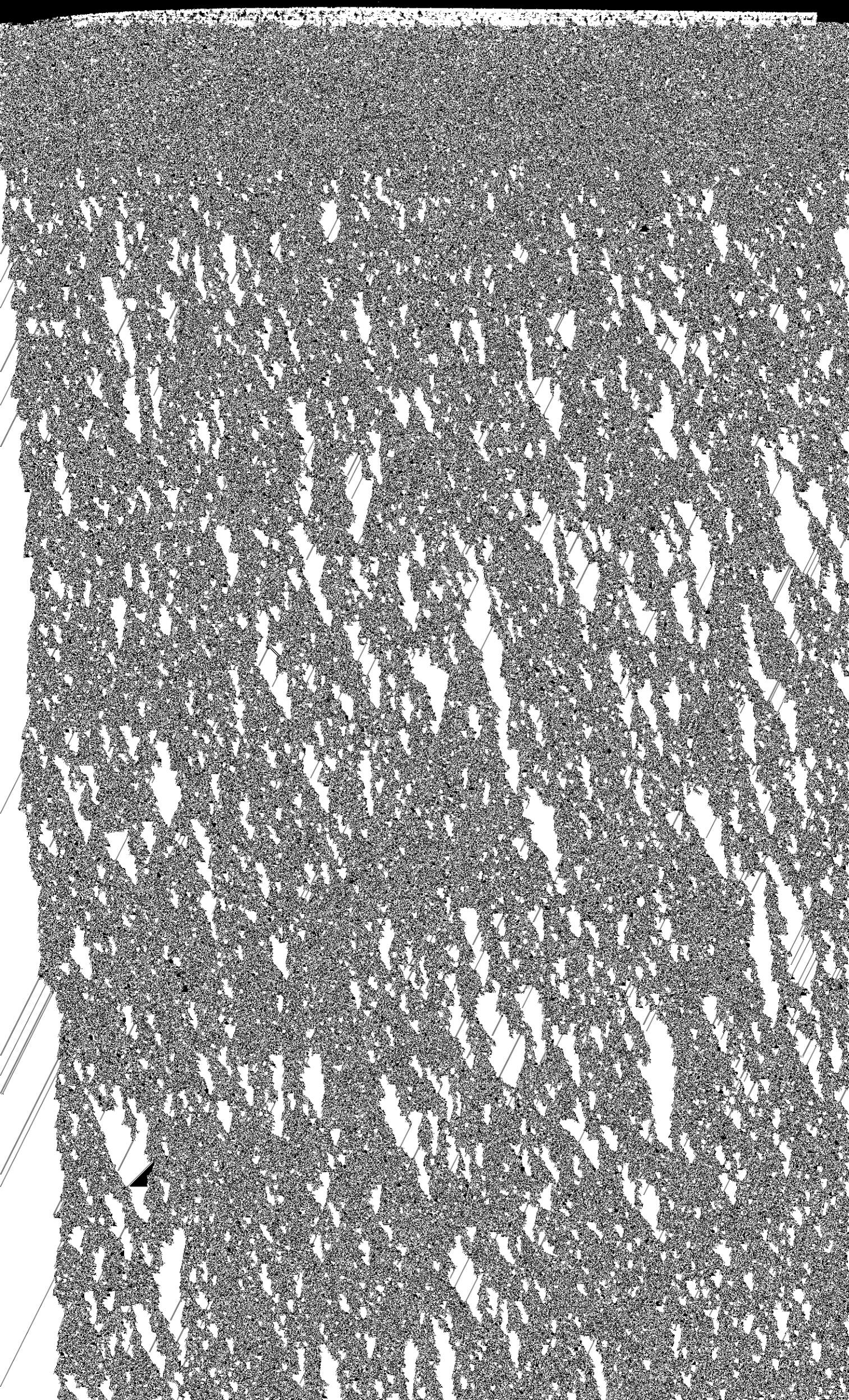
Paul, however, refers to some that were alienated from the life of God through the ignorance that was in

joy or gladness at my withdrawal from the "F. F." This is their privilege; and for their interest in my welfare I feel truly grateful ; nevertheless I think they are mistaken.

The "Firm Foundation" is not "riding a hobby." It will contend earnestly for every item of "the faith once delivered to the saints;" it will incul-







erence to it, the "Theological Pump." I had never seen it, but called it as it had been called to me. If you want to see it, you can do so by addressing its author, "Rev." J. H. Nichol's, and enclosing ten cents. I do not know his address, but suppose you can reach him through the "Southern Methodist Publishing House," at Nashville, Tenn. We have been requested to review this "Pump" through our monthly; but we can see no good to grow out of it in such a review. The only way we would be willing to review, after having examined it, would be to leave out what Mr. Nichols has made his man Friday, "Campbellite" say, and supply such answers, in place, as truth demands. This plan would leave it in a condition for distribution among the sects, where it might accomplish good. It could be gotten up, in this shape for about ten cents per copy. If our brethren still desire us to review it, and will send us the money to pay for it, or agree to, we will do the work, cheerfully. The friends of the "Pump," who alone attach value to it, could not fail to give it a fair reading, as Mr. Nichols has cautiously expressed himself in his own way.

Church Bazaar and Festivals.

Gambling at church bazaars and festivals is almost universally practiced. If you want to be robbed right and left, go to one of them. It has become such an evil, that the United Presbyterian Presbytery, of Aberdeen, Scotland, has declared in unmeasured terms against the "gambling" and "lotteries" of such occasions.—Statesman.

It is rare that we find anything so

good as the above in the Statesman and we heartily endorse it. We especially commend it to the consideration of those church members, who so bitterly denounced the writer of a few items, on this subject in our local columns on the 10th instant. Do not their bazaars and festivals indeed convert the church of God into just such a den, as the venders of doves for the sacrifice, made of the holy temple in the days of Christ? Many church members are very anxious to have gambling made a felony, and profess to look with holy horror on gamblers and gambling saloons. Yet we know that at some of these church bazaars and festivals the very worst species of gambling has been carried on, and men have been worse fleeced than in any gambling saloon. We have seen men, induced by the smiles and pleadings of pretty ladies' pay two and three prices for articles they really could not afford to purchase at a fair price. We really think that our church people should reform themselves in this matter before making so much noise about reforming others. We hope the day is not distant when the houses of God will cease to be defiled in this way.—Dispatch.

The above we clipped from the Austin Dispatch. Our remarks, in our March issue, under "Fun and Frolic" wrought a certain element of this frolic society, called the Austin church, up to a state of high dudgeon. One of the proprietors of this apostate band, who is falsely called an elder, and while wrought up to white-heat of anger, took us severely to task for noising abroad their apostasy. What will they do about these remarks of the secular press of the city? See what reproach they are bringing upon the true cause of Christ! How much

longer will true lovers of God, bid these degenerate sons and daughters, God speed in their rebellious and apostate course?—for it is bidding them Godspeed, to continue to affiliate with them instead of withdrawing from them as we are commanded to do. Some brethren, seem to think that one can't withdraw from one hundred; but that the command to "withdraw ourselves from every one that walketh disorderly," can only be complied with by the majority, against one, or a minority! With our present convictions, we had as soon affiliate with the Roman church of this city, as with the so-called "Christian church of Austin." As bodies, they are both "harlots." The so-called "Christian church" has long since dethroned the rightful Head, by heaping to themselves teachers. By a majority vote, they have overridden the Kings authority and voted to the rulership, men who are expressly forbidden by Him to be elders! We know it is unpopular to give expression to these ideas, but what is to become of the dearest cause on earth to perishing man, when those who ought to "contend for the faith once delivered to the Saints,"—those who are charged before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, to reprove, rebuke and exhort with long suffering and doctrine," are deterred, through the fear of unpopularity, to do so? Let the Demas' pursue the course that the God of this world bids them; but we intend to look to the true and living God, the

God of heaven, for instructions; and though often stumbling, through weaknesses of the flesh, we intend to contribute our mite in defense of the faith, even if it must be done to the wounding of the brotherhood from one end to the other of the land. Brethren, just think of the Austin Statesman, a secular paper, and edited by men who are considered infidels, finding these JUST grounds of reproving those who claim to compose the church of Christ—rather "the Christian church." Is it not time to call a halt? Is it not time to use plain language? A. McG.

Evasion.

Some brother, of McMinnville, Tenn., asked Bro. Lipscomb, "why the people do not understand that baptism is for the remission of sins?" Bro. Lipscomb, in response, treated his readers to two columns of ingenious evasion. We have been requested to review his very lame effort to hide truth; but for the present, we have but to refer all "Advocate" readers, to "Difficulties In Religion Considered," as a most puiant refutation by D. L. of D. L!

It would have taken Bro. Lipscomb but a few words to have answered this query correctly; but it took a long article on his part, to deny the faith once delivered to the Saints, without openly expressing his preference for "Our plea," over God's plea.

However fleshy minded Bro. L. may have become, in reference to this question, he yet knows, very well, that the reason that the people do not under-

stand that baptism is for the remission of sins, is because human creeds instead of God's word, are preached. And these creeds flatly deny that baptism is for the remission of sins, and the people believe the CREEDS. This is the VERY reason, and NO man knows it better than Bro. L. Why then did he not say so? Will he tell his readers?—for it was old "Advocate" readers who asked us to notice it.

In our next issue, we may give this matter further notice. A. McG.

Has Not Come to Time.

Bro. Gibson has not come to time upon his promised^d affirmative agreement on sect baptism. He notified us, in person, that he would be on the ground on time, panoplied in the best coat of mail that could be gotten up by his side of that question. We had reasons for suspecting that we would not only have to meet Bro. G., in this discussion, but the joint strength of himself and an able second. Yet, we felt the strength of our position, and were ANXIOUS for the issue, even against all odds!

We take Bro. Gibson to be a conscientious Christian, and hence we conclude that when he set about for real authority to sustain such an argument, that he found, IT WAS NOT THERE. We would have proceeded, in this issue, on the "one baptism," but while we were waiting and hoping for Bro. Gibson's matter, Bro. Durst's article came to hand, which far more than covers what we could have said.

We commend it to our readers, believing it to be unanswerable. Will some brother, of opposite views, on this question, avail himself of the use of our columns to join issue with Bro. D.? We here, in earnest desire for the prevalence of truth, tender them.

A. McG.

We hear of a certain would-be "pastor" who lives a few railroad stations south of Austin, spitting out his bile and venom very profusely against us and our work. We know that we often fall far short of what is exactly right, and are truly sorry for our weaknesses and short comings. But we neither expect nor wish to pursue such a course as would win the approbation of said supernumerary "pastor." When a man uses the ministry, as a trade, as he would carpentering, restaurant keeping and postoffice keeping, just for the money he can make out of it, we do not expect him to be a very warm friend of the "Firm Foundation." The men who set a price on their preaching, saying: "If you brethren will pay me ten dollars, I will come down and preach for you Saturday night and Sunday," are not the class of men who are giving support to our paper. Such parties may be able to say harder things of us and our work, than we can of them and their work—for filthy lucre—but we assure them that their estimate of us and our work, cannot run much below our estimate of their mammon service. A. McG.

DEAR BRO. MCGARY:—I take pleasure in asking you to send a copy of the March number of the "Firm Foundation," to _____, Louisville, Lincoln county, Missouri; enclosed find ten cents to pay for it. I have just written to the above named party, asking him to get you up a club of subscribers, and I think he will do so. On the baptismal question, I have discoursed to him as follows: "To my mind, the baptisms in vogue with the denominations are not Scriptural. There are none of our brethren who will take the position that one can be Scripturally immersed before believing the gospel. Then, if it can be shown that the preaching of remission of sins, through baptism, constitutes part of the gospel, it must be admitted that no one can be Scripturally immersed until they believe that the ordinance of baptism is for the remission of sins. Well, now, from Acts 15: 7, we learn, that when the Apostles came together at Jerusalem, to consider the question of circumcision of the Gentiles, and when Peter spoke, he said: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." There can be no doubt, that Peter referred to the conversion of Cornelius and his house; because we find that God did make choice of Peter to preach to Cornelius and his friends (who were the first Gentiles converted to Christ), and that the choice was made at the very time that Peter refers

to. And now, by going back to the account of the preaching to Cornelius, to the time when, according to Peter's statement made afterwards, he preached the word of the gospel; we find from Acts 10: 43, that a part of this word of the gospel was. "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." Then this is a part of the word of the gospel; and if it can be shown from this that Peter intended to convey the idea that remission of sins is to be obtained at baptism, it will be seen, that before anyone can be scripturally baptized, they must believe that remission of sins is to be obtained at baptism. We find that the preposition, through, as used in Peter's language means, "by means of." Then, substituting the meaning in the place of the word through, we have it; "To him give all the Prophets witness that BY MEANS of his Name, whosoever believeth in him, shall receive remission of sins." And as proof of the fact, that this change of words does not alter the meaning, we have the words of the Apostle John, in the 12th verse, and 2d chap. of his first Epistle; he says: "These things write I unto you little ones because your sins are forgiven for his Name's sake." Then Cornelius was to receive remission, for Christ's Names sake, or, Peter meant that Cornelius was to receive remission of sins, by means of the Name of Jesus. And we find that Peter said, "To him give all the Prophets witness, etc," and by going

back to Joel, one of the prophets referred to, we find that he said, "It shall come to pass in the last days that whosoever shall call on the Name of the Lord shall be saved." Then Cornelius and house were to receive remission of sins, by means of the Name of the Lord, or they were to call on the Name of the Lord. And the question that now comes up, is, at what point of obedience did Peter intend, Cornelius should call on the Name of the Lord? There can be no doubt, that Peter meant to have Cornelius call on the Name of the Lord at the same step of obedience, at which other converts of that day and time, called on the Name, and this, we find from Saul's conversion, was at baptism. Hence, from all this, we infer that when Peter preached, "To him give all the prophets witness, that

through his Name, whosoever believeth in him, shall receive remission of sins;" his meaning was, "The Prophets give witness to the fact, that whoever believes in him, shall receive remission of sins at baptism when calling on the Name of the Lord." Then, if this is what Peter meant, this is what he preached, because Peter preached meaning, and not words. And if what Peter preached in that language, is a part of the Word of Gospel, the preaching of remission of sins through baptism, is a part of the Word of the Gospel. And if the Gospel must be believed before baptism, remission of sins through baptism must be preached and must be believed before baptism, and hence, the baptisms in vogue with the denominations are "null and void."

Your Brother in Christ.

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

Vol. 1.

Austin, Texas, May, 1885.

No. 4. 9

MECHANICAL RELIGION.

In the Gospel Advocate of January 25, 1883, Bro. J. T. Poe, in answer to some queries relative to "rebaptizing baptists," makes use of the following language:—

"If brother Livesy could prove that it is necessary that we should understand *all that clusters 'round about and connects itself with baptism,* (italics mine) before we can be baptized, then his points are well taken, and then he will find that not only should Baptists be rebaptized, but a large percentage of those *who have been baptized directly into the church of Christ.* I apprehend that not half who are baptized by our own brethren do so with the express understanding that it is for the remission of sins. They are baptized *to obey God.* They learn the terms of pardon as given in the great commission, "He that believeth and is baptized shall be saved." They understand that God requires this, and they do it in humble obedience to His command. Let us cite a case by way of illustration: A or B believes on Christ, desires to give himself to the service of God; he looks about to see what he must do. The command stares him in the face, "Repent and be baptized." He is already repenting, he needs only baptism; he applies to the Baptists—knows no other

doctrine, is made to relate an experience, not because he wishes to, or really because it is so, but by a series of adroit questions he is made to say many things he had rather not say, and some really not true, perhaps. *But he does it, all mechanically* (italics mine) *because there is no way to reach obedience to the command "be baptized," but by travelling this road.* If he falters, and refuses to give satisfactory answers to the queries he is cut off from obedience, and hence he goes on; he is taught that this is right; his purpose is to be baptized, and he can only obtain it thus. He is finally baptized in the name of the Father, Son and Holy Spirit. He has honestly and faithfully done his part in the best way he could. He believes on Christ, he repented of sin, and has been immersed, and Jesus said, "he that believeth and is baptized shall be saved," pardoned. But you say he was not baptized for the remission of sins, but to make him a "Baptist." So we might retort that many who join us directly are not baptized for remission of sins, but to make them Campbellites. We believe that everyone immersed into the name of the Father, Son and Holy Spirit, believing on Christ and repenting of sin, are pardoned whether they understand all about baptism or not—no matter by whom baptized." The above extract is given for two

reasons; one is that the readers of THE FIRM FOUNDATION may have a specimen of that logic which builds "wood, hay and stubble" upon the one foundation, and the other is, that I may examine into this *mechanical* way of "getting religion," and expose its weakness. Bro. Poe, is a silversmith, and understands the mechanism of a watch, and will tell us that all the parts of this mechanism must not only be perfect in themselves, but set in perfect order, in order to constitute a perfect watch and keep good time. If the balance-wheel is lacking, or the mainspring, or one of the wheels, it disarranges the whole thing, and the end, good time, is not obtained. Now, christianity is a system, a plan, a mechanism, which works for the salvation of man. All of its parts must not only be perfect, but must work in that harmonious order constituted by its divine founder. I say ALL of its parts; it has no superfluities; it needs none; but, to accomplish the purpose for which given or made, it must have ALL the parts. Neither must any addition be made to it, for unskilled workmen often ruin good watches in this way. Brother Poe will certainly acknowledge that christianity has suffered much by additions at the hands of unskilled workmen. I do not refer to members added, but to human doctrines. Brother Poe will admit, doubtless, that the following parts enter into this mechanism, and in the order here stated:

1. Believing with all the heart that Jesus is the Christ, the son of the living God. Jo. xx, 21.

2. Repentance "in His name." Luke xxix, 47.

3. Confession of Jesus the Christ. Rom. x, 9, 10; Phil. ii, 10, 11.

4. Baptism for the remission of sins. Act ii, 38, et al.

Can we omit one or more of these

parts and still have enough left to obtain the desired end, remission of sins? Baptists omit two of them: confession and baptism, and claim the end without them. In addition to this, they substitute some human machinery in their places, viz: experience, in place of confession, and baptism as a door to church privileges. This "experience" is ingeniously *extorted* from the candidate; he tells in this experience some things that are not true, but he does it because he has been taught that it is right, he does it *mechanically*—nevertheless he obeys God—*mechanically*, too, I suppose—and of course he is pardoned—*mechanically*. Well, my brother, if a mechanical untruth is necessary in order to obey God, and you say that this was the only way he could reach obedience, why not do evil that good may come? Ro. iii, 8, also 7. "For if the truth of God hath more abounded through my lie unto his glory why yet am I also judged as a sinner." Will the end justify the means? Remember Nadab and Abihu.

But A or B, you say "honestly and faithfully did his part." How a man can honestly and faithfully tell a mechanical untruth, and by so doing obtain a spiritual blessing, is a mystery, seen into perhaps by the orthodox, and may be good baptist theology, but certain it is that Jesus the Son of God said "ye shall know the truth, (not a mechanical untruth) and the truth shall make you free." Jo. viii, 32.

Bro. Poe, wants some one to prove that we must understand "ALL that clusters round about and connects itself with baptism." That is not the issue; no one has ever claimed that we must understand ALL the blessings clustering around baptism in order to its validity. We do say that a man must understand those things immediately connected with baptism, whether

antecedent or consequent, which enter into it as constituent parts or elements. Remission of sins is the design of baptism; is connected with it by divine command, and the hope of the trembling sinner, whose faith is in Christ and His promises, looks for salvation through obedience to the institution commanded for that purpose. Sectarians deny connection between baptism and remission. You say they are honest in this denial; they do as they are taught. So was Eve honest in eating the forbidden fruit. She was deceived and honestly believed a false interpretation of God's command, acted upon her honest belief and was punished; according to modern logic she should have been blessed. Paul was honest and conscientious in his persecution of christians, but not right. If men will honestly, faithfully, and diligently follow a system that substitutes tradition for the word of God, and denies not only the power of His word, but of His ordinances, they are deceived, mistaken, and are not in the kingdom of God. But Baptists submit to baptism "to obey God." Are you sure of this? Obedience to God is to submit to or obey a command coming from Him. Our obedience must be of faith, else it is not perfect.

Faith embraces not only the fact of God's existence and of His authority, but also embraces the promises, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. XI, 6. Baptist baptism has no promise of God connected with it; they say it is for church privileges. He says it is for the remission of sins; they say it is the door into the church; Jesus says "I am the door," they say it declares something done for man already obtained and past; God says it is something

done by man in order to reach the divine declaration of remission of sins.

This article however is growing too lengthy, and I close, hoping that Bro. Poe will study this question more, and bring out more clearly all the divine parts or elements of christianity. Pilate asked 1800 years ago, "What is truth?" Jesus tells us "I am the way, the truth, the life." "Ye shall know the truth, and the truth shall make you free." "The word is the truth." The diamond embowelled in the earth gives no light; brought forth and relieved of its rubbish it gives forth brilliant rays; so, truth, enveloped and obscured by traditions and commandments of men—human wisdom—gives no light; tear away this human rubbish and the light of knowledge of the glory of God, the truth as it is in Jesus shines into our hearts and its benign rays falling upon fruitful soil produces in us a rich harvest of the peaceable fruits of righteousness.

We must not give heed to Jewish (nor Gentile) fables and commandments of men that turn from the truth." Titus 1, 14. As preachers our work is "to renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." 2 Cor. 4, 2. How then can we approve a system that handles God's word deceitfully; that denies its power, and that evil teach things that turn from the truth and extort from poor trembling sinners anxious to be saved, two or three mechanical untruths in order to serve God?

Is God's word true, or is it not? If it is truth, and we obey it, there is no doubt, no uncertainty. He will accept us. There are grave doubts as to the validity of baptism as taught and prac-

ticed by the sects. Earthly wisdom even teaches to take the certain instead of the doubtful, and heavenly wisdom has given the certain in order that in full assurance of faith we may draw near to God, and have strong consolation in the joyous hope of an eternal Home beyond the shores of time.

J. W. J.

OBEDIENCE.

[No. 2.]

“And Nahab and Abihu, the sons of Aaron, took either of them his censer and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord.” Lev. x, 1, 2.

The alter of incense stood in the Holy place before the vail, and upon it the priests were to burn sweet incense morning and night. Ex. xxx. 7, 8.

Special directions had been given as to the form and material of this alter, and where it should be placed; Ex. xxx. 1, 6; also as to the composition of the incense; Ex. xxx. 34. A command was given to offer no strange incense, nor any offering upon this alter than that commanded. Ex. xxx, 9.

God in His wisdom had prescribed the worship by which they were to serve Him. Nothing on His part was left undone in order to obedience on mans part. That is, God's word plainly taught who should make the offering; when and where it should be made, and what they should offer, and how it should be done. Every thing connected with the service should be holy, that which was sanctified to God's service. The Alter, the incense, the fire, were all divine appointments. For the “fire upon the alter must be kept continually burning.” Lev. vi, 9, 12. God having so plainly commanded this service,

shows us, in the above case, that He will expect a literal compliance with His commands, and that He will not permit the introduction of a foreign element into His worship.

These priests were in the right place, and offered the right thing, incense, but with their offering they mingled “strange fire,” concerning which God had given no command.

Positive commands enjoining certain duties, not only require exact obedience, but necessarily forbid or prohibit the addition or substitution of a foreign element. Every command of God is positive, and points out clearly certain acts to be performed by man. To do these “acts,” as commanded, is obedience; to add to them something of human origin, or to substitute some strange human element in lieu of the divine, is presumption.

God has in these last days, spoken to us by His son. He says “Hear ye Him.” If the word or law spoken by angels was steadfast, and every transgression was promptly punished, how shall we escape if we refuse to hear Him who speaks to us from heaven of a great salvation? Is not God's word plain and clear, the duties enjoined easy to be complied with? All men are invited to come to Jesus. “Come unto me all ye that are heavy laden.” They must come to the King of Heaven, however, in the manner prescribed. Believing with all their heart, they must repent of their sins, confess with the mouth the Lord Jesus, and be baptized for the remission of sins. No one, (who believes in God's word) can deny that these four things are required of man; no one can doubt that when, in strict compliance with the word, man has obeyed them, he will enjoy the favor of God. Then, why cling to the doubtful theories preached and practiced by the denominations generally? Do they not

substitute strange elements into the service of God when they plead for the abstract operation of the Holy Spirit; use the anxious-seat, pouring, sprinkling, etc? Nadab and Abihu used *fire*; this was a necessary element to consume the incense, and they might have argued that there is no *harm* in it; it produces the desired *effect*, and God has not forbidden it. Just so with modern innovations; church fairs, missionary societies, organs, pastors, etc., are all supported by just such pleas. There is no *harm* in them; they are not *forbidden*, the *effect* is good, and we have been called to *liberty*. True liberty is that which is secured by good and wholesome laws. The absence of law is license, leading to anarchy and confusion. The divine government, of which Jesus is Head, guarantees liberty, the liberty of the sons of God to all obedient subjects. If our time is occupied in doing the things commanded, we will have no need to plead for liberty in things not forbidden.

The lesson of Nadab and Abihu teaches us that the introduction into the service of God of a strange element, though not forbidden, is presumption. The addition of a human element to a divine ordinance is an insult offered to God, and the action thus performed is not "obedience." One thing was lacking in the offering these priests made, viz: *holy fire*, and the lack of this element vitiated the offering. Now, I ask of our Methodist friends, if this principle is not applicable to them, inasmuch as they substitute sprinkling, an ordinance of human origin, in the place of immersion, a divine ordinance? Further than this, they mingle "strange fire" with numerous other commands, thus polluting God's ordinances. Our Baptist neighbors, it seems to me, are in the same condition.

While they contend earnestly for the form of baptism, they deny its power, and attach to it "strange" designs, of which God has not spoken, nor did it even enter into His mind. See Jer. vii. 21. Godliness is to do the things required of us by God; anciently there were some who had "the form of godliness, while they denied the power thereof." How is it then with those who submit to the form of baptism, while they deny its power? Is it obedience? Is such an act acceptable to God? But I close with an extract from Caskey's book page 45, relative to all such acts.

"It is my unprejudiced judgment, after a large acquaintance with heathen ceremonies, and with the initiatory rites of human invention, that in neither, nor in all of them together, is there so poor, unmeaning, worthless or pitiful a ceremony as baptism, as now taught and practiced by the sectarian schools, or one that promises so little to the initiated. It does not rise to the dignity of a poor burlesque; a miserable farce, badly gotten up, and worse played. After all the mock solemnity attending its administration, even among the Baptists, who immerse into the awful name of Father, Son and Holy Spirit, the baptized person is no wiser, no better, no happier, and has attained to nothing but to be denominated a Baptist. If this is all our Lord intended by this institution, a more signal failure never distinguished any system. Baptists ought to change their teachings on the design of baptism, or ought to quit baptizing, utterly ashamed of their folly. To make the manner essential, while the act itself is non-essential, is too bad."

J. W. J.

Yes, and Bro. Caskey is one of the most ardent advocates for accepting those who have been carried through

these farcical processes, without demanding that the law of the Lord be complied with. He is, however, no more inconsistent than others who hold as he does, on this question, only that he has "written a book." Oh! "that our adversaries would all write a book." They can't faithfully and freely present the gospel of God's son and expose false systems of religion, without virtually condemning "our plea" at this point. Which point will Bro. Caskey yield? for they must ever remain glaringly irreconcilable, after he has expended his whole magazine of logic at them. Oh, consistency!

A. McG.

BEING LED BY THE SPIRIT.

We showed, by the infallible teaching of the scriptures in our second article, on being led by the spirit, some of the places where the spirit does and does not lead christians, or the children of God, and in this article we want to take the sinners case under consideration, and show from the same source where the spirit does and does not lead him; but does the spirit lead the sinner? Yes.

How? In the same way he leads the christian, by his instruction; and brethren I feel confident that most of you will agree with me in the positions taken in this article, and I don't expect to stick any closer to the book in this article than I did in the second; that being so, why are we not equally agreed in both? I leave that question to be answered by those who practice those things that the spirit has not left any instruction about.

And now we want to notice first, some of the many places that the spirit never leads a sinner to. The spirit never leads a sinner to a catholic priest to confess to him his sins, and pay him (sometimes) his last hard earned dime

to forgive them; now, does it brethren?

But, suppose the scriptures told sinners to go to the priest and confess their sins to him, and pay him their money to forgive them, and they were to go as the scriptures directed, could we not truthfully say that they were led by the spirit? why, yes; but because there are no such instructions on record we therefore conclude that they are not led by the spirit.

We will now come a little nearer home, to a little closer quarters. The spirit never leads sinners to a mourners bench, or flag seat, to pray and be prayed for, in order to the forgiveness of their sins, though it seems that some of our progressives are about ready to adopt Major Penn's flag seat arrangements. We find, however, that sinners go to these places. Now, what leads them there? why, it is the spirit of their false teachers, put forth through their words into the ears of those that are led, and through their ears into their hearts or understandings, and having confidence in their teachers, they are deluded, misled.

It is the same thing that some of our wise scribes and teachers (wise above what is written), call "Sanctified common sense," which sanctified common sense leads them into things no more sanctioned by the Holy Spirit than the confessional, or mourners bench, some of which I mentioned in my last piece.

Oh, brethren, let us turn away from those things unauthorized by the word of the Lord, and be led by the spirit (not a spirit.)

We will now notice briefly where the spirit does lead the sinner, and bring our talk to a close on this subject, hoping that we may have aroused a spirit of investigation on the subject that will prove beneficial to some, at least; and, first that the spirit of God leads sinners to examine the evidence or tes-

testimony that our heavenly Father has given in reference to his son, Jesus Christ, our Lord and Savior, which evidence is found in the first four books of the New Testament, Mathew, Mark, Luke and John, and in the Acts of the Apostles, which is mostly the spirits testimony after the Savior ascended to heaven, and was crowned King of Kings, and Lord of Lords, a fair, impartial and earnest investigation of which will produce or beget faith in their hearts or minds.

Proof: "Ye men of Israel, hear these words." Acts ii, 22. So, then, "faith cometh by hearing, and hearing by the word of God." Rom. x, 17. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written (what for, John?) that you might believe (believe what? Not Catholicism, nor Calvinism, nor Mormonism, nor Campbellism, nor any other isms) that Jesus is the Christ, the son of God, and that believing you might have life through his name." John xx, 30.

The sinner being thus brought to believe in Christ with all his heart (that is, without a doubt) is pricked in his heart by godly sorrow, because it is produced by godly or divine faith, and the faith is godly or divine because the testimony is divine; he is then prepared to repent.

Proof: Now, when they heard this they were pricked in their hearts and said unto Peter and the rest of the Apostles, men and brethren, what shall we do?" Acts ii, 37. "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. 2nd Cor. vii, 10.

Thus the spirit leads sinners to repent, to make up their minds to cease to do evil and learn to do well, to quit serving satan and serve the Lord, who

loved them and died for them, was buried and rose again, ascended to heaven, and is at the right hand of his Father, having all authority in heaven and earth, is King of Kings and Lord of Lords; and he shed forth the Holy Spirit which the Pentecostians saw and heard Acts ii, 33; and which we ought to hear now, and being thus brought to repentance by the testimony of the spirit which begets faith, and the faith the godly sorrow, the sinner is then prepared to take the next step, which is to confess with his mouth what he believes in his heart, that Jesus is the Christ, the Son of the living God. Acts viii, 37; Matt. xvi, 16; Rom. x, 10; and now he is prepared to take the last step to be baptized, which brings him into Christ, "For as many of you as have been baptized into Christ, have put on Christ. Gal. iii, 27. He is baptized by the one spirit into the one church or body of Christ; 1 Cor. xii, 13; evidently by the instruction of the spirit, just as Paul and Barnabas were sent forth by the spirit. See Acts xiii, 1, 4, and the three-thousand on the day of Pentecost were baptized by the instruction of the Holy Spirit, for it was the Holy Spirit they heard, and they were told to repent and be baptized for the remission of sins; they complied, and the same day were added to the church.

Now, as on the day of Pentecost, when sinners believe with all their hearts in Christ as the son of God, and their Savior, are sorry enough for their sins to make up their minds so turn away from them and serve the Lord, confess him before men, and are baptized for the remission of sins, they are inducted into the Kingdom of Christ, are born of water and the spirit, and are by virtue thereof children of God, are heirs of God and joint heirs with Christ and they have complied with the conditions of the law of the spirit

of life in Christ Jesus, which Paul says made him free from the law of sin, and if it made Paul free, it has made all others free, since the law was given on Pentecost, that have been freed, for the priesthood being changed, there is made of necessity a change also of the law; Heb. vii, 12; and God is no respecter of persons. Acts x, 34; and they then have the spirit, bearing witness with (not to) their spirit, that they are children of God, and they are then led by the spirit of God into the kingdom of Christ, and if they continue faithful, continue to be led by it, adding to their faith virtue, (or courage) knowledge, temperance, patience, godliness, brotherly kindness, and charity, (or love for all) they will have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Now, brethren, let us examine ourselves and see whether or not we have been led, into the kingdom, or church of Christ by the spirit, and whether or not we are walking in the spirit, or within the limits prescribed by the spirit, for Paul says "Walk in the spirit and you shall not fulfill the lust of the flesh." Gal. v, 16.

ELIJAH HANSBROUGH.

LIBERTY HILL, TEXAS.

LETTER TO BRO. MCGARVEY.

DEAR BRO. MCGARVEY:

I received your letter dated March 21, 1885, a few days since, in reply to mine requesting you to point out any wrong position that I might have taken in an article that I wrote in the January number of THE FIRM FOUNDATION, on "What is the Gospel of Christ?" and one in the February number, on "Being Led by the Spirit."

I was glad that you endorsed the article on "Being Led by the Spirit," and somewhat astonished, or surprised,

that you objected to the position taken in the article on "What is the Gospel?" that we must understand the design of baptism in order to be benefitted by it; and more surprised at your illustrations to show that it is not necessary; and yet still more surprised that you did not quote a passage of scripture to prove that it is not necessary, or refer to an instance where the party or parties received the blessing without understanding that it was for the remission of sins, or salvation.

But, perhaps you will say that it was not your duty to do that, as you were not the affirmant; but I quoted the language of Peter on Pentecost, and showed that the design of baptism was as plainly taught as the death, burial, resurrection and ascension of Christ; and that the three thousand understood it to be for the remission of sins; for they gladly received what Peter told them to do after being pricked in their hearts by believing the facts of the gospel. Acts ii, 41.

Paul also understood its design when Ananias went to him and told him to "arise and be baptized, and wash away his sins," (or for the remission of sins) calling on the name of the Lord." Acts xxii, 16. The commission plainly sets it forth, and so do all the scriptures that speak of its design.

Now, Bro. McGarvey, is it necessary that the people understand the action, or as it is usually called, the mode of baptism, in order to acceptable obedience in reference to that institution, or will sprinkling and pouring do as well? Why should it be any more necessary to understand the action than the design, when it is the design that gives it worth?

And again, Bro. McGarvey, why is it that you will (or you would several years ago, and I trust your zeal for the truth has not abated any) almost com-

pass sea and earth to debate with sectarians on the design of baptism, unless it is necessary that the people understand it, or do you go about preaching and debating on subjects that it is not necessary to understand? I had not thought you would spend your time and talent in this way.

But now I will notice your illustrations. You say in your letter, "in regard to the validity of baptism when it is not understood to be for remission of sins. I think you are wrong. My reason for thinking so is brief. It is because God has not made the blessing attached to baptism dependent on our understanding the design of the ordinance. The blessing of eating or taking proper medicine follows, whether we understand it or not. So, if God promised pardon to the penitent believer, who is baptized, the blessing comes whether the sinner expects it or not."

Now, in regard to eating food to nourish the physical man, and in regard to taking medicine to heal the physical man, I grant that your position is true, because there is no law governing in the case; but in regard to the growth and health of the spiritual man, it is different. The food and medicine must be taken according to the directions, and the directions must be understood.

Now, for the proof. The Apostle Paul, speaking of eating and drinking in order to the growth of the spiritual man, says, "Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord; but let a man examine himself, and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. xi, 27, 29."

We learn from this that some of the Corinthian brethren had eaten and drunk to gluttony and drunkenness, and were thereby not in a condition to discern the Lord's body. To discern means to understand. They did not know what they did, nor what they did it for, nor was it acceptable to the Lord. The Lord had revealed plainly what he wanted done, and what he wanted it done for. See verses 23, 26; but not any plainer than he has his will in regard to baptism, what it is, and what it is to be done for; and Paul further says in regard to the supper, "For this cause many are weak and sickly among you;" verse 30.

For what cause? Why, not discerning the Lord's body; and they did not discern it because they were drunk; and I verily believe there are many among us that are weakly and sick, and one of the causes that they are so, is that they did not discern the design of baptism, and they did not discern it because of the bad teaching they had received, the doctrines and commandments of men; and they are not only sick and weak themselves, but they require much of the time and attention of the well ones to nurse them and keep them out of forbidden places when they ought to be engaged otherwise.

Paul also says in the same epistle, "I will pray with the spirit, and I will sing with the spirit and I will sing with the understanding also. 14, 15."

Now, is prayer and singing that is not done with the understanding, acceptable to the Lord?

Now, for the medical illustration. We hear the great physician of souls saying in reference to the Jews, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear

with their ears, and should understand with their heart, and should be converted, and I should heal them." Mat. XIII, 15. Mark says "forgive them." IV, 12. Here he gives the prescription, and one item of it is an understanding heart, or mind, and in verse nineteen he says, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. That seed of course produced no fruit;" but in the twenty-third verse he says, "But he that received seed into the good ground is he that heareth the word and understandeth it." All the fruit bearers understand the word. Some bear thirty, some sixty, and some one-hundred fold.

Now, Bro. McGarvey, is not that plain? I know the same great physician in his last prescription for the healing of all nations says, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptised shall be saved; but he that believeth not shall be damned." Mark XVI, 15, 16. Peter, acting under that commission; and speaking as he was guided or directed by the Holy Spirit, preached the gospel of Christ for the first time, on the day of Pentecost; the first time that repentance and remission of sins was ever preached in the name or by the authority of that great physician, the Lord Jesus Christ, three-thousand sin sick souls, who heard and believed the testimony concerning this physician, manifested a desire to put themselves under his treatment, by asking what they should do. The prescription was given them in language so plain that the wayfaring men, though fools, could understand it; they complied with its requisitions, were made free from their sins, heirs of God and joint heirs with Christ.

Now, is it not safe to give the same

prescription to the same character of diseased people, and is it not very unsafe, both to the diseased and the muse, (the preacher,) to give any other medicine?

I will keep a copy of this letter and have it published in THE FIRM FOUNDATION, and I would be glad you would reply to it, if you think it worth a reply, and I will have it published also, if you have no objection.

Your brother in Christ,

E. HANSBROUGH.

LIBERTY HILL, TEXAS,

MARCH, 30, 1885.

MARRIAGE AND DIVORCE.

EDITOR FIRM FOUNDATION:

Dear Brother:—As I see you are so valiantly waging war against error in the church of God, I desire to call your attention to a most grievous sin, which we must put away from us or fail of God's blessing. It is strange to me that while many of our talented men are spending their God given time and talents for building up plans for carrying the bible into foreign lands. They do not, instead, bestow their care and attention to the building of Israel. The bookless heathen, if he could look over into our camp, might ask "why do they not practice what they preach, or follow the book they are offering to us?" The sin I allude to I shall call divorce and remarriage. Of course I do not think for a moment, of grappling with the terrible social evil that divorce in the world has grown to be thus overturning the whole social fabric and threatening, if it grows much worse, a state almost if not quite, as bad as mormonism. I shall only call attention to the evil as it exists in the church. It is getting quite common for christians of good standing, zealous in the cause, and seemingly trying to live right lives, to leave husband or wife and

sue for divorce. Some corrupt judge of Caesar's government gives them "a bill of divorcement," and presto, they are married to a more congenial companion, and brethren and sisters offer congratulations and many wishes for their future happiness! Are the parties to this transaction, as well as the brethren and sisters, ignorant of the fact that God beholds in them adulterers and adulteresses, and that He judges them unworthy to inherit the kingdom of God? 1 Cor. vi, 9.

On studying our Savior's words on this subject, it is plain that his new and purer law permits, for the cause of adultery, the "putting away;" but where does he give permission to marry another? Read Matt. v, 31. It hath been said, whosoever shall put away his wife let him give her a writing of divorcement; 32; but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced, committeth adultery. Matt. ix, 3, 9; Mark. x, 11. And he saith unto them, whosoever shall put away his wife and marry another, committeth adultery against her. 12. And if a woman shall put away her husband, and be married to another, she committeth adultery. Luke. xvi, 18; 1 Cor. vii, 10, 11; Rom. vii, 2, 3. Please turn to your bibles and read above quotations carefully. The putting away loses the pure from living in bondage to one who is unfaithful to the marriage obligation; but search in vain for permission to be bound to another—only death can give that release. I am aware this is not the generally received view, but to the law the testimony! Oh how many guilty ones there are among us, many ignorant, perhaps, of their true position in God's sight. Is this because our preachers fail to declare the whole counsel of God? Why will they not boldly, yet in meekness and love,

teach the disciples on this and every question of life just what the word teaches? There are two kingdoms—let them as earnestly teach the conditions of entrance into the eternal Kingdom as into the church.

Let us hear from you, Bro. McGary.

A BROTHER.

We have not the space this time to go into anything like an exhaustive argument of this question. However, it appears very clear to our mind, that this Bro. is in error. In the language of our Savior, that he quotes, there is an *implied* right for those who have put away their wives, *for the one cause*—the exception—to marry again. The rule is that they must not marry, only under this *exception*; can they marry without infracting the divine law.

The marriage relation is of God's wisdom. It is a great blessing to our race. But, to construe the Savior's language, as this brother has, makes the innocent party to the marriage compact the sufferer. An unfaithful wife or husband, can, by proving recreant to the marriage compact, if this brother's construction of our Savior's language be correct, deprive the other, the faithful party, of the companionship of husband or wife, as the case may be, for life; thus, the guilty party would bring upon the innocent, the penalty of his or her wicked act.

So, we see that this construction of our Savior's language is as revolting to reason as it is contrary to scripture.

This brother, or others who hold with him on this question, may see the teaching that is from above, on this question, by supplying the ellipsis in every passage of scripture where it forbids remarriage, with this exception; "*Saving for the cause of fornication.*"

For instance, let him read 1 Cor. vii, 10, 11, thus: "And unto the married

I command, yet not I, but the Lord, let not the wife depart from her husband (except for the cause of fornication): But, and if she depart, let her remain unmarried, (except for the cause of fornication) and let not the husband put away his wife (except for the cause of fornication)."

So in all places where the scriptures speak on this question. It is only in its own bright light—that light that lighteth every man, if he will let it, that we can see truth.

There is no use in demanding that this exception be expressed every time when the question is treated upon. Such a rule as that demanded would overturn the whole christian system.

When God speaks once plainly, let it stand as immutably as though He had spoken one thousand times.

A. McG.

We will add to what we have already said, in reply to our brother who teaches us so much by his marriage example, that he is mistaken about our "teaching that persons who are married to christ do not obtain the inheritance, unless while the marriage ceremony was being performed they understood that baptism was for the remission of sins." If we are to call the law of induction into Christ's body the marriage ceremony, then we say that we deny that we have ever taught that those who had complied with that ceremony would not get the inheritance:

What we have taught, and expect to continue to teach on this question, is, that those who have complied with a *substitute* in stead of the *real* ceremony are in no closer relationship to Christ than if they had never complied with *any* ceremony.

Take the "ceremony" of Christ, and reject all others, is what we teach. Those who recognize other "ceremo-

nies" are rebels against Christ, however much they may prate about their love for him.

BROTHER MCGARY:

I received the FIRM FOUNDATION some ten days ago. I am much pleased with it, tried to get you some subscribers, but only got one. I send, in this, a postal order for \$2, for which please send to the two names.

I also enclose some lines from my wife, who is 76 years old. I am 80 years old next September. I am what is termed, by the retrogrationists, an uncompromising old fogey.

May you live long to do battle for the truth separated from worldly adjuncts, and in the great hereafter hear our Captain say, well done faithful soldier, enter into the joys of the Redeemer.

I am your Brother,

THOS. S. ELSTON.

WOODLAND, CAL.

My brother in Christ, I give you my hand,
In faith and in hope of that better land,
For which we are striving, and earnestly pray,
That others may enter that straight, narrow
way.

The cause of the Savior you earnestly plead
For success in your efforts, I wish you God
speed;

The world with its pleasures are potent to gain;
The hearts of the thoughtless, their allegi-
ance obtain.

But truth, which is mighty, will baffle its foes,
And overcome error, and all who oppose;
The church; as its agent, must rise in her might,
Do battle with falsehood, establish the right.

The times are portentous of evil and sin,
To catch the unwary, the world will begin
With pleasing temptations; with parties and
bills,
And with them the heart of the youthful en-
thralls.

And many church members are thus led astray:
They lose their first love, and fall out by the
way;

Bring disgrace and reproach on the cause of
the Lord;

Disregard all the precepts contained in His
word.

My threescore and sixteen long years I have told;

Have seen very many brought into the fold;
Have seen very many who once bore His name,
Turn back to the world, and put Jesus to shame.

The day has arrived when the friends of the cause
Must burnish their armor and fight for the cross;
Must vanquish its foes, and defend gospel-truth;
Must chide all back-sliders, and save erring youth,

The world and its follies are blinding the eyes
Of those for whom God made His great sacrifice,

The gift of His son, for a perishing race,
To save them and give them in heaven a place.

The scriptures speak plainly, and teach us
God's will,
Which christians must study, and try to fulfill;

"My cause you must honor, and ever defend,
And prove to the world that on me you depend."

The lust of the flesh, and the lust of the eye,
The church must ignore, or languish and die,
For fashion and folly belong to the world;
Their friends from the presence of God will be hurled.

May God give you strength, and an increase of days
In his vineyard to labor, and sound forth His praise,

To bring to His fold many wandering sheep,
Determined henceforth His commandments to keep.

And now, my dear brother, I'll bid you adieu,
And pray to our Father your strength to renew;

That when you are called from your labors below,
Your crown you'll receive, heavens joys you will know.

Your sister in hope,

ELMIDA W. ELSTON.

WOODLAND, CAL., March 23, 1885.

We find that the binders made a mistake in binding some copies of our February number. Whoever may have an imperfect copy of that number will, if they will notify us, receive a perfect one.

TALKS WITH THE SISTERS.

Dear Sisters: I purpose talking awhile with you on the subject of lunacy. "Mercy!" says one, "what a strange subject. What ever suggested it?" I am sure, many things of recent occurrence. This is a fearful disease, and its most fruitful sources are the many false religions of the day; but this is not the kind of lunacy I set out to talk about. My theme is lunacy, falsely so-called, produced by the religion of the bible, or true religion, or obedience of the gospel, and a determination to walk in the ways that God hath ordained. For instance, a number of christian women conclude that they want to be actively engaged in doing good, so determine to organize a sewing, or Dorcas society. Each and every sister is solicited to join in with them, and all goes smoothly until a sister comes along who says, "I would like to join you in this work, but I can't find any example for such a society in the New Testament. I see where Dorcas made garments, but not a word is said of her belonging to a society." "Oh!" says one, "you are too particular. You needn't expect to find a rule laid down for everything." "But Paul says the scriptures thoroughly furnish unto all good works." Ah, I see we can't agree. You are a stickler and of course will not endorse our work. "So, this sister, seeing she is a stumbling block, leaves. Now listen to the remarks made on her exit. "Did you ever hear of such a silly idea? New Testament indeed! Next she will be calling for New Testament example for our ice-cream festivals, private theatricals, bazaars, and every other little innocent amusement. Says another, "Why, would you believe it, she asked Bro. B, (the pastor) what he thought of christians wearing silks, jewelry, etc., as if he would dare disap-

prove; when his wife leads the fashion. "Don't mind what she says," says another, she's crack-brained. I've thought her mind was wrong ever since she lost her husband. Don't you know no sane woman would dress as plainly as she does, in such glaring contrast to everyone else? She's cranky, to say the least, and I would not be a bit surprised any day to hear of her being in the lunatic asylum." And so it goes; each sister more than willing to tell her neighbor that it is reported that sister B--is going crazy. Why? Because she wants to follow New Testament teaching. Thus it is with any brother or brethren desiring scriptural authority for certain practices prevalent in the church. Thus you see, dear sisters, the time has come in the world's history that when a man or woman avows a determination to take the word of God for a guide through life, at once, epithets such as crank, extremists, etc., are hurled at them. It is all right, if one attaches one's self to one of the six hundred societies, claiming to be founded on the bible, since their parlance, "all of them are right;" but, the moment one ignores all these, and claims that a strict adherence to God's word alone will gain heaven, the cry of "crank" is raised, and the cranks bitterest foes are they of his own household. As example, we take the case of a woman who has a large connection by whom the denominations are represented. She has been nourished on the mysteries of sectarianism. She hears the gospel presented in its purity, finds that it is something her reason can grasp, and not the intangible, unreasonable thing she has been taught to regard it. She believes and obeys it, ignoring the various human creeds represented by the various members of her family. She makes God's word a daily study, and the more she reads the more

evident it becomes to her mind that her relatives are all wrong, honestly wrong, perhaps, but none the less culpable in God's sight, since the foundation of all knowledge, God's word, is in their possession. She realizes that they are condemned unless they turn from their human creeds to this living fountain, and her heart yearns toward them. She loses no opportunity to remonstrate with them and show them "the true and living way." She urges them on, so earnestly, to "search the Scriptures and see whether these things be so," and not to risk their soul's salvation on any man's word or creed, however talented or learned he may be, since God hath said, "the wisdom of man is foolishness with Him." How do they receive her warnings, think you? Some in derision, some in anger, some in jest, others saying, like Felix, go thy way for this time. At some more convenient season, I will hear thee concerning this matter. When I get tired of dancing and frolicing I will read my bible and see who is right, and join some church. There's plenty of time!" So her exhortations are unheeded, and they begin, among themselves, to deplore this religious mania and express fears that it may lead to something far more serious. As time goes on, and her interest is unabated, they begin to say "her mind is certainly not right." How strangely she talks! No matter what subject you bring up, she works religion in some way, and what could be more tiresome? Religion is very well in its place, but I do not believe in harping on it eternally! She used to be so pleasant, but what a bore she is now. "What," says a disinterested listener, does she say that is so offensive? "Why, she does not hesitate to tell us every one that we are wrong, and bound for destruction. That we are following commandments

of men instead of God, and are lost eternally, unless we change." "But doesn't she prove what she says by the bible?" Oh, she brings up some very plausible passages, but they applied to the Jews only. She's constantly harping on using common sense in reading the scriptures and properly dividing the word before we can properly understand it. Why, God never intended us to understand the bible! It is a book of mysteries! She also contends that we must read it, connectedly, as we would any other book, when learned men for centuries have been taking it verse at a time, and preaching it.

Oh, she's the most conceited and self-righteous creature imaginable, and awfully presumptuous! She even went so far as to tell an aged relative, who had been a consistent member of the — church forty years, that no one was in Christ's church who had not been baptized for the remission of sins, when she well knew that this relative had not been baptized for that purpose. Even if she were right about it, it would have been more respectful, at least, and better, any way, to let her gray haired relative alone, and let her die in peace. She is conscientiously wrong, if wrong at all, so God will take the will for the deed.

I have never been baptized. I have been sprinkled. That will do me, and I will get to heaven as quick as she will on her immersion.

"These are not imaginary conversations, dear sisters, but real, almost verbatim, and I only quote them to show how far from the truth the world is, and how important it is that we let our light shine brighter each day, that a few at least, may be won to the truth.

These are true specimens of the remarks to which those who contend for God's ways are subjected, and these

contentious ones are the lunatics referred to above. Oh, that there were more such, but alas, they are deplorably scarce! Such are truly hated of men, especially of false brethren and sisters, those who wish to walk hand in hand with the world; but rejoice, ye cranks, inasmuch as you know "the friendship of the world is enmity with God." But it is hard to combat our relatives and friends, and how few of us have courage to do it.

"I agree with you perfectly," says one, "in your views of scripture, but I can't afford to defend it at all, as I make my living sewing, or trimming hats, or keeping boarders, or teaching school, and such sentiments would drive away custom." As much as to say their money is the great desideratum, and if I get that their souls may go to destruction.

"Am I my brother's keeper?" Oh! how unlike grand old Paul, who counted all things but loss for Christ, for whom he suffered the loss of all things; and what base ingratitude to that dear Savior that "loved us and gave Himself for us!" Show me a sister or brother who thus excuses his or her failure to give a reason for the hope of eternal life, and I will show you one who does not believe that Jesus Christ is the Son of God! To such, the word is very real and attractive, while heaven, which is to be brought nigh by faith, is very vague and far off, in fact, more a myth than a reality, not worth the striving after. To such I will say, think not to say within yourselves, "I have been born of water and the spirit, and am considered an earnest, zealous christian by every one," ye can justify yourselves before men, but God knoweth the heart.

In the awful day of judgement, you will hear pronounced on you, and all who are ashamed to confess the Savior

before men, the awful sentence, "Depart from me, I never knew you."

But, to those dear, earnest sisters, whose contention for God's way has won for them these unjust appellations, I say, cultivate this crankiness to the utmost. You are in good company, The Jews said of our Savior, "He hath a devil," and his friends said, "He is beside himself." Paul was called mad because he preached the resurrection to wicked kings and governors.

— And, no doubt, the antediluvians said "poor, crazy old creature," as they watched Noah at work on that wonderful ark, and heard him tell of the coming flood. "I don't believe a word he says; but if it is so we will laugh and dance and feast for years yet, and if we see any signs of a flood we have men that can plan and build us much handsomer boats than that; one boat will do as well as another." So it is with the post-diluvians. They scorn to take refuge in God's ark, the church, in which alone salvation is to be found.

They prefer the six hundred man-devised boats, where they can laugh, dance and feast with impunity. And when one comes reasoning with them of "righteousness, temperance and judgement to come," they cry, "you are beside yourself. Reading the bible so much has made you mad." "Rejoice," says the Savior, "when men shall hate you, and when they shall separate you from their company and shall reproach you, for the son of man's sake." This is the reward you will get on earth, if we are faithful, but there is a blessed heaven for just such cranks; and sweet will be to you the Savior's welcome, "Well done, good and faithful servants, enter into the joy of thy Lord."

—SARAL—

BRIDGEPORT, ILLINOIS,
APRIL 1, 1885.

DEAR BRO. MCGARY:

I shall start next week to LaPort, Indiana. I am going there to preach a year, or perhaps longer. You will therefore send the April number of the FIRM FOUNDATION to me at LaPort, Indiana.

I intend to try to get some subscribers there. I expect to write some articles also for the FOUNDATION.

I should have written already more than I have, but I have not had the opportunity. I greatly admire the spirit and tone of the paper, and hope that it may have a glorious success.

So many of our preachers and editors are seeking popularity with the sects and are afraid to speak the truth, that they have greatly hindered its progress.

Many of our congregations to-day are but little better than the sects, and I don't know but some are even worse. Every one knows, who knows anything, that God has but one plan of salvation. One system of truth, and will accept nothing in opposition to that system.

Many men act as if they had authority to change or modify God's laws and ordinances, and the people follow as if they thought they could.

Let us try to teach the people better. Let us labor to elevate God's word, and debase human creeds. Let us fearlessly defend the right way of the Lord.

If our brethren had done this all the time we would now be far in advance of all sects.

May God bless you and all the true friends of truth.

I remain,

Yours in hope,

L. C. STONE.

A LETTER FROM A BROTHER.

BROTHER MCGARY:

After having read with care three numbers of the FIRM FOUNDATION, I am constrained to write you this, not for publication, but in a private way, to call your attention to the importance of union among the disciples of Christ, and to show you that you are entering a wedge that will, sooner or later, disrupt the brotherhood and destroy the peace of Zion all over the land.

I must say that I admire your pamphlet for its general dealing with what I might call practical christianity. I had been led to believe, before I saw a copy of it, that its teachings were strictly confined to the baptismal controversy.

I find two serious objections to the general tone of your paper, and to these I will now direct my remarks.

1. I object to your general denunciation of what you are pleased to term the "modern pastor." Among these pastors are many good men, men who are as conscientious as you or I. The great bulk of brains and intellect among us is to be found among this class of men.

Many of our illiterate, old foggy preachers, war upon what they call the modern pastor, through the bad spirit of envy and jealousy. I am not classing you among them.

But many of our back-woods preachers look upon our educated preachers with envious eyes. This class of men will rally around your paper because you war against the educated ministry.

Cease this, my brother, and wield your powerful pen against instrumental music in the church, and for missionary work, for an educated ministry, and for the work of the Lord generally. Then your paper will be engaged in a

holy work, and will be sustained by the wisest and best brethren throughout the country.

2. I object to your position in reference to baptism. You have been accused of being puffed up, though I do not say so. I am going to try you on this baptism question and see if you are. I am going to make it so plain that unless you are puffed up you can't help seeing your error, and confessing it, if you will calmly weigh it.

Now, we can sometimes teach more by example than in any other way. So I am going to give you an example, and ask you to give due weight to points in it. I shall be brief. I know you can see the points without my going into detail, and this letter is already growing lengthy. I would ask you to publish it, but for its length. My example does not originate with the writer. I believe it owes its origin to Bro. Franklin. Here it is.

Suppose a lady falls in love with a young man who has been courting her. Suppose he is rich, but tells her nothing about his property, but marries her while she supposes him to be poor. Suppose he dies; will she be deprived of the inheritance because she did not know what she was getting when she married him?

The thought is preposterous. And yet, Brother McGary, you teach that persons who are married to Christ do not obtain the inheritance, unless while the marriage ceremony was being performed they understood that baptism was for the remission of sins. Don't you see the point? Now, be candid.

You may publish this example if you desire, and waste your time on it, for it will be a waste of time to try to evade its force against your position.

Whatever course you may pursue, withhold my name, for I would not be

pulled into a newspaper controversy for anything. Even if your position in reference to baptism was tenable, you ought not to spend your whole time (as you do) in writing on that question.

Your brother for the whole truth.

We publish this brother's letter in full, but lest he should be drawn into a controversy, at his request we withhold his name. If we are "puffed up", and need treatment for that malady, we can not indulge, even a hope of being benefited by his, designed, curative epistle—unless paradoxes are a sovereign remedy for that complaint.

All careful readers will see, that in the first part of his letter he throws in a compliment for our pamphlet, for its general treatment on practical christianity. And in concluding, he charges us with spending our "whole time" writing on the baptismal question! But we shall not dwell on this discrepancy. We assure him, that we have been "candid" and will be.

We have looked hard, and have failed to "see the point" that his example was intended to make so clear! But we will notice his in its own order. He urges two objections to our work.

1. He does not like our opposition to "modern pastors." Well, we grant that we do not like them much. We love the cause of Christ, for through it we look for deliverance from satan, and for an inheritance incorruptible and undefiled, that fadeth not away. Loving His cause forbids our loving the commercial system of the "modern pastor."

Christ's teaching points to the paths of humility, and His life is an example showing how they are to be trodden.

The "modern pastor" prays with high sounding words for humility; preaches at the stars, and reproveth Ro-

manism and Ingersollism, and lords it over God's heritage with high-handed misrule.

He dares not reprove sin in "his charge," lest he should wound his salary! He attires himself in conformity to the laws of fashion as scrupulously as a black leg; talks politics six days in the week, and palliates all forms of sectarianism on the seventh. In short he is a perfect specimen of worldly gentility, except his "long prayers in the synagogue" every seventh day. He teaches, by his daily example, that men and women may live as they list if they will only pray.

Although "charged before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom," to "preach the word," the "modern pastor" shirks this responsibility and pours into the "itching ears" of "his charge" soothing balms, concocted of the gist of modern orthodoxy and worldly wisdom.

To preach the word—declare all the counsel of God, would condemn himself as well as those he had taken charge of for filthy lucre—would despoil himself of his salary.

The second objection is to our views of baptism. But before we put his example to the test, we will give a passing notice to other things.

As to education, we do not claim that degree of literary attainment that would entitle us to recognition as an educated man. But we deny, most emphatically, that we make war upon educated men. Again, as to this brother's remarks about uneducated and old foggy brethren rallying around our paper, we might say a great deal, but we will let it pass for what it is worth to him who seeks to besmirch, by low insinuation, that which he can't cope with by fair argument.

We only urge our brethren to "rally"

around God's word, and not around our pamphlet. Well, now to our brother's example:

He takes an example of a perfect marriage to justify an imperfect one. He makes up his victory wholly of assumption. Now, as examples teach so much, and so briefly, we will give him one.

Suppose a young man and lady are in love, and engaged to be married; suppose they send for marriage license; but suppose instead of the party going to the officer authorized to issue the license he writes it out himself, and they are married upon this bogus license. Now suppose the husband dies and leaves an estate, and suppose his brother sets up claim to the estate and goes into court and proves that this wife (?) was married to him on a forged license. Would she, under the law, get his property?

No! Now, my brother, you know she would not. "Can't you see the point?" "Will you be candid?" This is all I have room for on this question at present.

If you are not *too* averse to a "newspaper controversy"—you can proceed in our columns, with or without a name. We want the truth, but we do not expect to hear from you.

Should any one else, holding your views, desire to go on from where you have left off, we tender them our columns.

A. McG.

BROTHER MCGARY:

I wrote you a card some time ago asking you to continue my paper, and to send the F. F. to ——. I herewith send \$1.00 to pay for her paper for six months, and my extension. Bro. Mc. I wish you success in your efforts to influence the brethren to walk by the same rule (not two rules),—all speak

the same things, contend for the "one faith." That old two-edged sword is death to *all* innovations—departures from the "one faith." Were the Savior on earth think you He would sanction *any* sectarian doctrine. No! No! He would drive out the modern money changers, who sell dolls, candy, tickets and such like, just as He did the vendors of doves, etc. Men fought for their country with carnal weapons for \$13.00 per month, underwent the hardships of camp life, but soldiers of King Emanuel *must* live in ease and style at from \$50.00 to \$200.00 per month, or they will serve mammon. So many men love "the root of all evil" so well, that I must say to you to cry aloud and spare not.

Your private brother,

C. S. M.

FROM ARCOLA, MISSOURI.

DEAR BROTHER:

I am glad to find a few more yet who are ready and willing to stand for the "faith delivered to the saints," unmixed with the doctrines of men. Some of our preachers are so afraid they will not be popular with everybody, that they have yielded the original grounds of this reformation, and many others are doing worse by trying to carry the whole church with them into sectdom. The latter class are numerous. They say there are as good Christians among the sects as any where. Surely the Bible does not teach this.

This class of our brethren, virtually pronounce the mourners bench, and all modern Baal worship, good work, for they take those who have been made christians (?) by these processes, "shake them in." Go on my dear brother and shake down their rickety and rotten work upon their unhallowed heads. They will hate you for it, but you will

be rewarded with a crown of righteousness, and they will hear the awful sentence: "depart from me ye that work iniquity." You have already put the old rotten fabric to tottering, and it is only a question of time, for it to fall. Think of our oldest editors turning to defend the processes of sectarian conversion to shield themselves.

Why don't they come out like men and christians and confess their faults, seen of all candid minds?

Yours for the straight and narrow way,

A SISTER.

ARCOLA, MO.

We have published several letters from different brothers and sisters in this issue. We could fill every issue with just such letters, but heretofore we have not taken the liberty to make such letters public. Some of these published in this issue were not intended for publication, but they are so full of interest to lovers of truth, that we have given them to our readers.

We ask all of our subscribers, both brothers and sisters, to go to work for the paper and double its circulation. Let every subscriber determine to send us a new subscriber this month. This can be done easily. We have some subscribers who average ten per month. Think how little trouble it will be for each of you to send us one, and how much it will help the work.

Now, if we can double our circulation we will change the pamphlet to a weekly paper, about the size of the Texas Christian, and without any rise in price, \$1 per annum.

Push the work brethren, and let's follow our compromising papers to the

very hearthstones that they are poisoning with an adulterated gospel, and declare all the counsel of God—lets strive together for the faith of the gospel of Christ.

A. MCG.

DEAR BRO. MCGARY:

Please continue your much esteemed paper, the FIRM FOUNDATION. It is the only paper that can stand. I am over sixty years old. I have been a member of the church forty-five years. You are in the right direction for reformation.

I have read two numbers. Please send me the next number and I will send the pay soon.

Yours in faith,

J. W. SHRYGLEY.

LANDERSVILLE, ALA.

We find that we made the impression on some of our readers, that our contemplated weekly would contain no more matter than four pages of our present pamphlet. If we change to a weekly there will be very little difference in the amount of its matter and the matter of our present monthly. We say this by way of explanation.

Brethren, give "Mechanical Religion" and "Obedience number two" a careful reading. We think that Bro. Jackson has, in these articles, laid the "ax of truth unto the root of the tree" of error, and gone far towards "hewing it down."

Those who are trying to prop the rotten old trunk up, through respect for those who planted it, will soon find that they have to stand from under, or be buried beneath its falling crash. Why not take out your flimsy props, brethren, and let it fall now?

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER:

Vol. 1.

Austin, Texas, June, 1885.

No. 10.

THE EVANGELIST AND HIS WORK.

J. W. JACKSON.

The great object or end to be accomplished in the mission of Jesus to the world, was the salvation of man; not simply "remission of sins," but that great salvation which includes the "adoption of the body," and eternal life. This great salvation was brought to man, and all the means instituted by which it might be enjoyed. The church, with its institutions, are so many means or instrumentalities for the accomplishment of this end—the salvation of man.

It is too often the case that preachers and writers inculcate the idea that the end or design of the gospel is attained "by joining the church." The church is preached as the "ark of safety," and salvation by, or in the church, instead of preaching Christ and salvation by Him.

It is true that the church is an important and a necessary factor in the work of saving man, for it is declared to be the purpose of God "that in the

dispensation of the fulness of times He might gather together in one (body or church) all things in Christ, both which are in heaven and which are on earth, even in Him," and, "that the Gentiles should be fellow heirs and of the same body, and partakers of His promise in Christ by the Gospel," and that by the church the manifold wisdom of God should be made known.—Eph. 1, 10, and III. 6, 10.

As important however as is the church, other means antedate it in time, if not in importance. Leaving out of this discussion the typical dispensation and the personal work of Jesus in procuring salvation, we call attention to the agents by whom the "gathering in" was to be done, and to the means by which they confirmed to man the great salvation.

God works through agents; in past ages His work was carried on by prophets, and by angels; now He speaks to us by His Son and His Apostles. The latter are agents divinely commissioned to go out into the world with the message of peace and reconciliation.

It is objected, however, that salva-

tion is of grace, and that if we make the preaching of the gospel, or obedience to its commands, necessary to salvation, our salvation then depends upon a fellow creature, and the latter stands in the relation of a mediator between the penitent and God. This sounds well in popular ears, but when brought to the light of God's word, its fallacy is clearly seen.

There is one mediator between God and man, the man Christ Jesus. A mediator in order to bring together or reconcile two parties alienated from each other, must have full power or authority to make those conditions or terms by which the parties can be brought into agreement. These conditions when made are equally binding upon the parties. Jesus, as mediator, has this power; He has, on God's part, made certain promises; on man's part, imposed certain things to be done, and has sent His ambassadors forth to make known these things and confirm to man the promises of God by persuading them to compliance with the terms of reconciliation. Jesus began to speak of this great salvation, His Apostles confirmed it to us, God bearing witness to them as divine messengers fully competent to make known the way of life.—Heb. ii, 1, 4.

This agrees with what Paul says—"that in the wisdom of God, after that the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe." 1 Cor. i, 21. Jesus had said that He would build on earth a church; He had

taught that the seed of the kingdom was the word of God; and that this seed had to be sown in fruitful soil in order to produce fruit. The Apostle's commentary on these teachings is, that the Gospel preached is both the power of God and the wisdom of God, (1 Cor. i, 24.) in saving men and adding them to the church.

This being true, God would make the necessary provision for the preaching of the gospel, the "gathering in" of men and women, and for their edification in the one body when thus brought in. Hence, He gave to the church Apostles, prophets, evangelists, teachers, overseers and deacons. Mark! These were given to the church.

Our essay will be limited to the examination of the evangelist and his work. The primary signification of this word, which occurs but three times in the New Testament, is one who proclaims glad tidings, and in this sense might readily be applied to all who preached or proclaimed the gospel. But the use of it in the New Testament clearly indicates a distinct class of men in the church. This is shown by the distinction drawn.—Eph. iv, 11.

The enumeration of these different classes, given "for the work of the ministry," indicates not only distinct classes of workers in the church, but a distinct work to be done by each. Phillip is spoken of as "the evangelist,"—(Act. xxi, 8,) and Timothy is exhorted to "do the work of an evangelist."—2 Tim. iv, 5.

Phillip, Timothy, Titus and others ev-

idently belonged to that class of men in the church called evangelists; the work to be done by these had become so well known at the time of Paul's letter to Timothy that it is simply referred to as "the work of an evangelist."

The qualifications of the New Testament evangelists are easily known. They were full of wisdom and of Holy Spirit, and had the power to work miracles. They were preachers; this is the primary thought; men who knew the gospel, who could and would proclaim the glad tidings of salvation; and who were moved with compassion for their fellow creatures. In their case as well as in the Apostles, the power to work miracles was but the testimony of God to the world, that these men were sent of God. What they preached and commanded was authoritative, and constituted the work to be done by them as a class.

Some are greatly exercised as to whether the evangelist is an officer in the church or not. The work to be done will certainly define his position in the church, and his relations to it. As to authority, they can claim none by virtue of position; as earthen vessels to whom heavenly treasure is committed, as bearers of the message of peace and reconciliation they plead the authority of Jesus in His official relations to man as Prophet, Priest, King and Judge, and themselves as servants.

It is denied by some that there is now in the church any such class of evangelists as above indicated. This

denial is based upon the word, and claims that if the Greek word was translated it would destroy all idea of class. No more than the translation of the word *episkopos* into plain English, giving us "overseers," which, all admit, points out a very important class in the church.

So the word evangelist translated "proclaimer of glad tidings or preacher of the gospel" still indicates a class of men to whom a particular work is assigned.

Others, looking at the supernatural qualifications of Philip, Timothy and Titus, suppose that these gifts of the Holy Spirit are necessary to and inseparable from the position of evangelist; and that as all these gifts have passed away, there is no longer such a class as evangelist in the church.

The same reasoning will do away with overseers, deacons, and even preachers. The working of miracles was no qualification for preaching the gospel in either the Apostles or Evangelists, nor would such power, if now possessed, be a qualification for preaching. Philip learned the gospel through the preaching and teaching of the Apostles in Jerusalem. Timothy knew the Scriptures from a child, and was taught the gospel by Paul.

To such objectors I would ask: Is the work of an evangelist now necessary? If so, who is to do it? If a class of men now do this work, are we not authorized to call them evangelists? To escape the force of these queries the objector must argue that the work to be

done by the evangelist necessarily included the performing of miracles. But this cannot be done, as the working of miracles was confined to no special class in the church. "God distributing His gifts according to His own will." 1 Cor. x, 11; Heb. ii, 2, 5.

What then is the work of an evangelist? Primarily that which is signified by the word—the preaching of the gospel. Here, some would confine the work to preaching the gospel in its elementary principles to the world. But evidently Paul's instructions to Timothy and Titus with regard to their work must be taken into consideration. They were to preach the gospel, set things in order, teach, reprove, rebuke, exhort, and appoint properly qualified overseers and deacons.

Time and growth in the divine life are required for these things, and until a congregation of christians is fully set in order the evangelist is a "ruler" in that congregation. Having called them into the kingdom, he proceeds to teach and train them in the duties to be done by them in order to their growth and to the enjoyment of the divine promises. When they are of themselves enabled to choose scripturally qualified overseers, then they can dispense with an evangelist.

The overseers are then to teach and watch over the flock, as they who shall give account of their souls; but until they arrive at this point the evangelist should remain with them as their teacher and ruler. To do these things the evangelist must have a knowledge

of the gospel. He must study the scriptures that he may be a true workman, and must be faithful to the word of God and diligent in every good work. But it is objected: "Timothy and Titus were sent by the Apostle Paul upon their missions, and the work enjoined upon them was a *special* work, they having received special authority from Paul to do this work for him or in his stead."

Paul's epistles to Timothy and Titus as to the work to be done in the church, and the preaching of the word, are either applicable to proclaimers of the gospel, *now*, or they are not. If not, they should either be eliminated from the New Testament, or preserved only as literary curiosities. If they are applicable to preachers *now*, then they may consider that the Lord sends them into a certain field that they may preach the word, set things in order, and by faithful work make full proof of their ministry.

But this brings us to the question, who sends the Evangelist?

The salvation of the world depends upon the gospel. But how can they be saved by a gospel they do not believe; and how can they believe that of which they never heard, and how shall they hear without a preacher, and how shall they preach except they be sent? So, reasons Paul, and so I hold. The evangelist or preacher must be sent.

In every mission, as recorded in scripture, whether that of Moses, John the immerger, the Twelve, or that of Jesus, we have.

1. The sender.
2. The one sent.
3. The field of operation, and those to whom sent.
4. The work to be done.

We might follow this order and be sure that we are acting scripturally to that degree. But there are those who contend for a mission by self-sent preachers. They deny that a church ever sent out any one on a mission, and claim that every christian has a divine right to go and preach.

Dr. Herndon, in the Christian Quarterly, makes this statement: "Congregations as congregations are nowhere in the New Testament commanded and expected to evangelize, or to send any one to evangelize or to prevent any one from evangelizing." The force of the above statement rests upon the word, "commanded."

By the same reasoning we can get rid of the Lord's day, the Lord's supper, and other things. "Ye are not under law, but under grace." You are not to go as a slave to your duties, driven to them through fear of the penalties annexed to law, but in the spirit of a son, animated by love, obey the Father.

That the congregation (as a congregation) were "expected" to evangelize is, I think, clearly taught. It is stated as a part of the purpose of God that by the church might be known the manifold wisdom of God. The wisdom of God which had been hid for ages was made known to the Apostles by the Holy Spirit, even the hidden wisdom of

God which the world did not know; they preached it and taught it, and the church was to be in God's hands the instrument to make known to all principalities and powers His manifold wisdom.

This the church could do in two ways:

1. By works; not only individual purity of life, but their work "as a congregation."

2. By sounding out the word of truth as did the church in Thessalonica.—1 Thes. i, 7; or holding forth the word of life.—Phil. ii, 16.

It is answered, however, that all this can be done *individually*. Not so; the language is not distributive, and the work must be done by the congregation "as a congregation," just as Paul exhorts the church at Corinth to be "always abounding in the work of the Lord."

The work of the Lord, which He began to do and teach while on earth, was carried on after He ascended on high. The Lord added to the church daily the saved; He worked with and by the Apostles, and for the salvation of man.

The church must carry on the work, always abound in it. As a light-bearer represented by the golden candlestick, it must send the light of the knowledge of the glory of God into the benighted hearts of men, and this is done through the preaching of the gospel.

(To be continued.)

VALID BAPTISM.

Such is the title of an article in the Texas Department of the Gospel Advocate, April 1, 1885. The design of the

article is to prove that baptism is valid when the person baptized is ignorant of the promise of "remission of sins" connected with the act, provided only that he obeys the act simply from "a love and desire to obey God."

When truth is so clear, so simple, so strong, why choose the doubtful, murky teachings of Babylon? If preachers and editors are "set for the defence" of the gospel of Christ, why will they give aid and comfort to human institutions by defending and upholding their doctrines and practices? Why bring far-fetched suppositions and isolated cases to oppose the truth of Jesus? The article referred to should have been headed "Invalid Baptism."

The baptism commanded by the Lord Jesus, and enforced by apostolic teaching, needs no doctoring; sectarian baptism is the poor invalid that is now being doctored by some preachers and editors.

Stop your futile efforts brethren, the poor thing is sick even unto death; your soothing anodynes are only palliative, not curative, and serve only to embitter the dying agonies of the patient by holding forth to it hopes of peace and security, which are doomed to disappointment.

There is "one baptism."—Eph. iv, 5.

This "one baptism" is immersion in water.—Acts viii, 38, x, 47, 48.

It is by the authority of the Lord Jesus.—Acts ii, 38, x, 48, xix, 5.

The "one baptism" is for the remission of sins.—Mark xvi, 16, Acts ii, 38, Acts xxii, 16.

This "one baptism" will certainly secure to a properly prepared individual the promise of salvation. The necessary preparation is included in the following steps taken, or, as Bro. Poe says, these antecedents:

- 1. Faith. 2. Repentance. 3. Confession with the mouth of the Lord Jesus.

Now, suppose a person complies with the above, will there exist any doubt as to the validity of his baptism?

But, says the brother, "we repeat again that the man who firmly, stoutly goes forward thus, and does what God commands, without knowing all that God has promised to give him in his obedience, is a man of more faith than he who is told of all God's promises."

The one does the work purely from principle, a desire to obey, knowing God will love and bless the obedient, while the other may have a selfish motive to reach the pay or promise.

This is right, to expect the promise, and to labor for it, but if one obeys without this incentive, simply from a love and desire to obey, he is saved as sure as he obeys."

Now, Bro. Poe, did you ever in all your life find an individual who had "a love and desire to obey God" without being moved thereto by faith in the promises of God? Please give us one such case of "obedience."

We are not under law, but under grace. There is no love manifested in law, or in a command. God has shown His love to us by deed, and by the exceeding great and precious promises

given to us.—1 Jon iv, 9, 10; 2 Peter i, 4. These promises are made sure to "the heirs of promise" by the oath of God.—Heb. vi, 13, 20. All the promises are in Christ, yea, and amen.—2 Cor. i, 20.

Faith embraces the promises and obeys the command to which they are annexed in order to their enjoyment. "By faith we understand" that the remission of sins is promised in the name of Jesus Christ to all penitent believers who will acknowledge His authority and obey His command; and following the example of Moses, who "had respect unto the recompense of reward," we obey.

Nay, more! We walk *exactly* in the "steps of that faith our father Abraham had being, yet uncircumcised."—Rom. iv, 12.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went." Heb. xi, 8.

This is the faith my brethren we walk in. Paul draws the same contrast here that he does in 2 Cor. v, 7. "For we walk by faith, not by sight." Abraham had no *knowledge* of that promised place, nor perhaps of the way leading to it, but his faith in the promise of God supplied the motive power that obeyed.

So, now, the sinner is called out of Satan's kingdom; God promises to forgive his sins through Jesus Christ, and make him an heir of "the heavenly country." By faith in God's word when

he is thus called to go out into a place which he shall after receive for an inheritance, he obeys, and he goes out not *knowing* (but believing) whither he goes.

I hope that brethren will cease their efforts to rebuild the things against which they have waged such an unrelenting and successful warfare for so many years past. "Contend earnestly for the faith once delivered to the saints." Take the "one baptism" with its antecedents and consequents, and you will never have to seek out supposed cases in order to justify your teaching and practice.

The scriptures furnish us with plain examples, and he who can justify his practice by conformity to them may be sure that he is on the Lord's side.

J. W. J.

WAS PAUL A HOBBYIST?

"Hobby:—A subject or plan upon which one is constantly setting off; a favorite and ever recurring theme of discourse, thought or effort; that which occupies one's attention unduly, or to the weariness of others."—Webster.

Paul's "favorite and ever recurring theme of discourse," was the gospel of Christ, of which he was not ashamed. Rom. i, 16. He determined to *know nothing else* but this gospel. 1 Cor. ii, 2. He was constantly "setting off" on this theme in every place he visited, and some of his hearers, at various times, thought him either a madman or fanatic. See Acts xxvi, 24; 1 Cor. i, 23; 1 Cor. iv, 10; 2 Cor. v, 13, et al.

Paul preached the gospel of Christ to the exclusion of everything else in order that the faith of his hearers might stand in the "wisdom and power of God." Rom. i, 16, 1 Cor. i, 24, and 1 Cor. ii, 2, 5.

He declared that if man or angel should preach any other gospel than that he preached, they should be accursed. Gal. i, 7, 9. He tells us that this gospel must be obeyed, or vengeance will be visited upon us. 2 Thes. i, 7, 9. And after we have believed the gospel of Christ and obeyed it, we must live by it. Gal. ii, 20.

Brethren, let us be as Paul was, full of zeal and courage and love, and preach the gospel of Christ in all its fullness.

Some will call us "hobbyist," "extremist," "fanatics," "bigots," etc. This is to be expected; take Paul's example here as to bonds, afflictions, and all kinds of persecutors. Act xx, 24.

The ministry of the gospel of Christ having been committed to you, see that you renounce the hidden things of dishonesty, do not walk in craftiness, nor handle God's word deceitfully, but by manifestation of the truth commend yourselves to every man's conscience in the sight of God. 2 Cor. iv, 1, 7.

J. W. J.

THE CHURCH. THE PILLAR AND SUPPORT OF THE TRUTH.

The church of God in a congregational capacity is composed of individuals called out from the world and at work for the Master. The will of our heavenly Father given through His Son,

furnishes us with a rule of action. Every member of this body must work for Jesus Christ, the Head, through or in the church, which is His Body.

Now, there have been many institutions of charity and good works established by man. Many brethren have become members of these institutions. The writer joined one in the year 1865, when he merged into manhood. I know whereof I speak, when I say that many brethren are more faithful to the tenets of these institutions of man than they are to the commands of our Savior. "By their fruits ye shall know them."

They are more prompt at their meetings; will travel farther to them; will often encounter the inclement blast of winter; will sit longer and more composedly at their meetings; and give more of their hard earnings to their success than to the Master's cause.

Recently, while in conversation with a brother on this subject, he said, "We do this because the church fails to exemplify what she teaches."

I press the question—upon whose shoulders rests the responsibilities of the failure? Is our Master's rule of work imperfect? Can men furnish a better one than our Savior? Does a neglect of duty in the body of Christ justify the adoption of a system devised by men?

Suppose the poor widows are not looked after by the church; and the orphans are not hunted up and cared for, and the sick and the distressed are not ministered unto, and their sufferings alleviated by the watch-care and attention of the children of God, who above

all others should know how to bestow that consolation and comfort designed by the Great Physician of souls?

If, dear brother, we have failed to work by the divine rule, we had better bestir ourselves to action, than run to a human plan to try to remedy the evil. The church should be the greatly coveted asylum for the poor and the oppressed. It would be if we possessed the spirit of our Master.

It was my lot within the last eighteen months to be called upon to assist in depositing the remains of a poor sister in the silent tomb. She lived in the outskirts of a city. In this city there is a congregation of disciples of Christ. I had the burial announced at the regular Lord's day meeting. It was to take place at four, in the evening. When the hour arrived, to my astonishment, not one that heard the announcement was present. A few friends and sorrowing relatives accompanied the corpse to the cemetery. Brethren, that soul was as precious in the sight of God as the richest son or daughter in that proud city. Will you please to remember that Lazarus was comforted, and the rich man was tormented.

But, since then, I accompanied another lifeless body to the tomb. Was he a Christian? He professed to be. He was also a prominent worker in a popular human organization. With pomp and display he was escorted to the city of the dead. Men arrayed in regalia, glistening swords, and badges of mourning, surrounded the brilliant

coffin with its rapidly decaying contents. Professed christians and men of the world joined in the responses of ritual and in prayers. This display brought saints and sinner, believer and skeptic, from far and near, and unitedly they sang.

"Hark from the tomb a doleful sound,
Mine ears attend the cry;
Ye living men come view the ground,
Where you must shortly lie."

Perhaps men went away from that spot with the determination to try to gain an entrance into that organization that showed such an interest in a departed brother. The moral is apparent to every thinker. We need greater zeal and stronger faith in God's plan of redemption from sins. How full of excuses we are! I know brethren who do not meet to worship with the children of God, because of *the wife's infirmities*. I know others who live *too far away* from the meeting house. These same brethren are promptly at their stations at the regular periods of the assembly of the lodge? Is the health of the good wife any better, my brother? Have you moved any nearer town? Ah! it is summed up "in a nut-shell." You had rather attend these meetings than to meet with your brethren in the worship in the "One Body." You say I like "our fraternity." The members are *compelled* to see to the wants of the needy. A committee is at once appointed to see to the sick. The widow *must* be cared for. The orphan *must* be educated. Who says this *must* be done? The laws of "our institution" demand it sir.

My dear brother, the laws of "our King" are no less imperative. These things, and more too, are demanded of His subjects. Will you be more obedient to the laws of man than to the laws of King Jesus?

You tell me again that in your order all necessary expenses are met, because there is system in "our finances." Dues *must* be paid, and as a consequence our treasury is always supplied. Is the law that regulates your finances any more binding than the laws of Christ on that subject? Away with such reasoning!

I am oftentimes surprised and shocked to hear such positions taken by my brethren. I do not abuse these institutions, but, dear brethren, I would labor to exalt the church in your estimation. I appeal to you to work *in the body of Christ*. I apprehend when this is done, your *time*, your *talent*, your *charity*, your *good work*, your *means*, your *all*, will have been taxed to a sufficient enlargement of your soul to qualify you for an abundant entrance into the everlasting kingdom of God.

The Master Overseer has a vineyard in which he intends for you to labor. Let's stand shoulder to shoulder in the contest against sin.

J. S. D.

The very same excuse is rendered by the advocate of "missionary societies." The church will not send the gospel to the heathen, hence the "missionary society" is born to do this work." If the men who claim to be Christians, and who pay into these human societies from

ten to twenty dollars per year, would contribute that amount and put forth the same exertion in other ways for the church that they do for these societies the church could do a thousand-fold more good, and God would be glorified where He is now scoffed at.

A. MCG.

LIGHT WANTED.

In the Texas Department of the "O. P. G.," March 27, I find a letter from Bro. Young, giving an account of his trip from Burnet to Llano, Mason and Menardville. In a former number of the same paper I notice that Bro. Young had been sent out an evangelist by the Sherman congregation to work in Menard county. Brother Young was located at Burnet, and it is presumed was a member of the Burnet congregation. Is it in accordance with the teaching of the scriptures for a congregation in one section of the country to send a member of a congregation from another section work as an evangelist in a destitute field, and a congregation in still another section to formerly set apart this evangelist for the work by fasting, prayer, and the imposition of hands?

Bro. Young went to Mason to have this done. He says, "I can never forget the deep solemnity of the occasion, and the weighty responsibilities consigned to me." Sherman sends him out and *supports* him in the work, and Mason *consigns* to him the *weighty responsibilities* of the work. Dear brethren is this procedure scriptural?

Would that all destitute fields were

supplied with God fearing, earnest workers for the master. God has instituted the way that it is to be done. Is this the way to begin the work?

J. S. D.

No! it is not "Scriptural," but we suppose it "works well" for all parties participating in it. It is only slothful "old fogies" who cling to scriptural ways. Progress calls for "state meetings" and "State boards." You are behind the times, away out there in the back woods of Kimble county, Bro. Durst; you must attend the next state meeting and catch up. I move that Maior Penn and the "boy preacher," Pearson, be declared honorary members of the "State meeting." Now, Bro. McPherson, please don't oppose this move.

A. McG.

DAUBING WITH UNTEMPERED MORTAR.

The Prophet Ezekiel, in chapter XIII, 10, 14, says, "because, even because they have reduced my people, saying, peace, and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar. Say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower, and ye, oh great hailstones shall fall, and a strong wind shall rend it.

Lo, when the wall is fallen shall it not be said unto you, where is the daubing wherewith ye have daubed it? Therefore, thus saith the Lord God, I will even rend it with a stormy wind,

in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

So will I bring down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord."

I ask the reader to turn to the chapter and read all of it. The lesson that we may learn from this quotation is:

1. It is wrong to cry peace when there is no peace.
2. The true prophets of God will not hold their peace (cease to cry aloud and spare not) while those false prophets, (preachers) builders, are doing this daubing business.

Let it not be forgotten that I am writing for my own brethren, (spiritual Israel). The trouble with some of them is, they have turned their ears away from the truth, (just what is the matter with the Austin church).

I do hope that all true soldiers of the cross (preachers and editors) will not cease to shower down the great hailstones of divine truth upon this mass of untempered mortar until it is annihilated, consumed—too much wood, hay and stubble, "philosophy and vain deceit," being built on the divine foundation.

Brethren, let us not play around the outer court of this pile of sectarian rubbish, (false churches), but let us en-

ter the inner temple, walk up its broad aisles, survey its lofty domes, and, if possible, lay hold of its main pillars and bring down the whole superstructure with a crash.

The Prophet says, in the fourteenth verse, "the foundation thereof shall be discovered, and it shall fall." The Prophet says, God will do it. How will he do it? I answer through his word. Paul said the time would come when they (that is, his disciples), will not endure sound doctrine, and that time is now.

The Austin church won't endure it, and many others that I know of, but let them chafe if they want to, notwithstanding. Paul says, "preach the word."

Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces? Yes, brethren, if we will preach the word it will burn up this wood, hay and stubble, "the modern pastor, missionary societies, sect baptism," and such like.

God's word is like a hammer that breaks in pieces, therefore, let us use the sledge hammer of divine truth on these sectarian idols that we may break them in pieces, and then build upon the divine foundation gold, silver, and precious stones, to God only wise be glory, through Jesus Christ forever.

A. J. Mc.

A. MCGARY.

DEAR BROTHER: Please answer the following:

1. Is it right for an Elder to have or allow a play party at his house?
2. Does it accord with the teaching

of the word of God for another Elder to play the violin at such a party for the amusement of those assembled?

3. Is an Elder justifiable, with his son, to meet with those without the body of Christ with Fiddle and Accordion, to practise in order to give an entertainment for the purpose of raising money to buy an organ?

Vox.

We answer:

1. That it does not seem to us to comport with christian character for any member of Christ's body to have at his own house, or participate in at the house of another, what we understand to be meant by "a play party. These parties never tend towards spiritual improvement, but are actuated and vivified by a spirit of hilarity that never fails to mark them as the "works of the flesh." See Gal. v, 19, 22. And "they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit."

We think that at one of these "play parties" would be an uncomfortable place for Christ's disciples to be found when He returns to the earth. We dare say that none of them would be pleased to know that He would find them at such a place. Why, then, attend them? We cannot keep anything secret from God. Open unto Him are all of our actions.

2. We do not consider playing the Violin at such places any worse than taking any other part in such giddy

and frivolous merry-making entertainments. Christians should abound in the work of the Lord. Those who go to and take part in these worldly amusements, if they do not lose all interest in church work, lose their influence upon others for good, and hence, are become unprofitable servants.

When a christian begins fiddling for parties, if he is not in the devils service it looks very much like he is trying to be. There is no more harm or sin in a fiddle than in any other inanimate thing, but the harm is to be found in the taste of christians for the things of the world—"the lust of the flesh, and the lust of the eyes, and the pride of life which are not of the Father, but of the world." "If any man love the world, the love of the Father is not in him."

3. We answer, that this would look like "killing two birds with one stone" for the devil. Fiddling and frolicing is no part of the "work of the Lord;" then it must be the work of the devil, since there are but the two sources.

Then, again, any work that has for its end the putting of an organ in the congregation of the Lord, is bound to be the work of the adversary! An organ brought in the church *always* brings discord; hence, no one but a servant of the devil would do such work. It adds to what God has appointed. See Col. iii, 16, 17.

Persons may innocently do this work, but that does not make it any more the work of the Lord, nor any less the work

of the devil; neither does it render the consequences less hurtful.

A. MCG.

LAPORT, IND., APRIL, 24, 1885.

DEAR BRO. MCGARY:

I have just entered a new field of labor. I am located in the city of LaPort, a city of 8000 inhabitants. The city is almost wholly given to idolatry, or sectism, which is no better. There are a few, however, who endeavor to worship in the spirit and truth. For the sake of that few, and at their request, I have come here to try to establish true christianity.

There is a congregation here of the Progressionists, as they are sometimes called. (They call themselves Christians). I expect more opposition from them than from the other sects.

When persons who know the truth purposely depart from it they become much more obstinate; spiteful and perverse than those who never knew the truth. With them it is a willful abandonment of the truth, and it opens the way for the ingress of all manner of evil and wickedness into the heart.

These broad gaugers are seeking the honor of the world, the honor of men, and hence they try to please all. Paul says, "for if I yet pleased men, I should not be the servant of Christ."—Gal. i, 10.

It seems to me very strange that any person should be willing to displease God to please men. It must be an offence to God for one to acknowledge falsehood to be truth; or that any one

may believe and practice falsehood, and yet be acceptable to God. But such is the position of all those who admit that among all sects there are many good christians.

What a monstrous idea! Each sect has its creed. Each creed differs from every other creed. As they all differ the one from the other, no two of them can be true. And if one be true all the others must of necessity be false. Then, all those who are governed by those false creeds must be offensive to God, unless God takes as much delight in falsehood as in truth.

But, each party says, my creed is like the bible. This is false, for if each creed was like the bible the creeds would be alike, which is not true. But, suppose that we admit that all the creeds are like the bible, what then?

Why, if they are all like the bible, then surely the bible would answer in their stead. If they are not like the bible they are false. If they are false, they are sinful. If they are sinful, then all who are governed by them are living under sin. If living under sin, they are not acceptable to God. If not acceptable to God, we cannot be acceptable to God if we bid them God speed by accepting them as christians, and engaging in their worship, as many of our people, and even preachers, do.

With some who claim to be christians it appears to be a favorite idea that all religious parties should affiliate and reconize each other as christians. But if we were to do this, would we be a peculiar people? Would this be loy-

alty to Christ to admit that all religions are pure and as good as His?

If we do this, do we not admit that all the systems of religion extant are of God; or else that any system, though man-made, is as good as God's system? Such a course as the above is degrading the authority of God, and tends to lead the people to disregard the bible, and to ignore its teaching.

The man who will attempt to preach or write, and ignore the difference between the church and the various denominations, and who will leave the impression on the minds of the people that it makes no particular difference what one believes or teaches, so they are sincere, is not a safe guide for the people.

He is either too ignorant, or too dishonest to teach. God is one, the truth is one, the faith is one, the church is one. There is one body and one spirit, one hope, one Lord, one faith, one immersion, one God and Father of all.

I am glad that you and many others are earnestly contending for the faith that was once delivered to the saints. Let us hold fast to the form of sound words. Let us vigorously wield the sword of the spirit until the hosts of false teachers are vanquished.

I remain, yours for the defense of the truth,

I. C. STONE.

"SIGNS."

We have received a letter from a brother of this State, calling our attention to some positions of a friend of ours,

who once claimed to be of us, but who went out from us that it might be made manifest that he was not of us.

This brother writes that our friend says that we repudiate God's word, only so much of it as subserves our purpose in the propagation of "Alexander Campbell's plea,"

He says that we use part of the Savior's language in His commission, as given by Mark, and throw the balance away. He claims that the signs which our Savior said should "follow them that believe," extends to our time, and that the only reason that these signs and wonders are not being manifested now, is because we do not believe—have not faith.

As to our friend's charge that only so much of God's word as will serve the purpose of defending "Alexander Campbell's plea"—"our plea"—is used by us, we are sorry to have to agree that it is true with a large and popular element of our brethren. They are sacrificing much of the holy language of God's Apostles on the altar of "our plea."

But when we come to this friend's position, that the promise of "these signs" extends to our time, we protest against it as being wholly without a shadow of authority.

When he says that the reason these signs are not manifested now is because we have not the faith, we will agree with him, under proper restrictions or limitations.

Faith comes by hearing the word of God (or reading it) in its proper divis-

ions. Out of its proper divisions God's word is made into a confused mass of jargon. This is the way our friend uses it. His failure to comply with Paul's injunction, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," has led him "into the ditch," and he is crying out for a sign! Poor benighted creature. He "needeth to be ashamed," because he does not "rightly divide the word of truth." Yes, the reason we do not look for these signs today is because we have not the faith. The reason we have not the faith, is because when we study God's words in its proper divisions—from which faith comes, we see that these signs passed away with those men who gave us the word.

While these God-sent men were preparing the terms of the new and better covenant, in which, "according to God's divine power, he has given to us all things that pertain unto life and Godliness," these signs were with them to be used themselves, or imparted to others, as the circumstances demanded.

A man who will divest himself of the bias and prejudice of his early training—empty himself of himself—and with an honest heart (for in a dishonest heart truth will not take root,) take the New Testament as the instruction of God, with the sole purpose of learning what it teaches, and determine to subject his thoughts and vain imaginations to its teaching, can not fail to see that those "signs" were an actual necessity for that age—the age in which the New

Testament was being made—and that since the “perfect law of liberty” has been completed and furnished to the world, that necessity for “signs” has ceased to exist, and hence these “signs” have ceased to follow the believers.

Where and when there was a necessity, God furnished the “signs;” When the necessity ceased to exist, He ceased to give the “signs.” It is only the idle curiosity of a wicked and adulterous people that clamor for a “sign.”

It is the very worst phase of rebellion to “demand a sign,” or anything more than God’s word. God has left all such rebels without excuse, by furnishing all of the evidence that reason could ask.

About fifteen hundred years before the babe of the manger was born, God separated the seed of Abraham from all other peoples of earth by a partition wall—the law of Moses. He became the God of these people for the good of the world. Through them He manifested his wisdom and power to the bystanding world and to unborn generations. When he separated these people and became their God, it was as if He had said to all other peoples, born and unborn, “All hail! I am going to tell the fortunes of this people that the world may know that I, God, have spoken.”

Through them He promised the Christ; told of whom (a virgin) he should be born, and where. He said, “then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing.”

His Son, the Christ, did come at the time, the place, and of the virgin, as He had said. When He came, He did open the eyes of many blind, loosed the tongue of the dumb, and caused the lame to leap for joy. In short, this Jesus was accompanied with such miracle working power as to compel right reason to recognize His God-hood.

Those who rejected Him as Christ, did so from prejudiced blindness, or a dishonest heart, and not because He failed to give signs, or work enough miracles.

If He had not worked miracles among the people, they and we would have been armed with some excuse for rejecting Him as the Christ of God.

He said to a caviling multitude: “If I bear witness of myself, my witness is not true. There is another that beareth witness of me. Ye sent unto John, and he bears witness unto the truth. * * * He was a burning and a shining light, and ye were willing for a season to rejoice in his light.

But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me. * * *

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know, and believe, that the Father is in me, and I in Him. But Christ left nothing undone that reason could demand.

And, when He had done all His work

even awaking out of the deep sleep of the tomb, to verify His word and show forth the power of Him whose will He came to do, He ascended to His Throne at the right hand of His Father, and from that center of power, sent to His chosen witnesses a promised Spirit, by which they were led into all truth, that God desired the world to have, and by which they were given "Signs," and the power of transferring them to other believers, as they might see a necessity.

The mission of the apostles was to do Christ's will as He had done His Fathers. As He needed this power to exemplify or to attest His claim of having come from the Father, so they needed it to show that they were sent and authorized and empowered of Him.

Now, we have four books, Mathew, Mark, Luke and John, telling us of Christ's birth, life and wonderful and beneficent works. These books also tell us of His choosing certain men to "go and teach all nations, baptizing them into the name of the Father, Son and Holy Spirit, teaching them to observe all things whatsoever I have commanded you.

"Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe," etc, etc.

We also have a book telling us that they *did* "go." It also tells us that these signs *did* follow them and certain believers. If a man believes that these

men went as directed, and that Christ fulfilled his promise to them, we need only to ask him to go with us to the record of their labor, under that commission, and in the light of that record, and in the spirit of honest inquiry, see how Christ's language is to be understood when He said these signs shall follow them that believe." For just as these signs "followed," as taught us in that record, is just as Christ must be understood upon this point.

If these signs were to follow *immediately* upon belief—that is without any sort of intervention, then we shall expect the the record to show that they did; and if they were to follow *mediately*—that is through some intervening medium, we shall expect that to be shown.

Now, what does the record show? In the first preaching done under that commission, we see that about three thousand believed; but nothing is said as to *how* they received these signs, whether immediately or mediately.

But we have an account of Philip preachig in Samaria; and when they believed his preaching they were baptized, both men and women. Then Simon, the sorcerer, believed, and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done."

According to our friend's *theory*, Simon, instead of wondering, ought to have been working these miracles himself, and so ought the other men and women who had not only "believed," but had been baptized.

But we see that when John and Peter came down from Jerusalem and laid their hands on them, they received the Holy Spirit; who believes that they were able to work miracles before this? and yet they "believed." So the Savior's language must be studied in the light of subsequent events.

Our friend says, that only faith is necessary to a possession of this miracle working power. We see, in the record of the above, that he is mistaken. Again, Paul, in writing to the Roman brethren, says: I long to see you; that I may impart unto you some *spiritual gift*, to the end that you may be established."

Our friend would say there was no use in Paul's contemplated visit to them. Why? Because Paul had just said of them, "I thank God, through Jesus Christ, for you all, that your *faith* is spoken of throughout the whole world."

Paul did not write under the hallucinating influences that our friend does. He knew that for them to possess these powers or signs, that hands must be laid upon them. Then in the light of God's word, why are not those signs with us to day?

The answer is found when we find why they were not with these Roman brethren when the apostle wrote his letter.

Paul has not made a journey to us. But we have what they did not, and "it is able to build us up in the most holy faith, and give us an inheritance among all them that are sanctified" the word

of Christ, telling his chosen preachers to go and preach the gospel that should save all nations. And, thanks to God, while we have not their "signs," we have *that* gospel in its perfectness, and it is able to make us wise unto salvation.

The man who does not feel armed and equipped for the conflict with spiritual wickedness, with the word of God, the sword of the spirit, but clamors for "signs," would bring the apostles to the death of martyrdom and Christ upon the cross a second time.

Oh, how thick must be the veil that obscures from an honest heart the light that is so clear, and that would so effectually hush the cry for a "sign!"

In the day when our primitive brethren had the New Testament in earthen vessels, and workers of miracles, they were preparing for the world a perfect system, and Paul said that, "when that which is perfect is come, then that which is in part shall be done away."

They were God's means or instruments working by parts to make the perfect. God's word is perfect without "signs, and will live and abide forever.

When a man will denounce a people as infidels, because they do not believe that these "signs" extend to our time, and he claims to believe that they do and that *belief* is all that is necessary to the working of miracles, he ought to know that if he can't work them, that he is a refutation of his own theory.

We have heard of such a man being called on to exemplify his faith, but

instead of doing so he said, "I am not in the sneak business!"

A. MCG.

TO THE READERS OF FIRM FOUNDATION:

DEAR BRETHERN, SISTERS AND FRIENDS: I feel like having a good family talk with all of you about our paper, and in our talk we want to speak loud enough for others to hear. You know that in many places THE FIRM FOUNDATION has met with violent opposition, and, strange to say, some of the most violent opposers of it are those who never read it.

"It is too personal;" "it is riding a hobby;" "it will cause division;" etc, etc. They cannot say that its teachings are untrue. But another method of opposition has been adopted by some, that rivals the low trickery so common in American politics, and vulgarly called "mud slinging."

Some preachers, and some not preachers, unable to answer the arguments and reasonings against their unscriptural practices, have sought to deaden the influence of THE FIRM FOUNDATION by "evil surmising" and insinuations against Bro. A. McGary, and some of the writers.

I tried to ascertain, in one community, the source of these evil surmising, and of course failed. "They say" seems to be the envious fellow, who, not content with discarding the truth, seeks to pull down and besmirch a Christians' character by evil surmising, dark hints, and doubtful shakes of the head.

Well, as to myself, I have but little to say. In the past I have committed some grave errors, made false steps; nor do I now claim either infallibility or perfection. But, realizing my own weakness, I lean for support upon God's word, upon His exceeding great and precious promises in Christ, and press onward for the glorious prize to be awarded to the faithful.

I desire, however, to say some things about Bro. McGary. Brethren have asked me "what about this report that Bro. McGary don't stand well with the Austin church?" Having visited Austin I am enabled to say this much: That there is no charge whatever against Bro. McGary's character, either at Austin, or Madisonville, where he was an Elder in the congregation.

The difficulty in Austin is, that Bro. McGary first wrote a series of letters to Gospel Advocate about the unscriptural teachings and doings of Pastor W. E. Hall, and rebuked the church for their worldly-mindedness. Bro. McGary was granted a letter of commendation by this Austin church, while W. E. Hall was pastor.

There are some true, earnest Christians in Austin, who approve Bro. McGary's course. Should any one desire any more information about this matter let them address the Elders of the church at Austin. I should not have mentioned these matters at all, but for the interest I feel in THE FIRM FOUNDATION, and in its circulation.

Friends, bestir yourselves, extend the circulation, let the people have the

truth, and let them know that there are yet many in Israel who have not bowed the knee to "the God of this world."

The destructive flood of humanisms now being poured upon the church must be stayed. Every true soldier of the cross must rally to the standard of truth. Let us have God's word pure and unmixed; the seed of the kingdom must be sown, not the seed of sectarianism. God's word sown in the heart produces christians, not sectarians.

Bro. Lipscomb, in G. A., January 7, 1885, says, "The word of God is the seed of the kingdom. Every good plant in that kingdom grows from this seed. Every plant in that kingdom should spring direct from the word of God. Any plant that does not spring from that seed must be rooted up. God is the husbandman. He trained the plants just as He would have them grow. So, any plant in the vineyard of the Lord not according to the original pattern, is trained by another husbandman than God. It becomes the degenerated plant of a strange vine, to God, and must be destroyed." Amen!

Let every reader get up a club; remember that the summer campaign is at hand; the questions discussed in FIRM FOUNDATION are vital ones, and should be read far and near.

Sectarianism, folly, fashion and liberalism are deadly foes to truth; whether in or out of the church, and we ask your help that we may reach the minds and hearts of the people.

Yours for the truth,

J. W. JACKSON,
HILLSBORO, HILL COUNTY TEXAS.

We were not apprised of the fact that

a report was being circulated that the Austin church had withdrawn from us, until Bro. Jackson's visit to Austin recently.

The only complaint that we have ever known of the church making, was, at our opposition to "modern pastors," and our unstinted protestations against their vieing with other human institutions in their hobnobbing "sociables."

Bro. Jackson is correct in stating that the church gave us a letter of commendation while W. E. Hall was its "pastor." We do not claim to "stand well" with the ruling element of this church, and here take occasion to state that we never will so long as that boon is only to be purchased at the price of a surrendered conscience.

And yet, we have a sufficient confidence in the honor and veracity of the Elders (?) to refer all who may be concerned in this report, to them, and we appeal to their answer as a refutation of this calumnious report.

We do not claim to be free from faults and sins; but we do say that, during the something more than two years that we have spent at Austin, we have heard of no charge against us, nor complaint, save such as are mentioned above.

If there are such charges, although we are disconnected from this church, we are ready to waive that and meet any charge they may have against us. Yet we do not recognize the "Austin church" as Christ's body—think we are fully prepared to show that they are not.

If they have not apostatized from the faith once delivered to the saints, then every "body" in the land that uses the Bible, in any way, and song books, and bread and wine, are all alike, the church of Christ.

A. MCG.

RIGHTLY DIVIDING THE WORD OF TRUTH.

"Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. II, 15.

Our object in quoting this scripture is to call the attention of our readers mostly to the admonition of the Apostle Paul to Timothy to rightly divide the word of truth; but, before we do that, we desire our readers to carefully read the first fifteen verses of this chapter, as we wish to call their attention to other matters in the lesson.

You will notice in the first verse that Paul calls Timothy his son. In what sense was Timothy Paul's son? not in a natural sense, or according to the flesh, but he was his son in the sense in which he addressed him as his son.

Paul had been one of the greatest persecutors of christians that ever lived. He said he verily thought he ought to do many things contrary to the name of Jesus of Nazareth, and he did so, and he shut many of the saints up in prison, and gave his voice against them when they were put to death, and punished them in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them persecuted them even unto strange cities.

Oh, how honest and how zealous he was in the service of the devil, but his honesty and zeal did not make him right, nor do the same traits make people right now, unless they are directed by the word of the Lord.

He was on his way to Damascus with authority from the chief priests to bind all who called upon the name of the Lord, and at midday he saw a light shining round about him, and those that were with him, above the brightness of the sun, and when they were all fallen to the earth he heard a voice saying unto him Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads; and he said, who art thou, Lord? and the Savior said, I am Jesus whom thou persecuted.

This language shows plainly that when christians are persecuted, Christ is persecuted. The above facts are recorded.—Acts xxvi, 9, 15. And now the Savior says, but arise and stand upon thy feet for I have appeared unto thee for this purpose (notice the language of the Savior) to make thee a minister and witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people and the gentiles, unto whom now I send thee, (what for?) to open their eyes, (what eyes, the eyes of their understanding—Eph. I, 18), to turn them from darkness to light, and from the power of satan to God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me."—Acts xxi, 16, 18.

Notice the language of the Savior; he did not appear to Paul to convert him, because he had committed the converting power (the gospel) into the hands of his apostles, earthen vessels, that the excellency of the power might be of God, and not of men; but he appeared to him to make him a minister and a witness, and send him to the people and the gentiles, (what for?) to open their eyes (what eyes?) the eyes of their understanding—Eph. 1, 18; to turn them from darkness to light; that light that was adapted to the eyes of their understanding, and from the power of satan to god, (and now the object of that), that they might receive the forgiveness of their sins, and if they continued faithful until death, an inheritance that is incorruptible, undefiled, and that fadeth not away.

We find that Paul was faithful to the truth committed to him, and went to preaching immediately, verse 19; and he preached to Timothy, opened his eyes, turned him from darkness to light, begot him, quickened him, made him alive to the subject of christianity, in reference to which he had previously been dead, hence he calls him his son, his son in the gospel.

He also writes to that large congregation at Corinth, calls them sons, reproves them of their sins, and then says "though you have ten thousand instructors in Christ, yet have you not many fathers, for in Christ Jesus I have begotten you through the gospel.

Here he speaks definitely and plainly of the means he used to beget them, quicken them, or make them alive. They had been dead in trespasses and sins, but now they are made alive by Paul's preaching.

Well, says one, did the Holy Spirit have nothing to do in that great work? Why, yes; the Holy Spirit was in Paul preaching through him to the people,

just as he did through Peter, on the day of Pentecost, and when sinners give heed to the same gospel now that Paul and Peter preached they are begotten, or made alike in the same way.

Let me give a money illustration, and that will attract attention, and be understood. A man with whom we have been acquainted all our lives, and know him to be strictly truthful and honest, concludes that he is not making money fast enough, and that he will go out on our western plains in search of gold, and finding a district of country abounding in the precious metal he determines to write back to his friends and invite them to go out and share with him in the rich mines he has discovered.

His friends, previous to this time, have been dead to the subject of gold diggings, but when they get his letter giving such a glorious description of the mines, and they believe what he says, it begets a desire in them to get some of that gold. They are now made alive in reference to a subject about which they had been dead. Ask them what brought about that change, and one will tell you that that friends letter did it, and another will tell you that the writer did it, and both tell the truth, and no mystery about it. Their friend did it by or through his letter.

So our Heavenly Father, by his spirit through his Apostles, writes to us about a country up yonder that abounds in riches that are incorruptible, undefiled, and that will never fade away. He tells us how to get there, and the dangers that beset us on the road, but assures us if we continue faithful, having started right, that we will obtain the inheritance.

Now, these things are revealed in the gospel, and is there not more power in that to quicken, beget, or make alive,

than there is in the word of man? After calling Timothy his son, Paul tells him to be strong, (strong in what?) not in politics, or philosophy, or astronomy, but in the grace (or system of favor) that is in Christ Jesus.

He speaks of the same grace in Titus II, 11, "For the grace of God that brings salvation (and that is the grace that we are interested in,) hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly. Now, what teaches these things but the gospel? Then Timothy was admonished to be strong in the gospel.

He illustrates the christian life by that of a soldier, and says that the soldier does not entangle himself with the affairs of this life, and the reason why he does not, is, that he may please him who hath chosen him to be a soldier. Brethren, let us be careful that we don't become so entangled with the affairs of this life that we will not please the Captain of our salvation.

He also tells him that if a man strive for masteries, (or strives in the games), yet is he not crowned except he strives lawfully, (or according to law). What is law? A rule of action for the government of those under the law. What law was he talking about? The law of the Lord—Psalms IX, 7. The law of the spirit—Rom. VIII, 2. The perfect law of liberty.—James I, 25. The royal law, 2, 8; all having reference to the same law.

How important that we learn that law, and strive according to it; he also assures us that if we believe not, yet Christ abides faithful; he cannot deny himself, he cannot go back on his word, he will keep all of his promises and execute all his threats, whether we believe or not.

Now for the subject of rightly divid-

ing the word of truth, verse 15. You will notice the Apostle not only tells Timothy to divide the truth, but to divide it right. A regiment of soldiers may be in the employ of our government defending our western frontier, their time of service is out, they want their pay, the pay master at Washington sends the requisite amount to the pay master of the regiment and tells him to rightly divide it amongst the regiment, and he divides it equally, but that is not right, for the Colonel and the subordinate officers are entitled to more pay than the common soldiery, and an equal division is not right. So there are portions of scripture that applied to the Apostles, and to no one else, other portions to the elders of the congregation and to no one else, others to the deacons, others to christians generally and to no one else, others to sinners, those out of Christ, aliens and no one else.

But what is the word of truth that Paul tells Timoty to rightly divide; is it the whole bible? Must sinners begin at Genesis and read to Revelation in order to learn what they must do to be saved? If so, but few will be saved. I am intimately acquainted with a lady who became deeply concerned about her salvation, and she went to her preacher and asked him what she must do, and his reply was "wait on the Lord, wait, I say, on the Lord." Last of 27th Psalm. The trouble with that preacher was, he knew nothing about the word of truth, let alone rightly dividing it.

No man can go back of Matthew and tell a sinner what is necessary for him to do to be saved, or a christian how to live the christian life. The word of truth is the New Testament. Now for the proof, for no man has a right to take any position in reference to chris-

tianity that he cannot establish by the word of the Lord.

When the Savior arrived at that age that he should begin his public ministry, he went to John the Baptist and demanded baptism of him; but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? John was baptising the people unto repentance for the remission of sins, he knew the savior intimately as his cousin, (not as the son of God) he had never heard of his committing a sin, hence he refused to baptize him—Mark I, 4.

Jesus answering him said, suffer it to be so now, thus it becometh us to fulfill all righteousness.—Matt. III, 13, 15. John baptized him in the River Jordan, and when he came up out of the water the heavens were parted above, and the spirit of God descended in the form of a dove, and abode upon him, and the heavenly Father for the first time acknowledged him publicly to be his son. What a lesson is taught here.

When he obeyed his Father in that institution he acknowledged him to be his son; but now, people claim that God acknowledged them to be his sons and daughters before he would his own son, and that baptism is a non-essential no account. That is the popular teaching. Will God hold such teachers guiltless? Some two or more years after this the Savior took Peter, James and John upon a high mountain and was transfigured before them. Moses and Elias, or Elijah, or John the baptist, I don't know which, were present, and the Heavenly Father again acknowledged him to be his son in whom he was well pleased, and added this time, "hear ye him." You have been hearing Moses the law giver, of the old dispensation, and the prophets, of whose prophecies my son is the fulfillment, and now hear him, and they

were present to witness the authority passing out of their hand into the hands of the Lord Jesus. No man can go back of Mattew and hear the Savior.

Again, this same Moses said, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him shall you hearken."—Deut. XVIII, 15. "I will raise them up a prophet from among their brethren like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I command him, and it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name I will require it of him."—Verses 18, 19.

Stephen in his speech, Acts VII, says that Christ is that prophet of whom Moses spake. John says, "For the law was given by Moses, but grace and truth came by Jesus Christ.—John I, 17; and the Apostle Paul says, in arguing with the Jews and cutting them loose from the law, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels (the law) was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken (who by? not by Abraham, not by Moses, not by David, not by John the baptist,) but by the Lord.—Heb. II, 1, 3; and the Apostle Peter in preaching to Cornelius, says, "The word which God sent unto the children of Israel preaching peace by Jesus Christ (he is lord of all,) that word I say you know, which was published throughout all Judea, and began from Gallilee, after the baptism which John preached.—Acts X, 36, 37.

And again the Apostle Paul says,

"In whom ye also trusted, after that you heard the word of truth, the gospel of your salvation.—Eph. 1, 13.

This word of truth is certainly the word of truth that Paul told Timothy to rightly divide. Surely the above quotations prove beyond a doubt that the New Testament is the word of truth of which Paul was speaking; that being so, what is the proper division of the New Testament? And before answering that question I will ask, what is the first step that a sinner must take in order to become a christian?

A man told me, several years ago, that he had been a member of the church seven years. I asked him what was the first step he took to become a member, and he said he did not know. I did not believe he had become a member of the church, but only a member of a church, a human organization.

The first step that a sinner must take to become a christian, is to believe in Christ as the son of God, and his savior, with all his heart, without a doubt, and the first thing the savior has done is to give him the testimony upon which he believes that grand proposition, which testimony is found in Matthew, Mark, Luke and John, which is the principal object of these four books.

Proof: John says, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written (what for, John?) that you might believe (believe what; not Catholicism, nor Calvinism, nor Mormonism, nor Campbellism, nor any other ism? for the bible is opposed

to and condemns all isms,) that Jesus is the Christ, the son of God, and that believing, you might have life through his name, (or his authority).—John xx, 30, 31.

Luke says he wrote to Theophilus that he might know the certainty of the things wherein he had been instructed.—Luke 1, 4. What John calls belief, Luke calls knowledge, and if Luke and John wrote for the purpose of producing faith in the hearts of those who heard or examined their testimony, did not Matthew and Mark write for the same purpose? And Paul says, "faith comes by hearing, and hearing by the word of God."—Romans x, 17.

When sinners have heard or examined this testimony and believe in Christ, what next? Why, they want, or ought to want to become christians, followers of him in whom they believe, and the next book, the Acts of the Apostles, furnishes them the necessary information; (and no other book does), tells them what the inspired Apostles preached, what the people believed, what they did in order to enter into the kingdom or church of Christ, in order to be translated out of the kingdom of darkness into the kingdom of God's dear son, and after they become christians then comes the epistles, written alone to christians, telling them how to live the christians life, what armors they must wear as soldiers of the cross, that they may fight the good fight of faith until death, that they may obtain an abundant entrance into the everlast-

tianity that he cannot establish by the word of the Lord.

When the Savior arrived at that age that he should begin his public ministry, he went to John the Baptist and demanded baptism of him; but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? John was baptizing the people unto repentance for the remission of sins; he knew the savior intimately as his cousin; (not as the son of God) he had never heard of his committing a sin, hence he refused to baptize him—Mark I, 4.

Jesus answering him said, suffer it to be so now, thus it becometh us to fulfill all righteousness.—Matt. III, 13, 15. John baptized him in the River Jordan, and when he came up out of the water the heavens were parted above, and the spirit of God descended in the form of a dove, and abode upon him, and the heavenly Father for the first time acknowledged him publicly to be his son. What a lesson is taught here.

When he obeyed his Father in that institution he acknowledged him to be his son; but now, people claim that God acknowledged them to be his sons and daughters before he would his own son, and that baptism is a non-essential no account. That is the popular teaching. Will God hold such teachers guiltless? Some two or more years after this the Savior took Peter, James and John upon a high mountain and was transfigured before them. Moses and Elias; or Elijah, or John the baptist, I don't know which, were present, and the Heavenly Father again acknowledged him to be his son in whom he was well pleased, and added this time, "hear ye him." You have been hearing Moses the law giver of the old dispensation, and the prophets, of whose prophecies my son is the fulfillment; and now hear him, and they

were present to witness the authority passing out of their hand into the hands of the Lord Jesus. No man can go back of Matthew and hear the Savior.

Again, this same Moses said, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him shall you hearken."—Deut. XVIII, 15. "I will raise them up a prophet from among their brethren like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I command him, and it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name I will require it of him."—Verses 18, 19.

Stephen in his speech, Acts VII, says that Christ is that prophet of whom Moses spake. John says, "For the law was given by Moses, but grace and truth came by Jesus Christ.—John I, 17; and the Apostle Paul says, in arguing with the Jews and cutting them loose from the law, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels (the law) was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken (who by? not by Abraham, not by Moses, not by David, not by John the baptist,) but by the Lord.—Heb. II, 1, 3; and the Apostle Peter in preaching to Cornelius, says, "The word which God sent unto the children of Israel preaching peace by Jesus Christ (he is lord of all,) that word I say you know, which was published throughout all Judea, and began from Gallilee, after the baptism which John preached.—Acts X, 36, 37.

And again the Apostle Paul says,

"In whom ye also trusted, after that you heard the word of truth, the gospel of your salvation.—Eph. 1, 13.

This word of truth is certainly the word of truth that Paul told Timothy to rightly divide. Surely the above quotations prove beyond a doubt that the New Testament is the word of truth of which Paul was speaking; that being so, what is the proper division of the New Testament? And before answering that question I will ask, what is the first step that a sinner must take in order to become a christian?

A man told me, several years ago, that he had been a member of the church seven years. I asked him what was the first step he took to become a member, and he said he did not know. I did not believe he had become a member of the church, but only a member of a church, a human organization.

The first step that a sinner must take to become a christian, is to believe in Christ as the son of God, and his savior, with all his heart, without a doubt, and the first thing the savior has done is to give him the testimony upon which he believes that grand proposition, which testimony is found in Matthew, Mark, Luke and John, which is the principal object of these four books.

Proof: John says, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written (what for, John?) that you might believe (believe what; not Catholicism, nor Calvinism, nor Mormonism, nor Campbellism, nor any other ism? for the bible is opposed

to and condemns all isms,) that Jesus is the Christ, the son of God, and that believing, you might have life through his name, (or his authority).—John xx, 30, 31.

Luke says he wrote to Theophilus that he might know the certainty of the things wherein he had been instructed.—Luke 1, 4. What John calls belief, Luke calls knowledge, and if Luke and John wrote for the purpose of producing faith in the hearts of those who heard or examined their testimony, did not Matthew and Mark write for the same purpose? And Paul says, "faith comes by hearing, and hearing by the word of God."—Romans x, 17.

When sinners have heard or examined this testimony and believe in Christ, what next? Why, they want, or ought to want to become christians, followers of him in whom they believe, and the next book, the Acts of the Apostles, furnishes them the necessary information, (and no other book does), tells them what the inspired Apostles preached, what the people believed, what they did in order to enter into the kingdom or church of Christ, in order to be translated out of the kingdom of darkness into the kingdom of God's dear son, and after they become christians then comes the epistles, written alone to christians, telling them how to live the christians life, what armors they must wear as soldiers of the cross, that they may fight the good fight of faith until death, that they may obtain an abundant entrance into the everlasting

ing kingdom of our Lord and Savior Jesus Christ; then comes the book of Revelation that tells of the revolutions through which the church would pass from the time John was in the Isle of Patmos to the winding up of this dispensation, and describes more particularly and minutely than any of the other writers the happy home the Christians will enjoy beyond the grave, and the rich inheritance that is in store for all the saints, for they are heirs of God and joint heirs with Christ.

How exactly the gospel is adapted to man, as he is! No mystery about it.

E. HANSBROUGH.

LIBERTY HILL, TEXAS.

BROTHER MCGARY:

I do heartily and sincerely agree with Sister Sarah in regard to the dress of the sisters in the church of the Lord and Savior Jesus Christ. M. A. Barnard asks, is it right to keep the poor away from the house of God, by fine dress? I say it is not; I hope to live to see the day when we will know our sisters and brothers by their dress, conversation and conduct. I am not able to dress extravagantly, but if I were, I would not do it; it would not be setting the right example for others. We, the daughters of God, ought to come out from the world, and let our light shine; it cannot shine through so much finery.

I am willing to do anything the blessed Savior has commanded me, and I believe it is the duty of every sister to take delight in doing the will of the Lord. I hope others will come out and show themselves, on the Lord's side. Wishing you success with your valuable paper, I remain your sister in Christ.

M. A. NICHOLS.

The *Apostolic Times* and *Old Path Guide* have consolidated under the name of *The Apostolic Guide*. That is sensible, because it is an economy of forces that will produce better results alike for publishers and patrons. If only some ambitious writer, anxious to bestow the fruit of his wonderful genius on a needy world, and thus "meet a great public want," does not start a new paper under the title of *The Old-Path Times!* We hope the *Guide* will be truly *apostolic*, and that the union may prove every way prosperous.—*Standard*.

We have thought for a long time that it was willing and ready to trade off the "Old Path," for something new. If it does not cease to participate in and advocate things which it denominates as "unwise, unsafe and unscriptural," it would be well for it to trade off its "Guide" next time, for something else "Apostolic."

A. MCG.

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

Vol. 1.

Austin, Texas, July, 1885.

No. 11.

THE EVANGELIST AND HIS WORK.

J. W. JACKSON,

[Concluded.]

Another objector says that when the church was persecuted in Jerusalem they were all scattered abroad, except the Apostles, and they that were scattered abroad went everywhere preaching the word, therefore, every christian has the divine right to go out and preach the gospel, and "whoever will, let him say come."

The persecution of the church at Jerusalem was the occasion of the going of these preachers; hence, they were not sent, nor did they go voluntarily; they were driven through fear of death.

The narrative does not necessarily imply that every individual christian except the Apostles left Jerusalem. I think it more probable that the "all" refers to those teachers who had rendered themselves extremely obnoxious to the Jews by their ministry of the gospel, and who, for this reason, were the first and principal subjects of persecution.

Besides this, all christians are not qualified to preach the gospel, neither then or now. We may admit, that every christian has a *right* to preach the gospel, and yet prove conclusively that every christian can not preach it.

In the apostolic age the preachers who carried this "strange doctrine" to the people had power to work miracles in order to prove their mission. Some of those scattered abroad are mentioned—Philip—Acts VIII, and others in Acts XI, 19, 21. All of those worked miracles.

Shall we take this scattering abroad as a criterion to govern our going? If so, in what particulars must we be guided by it? Must we wait for the same occasion to arise? A little persecution perhaps might do some of our churches good, by purifying them of the dross that now drags them downward to decay.

If not the occasion, shall we adopt the manner of going afoot and in haste, looking back ever and anon for fear that some fiery Saul may overtake us, and subject us to cruel scourgings? No; this going furnishes us no example of

sending the gospel. It rather teaches that God will have His gospel preached to the world, and hence suffered His people to be persecuted and scattered.

If the church now is so selfish, so neglectful of the work assigned to it as to sit at ease in Zion and do nothing to "spread the Gospel," let them heed the above lesson. God may scatter them, subject them to persecution, trials and difficulties, and teach by hard lessons the full measure of their responsibilities.

Individually Christians cannot "scatter abroad" and preach the gospel; collectively they can select one or more of their number who are qualified to preach, and send them out to preach Christ and Him crucified. It is claimed, however, that every Christian has the right to evangelize, and there is no power to prevent him.

If it is a *birth-right*, then women should evangelize as well as men; if it is an acquired right, a right other than birth-right, how is it acquired? Will some one please answer? Again, if the whole church were scattered abroad preaching, (except our big preachers) there would be no congregation or assembly, no overseers, no deacons; the whole church would be mouth.

The church must send the preachers, as did the church at Antioch.—Acts XIII. It is denied that Paul and Barnabas were sent out by the church at Antioch. If by this denial is meant that the church conferred no authority upon them, nor added in any way to their

qualifications, nor originated the idea of sending them, it is true.

Paul and Barnabas seemed to be content to remain in Antioch; but the church had grown and prospered under their tuition till now it had native teachers and prophets filled with the Holy Spirit and wisdom, and fully capable of teaching and ruling the church. Other fields must be cultivated, other cities hear the word of truth, and the Lord by His Spirit directs the separation and sending away of Paul and Barnabas to the work.

The church at Antioch as the means, in the hands of the Lord, obey the Holy Spirit. It is objected here it was not the church, but certain prophets and teacher in the church acting under the direction of the Holy Spirit. Let us examine the record. "Now, there were in the church that was at Antioch, certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius, of Cyrene, and Manan, which had been brought up with Herod the tetrach and Saul.

As they ministered to the Lord and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and lain their hands on them they sent them away."—They went out, and after preaching in many places they returned "to Antioch from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gather-

ed the church together they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."—Acts xiv, 26, 27.

Here were five teachers ministering to the Lord. Was it simply a "preachers meeting," or were others present? Evidently their *ministering* was for the benefit of the church. Even admitting that none were present but the five when the command of the Holy Spirit was given, is it *presumable* that the three would have sent away Paul and Barnabas without notifying the disciples thereof? It was an important occasion; to send away the two men by whose labors the church had been built up, and further, to send them into places where trials and persecutions awaited them, made this an important occasion.

The prophets certainly did inform the church, for when the two returned they realized that the church had a joint interest in the work that had been done, hence their report was made to them. They were recommended to the grace of God by the laying on of hands, and prayer and fasting. In following this example we are safe and sure to succeed.

Another example of a preacher sent by a congregation we find in Timothy. After his conversion by Paul in his first trip to Lystra, Timothy must have made considerable proficiency in the gospel, so that he was well reported of by the brethren, and Paul wanted him for a companion. Having been pointed out or selected as a competent person to preach the gospel, he was separated

to the work by the laying on of the hands of the presbytery.—1 Tim. iv, 4. Being thus recommended to the grace of God for the ministry to which he was called, Paul lays his hands on him to bestow the *power* of working miracles, and thus he is *sent* by the church and not by Paul.

If there are teachers now in a congregation does not the Holy Spirit speak to them as they minister before the Lord? "The spirit and the bride say come." Does the spirit dwell in the church? If the bride speaks, it must do so by its mouthpiece, the evangelist.

Perhaps our difficulty will be lessened by defining what we mean by "sent." It does not mean official authority, for Paul's authority was received directly from Jesus. Self-sent preachers cannot claim official authority, for if the power sending Him must confer official authority, he being self-sent, has a self-given authority, which, coming from a human source, amounts to nothing.

Jesus, the Christ, is the fountain head of all power and authority in the kingdom of God. His word is the medium through which this is ministered. His subjects here, Christians, have the word of truth—the perfect law of liberty—giving full and explicit directions how each one must behave himself in the kingdom, and what each must do to carry on the work of the master.

Hence, the church, or congregation, is directed by the Holy Spirit, through the word, to separate certain ones to the work of an evangelist. They must be sound in the faith, well instructed in

the kingdom of God, followers after righteousness, charity, peace, and their hearts aglow with the love of God and tender compassion for their fellow men. If such you have, the congregation, or the overseers say to him, you must not remain here idle, you must go to work, go and preach—and they separate him, or recommend him to the grace of God through fasting, prayer, and the laying on of hands.

But is this all? no; the preacher goes out, as did Paul and Barnabas, recommended to the grace of God by the united prayers of the church, carrying with him the recommendation of the church, as did the Apollos when he left Ephesus and went down to Corinth, so that he can say that he was chosen by the church, or churches, to travel and minister to the people the true grace of God.

The church thus sending him is a co-operator or co-worker with him. Nay, more, it realizes that the evangelist is the servant of the church, and hence they "send once and again unto his necessities." They contribute of their substance to his *support*, rather than to his salary.

"The pay of the preacher." I hate that expression; and yet popular use has made it—almost a part of the gospel. Money, brethren, will not pay the preacher for his preaching, his anxieties and cares, his sacrifices, and his deep and constant solicitude for the welfare of the souls to whom he ministers. No, you cannot pay him with all your wealth, but he will be paid when

Jesus takes him to the world of glory and bestows upon him the crown of unfading glory.

Nevertheless, we must talk about the money necessary to his support, and to his help in the work. They that preach the gospel should live of the gospel; is an ordained law of the Lord. Christians are the Lord's stewards, and should give of their substance for the support of the needy, and for the assistance and support of the preacher. "Order is Heaven's first law." In the remedial system all is order and harmony, if one will only follow that which is taught us.

Our contribution should be made regularly, and systematically, hence the injunction to cast into the treasury every Lord's day, as the Lord has prospered us.—1 Cor. xvi, 1, 2. This being done, the service performed for the preacher is by the church, and not individually.

This works good for the preacher, in this respect; it prevents his feeling under obligations to individuals; not knowing who contributes, nor how much each contributes, it lays no ground for a distinction in his mind of "good paying members" and "bad paying ones." On the part of the brethren it does away, to some extent, with that self-glorying principle of "what I did for the preacher." Our contributions should go through this divinely ordained channel. But the money does not come, and plans are devised and set in operation to "raise funds for evangelizing."

The fault or reason that the money does not come is found, first, in the preacher or teacher who has failed to teach the brethren their duties and responsibilities in this matter. Secondly, the lack of liberality on the part of the brethren arises from covetousness, avarice, or lust. Proper teaching in the churches will correct the evil. It must not be supposed that any objection is here urged against any free-will offering that christians may desire to make either in support of a preacher or the poor of the church.

Brethren, the field lies before us, and truly the harvest is plenteous, the laborers few. Daily petitions ascend to God for more laborers, and yet the churches are remiss in their duty. How many are sending out preachers? How many gather into the treasury more than a pittance, and then perhaps give it grudgingly. How many christians give as the Lord has prospered them? and how many preachers are forced to quit the field and engage in "tent-making" for lack of support?

Nevertheless, many go, giving up the wealth and emoluments of this world; sacrificing home, comfort, and ease, and bearing the precious seed of the kingdom.

OBEDIENCE.

[No. 3.]

J. W. JACKSON.

One of the most important lessons taught in the holy scriptures will be found in 1 Samuel xv. The principles therein taught are as true now as

then, and human nature as exemplified in the conduct of Saul, king of Israel, finds its counterpart now in the camps of spiritual Israel.

Saul, king of Israel, was commanded to "go and smite Amalek and utterly destroy all that they have, and spare them not, but slay both men and women, infant and suckling, ox and sheep, camel and ass."

The Amalekites were a sinful nation, descended from Esau, who fought against Israel on their journey through the wilderness. They "feared not God," and had, in common with the Canaanites, "filled up the cup of their iniquity." God determined to destroy them, and Saul is commanded to do the work.

In obedience to the command he gathered his army, went down to the country of the Amalekites and "utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatling, and of the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly."

With the booty thus spared, Saul and his army start out on their return home and are met on the way by the prophet of God, Samuel, to whom Saul hastens to report his obedience: "Blessed be thou of the Lord, I have performed the commandment of the Lord." The man of God replies: "What meaneth then this bleating of the sheep, and the lowing of the oxen which I hear? And

Saul said, *they* have brought them from the Amalekites, for *the people* spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God, and the rest we have utterly destroyed.

* * * * *

Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag, the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoils, sheep and oxen, the chief of the things which should have been utterly destroyed to sacrifice unto the Lord thy God in Gilgal.

And Samuel said, hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold! to obey is better than sacrifice and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being King. And Saul said unto Samuel, I have sinned, for I have transgressed the commandment of the Lord and thy words, because I feared the people, and obeyed their voice."

The first principle I deduce from this lesson is, that partial obedience is disobedience. Saul had obeyed *in part* the things commanded, and on his return claimed to "have obeyed the voice of the Lord." Samuel, however, tells him that he had been guilty of rebellion and stubbornness in rejecting the word of the Lord. What he had *not* done ren-

dered null and void even that which was done. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. II, 10. To neglect God's word and leave undone the things commanded, is evidence of the existence in the heart of rebellion and stubbornness.

Human nature is the same now as in the days of Saul. There are hundreds of men and women claiming to be christians, protesting solemnly that they have obeyed the voice of the Lord, and flattering themselves that their partial obedience will receive the divine approval. God now speaks to us by His son, who is made unto us both Lord and Christ. The Apostles, as ambassadors, teach us plainly what is the will of the Lord.

If, in the former dispensations which have been characterized as the star-light and moon-light ages of religion, every transgression and disobedience was promptly punished, how shall we, who live in the light of the sun of righteousness, escape condemnation if we refuse to hear the voice of Him who speaks to us from Heaven?

A curse is pronounced upon man or angel who will preach any other gospel than the gospel of Christ. Gal. I, 9. This same gospel must be believed (Romans I, 16), and obeyed in order to salvation. —Thes. I, 8. How many of them "teach the things concerning the kingdom of God and the name of Jesus Christ," as they are taught in the New Testament? People do as they are taught. Will their obedience to a perverted gospel, or to

some parts of the gospel, secure divine approval?

The voice of the Lord requires that man must confess with the mouth the Lord Jesus. This confession is made unto salvation, and was a part of the word of faith or gospel that Paul preached.—Rom. x, 8, 10. It is well known that this confession is not made by those who join the denominations; nay, more, they reject it as insufficient, and substitute in lieu of it some of the good things of human wisdom. It is very plain then, that those who have left undone this plain requirement of the word of faith have never obeyed from the heart the teachings of Christ.

The word of God plainly teaches us that "baptism is for the remission of sins;" that it is a burial in water, and a resurrection therefrom; and yet, hundreds will hear the plain words of scripture read, and, *Saul, like, bring something of their own choosing as a sacrifice to God. This principle of half-hearted service, partly doing a thing commanded, or only doing a part of the things commanded, must not be confined to the elementary principles of the faith. Christians must work out their own salvation with fear and trembling, and this is to be done by hearkening to the voice of the Lord.

I shall next notice the reason assigned by Saul for his disobedience. They spared the best of the sheep and oxen in order to sacrifice them to God. Men always find an excuse for not doing what the Lord requires. The human heart is very stubborn; it must say

what is good to be offered to God; yes, it must be satisfied, and it generally succeeds in satisfying itself with that service which harmonizes best with its own lusts. But such service is an abomination to God; "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Saul had turned away his ear from the voice of the Lord, and hearkened to the voice of the people; and they, in disobedience, bring a polluted offering to God. "Behold, to obey is better than sacrifice." The sacrifice intended here was of animals that had been devoted to destruction, condemned as unclean; hence, obedience is better than such sacrifices.

It appears from the narrative that the idea of offering this sacrifice originated with the people. It would gratify their pride to make such a great offering to God, and be an exhibition to all of the prowess of their arms.

Saul feared the people and obeyed their voice. Ah! you say, how weak he must have been, and how sinful such a course of action. God had blessed him abundantly, and made him king over His people, and he weakly submits to their dictation and disobeys God. Before you proceed too far, my dear reader, just ask yourself how often you have obeyed the voice of the people instead of the voice of the Lord? How often have you been influenced in your actions by the thought, "what will the people say?"

The "voice of the people" is a mighty power in the land. Empires, kingdoms

and republics have heard this voice and tremblingly obeyed it. In our own legislative halls "the voice of the people is regarded as the voice of God." The baneful effects of this old adage, "vox populi, vox dei," "the voice of the people is the voice of God," are seen not only in society and government, but also in the church. Everywhere it has been heard, and obeyed; sin, disgrace and shame has been the result.

It was the voice of the people that said to Aaron, "Up, make us gods which shall go before us," and Aaron obeyed their voice and made them a golden calf, and thus brought a great sin upon them.—Ex. XXXII.

It was the voice of the people that demanded of Samuel a king like unto the nations that surrounded them, and God permitted them to have their own way, under the solemn protest that He would not deliver them from the sore evils into which their perverse spirit was leading them.—I Sam. VIII.

The voice of the people also demanded prophets who should prophesy smooth things unto them, and priests like to themselves, who would burn incense to their idol Gods.—See Isa. XXX, 10; Hos. IV, 6, 14; Mal. II, 1, 9.

The same sad story repeated again and again. Kings, prophets and priests through fear, obey the voice of the people and bring upon themselves the wrath of God.

It was the voice of the people that would have made Jesus a king.—Jo. VI, 10, and only a short time after this, the voice of the people demanded His life.

The voice of the people is not the voice of God. Jesus left us an example that we should follow in His steps. He did always the things that pleased the Father.—Jo. VIII, 28. Peter and the other apostles when arraigned before the Sanhedrim for preaching the resurrection of Jesus, said: "We ought to obey God rather than man."—Act 5, 20. And Paul, the apostle to the gentiles, says: "Do I seek to please men? for if I yet pleased men I should not be the servant of Christ."—Gal. I, 10.

This is so plain that comment is unnecessary; nevertheless, to-day this mighty voice is making such clamorous demands of christians that we can scarcely hear a whisper from God's word.

What introduced the organ into the worship of the church?" The voice of the people.

What is it that introduces into the church of God the wicked customs of the world, such as fairs, festivals, jug-breakings, lotteries, etc? The voice of the people. Such abominations are no more acceptable to God than was the polluted sacrifice of Saul.

What voice is it that is clamoring so loudly for missionary societies? "We want to be like the religious nations around us; see what organizations they have, what sums of money they raise, and what glory and honor is given them for their missionary spirit."

Israel rejected God and demanded a king, that they might be like the nations around them; will you, brethren, reject your King that you may fashion

after the religious bodies that now deny His authority?

What has become of that motto of the elder Campbell, "When the bible speaks, we speak, where it is silent, we are silent?" Does God speak plain enough for us to understand? Yes; His word thoroughly furnishes us unto all good works. It tells us what to preach, how, where and when to preach; it tells us how to live as individuals, or as congregations, and if we are constantly doing what the Lord tells us to do, we will have no time to waste with organs, festivals, or societies of any kind. The best society this side of heaven is the church of Christ; He is the head of it, and his word is the rule of action for it to be guided by. Let us heed that word, walk according to his rule, and leave the result with Him.

Christians have been called out of satan's kingdom. They are soldiers, and must put on the heavenly armor furnished them; but they must fight, yes, and be valiant in battle. The Lord has no use for cowards, hence, we must add to our faith, *courage*. We must not fear what man may do or say, for the Lord has promised "I will never leave thee, nor forsake thee." Remember then that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought, to the obedience of Christ."

As faithful soldiers we must main-

tain, at all hazards, the authority of our King. The strongholds of sectarianism must be broken down; the vain imaginations of the people in their sinful devices and innovations must be destroyed, not captured as good things and brought into the church; and we must bring all of our thoughts, words and actions in obedience to the word of Christ.

Behold, to obey is *better* than sacrifice. Do not think to please God by the number of your good deeds, nor by any of your sacrifices that originate in the voice of the people. The commandments of God are not grievous; let us walk humbly in them, and it will be our happy privilege to swell the numbers of those obedient ones who shall be admitted into the heavenly city.

LETTER FROM I. C. STONE.

LAPORTE, IND., May 20, 1835.

DEAR BROTHER MCGARY:

There has been a great deal said and written on the subject of baptism, and especially sect baptism, but I think the subject of so much importance that I feel like writing a few things more with reference to it.

In the first place I desire to ascertain from the scriptures as clearly as possible, what the design of baptism is.

We will, accordingly, go to 1st Peter III, 20. Here the apostle declares that eight persons were saved in an ark by water. In the next verse he declares that it was a corresponding example to baptism that also now saves us.

This declaration of the apostle ought

to settle this matter forever; but it is a lamentable truth that with many the declaration of an apostle carries with it little or no authority.

But Peter does not say that those eight persons were saved by water alone; yet, he does declare that they were saved by water. And he further declares that it was a corresponding example to baptism that now saves us.

Then we wish to inquire, in what particulars do the two examples correspond? We read in this same twentieth verse that Noah prepared an ark in which he and his family were saved! So you see they were not saved by the water alone, but by the ark and the water.

But then they were not saved by the ark and the water together, without anything else, for we read again in Heb. xi, 7, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, etc. So we see that it required faith, the ark and the water, all to save them. Does not this correspond to baptism that also saves us? It certainly does.

The water alone will not save us. We must be prepared for the water, as Noah and his family were. He must first have faith, next, he must make the necessary preparations—prepare the ark—a work which he must do himself; and he and his family must enter the ark, all according to the Lord's directions. Now, when they had done all this, then it was that they were saved by the water. So it is with baptism.

When the individual has faith, and makes the necessary preparations for baptism as commanded, then it is that baptism saves him. So they are truly corresponding examples, both ordained of God wholly, and therefore, effective.

Once more they correspond in this: Noah was instructed of God to build the ark, and given precise instructions as to the pattern, and by no means left to guess at the pattern. He was plainly warned of God that he was going to bring a flood of waters upon the earth to destroy man from off the face of the earth, and that therefore he should prepare the ark. Hence, he was moved with fear.

So it is with baptism; Jesus told precisely what it is for. He that believeth and is baptized shall be saved.—Mark xvi, 16. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.—Peter, Acts ii, 38. So you see that in this statement of design they correspond.

Another example is found in Romans vi, 2. Here Paul says, "know you not that so many of us as were baptized into Jesus Christ were baptized into his death, etc. Here he declares that they were all baptized into Jesus Christ. Salvation is in Christ, and if they were baptized into Christ it was evidently to reach salvation. Here, again, the design is most manifest, and nowhere is anyone left to guess at the design.

But some one may say that the baptism in these instances was the baptism of the holy spirit. I scarcely think it

necessary to answer so silly an objection; but I will quote Paul a little further for the edification of such. "Therefore we are buried with him by baptism, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in a new life. So, whatever it was, it was an act of burial, and a resurrection; and they are hardly buried in the holy spirit and resurrected out of it again." If they get out of it they surely lose it. And here it is that we begin to walk in the new life, showing the design that it starts us in a new life.

Again, in Gal. iii, 27, Paul says, "For as many of you as have been baptized into Christ have put on Christ. Here the apostle states this fact, that in the act of baptism they had put on Christ. It was an act which they had done, and not something the holy spirit had done for them. They had put on Christ by an act which Christ had prescribed for them, and to which they must yield themselves.

Now, from what has gone before, I think any one who desires, can see the design of immersion, and that it must be an intelligent act of the individual submitting to it. But, to further demonstrate the necessity of an intelligent submission to it, I wish to return to Rom. vi, 17. Here, Paul says, "But God be thanked that notwithstanding you were the servants of sin, you have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin you became the servants of righteousness.

When were they made free from sin? When they obeyed from the heart that form of doctrine which had been delivered to them.

How had they obeyed the form of doctrine? From the heart. What does the phrase "from the heart," mean? It means with full purpose, understandingly. It is further most evident that the form of doctrine had been clearly stated as a command so they could obey it, and could know when they had obeyed it. By such act they had been made free from sin, because it was an act of faith, without which it is impossible to please God. No act was ever an act of faith performed in obedience to a command when the command was not understood.

The idea that many of our friends and brethren have, that it makes no difference whether persons understand what they do in religious matters or not, is a dreadful idea. If the idea were a correct one, then I see no good reason why the Lord and the apostles should have been so very particular in giving instructions. Why not say to all, do what you suppose to be right, and all will be well?

Such ideas have, in a great degree, been imbibed from the sects. Bringing sectarians into the church under the impression that they were christians before they came into the church, and that they need no change but to step out of Babylon into the church of Christ, has been the fatal mistake of this reformation. Campbell made the mistake, and Campbellites have been,

and yet are, following him. It has filled the church with sectarians. They have so divided the doctrine with sectism that it, in many places, is very thin.

They are now trying to puff it up by boasting and bragging of what great things they are performing with this diluted doctrine. They aim to evaporate it—that is, get it so thin that no one can tell what it is, and then sublimate or condense it into solid sectarianism. I think one or two reverends and an honorable or two took a trip east last week for this very object.

But, my article is growing too long, so farewell for the present.

May God bless you, and all who defend the truth.

I. C. STONE.

A "VENTURE."

"How would our Texas brethren receive Sunday school literature from the Gospel Advocate office? The editors of the Advocate contemplate such a venture, and would be glad to hear from the brethren through the south generally, and especially the Texas brethren, on the subject. It is true this field is pretty well occupied; but we think there is something lacking yet, and these things they hope to supply."

The above we find in the Texas Christian, under "Paragraphs from Tenn., by T. F. Rawlins. We once loved the Gospel Advocate very dearly, because it seemed to have its prow set zionward, and wearing an air of resignation to all obstacles that

might beat against it from adverse directions.

It then seemed to fully realize that to steer for zion was to stem the strong, swift current of the broad stream of popularity, and for awhile it nobly and bravely rode the angry waves that rose up in its course, with an air of triumph that gave promise of a safe anchorage in the still waters of truth." But, alas! the current became too strong, and rivals were speeding past with such tempting prize and velocity that the infectious air of emulation struck the Advocate.

In *full view* and straight ahead the way was still "narrowing," and the billows of opposition running higher and higher. The old pilot who had out-riden so many storms seems to have become panic-stricken. Pulling up stream, with a decreasing cargo, while so many were flying past him smoothly floating with the current and increasing their cargo as they gathered speed, seems to have discouraged the old man at the helm, and he seems to have regarded the wreck of the Advocate on the shore of time even with its prow up stream, as a worse fate than that of changing and running swiftly to an opposite point of the compass.

Brethren, the "Gospel Advocate", which used to stand as a synonym for all such phrases, as stood for the defense of the faith once delivered to the saints, has broken loose from her original mooring and is gradually swinging round to enter the mad race for lucre and the applause of men.

How sad! That grand old paper, which was doubtless inaugurated for the sole purpose of casting the rays of gospel light upon the narrow way, marked by the footprints of the men whose way is bound in earth and heaven, as the way of the king of kings and lord of lords, and whose pages have for so many years shone along that way so brightly, is now beginning to emit only flickering rays.

It is not alone this proposition to engage in the manufacture of "Sunday school literature" that marks so evidently and distinctly a change of base on the part of the Advocate. But when Bro. Lipscomb made an effort to unite with the "Old Path Guide," after his long continued and violent protestations against the course of that paper, he convinced our mind that he either expected to buy the course of Bro. Allen *with so many dollars*, or sell his own.

His course since has only served to strengthen us in that opinion. He has procured an office editor whose sympathies were wholly with that "missionary society" element, and who has spared no pains, since his connection with the Advocate, to let its readers know that he has undergone no change in sentiment, (and we admire him for it.)

But how does it look to candid minds, on Bro. Lipscomb's part? Of course he has offered his readers some plausible looking excuses for his action in reference to his effort to combine with the "O. P. G."—that is plausible looking when superficially viewed, but when

studied in the light of past and subsequent events they seem, to us, to dwindle into mere hollow pretenses.

Brethren, the Advocate is to-day less worthy of the support of those who desire to stand for the defense of the faith of the gospel, than the Standard, or any other paper in the land. It has stood and seen the other papers go into the popular ways of the clamorous, time-serving, degenerating and orthodox-hunting throng, and has disputed every inch of the unhallowed ground that they have traveled over in reaching the treacherous stand point from which they satisfy the demands of false brethren, and lay up for themselves treasure on earth.

And now, the Advocate swings off in the same direction, only gauging its speed by the popular pulse, as it serenely glides over and rides down its own barriers, erected upon the battlefield upon which it has so recently fought its rivals.

Of course the catering element of our brethren will say that we should not have said these things, even if they are true, because Bro. Lipscomb has previously been offended with some things said by us. But we feel it our duty to the cause we love and plead, to speak out against these lamentable facts and circumstances that are conspiring to draw the forces of the Lord into the maelstrom of the god of this world.

There is too much consideration exercised towards men who are prostituting the Lord's institutions to their own fleshly ends and fell purposes. Men

are thus often "respected" at the expense of truth. When we come to lay our own plans and interests at the foot of the cross and yield all up to Christ, men's ways and reputations will not be so assiduously guarded, but will suffer exposure just in proportion to the extent that they hinder truth.

We once had great confidence in Bro. Lipscomb as a safe man, as one who would sacrifice self for truth and glory of God, but we confess that we have lost that confidence. Although he treated us in a very unbrotherly way, that was not the cause for our loss of confidence in him. His course in the changes that the Advocate has made, and others sought to be made, are not all.

We will mention one circumstance that proves beyond the possibility of a doubt that he will immolate upon the altar of his own ambition the rights and reputation of others. All of our readers remember that in the argument of the baptismal question, Bro. Lipscomb repeatedly told his readers that Bros. Campbell and Fanning did not understand, prior to their baptism, that baptism was for the remission of sins.

This he might have very honestly and conscientiously done; but we have long since shown, from their own pens, that they *did* understand that proposition, and hence, that he had misrepresented them, and we called his attention to it. But he has never yet made the correction that the ordinary rules of fairness, much less christainity, de-

mand. We regard his silence upon this matter as a willful misrepresentation of these dead and revered brethren. In what other light can it possibly appear to candid minds?

So long as he could use their names to the advantage of his dogma by giving to them attitudes that they never occupied, palpably misrepresenting them upon a point vital to their relationship to God, his pages were treated to a slipshod use of them; they were dragged from their graves and made to stand sentinels over the interests of heresy that they had waged a relentless war upon in life.

Pity upon the man who can become so wedded to any tenet as to surrender his own consistency to its demands; and a thousand times more pity for the poor helpless serf whose fealty is so complete that even when the hallowed memories of the dead are to be insulted by gross misrepresentation, he has not the liberty to say nay!

Such men would consume heaven and earth upon the altar of their ambition if they could. They are dangerous guides in this day, when so much is received from men, and so little is sought out of the pure fountain of truth and life.

After we have seen that the chief editor of the Advocate has made an effort to level the differences between his paper and the O. P. G. by barter; after we have seen him take into the sanctum of the Advocate one who is in full sympathy with the "missionary society;" after we have learned that he

tried to put the "Texas Department" in the hands of a stripling of the "missionary society" stamp, and, after we have seen him misrepresent the dead and refuse to correct it when it was shown to him, to support a dogma; after seeing all of these we are not surprised to learn that the Advocate will soon begin the manufacture of lesson leaves, or engage in anything else that will bring it gain or prestige.

A. McG.

THIS IS OUR MOTTO.

"TRUTH FIRST, UNION AFTERWARD,
AND UNION ONLY IN THE TRUTH."

The following extract is from J. W. McGarvey, in the *Old Path Guide*:

"In conclusion I will add, that I have but little sympathy with those brethren who seem to dread disunion among ourselves as the direst of all evils. If we would inspire sensible men around us with a desire for union with us, we must be careful to show them that we do not and will not maintain unity with anything unscriptural, whether it shows itself within our ranks or outside of them. Truth first, union afterward, and union only in the truth. This is our motto."

These are true words, and they need to be repeated many times in these days. If we walk in through the straight gate, and travel in the narrow way, we are united with all who do the same thing. We should not desire to be united with any who walk otherwise. Jesus says, "follow me." All who follow him are

in the same company. They teach the same things, they act in the same way. What did Jesus say? How did the Apostles teach and act? These should be the questions.

The divisions that spring up grow out of some departure from the narrow way, some effort to improve upon the things revealed. Then some brother who dreads discord, shouts, "Divisions are dreadful things; let us also adopt this innovation lest there be divisions among us." God forbid! Better be divided from every man in the world, and be right, than to be united to every man in the world at the sacrifice of one single conviction. Jesus expressly says that he came to send divisions; he came to send a sword, not peace, to kindle a fire, and he said he cared not if it were already lighted. We are expressly told to "mark them which cause divisions and offences contrary to the doctrine," and to avoid them. No Christian grows out of neglecting this duty. If men who ruthlessly divide churches by forcing their "expedients" and innovations upon them had been avoided from the beginning, we would now be much freer from the leprosy of schism than we are.

J. A. HARDING.

The above extract is from the Gospel Advocate. It is gratifying indeed to have such "good words and comfortable words" from these distinguished brethren. "Our motto" is an easy solution of a difficult problem, if it be put in practice. Mottoes, however, are more easily formulated than operated,

especially when their principles are revolutionary.

The influences brought to bear upon poor weak human nature to hinder the practice of a true principle are both numerous and powerful. The devices of the wicked one are always opposed to the truth, and satan, knowing that a direct denial of the truth would arouse our suspicions as to his true character, comes to us, as he did to mother Eve, with: "Yea, God hath said thou shalt surely die, but *he did not mean it.*"

Tradition and false interpretation make the truth of God of no effect, and when men, inspired with courage, determine to rescue the word of God from the clutches of satan, their efforts are met on every hand by violent opposition, and in the struggle principle is in danger of being swallowed up in human expedients.

What has been the fate of the motto once formulated as the watchword of Protestants: "The Bible and the Bible alone is the religion of Protestants." The answer to this will be a sad commentary on the fidelity of man.

What about the motto of the Elder Campbell: "Where the bible speaks, we speak, where it is silent, we are silent." Ask the pastors, and organists, and society men.

But we are progressing in mottoes, at least, and I believe that the progression is in the right direction. "Our motto" as formulated by Bro. McGarvey, and indorsed by Bro. Harding, is the best of all: "Truth first, union afterwards, and union only in the truth."

True progression is always towards an infallible standard; we have the standard, the truth as it is in Jesus, and it only remains for us to add to our faith courage enough to do what we know to be right.

"What did Jesus say? How did the Apostles teach and act?" Jesus said to those who believed on Him: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."—Jo. VIII, 31, 32. John, the beloved Apostle said:—"Look to yourselves that we lose not things which we have wrought, but that we receive a full reward; whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son."—2 Jo. ix, 10.

The seed of the kingdom is the word of God; the word of God is the doctrine of Christ, and the doctrine of Christ is the truth which, by the gospel, is preached unto us. This word of truth works effectually in those who believe it.—Thes. II, 13. Fables and commandments of men turn the people—not to God—but away from the truth, and consequently away from freedom.—Titus I, 14.

There is consistency, harmony and power in the truth. Herein is displayed the wisdom and love of our heavenly Father who has given to us this word of truth that we may be begotten to a new life, (Jas. I, 18,) and made holy.

It is evident, however, that the truth

must be preached, believed, and obeyed (1 Pet. i, 22,) in order to be free. This cannot be denied by those who believe the bible to be the book of God.

What one of the denominations preach the truth as it is in Jesus? How many of them teach and practice what the Apostles taught and practiced? And how many of them are abiding in the doctrine of Christ?

"Oh!" says some apologist for human weakness, "they all teach and believe in the Christ-hood of Jesus; that He is an all sufficient Savior and King, and will come again to judge the world.

They are pious and devoted people, zealous of good works, etc; honest and conscientious, and God will certainly bless them in their imperfect obedience.

Human nature is to-day the same as when Jesus walked this earth and taught the people heavenly lessons of wisdom and truth. Then, there were some who believed on Him, but would not confess Him; they loved the praise of men more than the praise of God.—Jo. xii, 42, 43.

Now, many do not confess Him, for the same reason. Many followed Jesus for the loaves and fishes he distributed.—Jo. vi, 26. Just so, now; many think that the kingdom of heaven is meat and drink, and they make merchandise of the work of God.

But space forbids an extension of these examples of the followers or believers in Christ. I do not say that all who now profess to follow Christ (among the sects) are to be classed as above, but that while they profess to

follow Jesus, they *deny* Him by not continuing or abiding in His word. That they are honest I doubt not, but men may honestly believe a lie and act upon it. So these honestly believe the false interpretations of the scripture, the fables of men about church succession, spiritual regeneration, and are turned away from the truth.

Just now we realize the necessity of adhering more closely to the truth as it is in Jesus. Liberalism is flooding the church with her spurious ideas of charity, and many good brethren being deceived thereby are setting themselves forward as apologists and defenders of the doctrines and traditions of men.

Sectism differs from liberalism only in degree. The adherents of either system may profess to believe in Jesus; nay, more, they may do wonderful works in his name, but so long as they deny the authority of His word, and continue not in the teachings and practices of apostles, they are not free.

There was once a "partition wall" separating Jews and Gentiles; it was broken down in order that "the faith" or "the truth" might be revealed, and serve as a bond of union.

Henceforth there was to be no class distinction of any kind whatever, but in the one body all should be one. All were freemen, made free by the truth, bound together by the truth, and sanctified by the truth. Some, however, who came into the one body boasted of the authority, power and excellency of that old "partition wall," the law of Moses, and professed to have received their blessings through it.

Paul condemns them, and demonstrates fully and clearly that only those who are freed by the truth are the children of promise, and heirs of God. See Galatians, third and fourth chapters.

Now, there are hundreds of "partition walls," authoritative creeds, separating the people into distinct bodies commonly called churches. These creeds not only antagonize each other, but are directly opposed to the authority of Jesus the Christ. While they profess to give freedom to man, they bind the hearts and consciences with chains of error and superstition. A great many, however, after learning "the way of the Lord more perfectly," repudiate these human institutions and their "partition walls," and associate themselves with us—the Christians—who acknowledge no authority but that of Jesus, and no rule of faith or practice but the truth as it is in Jesus.

When they come to us, however, some of them still cling to the old partition wall, especially those who have been immersed, and claim that they have obeyed the truth from the heart, and are freemen in the Lord.

To this I object. There is but one narrow way, one straight gate; to enter that way, and, as our brother says above, "if we walk in through the straight gate, and travel in the narrow way, *we are united* (italics mine) with all who do the same thing." We are not united with the Baptists and other immersed persons, and hence it is conclusive proof that we did not all en-

ter through the same gate. If we are right in our preaching and practice they are wrong, and *vice versa*.

"Truth first." When they are disposed to repudiate their human institutions and acknowledge the authority of Jesus, let them do as did Jew and Gentile, obey the truth that they may be free; then will we be one indeed.

Why all this controversy about "re-baptism," "valid baptism," etc? Brethren have not the courage to put in practice the principles that they know to be right. It will cause division; some say, if we insist on obedience to the gospel by all who come from the sects. I answer in Bro. Harding's words: "The divisions that spring up grow out of some departure from the narrow way, some effort to improve upon the things revealed. Better be divided from every man in the world and be right, than to be united to every man in the world at the sacrifice of one single conviction."

To this I add an extract or two from an editorial in the *Apostolic Guide*, No. 37. "However desirable union may be it cannot be purchased at the sacrifice of truth. There is no value in union except on the truth. In all our "union meetings," and things of like nature, the brethren should remember that there are some things more important to the cause of Christ than union with sectarians in any enterprise whatever, and that is the unadulterated truth of God."

The church is the pillar and support of the truth, and we should not compromise that truth by admitting into its

fellowship persons *claiming* to have been pardoned without obedience. Truth first, last, and all the time. How is the world to be freed from the tyranny of human creeds? By the truth. But how can truth succeed in breaking down these partition walls so long as our brethren will patch up the breaches made in it, and apologize for having "hit so hard?"

If the Baptists, Methodists, Presbyterians, and others are human institutions, they are so by virtue of their respective human creeds. The authority upon which they are based is human authority, and is opposed to the authority of Jesus. Obedience to their creeds (and remember, the creed makes the preacher, and he preaches the creed), is obedience to human authority. Such obedience does not "make free," no matter how well satisfied the person may be with it, and when they learn the truth as it is in Jesus, and wish to unite with us, they should be requested to obey the truth.

I pray that we may all learn more of the truth; that we may be more earnest and zealous in preaching the truth, and above all, that we may more diligently and faithfully practice the truth; if we continue thus we will be one in Christ.

J. W. J.

A SHORT RECESS,

BUT TO BE FOLLOWED BY A MORE DETERMINED EFFORT FOR THE MAINTAINANCE OF TRUTH.

No. 12 of THE FIRM FOUNDATION will not be published till some time in September. When we commenced the

work last September we did not contemplate its extension beyond one year; but there has been such a marked and rapid declination, on the part of other papers, from scriptural and tenable attitudes then occupied by them, and such a fierce and vehement opposition by them, against the surrender of humanistic parts of "our plea" which marks "SECT" with such an indelible impress upon that "plea," that we have determined to cooperate with other brethren in fixing THE FIRM FOUNDATION as a weekly paper, upon a permanent basis.

There has been a very general request on the part of our readers for this course. We appeal to these good brethren who have stood by the work so nobly and bravely while it was struggling into its present hopeful aspect against all of the wicked adjuncts that belong to false theories, or that sectism, hate and spite could invent, to redouble their energies for the work while it is making more determined efforts to stem the flood of popular sectism and outride the storms whose mad waves are capped with the infamous calumny that only false and cowardly brethren employ.

THE FIRM FOUNDATION will do uncompromising battle for unadulterated truth—truth as it is in Jesus—in the spirit of love *for that truth!* It has been urged against the pamphlet, by weak-kneed and time-serving deserters from the army of the faith, that it "fights too much." Yes, it does fight, and aims to fight. It was born in war

times, and of the very spirit of conflict! When the day of peace arrives; when the time for the "sword" to be sheathed comes, then and not till then does THE FIRM FOUNDATION propose to retire from the field. There will be no place for it when the fight is over; the soft places, the "flowery beds of ease" will all be taken up by those papers that are now bartering away their columns to mounte bank advertisers, and selling their conscience for such amounts as they can make in the publication of Sunday School literature, etc.

The contributors and readers of THE FIRM FOUNDATION want no peace purchased at the cost of one jot or tittle of "the law of the spirit of life." They are determined to war to the very hilt of "the sword" for the faith once delivered to the saints. Yet, our war is not "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

But because we do not "conform to the world," by decorating our words with a cloak of flattery, and by diluting our language with an admixture of what the world calls *politeness* and *charity*, till they have no point or force in them, we are adjudged a disturber of the peace of zion, a mischievous fellow.

Yes, we are in for a fight, but it is "the good fight of faith" that we want THE FIRM FOUNDATION to engage in—that "fight" that the old soldier Paul said he had been doing when "the

time of his departure was at hand." Brethren, we have a record of Paul's "fighting. He did not cater to the demand for "easy things," as the tender footed soldiery of the rank and file of the army of modern progress want done to-day.

Paul says that when he went to Thessalonica "we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile, but as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts."

How would those wise teachers be able to stand the scathing rebuke that Paul would give them, were he here now, for teaching that it is not necessary to believe what he and his fellow apostles said when they taught that baptism was for the remission of sins? How could they stand before the grand old apostle, in the face of their writings, designed by them to repudiate confession with the mouth as a "ritual that need not be gone through with"? Yes, how could they, when he said that it was part of the "faith we preach"?

Brethren, these deceivers are truly "waxing worse and worse, deceiving, and being deceived." But we must "continue in the things we have learned and have been assured of, knowing of whom we have learned them".

Yeal though all the wise men of "our plea"—"this reformation"—stand in solid phalanx and blend their stento-

rian voices in our mighty acclaim against "confession as a ritual to be gone through with every time," let us remember of whom we learned it to be a part of the faith preached by Paul and his associate "saints," to whom it was delivered to be preached, and for which we are told to earnestly contend.—See Rom. x, 8, 9, 10, and Jude III.

It is not enough with these time-servers that they sanction a denial of what Christ and His apostles said when they appointed baptism as the appointment of heaven, for the remission of sins. We say it is not enough for them to say persons may go down into the water of immersion, denying the words of inspiration as to its design, and yet be honoring God; But, seeing that "the good confession" stands in their unholy and rebellious way they lay unrighteous hands on it and seek to sever it from things with which God has joined it!

THE FIRM FOUNDATION desires to live to protest against these ungodly outrages against the faith, and to inculcate the holy doctrine from the first step in the direction of this faith to its grand consummation.

Yes, we want to contend for the whole ground of faith. Nothing can be spared from God's appointments without detriment to the faith.

A. MCG.

THE SCRIPTURAL HEART.

Many have never fully comprehended the scriptural import of the term heart. It is a comprehensive term.

1. David said Israel had more than heart could *wish*.—Psalm, LXXIII, 7.

2. Out of the abundance of the heart the mouth *speaketh*.—Matt. XII, 34.

3. When they heard this they were *cut to the heart*.—Acts II, 37. Also Psalm CXIX, 14.

4. *Thoughts* of his heart were evil.—Gen. VI, 5. Mary *pondered* in her heart.—Luke II, XIX. Let the *meditations* of my heart, etc.—Psalm XIX, 14.

5. With the heart man *believeth* unto righteousness.—Rom. x, 10.

6. Thou shalt *love* the Lord with all thy heart.—Deut. VI, 5.

7. These words shall be *in thy heart*.—Deut. VI, 6.

8. The people *understand* with the heart.—Matt. XIII, 15.

9. *Obeys* from the heart.—Rom. VI, 17.

We conclude, therefore, that the scriptural heart in its comprehensive import, includes all of these capabilities, and hence the statement that the hearts of the gentiles were purified by faith, does not mean *faith alone*, but faith as an active principle ever present in the successive steps into Christ. These successive steps are speaking, hearing, thinking, understanding remembering, believing, loving, and obeying. Therefore, in the acceptance of God's system of justification, which is consummated by *obedience*, the heart is changed or purified.

My dear reader has your heart been purified by faith?

J. S. D.

SOME WHOLESOME WORDS FROM
ELDER JACOB CREATH.

RELIGIOUS FEELINGS ARE SUB-
STITUTED FOR FAITH
AND OBEDIENCE.

EDITORS OF THE ADVOCATE:—We do not question the work of the Holy Spirit as taught in the Acts of the Apostles; we only question the teaching of the modern sects on this subject. Christians must sleep the greater part of their time, and wake up once and awhile and rub their eyes and bluster about and co-operate, and then fall to sleep again, like a sleepy child. There is a state of religious society far preferable to these periodical excitements. It is that discussed in Acts II, from verse 41 to 47. They that received Peter's words were immersed; and they continued steadfastly in the Apostles teaching, and so on throughout the book of Acts and the epistles.

All the fables told by the Papists to prove that Romanism is the gospel as preached by the Apostles in Acts II, become falsehoods, because the Apostles preached in Jerusalem on the day of Pentecost and not in Rome. This applies to all the protestant sects as well as to the Papists. If your isms is not the gospel preached by the Apostles in Acts II, then all the truths you tell to prove that truth, becomes falsehoods. Then the sample of this revival—of this sermon and church forbids all other revivals.

I now ask all the leaders and teachers

of these spasmodic revivals, did you ever in one instance return the answer to your converts that the Holy Spirit did to these 3,000 converts? Did you do it? If you were to do it would you not lose your standing with your sects, and probably be called to an account for doing it? Now, let me tell you, if a man tells eleven truths to prove one falsehood and he fails to prove the falsehood a truth, these eleven truths in that connection and told for that purpose, become a falsehood.

Let us notice some of the features of the revivals in the 2nd of Acts. 1st. And it was the fulfillment of prophecy; Joel II. 2nd. It was the promise of Christ.—Acts I, 4, 6. You shall be immersed with the Holy Spirit not many days hence. Does many days hence mean 1835? Where are the wild fires that have been called immersion in the Holy Spirit for 1835? 3d. It was the promise of the Father.—Luke XXIV, 49; Acts I, 4, 5. 4th. It came upon the 120 disciple believers; now these modern falsely called immersions of the Holy Spirit come upon the unbelievers to produce faiths of different kinds. 5th. The outpouring in Acts II, was visible, that which you now see, these sectarian outpourings are invisible. 6th. The outpouring and immersion in Acts 2, was audible, that which you hear speaking in all the languages then present, seventeen. What language do these sectarian converts speak in? These revival of feelings begin in one sect and end in them.

Our government, by giving us a sam-

ple of coins thereby forbids all counterfeits, and if a dollar has one letter too many or too few, it is a counterfeit and the possessor of it is arrested as a passer of counterfeit money. The revivalists are as bad as the thief. If A owes B a guinea and gets deceived and takes a copper for a guinea, I will not take the copper for the guinea, because A took it for one. God will not take our errors for obedience to His ordinances. All sectarian preaching, sects and revivals are forbidden by the sample we have in Acts II, as certainly as if God had said you shall not have them. Apostolic examples for these revivals are as good as apostolic precepts. We are forbidden by Acts to pardon sins by faith alone. We are forbidden to pour or sprinkle water on any person who has not faith alone.

We are constrained through love of the cause of our Redeemer, and fidelity to the faith He delivered to His called and sent apostles and saints, to make a personal application of these very cogent words from the pen of Elder Jacob Creath. We recognize the Elder's words as pure speech, metal that has the gospel ring. They are true, as the gospel is true. Being true, and the ripest fruitage of the Elder's deepest rooted cogitations, he, of course, is as triable by them as any one else.

We are sure the Elder could give no valid reason for excluding his logic and truth from the radius of their own emanation. The old as well as the young may be mistaken. If they sow and cul-

tivate to the flesh, they, too, will reap corruption. God is no respecter of persons. Without faith—the "one faith"—it is impossible to please God.

Though one may consecrate his whole life, from the dawning day of responsibility to the very verge of decrepitude's grave, yea, and even then give his body to be burned for a human plea, it will profit him nothing. It is the truth as it is in Jesus that gives vantage ground to the soul—that truth must be heard, believed and obeyed.

Being immersed in water gives no efficacy to previously inculcated and received error. No such power was ever vested in water, save by the fanatical advocates for a human "plea." Conscientiousness avails nothing so long as it stands against truth.

A man might eat sawdust, conscientiously believing it to be wholesome diet, but this would not lessen its deleterious results to his system. So with a man who hears error, believes it and obeys it in good conscience. He may be immersed in water, under the most solemn sound of the most awful formula that lips can give vent to, and yet that error remains the same. Christ did not authorize the immersion of the ignorant. He said, "go teach all nations, baptizing *them*, (the taught). They went under that instruction and *taught* and baptized. Did they not teach in the gospel they preached that baptism was *for the remission of sins*? If they had taught that sins were remitted on faith alone, and that baptism was a non-essential, would they have

taught what He sent them to teach?

If Peter had taught, as he did, to "be baptized for the remission of sins," and Paul had taught that sins were remitted before baptism, that baptism was only an outward sign of an inward grace, and that Peter was preaching "water salvation," but that baptism must be complied with "to honor God," would they have been preaching the same gospel? Would both have been preaching the truth? Would they have been "uniting" their converts in the same mind and in the same judgment? Would both have been guided by the same Spirit—the Holy Spirit? Would they have been advocating the same baptism—the "one baptism?" If so, then the efficacy is solely in the water!

We urge the attention of the Elder and those who hold with him to a human plea, to the consideration of these questions. If these two doctrines could not have been propagated in the days of the apostles, by the same spirit, how can they now? If Peter had preached baptism for the remission of sins, and Paul had denied that baptism was for the remission of sins, and both had been, in such preaching, guided by the same spirit, then the spirit would have been contradicting itself!

"We are all baptized by one spirit into one body," (that is, all who get into the "one body.") The only way that we are baptized by the spirit is by its directions. Can any one suggest any other way that the spirit has ever baptized persons into the "one body?" If not, where are its directions? If the

teachings of the apostles are its directions, and teaching is antecedent—preparatory to baptism, then we ask, is the spirit guiding those who are hearing and believing a contradiction of its words uttered through the apostles?

Can it, in justice to the sacrificed Nazarene, be said that the "Spirit has baptized into the one body" that class who went to immersion under the guidance of teachers who vehemently contradict its words, voiced by apostles? No, brethren, the thought is impious! It is only that wicked spirit that would exalt "our plea" above the way bound in earth and heaven that can entertain such blasphemous doctrines of men.

The man who maintains that persons who have been immersed are in Christ, whether they believed what the apostles said about the design of baptism or not, or whether they made the good confession or not, occupy the attitude that it matters not what kind of seed is sown, just so the soil is good.

Christ, in one of His most beautiful parables, represented His preachers under the figure of sowers of seed. The soil He represented by the human heart, and the seed by the word of truth. But these "our plea" fanatics would have us believe that there is nothing in the seed. Yes, with them it is "go preach or teach Methodism, Bapticism, Episcopalianism, Presbyterianism, Mormonism, or any other ism, just so you duck them; "our plea is broad enough for all such!"

Yes, sow the seeds of all of these noxious weeds of discord and division,

these pernicious branches or offshoots from the great Romish harlot, this bedlam of human tradition and commandments of men, water levels them all upon "our plea!" It matters not what is sown, *enough* water makes all alike, christians! Now, why will Elder Creath "question the teaching of the modern sects?" Why does he not narrow the controversy down to the action of baptism? If it only takes immersion to make christians, then it is worse than folly to waste time and embitter feelings over points upon which nothing essential hinges.

The only authorized work of Christ is to make disciples, baptize them into His body, and teach them how to live as christians. If this can be done by "sowing" any kind of seed, just so it brings forth immersion, then, in heavens name, in the name of peace, why not cease the agitation of "non-essential" points? Let each sow the seed of his own choice.

Why does the Elder want to know of these sectarian teachers, "teachers of these spasmodic revivals," if they ever in one instance returned the answer to their converts that the Holy Spirit did to the 3,000 at Pentecost? Why should they do so if it makes no difference whether they hear or understand it? Will this gray headed sire of the reformation give us a little light right here? We would be highly pleased to have it. We would ask the Elder if this answer was given to him when he was made a convert Baptist? And if it was, we would ask him if he was "baptized for

the remission of sins?" We would further ask him if he made the "good confession" which Paul says was part of the faith he preached? If he did not, and yet is in Christ, why does he labor so hard to impress these truths and appointments on others since *he* got into Christ without knowing or doing them?

God is no respecter of persons. Hence, if the Elder found *his* way into Christ while he was *disbelieving* the preaching of the apostles, others may too. Then preach the popular doctrines of the day, only insisting on immersion "to honor God," and not for the remission of sins. This course will broaden the grounds of union out to more popular bounds.

The man who entertains the views expressed above, can not, in good conscience, advocate the acceptance of sectarians on their immersion any more than two bodies can occupy the same space at the same time! We could make out a strong case of inconsistency against the Elder by taking up, in detail, the many points that obtrude themselves with such marked palpability out of these words of his; but, as this is already growing lengthy, we will select only a few, leaving our readers to make their own application of the others.

The Elder, in contrasting what he calls "the wild fires that have been called immersion in the Holy Spirit," with that which really was immersion in the Holy Spirit, very appositely contrasts the characteristics of the one with the characteristics of the other.

Thus he demonstrates that modern "Holy Spirit baptism" is a base coun-

terfeit of real Holy Spirit baptism, for as certain as it is that like causes produce like results, so certain is it that unlike results are traceable to unlike causes. Well, as this is a most forcible way to expose the fallacy of counterfeit "Holy Spirit baptism," why may we not, with equal propriety, resort to it to expose bogus water baptism?

Will the Elder and those who coincide with him in denying Christ in favor of a human plea, permit us to disprove the validity of sect immersion by his logic? Or will they be like the lawyer, "the case being altered, alters the case?" Now, when we contrast the characteristics of that baptism authorized by our Savior, as found in His commission given to those He chose and sent with the terms of reconciliation, with *any* of the bogus baptisms, or immersions practiced by the sectarian bodies, called churches, we find as great a disparity between them as the Elder has found to exist between real Holy Spirit baptism, or immersion, and "the wild fires that have been called immersion in the Holy Spirit."

Hence, we feel fully justified, as well by the Elder's logic as by all rules for the acquisition of truth, to pronounce sect baptism a nullity. Then have we not the same right to repudiate that which differs from the divine in water baptism, as bogus and invalid, that the Elder has to repudiate that which differs from the divine in Holy Spirit baptism, as counterfeit—"wild fires?"

If it is true, as the Elder says, (and we are not disposed to call it in question)

"that eleven truths told to prove one falsehood, become untrue because of their connection and purpose," what is to become of the few truths connected with the many falsehoods, and told to substantiate the legion of lies that perpetuates the great anti-Christ of sectarianism? Does a certain *action* in water correct them all? If, as the Elder says, the great revival of Pentecost forbids all other revivals unlike it, then what becomes of the converts made under the preaching of Baptist doctrine, a doctrine requiring the contradiction of the design that Peter gave to baptism, and the doctrine under which the Elder was immersed? Does *water* render valid the "eleven falsehoods?" (we might say eleven hundred)?

If, as the Elder says, "God will not take our errors for obedience to His ordinances," and if all "sectarian preaching, sects and revivals are forbidden by the sample we have in Acts II, as certainly as if God had said you shall not have them," then we ask what becomes of the Elders conversion to Baptist teaching, which is as unlike Peter's apostolic teaching as night is unlike day? Does a certain action in water render things differing as broadly as Apostolic and Baptist teaching, one and the same? Oh, Elder! let me persuade you to practice what you preach—go to work on the beam in your own eye. Let me urge upon you the necessity of subjecting all things to Christ, neither immersing those who have not heard and believed the gospel that He sent the Apostles into all the world to preach, nor recognizing

as scripturally baptized, those who have been immersed by others while in a different frame of mind or heart.

Elder Creath, far be it from the intention of the writer to offend you. I respect your age, and greatly admire the zeal and ability that you have bestowed upon a cause that you feel you owe your consecration to. But as you are standing upon Pisgah's top, near the Jordan of death, I desire to impress you with the importance of removing every cause that might hinder your entrance into the promised land.

Oh! how gladly Moses would have embraced the opportunity that is yours, but he could not. You can. Do you say you are too old? Or do you look back to your pioneer comrades and measure yourself by them? Noble men they were, but where in that word which you and they have so often said was "a sufficient rule of faith and practice," do you find authority for accepting, in the name of Christ, an immersion whose antecedents are different from what He authorized?

He who baptizes, or recognizes as baptized, those who hear and believe the *gospel that the apostles preached*, "abideth in the doctrine of Christ." He who recognizes a baptism differing from this, dishonors the teaching of apostles, and hath neither the Father nor the Son.

That gospel is the recorded discourses by the apostles to be found in the book of their "acts." Elder, I beseech you, in the love and fear of God, to "finish your course by examining yourself and see if you are in the faith." Never

cease till the spirit bears witness *with your spirit* that you are a child of God. Then fight the good fight of faith the residue of your days. Thus finish your course, and you will be sure to receive the crown of righteousness.

A. MCG.

WHY IS IT SO?

Years ago, when all seemed eager to know the truth, and to tread the scriptural pathway, the brethren were quite a loving band, and when editors and scribes differed, they searched the scriptures diligently to find the truth, and generally kept in good temper in the face of the severest test of criticism. As a result the truth was generally found and embraced. Under these circumstances primitive christianity prospered.

Laterly, however, quite a different state of affairs exists. It now seems almost impossible for many brethren to examine any subject with the sole view of learning the truth. We can now scarcely expect a manly and christian discussion of any point of difference in a loving and patient spirit.

When we oppose each other, the purpose seems to be to destroy and kill, and as a consequence our writings tend to wound and offend. Why is it so? I will venture a solution. We were once eager to *escape from Babylon*, and readily seized every scriptural thought that aided in this object. We are now *falling backward* to the burning and falling city.

May we arouse from our lethargy, and with the glistening sword of the spirit move forward, conquering and to conquer.

J. S. D.

273.

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

Vol. 1.

Austin, Texas, September, 1885.

No. 12

ONE BAPTISM.

BY JAMES L. THORNBERRY.

Paul, 4th chapter Eph., says, there is one faith and one baptism. All agree that the one faith is scripturally expressed thus: "Thou art the Christ, the son of the living God."

Well, all who are bible men say that faith is expressed in John, 17th chapter, when Christ prays for "all who believe on Him through their (the apostles) word."

We bible men say there is only one way to believe—that is, with all the heart. And the evidence of bible faith is, it leads to sorrow for sin, so as to reform one's life so as to lead one to publicly put on Christ in immersion.

All bible men say this is right, and there is only one faith. But what about the one baptism? All bible men say Christ's command to baptize is filled "when a truly converted one is buried with Christ in immersion, and raised up into a new state and life. Some may say some other mode will do, but all bible men will say my definition fills the bill.

Now, the question, can such converted one be immersed into Christ but once in life? I say not; and to reimmerse such I think not only playing in the water—but a sin.

Then, all truly penitent believers in Christ who are thus immersed "are in Christ, and have redemption through His blood, even the forgiveness of sins," or, if not, the bible fails. Then, I say, to redip such believers is not only silly nonsense, but a sin, for it is saying that an honest doing of one of Christ's commands is a failure.

Nothing can invalidate obedience to Christ in baptism but the want of faith on the part of the subject. The bible requires faith in Christ as above. That is, I believe that Christ is the son of God.

The disqualification of the administrator can not vitiate the obedience of the believer if unknown to Him. So, then, a true believer who has been immersed by Baptist, Methodist, or Presbyterian, I receive on the bible in faith in our union plea.

When one from a sect church comes to unite on the bible, I say to such,

have you been immersed? This settled, then I say, were you converted a true believer in Christ when immersed?

If the answer is yes, then I say, leave sect creeds and opinions behind and stand with us on the bible.

But some of my earnest, good brethren say, unless the subject believe that baptism is for the remission of sins the baptism is invalid.

Now, I say the phrase, baptism for the remission of sins, is not bible. Still, Peter said to believers, repent and be baptized for the remission of sins.

But he gave two conditions. Repent and be baptized. They were believers. Then it is faith, repentance and baptism, all.

I prefer bible style, and to say, "obedience to the faith—that is, obedience to the gospel for remission of sins." This covers the whole ground, and does not put too much stress on any one command. If my brethren, or some of them, were not afraid I should be a leader in thought, and would not be jealous, and be humble enough in my honesty and want of honor due, I could show them many things.

But I am made ashamed when Jews, gentiles, sects, and good brethren say to me, "your talents and toils are neither acknowledged or rewarded."

Do, brethren, take this reproach off of yourselves and christiandy. Please do. In Christ.

GEORGETOWN, Ky., May, 1885.

Bro. Thornberry, like all who advocate this unauthorized practice, has

made up his case wholly of assumption. The very ground in dispute has been passed over by him without giving the real issue even a passing notice.

He says: "Now, the question, can such converted one be immersed into Christ but once in life? I say not; and to re-immersed such I think not only playing in the water but a sin." So say we. And there is another way to "play in water," and that is to immerse persons who do not know what it is being done for! This is a very common "play," and we are very sorry to see old brethren, who ought to be more dignified, become parties to such frivolous "playing," by winking at it. We say that persons can't be immersed into Christ but once in life, and that they can't be that time unless they believe the gospel preached by the apostles.

We don't know which of our brethren are afraid of Bro. Thornberry's becoming a leader in thought." Very likely some are, for we have some who are watchful of those who think for themselves.

Will say to Bro. Thornberry that if he will prove his position on this question we will accord to him the name of "leader in thought" among his coadjutors, and will forever afterwards confer all of the honor, upon him possible, from our mean station.

A. MCG.

LETTER FROM BROTHER STONE.

LAPORTE, IND., June 11, 1885.

DEAR BRO. MCGARY:

I again take my pen to write a few

lines for THE FIRM FOUNDATION.

There are so many things that our people never knew, or have forgotten, that some one needs to stir up their minds, either by way of remembrance, or by instruction. And perhaps I might as well say now, as well as at any time, that I fear that we have in our ranks too many Campbellites.

Now, I don't mean to say that Bro. Campbell was not a great and good man, but, coming as he did, out of secedom, it was hardly to be expected that he would throw that all away at once. We all know now that the church is wonderfully confused, if not to say divided.

We now have many congregations, as well as many individuals and preachers, who are acknowledging and practicing many things that the sects do. Their idea seems to be that all who claim to be christians should unite their forces without uniting their faith, and all work together.

This, I think, a dangerous experiment, for this reason: if you undertake to work with any of them you must do one of two things. You must either admit their false teachings, or else you must suppress the truth. If you do not do the one or the other, they will not work with you at all. Now, no honest person can afford to do either. It is an act of disloyalty to Christ to withhold the truth, or to acknowledge falsehoods.

One trouble is, that too many are willing to risk the opinions of others, and therefore do not read enough to

know the truth for themselves. Just so I fear that too many trusted to Bro. Campbell, and took all he said for granted. And I believe he mistakenly planted the seeds of dissolution in the reformation at the beginning.

The first, and perhaps the greatest mistake, was the receiving of persons from the sects simply on the ground that they had been immersed. Immersion never made anyone a christian simply and alone. Without the faith which comes by hearing the word of God, (the truth) genuine repentance and confession of Christ, baptism amounts to nothing. Many persons were received into the fellowship who did not believe that faith comes by hearing the word of God; who never had confessed the Lord Jesus with the mouth, and who retained many of their sectarian ideas, and who still believed in getting religion, or receiving some great miraculous gift from heaven.

All such would naturally believe that others had received this same wonderful gift, and notwithstanding they still remained among the various sects, were good christians. This, I think, Bro. Campbell believed, and I know that hundreds among us now believe. I know that this is about the religion of thousands, but it is a mere deception. It is religion, but not christianity. This is one thing that has created so much confusion in the church. This is the source whence most of the innovations have come.

Now, I have said that I believe that Bro. Campbell made the mistake here,

and in order to show why I believe so I will quote from him a few sentences. I take the quotations from an article published in the Church Union, a paper published in New York, January 15, 1885. The Church Union quotes from the Millennial Harbinger of 1837. The article is a long one, so that I can only quote a few full sentences.

Campbell says: "But who is a christian? I answer, everyone that believes in his heart that Jesus of Nazareth is the Messiah, the son of God, repents of his sins, and obeys Him in all things according to his measure of knowledge, etc." This implies that we may obey according to our own idea of right. If, then, we do what we think God requires, whether we are correct or not, God will accept the will for the deed. This really sets aside God's law, and makes our will supreme.

Now, this is the idea to-day of all sectarians and Campbellites. Again, Bro. Campbell says, "Should I find a Pedo-Baptist more intelligent in the christian scriptures, more spiritually minded, and more devoted to the Lord than a Baptist, or one immersed on a profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him who loveth most."

Now, what does he say here? Why, that if he should find one who had been sprinkled for baptism, but who was more intelligent in the christian scriptures, and who was more devoted to the Lord than one who had obeyed from the heart that form of doctrine deliv-

ered, or who had been immersed on a profession of the ancient faith, that he preferred the sprinkled individual in his heart. Equivalent to saying, I believe that a sprinkled individual may be a christian and entitled to my brotherly love.

This clearly gives away all else that he ever said on the subject of obedience to God. This is simply Campbellism, and has no truth in it. Every well informed christian must repudiate it.

After arguing on a little further he says, "There is no occasion then for making immersion of faith absolutely essential to a christian, though it may be greatly essential to his sanctification and comfort."

If he had made that statement in his debate with N. L. Rice, where would all his arguments on baptism have gone? I have made these quotations to show that we need not depend on uninspired men, and that many of our present troubles are the legitimate outgrowth of dreadful mistakes made by some of the inaugurators of this reformation.

Our experience ought to give us the advantage, and we ought now to throw aside every weight and stand squarely on the truth. How are we to compromise the truth? Can truth and falsehood be mixed? If we admit that people can be saved without understanding and obeying the truth, then certainly the truth is of no practical value.

If people can substitute opinion for faith, and God will accept them, then faith is worthless. Are there any so

blind as not to see this? Is it so, that if faith comes by hearing the word of God, that one may have faith without receiving the intelligence that the word is intended to convey? How can faith be hold on things not understood? Will some one give an example?

That individual who is sprinkled for baptism, whence his faith? From heaven, or of men? Will God accept such faith? I think not. Campbell seemed to think he would; so, too, many think now; but the thought is vain, or truth cuts no figure at all in the salvation of men.

But this article is already long enough, and I must close, wishing you success in the defense of the truth.

My daughter also sends a short communication to your paper, which you will find inclosed.

I. C. STONE.

A BAPTIST, NOT A CHRISTIAN.

"I have just had a conversation with Bro. W. W. Carter, who has recently left us and gone to the Baptists. He gives no definite reason for the step he has taken, but claims that he has contemplated a change for some time. I am glad he has gone from us, and hope if we have others who feel as he does, that they will do likewise.

No man can succeed in working with a people with whom he is dissatisfied. I hope Bro. Carter will do a good work among the Baptists. They did much in preparing the way for the reformation of the nineteenth century, as John the Baptist prepared the way for Christ. If I were not a Christian I would be a Baptist."

The above we clip from the so-called *Apostolic Guide*, but such words as these, which seem to bear the approval of that "*Guide*," show conclusively that it has no right whatever to the name it wears. The apostles never guided into such contradictory meshes.

Such "Guiding" as this originated in and is perpetuated by those Guides who are blind—blinded by the god of this world—who not only fall into the ditch themselves, but cause all whom they lead to do likewise.

We do not know who the author of these words is; it is not necessary, as it is an editorial. He voices the common sentiment of that class of brethren who are, Ephraim like, wedded to their idol—a human plea for the union of all in one body—not the one built upon the "one foundation," however.

Their vernacular in common bears the impression of Ashdod. It sticketh close to them. They *must* wear it so long as they have a humanism to defend.

Give ear to this one, oh ye advocates for union with Baptists! "If I were not a Christian I would be a Baptist!" Oh, consistency! hast thou fled from these benighted zealots, and hidest thou thy holy face in shame while they outrage thee!

His line of demarkation between a "Christian" and a "Baptist" is here broadly and deeply laid. But the "plea" that he and his coadjutors make to the distracted religious world proposes to eradicate this deep laid mark and barrier by a shake of the hand! Where is to be found divine authority for this

efficacious shake? Give us the chapter and verse that says it, or that even hints at it, and we will forever advocate it with all the fervor of our soul.

"Baptists" and Christians" are very different until these brethren come, by rote, to their stereotyped sermons on "Christian Union," or till they find themselves called upon to defend a practice inaugurated by worldly wisdom; then all who have been immersed "to honor god," are "Christians!!"

To say that "if I were not a Christian I would be a Baptist," in the connection that this light of the Apostolic Guide has said it, is equivalent to saying that one cannot be a Baptist and a Christian at one and the same time. So much for the consistency of the Apostolic Guide.

We ask our readers to weigh well what he has said about the "Baptists preparing the way for the nineteenth century reformation." It seems that he sees as much fitness in the existence of the Baptists as forerunners of the "reformation of the nineteenth century" as he sees in John's appearance before Christ.

But, as John was to "decrease" and Christ "increase" if the Baptists occupy precisely the attitude to the "reformation of the nineteenth" that John did to Christ, which seems to be the theory of the Apostolic Guide, then, how can this Bro., W. W. Carter, turn away from this "reformation" and back to that which should decrease, and at the same time be doing "good," as this editorial of the Guide hopes he will do?

To "hope" a thing is to regard it possible. When Christ's time to increase and John's time to decrease came, could one possibly have been doing good by turning back to John? Brethren, these words of the Guide are only some more of the diction and twaddle of Ashdod.

We are sorry for that class of our brethren whose minds have become so muddled that they can't really see the inconsistent and untenable attitudes that the theology of Bethany, Virginia, Lexington, Kentucky, and other pastor manufacturing institutions had inveigled them into.

Many of these brethren labor with a zeal and conscientiousness worthy of a better cause than that of a human plea. Though they have never seen a written, formulated exhibit of the human creed that has shackled them with its unyielding bands, they are none the less victims to such a creed than those who have in their libraries and avow allegiance to "disciplines," confessions of faith, etc., other than the bible.

The leaders of this human plea have a common argument for those who cannot conscientiously come into line under the exactions of their plea in full. That argument is to cry "hobby! extremist!" etc., at everyone who dares to call in question their right to do, in the name of Christ, what no inspired man ever did or even ever hinted at—legislate where God left off.

A. MCG.

"NICE THINGS."

"We have put a nice baptistery into our house of worship, at a cost of \$15.

Last Lord's day we immersed three candidates in it, in the presence of a large audience. It is so much better to have a nice pool of water in the house of worship than to have to go to these muddy and filthy ponds. It is true, we have no "thus saith the Lord" for a baptistery, or organ, or bell, yet we find them useful and expedient, and therefore under the law we introduce and use them to the much benefit of the congregation."

The above extract I clip from the Mission Department of the Apostolic Guide, of June 12. One of the positions formerly taken by the advocates of immersion, was that the parties repaired to the water, instead of bringing the water to them. This has been considered one of the strong arguments in favor of immersion. It will have to be abandoned however by all advocates for "a nice pool of water, in a nice house of worship."

One would very naturally conclude that in reach of Bro. Creels' work there are nothing but *muddy* and *filthy* ponds. Is this so, Bro. Creel? How easy it would be to obey Christ if something nice greeted us from every avenue of approach into His Kingdom! If "it is so much better" for one pool of water to be made nicer than another, then the *niciest house*, the *niciest bell*, the *niciest organ*, the *niciest pastor*, the *niciest people*, the *niciest choir*, are useful expedients that must be urged and introduced "to the much benefit of every congregation."

It is true we have no "thus saith the

Lord" for these things, but then you know they are *useful* and *expedient*. In the mean time, why not have the *niciest* and most attractive *cushioned mourner's bench* imaginable? To change the monotony of appearances, flags could be occasionally erected on them. This would be so *nice* and *attractive*.

Would it not be a good idea too, to have an improvement added to these *nice baptisteries*, in the way of a *heater*, so as to render the temperature of the water *very nice* on a cold winter day: It is so trying on one's constitution to have to break the ice, or even to go into cold water. Could it not be used also to the much benefit of the congregation?

Would it not be *nice* then to immerse candidates in the presence of large audiences?

J. S. D.

"A GENEROUS CITIZEN."

We copy the following words from Bro. J. T. Smith, in the Christian Standard, of June 20.

"A generous citizen of Omaha, Nebraska, has offered a lot and one thousand dollars to build a mission church in that city. Such men are tending toward the kingdom. The Lord loves a cheerful giver."

This last clause in reference to aliens is misleading. It occurs in Paul's 2nd Letter to the church of God, at Corinth, 9th chapter, and 7th verse, and is spoken of Christians.

While sinners live in disobedience, there should be given no such palliations. It is deceptive. God's love toward the

world was manifested in the gift of His Son, and the establishment through Him of the remedial system.

The sinner's first duty is to obey the Gospel. Then he is in duty bound to advance the Master's cause as much as his ability will permit.

J. S. D.

LETTER FROM SISTER STONE.

LAPORTE, IND., June 10, 1885.

DEAR BRO. MCGARY:

I can remain silent no longer. I must speak out and let Sister Sarah, and the rest of the sisterhood, know that I heartily endorse every word that she has written upon the subject of christian women's dress. I have given this subject much serious thought, and think it very sinful to dress as extravagantly as some do.

I have many times been pained to see the coolness with which the poor sisters of congregations were met with by the wealthier ones, and have oftentimes wondered how the sister that wore the fine silk dress, gold watch and chain, and heavy gold bracelets around her white arms could go home on Lord's-day evening and hang her rich dress away and turn the lock on her elegant jewelry, and then pray, "Father forgive us our trespasses as we would forgive those that trespass against us; and we would ask thee, Holy Father, to bless the widow and the orphan, and all those that are in distressed circumstances, either in body or mind, etc;" or do such christians ever pray?

Now, dear sisters, if any of you

whose eyes may chance to read these lines, are guilty of the foregoing, let me plead with you to lay aside your idols and never look back to them with regret, but keep your face heavenward, and with both hands cling to the cross.

Oh! if I could only say something that would cause every sister who reads these lines to pause and think that she helps to constitute the bride, the lamb's wife, and ask herself "am I as pure as I ought to be?"

What is more beautiful than a lovely bride arrayed in a snowy white robe, and how careful she is to keep her robe unsoiled till the bridegroom comes.

Oh! how much more careful ought the lamb's bride be to keep her robe spotless until the appearing of the bridegroom, that she may present herself to him as he desired she should, a glorious church, (bride) not having spot or wrinkle, or any such things, but holy and without blemish.

Then, dear sisters, as we always represent the bride in the fleshly sense, and as mother Eve was in the transgression, and caused so much of the sin and folly abroad in our land, let us christian women of the present generation try to reform and purify the church, which is taking up all the frivolous and ridiculous fashions of the world, thereby excluding the poor from the worship of God.

Go sell your golden idols and provide the poor sister of your congregation with decent clothes in which to appear at the Lord's house, and encourage her to come. Tell her that you have chosen

whom you will serve, and it is the God of the universe, and all you that have sufficient knowledge go to preaching, (behind the pulpit).

Go spend the afternoon with sister L or sister K, and tell them what you have decided to do, and plead with them to help you. Refer them to 1st Timothy, II, 9; 1st Peter, III, 4; also, James II, 10, and tell her that

“Not one precept nor one promise,
From God’s word shall pass away;
All shall be fulfilled in Jesus;
Each command we must obey.”

And, sisters, all of you turn as many of the gilt-edged leaves of your family bible each day as you possibly can. Do not allow them to become dust-covered and forgotten, and do remember as you read that it is your God talking with you, and also remember that He will talk with you in the hereafter, and if you refuse to live up to His requirements here you will have no chance to obey Him there. It will be too late.

There will be no chance to reply to His “Depart from me, etc.”

Oh! then let me urge you once more before I close to be up and doing while it is day, for the night will come in the which our labors must cease, and we go to be judged out of the very book that I have been exhorting you to read.

I read the FIRM FOUNDATION and hand it to my neighbors. How many of you who read it do likewise? If you have not done so heretofore, begin with this number. No matter whether they are members of the church of Christ or not; hand it to members of human or-

ganizations, and help them to see the light of the glorious gospel of the son of God.

Bro. McGary I send with this the first dollar I ever earned (did some sewing for a lady acquaintance) to help support the FIRM FOUNDATION, and long may you live to wield the “sword of the spirit,” for you and some of your contributors wield it vigorously. But I see the waste basket, so I will close.

Blessed Savior,

“May we love Thee more and more,
Till this fleeting life is o’er;
Till our souls are lost in love,
In a brighter world above.

Till with pure hands and voices sweet,
We cast our crown at Jesus’ feet,
And sing of everlasting love,
In everlasting strains above.

Yours for the truth,

MAGGIE L. STONE.

LETTER FROM BRO. GRAHAM.

DEAR BRO. MCGARY:

It is not often I have the pleasure of talking to so many brethren as can be reached through the FIRM FOUNDATION, and as I think a large majority of them need to be talked to, I ask you to please publish the following:

Throughout the christian era there have been men whose prime intention was to serve God aright, but they started wrong, and of course continued so unless corrected by the kind words of some friend. To all such, I would say, stop a moment and think.

But, who are they? “Why my neigh-

bors, of course," some would say. Well, do you think your neighbors will say the same of you? If you do, just ask the school teachers of the community in which you live, what your neighbors think of you. Nine times out of ten, if he will stoop so low as to tell you, your neighbors estimate of you, you will find, is fully as low as yours of them. And is this right in the church! Brethren, shall we back-bite and defraud each other, and at the same time rest in hope of future happiness? If we do our hopes are surely vain.

We all know that this is the case in almost every neighborhood. I will tell you brethren, the wrath of God rests on the church wherever the members do this way. Shall we continue in this manner? Let us awake to a sense of duty; go to work for the Lord; put down all evil speaking from among us; and then we will be armed to fight for our Master against "spiritual wickedness in high places."

But some one will say, well, I am doing better than brother Smith, and he pretends to be 'mighty' good. If he ever gets to Heaven, I'll be sure to get there." Now, is there a brother, a single one, who has espoused christianity, who is this weak; and does he expect the "well done" in the end? If there is such, and he expects that plaudit, his salvation rests on a poor plea.

I am proud to say that I live in a community where the brethren are too high minded to talk about one another.

The writer thinks that Bro. McGary

has embarked in a good work; wishes him success, and will render his (the writer's) little mite in that direction. Brethren, let's correct all these little wrong practices. ←

JAS. R. GRAHAM.

VOCA, TEXAS

DENOMINATIONAL PREACHERS

OUGHT MEMBERS OF THE CHRISTIAN CHURCH HEAR THEM?

BROTHER MCGARY:

The foregoing question has been presented to my mind quite often during the past year, and I have at last decided in the affirmative.

I feel confident that many will fail to agree with me, and doubtless have reasons for so doing. Some of my reasons for deciding as I have are as follows:

It has been about one year since I obeyed the gospel, and the more I listen to sectarians the less confidence I have in them; especially those who are always endeavoring to raise some excitement, or "trying to scare people into the kingdom."

Here at Blanco we have besides the church of Christ, Presbyterians, Baptists and Methodists, each occupying their respective Lord's day each month.

One who objects to hearing denominational preachers at this or similar places has the liberty of listening to talks on the scripture only once each month, as the Christians occupy but one day for preaching, the rest being used in holding social meetings, but at such hours as not to interfere with services of others.

If all members of the church of Christ refused to listen to the sects then who would know the variations of different creeds or doctrines, or how much they all varied from the true doctrine.

We are commanded to "prove all things and hold fast to that which is good." Sectarian preachers sometimes say good things whether it is their intention to do so or not, therefore, it is only our duty to cleave to the good and let the bad escape our notice so far as giving heed to it.

It is evidently the sincere desire as well as the duty of every christian to unite with the Savior in that prayer "that all may be one as he and the Father are one." It is also their duty to use every reasonable effort to bring about that much desired union, and I can think of no more speedy or effective plan than to listen attentively to sectarian preachers, treat them kindly, and when they misapply scripture notify them of the fact in a kind way, then, having done this, we cannot be accused of selfishness, or of not being willing to reason together."

Among the sects the opinion appears to be prevalent that the numerous human names will never be blotted out, and some even boldly assert that it was intended from the beginning that the church should be thus divided and known by numerous human names for all time. This I cannot agree to as it is impossible for me to believe, for one moment, that Christ ever uttered an idle word or offered a prayer in vain.

Not for one moment would I pretend to compare the lives of sinful men with that of the Savior; yet they certainly will not be asking amiss when they repeat the prayer that "all may be one as Christ and the Father are one."

Neither are we doing more than our duty when we are exercising every influence upon the sects in order to bring about that much desired union; and what more effective way can be adopted than to attend their meetings and reason with them. While we are free to admit that many things are done, many plans adopted by modern sectarians to carry points altogether unscriptural, yet, how can we know these things, or adopt any means of correction unless we give them a hearing?

I have been reading THE FIRM FOUNDATION since the first of January, and have been highly pleased with its contents. I have thought it second to none, even as a monthly, but trust it will be even better when changed to a weekly. Wishing you success, and bidding you God speed, I remain

Your brother in Christ,

R. W. GILLESPIE.

P. S. Thinking perhaps your subscription price will advance when you change to a weekly, I send you 50 cents, which amount please place to my credit.

R. W. G.

It seems that some of our subscribers are expecting the change from a monthly to a weekly to take place immediately. We are sorry that we were not more explicit in what we had to say about that change.

We here take occasion to state that that change will, in all probability, take place between this and the first day of January. But we hope to be able to give the weekly at the same price we are now publishing the monthly. We hope that all of our subscribers whose time expires with this number of the pamphlet will renew immediately. We promise all who do, the paper for one year at one dollar, whether monthly or weekly, and the same offer is extended to all new subscribers.

In conclusion, we again appeal to you, brethren, to bestir yourselves in vigorous efforts to spread a paper that dares to declare the whole counsel of God, whether it condemns unscriptural practices in or out of the church, and while false and time-serving brethren and renegades hope to deter it from its duty by the cry of hobby, extremist, etc.

Help us, brethren, to lift the banner of King Jesus out of the dusty slums of sectarianism in which it is now being dabbled by false brethren, who labor more for gain than Godliness. Help us, brethren, to plant the ensign of our King upon the very ramparts of the adversary, and forever do battle under it for the Captain of our salvation.

A. MCG.

ASLEEP.

At Mineral Wells, on the 8th of August, our precious baby, Miriam, fell asleep, gently, peacefully. Though ours for only eleven months, she was unspeakably precious, and the very light of our home. How sadly we miss

her little presence only those who have had a similar bereavement can know.

But we can say from the depths of our hearts, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord. But how did he give? By the operation of His established law. How did he take? In the same way, and not by any display of wrath, for He is no respecter of persons."

We would not have her back, as dear as she was, for we know she is

"Safe from corroding care,
Safe from the world's temptations;
Sin cannot harm her there."

Sorrow is the lot of man, but we know that all things work together for good to those that love God, and if we only love Him, the veriest afflictions will work out to our eternal gain. Thanks be to our Lord and Savior Jesus Christ for the glorious hope of the resurrection.

"She cannot return to us, but we can go to her." Blessed assurance! Oh! dear brethren and sisters, let us all, with renewed earnestness, determine to meet our precious dead, in that sweet home where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; and God shall wipe away all tears from our eyes."

L. MCGARY.

OVER-ESTIMATION.

John Poe says that Bro. Jackson and I seem to be running the FIRM FOUNDATION for his special benefit. In this he is mistaken. It is true that we aim to

benefit all sinners as much as we can.

As all the promises that pertain to salvation are in Christ, yea, and in Him, amen, unto the glory of God by those divinely sent and commissioned to preach and to bind the truth as it was, and ever will be in Jesus, we try to direct without partiality, all unto Christ,—unto the remission of sins, first, and then try to point out the “work of the Lord” which is to be done in the “vineyard,” to give an abundant entrance into the everlasting kingdom of God’s Son.

As Christ, more than eighteen hundred years ago, bound in heaven the appointments preached on earth by His apostles as steps or conditions of entrance into His body, which is a positive institution—a real entity—we are running our paper “solely in the interest of these appointments and the work of the Lord” that follow after.

The salvation of one soul is enough to stimulate a true soldier of Christ to edit and publish a paper, “hobby” or “no hobby,” but while this is admitted, candor forces us to say that Mr. Poe has figured our aim down to too narrow a compass, for he, like “Ephraim, is joined to his idols,” and were it not that he is joining others with him, our “paper” would “let him alone.”

It is time to let our modern Ephraim’s alone (so far as being actuated by any hope of doing *them* good) when they will publish to the world, that obedience is better, more pleasing to God—when done without knowing the end connected with the act.

That is, that it is better not to inquire after what God took pains to have clearly taught on almost every page of the last Will and Testament. Again, it is time to “let Ephraim alone” when he becomes so nervous over his untenable attitude, that he imagines every time his errors are being corrected, that it is an effort to “draw him into a discussion.”

When a man who is so polemical by nature, and by practice as Mr. Poe is, says, he has had “all to say on *any* question that he expects to say, we may know that it is a conscious weakness in his cause that extorts such words from him.

Mr. Poe must not feel so self-important as to conclude that brethren could afford to run a paper for his “special benefit” until they could first have some evidence that he would accept truth when it is shown him. Such an overestimate of self does not grow out of that humility that comes of the Spirit of Christ.

We take occasion to say to friend Poe, or other friends and brethren, that we shall ever exercise the liberty of showing the inconsistencies of any who may teach falsely, without regard to the motives that may be assigned for our course.

A. MCG.

A CONTRAST.

1. Christ said: You shall know the truth, and the truth shall make you free.

“Our Plea” says: You shall be made free whether you know the truth or not, if you will be baptized to “honor God.”

2. Christ said: In vain do you worship me, teaching for doctrine the commandments of men.

"Our Plea" says: It is not vain if it leads to baptism to "honor God."

3. Christ said: If the blind lead the blind they will all fall in the ditch.

"Our Plea" says: They will not fall in the ditch if they will be baptized to "honor God."

4. Christ said: No man can come to me except the Father who hath sent me draw him.

"Our Plea" says: They can come if they will be baptized to "honor God."

5. Christ said: He that received seed into the good ground is he that heareth the word and understandeth it.

"Our Plea" says: It is better not to understand it—that to be baptized to "honor God" without understanding is evincive of a higher order of faith.

6. On the day of Pentecost inspired men baptized those that gladly received the word of the apostle.

"Our Plea," eighteen hundred years after, endorses the baptism of those that reject and openly dispute the word of that same apostle.

7. Peter said: Seeing you have purified your souls, in obeying the truth through the spirit; * * * being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. * *

* And this is the word which, by the gospel, is preached unto you.

"Our Plea" says: You have purified your souls in obeying the teaching of sectarianism through the doctors of di-

vinity, * * * being born again, not of incorruptible, but of corruptible seed, by the word of doctors of divinity which is this worlds wisdom, and foolishness with God, and this is the word which, by false teachers, is preached unto you, and by which ye are saved if you have been baptized to "honor God."

8. James says: Do not err, my beloved brethren; every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, * * * wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls.

"Our Plea" says: There is no danger of erring, beloved brethren, just so you are baptized to "honor God." Some good gifts come from above, from the Father of lights with whom there is variableness, and turning to accept all who are baptized to "honor God." Of his own will begat he some of us with the word of truth, and some with the word of doctors of divinity. So, beloved brethren, you need not be afraid of filthiness and superfluity of naughtiness, but receive it and the truth too, with meekness, and either will save your souls in baptism to "honor God."

When the advocates of this human plea straighten up these *apparent* discrepancies we have something over one hundred more to put them to work on. Will they please begin the work?

A. MCG.

A STARTLING PROPOSITION IN THE TEXAS CHRISTIAN OF AUGUST 13.

Bro. A. Clark, in an article devoted to "The State Meeting," says some things that reach out to the very farthest lengths of worldly wisdom. In concluding his article Bro. Clark says:

"I close with this proposition: The right thing can't be done in the wrong way." However much logic may be in reserve by this reputed logician to substantiate this extravagant proposition, every right-thinking man will see in it the very gist of rebellion against the authority of king Jesus.

If there were any kind of authority in the annals of inspiration for such machinery as is known in our day as State Meetings, Missionary Societies, etc., Bro. A. Clark could doubtless point it out.

The startling proposition that he has laid down, when studied in the light of the circumstances that cluster around it, becomes ominous of untold mischief brooding over the cause of Christ in this State.

Remember that Bro. Clark penned this "proposition" immediately upon the heels of the State Meeting, while the enthusiastic fires of its wisest councils were still glowing and lighting up the well mapped route of departure that has been settled upon by the engineering corps of the State Meeting.

This "proposition" speaks for itself, and notifies the brethren in no uncertain way, that it is useless to try to

bind such brethren as A. Clark, C. McPherson, Dimmitt, Caskey, Carlton, etc., etc., within the narrow limits of scriptural precept or example.

With these wise brethren at the helm of an institution inaugurated to meet the demands of a highly cultivated spirit of modern progress in religion, and supply the defects and mistakes of the antiquated way of twelve fisher men, mossed over by eighteen centuries growth, we may look for great and rapid changes.

Bro. Clark's "proposition" may be laid down and bolstered up by bold assumption and the winding intrigues of sophistry, but when tried before right-reason, in the blaze of revealed truth, its puerility is seen at a glance.

Among other "right things" for christians to do, is the sending of evangelists into destitute and heathen fields. But this can be done in a wrong way. For instance, horse racing, card playing, jug breaking, doll selling, or giving church fairs, festivals, etc., to sustain him in his labors, is doing it in a wrong way.

But it is no more wrong than to organize a human society or State Meeting, and through it do a "right thing," to the glory of men instead of God! Moses did a "right thing in a wrong way" when he smote the rock, and his penalty ought to serve as a lesson to those over zealous brethren who can't be contented with God's appointments for His work.

Bro. Clark says of the State Meeting: "It is a matter of universal regret

that all our preaching brethren cannot attend these meetings. Now, while Bro. Clark and other brethren were going to, attending, and returning from the State Meeting at Sherman, Bro. Durst won 22 persons to Christ, Bro. Kennedy 48, and Bro. W. E. Hawkins quite a number, we do not remember just how many.

Now, does Bro. Clark regret that these brethren were not at Sherman? Will he tell us how many were won to Christ by that gathering at Sherman? Bro. Clark says: "That any brother should deny the right or the wisdom of such annual gatherings is one of the wonders of the day."

We presume that none will deny that in some sense these brethren have "the right" to take part in these meetings. But they have no christian right to do it—no right as subjects of Jesus, the Christ, for his subjects may not do that for which they have no authority; see Col. iii, 17.

As for the "wisdom," there is a kind that is "foolishness with God;" we know many who do not deny this kind, to such annual meetings, but think they are founded in, and perpetuated wholly upon such wisdom—the wisdom of this world.

Again, Bro. Clark says: "There is what we call the brotherhood of Texas. There is the ability and the obligation on the part of that brotherhood to evangelize our State. How, we ask, can this be done without concert of action?"

This same question may have been asked eighteen hundred years ago, when

it not only cost dollars and cents to promulge the story of the cross, but men's lives; but God appointed the way, and faithful men executed it then, as the same class will do to-day.

Paul and Barnabas went right on as directed, without even thinking of a State meeting or missionary society, while John and Mark turned back; doubtless Mark would have been a State meeting or missionary society man if he could have found such an institution to have found him a field, and guaranteed him good pay for his work.

The difference, however, in Mark and modern State meeting and missionary society men, lies in the fact that he seems to have repented of his proclivities in that direction, and won the commendation of Paul for his submission to the Lord's way, while our modern sort clamor louder and louder for pledges and assurances by State Meetings, etc. Is not God's way as good for Texas, as it was for the whole world eighteen hundred years ago? Why is it not?

A. McG.

BEWARE, "HOBBYISTS."

Bro. A. Clark, in a recent article reporting a meeting he held at Cisco, has this to say: "The little band at Cisco extend an invitation to any preaching brother of good standing, and free from cranks and hobbies, and who has no ax to grind, to call and preach for them."

Maybe their "grindstone" is about worn out. When these brethren who have big schools to carry in connection

with the promulgation of the sound doctrine, which always has and always will meet a fierce opposition, find a good place they grind their axes well. Such preachers need sharp axes, they can't get along without them, for it takes sharp work to faithfully work for Jesus, and any worldly enterprise at the same strokes.

It seems from Bro. Clark's Cisco report that he has been doing some sharp work there; we judge so from his finding such an "unusual amount of good feeling and fidelity among the other churches."

But in this we may be mistaken, as we are aware that Bro. Clark writes some things that are hard to be understood sometimes. He tells us in this article of his "kind and courteous Baptist brother" that he met at Cisco.

Bro. Clark has, or used to have, a habit of calling on sectarians to lead in prayer on his preaching tours, even those who had never been immersed. We remember that his excuse for it was that he "did it as a courtesy." He is full of courtesy until he comes in contact with what he is pleased to term a "cranky" or "hobby-riding" brother; he does not want their axes ground.

He was the leading spirit of thirty-three, who, something more than a year ago, signed a decree debarring this class of brethren from the use of any "grindstone" in the State. If they would work, he was determined they should do so with dull axes.

Now, again, he issues a sort of an edict, forbidding them to "grind" at

Cisco. Now, if Bro. Clark issued this Cisco edict by direction of the church, we would like to know what they mean when they forbid "hobbyists." If they mean by "hobbyist" what Bro. Clark does, then we know that they mean to forbid a declaration of the whole counsel of God; then they have judged themselves unworthy of the truth as it is in Jesus, and men who love God's plea more than a human plea, should go there and save from the wreck such as should be saved.

But, knowing Bro. Clark as we do, we doubt his authority for his *forbidding* notice. The time has come that when a man determines to stand firmly in defense of the "faith once delivered to the saints"—the gospel precisely as it was preached by the apostles, taking it as they have given it, nothing more, nothing less—must at the same time determine to submit to such indignities as will be heaped upon him by time-serving brethren.

They will call him an extremist, hobbyist, cranky, etc., but they will not meet him in fair and open inquiry for truth. "All things will work together for the good of them that love God," which makes these slanders and indignities supportable.

We heard that Bro. A. Clark said recently at Weatherford, publicly, that he was sorry that he had any brethren who were silly enough to be going over the country teaching that persons must believe that baptism was for the remission of sins before they could be scripturally baptized, and he branded such

with his handy and oft repeated appellation, "hobbyist."

Bro. Clark has brethren who are sorry that they have a class of brethren going over the country, and their name is legion, telling the people that "*the apostles of Christ said that baptism was for the remission of sins, but that it is not necessary for them to believe what they said.*"

This class of teachers, instead of teaching the church, and trying to bring it "unto the measure of the fullness of Christ," are, by their sleight and cunning craftiness, in which they are waxing worse and worse, deceiving, and priests, being deceived, tossing it to and fro with every wind of doctrine. They are trying to make the biggest sect in all sectdom out of the church of Christ, by swallowing up all other eccles.

Those who love the faith delivered to the apostles too well to barter it off in the construction of this mammoth sect, are "hobbyists, extremists," etc. We, for one, had rather wear their opprobrious names than accept their false doctrine and become their fellow rebels.

The apostles spoke God's words. They said that baptism was for the remission of sins; we are to know the truth to be made free. Then, "let God be true, but every man a liar."

A. MCG.

SALVATION BY DEATH.

The writer once knew a man whose talent for money making was wonderful. From a penniless boy he worked his way up to great wealth. The end

and aim of his life seemed to be money. Night and day he schemed and worked to amass wealth, and it seemed that everything he touched turned to money, though it was often said that the ignorant and the widow and orphan were made to groan under the oppression of his avarice.

Be this true or not, his possessions were great, but just as he reached the prime of manhood nature entered her protest against such protracted and unremitting efforts, and like the rich man of old, who was increased with goods, and was just ready to pull down his old barns and build greater, his soul was required of him.

He was suddenly stretched on a bed of intense suffering. He exhausted every remedy that medical skill could devise, but in vain. When he realized that death was inevitable, he expressed a wish to be baptized. So a Methodist divine was summoned, who came and sprinkled a few drops of water on his head. He then expressed himself ready for death, which soon claimed him. Thus the miserable dregs of a mispent life, a life wholly devoted to the service of mammon, were offered to his maker.

After his body had been consigned to the earth, many spoke softly of his repentant (?) death, many who were bitter against him in life; and, no doubt, many of them really believed that he was saved from the wrath to come.

Again, I knew a woman who had been a very negative character all her life, but about four years before her death

she was roused from her lethargic state by hearing the pure gospel preached in its simplicity, with much force.

She began to be interested in the bible, but being already a member of a human society, she steadfastly and repeatedly refused to accept the "truth as it is in Jesus," preferring the "doctrines and commandments of men," thereby judging herself unworthy of eternal life.

She was very suddenly called to die. As her children and friends stood around her dying bed, she asked them to sing of heaven, and begged them to meet her there. She expressed a perfect resignation to death, and in a few hours her eyes closed on earthly scenes forever.

I have given these two sketches, dear reader, that you may understand the meaning of my caption, "salvation by death." It is not a quotation from Peter, Paul, James or John, but, from the credulity with which people accept statements of the dying, one would be led to think that some such passage is to be found in the bible. But not so; it simply means believing or pretending to believe that persons are saved because they say so, when dying, just because you are sorry for them, and want to believe it, whether it is so or not. But, doubtless, many of the friends and relatives of the subjects of the above sketches, being ignorant of bible teaching, honestly believed them to be safe, for such consider dying words as oracular. Many know, who claim to know

"the way of truth" perfectly, had their faith shaken by one of these happy deaths, saying, "well, if she did not go to heaven, I do not see why. How very strange that any one claiming to know the terms of salvation cannot see why!" But, says a good old Baptist lady, "how are we to know they are going to heaven, unless they say so?" which is parallel to the remark of old negro, upon hearing of the death of a thief, killed in the act of stealing; "poor thing! neber eben had time to tell whar she was gwine!" Yes, and after they tell us "whar they are gwine," we are as ignorant as we were before.

If such statements can save us, then we can, indeed, eat, drink, and be merry, praying the good old Episcopal prayer, "from perils by sea, and perils by land, from storms and sudden death, good Lord deliver us." Again, if we save the moral on such statements, we are forced to do the same for the murderer on the gallows, who swings into eternity with such a statement on his lips, as is nearly always the case.

Dear reader, all of God's promises are in Christ Jesus, in Him, yea, and in Him amen! He has promised to save no one outside of Christ's body, the church, and the way into His church is so plain, we are told, "that a fool shall not err therein." So, then, there is no excuse for any honest person not finding this way, if earnestly sought after.

If, therefore, any such die out of Christ's body, it is because they closed their eyes lest they should see the way into it, and the utmost we can do for

them is to trust them in God's hands, for He is just and merciful. Our opinion as to their salvation will not affect them one way or another; but it will and does affect the living. For, if we, who have found the "straight and narrow way," stumble at these 'happy deaths,' then we make the church of Christ a useless institution, His agonizing death a vain sacrifice, and our doubts a stumbling block to thousands of sinners; for you need not think that they do not see the inconsistency of contending that there is but one church, and no salvation outside of this church, and then being puzzled over the happy death of persons in human societies.

Reader, it is hard to have to say these things, and very unpopular; but shall we withhold the truth because it wounds the living? God forbid! Better to wound them a thousand, yea, ten thousand times, than that their souls should be lost eternally. "Let God be true, and every man a liar."

L. B. M.

MR. BANTA'S ARGUMENT.

CENTRE POINT, KERR CO., TEX.,
August 23, 1885.

MR. A. MCGARY.

DEAR FRIEND:—In accordance with our mutual agreement at the annual gathering of the Christadelphians at Lampasas Springs about the 7th inst., I take up my pen in defence of the proposition announced in a discourse by Bro. A. B. Miller, on the subject of the re-gathering of the twelve tribes of fleshly Israel from their present dispersion.

Here is the proposition: "No one can be scripturally baptized into Christ who does not understand and believe that the twelve tribes of fleshly Israel will be gathered from their present dispersion and settled again in their own land."

Before entering into a scriptural exposition of the affirmative side of this proposition, we will remind you of what you said in the March number of THE FIRM FOUNDATION, viz: "When Philip was down in Samaria preaching, it was said that after the people believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women," (Acts VIII, 12); after they had believed these things, not before. Now, what were those things concerning the kingdom of God which the people believed before Philip baptized them? A correct answer to this question will furnish us the characteristics of the one baptism. It is evident that they understood and believed more concerning the kingdom of God than that Jesus was God's son.

True, this is a grand proposition, and furnishes the basis for all the balance to rest upon, but he preached "things concerning the kingdom of God," which they believed; "what were they?" March number of FIRM FOUNDATION, page 24. We now propose to answer this question according to scripture, and in doing this we will establish the affirmative of the proposition under consideration.

Paul was the great apostle of the gen-

bles, having received the gospel by a direct revelation from God. By tracing the history of Paul as recorded in Acts it will be plainly seen that he and Phillip preached one and the same gospel; for instance, in Acts xx, 25, we read, "And now behold I know that ye all among whom I have gone preaching the kingdom of God shall see my face no more;" also; in Acts xxviii. 31, "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ," etc. And at verse 23, "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening."

In this he followed Christ, who, after he arose from the dead, addressed his incredulous disciples thus, "O, fools! and slow of heart to believe all that the Prophets have spoken; and beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke xxiv. 25. Now, it is an undeniable fact, that Christ and Paul both referred to the writings of Moses and the prophets in proof of the things concerning the kingdom of God, and the name of Jesus Christ which they preached.

By following Paul (as he also followed Jesus Christ), back into the old testament, and diligently searching its pages, we find not one word said about a church kingdom, nor a kingdom up in the skies, nor beyond the skies, but we do find those writings full of importance concerning the Ancient kingdom

of Israel, called also "the kingdom of the Lord," or of God.

This kingdom, as is well known to all bible readers, was composed of seven elements:

1. A territory; (Canaan).
2. A capitol city; (Jerusalem).
3. A king; (Saul, David, and others who were anointed of God—God's Christs).
4. Subjects; (the twelve tribes of fleshly Israel).
5. Laws; (the law of God, given by His mediator, Moses).
6. Subordinate rulers; (the princes or heads of the tribes of Israel).
7. An empire or secondary dominion; (the nations conquered by David, and made tributary to the kingdom of God).

It is also well known to bible readers that this ancient kingdom of God was overturned, see Ezekiel xxi, 25, 28, and would remain overturned until he came whose right it is, and I will give it him, saith Jehovah. This kingdom, according to prophets and apostles, and the testimony of Christ and the angel Gabriel, will be restored again with

1. Christ as its king.
2. The saints of the Most High as subordinate rulers, with Christ their head.
3. The twelve tribes of Israel as their mortal subjects of the first dominion of the kingdom.
4. Jerusalem, the capitol city.
5. The law of God will be the law of the realm.
6. The territory of the first dominion will be Canaan.

7. The empire or secondary dominion will be all the nations from the river to the ends of the earth.

Christ was born to be king of the Jews, see Matthew II, 2, 7, and to reign on David's throne, over the house of Jacob, see Luke I, 31, 37, and Acts II. He was put to death for claiming to be the born king of the Jews, John XVIII, 37. God raised him from the dead to set him on David's throne—Acts II, 30. God will send him at the time of the restitution (restoring again) of all things which God hath spoken by the mouth of all His holy prophets since the world began.

And the spirit speaking by the mouth of Peter and James, in Acts XV, 14, 17, said, "How God at the first did visit the gentiles to take out of them a people for His name, and to this agree the words of the prophets as it is written. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

Jesus said to the Jews, "The kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof." And to the disciples he said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom;" and again he said to the twelve, "In the regeneration, when the son of man shall sit upon the throne of his glory, then ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matthew

XXIII, 31.

What more natural then than the

question propounded by the twelve disciples after His resurrection, "Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts I, 6. Our modern Illuminati affirm that the disciples entertained carnal ideas in reference to the kingdom, but Christ did not rebuke them for their views of the kingdom, but only corrected their misunderstanding in reference to the time of its establishment.

To be ignorant and faithless in the things concerning the kingdom of God and the name of Jesus Christ, as they are taught in the writings of Moses, is to be ignorant of the gospel, and therefore without the faith which comes by hearing the word of God, and without faith it is impossible to please God.—Heb. XI, 6. It matters not how often a man is dipped in the water, if he is not in possession of the one faith it will fail to please God.

That the gathering of the Jews and their settlement in their own land is an essential element of the gospel is as clearly taught as any other element. See Paul's teaching, in Rom. IX, X, XI chapters, concerning his kinsman according to the flesh.

JOHN BANTA.

In the discussion now pending between friend Banta and myself, I beg leave to tighten up the taps a little, in the outset, so that no extra or irrelevant ground will be traveled over.

While he has not couched his proposition in exactly the same words agreed upon by us at Lampasas, they are sub-

stantially so, and we will urge no further change in his wording than a slight abbreviation, which will, at the same time, relieve the proposition of its tautological appearance. To this we presume he will have no objection.

Instead of "No one can be scripturally baptized into Christ," we suggest "No one can be scripturally baptized," or "no one can be baptized into Christ, etc." Either will satisfy us, and will embody the thought fully.

Now, we desire to be understood as denying this proposition without any further reference to the restoration of the "twelve tribes of fleshly Israel" than its relation to the issue herein involved demands. We say this through no disposition to ignore any part of truth, but to narrow the controversy into reasonable and readable bounds.

Again, we shall try to discuss this question without using the word "kingdom" as interchangeable with the word church. We have decided upon this, too, to cut off occasion from friend Banta to lengthen out on irrelevant matter. We however reserve the right to show that these words "kingdom" and "church" are sometimes interchangeable words, if we should deem it necessary to the substantiation of truth that we have set out to contend for. But we intend and believe that we can settle this question without riding the "kingdom" question into kingdom come.

This is a question that, under certain limitations, at some future time, we would not object to discussing, but, now, we want to confine our friend

Banta and ourself, if we can, to the main issue.

We agree with Mr. Banta that Paul and Philip preached the same gospel, and so did Peter and all divine preachers. But what Mr. Banta has engaged to do is to show to us that these preachers preached to alien sinners, as a necessary antecedent teaching to baptism, that the "twelve tribes of fleshly Israel will be gathered from their present dispersion and settled again in their own land." Has he done this, or has he made any progress in that direction in this first effort? We say that he has not.

Whatever view Mr. Banta may take of the word kingdom as it occurs in the statement, "after the people believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women," we do not think that he can gather any strength from this passage to help his christadelphian doctrine, or advance him in his effort to make his proposition appear plausible.

If we should admit the most extreme construction that he could put upon this word kingdom, here, it would not militate in the least against our side of this question. It was "the things concerning the kingdom of God" that Philip is here said to have preached, and it was these things that the men and women believed before they were baptized.

Now, every condition connected in any way with our salvation from sin, is concerning the kingdom. Yes, every

step of divine appointment concerns the kingdom of God. Hence, it is just as reasonable to suppose that Philip discoursed to these people about "adding to their faith, virtue, knowledge, and all of the christian graces," as that he preached to them the terms of my friends proposition. If he had done so he would have been violating his instruction as given by the Lord in the words, "go teach all nations, baptizing them in the name of the Father, Son, and Holy Spirit, teaching them to observe all things whatsoever I have commanded you."

A glance at this commission under which these chosen and qualified men were to preach, will show a marked regard for the grand and beautiful law of progressive development so beautifully expressed by the Lord in these words: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first, the blade, then the ear, after that the full corn in the ear."—Mark iv, 26, 28.

Again, we find the recognition of this same law by Paul, in these words: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ, I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able."—1 Cor. iii, 1, 2.

Again, he says: "Every one that

useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age."—Heb. 5, 13. Again, the apostle Peter recognized this same law of development, as is evinced by these words: "As new born babes, desire the milk of the world that ye may grow thereby."—1 Peter ii, 2.

But our friend Banta comes along with a proposition, which, if true, destroys the order of that commission, takes snap judgement on the law of development, mixes "milk" and "strong meat," and crams these incompatibles down the throats of "babes" unborn, even!!! No wonder that he rears up christadelphians instead of christians, since he violates the law by which christians are made.

We conclude by calling Mr. Banta's attention to the fact that Christ chose his representatives, empowered them and sent them into the world to "teach and baptize." Again, that He bound in heaven what they bound on earth. He has, through divine instrumentality, given us a record—a book of those bound terms. Is that book not plain and easy of comprehension? Does that book not give us a record of the questions of unbaptized persons as to what they should do to be saved—what hindered their baptism, etc? Can he, out of that book of "bound" terms or conditions, give us the answer that he has embodied in his proposition? If he can not, he has lost his proposition. If he can, he has gained it.

In vain will he endeavor to shift this

responsibility in the presence of candid and rational minds. Will he come up to his work like a fair disputant, or will he flounder about among the shades of the types and shadows? We will see.

A. MCG.

MY TRIP TO FIELD CREEK.

According to promise, I visited the congregation worshipping at the above place, and commenced a meeting on Friday night before the second Lord's day in August. Brethren Larimore and Maxwell were on hand, and on Lord's day evening Bro. Paige put in an appearance.

In connection with these good brethren we labored 'till the night of the third Lord's day. The meeting was not without good results. Besides those added to the congregation from the world, a number of christians identified themselves as workers in the body at Field Creek.

Many others seemed impressed with the truth to soberness and reflection. I shall ever remember the associations formed at Field Creek. Two good brethren residing there, viz, Rufus Cobb and Matt Cavness, received the sanction, appointment or ordination by their colaborers to the work of proclaiming the glad tidings of salvation. May they ever present the word in its purity, and never be moved by the frowns or applause of men.

On Monday morning I turned homeward to wife and children, the dearest spot to me this side of heaven. When I reached Mason I found Bro. Dimmitt,

of Sherman, Texas, in a meeting, and I turned in to Bro. Ben Gooch's to enjoy his hospitality for the night, and to hear Bro. Dimmitt.

I found Bro. Dimmitt at Bro. Gooch's, and we were soon engaged in pleasant conversation. Before many moments had passed, however, he called attention to the FIRM FOUNDATION, and remarked that it was unfortunate that it was in existence. This brought to light the objectionable features as urged by Bro. Dimmitt, and we discussed fully for some time sect baptism and its effects.

Bro. Dimmitt dealt feelingly in warnings and forebodings. Dr. Thomas had run off into side issues, served his time, and sank into shame and forgetfulness. So had Jesse Furgason. The FIRM FOUNDATION would soon do likewise; its financial supporters become bankrupt, and its founder ignominiously pass away.

I reminded Bro. Dimmitt of the fact that its circulation was steadily increasing, and endorsements of its teaching were continually pouring in, and its prospects brightening every day. In view of these facts, I insisted that he and others of the same mind would be derelict in duty if they persisted in their seemingly determined course not to avail themselves of the use of its columns (so generously offered) to expose its fallacious teaching.

I have no interest in the FIRM FOUNDATION, only to see it circulated and prove a success if it promulgates the truth, or to see it go down if it teaches

error. I shall believe it to be closely adhering to the old landmarks till shown to the contrary. Will Bro. Dimmitt embrace the opportunity to expose its errors? We shall see. It will not be frightened by the ghost of Dr. Thomas, Jesse Furgason, or any other erratic man. The unadulterated milk of the word is the food upon which it proposes to feed. I make this statement from a standpoint of intimacy with its founder, and I think I know whereof I speak.

From the run of the conversation at Bro. Gooch's, one would readily think that persecution was at hand. Bro. Gooch plainly told me that he did not want me or any other man to preach at Mason that advocated the teaching of the FIRM FOUNDATION.

My dear brethren, many doors in my humble judgment will be closed against us. Of one thing I am thankful, that the salvation of God is sent unto the Gentiles, and that they will hear it. It has been the custom of my brethren to boldly attack everything unscriptural. Why are you now lying on your oars? I promise for myself a fair investigation of these questions with any brother. I will affirm that the alien is commanded to believe, to repent, to confess with the mouth the Lord Jesus, and to be baptized by the authority of Christ for the remission of sins. If there appears no one to deny this, I will affirm that these things can not be obeyed without they proceed from an understanding heart. Will Bro. Dimmitt, Bro. Gooch, or any other brother avail

themselves of the opportunity thus offered?

JOHN S. DURST.

We pity such unfortunate brethren as these. They are so desirous of appearing "broad and liberal," and yet they are so very narrow. Poor souls, they are small enough to rattle in the hollow of a horse hair. There is no hope of ever enlisting such men under the banner of a poor Nazarene carpenter. They have a mortal dread of the "voice of the people." They, like their ancient sort, "love the praise of men more than the praise of God." If they had been with Paul when severe afflictions came upon him, we might expect to find their names linked with that of Demas, because he did not love this present world any better than they.

This class of brethren have chafed under the yoke of Christ until they have long since thrown it off. They, too, want a king like their neighbors. So, Christ rules over them no longer. They are rapidly enacting human laws and "expedients" through other organizations than Christ's church.

Bro. Dimmitt is the "pastor" who negotiated with the Austin church to take "charge" of it, but he laid the amount of his Sherman stipend before them, telling them that they would have to over bid that. They did not do it, so their "call" was unheeded by this "lover of the Lord," (?).

Who could expect such men to advocate or endure the teaching of the FIRM FOUNDATION? We are not so unreas-

enable as that. We would like to know when Bro. Gooch became sponsor for Mason, or the brethren in that section? Bro. Gooch has lavished his *talent* so on Bro. Dimmitt, (who loves a cheerful giver so well that he can't stay away from him), and Bro. Dimmitt has puffed and stimulated Bro. Gooch so through the papers, till we fear they are beside themselves. However this may be, we want to inform Bro. Gooch, and he can tell Bro. Dimmitt if he desires—that the very doctrine that the FIRM FOUNDATION advocates and propagates—which is the gospel of Christ—will be preached in Mason before many more new moons. The proclaimer will not expect any favors of Bro. Gooch either, since he has judged himself unworthy of bidding God speed to the truth as it is in Jesus.

Paul used to preach the gospel in his "own hired house" in Rome; so can that same gospel be preached in Mason, Bro. Gooch's forbidding message to the contrary notwithstanding.

A. MCG.

BRO. A. J. McCARTY'S WORK.

We have just heard from Bro. A. J. McCarty's work. He, too, while other

brethren were at the great State Conclave planning to supply the deficiency so patent to them in our Savior's work, was up to his elbows in the work of saving souls.

Does Bro. A. Clark wish that Bro. McCarty had been at the "State Meeting" instead of holding himself aloof in the good work? During this time Bro. McCarty baptized sixteen *for the remission of sins*. Ten of these were Baptists, but Bro. McCarty did not ask them the unscriptural question "Are you satisfied with your baptism?" Neither did he think that there was power enough in man's puny grasp to shake them into Christ.

A. MCG.

Sister Maggie L. Stone, who has favored us with a very worthy article found in another column, is only twenty-one years of age. This ought to put some of our older sisters to the blush, and spur others into work.

A. MCG.

ERRATA.

On page 16, in the ninth line from top of second column, the printer made us say: "John and Mark turned back;" It should read, "John Mark turned back."

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

Vol. 2

Austin, Texas, October, 1885.

No. 1

A GOLDEN TEXT.

ADEL MACDONALD.

One of the faithful went her way
 From the holy aisles of prayer;
 For great the burden seemed that day
 For the Christian heart to bear.

The dear old church that stood like rock,
 Nearly half a century past,
 Lifting her head from every abock,
 Was bent like a reed at last.

You've seen it, doubtless, the fiery test,
 That gold alone can endure,
 Which every church must sometimes breast,
 That she may rise strong and pure.

But soon was that sister's heart to-day,
 And darkness blinded her sight;
 "Where lieth my duty, I can not say;
 Lord, wilt thou guide me aright?"

"Do I not err to thus attend
 Where I know deceit and fraud
 With every form of worship blend
 To pervert the house of God?"

"Here is the word, I'll search it out."
 With the book upon her knee,
 She found a text which cleared all doubt—
 'T was only: "Follow thou Me."

Others, perhaps, may stand in doubt,
 Others may question, like her,
 Whether 't were better to stand without,
 Or mingle with those who err.

It matters not how others do,
 For here is the golden key;
 Remember, all the acts of you
 Is simply, Follow thou Me.

A LETTER FROM A SISTER.

FAIRVIEW, WILSON CO., TEXAS,
May 17, 1885.

DEAR BROTHER MCGARY:

I beg space in your excellent pamphlet, THE FIRM FOUNDATION, to respond to the stirring appeals and admonitions of Sister—I wish I knew her real name—Sarai.

Although I have never written a line, or thought of doing so, for the press, yet, when I read the timely letters addressed to the sisters in THE FIRM FOUNDATION handed me by Bro. Appling, the sentiment being so near my own, I felt constrained, though the effort be a feeble one, to offer all the encouragement in my power to the sister beloved, though a stranger, who is making such strong and laudable efforts to bring the minds of the sisters to contemplate the simplicity of the gospel path, and to practice the simple manners and customs of primitive christianity.

Oh! how far have we, my dear sisters in Christ, departed from the simplicity of the gospel ways of our predecessors, and in our self-exaltation, forgotten the

admonition of the apostles, the ambassadors of Christ, to whom were the words of reconciliation committed, and who spake for the Lord when the following was uttered:

"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He careth for you."

Oh! dear sisters in Christ, where e'er you are, or what e'er may be your station in life, shall we forget or refuse to submit to the heaven-born admonition and humble ourselves before our Lord and our King? Who can or who does care more for us than the meek and lowly Jesus, who left the courts of glory and came to this poor world of sin and death in humble submission to his Father's will?

Can we walk with our blessed Master while we, in our self-exaltation, ignore the commands of Him, our great exemplar, our great law-giver? Let us, my dear sisters, go with Him in His travels with His chosen few, and witness the deeds of love, compassion and mercy. Though He was the son of God, yet we see Him mingling with the poor, the very poorest, speaking words of comfort to all who sought and cried to Him. Hear Him in a strain of love and sadness, as well as triumph, when He spake to John's messengers:

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Thus we see the lowest grade of humanity was not neg-

lected, but He kindly, lovingly and mercifully stooped to lift them up from the degradation of sin and corruption, and all of them to a higher and nobler plane.

He wept with those that wept. He was "a man of sorrow, and acquainted with grief." Then, oh, children of God, who can look on the condescension, the humility and sufferings of our guide and feel any pride of heart? None, oh, none, if we have the spirit of our Master; can we lust after the things, the fashions of the world, the gaudy dress, the dazzling apparel, and the broad acres with the princely mansion, and be led by the spirit of the crucified One at the same time? Let us, oh, let us, each one, answer this now.

Then, seeing the tendency of our course, let us begin, yes, begin now, to disencumber our souls of the grievous burdens so ardently heaped upon them that we may, in the great day of the Lord, be able to stand before the great white throne.

Our riches and costly attire, our lordly wealth will not avail us then. We will be dispossessed and disrobed, and stand exposed at that trying time. Oh, then, would it not be far better for us, and would we not feel and realize that joy and happiness that would inevitably come to or attend the dying moments of a dutiful child of God? And at this moment to know, that instead of hoarding up wealth to canker and rust, we have by our means caused one or more poor souls to rejoice in the hope of glory, would be enough to raise such an

one above the pains of death, and cause their thoughts to soar beyond the chilly Jordan of death, over there to the realms of the blessed.

What a crown! bedecked with so many gems! Then will all realize who have been faithful, and have spent their means in sending the word of life to perishing men and women, the good they have accomplished. But, on the other hand, if for selfish purposes we have withheld and bestowed our means upon our lust, we will realize our inevitable doom, and sadly, but irretrievably, view opportunity slighted, and precious moments wasted.

And now, in conclusion, my dear sisters, who may read this, let me entreat, in the name of our Lord, the Christ, let us all, every one, heed the godly admonition of Sister Sarai, and arouse from our fearful slumber, and awake to a sense of our whole duty, for the day is fast passing away, and there are yet many thousands of poor, deluded souls groping in ignorance of the glorious plan of human redemption. May all our efforts be directed by the infallible word of God, is the prayer of your sister in Christ.

And now, Bro. McGary, I feel that I have occupied too much space with this article, but, having read the dear sister's letters to us, I did wish so much to respond and offer a word of encouragement, however humble and weak the effort.

And now, in conclusion, permit me to thank you for conceiving the idea, and putting it into execution, of pub-

lishing a paper of such sterling worth, because of its close adherence to the truth.

May the blessings of heaven rest upon you and strengthen you to stand for the King Eternal.

Yours in hope of immortality,

TENNIE C. TITSWORTH.

"THE CHURCH!"

OF WHAT IS IT COMPOSED, OR WHAT
CONSTITUTES THE CHURCH
OF OUR LORD?

DEAR BRO. MCGARY:

Owing to a somewhat mistaken idea that is prevailing among some of our brethren, we will attempt to make an exposition on the subject designated by the above caption, hoping it may be of some benefit to some of the precious lambs, and also benefit some of the older sheep, and also to draw out some more abler advocates than the writer.

In discussing a question of this kind we should always keep the scriptural use or definition of the term before us, because,

1. The English word "church," according to Webster, has three distinct meanings, therefore, there would be a great doubt about getting the proper scriptural meaning of the word.

2. If possible, when a discussion of this kind arises, it should be settled by a "thus saith the Lord." Therefore, with these propositions laid out before us, we will confine ourself to the "law and testimony" as close as possible.

In the first place, we will call attention to the most correct meaning of the word in English, attested by the "word of life." The three definitions as given by Webster, rather agree in the second definition given, which is, "An organized body of christian believers."

Now, let us see what Paul's definition of the term is. But we will first consider the general use of the term church as it is used in the scriptures. The term is used in a two-fold sense in the scriptures. It is sometimes used in the abstract sense, and again it is used in its concrete sense. We will give scriptural illustrations:

1. I will illustrate the use of the term in the abstract sense. Acts II, 47; "Praising God and having favor with all the people, and the Lord added to the church daily such as should be saved."

Now, I contend that, according to Webster, the term is here used in an abstract sense. Webster says of abstract definition, first, "Distinct from something else;" second, "Withdrawn from the concrete, etc." Now, we have in this illustration,

1. "The Lord added to the church," (a distinct body of organized christians), "daily such as should be saved." The question naturally arises, where did the additions come from? Did not they come from the original concrete body? Most assuredly this was the case. We have now illustrated the use of the term in its abstract sense.

2. We will illustrate the use of the term in its concrete sense. I will refer

to the XVI. Chapter of Matthew; you know when Jesus came into the coast Cesarea, Philippi, he asked his disciples "Whom do men say that I, the son of man, am?" and they answered and said, some say that Thou art John the Baptist; some, Elias, and others, Jeremiah, or one of the prophets." But he said unto them, "Who do ye say that I am?" Then Peter answered and said, "Thou art the Christ, the son of the living God;" and in the 18th verse Christ says, "And I say also unto thee, that thou art Peter, and upon this rock will I build my church, etc."

We have in this passage an illustration of the use of the term in its concrete sense. For, upon this rock, or, upon the fact of his being the only begotten son of God, He was to build His church, and, brethren, to-day, as an organized body of christians, we stand and rest our hopes upon this fact. As I said, this passage illustrates the use of the term in its concrete sense. Every christian that ever was or ever will be has stood or will stand upon this foundation.

Now, for Paul's definition of the term church. Ephs. IV, 4; "There is one body and one spirit, even as ye are called in the one hope of your calling." Rom. XII, 5; "So, we being many are one body in Christ, and every one members one of another." 1st Cor. XII, 13; "For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ, for by one spirit are all baptized into one body, etc."

We see what body Paul had reference to when he said that Christ was the Savior of the body. It was the church. He himself is represented as the head, and we as the body. Could this be made any plainer? If the Lord does not say so himself He authorized Paul by the holy spirit to say so, and Paul was just as earnest in teaching this as he was in presenting the facts of the gospel.

What more can be said on this subject? What more is necessary to be said? Absolutely nothing. Paul very plainly teaches that Christ is the head, and we are the body of the church.

In the hope of immortality, I subscribe myself the brother of all those who are seeking the straight and narrow way.

J. M. AITON.

CREEDMORE, TEXAS, May 26, 1885.

LETTER FROM BRO. HOBSON.

LLANO, TEXAS, May 24, 1885.

BRO. MCGARY:

I am not a subscriber to THE FIRM FOUNDATION, but I am a reader of it, as several of the brethren are taking it. Neither am I a controversialist, nor do I aspire to become famous through the pages of a magazine, but will you allow a brother to ask a few questions, and to submit for your consideration a few thoughts in regard to the points in controversy between you and others of the brethren?

Understand me in all I say to be actuated by a spirit of kindness and love toward you and all others who are striv-

ing to walk in the old paths. I am opposed to any and all innovations in the way of theories that are not in harmony with the pure law of the spirit; and it pleases me to see so many of our newspaper brethren standing so firm, but I sometimes think that some of them stand so straight as to lean just a little the other way.

I fear there is a tendency, to a certain extent, to ignore matters of equal importance with baptism, in the continued discussions on that point, giving our enemies good grounds to accuse us of teaching a "water salvation" exclusively, as you know they now do.

You may answer my questions without publishing my letter if you are crowded for room; or you may publish it if you deem it worthy of notice. My first question, is this:

1. Do you think that in order for baptism to be valid that it should be known and believed to be for the remission of sin?

2. Do you think a person from the Baptist church upon joining the church should in all cases be baptized?

3. Was not the command give to preach the gospel and to baptize believers? If so, what were they to believe? Did Phillip baptize the eunuch upon an admission that he believed baptism to be for the remission of sins?

Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Suppose we write this sentence in proper form for analysis, "Every one of you repent and be baptized for the remission of sins."

sion of sins." Now, in this sentence we evidently have two verbs in the predicate; Repent and be baptized. One a command to do something, the other a command to submit to something. Then, the phrase, "for the remission of sins," is adverbial, and modifies the predicate; the same relation existing between repentance and the phrase as does between baptism and the phrase. Am I right? If so, is not repentance as much for the remission of sins as baptism? Would either accomplish the desired result without the other?

"Preach the gospel; whoever believeth and is baptized shall be saved." Believe what? Evidently the gospel is meant; the plan of salvation is a unit, and every principle connected with it is necessarily a part of it; therefore, it can not be complete with any of those parts omitted.

There can be no faith without testimony, no repentance without faith, no confession without repentance, no baptism without confession; hence, no remission of sins without all of these, which, combined, is God's order of pardon to the alien.

It is not faith alone, repentance alone, confession alone, nor baptism alone, but all in their regular order that secures for us remission of sins through

all men everywhere to *repent*."—Acts xvii, 30.

"And that repentance and remission of sins should be *preached* in his name, among all nations, beginning at Jerusalem."—Luke xxiv, 47.

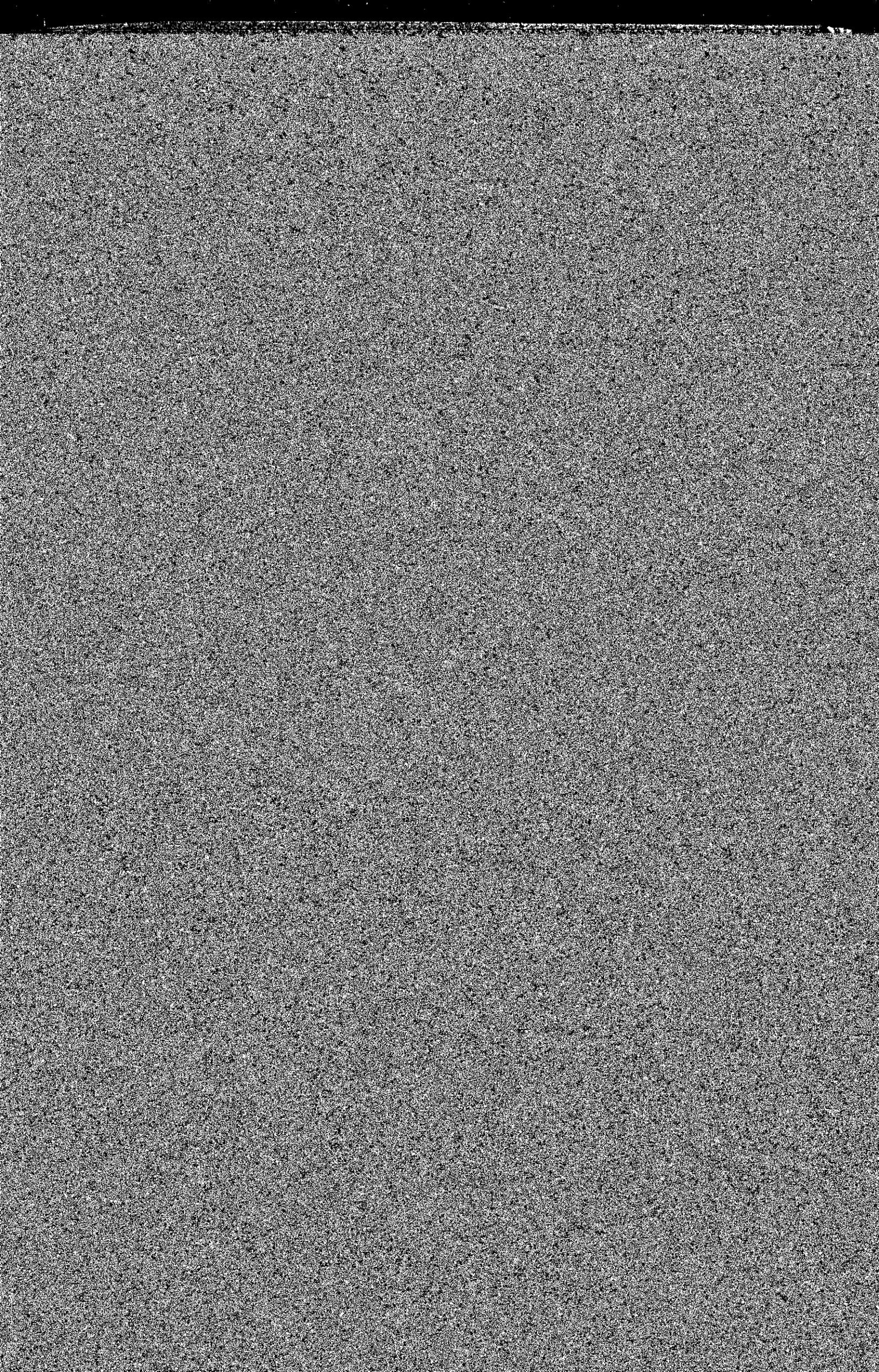
"For with the heart man believeth unto righteousness, and with the mouth *confession* is made unto salvation."—Romans x, 10.

"Whosoever therefore will confess me before men, him will I confess also before my father who is in heaven."—Matt. x, 32.

When the believing penitent has reached this point he is dead to sin, and is prepared for burial. He is then buried "by baptism into death."—Romans vi, 4.

Now, where does pardon, or remission of sins take place? In faith? No. In repentance? No. In confession? No. In baptism? Certainly not. But in the mind of God, when all of the conditions that lead to it are complied with.

Each one of these principles is a unit of the plan of salvation to the alien. Taken together they are the plan. Therefore, I think that controversies upon any one principle, that have a tendency to make it of more importance than the others, weaken the cause and gender strife, and the enemy will say,



no one can see the kingdom of God. There is no other "valid" baptism found in the light of truth—the truth as it is in Jesus. Then we "do think that in order for baptism to be valid, it should be believed to be for the remission of sins."

2. "Do you think a person from the Baptist church upon joining the church should in all cases be baptized?"

As there can be no "faith without testimony, no repentance without faith, no confession without repentance, no baptism without confession," and, "hence, no remission of sins without all of these, which, combined, is God's order of pardon to the alien," we think they should.

To rear a crop of Baptists, Baptist seed must be sown. So with Methodists, Presbyterians, etc. And to raise a crop of Christians, the good seed of the kingdom, the incorruptible seed—the word of God—must be sown. Mixed seed are all corruptible, for the human corrupts the divine in such mixture. The whole counsel of God must be declared for the seed to be incorruptible.

Baptists teach that sins are forgiven before baptism. This is what their Christ authorizes them to teach, hence, he is a false Christ, an anti-Christ, because the real, true Christ authorizes the teaching that baptism is for the remission of sins. Not "baptism alone," for His baptism—the "one baptism"—never is, and can not be alone, for it is always a birth of water and the Spirit—it has every antecedent laid down by the Spirit. Baptist baptism does not have these antecedents, and besides,

has not the same end, purpose or design, which renders it peculiarly distinctive from the "one."

3. Was not the command given to preach the gospel and to baptize believers? If so, what were they to believe?"

Yes, that was the command. They were to believe the gospel *they preached*, of course; what else could we suppose? Did they preach some things that we must believe, and others that we need not believe? This seems to be the idea with many brethren. It is a pernicious "plea" that demands such a theory.

Did Philip baptize the Eunuch upon an admission that he believed baptism to be for the remission of sins?"

No; nor upon the admission that he believed that Christ rose from the dead. Yet, we are sure he believed both, for both were surely preached to him if the gospel was preached to him. If he had disbelieved either he would have lacked that much of believing the gospel, and lacked that much of being ready for the baptism authorized by Christ—the "one baptism."

The gospel is composed of facts for belief, commands for obedience, and promises for enjoyment. Our brethren who are so fondly wedded to a human plea as to become disloyal to Christ, to obey its behests, have tried hard to press the apostle Paul into their service. They are trying to distort his language found in 1st Cor. xv, 1, 4, into such a deformity as is required to fit their human "plea."

Paul says: "Now I make known unto you, brethren, the gospel which I

preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, *I make known*, I say, in what words I preached it to you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that He was buried; and that he hath been raised on the third day according to the scriptures, etc."

Now, to insist that Paul is here defining the gospel and delivering it, by these words, in its several details, is to insist that the apostle is inconsistent.

Further, whoever proves that Paul has here fully defined the gospel, convicts that apostle of folly. And why? Because there is nothing in the facts of Christ's death, burial and resurrection that *can be obeyed*. It is utterly impossible to obey any fact; and yet Paul teaches that the Lord Jesus will come in flaming fire and take vengeance on them that know not God and *obey not the gospel of the Lord Jesus*: see 2nd Thess. 1, 8.

How foolish to talk about obeying either, or all three of the facts named above! And yet this human "plea" demands that we place Paul in just such an attitude. Why will men not learn to give up their theories when they cause an apostle to cross himself? Any theory now entertained, or that ever will be, which depends upon an interpretation of scripture that will not harmonize with every other passage of scripture, may be known to be wrong.

The spirit of God bears true witness, it never crosses itself.

Peter says: "The time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that *obey not the gospel of God*?" What can be obeyed? Can facts or promises? Only commands can be obeyed. Then the gospel of Christ has commands in it, or Paul would not have said that the "Lord Jesus would take vengeance on them that know not God and *obey not the gospel of Jesus Christ*;" neither would Peter have asked "what shall the end be of them that *obey not the gospel of God*." Would they?

Now, who is it that "leans just a little?" Is it not the "our plea" advocates, and do they not try to make the apostle "lean" with them?

A. MCG.

SYNOPSIS.

During the past three months, from June 6, to September 6, I have spent in active service, traveling and preaching, 89 days, have been at home 3 days, preached at 19 places, traveled 1700 miles, preached 136 discourses, added, in all, 164, including 80 added at one meeting, in company with Bro's. Lincoln, Dyches and Wood.

Yesterday I failed, unavoidably, to meet my liability in the bank, and was gloomy and sad; to-day, that I am with my dearest ones, I am cheerful and happy. On the 1st of October, to which rigid payment of said liability is de-

ferred, I expect to be left *homeless* and *destitute*, and then to weep in despair after all over the death of my book, *The Great Legacy*.

This calamity can be avoided, and thousands of precious souls ultimately be saved, and everybody who will, be benefited and made happy, if all who desire a copy of *The Great Legacy*, and wish to perpetuate its existence, will send me \$1.00 and get it before the first of October next.

Brethren, do send *now*, not for my sake, but for the good that would thereby accrue to the Master's cause, for which I have earnestly sacrificed *all*, and labored and endured for so many long years. This statement is *real*, as thousands can testify. This is my *last extremity*, and I hope and pray it may be my *last call*.

S. R. EZZELL.

GREENVILLE, HUNT CO., TEXAS, }
September 6, 1885. }

P. S.—A Brother from Tehuacana, Texas, writes: "Dear Bro. Ezzell: I send you \$1.00 for one copy of the revised edition of *THE GREAT LEGACY*. I bought one from you before, and gave it to a Presbyterian family. It convinced them, and I don't know how many more. I want this copy for a similar purpose.

God speed you."

S. R. E.

LETTER FROM BRO. HURLEY

LAMKIN, TEXAS, Sept. 13, 1885.

MR. A. MOGARY.

DEAR BROTHER: I take the present

opportunity of writing you a few lines. I have just returned from Fairview, where you preached when you were here this summer.

A Methodist preached there to-day on baptism and its designs. His argument was based on the "Nichol Plated Ecclesiastical Pump and Grub Ax." I could scarcely keep the unity of the spirit in the bonds of peace while he spoke such delusions to blind the people.

I want to know if you will write a treatise in reply to the Ecclesiastical Pump? If you will, I will sell everyone I can, and if I can't sell them I will buy enough for this country and give them away.

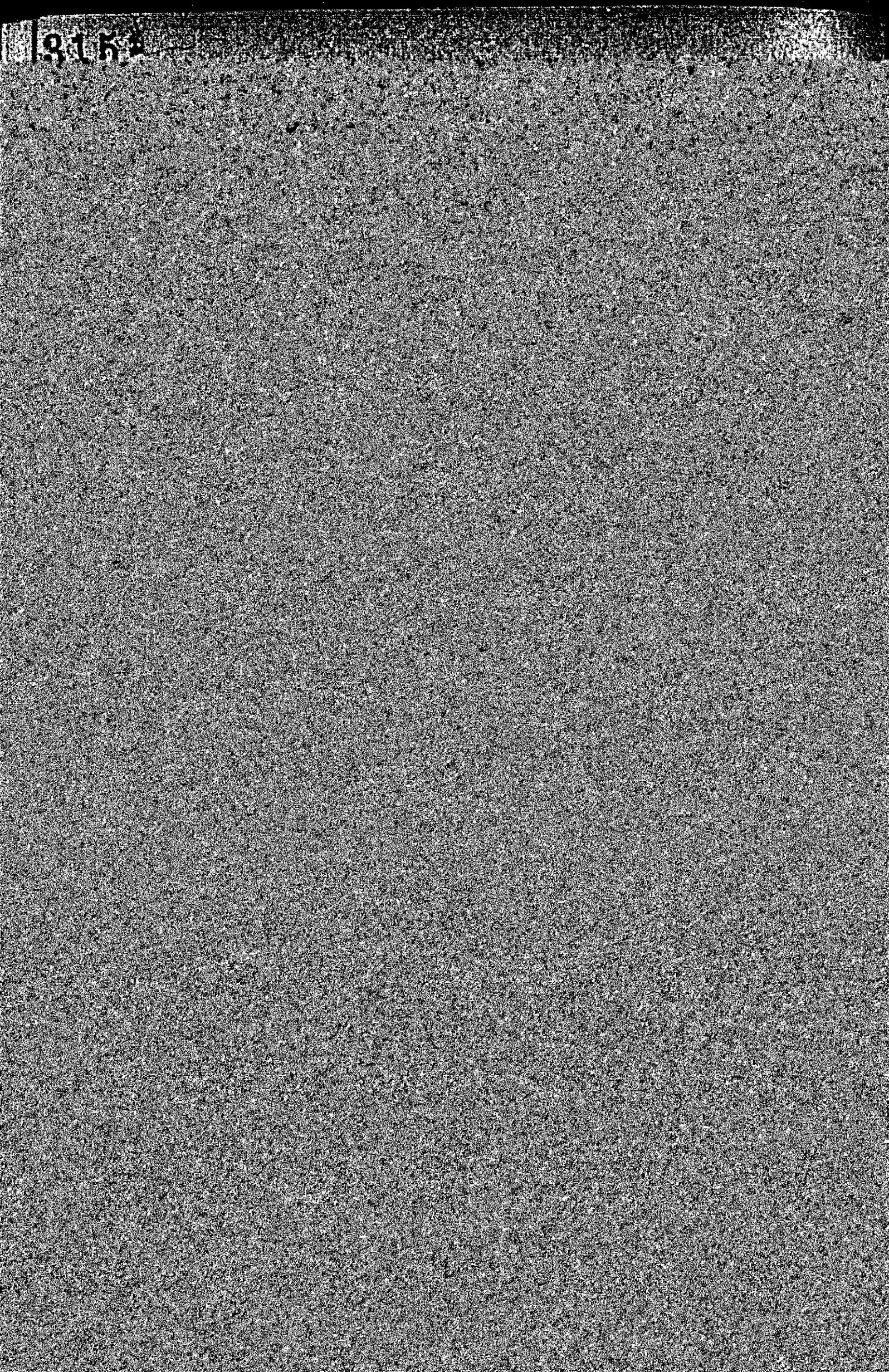
He has distributed the Pump here, and I would like to distribute an answer to it. If you have not a copy, and will answer it, I will send you a copy.

I will close with many good wishes for your success with *THE FIRM FOUNDATION*, praying that the truth may conquer.

Your brother in Christ.

W. H. HURLEY.

This makes the eighth request for us to answer that Methodist nonsense. While we would prefer that some one else would do this work, we are willing to try our hand at it if the brethren who have requested us to do so will, like this brother and two others who wrote us some months ago upon the subject, insure us that our labor will not be in vain, but find a circulation where the "Pump" has been perambulating.



withhold his name. We hope that he has had his "curiosity" gratified, at least to the full value of his subscription.

We are glad that he has seen the inconsistencies of our "Rabbi's," as he calls them. We have but one class for him and these "Rabbi's." There will be but one in the final day, which will be, "depart from me, ye that work iniquity."

Our wise brethren, presidents of bible colleges, and those they indoctrinate with bible-college theology—vampires that infest the whole land, sucking the very life-blood from the "body of Christ," and turning its lifeless form over to the god of sectarianism to become a prominent factor of "orthodoxy"—will stand side by side with the D.D's. in that class if they do not repent of their wicked work and cease their rebellion against King Jesus.

This is a sad thought, brethren, but a true picture, drawn in the light of inspiration. When Christ comes back to take vengeance on his enemies, many who now think they are doing God service in bartering away the appointments of His Son, will have a common lot with many others who will say to the Lord: "Lord, have we not prophesied in thy name, and in thy name have cast out demons, and in thy name done many wonderful works?"

Brethren, you had better discard the "expedient" tenets of Lexington, and even Bethany. To build upon them, mixed with truth, even is to build on "sand;" and when the "rain and floods

and winds" of God's wrath comes it will all fall on your own wise heads. Better learn the bible under the apostles, even if they were mostly unlearned fishermen.

A. MCG.

LETTER FROM A SISTER.

BRO. MCGARY:

I wish to have a few words with the sisters about christians being conformed to the world: Dear sisters, had we not better heed the warning words of Paul? We are assured that we have to be judged by his gospel—the gospel through him. He says:

"I beseech you that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. xii.

Now, sisters, can we do this by conforming ourselves to the world? Never, no, never! "Be not deceived; God is not mocked, for whatsoever we sow that also we shall reap. If we sow to the flesh we shall of the flesh reap corruption, but if we sow to the Spirit we shall reap life everlasting."

Oh! dear sisters, what a difference in sowing to the flesh and sowing to the Spirit. I ask you, in the name of our loving Savior, had you not better lay apart all superfluity of naughtiness, all immodest dressing and costly array, for the hope of entering through the gates into the city? There is no promise to those who conform to the follies and fashions of this present evil world. We are specifically told not to "adorn our

selves by plaiting the hair, wearing of gold, or putting on costly apparel. Now, sisters, are you heeding these heaven-sent commands? If not, how can you hope for the reward offered to the faithful in Christ Jesus?

Oh! how can my sisters go on in their devotion to the god of this world in the face of these plain commands from God, with whom is no variableness, neither shadow of turning, and yet hope to be spared by Him in that awful day of His wrath? We must deny ourselves of ungodliness and worldly lusts. We are not to fashion ourselves according to former lusts in ignorance. Yet, my dear sisters will strive to find what the latest style of the god of this world is. If it is ruffles or stripes, they will make their dress in that manner; if it is with an apron in front all puckered here and there, and one on the back, one side puckered up and the other lopped down, then they will make it that way. Now, my sisters, this looks more like lunacy than anything else.

Ah! my sisters, if you will not obey His commands while it is called to-day, while you have the opportunity, the day will come when your rebellious souls will have to meet the penalty of an outraged God. A thousand years of such lives as you are now living to the flesh would not compensate for one of those awful moments of woe that will surely come upon all the disobedient. Dear sisters, please think of these things seriously.

A sister once wrote to me that she did not like to dress in anything but

she thought his preaching would have a better effect than if she dressed plainly. I told her that if all preachers wives would dress according to the Spirit's directions, it would have, in fact, a very marked effect upon their husbands preaching.

We are commanded to always abound in the work of the Lord. Now, my sisters, can you claim that your assiduous devotion to dame fashion, which occupies a greater portion of your time, is any part of "the work of the Lord?" If not, then, as you value your souls you had better leave it off. Christians are to be a "peculiar people, zealous of good works."

But some sister will say: "The apostle did not mean that you should not wear gold or costly array; he meant, not set your affections on these things. O, you had better be trying to change yourselves than that word which liveth and abideth forever—which will judge you in the last day. Be careful my sisters how you try to pervert God's word."

I heard a sister say that she studied God's word faithfully, and endeavored to live up to its commands. At that very time she had gold rings on her fingers, and she was arrayed in costly apparel. I saw nothing about her to indicate that she was trying to obey God's commands. It seems that the lust of the flesh, the lust of the eyes, and the pride of life blind many so that they can not see the commands about gold rings and forbidden adorning.

We are to walk in the Spirit, and not fulfill the lust of the flesh. If we live in the Spirit let us also walk in the Spirit; see Gal. v. I heard a sister say, "I want my daughter to be proud." I don't want mine to be proud, for God resisteth the proud, and giveth grace to the humble. Sisters, if you never looked in the perfect law to find out how many kinds of pride is spoken of, you would do well to do so.

Ah! my sisters, we need all of the christian graces to add to our faith that we may bear the fruit of the Spirit. We must put on and wear the whole armor of God that we may be able to withstand the wiles of the devil.

Bro. McGary, may God assist you, that you may go on earnestly contending for the faith once delivered to the saints, is my earnest desire.

A SISTER.

We are highly pleased at the interest that many sisters are manifesting for THE FIRM FOUNDATION. When a true sister in Christ becomes a friend to a paper, it means real help for that paper, for where their warm hearts go, their hands go too. With enough sisters to befriend THE FIRM FOUNDATION and work for its circulation, it will outride the angry storm of place-hunting, filthy-lucres loving "pastors."

If the sisters were against us, that is, the true ones, we would entertain fears of success. But many of them are on our side, of these questions—the bible side. Many more have promised to write for us. With a fair proportion of

sisters, and God's word on our side, we can boldly bid defiance to the *thirty-three would-be* popes of Texas, and their auxiliaries, who think more highly of men than is written.

THE FIRM FOUNDATION has no ax to grind; it does not use an ax, but the "sword," which is sharp on both edges. Ax grinders have no part with it.

A. MCG.

TALKS WITH THE SISTERS.

MY DEAR SISTERS:

I have not written to you for some time, for a good many reasons, which it is needless to state; but this much I will say, that sometimes I feel so discouraged and so doubtful as to effecting any change in my sisters, that I almost feel as if my time was wasted. But, lately, I have felt much encouraged by the appearance in THE FIRM FOUNDATION of so many letters from my sisters of exhortation and approbation, which shows that there are a few faithful ones, at least, whose hearts are torn by the contemplation of the backslidden state of God's people.

Let us hope that there are many more whom lack of self-confidence deters from writing, but whose prayers are attending us. Faithful sisters, it behoves us who love the truth, to work early and late to increase the circulation of THE FIRM FOUNDATION, it being the only paper of all our publications that dares to declare all the counsel of God; that dares run on its own merits, trusting to lovers of God to support it, rather than to bogus advertisements, etc.

I ask each sister who reads this to raise a club for it, and the one who raises the largest shall receive a nice gift from me, independent of any offers made by Bro. McGary. Sister Stone sets us a good example in sewing and paying her subscription. Any of us by one days labor can pay for the F. F. this way. Now, all who are willing to work on this plan should send their subscriptions and names to Bro. McGary, who will keep a list and turn them over to me.

I have promised to take the Sister's department in the F. F., therefore ask your aid in every way, especially by contribution. We can do a good work, sisters, by working to extend the circulation of the F. F. It aims boldly at error, and sets christians to thinking, wherever it is read.

But, just as I took up my pen, I was musing over an interesting story I recently read in one of our popular papers. It was called The Tale of a Dinner, and taught a good lesson. Doubtless many of you have read it, also, but for the benefit of those who have not, I will give a brief synopsis of it, and see how many agree with me in my opinion as to the lesson it teaches.

The hero and heroine of this story were a poor, honest preacher and his patient wife. The story opens with the wife up to her elbows in the wash tub, and the preacher ushering two well-to-do brethren into the parlor to await dinner.

When he announces the fact to his wife she is quite overwhelmed, as the

larder is destitute of sugar, coffee, meat and flour, save two pounds which she had intended using for starch. But with a tearful "I will make out some way," she sets to work, using the flour for crusts to peach and also chicken pie, reserving some for biscuits. She sweetened the peach pie with a little honey she had to make some cough medicine for herself, little Bennie's pet chicken furnished the meat for the chicken pie, over which loss he sobbed himself to sleep that night.

She sent her last quarter to a neighbor for a pound of butter and a few fresh eggs, at the same time borrowing a cup of coffee. Adding potato salad and corn bread to all this, she had quite an appetizing dinner, spread tastily on a snowy cloth, with napkins to match, and a tall cut-glass fruit stand filled with flowers for ornament.

As she prepared to summon her guests to dinner, her little daughter protests against her appearing in that "ragged wrapper." "But my only good everyday dress is in the tub." Well, then, "put on your only Sunday dress." So she dons her ten-year-old black lawn, and with hair nicely smoothed, and an old lace fichu full of holes added, but deftly arranged with holes inside, she presents quite a nice appearance. In the mean time, the preacher had been haunted by the fear that his wife, Elisha-like, could not produce oil and meal from empty vessels, but the sight of the table revived his spirits, and he overflowed with good humor and hospitality.

The brethren, who, let me state, had been sent to ascertain the pecuniary state of the preacher's family, were charmed with both preacher and wife, to say nothing of the dinner. As they rode home, one of them said, "Well, the parson is not near as poor as I expected to find him." "Nothing like it, nothing like it," was the hearty response. Thus they discussed the nice dinner, hoping Sister S. was not wasteful, but "pie sweetened with honey looked very like it, when honey was twenty and sugar five cents a pound," remarked the *merchant* brother. Sister S. was dressed well, remarkably well to be at home on a week day; even fine lace around her neck.

To curtail the story, the outcome of the visit was a decision that people that could appear so well did not need help. They did not ask the preacher, for they "could see for themselves," so no help was left. And I think they came to a very natural conclusion, don't you? I thought of course the author would think so too, but instead she wound up by eulogising "the poor, patient, heroic preacher's wife."

Now, I think that preacher's wife did very wrong in creating such a false impression; rather acted an untruth. She should have set those brethren down to just such as she had in the house, and appeared in her ragged wrapper, making a truthful apology for the same, and perhaps her deserving husband would have received the pecuniary aid he so much needed, and which they meant to give him had they not been

deterred therefrom by the false appearance of things.

This certainly must be a true story; it is at least a fine counterfeit, for I have seen one preacher's wife sit and talk about the brethren failing to pay her preacher, and how needy her family were, what they owed, etc., while she emphasized her remarks with a hand decked with *three large gold rings*. Now, it would be very hard for her to make people believe these things while she wears those rings, because it seems to be human nature to judge people's circumstances by the appearance they make. Furthermore, preachers wives are expected to be and should be worthy exemplars for their sisters; therefore, when people see a preacher's wife violating scriptural commands, they can't help but lose confidence in that preachers home teaching, and feel like exclaiming, "physician, heal thyself!"

But, sisters, this fault lies partly at our door. Preacher's wives are but human; they have not wings, even in embryo; therefore, it is very hard for them to dress according to divine law when they are constantly thrown with sisters showily and extravagantly dressed. How careful was Paul lest he should cause his brethren to stumble. Will we never learn to be like him?

But, speaking of rings reminds me of what I started to say about my discouragements at the outset. Nothing but an earnest desire to do good could have ever induced me to write; hence, all of my characters have been drawn from real life, as I well know they have their

fac-similes in every congregation in the land. I have heard and read unstinted praise of Sarai's articles, but Sarai feels rather crestfallen when some dear sister who has furnished her a character, and afterwards expressed admiration of her productions, comes out with a new crop of bangs and another character, still clings to that handsome gold ring; and when remonstrated with, confidently exclaims, "Why, this my engagement ring! My husband put it on, and I can't take it off." You can't? Then you prefer to please your husband rather than your Savior. There was no exception made by the Spirit in favor of engagement rings.

Ah, sisters, you had better cut off these "right hands" and pluck out these "right eyes" ere it be too late! But is it love of husband that prompts to this every time? I think not, because I have seen women wear these "love tokens" when they and their husbands were scarcely on speaking terms. Yes, and this tells the tale. It is not love of husband, but pure vanity that prompts you to wear these forbidden things. Were your husband to ask you to remove that ornamental gold band and substitute for it a steel one, *you would not do it.* Oh that we would earnestly desire to ornament our hands with loving deeds, with "good works."

This recalls such a pathetic scene witnessed by me, years ago. A dear old lady had very suddenly dropped the burden of life, and as we stood around her bier to take a last look at the loved face, her daughter with whom she lived

entered the room. She went and knelt by the side of her dead mother, and kissed the cold lips once, twice. Then turning she laid her cheeks lovingly, tenderly on the homely, wrinkled hands, and as she kissed them over and over again, she cried, "Oh, these willing hands, these willing hands; always so ready to minister to others!"

As my tears fell fast, I thought, what a beautiful tribute to the dead one's memory! And was it not, dear sisters? Let us, then, strive to ornament our hands, our lives, with noble, Christ-like deeds, to humble ourselves to implicit obedience, that we may have a "right to the tree of life, and enter through the gates into the city."

SARAI.

Bro. Ezzell has sent us an appeal to the brethren for help for his book, the *Great Legacy*, requesting us to publish it, which we have done.

We are sorry for Bro. Ezzell or any other Bro. who becomes so embarrassed. But we conceive it to be our duty to state in this connection that we believe there are some egregious errors in his *Great Legacy*. We are sure that some are promised an interest in the heavenly estate by Bro. Ezzell upon different terms to those embodied in the last Will and Testament of God, which is sealed by the blood of His Son.

However, there are many good things in Bro. Ezzell's *Legacy*, enough to be worth what he asks for the book if they are carefully separated from the *illegal* items.

A. MCG.

A LIBERAL OFFER.

For every subscriber sent us between the 15th of October and the 15th of September, we will allow 25 per cent commission. Besides this, we offer the following premium on clubs: One-half of the largest club that is sent to us between the above dates will be returned to the sender of such club, as a premium.

That this may be fully understood we will suppose the largest club to be 40. In such case the getter up of the club would take out \$10 for commission, and send us \$30; and when it proved to be the largest club we would return to its sender \$15.

Brethren, we offer no such premiums as silver communion sets, because such things find no place among true christians. The use of such things in a congregation of the Lord's people is a corruption of the true spirit of christianity into a vain, lustful spirit of worldly pride, from which christians must turn away.

We could, by offering such premiums, make a more showy offer, and at less expense to us, but in doing so we would become a party to the introduction of the devils-ware into the house of the Lord. Some of our publishers are doing just this thing. They have associates who are silver-smiths (a very strange avocation for a christian) and these associates have a fine opening to merchandise through the columns of such papers by holding out these shining premiums.

I tell you brethren, the devil is a pushing, enterprising old fellow; he is becoming full partner—the Co. part—of some enterprises that he ought not to be taken into. We are truly sorry to see such a *selling out* mania among those who use to stand so firm for their convictions.

But we offer, in the first place, full value for the work of those who are willing to help extend the circulation of THE FIRM FOUNDATION. Then, in addition, we offer a premium in money, which can be used to the good of the cause—we deny that a silver communion set can be thus used.

Send in your clubs brethren and sisters, taking courage in your work at the thought that you are helping a paper that, whatever its faults may be, it is ready and *anxious* to correct them whenever pointed out—a paper that is not circumscribed by the metes and bounds of a human "plea."

Subscription price, \$1.00, which holds good for twelve months, even after the change to a weekly.

A. MCG.

THE MOORE PROPOSITION.

After having read what has been said pro and con by our leading journalists, especially the controversy between Bro. Allen and the piquant defenders of Mr. Moore, we are forced to the conclusion that Moore is guilty of having advocated the union and fellowship of all who claim to be christians, without regard to baptism—that is, making no difference between sprinkled and immersed

persons. This must be the decision of all candid and dispassionate minds that have weighed the discussion upon both sides.

And those who have attempted to shield Mr. Moore from the well merited reproofs and rebukings that have been directed at him by his brethren who look with disfavor upon his proposition, are as virtually linked to that proposition as he. They really deserve less respect and sharper censure than Moore at the hands of all christians, and even those who make no pretension to christianity, who admire a straight, manly course. They are willing to appear before the world as his defenders, under the aspect of "charitable" protectors of a persecuted man, who is being set upon by his enemies, armed with the destructive bludgeons of malevolence.

The cast that they are trying to give to that controversy will serve them a double purpose:

1. It will have a tendency to draw attention from the real issues involved in Mr. Moore's proposition.

2. It will gain prestige for them in the ranks of "orthodoxy," which will be made available when *the right time comes*. Their hearts are ablaze with the gist of that "proposition," but they lack the courage to take the chances of an open advocacy of it at this time, but will keep it pent up till their schemes for its easy accomplishment are fully matured.

Isaac Everett, their astute chief, probably has a creed in his pocket now, subscribed to by that horde of impatient

"pastors" who are ever ready to do his bidding for the lucrative "calls" that he works up for them. With the acumen of this arch-rebel to engineer the movement of the restless army of "progress," we may expect Mr. Moore's position to be reached by it in a very short while. In the mean time Mr. Moore need not suffer uneasiness; he will be well cared for by those who have defended him. He will still have the *fatest* place across the waters that is within their power to give.

A careful retrospection is now in order, to see what causes have conspired to bring about this state of affairs, and who are now, directly or indirectly, hastening on such a union as Mr. Moore proposes, which is an ultimate and inevitable sequence to causes that are rooted and bedded in the very fundamental principles of "our plea for christian union."

It is high time that this re-examination should be made, and if anything is found in the make-up of "our plea," from its inception to this distracted hour, that will not square up by the "measuring reed," that thing, whatever it may be, or however sacred it may be held, by virtue of its originator or long use, should be removed at once. Whatever has found a place in "our plea" that is not provided for by the "perfect law," has been introduced at the instigation of the great adversary of truth—"the prince of the power of the air, that now worketh in the children of disobedience."

It is a universally recognized princi

ple among our brethren, that one unscriptural step or practice calls for, and is followed and supported by another and another, etc., until points of great departure from truth are reached. Giant strides away from truth would be unsuccessful in their efforts to harm the cause of Christ, because the watchmen on the walls of Zion would not fail to perceive them; and successfully point out their direction.

The devil has always been too cunning to attempt to disrupt "the body of Christ" by open and bold attacks upon it, or by the introduction of extreme moves into it, save by piecemeal. His most successful agents are men "transformed as the ministers of righteousness," who, by one small encroachment after another, succeed in leading away disciples into the realms of the kingdom of darkness. In his satanic boundaries are many institutions to engage the activities of those who do not think "a right thing can be done in a wrong way." All such institutions as "State meetings, missionary societies, and their auxiliaries, are his. Christ has no use for such things. He is "head over all things to the church."—Eph. 1, 22.

We, then, very naturally conclude that good work cannot be done in any of these human and satanic institutions. "The perfect law in which we are given all things that pertain unto life and godliness; and which things are profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect,

thoroughly furnished unto all good works," is as silent as the tongue of death about any such institutions, except, perhaps, to include them with the "unfruitful works of darkness."

A man who works for Christ must work in that institution over which He is head—which is the church of God. The apostles of Christ have given us perfect and complete rules for working in this heaven-born institution. To work by other rules or in other institutions is to work for the union proposed by Mr. Moore, which is the broad channel into which all human practices and institutions are tending, and into which they will ultimately be merged.

But we neither have the space nor the inclination now to point out all of the feeders to Mr. Moore's grand trunk line to purgatory. But unless we make immediate and vigorous efforts to return to primitive grounds—not of "our plea," but scriptural grounds—many who now think they are every whit primitive will be carried away with the popular current and drowned in perdition.

We will give a short quotation from an article of Bro. J. A. Hardings, in the Gospel Advocate, of September 23, on "the Moore controversy." We greatly admire Bro. Hardings' manly and courageous manner and methods of opposing error. We believe him to be scrupulously honest and conscientious. We were forced to the conclusion that F. M. Green wilfully and maliciously attempted to destroy him; and we further believe that Bro. Harding was cor-

rect in all he had to say about them. Yet we believe that Bro. Harding is remotely doing a work that will, sooner or later, eventuate in just such a union as that proposed by W. T. Moore.

I allude to his practice of receiving converts from the sects on an immersion that has not the characteristics of the "one baptism," and hence is not authorized by Christ. Immersion without those antecedents that preceded the "one baptism" practiced by the apostles, is no more of God than is sprinkling or pouring. Bro. Harding knows this, and yet he continues to recognize such as scriptural baptism. This work of his is as antagonistic to "the faith once delivered to the saints," as if he were to advocate Mr. Moore's proposition for union.

Bro. Harding closes his article with these words: But what will Allen and McGarvey and Grubbs and such men do about it? Those babies are still life members; Prof. Neville is still a life director; (at least if any changes have been made except in the withdrawal of one infant, I have never heard of it;) Moore will certainly be sustained; and the society will thus take another step towards infant sprinkling.

I do not doubt but that within a few years—ten or fifteen perhaps—many of the society leaders will be ardently advocating the reception of all sprinkled people who want to come among us; and many churches will be acting on the advice." Neither do we doubt this. There is a strong element among us ripe for it now. See how few have

spoken against Moore's proposition, and how furiously some of our most popular men have inveighed against Bro. Allen for his opposition to Moore.

But why is it that Bro. Harding opposes such a union? Why does he oppose the "missionary society" so vehemently? Is it not because such things and practices are not authorized by that which "thoroughly furnishes"—that which is a sufficient rule of faith and practice? If so, that is the very same reason why we are opposed to the practice of Bro. Harding and others of taking in sectarians upon a baptism that is no more authorized by the scriptures than those things he opposes. Is it his respect for the word of God, or "our plea" that causes him to continue this practice?

We here promise Bro. Harding that we will produce scriptural authority for the "missionary society," baby-sprinkling, and Mr. Moore's proposition for union, whenever he produces if for his practice that we have called in question. Will he put us to the test? We hope he will.

A. McG.

We have just received eleven pages of M. S. from Mr. Banta. In these eleven pages cannot be found even a hint at what he promised to do. He is now crowing for a fight over the church-kingdom question. What kind of a chicken is he any way? We have never thought there was much game about this very small breed. He had a great deal to say at Lampasas about my brethren not being willing to discuss with Christadelphians. If they all stop about as he does, it is no wonder. His next article, for aught I know, might be a denial that the moon is made of green cheese.

A. McG.

THE FIRM FOUNDATION.

A. MCGARY, BUSINESS MANAGER.

Vol. 2.

Austin, Texas, November, 1885.

No. 2

NEGLECTED DUTIES.

WRITTEN FOR THE FIRM FOUNDATION.

AMONG professors of the christian religion perhaps there is no duty more seriously neglected than that of meeting on the first day of the week and partaking of the bread and wine in remembrance of Jesus.

How often are we commanded to partake, and how often do we give heed to the command, are questions that should be well considered by all, especially by those who are in the habit of neglecting this all-important duty entirely, or only discharge it when time and opportunity suit their convenience.

The frivolous excuses we may offer for non-attendance may be accepted by men to whom they may appear reasonable, but how will it be with "God who searcheth the hearts?" ought to be the question.

We are taught that the immediate followers of our Lord Jesus Christ par-

took of the bread and wine on *the* first day of *the* week, so we are justified in the conclusion that christians ought to partake once each week at least, and certainly those who meet less frequent fail to discharge their whole duty.

The performance of this duty is perhaps meaningless to those who have never tasted the sweets of redeeming grace, or felt the effects of "pure and undefiled religion;" but to christians nothing is more consoling in time of sorrow, nothing affords more relief in time of distress, and I can think of no duty so well calculated to prepare us for the discharge of all other duties incumbent upon us as professors of the christian religion.

It is to be regretted here at Blanco (perhaps this is only one among many places) that only a very small fraction of the members enrolled in the Christian church attend regularly to this all-important duty, and some neglect it entirely, while, if some new preacher holds a protracted meeting, or a big camp-meeting is being carried on,

though several miles away, most of these negligent members find the time and opportunity to attend very often.

Notwithstanding it is discouraging to realize the above state of affairs in the church, yet, all who are faithful have every reason to be thankful for the precious promise the Lord has left, "that where only two or three are assembled together I will be in their midst to own and to bless."

With the foregoing facts, and numerous others constantly before our minds, it behoves every follower of Christ to lose no time or spare no pains endeavoring to reclaim these cold, negligent, and apparently dead members.

Therefore, let each one of us who are endeavoring, by the help of God, to do our whole christian duty, to practice brotherly kindness, and in so doing let each one of us try to persuade some brother or sister to come up to the house of the Lord at the time appointed for our social meetings, and if they will come in the right spirit we can promise to do them good—neither should we neglect to pray that our efforts may not be in vain.

It may be the duty of husbands to encourage wives, or wives to encourage husbands; brothers or sisters, parents or children may accomplish great good by speaking some kind, proper words at the proper time and place. All of us are ready to say we have little or no influence; whether this be true or false we have no means of ascertaining, except by trial, and, if after a lifetime spent in trying to persuade others we

are the means of turning *only one* soul to Christ, who can estimate the value of an immortal soul? Or what are a few brief years of time compared to an endless eternity to which we are hastening?

When all professors of the christian religion will endeavor to teach that obedience to all christian duties taught in the scriptures is essential to salvation; then show by their daily practices they believe what they teach, then we may reasonably expect a revival in the Christian church unparalleled in the annals of the world.

The Christian church is being watched continually by all non-professors without the least degree of allowance, and neglect of any duty leaves a lasting impression on their minds, especially those who are ready and ever willing to find fault. This neglect of duty gives rise to the oft-repeated saying, "I am just as good or perhaps better than many who profess to be christians."

We are well aware that none of us can attain to perfection in this life, but all of us know equally well that with very little effort on our part each of us can make wonderful improvement in religious life, first, by a faithful discharge of all duties we are commanded to perform, then by leaving undone many things as we are commanded by divine authority, then by planting ourselves upon the firm foundation, the word of God, and taking for our guide daily the last will and testament of our Lord and Savior Jesus Christ.

It is to be hoped that in the future

ministers will more frequently present this all-important subject to the minds of their congregations, and that congregations will give the more earnest heed to this all important duty lest some of our members "let it slip" so often that finally they will forget it entirely.

We know of some denominations who make it the duty of their congregations to assemble for the purpose of partaking of the Lord's supper only three or four times during each year, or in other words, just when it suits their convenience best. Such denominations have just as much scriptural authority for waiting a whole year or more as for only a few months, and those who never attend except at times when no sacrifice must be made or inconvenience experienced most likely had as well stay away altogether.

This neglect of duty upon the part of church members no doubt gives rise to the frivolous excuses rendered by non-professors for the small amount of interest manifested by them in the up-building and sustenance of Christ's kingdom, or church.

It is nothing uncommon to hear men boldly assert that they have not attended church once during the last five years, and don't expect to for five to come. Then, if asked their reasons for so doing, the reply is most likely to be "Well, I am as good or perhaps better than some of your church members, for they never attend church except on rare occasions."

Now, fellow traveler to the bar of

God, if your name is enrolled in the Christian church book, stop and ask yourself the question, am I included in the above named list? and if you are, lose no time in "laying aside the weight and every sin that doth so easily beset us, and run the race set before you," praying that our skirts may be clear of the blood of these fault-finding fellow creatures if they will not be persuaded.

R. W. GILLESPIE.

BLANCO, TEXAS.

LA PORTE, IND., Sept. 29, 1885.

DEAR BRO. MCGARY:

I undertake once more to write a few lines for the FIRM FOUNDATION. These are perilous times for the church of Christ. As Paul says in 2nd Timothy III, 1, This know also, that in the last days perilous times shall come; for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God.

All the above described characters we now have. But the worst of the matter is, we have them in the congregations of the disciples. Who but the heady, high-minded lovers of pleasure more than lovers of God, have introduced into the church the music box, the festival, the Sunday school picnic, the church sociable, and all such mischievous devices? Who but the lovers of themselves and the despisers of those

who are good, call those who adhere to the bible and defend the truth, old fogies and mossbacks?

Who but traitors have departed from the faith, and are giving heed to seducing spirits and dictrines of devils, and are speaking lies in hypocrisy, having callous consciences as if seared with a hot iron? Are they not such as claim to be christians, and to stand on the bible, and at the same time affiliate with and hold union services with heretics, whose doctrines they know to be false, and whose practices they know to be unscriptural?

When we have such men as W. T. Moore, the great London missionary, and Isaac Errett and A. I. Hobbs, C. McPherson, N. S. Haynes, and many others among us laboring, to lead the people to recognize all the sects as christians, we think that the perilous times have come. Moore suggests a plan for all christians to unite. It is the same suggestion given a few years since by one Mr. Lamar, of Georgia, who then wrote for the Standard. The proposition is to admit all persons of all denominations to church fellowship whether they have been sprinkled, poured or baptized. If they choose to be baptized, baptize them; if not, let them remain unbaptized. This they say would leave each one's conscience free. This, as everyone can see at a glance, allows one's conscience to be his guide, and wholly nullifies the law of Christ.

Whence a man's conscience? Evidently from his education and training.

If a man has been educated to be a Methodist, he has a Methodist conscience; if he has been trained to be a Baptist, he has a Baptist conscience, and so of all other sects. Now, they will each retain his conscience until he is converted. If he be converted to christianity he will no longer have a sectarian conscience, but a christian conscience. He will at once divest himself of every vestige of sectarian conscience. He will wholly repudiate sectism and adhere to christianity and the bible. It is impossible that christianity and sectism can be identical. Christianity is one, sectarianism implies division. It indicates that the parties are distinct—different.

But Moore, Lamar and company would have a union destitute of unity; a whole made up of incoherent parts. How long would such an arrangement of heterogeneous parts continue, does any intelligent person suppose? Judging from the early departure of these same men from the christian system to their present position, it certainly would not be long until they themselves would abandon such a mass of corruption, unless indeed, as seems probable, they love corruption more than purity. I am sure, however, that there is no probability of any of the sects abandoning their beloved heresies to embark in so silly an enterprise; and all the harm this uncalled for suggestion will do will be to expose the ignorance and infidelity of many who heretofore have borne the name christian, but who never fully accepted the

doctrine of Christ, either because they never fully understood it, or because they never fully believed it.

W. T. Moore and all his class of thinkers seem to think that because many persons who have been sprinkled conscientiously believe that they have been baptized, that their consciences therefore ought not to be disturbed.

With equal propriety it might be urged that because many persons sincerely believe that their sins were pardoned at a mourners bench, therefore, their consciences ought not to be disturbed by teaching them the gospel plan of salvation, which differs from the mourners bench system in all its parts. In fact, Moore's suggestion is an entire abandonment of the gospel of the truth of Revelation, and an accession to false doctrine and false practice. It can not be otherwise, and yet the Standard, the Christian Evangelist, and perhaps some other papers are favorable to it.

Are not the times perilous when such men as the editors of the above papers either wilfully or ignorantly abandon the truth? If there was any probability of persons being saved who believe and practice falsehood, then I would think the chance of the common sectarian for salvation far better than the chance of those who have known the truth and have abandoned it.

According to the scriptures, there is absolutely *no such thing* as finding pardon or salvation at a mourners bench, or any other place outside of faithful obedience to *the law of Christ*—the truth.

There is no such thing as sprinkling or pouring for baptism. There is no such thing as entering the church in infancy. Now, all these things have been claimed by those whom W. T. Moore proposes to receive into the fellowship. He knows that there are no such terms of admission into Christ's kingdom, and yet he and his coadjutors are willing to substitute such a procedure for the law of the Lord, the King.

I have not been at all surprised at this monstrous suggestion of W. T. Moore. I have been looking for and expecting no better fruits of this advanced wing of the church. It is on a line with modern Sunday schools, organs, choirs, festivals, Sunday school picnics, conventions, missionary societies, etc. All these are sectarian tricks and inventions. A love of money and popularity have led all the advance leaders into these things. They are not to be trusted nor followed, and I hope that all true disciples will abandon them and their teaching, and maintain the truth and stand by those who defend it.

I hope also that all true brethren will assist in supporting THE FIRM FOUNDATION in its defense of the truth. It is a necessity, as there is no other paper that will so fearlessly defend the whole truth.

Come to the rescue, brethren, and help sustain the truth. With love for all true brethren, and prayers for the success of truth and righteousness, I remain,

Your brother in the faith,

I. O. STONE.

FUDGING.

When I was a boy I used to play marbles; sometimes the boys would say, "now, Jack, don't fudge, if you do, it won't count." The word had a different meaning when I was a boy to what it has now.

The dictionary defines the word to be nonsense. What we boys meant by fudging was this: we had a line or mark to start from, and each boy had to rest his hand on this line, and not "fudge," (go beyond)—pass over.

Now, the point I wish to make is this: the brethren in discussing the baptismal question remind me of the time when I was a boy—*they will fudge!* The very ground in dispute is passed over by them without giving the real issue any notice whatever.

They quote, "he that believeth and is baptized shall be saved." They say the Baptists have believed and have been immersed in water, therefore, they are saved.

I ask, what have they believed? That God, for Christ's sake, has pardoned their sins, of course; made to confess a falsehood!! Is this confession to precede the "one baptism?" No, my dear brethren, it is an antecedent of Baptist baptism, done by the authority of the Baptist church, and not by the authority of the Lord Jesus Christ. Paul says: "Whatsoever we do in word or deed, do all in the name of the Lord Jesus."—Cal. III, 17.

The real issue in this question is, What is obedience? Can a person obey God

without the proper faith in Jesus Christ? Are there not false Christs in the world? Jesus has warned us. He says, "Then if any man (Baptist or Methodist) shall say unto you, lo, here is Christ, or there, believe it not, for there shall arise false Christs and false prophets—teachers—and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect. Behold I have told you before."—Matthew xxiv, 23, 25.

No one will deny that we have false prophets—teachers—in this age of the world, and false Christs. The Baptists say He is in the desert, or they found Him by some old stump or tree. The Methodists say He is to be found at the mourner's bench, in a pile of straw. The Baptists find Christ and get their sins pardoned before they are dipped.

Have we not false prophets or teachers? They represent a false Christ to the people, and the result is they are deceived, deluded; their faith is not in the Christ of God—the true Christ, who is found in His own appointments, and represented to us by Paul, Peter, James, John, and others of His apostles who have the authority.

Bro. Thornberry talks about "playing in the water!" but this fudging business is worse; yes, much worse than playing in the water.

Now, brethren, quit all of this nonsense—fudging—and come to the real issue like men, and let us have this question settled. Don't be dodging and fudging so much; "if you do, it won't count."

Yours for the whole truth,
A. J. McCARTY.

HOMER, LA., May 28, 1882.

A. MCGARY,
AUSTIN, TEX. }

DEAR BRO: Enclosed find postal note for one dollar in payment for THE FIRM FOUNDATION for one year, to be sent to W. S. Hollis, Marion, Union Parish, La.

Most of the F. F. I like, but I object to a hobby on any one subject. If you wish you can send an occasional copy to me, and I will show it to the brethren, and if they want it I will send for it for them.

QUERY: The disciples are accustomed to stand to give thanks when they break bread. Where is either precept or example in the scriptures for the example?

Truly your brother,
Box 81. J. B. DAVIS.

My Brother, I can't cite you to precept or example for this practice of standing while giving thanks, or in prayers. The class of teachers who have introduced this popular posture into the church care very little for precept or example; when they set their heads to do a thing they just do it. Their own wisdom is sufficient with them and those who do their bidding.

We have been intending to offer an argument against standing in prayers, but when we do we expect those who favor the practice to "object to it as a hobby on one subject." However this may be, we believe that it is just assinnful to refuse to be guided by the example of apostles in this matter as any

other. It shows that those who do so are not satisfied with the way the apostles did, and hence abandon it for a way of their own.

So it is about many other practices we could mention, but as so many of our brethren are afraid of hobbies we will desist this time, only saying that whatever is done under the claim of having been done by the authority of Christ, that has not in the New Testament a direct command, clear example or necessary inference to sustain it, is presumptuous sin in whoever does it.

A. MCG.

GONE TO REST.

Died at her home near Leona, Leon county, Texas, on the 23d of September, 1885, Mrs. Harriet M. Durst, at the advanced age of 82 years.

Time has accomplished its work! The sting of death is passed, and the grave claims the decaying body. If all ended here, an everlasting farewell would go forth from our sad hearts; but, inasmuch as we are taught by inspiration that "This corruptible must put on incorruption, and this mortal must put on immortality," and that death is the gateway into a future state, or the paradise of God, our broken hearts turn "over there," and we gladly contemplate the future meeting.

In the year 1864 she obeyed the Lord and was translated into His body. Her interest in the Master's cause grew with increasing years, and she was ever found at the post of duty.

Our Father, we need help to say,

"Thy will be done." We are frail, and cling tenaciously to the beings of earth with love often greater than we give to Thee. Lord, pity us in our weakness and sorrow, and help us to submit patiently to Thy will.

When I think that I have seen my mother for the last time on earth, and that her regular *precious letters*, always ending with "God bless you, my dear children," have ceased to come, my heart is filled with sadness and grief. Farewell, dear mother, 'till the happy meeting in the beyond.

HER SON, JOHN.

STATE "EVANGELIST."

We frequently hear or read something about "State Evangelist Young." What is meant by "State Evangelist?" Does it signify that this man Young is to preach in every city, town and hamlet in the great State of Texas—that his voice shall be heard from Red River to the Rio Grande, and from the northernmost tip of the panhandle to the Gulf?

Oh no, this can't be what is meant by "State Evangelist," because such evangelists rarely ever visit the remote or inaccessible points in their "journeyings and sojournings"—in fact, they do not have time from one "State meeting" to another to go all over the State. Then, "State Evangelist" has some other signification. It must be that they are creatures of the "State meeting"—officers wholly dependent on that institution for their existence. This view of it will suit all around.

In the scriptures we see no mention of such a class of men, hence, we very naturally conclude that they were not in existence then—were not needed. Then, there was no such things as "State meetings;" if there had been we suppose they would have had State Evangelists, State Solicitors, etc., etc., as these all go together.

Everything must have a name. Scriptural things have scriptural names, but unscriptural things, such, for instance, as "State meetings, State Evangelists, State Solicitors," etc., etc., must have an unscriptural name, such as State Evangelist. We first heard that Young was "State Solicitor," but we now hear him referred to as "State Evangelist."

If such men as McPherson and Homan remain in the lead, as they now seem to be in State meeting lore, we may expect organ, flanged seat and "Apostolic Guide" solicitors sent and sustained by the "State meeting." These are progressive times.

A. MCG.

PENN CHALLENGED.

In the Texas Christian we see that our brethren at Abilene, Texas, are trying to get up a discussion with Major Penn, the great Baptist evangelist of prayer-killing notoriety. We think their effort is vain and foolish

1. Because Major Penn is proverbially unfair and unreliable in what he says in public, if there is any coloring of truth in current reports about him.

2. Because our brethren ought to

know that Penn is too smart to put his fulsome system of dogmatism in the light of truth where intelligent men and women of his own church, even, can take a fair look at it, freed from the perplexing and obscuring influences of his little pandemonium under a tent.

3. Because our brethren ought to place too high an estimate on the plan of redemption from sins to attempt to make a plaything of it to while away their time.

From the standpoint occupied by our representative men, such as McGarvey, Allen, Errett, Lipscomb and Sewell, J. A. Harding, and Barnes, of other states; and Wilmeth and Rawlins, the Clarks, Carlton; McPherson, Homan, and others too numerous to mention, of Texas, there is not an *essential* difference between us and the Baptists. They are in Christ as well as we; when they die "strict Baptists" they go to rest in Jesus." Then there is *nothing* that we have learned that it is *at all* necessary for Major Penn or any other Baptist to learn. So, when our brethren want to measure polemical swords with Mr. Penn, or other Baptist divines, for pastime, let them use some question in their play that is not held so sacred. We would suggest for this would-be discussion, something like this: If you have hold of a lions tail, which is the wisest, to hold on, or turn loose? This will be amusing.

We dare say that when Major Penn was at Abilene he baptized more persons than any other man that ever bap-

tized there, in the same length of time. It is safe to say that he baptizes *five* times as many as any of the brethren mentioned above.

While we hold that Major Penn never baptized a person into Christ in all his work, (not because he was the administrator, but because the persons baptized were not properly taught, and did not confess the good confession with the mouth) we could consistently oppose him. But these brethren mentioned above, and the large majority who hold with them, *can not* consistently oppose him, but should bid him God-speed. Such brethren should feel the full force of the Major's reply to these Abilene brethren, when, in reply to their challenge to discuss with them, he said: "I am doing a great work, so that I can not come; why should the work cease whilst I leave it and come down to you?" The Major quoted this from Neh. vi, 3.

If he is baptizing persons into Christ, as many of my brethren contend that he is, he is doing a "great work," and it is shame on any man who loves Christ to desire him to leave such a work to discuss points that need not be known.

Only the spirit of jealousy on the part of any of our preachers could furnish an adequate cause for their challenging him for a discussion, so long as they believe he is baptizing persons into Christ. Every fair-minded brother can see this inconsistency; and all who do, and who, after seeing it, continue to give countenance to those

who persist in continuing this course, are surely as sinful in the eye of God as they possibly could be.

A. MCG.

LETTER FROM BRO. OATMAN.

LLANO, TEXAS, Sep. 27, 1885.

A. MCGARY,
AUSTIN, TEX., }

DEAR SIR AND BROTHER: My subscription expires with No. 12, of THE FIRM FOUNDATION, and I herewith hand you postoffice money note for one dollar, the price of another years subscription, for which please receipt me.

I have seen many things in the FOUNDATION that I heartily endorse, and many others that I candidly denounce; and during the coming year I wish to discuss some of your very strange positions with you, for either you or I are wrong, and need setting right.

As for myself I do not claim to be infallible, but do claim to be ready to accept the good grain wherever I find it, but it must have sprung from the ancient seed, that sown by the apostles, to be worth anything to me; and in order that I may not be deceived or mistaken about your positions, I hope you will, through the columns of the FOUNDATION, give me plain and unequivocal answers to the following questions:

1. Who do you fellowship as brothers and sisters in Christ? I see that you unchristianize nearly all the preachers of any note in the churches, some

of whom are known to me personally to be men of unquestionable piety.

2. Who were the pastors spoken of by Paul? What office or position did they hold?

2. Do you receive any members from the denominations on their baptism at all?

From the run of your arguments I have been led to believe that you ignored all baptisms except those performed by a member of the Christian church, and that even then it was not valid unless the convert made the confession with his own mouth, unassisted, and not merely by giving his consent.

4. What do you consider the gospel? Does it not consist of facts to be believed, commands to be obeyed, and promises to be enjoyed? And if so, please designate what facts are necessary to be believed, and what commands are to be obeyed before we can expect to enjoy the promises?

When your premises are clearly stated we may not differ materially, for I may have misunderstood some of your positions; but if we do, I assure you that I will discuss them with you in a Christian spirit, or not at all.

Your Bro. in Christ,

JOHN C. OATMAN.

We are more than willing to discuss points of difference with Bro. Oatman, or any other brother who may find in anything that we write on the plan of redemption, grounds for well defined issue.

But, as Bro. Oatman is a lawyer, and

hence familiar with the rules of argument, we believe that we can submit to him propositions that will more fully and clearly embody the issues between us than these he has presented. Here they are:

1. Can persons be baptized scripturally who do not believe that baptism is for the remission of sins?

J. C. Oatman to affirm.

2. Is confession with the mouth that Jesus is the Christ, the Son of God, or words of equal import, an indispensable prerequisite to scriptural baptism?

A. McGary to affirm.

Now, from Bro. Oatman's seeming anxiety to discuss these questions, and his reputation for integrity, we believe that he cannot fail to see in these propositions fair opportunities for a free, full, and fair discussion on these points. We submit them to him, believing that he can not reasonably object to them.

We have no objection whatever to answering his questions, save that it would widen out the grounds till the main issues would not appear so clear, and hence require more time and space to reach conclusions.

If, after we have discussed these questions, Bro. Oatman finds other issues among "our very strange positions" that he desires to discuss, we shall not object to discussing them also. We, too, promise to discuss these differences in proper spirit.

If Bro. Oatman will accept the propositions above, let him write out his af-

firmative argument on the first proposition and send it forward.

We hope that all of our readers will give Bro. Stone's article a careful reading. Bro. Stone is a close reasoner, and we hope he will favor our readers with an article every issue. There would not be much footing left in the church for these popular "pastors" and "our plea" D. D's. who are "causing divisions and offences contrary to the doctrine which we have learned," if a few brethren in every section would put them to the "sword" as Bro. Stone does.

A. MCG.

LETTER FROM BRO. McDONALD.

ALEXANDER, ERATH CO., TEXAS,
September 23, 1885.

Mr. A. MCGARY,
AUSTIN, TEXAS.

DEAR BROTHER IN CHRIST: Thinking that a few lines from this part of the State would not be out of place, I thought I would write you in regard to the advancement of the one cause.

I commenced a protracted effort at Union Grove, in Comanche county, on Friday night before the second Lord's day in July, continuing until the Friday following, the result being nine added to the one body by confession and baptism.

From this point I went to the Curtis School-House, where I had four accessions by confession and baptism. From this point I went to Dublin, in this county, where I had twenty-nine accessions, some by faith and obedience, and some restored.

From here I went to Jewel, in Eastland county; had four added, one from the Methodists, one from the Baptists, and two by letter. From here I went to Stapp's Store, in Comanche county, where there was thirty-three added, seventeen by faith and baptism, two from the Baptists, the remainder by reclamation.

From here I went to Live Oak Grove, in this county; had twenty-two accessions, two from the Baptists, the rest by confession and baptism. From this point I went to the Henderson School-House, in Eastland county; had four by confession and baptism, making a total of one hundred and five.

I see an article in THE FIRM FOUNDATION headed, "Beware, Hobbyists!" You then proceed to speak of Brother Clark's meeting at Cisco, and of the little band at Cisco extending an invitation to any preaching brother in good standing, and free from cranks and hobbies, and who have no ax to grind, to call and preach for them.

I do not believe Bro. Clark so much to blame as the band at Cisco, for they are governed by the one man system, and that man is W. C. Tully, who has told the writer that none who had anything to say that would reflect on the denominations would be allowed to preach in Cisco as long as he could help it. But Brother Clark did one thing at Cisco that I cannot and will not do. In thanking the sectarian part of the town for the courtesy they had extended him he said he prayed God that they might ever prove themselves christians in the

future as they had done in the past.

May the good Lord help us all to learn the truth and contend for it, and "rebuke and reprove" those of the contrary with all long suffering; is my prayer.

May the good Lord bless all who labor in truth and in deed.

I remain, yours in the one faith,

WM. C. McDONALD.

We are glad to have such reports as this of Bro. McDonald's to give to our readers as items of church news, but we are sorry that our brethren who are sound on other questions will take into the churches Baptists and Methodists upon different conditions than those required of aliens, and different from those that any inspired man ever taught by precept, example, or necessary inference.

A. MCG.

BROTHER MCGARY:

Please give us your idea of 1st Cor. xv, 29. How were they baptized for the dead?

Your sister in Christ,

M. L.

Sometimes we see one question answered by asking another, or others. Suppose we pursue that course in answering this one? Paul said to the Roman brethren: "Know ye not that so many of us (christians) as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from

the dead by the glory of the Father, even so we (christians) also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of his resurrection: knowing this, that our *old man* is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. vi, 3, 6.

To the Colossian brethren the same apostle says: "Buried with Him in baptism wherein also ye (christians) are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Now, the apostles language to the Corinthian brethren, which is under consideration, says: "Else what shall they (those christians) do which are baptized for the dead, if the dead rise not at all? Why then are they baptized for them?"

What Paul said to the Roman, Colossian and Corinthian brethren, as quoted above, may be said of all brethren in Christ.

Now for some questions in answer to this sister's question: Who were the "old men" that Paul speaks of as having "been crucified with Christ?" and in other places spoken of as "put off?" See Col. iii, 9, and Eph. iv, 22. Were they not their former sinful selves? Yes, they were the lustful, uncurbed, fleshly-wise creatures that became "old" when these brethren became new creatures in Christ Jesus?"

When were these "old men put off?" We answer, when the "new men were put on." This was when they were baptized. Baptism, while it was a birth

of the new creature, was a grave for the "old." Hence, when these brethren, and all others who come to Christ, went into the baptismal waters they were baptized for the living and the dead.

Paul goes on to say: "And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantage it me if the dead rise not? Let us eat and drink, for to-morrow we die."

Yes, that was just what those "old crucified men" would have done; and Paul says that if there is to be no resurrection of the dead, it were better to do it. It was sheer folly to be baptized, putting away these "old men" who would have gotten all of the sweets out of life had they not been crucified and baptized—buried in their watery graves.

If the above is not the idea of Paul's language, then we are at a loss to discover anything that has the remotest semblance to it. We do not expect our readers who have already seen these Corinthians baptized for their dead relations, to agree with our idea. We care very little for such differences anyway, as they are differences upon matters of opinion. But when it comes to such wide differences in matters of faith, as now exists between us, it has a fearful look to us.

But, thanks to God for the consoling thought, that those who are on the Lord's side here, will be on His side "over there."

A. MCG.

338
 ABOUT OUR CIRCULATION.

And now again about the circulation of THE FIRM FOUNDATION. Brethren and sisters, those of you who believe that it is contending for the faith ought to put forth vigorous efforts to extend its circulation,

Its enemies who are beginning to see that it is gaining ground, and that it has entered the field of conflict with every character of innovation to stay, are very industrious in putting forth every effort in their power to cripple or hinder it.

They know full well that they can't meet its positions in fair, open argument, and they are resorting to the dark, underhanded tricks that the wicked votaries of wounded error, who have not the courage to confess their faults one to another, might be expected to resort to.

Some are saying that we began the publication of THE FIRM FOUNDATION as a financial enterprise; that we expected to make money out of it; while others are saying that its founders will bankrupt, and their names pass into ignominy. Others are manufacturing defamatory reports about these founders.

Now, why do our opponents act in this way? Suppose all they say were true, would it change the truths that we are advocating?

But we never expected to make money out of the paper. If we keep even and lose our time only we will do much better than we expected at the outset. We

determined not to make money out of it, but would like for it to meet expenses and remunerate some of our worthy contributors; further than this we have never indulged a hope from a financial standpoint.

We do hope to make the paper more attractive and worthy by enlarging it and by enlisting other contributors to its columns. Now, if our subscribers will help us some, we will succeed in all these things, and the unperverted gospel will rise triumphant over all human "pleas," sectism, and devices of worldly wisdom.

We are highly pleased at the way our old subscribers are renewing. We are sorry to have to confess that the writer's pen has too often marred the pages of the paper with things that wore a vindictive hue. We hope to do better in future. But, brethren, it is not an easy matter, when you know you are advocating truth, to refer to false brethren and expose their inconsistencies and sophistries to evade the force of truth, in what everyone would say was the proper spirit.

In conclusion, we urge the attention of the friends of THE FIRM FOUNDATION to active and immediate work in its behalf, that it may be able to reach out and take hold of popular error and sin in high places. Do you want it to be able to do this? Then work for it.

A prominent preaching brother wrote us yesterday that he thought it was to be the paper of Texas.

A. MCG.

COME OUT ON THE LORD'S SIDE, BRETHREN!

One of our very successful evangelists dropped into the office of THE FIRM FOUNDATION a few days ago, and we had a short, but very pleasant conversation with him. He has hitherto been very much opposed to our work, and was candid enough to tell us so, which we admired in him, though we knew it before he told us.

We met this brother once before, but had no conversation with him. In the run of our conversation in our office, he said: "Brother McGary, you have the advantage on this baptismal question, because you have the bible on us!" Again, he said that everything in reference to religion ought to be made as sure as possible—made "as sure as you can," and, said he, "your position is the surest."

Now, brethren, when our preachers will make such admissions as these, under such tranquil surroundings as this, and yet continue in public to teach and practice different, what are we to think? Which has the strongest hold upon such men's affections; think you, a human "plea," or God's plain, heaven-and-earth bound plan of redemption?

We do not mention this circumstance out of any desire to gain an advantage over our brethren on this question. We have God's word—the "bible, on them," as our brother said, and nothing more is needed. What will become

of the cause under such teachers? W. T. Moore's proposition is surely not much in advance of the logical outcome of the present teaching and practice of those who legalize sect baptism.

When men lack the courage to stand upon the side that they recognize and confess to be the safest—the side that has "the bible on us"—do they not lack that without which they can not "please Him who hath chosen them to be soldiers?"

Truly, brethren, these are "perilous times." Who will be able to stand faithful to the authority of King Immanuel against the hosts that have deserted His cause, and are now proudly trooping in hot haste under the banner of a human "plea," and led on by worldly-wise men?

Come out, brethren, those of you who do not desire to follow in the wake of this rebellious army into Babylon. Get off of the "fence"—the neutral ground that you are trying to occupy, and unsheathe the "sword," and while it is yet day do battle for that King who is to give the crown to the faithful and righteous—those who love His appearing.

The night will soon come when none can work. To sit idly by—on the fence—and see the Lord's authority trodden under foot, and His blood crimsoned banner trailed in the dust, is to act the part of cowards and lose the crown.

A. MCG.

TO THOSE IN ARREARS.

Some of our subscribers are owing us for the paper from its beginning. Others, who paid, some for one year, and some for six months, have written us to let them know when they were due, and they would renew.

Now, brethren, everyone of you know whether you owe us anything or not. Those who subscribed and paid for twelve months know whether they have received twelve copies or not; and if they have they know that they are in arrears. And so with those who subscribed and paid for six months; if they have received more than six copies they are in arrears. We hope none of our readers are so stupid that they can't count twelve. Those who have subscribed and never paid, know it without notice from us.

One brother wrote us ten months ago, saying: "I have not the dollar at hand, but I give you my word and honor as a christian that I will send it to you within thirty days." That dollar has never come. We presume he is dead, or had no honor to begin with. If he is dead, and we knew it, we would give him a free obituary. We may do so anyway on presumptive evidence.

But, brethren, all who owe us, know it; then send it to us. It is not much with you, but it will help us when it is all put together: "there is strength in union;" then unite in sending forward what you owe us.

A. MCG.

ENQUIRER.

PLEASANT VALLEY, TEXAS,
October 16, 1885. }

DEAR BRO. MCGARY:

I noticed in one of your articles that you mentioned a brother who was a silver-smith, and said it was a strange calling for a christian. I have often thought I would write and ask you what ought to be done with a brother who follows a business that necessitates constant traveling, and who always seeks out his brethren to stop with, to save bills.

I know such a brother, and have known him to drive till late at night to reach a brother's house, and stop with a double team to feed, and often times he has been known to feed to his horses the last ear of corn the poor brother had for bread for his family.

Not only this, but he is notorious for *tricky dealing*, often defrauding these brethren upon whom he imposes. He is held up to us by outsiders as "your good brother, that knows the bible so well."

He always makes it convenient to meet with the brethren somewhere on Lord's day, and being a good speaker, and well instructed, he often officiates at the Lord's table, thereby debarring many, who have no confidence in him, from partaking.

Now, what do you think of such a christian, and what ought a congregation to do with him?

Yours in the faith,

ENQUIRER.

We hardly know how to answer these questions. Perhaps this brother does not seek out his brethren, to save a bill, but loves them as all christians should do. It is very natural for a traveling brother to prefer to put up with his brethren, and they are generally glad to have their brethren stop with them; this has been our experience with brethren.

But when a man is engaged in a business that calls him frequently among his brethren, in which business he is making money, he surely ought not to feed up the last corn they have for bread, but he ought to carry them help occasionally, instead of being burdensome to them.

Now, if this brother stops with his poor brethren, or rich one's either, to save a bill, that is, if this enters into his calculations, and influences him in the least to stop with them, he is making merchandise of the gospel. If he *does* stop with poor brethren and feeds up their last bread of corn for his own gain, then we would consider him a worse man than Judas Iscariot. He is a sort of a cheap-John of a Judas. Such a man would sell Christ if he could for one-fourth of what Judas Iscariot received for Him, and would take that in nickles with a hole in them.

Well, as for what the church ought to do with him, it seems to us that he ought to be "delivered to satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." It is surely very wrong to encourage such a brother to lead in the

Lord's day meeting. He ought to be talked to by brethren, and shown the evil of his course, if he has not seen it, and then be very summarily dealt with by the church if he does not confess and ask forgiveness, besides remunerating the poor brethren he has imposed on, or offer to.

If this is not an overdrawn case, and that man is permitted to continue in such a course, apparently bearing the recognition of the christians in that section, which he does so long as they make no effort to restrain him and have him officiate at the Lord's table, the cause will suffer greatly there because of him.

Brethren who will permit such things as this to go on long are unworthy of the name christian. If the cause is not well nigh dead there now this case must be overdrawn.

A. MCG.

FROM THE GOSPEL ADVOCATE.

We have had on hand for some time an article from Bro. Duke, of Gnatville, Ala., on rebaptism. If he had not been mistaken as to what he wanted when he wrote before, we would not have said a word on the subject. He asked what he should do with Baptists who wished to unite with a church of Christ, when clearly he wanted to tell me what to do. If he had only known this was what he wanted, I would have listened to him without a word of response. I am willing to hear or to talk as occasion demands, but as he asked me and I gave the best advice I had,

and as room is scarce with us now, and I don't want to discuss the matter, he will have to submit as it is; next time let him be certain what he wants and he shall have it. The mistake was one of his, next time will hear him without a word of reply. But I had as soon commit sacrilege in any other way as to rebaptize a person who tells me he has been baptized to obey God.

The above we found in the Gospel Advocate which sometimes preaches "another gospel" regardless of what Paul said about those that did such things: See Gal. 1, 8, 9. The author of these words is such a fanatical adherent to "our plea" that he does not hesitate to virtually bring the charge of "sacrilegious" conduct upon the apostle Paul.

He says: "But I had as soon commit sacrilege in any other way as to rebaptize a person who tells me he has been baptized to 'obey God.'" Then he makes it sacrilege to baptize those who have been once baptized to "obey God." Well, if it is sacrilege now it was sacrilege eighteen hundred years ago; then Paul committed sacrilege when he baptized the twelve at Ephesus, unless it can be shown that these twelve did not intend to "obey God" when they were baptized in the first instance. Poor Paul, we are sorry to see him so summarily dealt with by the wise of today.

But with all the disreputable things that they can charge on Paul they will never be able to condemn him with that

degree of severity with which he has condemned their class throughout all ages. This censor of Paul says: "I am willing to hear or talk as occasion demands, but as he asked me and I gave the best advice I had, and as room is scarce with us now, and I don't want to discuss the matter, he will have to submit as it is."

We dare say that that "best advice" that he gave was not some passage of scripture. We challenge any man to produce a passage of scripture that teaches it by precept, example, or by the deductions of fair inference. Brethren, it can't be produced by the combined powers of these "wise" adherents to the "plea" that authorizes it. To continue the practice under these circumstances is presumptuous sin.

A. MCG.

SULLIVAN, IND., Oct. 12, 1885.

BROTHER MCGARY:

I herein send you two dollars by post office money order, for which please send THE FIRM FOUNDATION to S. R. Engle and B. C. Sherman, both to Sullivan, Sullivan county, Indiana.

Yours for the whole truth,

B. C. SHERMAN.

[P. S.] I hope to send you some more names soon. Let me say, go on dear brother; we want the truth proclaimed as THE FIRM FOUNDATION is doing.

B. C. S.

THE BAPTISTS IN JEWRY.

In the Gospel Advocate of October 14th, is, we think, a very true and in-

structive article on "Repentance," by Bro. W. Lipscomb, jr. Bro. L. closes with these words: "If our Baptist friends insist that repentance precedes faith, I must conclude that they are yet in Jewry. I am confirmed in this conclusion by their holding to a church established before Pentecost, which, according to the scripture, could only have been that of the Jews."

Well, they *surely* "insist that repentance precedes faith." Now, what will Bro. L. do about these Baptists when they decide to come out of Jewry? Will he continue the process of "our plea"—shake them out? or will he baptize them out of "Jewry" and into Christ?

As Bro. Lipscomb is "confirmed in this conclusion" we suppose he will act up to his convictions. Then how long will it be before his uncle, Bro. D. Lipscomb, will have him mounted on a hobby?—that convenient old horse upon which he packs everything that he can't make fit "our plea."

As we have said, we regard Brother Lipscomb's article, as to main points, true. But when he says: "I can not believe these a mere fortuitous arrangement of terms: I do not believe such a style of writing consistent with the character of a book of so great importance as the bible," we would like to know of him how he would dispose of that "style" as it appears in Acts v; 30?

We do not call attention to this point in a criticising spirit, but for information. We have always thought it was an awkward way of expressing the idea, that perhaps some of our Greek

scholars might be able to account for through defective translation. We would be glad to hear from Bro. W. L. jr., on this:

A. McG.

**"OH! WHY SHOULD THE SPIRIT
OF MORTAL BE PROUD?"**

Oh! why should the spirit of mortal be
proud,
Like a swift fleeting meteor, a fast fly-
ing cloud,
A flash of the lightning, a break of the
wave,
He passeth from life, to his rest in the
grave.

The leaves of the oak, and the willow
shall fade,
Be scattered around, and together be
laid,
And the young and the old, and the low
and the high,
Shall moulder to dust, and together
shall lie.

The infant and mother, attended and
loved,
The mother that infant's affections who
proved,
The husband, that mother and infant
who blessed,
Each, all, are away to their dwelling of
rest.

The head of the King, that the scepter
hath borne,
The brow of the priest, that the mitre
hath worn,
The eyes of the sage, and the heart of
the brave,

Are hidden and lost in the depth of the
grave.

The peasant, whose lot was to sow and
to reap,

The herdsman, who climbed with his
goats up the steep,

The beggar who wandered in search of
his bread,

Have faded away like the grass we
tread.

So the multitude goes, like the flower
on the weed,

That wither away to let others suc-
ceed;

So the multitude comes, even those we
behold,

To repeat every tale that has often been
told.

For we are the same our fathers have
been,

We see the same sights our fathers have
seen,

We drink the same stream and view the
same sun,

And run the same course our fathers
have run.

The thoughts we are thinking, our fath-
ers would think,

From the death we are shrinking, our
fathers would shrink,

To the life we are clinging, they also
would cling,

But it speeds from us all like a bird on
the wing.

They loved, but the story we can not
unfold;

They scorned, but the heart of the
haughty is cold;

They grieved, but no wail from their
slumber will come,

They joyed, but the tongue of their glad-
ness is gone.

They died, aye, they died, we things
that are now,

That walk on the turf that lies over their
brow,

And make in their dwellings a transient
abode,

Meet the things they met on their pil-
grimage road.

Yeal hope and despondency, pleasure
and pain,

We mingle together in sunshine and
rain,

And the smile and the tear, the song
and the dirge,

Still follow each other, like surge upon
surge.

'Tis the wink of an eye, the draught of
a breath,

From the blossom of health to the pale-
ness of death,

From the gilded saloon, to the bier and
the shroud,

Oh! why should the spirit of mortal be
proud?—*Selected.*

The church at Sherman has sent out
our live and energetic worker, Bro. F.
S. Young, as State Solicitor. We ear-
nestly urge the brethren throughout the
State to respond to his appeals as liber-
ally as they can. We will have a chance
this year to see whose desire for mis-
sionary work or evangelizing work extends
down into their pockets. Come, breth-
ren, don't become hard of hearing just
at this time.—*Texas Christian.*

This whole system, in our opinion, is
chiefly directed at the "pockets" of men.
It seems that the machine men had

rather convert one pocket than a score of hearts. We hope never to say anything having a tendency to disparage real "willing," scriptural giving. But we had rather know that not one farthing would be contributed this year in Texas, than that it should flow profusely through an unscriptural channel—such as "State Solicitor" or any other "Society" or "State Meeting" invention.

Of course this will sound awful to that class who think "a right thing can't be done in a wrong way."

Bro. Young is sending in lists to the papers for publication. Here is a sample:

**LIST OF NAMES OF CONTRIBUTORS FROM
SEPTEMBER 1ST TO 30TH.**

AUSTIN.

Lee Goff,	- - -	\$1.00
M. C. Miller,	- - -	2.00
J. D. McCall,	- - -	1.00
Mrs. Dora Bowan,	- - -	2.00
Dr. W. A. Morris,	- - -	3.00
Mrs. A. J. Jernigan,	- - -	2.00

Total, - - - \$11.00

But Bro. Young and these brethren are not alone in this practice.

We wonder if brethren never think of the following language when they see their contributions paraded before the world: "When thou doest thine alms do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. But when thou doest alms, let not thy left hand know what thy right hand doeth."—Matt. vi, 2, 3.

Our brethren avoid that ancient way, by putting an account of their doings in the papers, or permit others to.

A. McG.

LETTER FROM SISTER SARAI.

DEAR SISTERS:

Have you all read the sisters' communications in the last issue of THE FIRM FOUNDATION? If not, you ought to have done so, and if so, were they not good? I mean Sister Tennie Titsworth's and the anonymous sisters'? They both said much that was impressive, and I think the anonymous Sister's reply to the sister who wanted her daughter to be proud was simply splendid.

Oh, how fitting are the words of divine inspiration in any place or argument! Her suggestion to hunt out all said about pride in God's word sent me at once to the concordance, where I found fifty passages concerning the proud, and forty-four containing the word pride, to say nothing of its synonyms.

So it seems that pride has been the besetting sin of poor fallen man from the beginning. All of us possess it, some to a greater extent than others, however. But there is such a thing as laudable pride, which prompts us to be neat and keep our children so; to strive to make home attractive, etc.; but even this becomes sinful when we devote our whole time and thoughts to these things, neglecting the weightier matter of cultivating the minds of ourselves and children, thereby rooting out the noxious weeds that are ever ready to spring up in an uncultivated field.

A woman who possesses too much of this pride is very apt to be overworked

and cross, making home anything but a paradise. Such a woman's husband might be tempted to say, as did Deacon Jones upon being congratulated upon having just such a wife: "Yes, it is as you say, farmer Brown:

A treasure to me has been given,
But sometimes I fain would be glad
To lay up my treasure in heaven."

I have in mind such a beautiful woman, so gentle and lovable, who possesses this housewifely pride to the exclusion of almost every other virtue. To look at her intelligent, lovely face, one could think of nothing else but a mind in harmony with it; but not so. Though possessed of a bright mind, she never reads a book or paper, but has spent all the years of her married life with a broom and dust brush in her hands, seeming to think the acme of existence is to make war on cobwebs and dust, little heeding the cobwebs of ignorance and vice that may be forming around the neglected minds of her children.

But this is not the worst kind of pride after all, as it is necessarily attended by industry and energy, which are admirable always. But oh, the many kinds of pride, almost too numerous to mention. Perhaps the most contemptible and common is that manifested by wealthy owners of fine residences and dashing teams. They drive along the highways, holding high heads, as if scorning to breathe the same air with the honest, humble laborer, whose soul is just as valuable in God's sight as theirs. "Him that hath a high look

and a proud heart will I not suffer," saith the good book, and I am sorry to say that many who call themselves christians come under this head.

How often do we see men and women arrayed in costly apparel stepping proudly along with supercilious stare, careful lest even their skirts should touch the poor working man or beggar in the way, and looking as if it were a pity that their aristocratic feet must touch common earth. "The Lord hateth a proud look," Solomon tells us, and classes it with a lying tongue.

Again, some manifest an undue pride in their children, some in their wives and husbands, and some in their personal beauty. Alas! alas! that any should glory in these frail bodies, that come forth like flowers and are cut down; that flee like shadows and continue not!

Physical beauty is truly of short duration. In a few fleeting years the fairest faces will be seamed with care, the eyes lose their brightness, the cheeks their rosy hue, but oh! if the soul be pure and true, the mind cultivated and filled with noble aspirations, the life rich in good deeds, then, indeed, are they possessed of a beauty that will bloom throughout all eternity, a beauty that our dear heavenly Father will be proud of!

Dear sisters, I am speaking of christians all along. We can expect nothing better than these weaknesses of the world, of those who have never been called out of darkness into the marvelous light of the gospel. Then what

shall we say of a pride that prompts a *christian* man or woman to pass by the poor among God's children without the faintest recognition, simply because they are humbly and poorly attired, thereby wounding sorely hearts precious in God's sight? James says, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom promised to them that love Him? "But ye have despised the poor." This can be truly said of many wealthy christians of to-day.

Our dear lowly Savior taught us a grand lesson in humility when He chose His followers from among the poor and unlearned, and scorned not to touch the vile lepers of old, and think you He will say to these proud christians, "Enter ye into the joys of your Lord." Nay! For "everyone proud in heart is an abomination to the Lord," saith the wise man of old.

Again, there is a false, a despicable pride that prompts people to live beyond their means, to spend more than their income to decorate their bodies in sinful apparel; such pride often leads them to borrow money of trusting friends, when they have no hope or intention of returning it, perhaps, simply because their pride (?) will not let them be outdone by their neighbors. Such pride often leads to dishonesty, and surely God will bring it low. "The Lord will destroy the house of the proud."

In conclusion, I will say that perhaps the silliest pride of all is that felt in natural endowments, hereditaments of birth, such as fine intellects, etc. Such

foolish pride often causes its owner to look with scorn upon those beneath them in the scale of intelligence, and to imagine some natural antagonism between them, which can not be overcome.

But what a mistake! Are we not all members of Christ's body? "And the eye can not say unto the hand, I have no need of thee, nor again, the head to the feet, I have no need of you. Nay, much more; those members of the body which seem to be more feeble, are necessary. * * * * *

But God hath tempered the body together, having given more abundant honor to that part which lacked, that there should be no schism in the body, but that the members should have the same *care one for another.*"—Cor. XII. . .

Again, why should any feel such undue pride in the possession of fine intellects? They are born with them, hence, deserve no credit for them. . . We should only be humbly grateful to God from whom cometh every good and perfect gift, for this best gift, and no more.

Our Savior classes pride with "evil thoughts, fornications, adulteries, murders, thefts," and all of the very worst forms of wickedness. Then, shall we let it find lodgement in our hearts? God forbid! Life is too short for us to spend the time wounding our fellow-creatures by displays of pride. Christianity is the great leveler that exalteth the brother of low degree, and bringeth low the rich, thus uniting them on one plane.

Our dear Savior's life was one of

complete humility; and He has bidden us follow Him. Shall we not heed His call? Then, let us put pride out of our hearts, and "serve the Lord with all humility of mind." Let us "be subject one to another, clothed with humility." Let love be without dissimulation: Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another, with brotherly love, in honor preferring one another, that we may rejoice in the hope of a "crown that fadeth not away."

SARAI.

After this we expect to have regular contributions from Bro. Hansbrough, Bro. Jackson and Bro. Durst. These brethren have been prevented by one cause and another from writing for the press for some months.

Bro. Hansbrough has been preaching in North and South Carolina this summer, where he has done a good work for the Master. The last we heard from this old soldier he had just baptized four while a heavy rain was pouring down. Some preachers would have put on a gum suit (baptizing suit) and sought a baptistery; but Bro. Hansbrough believes in the primitive way of working for Christ.

Bro. Jackson has also been doing a good work in Hill county, Texas. These brethren are all faithful gospel preachers, and they are staunch friends of THE FIRM FOUNDATION, as are many other true proclaimers of the whole truth as it is in Jesus.

A. McG.

PREMIUMS OFFERED.

For all subscribers sent us between the 15th of November and the 15th of December, 25 per cent may be retained by the sender. Then, as premiums on clubs we offer in addition the following: For the largest club that is sent to us between these dates we will return 50 per cent of such amount as is received at this office upon that club. For the next (2nd) largest we will return 33 $\frac{1}{3}$ per cent, (one third). For the next largest (3d) we will give 25 per cent, (one fourth).

Now, we hope that the very best friends that the paper has will get these premiums. The reason we say this is because some of them have refused to take out even commissions for their work. Names may be sent right along as they are received, and we will keep a careful list, so that perfect fairness will be observed.

Under this offer a big work may be done for THE FIRM FOUNDATION, and those who do the work will be amply remunerated for it. We expect some sister to get the first premium, because they are the most successful, generally, in such work. You work brothers and sisters, and you will be astonished at your success. Even many enemies of the paper will take it, because some of them are honest and want to see both sides of the question.

A. McG.

A		
A Quaker Gospel.	77	Corner-stones two. 16
A Venture	257	Church Bazaar &c. 19
A Short Reces.	264	Church the support of. 22
A Baptist not a Christian	278	Come out on Lord's side 34
A generous citizen	280	D
Asleep	285	Daubing with untempered Mortar - 25
A contrast	286	Denominational preachers 28
A Starting proposition	288	Davis J.B. letter 32
A liberal offer	322	E
About our circulation.	339	Editorials 1, 37, 39, 50, 58, 79, 95, 101, 123, 146, 171, 197, 224, 245, 325, 345, 349.
		Eldership 144
B		
Burnett for plunging anyhow.	95	Evidence of pardon 17
Baptism, design of	84	Explanatory 18
Baptism, the One -	114, 168	Evasion 19
Baptist baptism	125	Elston T.S. letter 21
Bernard N.A. letter	192	Elston E.W. poetry 21
Baptism, the one	274	Evangelist, his work 220, 24
Beware Hobbyists	289	Enquirer & com. 34
C		F
Campbellism - what is it?	2	Faith alone process 5
Confession, the good	13	Firm Foundation 7, 21
Christian Union,	59, 86, 104	Faith 106
"	145, 148, 185	Fruit & Folic 152
Creath Jacob, letter,	155, 267	Fudging 33
		From gospel d. 34

The Firm Foundation.

VOL. 11.

AUSTIN, TEXAS, DECEMBER 1, 1885.

NO. 3

THE changes in the make-up of this issue of THE FIRM FOUNDATION must be credited to our printer who, for reasons of his own, disposed of the type in which the paper has heretofore been set. While the present size will doubtless be appreciated by our older brethren and sisters, there will be no loss in amount of matter.

MISCELLANEOUS SUBJECTS.

LAPORTE, IND., October 14, 1885.

DEAR BRO. MCGARY:

I again feel inclined to pen a few thoughts for the readers of your valuable pamphlet. When I read of many of the sayings and doings of those who were once christians, or who claimed and still claim to be, my spirit is stirred within me as Paul's was when he saw the great city of Athens wholly given to idolatry.

I read, in the papers of Yearly Meetings, State Meetings, Quarterly Meetings, Missionary Meetings, Missionary Conventions, Sunday School Conventions, Bethany Assembly, Eureka Encampment, etc. In the name of reason and christianity I ask, what does all this mean? What confounds me most, is, that persons who once claimed to be followers of the apostles, and who claimed to have returned to apostolic practice are engaged in these novelties. In apostolic times we read of none of these.

Why should one meeting be distinguished as a Yearly Meeting? For what purpose is a yearly meeting held that differs from the purpose of any other meeting? May it not be that a few pompous preachers want to collect to adopt a few prudential rules and pass some resolutions which they feel to be more congenial to their minds than the law of the Lord?

The apostles and early christians went everywhere preaching the word, giving no heed to yearly, or quarterly, or State Meetings, waiting for no call by any society to go and preach to the heathen. They stopped not to organize any societies, save the congregations of the Lord, nor to hold any annual meetings, and organize Sunday Schools. In

fact, they knew of no such trumpery. If the bible does really furnish us to all good works, then let us engage in those only, and be careful upon what ground we tread.

B. B. Tyler, of New York, a pretended Christian preacher, in the Erret Standard of last week, gives quite a glowing account of the sending of W. L. Hayden, of Pennsylvania, and A. S. Hale, of New York, by the pretended christians of those two States, with fraternal greetings to the Free-will Baptist association held in North Parma, New York, on the 15-17th of September. When Hayden and Hale get there they state that they represent a people who stand on substantially the same ground that those Baptists stand on; and there they fraternize and declare that the Baptists are disciples and the disciples are Baptists. And then after they had entirely given away the plea for christianity and the establishment of the church of Christ, that is, as far as they were able to give it away, as Brother Rowe says, they billed and cooed with the Baptist heresy as amicably as two doves.

Yes, my christian friends, this is what progression has accomplished at last. These very same men labored for years to convert the Baptists to Christianity, and but for their perfidy it might have yet been accomplished; but in the heat of the contest for truth they have turned traitor, and have turned and joined the enemy. Thus, Jesus, with all His love and truth, is being betrayed by His professed friends.

W. T. Moore's proposition will not work with the other sects, and the sectarians in our ranks, or who used to be in our ranks, have at last bolted, and I want every one to go who is at heart a sectarian. Let the good work go on until every sectarian has left the church, and then we shall have peace, and not till then. As long as our congregations are filled with sectarianism we will have trouble in endeavoring to maintain unity of sentiment as a bond of peace.

Brothers, think of the disciples of our Lord, who were once brethren, and are now enemies, and greet each other with brotherly greetings! Yes, they declare that those

Baptists who believe in getting religion; who believe that a person should not be baptized until he is a christian, or is in Christ, are christians, and that they occupy the same ground as the disciples. They certainly could not believe this. They must have known that it is false, and yet all these progressionists indorse this so far as I know. The Standard publishes all such trash.

"The Worcester, Mass., annual meeting was not as largely attended by brethren from abroad this year as usual, on account of the feast of dedication in Boston, which was observed only the week before. The meeting was, however, in no sense a failure. A larger number of people heard the word than on any similar occasion in the history of this unique autumnal gathering of New England disciples."—Christian Standard, Oct. 10, 1885.

From the foregoing I understand that the pretended disciples of Boston and vicinity observed the feast of dedication. They certainly observed it at the wrong season of the year, as we are told in John x, 22, that the feast of dedication was in the winter.

I see some things in the Standard about the great Sunday School Convention. No! The Christian State Sunday School Convention. That's it. I will here give one item as a specimen. "We venture to prophesy that in less than five years many will learn that a State S. S. Convention is of far more importance than a protracted meeting."

What logical conclusion may we draw from the above statement? Why, that if one Sunday School Convention is of far more importance than a protracted meeting, then, two conventions are of more importance than two meetings, and so on to any extent. I have known and said for some time that all these Sunday school workers held Sunday school work in higher estimation than church work. Now it is proven. Now let everybody engage in the most important work. Let the preaching of the gospel cease. Let protracted meetings be stopped, and let Sunday School Conventions be the cry. In these conventions you hear the sound of the organ, and through the Sunday school all the innovations and expediences can be voted in, and all the old fogies voted out. In these conventions tricksters and apostates can lead the young in any direction desired. The Sunday school is simply a sectarian trick. It is the plea where the mind of the young can be led to conformity to the world, and in evil paths as well as good, and I see that in a large majority of cases the evil predominates.

I believe every word that Jesus ever uttered. There are a great many who do not. Jesus said, straight is the gate and narrow is the way that lead

to life, and few there be that find it.—Matt. vii, 3. Very many do not believe this. They believe that all the sects will be saved, and the heathen and all honest people, and nearly everyone else. I believe that all who hear the sayings of Jesus and do them will be saved. As to the rest, I do not expect them to be saved. I have no doubt but many at the judgment who will expect to hear the Lord say to them, well done good and faithful servant, will hear the Savior say, "depart from me you that work iniquity, I never knew you."

I am sorry to learn that J. M. Barnes has proved to be a sectarian after all his former pretensions. But day by day they desert to the enemy, so let them go until we know exactly who are of us. If they were of us they would no doubt remain with us. All who are friends to THE FIRM FOUNDATION we may, I think, depend on; but of the rest, we know not what day they may desert us. I desire all true christians to take and read THE FIRM FOUNDATION, and then we would know each other. Now, we do not know who the friends of Jesus are.

I wrote and sent you an article some time since for THE FIRM FOUNDATION, and also a postal note of one dollar. The article did not appear, but I had this partly written when I received the paper, and so I thought I would send it on. And if you have enough of contributions without mine, you can throw it into the waste basket. I hope there are many people in other parts who will subscribe for your paper, as true christians are exceedingly scarce in these parts.

I am convinced fully that all is not gold that glitters. Words may deceive, but straws, it is said, show from what direction the wind blows. I hope God may bless and prosper you and all who love the Lord Jesus in sincerity.

I. C. STONE.

INACTIVE CHURCHES.

Churches that have grown cold and inactive are quite numerous throughout the country. In pointing out some of the reasons for this I must be brief. There is a general neglect in discipline. I have my mind on quite a number of congregations that have gone down on this account. Many years are permitted to pass without an effort to remedy existing evils. This will certainly ultimate in spiritual death in any congregation.

Suppose years have been permitted to pass in this way, and an effort is then made to purify the church. Where shall they begin? It will be found

the oldest cases and dispose of them one by one in their regular order, from the fact that some parties important in point of testimony may have died or moved away, and other causes too numerous to mention may hinder a proper investigation.

Again, it will give offence and create hard feelings and alienation to take up the most recent cases and pass by the others. *Partiality* will be the cry. Lost opportunities and neglected duties have produced this sad state of things. My dear brethren, if you wish to prosper and to exert an influence for good, you must either cure diseased members of the body, or, in the event of a failure, sever them from said members. Delay produces the death of the entire body. Remember also, that the poorest member of your congregation is as precious in the sight of God as the richest, and is entitled to the same privileges as those who occupy exalted positions by virtue of *blood, office, or wealth*.

Another great hindrance to progress is that too many persons have been *converted to the preacher* instead of Christ. Their interest increases as the preacher's regular visit approaches, and they turn out in a body to *hear another big sermon*. So long as their preacher comes they possess a periodical interest. In the cities, as a rule, the interest is at *high water mark* while their preacher is with them. When he leaves them the tide begins to ebb, and all the debris of their frail natures, hitherto concealed by the flow of interest in their preacher, is brought to view. While this is the case you may write of the downfall of such people. While disciples of Christ depend on the preacher for their spiritual food and life, and while the only instruction they get comes from his *pastoral lips* at stated intervals, advancement in the divine life is impossible. Better sit at the Master's feet day by day and take copious draughts from the "fountain of life." The Psalmist could say, "Thy word is a lamp unto my feet and a light unto my path." Can you do likewise, my readers?

Congregations that permit members to pass along unrebuked for their sinful practices, are nursing *eating sores* that will eventuate in death. An important question is here presented. What is to be done with such congregations? The Apostle Paul wrote a very cutting but affectionate letter to one of the most corrupt congregations that has ever existed. They were guilty

1. Of the sin of division, created by their preferences for men.

2. They were guilty of keeping among their number a man who had married his father's wife.

3. They had been litigating their differences in

stead of settling them by the law of love in the church.

4. They had perverted the Lord's supper into a drunken feast.

5. Some of them had denied the resurrection of the dead.

Notwithstanding all this he addressed them as "The church of God at Corinth." The whole tenor of his letter was to win them back to the law of Christ. After a time he wrote them another letter, and from many expressions found therein we plainly see that the first letter had the desired effect. He says that he wrote the first letter that he might prove them whether they were obedient or not in all things.—2nd Cor. ii, 9.

In proof that his first letter had the desired effect he says in the 7th Chapter, 2nd letter, "For though I made you sorry with my letter, I do not regret it, though I did regret it." Again, "I now rejoice not that you were made sorry, but that you were made sorry unto repentance." From this we learn that they reformed their lives. We gain the following lessons from this:

1. It is the duty of all true disciples to labor to reform corrupt congregations by affectionately calling attention to their departures from the truth and the scriptural remedies.

2. That it is their duty to at once reform their lives.

Just how long we are to labor with them before we abandon them to their evil proclivities I am not prepared to say authoritatively. I know that Paul says in his instructions to Timothy, (1st Tim. vi, 5,) "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." Again, in 2nd Thes. i, 6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly."

I am aware of the fact that we are creatures of education. Things instilled into the mind by false teachers are hard to erase. Some receive the truth much more readily than others, but may not those who at first seem impervious to good impressions be reached? An effort is, I think, commendable.

J. S. D.

LETTER FROM BROTHER WILKERSON

SUNK LAND, CRAIGHEAD COUNTY, ARK.,
November 1, 1865.

Bro. McGary,

Please publish the following. Mark xvii, and 16

Go ye into all the world, and preach the gospel to every creature. It is necessary for all who are guided by this language to know what the gospel is in order to preach the gospel, and I know of no better way to learn what the gospel is than to find out what those preached that were sent out to preach under this commission.

First, when the Savior entered upon His public life or ministry, there was an issue made up like this: Jesus and His followers, or those that believed in Jesus, contended that Jesus was the Christ. The unbelieving Jews joined issue with Christ and His disciples, denying Jesus being the son of God, and for three years and six months this was the true issue.

But after the resurrection of Christ there was a new issue which was made up on the day Christ was crucified, on the part of the Jews, and the making up of this issue on the part of the Jews was this: They went to Pontius Pilate and said to him that they remembered that this deceiver had said that after three days He would rise again from the dead, and for fear that His disciples would come by night and steal Him away, and the last error would be worse than the first they wanted the King to aid them in the matter.

So they placed a guard around the tomb, sealing the stone with the King's seal, which was death by the Roman law for any man to break that seal. But when Jesus arose from the dead, the Jews hired the guard to say that he slept, and while he slept His disciple came and stole Him away. The issue is now made up on the part of the Jews, and after His resurrection the issue is made up on the part of the disciples. On the day of Pentecost the issue is joined. On the part of the Jews they deny His resurrection from the dead, and on the part of the disciples they declare His resurrection from the dead, which bring life and immortality to light through the gospel or His resurrection from the dead.

Fifty days before that time the Jews had tried Jesus by their law, and had examined their witnesses, and had condemned Him to death. Then there was no power on earth to revoke that sentence. Jesus then goes to the higher courts into heaven, and there that sentence is revoked, and Jesus received and crowned King and Priest of the universe. Now, under the law of Jesus as King on the day of Pentecost, this cause began to be investigated with power by the Holy Spirit being sent down.

What cause? Why, the cause of Jesus. And

guilty of death by their own law. The issue is now joined, and a new one—one that had never been altered before the resurrection of Jesus from the dead. The evidence was so forcible that the Jews could not withstand it. What did the witnesses testify? Acts II, and 32nd verse: This Jesus hath God raised up, whereof we are all witnesses, and in Peter's final appeal to them he said, and let all the house of Israel know assuredly that God hath made this same Jesus both Lord and Christ. This is what they, the apostles, were chosen for.

Let us examine and see: Luke 24th Chapter, 45th verse, shows that Jesus opened their understanding; 46th shows that it was necessary for Him to suffer and to arise from the dead; 47th verse shows what for; that repentance and remission of sins should be preached in His name; and 48th verse tells them that they are witnesses of these things, because this is the issue, one side claiming the resurrection, the other denying.

Now, turn with us to Acts, 1st Chapter and 2nd verse. Peter there shows that they were to witness His resurrection from the dead, and as a witness in the new issue, so testifies Peter on the day of Pentecost, and his evidence was so piercing that three thousand were converted and asked for the terms of pardon that was to be granted by the resurrection from the dead; and Jesus is declared to be the Son of God, with power of holiness by the resurrection from the dead.

This new issue could not be advocated by the part of Christ until His witnesses received power. Salvation was too costly to be trusted to the guidance of frail man. He must tarry until he received power to go out under the commission by Mark. When received he went out preaching Jesus and the resurrection, and as many as believed and demanded it were baptized. This is the way that people in the apostles days were chosen unto sanctification and belief of the truth. If Jesus was preached the world over without preaching the resurrection, those that would be baptized could not tell why they were baptized for the dead. But preach Jesus and the resurrection from the dead, and then men and women can tell, in the language of Paul, 6th Chapter of 1st Cor., 10th verse, why they are baptized for the dead to obey from the heart that form of doctrine that they could not obey any other way, only in baptism, and that by being buried in water in or after the form of Christ's burial. This will bring men and women to see that they must be immersed or be lost.

It is in that baptism that the power being all death, burial and resurrection from

the dead, Paul says to Thesalonians, to you that are troubled, rest with us when the Lord shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of Christ; who shall be punished with everlasting destruction from the presence of the Lord.

I have been preaching to-day, and have written this to night by promise. More anon.

Your Brother in Christ,

WM. Z. M. WILKERSON.

REMARKS.

If we have been correctly informed, brother Wilkerson takes issue with THE FIRM FOUNDATION in reference to the subject of baptism. The above is not sufficiently explicit to enable us to see just how he does so. If he will state plainly his points of difference we can then intelligently proceed. We should know what is before us, and then deal directly with the subject. Both space and the intelligence of our readers demand this. Bro. Wilkerson will therefore please embody his belief on this subject in the form of a proposition, and then come before us with his proof. We may or we may not materially differ.

BOTH SIDES.

J. S. D.

I once heard a good brother remark that "every question had two sides, and God had given to man two eyes that he might examine both sides, and two ears that he might hear both sides, and thus by a careful and attentive hearing and examination be enabled to choose the right, and refuse the evil." I thought this not only sensible, but also scriptural. That it is scriptural is evident from these scriptures: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life that thou and thy seed may live."—Deu. xxx, 19. "Prove all things; hold fast that which is good."—Thes. v, 21. "Beloved, believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world."—Jo. iv, 1. The Savior admonished His disciples to "take heed how you hear, and to take heed what you hear."

We hear now a-days a great deal about Sunday Schools, Missionary Societies, Re-baptism and Organs. We find good brethren advocating the affirmative of each of these things, and just as good denying the right to use or practice them. Some brethren

the region of speculation and will

neither hear nor examine, but just go ahead and do as they please. For instance, with regard to Sunday Schools, some deny the scriptural authority for the Sunday School; others are perfectly indignant at such denial, and go ahead with their Sunday School Institutes, Conventions, etc. The result is that both parties entertain an unchristian attitude toward each other, which leads to harsh words and harsher actions.

All christians will agree that it is their duty to "bring up their children in the nurture and admonition of the Lord." Experience also confirms the proverb of Solomon, "train up a child in the way he should go, and when he is old he will not depart from it."—Prov. xxii, 6. We agree that the way in which our children should go is "the nurture and admonition of the Lord." This is the way of life, and only those can walk in it to profit who hear instruction and obey it. But whose duty is it to thus train the children? It is individual, personal and parental. See Eph. vi. It is nowhere expressed or implied in the scriptures that the church, as a church, must perform this work.

It is true that schools are places of instruction, and the Sunday School a place where children are instructed; but great objections can be legitimately urged against much that is taught, and the manner of teaching. The school, however, (it is claimed) is "the nursery of the church." This is an assumption. The church itself should be a school of instruction, in which the disciples might be instructed and edified. But to create a separate institution, called a "Sunday School," virtually does away with the church assembly, or rather with the true intent of such assembly, and it leads the parent to shift his responsibility to the Sunday School.

The great question to be decided is, how shall we train up our children in the nurture and admonition of the Lord? "And thou shalt teach them (the words and statutes of God) diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. vi, 7. Home rule, home training, is always best when it is in accordance with God's word. Now, the question arises, did the Sunday School originate from a failure on the part of parents to do their duty? Evidently if did, for Sunday School workers can urge no greater plea for the existence and necessity of the school than this: the children are growing up without training; parents neglect their duties, shift their responsibilities and the children are growing up without training; parents neglect their duties, shift their responsibilities and the children are growing up without training.

into
insto
paries
and
to

The disease is apparent, but the remedy is insufficient, as it fails entirely in affecting or reaching the seat of the disease. The parent is more likely to be confirmed in his negligence of duty, and be thankful that he is relieved of such irksome work. Begin by removing the *cause* of the evil. Parents should be taught and made to realize the necessity and importance of this duty; that when they shall be judged according to their works, this is *one* work in which they will be found totally deficient. What a splendid excuse some will have. Oh! they will say, "we had a splendid Sunday School in our town, with good teachers, and once in a while when they had a big convention, or an institute, I went, and saw they got along so nicely, had such good music, and the children seemed so delighted, that I just let them manage the whole thing."

Then you never taught your children at home; never spoke to them about Jesus; never told them of heaven, and the necessity of purity of life in order to live there; never talked with them or prayed with them when you lay down to rest at night, and when you rose up in the morning—then depart—the servant who knew his Master's will and did it not shall be beaten with many stripes. But I will endeavor to range some of these ideas on both sides:

1. It is a good work, and supplies a long-felt want. The other side: It is *not* a good work, being unauthorized by scripture. It does *not* supply a long-felt want, but usurps the place of parental training.

2. It is the most effectual method of reaching the children, and through them, the parents. Other side: It thus subverts the law of God in both nature and revelation, for this teaches that the children are to be reached through the parents.

It is unnecessary to weary the reader with further ideas pro or con. There is evidently a great *wrong* somewhere, and the Sunday School system was inaugurated as a remedy for the wrong. That it has been a failure, and will continue a failure, all careful observers must admit. If we wish to strike at the root of the disease, begin with the parents—christian parents; open their eyes to the great responsibility resting upon them, not only as parents, but as christians, and when you succeed in this step, the training of the children in this nurture and admonition of the Lord is sure to follow.

The Sunday School system as advocated and practiced by the religious world is gradually but surely sapping the life of the church. Good men and women, earnest and devoted workers in this cause, are

tic glow on the consumptive's cheek, are sure evidences of the fatal poison that consumes the vital strength within.

J. W. J.

"Nevertheless, when the Son of Man cometh shall He find faith on earth?"—JESUS.

Is there not here an implied doubt as to the existence of faith at the coming of the Lord? If it be possible and probable that faith be *not* found *then*, may we not inquire, can faith be found *now* on earth? Thousands will readily answer this latter query in the affirmative, and doubtless be indignant at me for presuming to pen it. But, stop, brethren, look around you; take a calm survey of the religious world; sweep your eye from horizon to horizon, and tell us the meaning of all those clouds, some not larger than a man's hand, some larger, and growing deeper and darker every hour, threatening soon to shut out from us the bright beams of the sun of righteousness.

Oh! I hear some one say, "Here is an alarmist! an old foggy, scared at a shadow! a crank who is opposed to all progression!" So I imagine the Antediluvians said when good old Noah preached righteousness to them. A world was then destroyed, and only *eight souls* saved. Faith was a scarce commodity in the earth at that time. Only *two* men of faith out of a vast number of redeemed ones ever reached the promised land. The rest fell by the way in the wilderness because of unbelief.

When the Lord of all the earth comes again to lead the host into the "heavenly country," the purchased possession, how many of us will be able to enter in? None but men of faith can enter there. My brother, do you not feel an abiding interest in that prayer that Jesus uttered for Peter? "*I have prayed for thee that thy faith fail not.*" "He ever liveth to make intercession for us, and if our faith fail it will be our fault. Faith in God is manifested or shown by our works."—Jas. ii, 26. The works which give substance to faith are ordained of God.—Eph. ii, 10. The scriptures given by inspiration teach us what these works are that God has ordained.—2nd Tim. iii, 17. Faith comes by hearing God's word.—Rom. x, 17.

Men may have faith, and this faith may abound in works, and thus they may persuade themselves that they are doing God's will. Many of this class of self-deceived people talk loudly and learnedly of *faith*, while they forget the apostolic injunction, "whatsoever you do in word or deed, do it in the name of the Lord Jesus, and give thanks to the Father by Him."—Col. iii, 17.

By their fruits or works you shall know them; that is, you can tell whether they are men of faith or not, by the works they do. Faith and works answer the one to the other as face to face in a mirror; the one is an exact and faithful representation of the other. As is the faith so will be the works, both in nature and degree. Faith lives, acts, and shows itself in the world. Truth is the soul of faith, and works its body, its visible form, that which manifests the life.

Those who profess faith in God, and then do *not* the things commanded, or do some things *not* commanded, deceive themselves and others, and will fall short of that abundant entrance into the everlasting kingdom promised to those who work according to God's plan. Of such faith and its works it may well be said, "full well ye reject the commandment of God that ye may keep your own tradition."—Mark VIII, 9. The general statement of the apostle that "whatsoever is not of faith is sin" should satisfy every sincere christian that every work or practice which is not the legitimate and direct fruit of an unfeigned faith in God's word will not receive God's blessing.

It is very evident that the religious world are active and zealous in works. It is also plainly seen that the works so diligently persevered in serve to divide the *professed* Christians, and are hindrances to the spread of the truth. Many zealous brethren think that they can see a oneness of faith in the various denominations. If this be true, if they all hold to the one faith, or all have faith, *they deny it by their works.* "Can a good tree bring forth corrupt fruit? Do you gather grapes of thorns, or figs of thistles?"

Does faith—the faith that saves—produce such works as are seen in the popular revivals of the day? Does faith in God ever work a person into a human organization? The faith that takes a person into the various denominations is not the faith described by Paul.—Rom. x, 16. There is "*one faith*;" if all had this "*one faith*" it would work them into the "*one body*," but all professed christians are not in one body, hence they have not the "*one faith*." We claim to be in the one body, of which Jesus is Head. We came into this one body according to the expressed will of God. We believe the truth as it is in Jesus, and our works were such as are ordained of God. To the world we say come, the way is plain, the truth is uncovered, and you may be blessed now and forever by doing the will of God.

To the denominations we would say, "show your faith by your works." Repudiate your human au-

Jesus. If you love Jesus, hear Him: "He that hath my commandments and keepeth, he it is that loveth me; if a man love me he will keep my words. He that loveth me not keepeth not my sayings."—Jo. XIV, 21, 24.

How can any man say he believes in Jesus, and that he loves God, and then stand up before men and preach that a person can be saved from sin by obedience to the works taught by the various denominations? The *things* to be done in order to be saved are plainly revealed. Faith in God's word always does these things. It leads man through Godly sorrow to repentance, on to the confession with the mouth of the Lord Jesus, then on to baptism for the remission of sins. Frequently persons present themselves to unite with the church of Christ, who have been members of some denomination, and were immersed when they "joined the church." The *custom* has been to receive such persons to full fellowship on their baptism. They tell the church that "*they are satisfied with their baptism.*"

Now, brethren, I ask, "where is *your faith*?" If your faith is by hearing God's word, your action in thus building upon the "one foundation" is contrary to the word of God. If you are hunting for satisfied people you can easily find them. It is your duty to stir up these *satisfied* people and see that they satisfy the demands of the gospel by a full and hearty obedience thereto. The *faith* of these satisfied persons was not the faith required by the Son of God; had it been the faith it would have produced the right fruit.

Many other things are crowding themselves forward to be said on this subject, but for the present I defer them. Brethren, let us work, but remember that "God worketh all things according to the counsel of His own will," and hence we can please God only by working all things, and always according to the expressed will of God.

J. W. J.

JACOB DITZLER SURRENDERED THE OLD COVENANTS.

RICHLAND SPRINGS, SAN SABA CO., TEXAS, }
November 5, 1885. }

NOTE BY REPORTERS: As Dr. Graves was about to commence, Eld. Ditzler motioned him to his seat, where a short conference was held, at the conclusion of which Eld. Ditzler arose and said: "We have agreed not to debate the question of the covenants further, as I here express my conviction that the old covenants have nothing to do with infant baptism."

Dr. Graves then said: "I am rejoiced to hear of that frank admission that I am rejoiced to hear

of that frank admission that I am rejoiced to hear

him say this. The Old Testament Covenants have been the basis of their right heretofore, and I am glad this ground is at last abandoned by the Methodists. So much is gained by this discussion.

From this day onward, so long as Elder Ditzler bears the endorsement of the Bishop of his church that he is a representative of their doctrines, let no Methodist Elder or preacher in all the South ever go back to the Old Covenants with Abraham or the Jews to find a ground for infant baptism. I was never better prepared to so discuss the covenants, one and all, than now, but Eld. Ditzler has at last fully surrendered them. "I close the Old Testament." After the mutual explanation Dr. Graves commenced his sixth reply.—Graves-Ditzler Debate, page 692.

REMARKS: I think it is time that post-oak scrubs quit preaching that infant baptism comes in the room of circumcision, as Jacob Ditzler, the scape-goat of the Methodist Church South, like a man, has fully surrendered the Old Covenants, saying: "I here express my conviction that the Covenants of the Old Testament have nothing to do with infant baptism." But after all it seems like these post-oak scrubs will rush where Jacob Ditzler dares to tread.

G. R. LANE.

LETTER FROM BROTHER THURMAN.

McMINNVILLE, TENN., October 21, 1885.

DEAR BROTHER MCGARY:

THE FIRM FOUNDATION, to my mind, generally has a clear gospel ring, but I see one very objectionable idea in it, to which I desire to call attention. Our religious papers are often filled with the same, but I do not see how THE FIRM FOUNDATION can afford to even publish such a thought. See October No., on page 14, where Bro. Richard Poindexter gives the result of a meeting held by Bro. Hansbrough, and we have these words: The result was, eight added to the church, five from the Methodists, and three from the world. Will Bro. Poindexter be so kind as to tell us from whence the five, if not from the world? Light wanted.

O. M. THURMAN.

We thank Bro. Thurman for calling attention to this matter. We had never noticed it. We admit that we ought to be too watchful over all things that go into the columns of THE FIRM FOUNDATION to let anything unscriptural, when we know it, be said without calling attention to it. We are glad that

speech, and who will "cry aloud and spare not" when the Idiom of Ashdod is sounded.

Of course Bro. Poindexter will stand corrected and thank Bro. Thurman for thus giving the well-merited correction. That's it, brethren, speak out every time, and lets rid ourselves of all of this impure speech.

But we feel safe in saying to our readers that Bro. Poindexter did not mean by this expression that the Methodists were received on their Methodist baptism, not that we have heard anything about these conversions more than that Bro. Hansbrough was the preacher. We know that his practice is like Paul's at Ephesus when he found about twelve who had been "baptized unto John's baptism" ("to honor God") after John's baptism had "gone out of date"—when Bro. Hansbrough finds "five," "twelve," or any other number who have been baptized unto Methodist, Baptist, or any other baptism that has never been in date, "to honor God," he baptizes them "in the name of the Lord Jesus"—just as Paul would do, even if it has a "sacrilegious" look to the very wisest of the worldly-wise.

In conclusion, may both old and young be sober minded, in all things showing ourselves patterns of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that can not be condemned; that they that are of the contrary part may be ashamed, having no evil to say of us."

A. MCG.

WHAT IS VALID BAPTISM?

PEYTONSBURG, KY., October 29, 1885.

DEAR BROTHER MCGARY:

I have just received and carefully read No. 1, of Vol. 2, of THE FIRM FOUNDATION, and after expressing my approbation of the sister's momentous and laudable admonitions to the sisters, I wish to ask you a few questions concerning the validity of Baptism. This matter has long agitated the minds of many. Now, Bro. McGary, as you have written very dogmatically in THE FIRM FOUNDATION on the above caption, I trust you will take some pains in answering the following momentous question. If no baptism be valid because of the administrator being a Baptist or Methodist, or the candidate not believing that baptism is for the remission of sins, what about the baptism of Mr. Campbell and his co-laborers? Let us see. On Wednesday, the 12th day of June, 1812, Alexander Campbell, his wife, his father, his mother, his sister, James Hanes and his wife—just seven of them—were present at the baptism of a man named [name obscured] upon the simple confession of this

faith in Christ, by Elder Matheas Luce, a baptis-
minister.

Brother McGary, was their baptism valid at that
time, being immersed by a Baptist minister? If
not, why not? If so, why is not baptism, when per-
formed by a similar administrator, valid now? If
their baptism was not valid because of its adminis-
trator, where are they to-day? Again, if their bap-
tism was not valid, was the baptism performed by
Campbell, or any of his coadjutors, valid?

Your position, if I do not misunderstand you,
leads us to the conclusion that in order that we ob-
tain the blessings of God, we must understand the
design of each ordinance. Am I right? If so, what
is going to become of a large number that have cast
their lots with us? No doubt there are many to-
day in our rank that know the design neither of
faith or repentance.

Now, Brother McGary, I have written very
briefly. I have left out many momentous ques-
tions I would like to have asked you, but I hope
you will fully answer the above questions for the
benefit of myself and many others.

Your Brother in the one faith,

I. W. WILLIAMS.

First, we deny that we ever wrote "dogmatically"
otherwise, or ever thought the administrator
could vitiate the baptism of any one. This, then,
will answer most of Bro. Williams' article. We do
believe, though, that persons *must* believe baptism
to be for the remission of sins before they can be
baptized by the authority of Christ. We shall con-
tinue to believe this until we come to believe that
the Holy Spirit *talked too much* on the day of Pen-
tecost, and everywhere else He addressed those in-
quiring for the way of life. So far as Bro. Williams'
bit of history goes about the baptism of Bro. A.
Campbell, his wife, his father, mother, sister and
others, making seven in all, baptized in 1812, in
Buffalo Creek—while it is not without interest to
us; and, while we would not be understood as say-
ing one word tinged even with the slightest coloring
of disrespect towards the great and good Bro. A.
Campbell, or those names here connected with his,
we do say, in all candor, that their baptism cuts no
more figure in determining the question at issue
than would a like baptism of seven of the blackest
negroes that ever left foot-prints upon the hot sands
of Africa; and we feel it no more incumbent on us
to locate the present habitation of the one than the
other.

Such questions as these only serve to show how

hard pressed for footing are such men as Brother
Williams, Bro. D. Lipscomb, and others who ask
them. And yet such men are not willing to wear
the name "Campbellite!" If I were willing to pin
my faith to Bro. Campbell I would *insist* upon wear-
ing his name. Bro. Williams is also mistaken in
saying that we hold "that in order to obtain the
blessings of God we must understand the design of
each ordinance." We do hold that when God says
a thing and man says to the contrary, that we must
believe God. In all the book of God there is noth-
ing plainer taught than that baptism is for the re-
mission of sins. God had this taught because it
was necessary that it should be believed—Buffalo
Creek, A. Campbell, 1812, and Elder Matheas
Luce, et al, to the contrary notwithstanding. Breth-
ren, why will you thus infringe on sectarian patent
rights?

A. MCG.

SOME QUERIES.

1. Can any one become a christian without be-
lieving and obeying the gospel of Christ?
2. Is the "confession" a part of the gospel of
Christ?
3. Is the promise "remission of sins" a part
of the gospel of Christ?
4. If the above questions be answered in the
affirmative, then, I ask, can any one become a
christian by believing and obeying a gospel that
leaves out the confession?
5. Did God ever promise to bless man for
obedience to a part of the gospel?
6. And finally, what authority is there in the
bible for asking any person, "are you satisfied
with your baptism?"

The "Gospel Advocate" and "Christian Mess-
enger" will please give us some light on above.

J. W. J.

OBEDIENCE. NO. 4.

The beloved apostle has left upon record this plain
statement: "Blessed are they that do His com-
mandments that they may have right to the tree of
life, and may enter in through the gates into the
city."—Rev. xxii, 14. "To do His commandments"
is obedience, and obedience secures the *right* to the
tree of life. Our inquiry in this paper shall be as
to the motives preceding and prompting the ac-
tion. *How* are these things which are placed before
considered are those things which are placed before

been sent to him who teaches in all uses of the tower and the seed

us as incentives to action. There must necessarily be some strong attraction, something very desirable in the motive to induce man to do that which the author of the motive commands. In this sense *promises*, objectively considered, are motives. The exceeding great and precious promises that pertain to life and godliness are given to us in the gospel of Christ in order that we may be partakers of the divine nature.—2nd Peter I, 3, 4. Then, promises are preached and men must believe them. I say *must* believe, for a motive or promise can not influence man until believed. When it is believed it becomes, subjectively, a motive power inducing action. It is thus the gospel of Christ is the power of God unto salvation to every one that believes it.—Ro. I, 16. Faith embraces the promises, and the obedience resulting from this inward power is called "obedience from the heart."

We frequently speak of the *motives* of men when referring to those principles of the heart which control or direct their life. A great variety of expression on this topic prevails and we hear much said about right and wrong motives, pure and impure motives, etc. Correctly speaking, the motive exists objectively first; it appeals to certain innate or native principles in the heart; its power to move man depends upon faith. When believed it creates in man desire, expectation, purpose, and these in turn urge the man forward to the attainment of the good promised.

In popular phraseology the term motive is applied to the intention, purpose or design, and finds expression in such proverbs as these: "If the heart is right, all is right." "If a man is conscientious in what he does, God will save him." "If a man desires to honor God, his imperfect obedience will not prevent the blessing, etc."

Human nature has ever been prompt in framing excuses (not *reasons*) for not following Jesus. To accept the truth as it is in Christ, to follow Him implicitly, we must cut loose from every *earthly* tie. With a great many the hard struggle, the great cross, is to cut loose from the popular teachings of sectarian theology. They still cling to the old idea that the church of Christ is composed of the christians in all the denominations, and through moral cowardice they compromise the truth and help build up the enemies of the cause. The very worst enemies to the advancement of the cause of Christ are those who loudly profess their faith and love for Jesus, and by their works deny Him.

But, I shall introduce here an illustration from 1 Chron. XIII and XV, which will perhaps shed light on the subject under consideration. During the days of the Judges (see 1 Sam. xiii) the ark of God

was captured by the Philistines, and finally found a resting place at Kirjath jearim. When David had been crowned he determined to bring the ark to Jerusalem and place it in a tabernacle which he had erected. To this end he gathered the people together, and consulted the chief men and captains and told them his purpose; they agreed to it, "for the thing was right in the eyes of all the people." With great pomp and ceremony they repaired to the village, placed the ark on a new cart with Ahio and Uzza as drivers, "and when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark, for the oxen stumbled. And the anger of the Lord was kindled against Uzza, and He smote him because he put his hand to the ark and there he died before God." After this occurrence David was afraid to proceed, and the ark rested for three months in the house of Obed-Edom; at the end of this time David having learned an important lesson determined to bring up the ark. He now says: "None ought to carry the ark of God but the Levites, for them hath the Lord chosen to carry the ark of God and to minister unto Him forever." So he gathered the people together and called the priests and Levites and said to them: "Ye are the chief of the fathers of the Levites, sanctify yourselves both ye and your brethren that ye may bring up the ark of the Lord God of Israel unto the place I have prepared for it. For because ye did it not at the first the Lord our God made a breach upon us, for that we sought Him not after the due order." Under the leadership of the Levites the ark was brought up "as Moses commanded according to the word of the Lord."

In this lesson we are taught:

1. That there is a due order by which God is sought.
2. That this due order is, according to the word of the Lord.
3. That the violation of this due order incurs the anger of the Lord.
5. That good intentions, or purity of motive, will not make a *wrong* act right.

God had said: "I will be sanctified in them that come nigh unto me, and before all the people I will be glorified." The order of service pertaining to the ark had been minutely prescribed, and David did wrong in not following this "due order." Uzza, with good intention to prevent the ark falling from the wagon, put forth his hand to stay it; in this the due order was again violated. (See Numbers I, 50, 51, etc.)

Now, "the thing was right in the eyes of all the people" and yet there was a right

thing to be done. They were anxious to serve God, to bring up the ark of the covenant, the symbol of His presence among them, and place it in their chief city. Their desire was, by thus doing, to honor God, but not proceeding according to the due order, the attendant blessings were diverted into another channel, and Uzza lost his life.

We now live under a dispensation of liberty; we are not bound down to the cumbersome rites and ceremonies of the Mosaic Institution. Nevertheless, there is now a due order by which man must seek God. We are made freemen "by the law of the Spirit of life in Christ Jesus," and our greatest liberty is enjoyed when we *continue* in the law of liberty, doing all things contained therein.

We are told that God "worketh all things according to the counsel of His own will;"—Eph. i, 2; and that this will is made known to apostles and prophets.—Rom. xvi, 25, 29; 1 Cor. ii, 7, 10, et al.; apostles in turn have made known this will to all nations. This will teaches us that we must seek God; must go to Him in order to be blessed. Men are alienated from God, enemies in their mind by wicked works; they walk in their own ways, follow after their own will. God's love has provided salvation, redemption, and an eternal inheritance for them, but they must come to these things, or rather come to God.

Would it not be presumption to approach God in a way of our own devising? Will He accept any man who treats His will with disrespect, and substitutes "the will of man," or "the will of the flesh" for the will of God? I assume, as an undisputed proposition, that there is made known in the gospel of Christ the due order by which man must approach God, and I suppose that all bible readers will admit that God will bless those who seek Him according to His will. But there are some who think that God blesses man whether he comes according to the due order or not.

In the popular interpretation of scripture as preached by the theologians of the day we have the following orders taught: 1. Prayer. 2. Regeneration. 3. Repentance. 4. Faith. 5. Experience. 6. Pardon. 7. In Christ, a christian. Baptism.

An order somewhat different to this is thus practiced: 1. Baptism. 2. Prayer. 3. Regeneration. 4. Repentance. 5. Faith. 6. Experience or feeling. 7. Pardon. 8. In Christ.

All who have heard Baptist and Methodist teaching, and witnessed their anxious seat ceremonies, in contrast with them I present the following as the gospel or-

der: 1. Faith. 2. Repentance. 3. Confession. 4. Baptism. 5. In Christ, pardoned; a christian, and entitled to call on God through Jesus Christ.

The limits of this paper precludes the possibility of a full discussion of these points. All will admit that obedience has reference to a command. Paul tells us that the gospel must be obeyed, (2nd Thes. i, 3), hence there is a command in the gospel. In our obedience to this command our hearts must be interested. Now, the command of the gospel is baptism, and our obedience to baptism must be *from* the heart, not *in* the heart. The good desires, good intentions and pious purposes of men can never benefit them until carried into execution. Now, remember that if there is a right thing to be done, especially a thing commanded by the Lord, that there is also a right way or order in which it must be done. On man's part the right motive must exist. What is this right motive? Some brethren tell us that it is an earnest desire to honor God and submit to His will. Admitting this, and admitting that the person comes to baptism, but having been improperly taught he says that he prefers to be sprinkled; that he is satisfied with it, etc., would his act be obedience? No, you answer, he did the *wrong* thing.

Well, people will do as they are taught; suppose the man chooses immersion, will this act then be obedience? No, the act is of the will of man, and is obeyed not as God's will, but as the choice of his own will. But in the two first orders presented, as generally taught and practiced by Baptists and Methodists, is the baptism there mentioned obedience to the will of God? I answer, no; they have a zeal of God, but not according to knowledge, and have endeavored to establish their righteousness by their own plans, and have not submitted to the righteousness of God, which is of faith. Faith in God and His Son the Lord Jesus accepts unreservedly *what* He teaches. He teaches us plainly that we must "be baptized for the remission of sins." "Know ye not that to whom ye yield yourselves servants to obey His servants ye are to whom ye obey."

Do men obey the will of God in being baptized because their sins are forgiven, or as a christian duty, or as a door into the church? Is it not the will of man that has propagated and perpetuated this false interpretation of God's will, and will God accept the man who, though innocent, and with good intentions, yet puts unholy hands upon that which is consecrated by His holy name? I hear of some who say they are satisfied with their baptism, that they understood their duty when they "joined the church." Then what is the duty of the christian institutions and come to the church of Christ?

If this faith was right, then they acted inconsistently in going into a human institution. But they did not believe *then* as they do *now*; they were taught a perverted gospel, they believed it, and were deceived into the idea that God had pardoned their sins, and being pronounced christians by a vote of the church they joined the church of their choice by being baptized. If such a procedure is according to the will of God, then the sooner we adopt some of the good things taught by sectdom the better.

To conclude, however, our obedience must be according to God's will. The promises of the gospel are set before us as inducements to make us willing people. God's love is portrayed to us in the sublime facts of the Gospel. But facts and promises do not constitute the whole gospel; there is a way by which man may attain the blessings, a due order by which to approach God and be reconciled. These are all preached to man; he hears, believes with all the heart; and remember that *all* the heart includes the intellect or judgment, will, affections and conscience. Having the eyes of his understanding enlightened he walks by faith in the way appointed, and will always find himself in the right church.

J. W. J.

TALKS WITH THE SISTERS.

I do not think I shall write connectedly this time, my dear sisters, as there are many things on different subjects that I desire to say. Oh, how I do wish that I could meet all of my true sisters; all those who are willing to abide by God's laws; that I could see them face to face and exchange views with them; ask their advice, and thus each help the other over the difficult places that beset the straight way that we are walking, the way that leads to eternal life! Eternal life! Sisters, do you ever pause and think of all these two words express? I fear, in the hurried rush of every day life, as we battle with the many cares that cumber us as they did Martha of old, that we fail to think of the goal to which we are all so surely hastening, and beyond which are the gates of pearl and the streets of gold that John, the beloved, tells of. And when we consider the temperate, simple language employed by the spirit in recording the wonderful deeds of our Master and His followers; and remember that the same Spirit guided the pen of the aged John as he recorded his vision on Patmos, we readily see that our finite mind is utterly unable to picture the grandeur of that "city that hath foundations, whose builder and maker is God." Though we give imagination unfettered wings, aided by the revelations of apostles and prophets and bid it soar to the

utmost limits of finitude, yet will we have failed utterly to comprehend the beauty and peace of the New Jerusalem.

"Jerusalem, the golden;
I languish for one gleam
Of all thy beauty folden
In distance and in dream,
My thoughts, like palms in exile,
Climb up to look and pray
For a glimpse of that dear country
That lies so far away"

Oh, I love to think of "that dear country." It is such a sweet, restful theme for thought, and we should every day steal a while away from every cumbering care, and let our mind dwell on this grand theme, and thus will the world seem less real, and our zeal and courage be renewed for our journey thither. My dear young sisters, to *you* the world is very attractive; its pleasures varied and alluring, and your untried feet are too apt to be beguiled away from the "narrow way," but ere you have strayed too far, pause and weigh well the odds between a life of empty pleasure here, and one of eternal happiness hereafter! I oft times try to picture that after life to imagine a place free from pain and sorrow; and ah, sisters, the oft-recurring sorrows, the fleeting joys, the bitter disappointments and bereavements of this sad life argue far more eloquently of that better life to come than pen of poet, sage or philosopher! But, perhaps one of the grandest thoughts concerning heaven is that there all our noble longings will be gratified. We see so many, many things here that we can not account for; the grand wonders of nature, the lofty mountain standing forth in the midst of a level plain, its rocky summit crowned with loveliest flowers; a rich crimson blossom nodding to one of the most delicate azure hue; here a pink, there a white, all nourished by the same soil; and when our minds grow weary in trying to solve these enigmas, the sweet thought comes that "some day," if we live aright, all these mysteries shall be revealed unto us. To the mathematician, doubtless, all the intricacies of the grand science of numbers shall be unravelled. Upon the artists eye the scenery of heaven will fall in a fairer picture than fancy in her wildest moments ever painted. The astronomer will need no telescope there. To those of us who love music, whose souls are filled with an intense longing to penetrate the heights and depths of harmony, whose hearts vibrate and throb as we listen to the strains of some masterpiece, over such the grand harmony of heaven will burst in waves of blissful beauty, and our

forth from ten thousand harps, as we tune ours to sing God's praises throughout the eternal years!

Next comes the precious thought of meeting the loved ones gone before. And who is there of us who has not some dear one waiting for us "beyond the tide?" I read such a sweet poem not long since descriptive of heaven and the joyful meeting of loved ones long parted, when our dear Lord shall have come in the clouds in His glory, and we shall be forever with Him. Every line of it was beautiful, but only two remain in my memory, which run thus:

"The baby will want its mother,
The mother reach out for her child;"

and I wonder if this is the way it will be! If the dear babies *will* be babies still, and all our loved ones be just the same in feature, only glorified? Oh, I hope so! But perhaps I should not say this. God knows best, and however it will all be, that way will be the best! This thought comforts me so often when I have talked to relatives and friends and tried to turn their footsteps into the way of truth, and they have repelled me and turned a deaf ear to my pleadings. Though it grieves me, oh, so deeply, yet I know that if I remain faithful, and they are lost, it will be but just, since the water of life has been offered to them freely and they have refused to drink of it, that they might never thirst. When we no longer "see through a glass darkly, but face to face," we shall appreciate the wisdom and justice of all God's plans. Our mental vision, unclouded by mists of fleshly weakness, shall be able to penetrate the grand mystery and comprehend the magnitude of the atonement; and if those we love here fall through disobedience to gain the inheritance bought for them with such a precious price, we will realize there that it is but just. It will cause us no sorrow, since there will be no sorrow there, but God shall wipe away all tears from our eyes. It will all be right *there*, thanks be to God, who giveth us the victory through our Lord Jesus Christ! Then, last and greatest comes the promise that they that "hunger and thirst after righteousness shall be filled. What an incentive to right doing!"

But, sisters, I had no thought of writing this when I took up my pen this evening; but when I spoke of wishing to see you face to face, I at once thought that this would never be 'til we all clasp hands on the other shore, and thus my thoughts were directed into this channel, and I have been carried on and on, until I have no space left to speak of the many things mentioned at the first of this letter. However, I have only obeyed the injunction of Paul, who after writing to the Thessalonians concerning "them that are asleep, how they should arise and all be

caught up in the air with the Lord," closed with the words "wherefore comfort one another with these words." And this is what I have striven to do. One of the things which I started out to write about was training children, and I ask, can not some sister or sisters who have succeeded in bringing up their children in the "nurture and admonition of the Lord" give us some advice on this subject? We hope the sisters will come forward and write more for the F.F. There are so many interesting subjects that could be written on to edifying.

SARAI.

Since Bro. Oatman has refused to discuss our differences on the grounds proposed by us, and has written us taking us *severely* to task for not answering his questions, we will comply with his request as nearly as we can.

Query 1. "Who do you fellowship as brothers and sisters?"

Answer. Those who have obeyed from the heart that form of doctrine delivered to them by the apostles of Christ, and who walk in the Spirit.

Query 2. "Who were pastors spoken of by Paul? What office did they hold?"

Answer. They were just such pastors as Christ, through the Holy Spirit, authorized. If they held any office it was that of pastor—not "modern pastor," but good shepherd.

Query 3. "Do you receive any members from the denominations on their baptism at all?"

Answer. No—because "their baptism" is not the "one baptism," but **THEIRS**.

Query 4. "What do you consider the gospel? Does it not consist of facts to be believed, commands to be obeyed, and promises to be enjoyed? And if so, please designate what facts are necessary to be believed and what commands are to be obeyed before we can expect to enjoy the promises."

Answer. We consider the gospel to be what the apostles preached under the commission of Christ. Yes, it consists of facts to be believed, commands to be obeyed, and promises to be enjoyed. Well, when it comes to us designating what facts of the gospel are to be believed, we beg leave to be excused from pointing out *some* to be believed. If we did this it would indicate that we regarded some of them as unworthy of belief, or at least immaterial. This work of sorting out which are to be believed and which may be disbelieved we will leave for Bro. Oatman and his fellow-consorts in this little rebellion to do. We contend for the belief of *all* of the facts. Then

turn to their preaching at your leisure, Bro. Oat-

you to consult the standard, Mr. Webster, on the word fact, before you begin this *assorting* business.

We are astonished to see so many of our brethren unable to get more than *three facts* in their heads at once. The *three-fact* gospel is not the one preached by Paul; then it is one upon which he called down curses. You had better be careful brethren how you corrupt the gospel.

A. McG.

DEAR BROTHER MCGARY:

I acknowledge your kindness in sending me the first two numbers of current volume of FIRM FOUNDATION. Herewith find an invitation to continue sending them. In reply to your kindly notice of my article on repentance in a late Advocate, I would say, first, that the last paragraph was, perhaps, not written in as serious a vein as the balance of the article.

I know the Baptists *insist* that repentance precedes faith, but does that make it true—even in their own case? Bro. McGary and myself know that it is a mental impossibility for a man to repent before he believes. Bro. McGary *insists* that baptism is not valid unless the candidate believes it is for the remission of sins, but does his *insisting* make it absolutely necessary for a person to so believe in order to be blessed of God?

But to the question: "What will Bro. L. do when they wish to come out of Jewry?" A week or two after I came to the State of Texas I attended a meeting of the Baptists in this neighborhood. It was shortly after a revival of theirs. After his sermon the preacher invited forward those who had professed religion and had been baptized, and also those who had professed and had not yet been baptized. To the former the hand of *church* fellowship was extended, while to the latter the hand of *christian* fellowship was extended, with the promise of the hand of church fellowship after baptism. I afterwards asked a Baptist if this was the doctrine and usual practice of the Baptist church, and was answered in the affirmative.

This doctrine indicated to me that the Baptist church laid no higher appreciation on the ordinance

of baptism than as a door to their narrow, exclusive sect. This being the case, I can not believe them scripturally baptized, for if they submit to the operation without faith in it as a condition on which God promises blessing, they violate the law of "whatsoever is not of faith is sin."

While this is the doctrine of the Baptists as a church, I know members of that body who, individually, believed at the time of their baptism, and still hold, that baptism is a condition without obedience to which they could not receive pardon of their sins. When such as these see the sin of sectism and wish to unite with me in healing all division among the lovers of God, by laying aside human creeds and names, I should call it sacrilege to ask them to be immersed again. And whether I *know* he believed baptism a condition of pardon or not, when a man who has been a member of the Baptist church hears me preach the truth of the design of baptism, and, on my invitation, comes and expresses himself satisfied with his baptism, and wishes to join in the work of our plea, who am I that I should set myself up to judge his conscience? But enough. This is my belief at present. Perhaps you will pronounce it a "straddle," or say that I am holding on to the tail of my uncle's hobby. So be it. But if it be a tail-holding, I do not purpose turning go that tail until I find a surer place to light.

The expression "whom ye slew and hanged on a tree" is, I suppose, the one you find awkward.—Acts v, 30. It is the translation of a participle and verb. This form is a Greek idiom frequently found in the New Testament, in which the participle expressed the action, and the verb the result of the action. Literally translated, this is "whom ye, having hanged on a gibbet, (and as a result of the hanging) slew. I make no claim to being a "Greek scholar," but think I may say the above without egotism.

Your brother in the truth,

W. LIPSCOMB, JR.,

AZLE, TEXAS.

SOME of us will offer some thoughts on what Bro. Lipscomb has said, in our next issue. We thank Bro. L. for his article.

The Firm Foundation.

Vol. 2.]

AUSTIN, TEXAS, JANUARY, 1886.

[No. 4.

A. McGARY, Editor and Business Manager.

ASSOCIATE EDITORS:

J. F. GRUBBS, J. W. JACKSON,
J. S. DURST, E. HANSBROUGH,
I. C. STONE.

TO OUR SUBSCRIBERS.

Let every subscriber become an active agent for the FIRM FOUNDATION for one day only, and what grand results would flow from their efforts. Brethren and sisters, are you not willing to try it? Are we not contending for the whole truth, and nothing but the "truth as it is in Jesus?" Then, in view of the fact that the Christian's birth-right, as it was sent down from the Father of Lights on the day of Pentecost, is being sold for "a mess of (sectarian) pottage," "by good words and fair speeches that deceive the hearts of the simple," is it not high time to go to work? Then let each one select one day during the month of January to get subscribers. Those who have proven themselves true friends to the paper have influenced us to continue it as a monthly for one year longer; but you will see that the matter has been increased at least one-third. There will be no change in the present make-up of the paper while it continues a monthly; unless, perhaps, to add more matter from time to time, as we feel able. The paper is gaining ground every day in the way of subscribers. We do not know how to express our thanks strongly enough to those who have helped us to this present hopeful outlook. May God's blessings rest upon them, is the prayer of their humble brother, who, with all his faults—and their name is legion—is determined to cling to the "old ship of Zion," though the tempest may rage fiercer and fiercer. With

whatever of purse we may possess, at her service, and with the "sword of the Spirit" in her defense, we propose to out-ride the fury of the storm till "the Captain of our Salvation" returns, or till death sweeps us from her deck. Is there any better place to "fight the good fight?" Let us work now, brethren, for remember, "the night is coming, when no man can work."
A. McG.

LA PORTE, IND., Dec. 2, 1885.

Dear Bro. McGary:

I am glad to have such means as the FIRM FOUNDATION through which I can communicate with at least some of the brethren. Through its columns we may become acquainted with many of the most faithful brethren. This is what we greatly desire and need. We are exceedingly glad that there are yet a few bold and faithful soldiers of the Cross. I think that finally the FIRM FOUNDATION will be the only paper that will stand firm in the defense of the truth. I have taken and read the *American Christian Review* for many years, and had great hope that it would remain firm; but, alas! of late it is wavering and endorsing society work and eulogizing society men.

We are told in the good book that the love of money is the root of all evil. The rule is that in order to get money, as a preacher or editor, a man must be popular. To be popular, the editor or preacher must say many soft things to the people. He must not dwell too much upon the crimes and follies of the people. He must rather float with the current. He must be a sort of Bunyan by ends; he must not be bold and fearless as Paul in his defense of Christ and His glorious cause;

he must be soft and pliable, ready to admit that all religious people are Christians, and that it makes no great difference what one believes or does, so the heart is right. I suppose by this they mean that the person desires to do right. Now if this position be the true one, then the New Testament, it seems to me, might have been reduced to a very small book. Would it not have been sufficient, then, for Jesus to have said to all, do what you think to be right? If, at last, it is to be reduced to this, notwithstanding the law of Christ, would it not be equally available without the law of Christ? What a waste of time and labor it was for Christ to enjoin a law on His disciples, and have it go forth from Mt. Zion, according to the prophets when, at the same time, no one would be bound to observe it. Sectarians for ages have held to the silly idea that what a man esteems to be right is right. But for persons claiming to be familiar with the law of the Lord to manifest such folly, is surprising. I am candid when I say that all intelligent persons know better, and that popularity and a love of praise and money is at the bottom of it.

But they say the heart is right. The heart is never right when the individual is actuated by false impressions. All intelligent people know that in Scripture the heart always includes intelligence. Many persons, I fear, make serious mistakes just here. They suppose many times that they do things heartily, when there is more imagination than understanding in it.

The heart to be right, must be rightly impressed. We reach men's hearts through their senses, and if through these senses we make good and proper impressions, then the acts that proceed from such impressions are good. If, how-

of the reader mostly to the faithful, perable that the S
ness of the cover and th

ever, evil impressions are made, evil acts will follow. A good man out of the good treasure of his heart brings forth good things, and an evil man, out of the evil treasure, evil things. Mat. xii; 35. The heart is spoken of as a treasure. A treasure is a place where things are stored away. Things then in the heart (understanding) have been stored there; evidently learned, and kept for future use. So if the treasure of the heart is stored with the truth, the heart is right; but, if with falsehood and error, the heart is wrong. What items in the gospel of our salvation are left for us to opine about and draw our own conclusions without peril? On nearly all of them there are various opinions, as if God had revealed nothing on these subjects. Is it not downright infidelity and disloyalty to Christ to give an opinion in the face of revelation? Take, for example, the subject of faith. Can we venture an opinion with regard to faith, when the whole subject is revealed?

Is it not declared that, without faith, it is impossible to please God? Would God then leave us to opine or conjecture concerning the means by which we come into possession of faith, when our salvation depends upon it? I certainly think not. The Apostle Paul tells us clearly that faith comes by hearing the word of God. Rom. x; 17. Suppose that I, in the face of this plain declaration of Paul, declare that I received the faith as a direct gift from heaven in answer to prayer, keeping in mind, the while, that the same Apostle says there is one faith—Eph.—have I told the truth? Have I the faith? If an individual contradicts Paul, does he believe Christ? If he does not believe Christ, has he the faith? If he has not the faith, does he please God? If he does not please God, will he be saved? It, doubtless, is the opinion of very many that they have obtained faith as above stated, as a direct gift of God; but if it be so, then it does not come by hearing the word of God. True faith lays hold of the word of God and confides in that word; hence faith knows nothing except what it learns from facts. It entertains no opinions. Opinions never produce faith. Faith itself is stronger than opinion.

Opinion rises no higher than opinion; and hence those who deal so largely in opinions are always in doubt. They frequently say I hope I am a Christian; I

hope my sins have been pardoned, etc. Then they sing:

'Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or not—
Am I His, or am I not?

If I love, why am I thus?
Why this dull and lifeless frame?
Hardly sure, can they be worse,
Who never knew his name?

Again, what opinion can we have regarding repentance? Is it not stated plainly by the Apostle that Godly sorrow works repentance, etc. II Cor. vii; 10. Godly sorrow stands as cause, and repentance as effect. It is the work of sorrow—it is reformation then; in fact, not in opinion. It is necessary, in fact, unto salvation, as the Apostle and Jesus both declare. No room here for any opinion.

So, also, of confession. Jesus says if any will confess Him before men, He will confess them before the angels of God. Paul says with the heart (understanding), man believes unto righteousness and with the mouth confession is made unto salvation. Rom. x; 10. For the confession of the Saviour, he offers a glorious reward. Too high a reward for an unnecessary act. If we confess Him, He will confess us in the presence of the angels of God. Ought any to treat this glorious promise with indifference and fail or refuse to confess Christ? Certainly if one should, he would do so at his own peril. And yet how many fail to do so? Neither are we left to an opinion on the subject of baptism. Suppose we, as many have done, should opine that baptism is not necessary, or that it is not sufficiently defined to confine us to one act, would we be justifiable in such opinion? Did not Jesus say, Except a man (not a child) be born of water and the spirit he cannot enter into the kingdom of God? Did he not say, also, Go into all the world and preach the Gospel to every creature; he who believes and is baptized shall be saved? In this commission there is no promise only to the baptized. Did he not say, Go and teach all and baptize them? Certainly he did. Did he not mean what he said? Certainly.

Is it then a duty to teach and baptize? I think it is yet a duty although the command was given to the Apostles more than eighteen hundred years ago.

Jesus certainly did not organize, or authorize any other society but the church but His body; and I

think it evident that He contemplated its perpetuity by the same Gospel by which it was founded. Therefore the same baptism that then brought penitent believers into the church is just as essential now, notwithstanding men's opinions and notions. But may we hold and practice an opinion as to the action performed in baptism? If, at the time Jesus used the word, there had been no definite meaning to the word, and the Apostles had seen fit to practice many ways because of the ambiguity of the word, there might be an excuse formed for different actions.

As Jesus desired a certain thing done, for a certain end or purpose, he therefore used the very word that would convey His idea to the understanding of the disciples. The Apostle Paul speaks of it Rom. vii. as being buried with Christ by baptism. In Col. ii. 12, He says buried with Him in baptism, wherein also you are risen, or raised, with Him, having faith in God's operation when He raised Him from the dead. It then represents a burial and a resurrection, and no one can suppose that either sprinkling or pouring does this. So if any have an opinion that they may sprinkle or pour water on another for baptism, that opinion leads him to do a thing that Jesus never authorized, and contrary to the very thing He commanded. For it is evident that if Jesus commanded to baptize, He did not command to rantize, for the two words have not a similar meaning, much less the same meaning.

In the system of salvation presented by Jesus and the Apostles, every item is clearly stated; and when men add or subtract any item they place themselves under the curse of God, according to Paul's Galatian letter. How is it, then, that men who make pretensions to common sense, can conclude that all the sects and heretics are in a fair way for salvation? I have noticed some of our brethren of late, who seemed heretofore to be sound, who are acknowledging that among the sects there are many Christians—and, especially, if they have been immersed. It seems to make no difference whether their religion rests on faith or opinion; no difference if they have ignored Christ's name and law, if they, in obedience to some opinion, have been immersed. Our brethren, many of them, will bid them God speed, and give them the right hand of fellowship.

But John says: "If any come unto you and bring not this doctrine (the doctrine of Christ), and

THE above caption I noticed in the columns of the BAPTIST GLEANER just under an article by R. W. Mahan, issued Jan. 6th, 1892, and refers to the "work and object" of the American Baptist Publication Society. The work referred to and the object in view is of course expected to be effected through the publication of said society.

It is an axiom that a tree is known by its fruit. The name does not change the nature of the tree. We do not gather grapes of thorns nor figs of thistles.

In the light of these facts let us proceed to examine some of the fruit produced by the press of the American Baptist Pub. Society.

1. In a Sunday-school Publication of said society called "Our Young People," issued May, 1887, I copy the following, as quoted in the American Baptist, June 1, 1887: "The First Baptist church, of Providence, R. I., is the oldest church of our denomination in this country. It was founded by Roger Williams in 1639. From this small beginning the Baptists of America have grown to their present number and power."

In this unfortunate statement, coming from such a source, I notice three palpable falsehoods: 1. "The First Baptist Church of Providence, R. I., is the oldest church of our denomination in this country.

Which is not the truth: the New Port church was founded one year before this by John Clark and others.

2. "It was founded by Roger Williams in 1639." This also is not true. Roger Williams never organized, nor was he ever a member of a true legitimate Baptist church.

3. "From this small beginning the Baptists of America have grown to their present number and power."

This is another false statement of history. The facts are that within four months after

May God abundantly bless the FIRM FOUNDATION and all its friends for their love of the truth, and is the affectionate prayer of
Your brother in Christ,
I. C. STONE.

THE COMING QUESTION:

Is the confession, as taught by our brethren, necessary to remission of sins, or any way necessary to salvation? If it is not, we should quit the practice. If it is necessary to remission of sins, it should stand as prominently before the world as any other condition of salvation. If it is necessary to salvation, there is no salvation without it. If it is not necessary to salvation, there is no good in it. When why not cease to practice it? The conditions of salvation have been regarded by our brethren as so many steps toward Christ. Every one of these steps implies action upon the part of those to be saved and these steps or actions are motions toward salvation. Hence, Paul says: "With the mouth confession is made unto salvation." If the confession is a step toward salvation, who are they that have not made the confession and yet have attained salvation? As it is generally desired, at this stage of this investigation, to exchange one issue for another or to change the issue, we turn to consider a question of form. It may be admitted that confession is necessary, but assumed that the practice of our brethren in requiring everyone to confess with the mouth that he believes that Jesus is the Christ the Son of the living God is necessary and that another form of it would do just as well. Perhaps no form will do as well as the Bible form, since the Bible says: "Hold fast the form of sound words." What is the Bible form? It is this: "I believe that Jesus is the Christ the Son of the living God; Acts 8, 37. But I would that this is an interpolation and therefore cannot settle the question as to the form. Peter of Christ: "Thou art the Christ the son of the living God." The Savior replies: "Upon this I will build my church."— Perhaps one will say: Jesus referred to the truth expressed, rather than to the manner of expression. Yes, may be so, but this expressed in this manner is not acceptable to the Savior, and therefore to me. John says: "No other signs truly did Jesus do that are not written in this book,

but these are written that you might believe that Jesus is the Christ the Son of living God." Here is the same form of expression. Is it the right form, or is it not? If it is the right form, a form differing from it would be the wrong form. We now consider another question. Where does the confession stand in the divine arrangement? Does it stand before hearing? No. Because one must hear of Christ before he can confess him. Does it stand before faith? No. Because the confession is a confession of faith. Does it stand before repentance? I suppose not since one without repentance would be hardly able to say (and tell the truth) that he believed with all his heart. Does it come after baptism? No. Because with the mouth confession is made unto salvation. Baptism is the consummating step, confession is unto salvation, therefore confession is not after baptism. If confession is not after baptism and not before repentance, it stands between repentance and baptism and to baptism an antecedent. Are the antecedents to baptism necessary to baptism? Could I baptize one in the scriptural sense who had not heard? No. Could I baptize one who had not believed? No. Could I baptize one who had not repented? No. Could I baptize one who had not confessed? No, I reckon not. Would baptism to one who had never heard, do any good? No. Would it do one who had not believed any good? No. Would it do one who had not repented any good? No. Would it do one who had not confessed any good? No, I reckon not, if so baptism has one black sheep in its flock of antecedents. The Bible teaches the confession. The Bible places the confession before baptism. The Bible form of the confession is: Jesus is the Christ the Son of the living God, or perhaps I should say this is the the form, if the Bible gives any. I believe, however, I should be careful about this. Because if I should intimate that the bible required the confession, and did not give the form thereof, some Methodist preacher would tell me that the Bible required baptism, but did not give the form thereof. Then I would give that Methodist preacher my hat, and go home bare-headed. One form of confession is God for Christ's sake has forgiven my sins. This form is not in the Bible at all, it is therefore a false form. Brethren, should we accept it, will you say yes? Let us see if you will. One form of baptism is sprinkling. This form is not in

ever, evil impressions are made, evil acts will follow. A good man out of the good treasure of his heart brings forth good things, and an evil man, out of the evil treasure, evil things. Mat. xii; 35. The heart is spoken of as a treasure. A treasure is a place where things are stored away. Things then in the heart (understanding) have been stored there; evidently learned, and kept for future use. So if the treasure of the heart is stored with the truth, the heart is right; but, if with falsehood and error, the heart is wrong. What items in the gospel of our salvation are left for us to opine about and draw our own conclusions without peril? On nearly all of them there are various opinions, as if God had revealed nothing on these subjects. Is it not downright infidelity and disloyalty to Christ to give an opinion in the face of revelation? Take, for example, the subject of faith. Can we venture an opinion with regard to faith, when the whole subject is revealed?

Is it not declared that, without faith, it is impossible to please God? Would God then leave us to opine or conjecture concerning the means by which we come into possession of faith, when our salvation depends upon it? I certainly think not. The Apostle Paul tells us clearly that faith comes by hearing the word of God. Rom. x; 17. Suppose that I, in the face of this plain declaration of Paul, declare that I received the faith as a direct gift from heaven in answer to prayer, keeping in mind, the while, that the same Apostle says there is one faith—Eph.—have I told the truth? Have I the faith? If an individual contradicts Paul, does he believe Christ? If he does not believe Christ, has he the faith? If he has not the faith, does he please God? If he does not please God, will he be saved? It, doubtless, is the opinion of very many that they have obtained faith as above stated, as a direct gift of God; but if it be so, then it does not come by hearing the word of God. True faith lays hold of the word of God and confides in that word; hence faith knows nothing except what it learns from facts. It entertains no opinions. Opinions never produce faith. Faith itself is stronger than opinion.

Opinion rises no higher than opinion; and hence those who deal so largely in opinions are always in doubt. They frequently say I hope I am a Christian; I

hope my sins etc. Then

'Tis a point Oft it can Do I love Am I His

If I love, why Why this Hardly sure Who never

Again, what have regarded it not the Apostle the repentance 10. God's cause, and It is, the reformation opinion. unto salvation Jesus both for any opinion

So, also says if any fore men, fore the and with the man believ and with the made unto us For the coas he offers in high a rev act. If we confess us is angels of o treat this gl difference confess Chis should, he n peril. And do so? N n opinion or n Suppose wts should opt necessary be ciently de act, would opinion? e, cept a mis of water ry enter int of Did he n of the world to every ed. and is had In this promise is he not safe baptize and Did he on Certainly on

Is it rit baptize has althoughst to the Ap be hundred Jesus as or autho as the church is.

with the Louisiana Chronicle, there is no reason why it should not succeed and accomplish great good for the Master's cause in that wicked city.

In addition to the paper, a school enterprise is contemplated which will greatly add to the mission work. We truly wish that success may crown the efforts, and that we may soon hear of great good accomplished for the Master in New Orleans.

THE Baptist Standard of Dallas, Tex., may 26th has an excellent article by Dr. R. R. White, in which he says some very plain things about centralization. Here is a sentence which seems to us to have the right ring: "No power has in the past, can in the present, or will in the future, awe into acquiescence the opposition in the Baptist ranks of any and all seeming approach to a concentration of power in a directory." That is exactly right. If it were not, Jesus would not have said to His church, "Go teach all nations;" but He would have located a great central power at Jerusalem and given instruction to it to manage the affairs of His kingdom just as this great Board should direct. If the denomination should meet in convention and the representatives of the Churches should decide that all mission and educational work should be governed and controlled by our Board, we might receive it, but even then it would be dangerous. The Lord knew it and hence He arranged that all should be done through His churches as they may decide. We think there is too much tendency toward centralization of power. A few men control the great body. Let the voice of the people be heard.

THE report offered by Eld. C. O. Brown, of S. C., which was repeated by the convention, at Atlanta is furnishing considerable food for comment by several of the papers in the east. The report suggested that the Home Board had not done all that it might have done in evangelizing the negroes. Bro. Brown

ant that He contem- wletuity by the same Dich it was founded. Same baptism that wa penitent believers is just as essential thending men's opin- Brns. But may we an ce an opinion as to rmed in baptism? Dis us used the word, all no definite mean- M, and the Apostles practice many ways th ambiguity of the th ght be an excuse berent actions. forced a certain thing whin end or purpose, used the very word ofvey His idea to the th of the disciples. bulspeaks of it Rom. tried with Christ by thol. ii: 12, He says whin baptism, where- ive risen, or raised, Tring faith in God's wh He raised Him It then represents resurrection, and no he that either sprink- g does this. So if opinion that they may ur water on another s that opinion leads sing that Jesus never ad. contrary to the e commanded. For if that if Jesus com- ptize, He did not vantize, for the two rt a similar meaning, usame meaning. em of salvation pre- us and the Apostles. g clearly stated; and ad or subtract any ce themselves under God, according to an letter. How is it, en who make preten- mon sense, can con- the sects and heretics way for salvation? I some of our brethren seemed heretofore to no are acknowledging the sects there are ans—and, especially, been immersed. It make no difference ir religion rests on lion; no difference if gnored Christ's name they, in obedience, have been immersed. many of them, will speed, and give them d of fellowship. says: "If any come d bring not this doc- trine of Christ), and

bid them God speed, or invite them into your house, you are partaker of their evil deeds." II Thim i; 10. Does any sectarian hold the doctrine of Christ? If so, does, then the Christian (so-called) does not, for they teach heretically. The tree is to be known by its fruit, says Jesus. No Methodist tree bears Methodist fruit, the Baptist tree bears Baptist fruit, and the Christian tree bears, or ought to, Christian fruit. The doctrine identifies the man, and not the man the doctrine. If we preach heresy, we are heretics: If we fellowship heresy, we are partakers of the heresy, and are no better than the heretic. I exceedingly regret that many who have known the truth are dissuaded to abandon it in so short a time and in so shameful a manner. If the various sects are, by their teaching and practice, bringing the people to Christ and into the kingdom of heaven, then, in the name of common sense, let us oppose them no longer. Why do our teachers and editors keep up any strife with them? What use are they in the world if sectarians are teaching the right way of the word? It makes no sort of difference what they teach or practice if thereby they save the people. Why debate any proposition with a Baptist or a Methodist, or any one else, if their teaching will save their adherents. If there be no law, let us have peace; but if there be law, then let us maintain the law. If the Lord be God, we will serve Him; if Baal, serve him. What use was there for the reformation inaugurated by Campbell, Stone, Scott, Johnson, Smith, Rogers, and others, if there is no salvation in the various and opposite theories now extant? None whatever. Campbell and Smith might properly have remained with the Baptists, B. W. Stone with the Presbyterians, Johnson and Rogers with some other sect, and avoided the long period of strife and debate that followed. Why did Campbell, Stone, Scott, and others preach the truth? Did they go back to apostolic teaching? If they did, then they taught the truth. Then those who opposed them taught falsehood. And, unless falsehood is as good as the truth, it is right and safe to hold to the doctrine of the Apostles; if it is wrong and hazardous, to avoid the heresies of this age. There is no position safe if it be untrue. And for this reason all should seek after truth. All should avoid error as a deadly poison.

May God abundantly bless the FIRM FOUNDATION and all its friends for their love of the truth, is the affectionate prayer of
Your brother in Christ,
I. C. STONE.

THE COMING QUESTION:

Is the confession, as taught by our brethren, necessary to remission of sins, or any way necessary to salvation? If it is not, we should quit the practice. If it is necessary to remission of sins, it should stand as prominently before the world as any other condition of pardon. If it is necessary to salvation, there is no salvation without it. If it is not necessary to salvation, there is no good in it. Then why not cease to practice it? The conditions of salvation have been regarded by our brethren as so many steps toward Christ. Every one of these steps implies action upon the part of those to be saved and these steps or actions are motions towards, these steps are motions toward salvation. Hence, Paul says: "With the mouth confession is made unto salvation." If the confession is a step toward salvation, who are they that have not made the confession and yet have reached salvation? As it is generally desired, at this stage of this investigation, to exchange one issue for another or to change the issue, we turn to consider a question of form. It may be admitted that confession is necessary, but assumed that the practice of our brethren in requiring everyone to confess with the mouth that he does believe that Jesus is the Christ the Son of the living God is not necessary and that another form of it would do just as well. Perhaps no form will do as well as the Bible form, since the Bible says: "Hold fast the form of sound words." What is the Bible form? It is this: "I believe that Jesus is the Christ the Son of the living God; Acts 8, 37. But I am told that this is an interpolation and therefore cannot settle the question as to the form. Peter says of Christ: "Thou art the Christ the son of the living God." The Savior replies: "Upon this rock I will build my church."—Perhaps one will say: Jesus referred to the truth expressed, rather than to the manner of expressing it. Yes, may be so, but this truth expressed in this manner was acceptable to the Savior, and is therefore to me. John says: "Many other signs truly did Jesus which are not written in this book,

but these are written that you might believe that Jesus is the Christ the Son of living God." Here is the same form of expression. Is it the right form, or is it not? If it is the right form, a form differing from it would be the wrong form. We now consider another question. Where does the confession stand in the divine arrangement? Does it stand before hearing? No. Because one must hear of Christ before he can confess him. Does it stand before faith? No. Because the confession is a confession of faith. Does it stand before repentance? I suppose not since one without repentance would be hardly able to say (and tell the truth) that he believed with all his heart. Does it come after baptism? No. Because with the mouth confession is made unto salvation. Baptism is the consummating step, confession is unto salvation, therefore confession is not after baptism. If confession is not after baptism and not before repentance, it stands between repentance and baptism and to baptism an antecedent. Are the antecedents to baptism necessary to baptism? Could I baptize one in the scriptural sense who had not heard? No. Could I baptize one who had not believed? No. Could I baptize one who had not repented? No. Could I baptize one who had not confessed? No, I reckon not. Would baptism to one who had never heard, do any good? No. Would it do one who had not believed any good? No. Would it do one who had not repented any good? No. Would it do one who had not confessed any good? No, I reckon not, if so baptism has one black sheep in its flock of antecedents. The Bible teaches the confession. The Bible places the confession before baptism. The Bible form of the confession is: "Jesus is the Christ the Son of the living God, or perhaps I should say this is the the form, if the Bible gives any. I believe, however, I should be careful about this. Because if I should intimate that the bible required the confession, and did not give the form thereof, some Methodist preacher would tell me that the Bible required baptism, but did not give the form thereof. Then I would give that Methodist preacher my hat, and go home bare-headed. One form of confession is God for Christ's sake has forgiven my sins. This form is not in the Bible at all, it is therefore a false form. Brethren, should we accept it, will you say yes? Let us see if you will. One form of baptism is sprinkling. This form is not in

the Bible at all. It is therefore a false form. Brethren should we accept it, will you say yes? If you do, take the Methodist discipline, which is but a false form of faith, and join the Methodist Church, where, if you have less truth, you can have more chicken.

W. P. RICHARDSON.

"GOING TO EXTREMES."

Written for the FIRM FOUNDATION.

The above expression is so often made use of especially by professors of the Christian religion, that I sometimes wonder if those using the expression understand or even think of the import.

One is often heard to say of another, "Oh, he is an extremist," and more especially is this remark referred to those preaching the gospel or publishers of papers in the interest of Christianity.

Can any professed Christian do more, or do less, than obey the gospel, the whole gospel and nothing but the gospel that will be acceptable in the sight of God? If any think they can let them read that portion of Revelation which declares: "He that addeth to the things which are written in this book, God will add the plagues written in this book," also, "he that taketh away anything written in this book God will take away his part out of the book of life." From the foregoing we are forced to the conclusion that man has no promise of salvation short of obedience to the whole law.

"If a man obey the whole law, and yet fail in one point, he shall be punished as guilty of all." By reference to the last quotation all ought to see that man has a certain work to do, short of which he can claim no part with the finally faithful.

While if he obeys the gospel in every particular to the best of his ability, "he shall have a right to the tree of life, and shall enter in through the gates into the City." The world is full of sects to-day, all of which have added to or taken from, with some who have done both, thereby showing by their creeds that they are not content as extremists, but go beyond or outside the Bible in order to find something on which to build their faith.

But we are not compelled to go among the sects to find those opposed to extremes.

Among our own brethren are to be found those who find fault with preachers, also publishers, simply because they "declare the whole

counsel of God." Such individuals are often heard to say of Christian men and women, "Oh, well they are very clever, but I think most too strict," or "so straight they lean over just a little."

Some similar remarks are often made with reference to publishers, such as, "Oh, well, I like his paper tolerably well, but he is a little, or entirely too much on the extreme."

All true Christians have one consolation in the promise, that God, and not man, is the judge, also that by His judgment, and not by what I think each one's destiny will be forever sealed.

Our standard authors define an extremist to be a supporter of extreme doctrines or practices. Now take in connection the meaning of *extremity* by the same author, viz: Utmost point or degree, *necessity*, and we can come to a pretty correct conclusion of what is required to constitute true Christianity. It is presumable that in the days of Noah he was called an extremist by those who did not believe, yet by his working just according to God's plan or commands—doing all—nothing more, nothing less, he and his house were saved—all doubtful hearers, or partial doers were lost! All the foregoing having been completed by a period of about 2,350 years, during which the earth was again inhabited, the time drew near when a new era in the history of the world, also in the plan of salvation were about to take place, viz: The birth, life, death, burial and resurrection of our Lord and Savior Jesus Christ. Was not the foregoing a case of extremity? Only think, reader, if you can, of the Great-I-Am undergoing all that for your and my salvation, which was not secured until all had been fulfilled; then talk of an extremist in the fulfillment of His commands, and show the consistency of such doctrine!

Many passages of scripture, treating on the foregoing, could be referred to, but trusting all will read and understand for themselves, I hope and trust that none will become so self-righteous as to entertain fears of having done too much for the Master's cause and kingdom.

Each and every day of our lives any who may desire can see the extreme necessity of Christian union. For example: In many localities union church-houses are erected, in which all denominations that contribute are interested, and entitled to the use thereof.

All disciples of Christ, Christians, are commanded to meet on the first day of the week to commemorate the death of our Lord and Savior Jesus Christ by partaking of the emblems in token of his broken body and shed blood.

Doubtless all who are not negligent in the performance of this all-important duty have been interfered with to some extent by their fellow beings, many of whom are church members. The above may be a strange assertion to some, but listen: Christian brother or sister, how many times have you met at the time and place appointed, to participate in this all-important duty, and upon arrival at the "Old Union Church," found the house occupied by congregation made up of different denominations, among which are often preachers who desire to speak.

Through courtesy, the brethren of course give way for the time being, appointing some other hour to attend to the above named duty. Some, perhaps, are ready to say: Well, if that be all, I can see nothing wrong nor inconsistent upon the part of anybody interested. Very well! but right here is such a fitting place for the application of our text.

If every preacher were just extremist enough to declare the whole counsel of God, and every professor just extremist enough to take His word without creeds and other things of human invention what a glorious difference there would be. All professors of the Christian Religion could remain together, partake of the emblems together, sit together in heavenly places in Christ Jesus, then sail together over the rough seas of time till landed safely on the beautiful shores beyond the confines of time and the slumbers of the grave.

But alas! How many of our fellow creatures remain to partake of the emblems, each one being granted the privilege of "examining himself and so let him eat." Some go away because the rules of their church forbid their partaking with any other. Others refuse because their creeds say it is not "our time," thus losing sight of all scripture by divine authority, and even the examples of Christ and his immediate followers are set at naught, and are substituted by something of human invention.

My brother or sister in Christ when we do all omit none of the duties as given in God's law, taking heed that we go not beyond His commands, making this the rule of our faith and practice, we may rest assured that we are traveling

"strait and narrow way" by which all must travel in order to reach the one *extreme*, Heaven, where all will be extremely happy.

While, if we fail to do our *sole* duty, following the broad road, we are promised nothing but hell of extreme misery, and that, throughout endless eternity. Eye hath not seen nor ear heard neither hath it entered the heart of man what God hath in store for them that *serve him*."

Who then is not willing to be led an extremist in order to be on the Lord's side, not only in this life, but in that coming day in which all shall be judged and rewarded according to the deeds done in the body. Then there will be only two parties. The good and the bad awaiting their sentence to be pronounced upon them, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world;" or "Depart ye cursed into everlasting fire prepared for the devil and his angels." Reader, you will be included in one of the above named parties; which do you prefer? This is for you to choose, and the side you choose now, however extreme it may appear, will seal forever your destiny. Endeavor to make a wise choice, and come out on the Lord's side.

R. W. GILLESPIE.

We do not know that we fully understand Bro. Gillespie, on the part of his supposed congregation rendering the different excuses for not partaking the emblems of each other. We hope we do not; but we fear he has fallen into a very popular error of turning his words, "Let a man examine himself, and so let him eat," into a butcher pen of our popular politicians, such as W. E. Hall and others, who have ceased to be the servants of Christ because they are seeking to please men." Though we do not wish to be understood as attaching such aim to Bro. Gillespie. We find that many good brethren have fallen into the error of misconstruing the language of the Apostle so as to justify Christians in inviting people outside of Christ's body, to take with them. A little thought of the language under the rule of the man who speaks or writes, who writes to and upon what subject, and in all the surroundings that surround him, gathered from the context, would soon dispel this delusion. Many popularity-seekers have foisted into the minds of those who put too much credence to popular

preachers. Now, when Paul used this language, to whom was he writing? To Christians at Corinth—those who had "obeyed that form of doctrine *from the heart*, which was delivered to them by the Apostles of Christ." Then, it was Christians who were to "examine themselves and eat," and no one else. It is that same class today, and that class alone, who can do so by the authority of Christ. "Wolves in sheep's clothing—transformed as ministers of righteousness, whose end shall be according to their works," apply this language indiscriminately. And, if they were consistent in it, they would invite Mr. Ingersoll and his ilk along with the balance. Never will this class of preachers reap the just merits of retribution for their manifold schemes for obliterating the lines between Christians and the children of darkness till an outraged God and an avenging justice rings out in their ears, "Depart from me, ye workers of iniquity; I never knew you." What a terrible day for false teachers!

A. McG.

"CALLING ON THE NAME OF THE LORD."

"And now, why tarriest thou; arise and be baptized and wash away thy sins, calling on the name of the Lord." Acts xxii; 16. The above language was spoken to Saul (afterwards called Paul) by Ananias, a man sent by the Lord to tell him what he *must do* to be saved. Acts ix; 6. Our object in quoting the verse is to call the attention of the reader to the latter part of it; and if we can arrive at a definite conclusion as to the meaning of the language by comparing it with other Scriptures that teach on the same subject, and thereby compare "Spiritual things with Spiritual." I Cor. ii; 13.

And, first, we will call attention to a position taken by one of our leading brethren in this State (he now lives in California), twenty-three years ago, in reference to this same language, "calling on the name of the Lord." He was preaching on the three questions, as found in Acts ii, 37; asked by the 3,000, and the next asked by Saul of Tarsus, Acts ix, 6; and answered by the Saviour and Ananias, Acts xxii, 10 and 16, and the last asked by the jailor, Acts xvi, 30, and answered by Paul and Silas, verse 31. He (the preacher) reasoned very well, and showed very conclusively that the questions were the same, and that the answers are harmonious when we

take into consideration the surroundings or condition of the parties asking the questions; and he said, in the course of his remarks, that no inspired man ever told a sinner to do what they had already done in order to be saved, which was all right; but he wound up on the answer of Ananias to Saul, and said, that calling on the name of the Lord meant praying to the Lord. After preaching, I called his attention to what he had said and its inconsistency, and his face reddened with anger and he would not speak to me any more that evening:

Now, is it not strange that poor, fallen, fallible men will get mad when their attention is called to their inconsistencies, and yet claim to have been made free by the truth and to be led by the Spirit of God?

But to the subject: The Saviour says, "Not every one that saith unto me, Lord, Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father, who is in heaven." Mat. vii; 21. In this quotation the Saviour evidently has reference to prayer, and teaches that prayer alone will not entitle a man to an entrance into the kingdom of heaven.

We will now make a quotation from the prophet Joel: "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered. Joel ii; 32. The Apostle Peter, on the day of Pentecost, quotes what Joel says, and applies it as having reference to that day for its beginning, and what Joel calls deliverance, Peter, speaking by the same Spirit that guided Joel, calls salvation. Acts ii; 21. Paul also uses the same quotation, saying, "For whosoever shall call on the name of the Lord, shall be saved." Rom. x; 13. Now if the prophet Joel and the Apostles Peter and Paul have reference to prayer in the above quotations, then they and the Saviour cross or contradict each other; for the Saviour says not every one that saith unto me Lord, Lord! or pray to me, shall be saved; while the prophet and Apostles say that whosoever shall call on the name of or pray to the Lord shall be saved. Thereby contradicting each other. But we don't believe they contradict each other, do we? We learn that Abraham ~~was called~~ and called upon the name of the Lord. Gen. xii; 8. Why did he build an altar? He did it that he might offer the sacrifices authorized or required by the Lord.

We find in 1st Sam'l. xxy, 5 and 9, that David sent out ten young

men to greet Nabal in his name (or by his authority), and the young men did as they were told, and greeted him in his name.

We learn a lesson of great importance in the 12th chap. of Deut., that the Lord chose a certain place to record his name or authority, and there the Jews were to bring all of their offerings and sacrifices, that they might offer them according to the law, and not offer their sacrifices any and everywhere as it might seem right in their own eyes. See verse 8. And our brethren ought to learn from these lessons of admonition not to make their offerings and sacrifices through missionary societies, church festivals, old and young men's societies, ladies' societies, and other institutions unauthorized by the word of the Lord, but which seemeth right in their own eyes. Paul says there are lessons of admonition: I Cor. x; 11; and, oh, brethren, let us be admonished. The Lord says, "in all places where I record my name (or authority) I will come unto thee and I will bless thee." Exodus xx; 24. But, perhaps, some one is ready to ask what has all that to do with what Annanias said to Saul. We will see after a while.

John says "He (that is, Christ) came to His own and His own received Him not; but as many as received Him, to them gave He power (or privilege) to become the sons of God, even to them that believe on His name." John i; 12. Showing that, after receiving after receiving Him by faith, as the Son of God, they must believe in His name, or authority. The same idea is expressed in John xx; 30-31, where he says many other signs truly did Jesus in the presence of His disciples, which are not written in this book, but these are written that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through His name (or by whatever He authorizes). To Him give all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins. Acts x; 43. Showing conclusively that we receive remission of sins through His name (or by whatever He authorizes) after we have believed in Him. John i; 12. "All power (or authority) is given unto Me in heaven and in earth; go ye, therefore (that is because I have all authority), and teach all nations," etc. Mat. xxviii; 18-19. Oh, what a King the Christian's King is, in spite of the Christadelphians. It is by virtue of His authority that

the Gospel has been preached from the day of Pentecost till now, and will be to the end of the Christian age. He (the King) says, "thus it is written; and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke xxiv; 46-47. The Apostles to whom this last quotation was addressed, remained in Jerusalem, as the Saviour told them, until they were endued with power from on high, or were filled with the Holy Spirit—Acts ii, 4—which guided them into all truth—John xvi, 13—and taught them all things (necessary to salvation). John xiv; 26.

Peter, to whom the keys of the kingdom (not of the church, unless the church and kingdom are held synonymously in that place) were committed—Mat. xvi, 19—arose and began to preach, and quoted what their own prophet, Joel, said: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts ii; 21. And told them that they had with wicked hands crucified the Lord Jesus; that He was buried and had risen and ascended to heaven, and had shed forth that which they then saw and heard. Now when they heard this, or believed what Peter preached, they were pricked in their heart, and said to Peter and the rest of the Apostles, Men and brethren, what shall we do? Acts ii; 37. Now did they not want to be saved, and had not Peter shown them, from their own prophet, that if they called on the name of the Lord they should be saved? This being so, they wanted to know how to call on the name or authority of the Lord. Peter, or the Holy Spirit, said: Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit. Acts ii; 28.

Now, brethren, did not repentance and remission of sins begin to be preached in His name, at Jerusalem, as He directed, and did not 3,000 comply with the conditions? and were they not made free from their sins by calling on the authority of the Lord Jesus, the King of Kings, and Lord of Lords? God is no respecter of persons. Acts x; 34. If the 3,000 were saved on the day of Pentecost by calling on the name of the Lord, was not Saul or Paul saved in the same way? He was told to arise and be baptized, and wash

away his sins, or, for the remission of his sins, calling on the name of the Lord. Did not the Lord authorize baptism for the remission of sins to just such characters as Saul was when Annanias went to Him? and did he not obey from the heart (that is, understandingly) the form of doctrine delivered to him? and was he not then made free from sins, an heir of God, and a joint heir with Christ? If so, calling on the name of the Lord does not refer to prayer in his case, but to doing what the Lord had authorized in order to his salvation.

And now, brethren, having called on the name or authority of the Lord, and having made free from sins, as were the Pentecostians, Paul and others, shall we conclude that we are no longer under obligations to be governed by our King, or shall we continue to give ear to His sayings? He says, "Whosoever heareth these sayings of Mine and doeth them, I will liken him to a wise man who built his house upon a rock." Mat. vii; 24. So you see we must continue to hear his sayings and not the sayings of uninspired men. Paul says, "Now I beseech you, brethren, by the name (or authority) of our Lord Jesus Christ that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment." I Cor. i; 10. Are we speaking the same thing as we are admonished to do in this quotation? If so, how is it that some are speaking in favor of instrumental music in the worship, and others are opposing it? some in favor of missionary societies, while others oppose them? some in favor of Bible colleges, others opposed to them? some for church festivals, grab bags, and all other wicked arrangements for raising money to pay the salaries of unscriptural pastors, others opposed to them? some in favor of receiving sectarians on their baptism, or dipping, others opposing it? Why all these divisions or contentions among us? It is because we are not speaking the same things. What things are we to speak? Peter says if any man speak, let him speak as the oracles of God, I Peter iv; 11. Do the oracles of God speak of the above-named things? No; whose fault is it that these troubles are among us? Why, it is the fault of those who introduce them; and, brethren, I do believe if you do not turn away from these unauthorized things, that the Lord will condemn you at

the last day, as the Apostle Paul says, in writing to Christians, "whatsoever you do, in word or deed, do all in the name (or by the authority) of the Lord Jesus." Coll. ii; 16. The Lord does not authorize the above-named things and many others that are being practiced. And again Paul says "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. iii; 16. Now if the Scriptures do not teach us about these things, then they are not good works, and are of necessity bad works.

E. HANSBROUGH.

LOSING FRIENDS.

I find an article in *Gospel Advocate* on this subject, from the pen of Brother J. T. Poe. Some of his *progressive* friends feel aggrieved because of his opposition to State Meetings, Missionary Societies, etc. The good brother takes consolation in the thought that the loss of these friends (?) is because of his close adherence to the truth as it is in Jesus, and assigns as a reason for so much *progression*, an unconverted membership. He says: "We have brought into this reformation from the sects thousands who have come to us unconverted, and who have brought with them their sectarian opinions and dogmas, and have exercised them among us until Israel—spiritual Israel—is corrupted. *We have been too eager for members—too anxious to get the sects at any sacrifice. We need to examine the law again to come back fully to the word of God.* (Italics mine.)

Just so, my brother; and I rejoice to see that you recognize the true standard by which true friends are made and kept. "Come back fully to the word of God." Jesus said: "Ye are my friends if you do whatsoever I command you." We may lose the friendship of men, but then we win Christ. Yes, my brother, just as sure as you 'come back fully to the word of God' the love of many will wax cold; when you meet them they have a far-off look in their eyes that says very plainly, "I don't want to see you."

Their cold greetings show them capable of great abstraction, and just as soon as they can, they abstract their precious persons from our presence and society.

Yes, they will try several processes on you. The high and lofty

air of superior knowledge and dignity is assumed, and if you persist in pushing yourself in their way they then try "to set down on you." If you do not understand this latter method now, you will, by the time you visit a few congregations that are *pastured* by a progressive.

Progression and Liberalism would shake hands with Sectarianism. It would not do, however, to take in the whole mass of corruption at one time, so they take it in broken doses. First welcome the sects—get members especially the influential. Get them *unconverted*; and every one they get, who is satisfied with the obedience given to sectarian baptism is unconverted.

What will you do about it my brother? Have you the courage to heed your own exhortation? You will certainly lose many so-called friends, but you will have the happy consciousness that you are walking in the ordinances as delivered to us by divine authority, and by coming "back fully to the word of God" you will build "gold, silver and precious stones" upon the one Foundation, and not contribute to that unconverted state of the church which you deplore.

J. W. J.

DISAFFECTION.

From the Baptist Herald:

"It is sad to think of the disaffection that sometimes originates among our brethren. Sometimes a brother, whom we regarded as firm and established in the distinguishing doctrines of the church, is brought to change his views, and to conclude that he has failed in the past of having a clear and correct perception of the teachings of the gospel.

I have recently had a lengthy interview with a member of one of my charges, who has become very much exercised about a matter which he has come to think vital to his salvation. In short, he is about to adopt the views common to a sect known as Campbellites, or Christians, as they prefer to be called, but avows his determination to search diligently for the truth before he will make any change in his church relationship. I tried to convince him of his error, but he seemed still to hold tenaciously to his adopted views. He has come to believe that, as baptism is made so important and so prominent an ordinance in the gospels, and that as Peter seemed to enjoin baptism upon the converts on the day of Pentecost as necessary to the re-

mission of sins, it must, therefore, have been instituted by our Saviour and designed to accompany faith and repentance, (his order,) thereby constituting with these *one whole*, without which the blessing of salvation cannot be enjoyed.

I tried to teach him that baptism was an after consideration, so to speak, with the convert; that repentance and faith were essential to bring him into the relationship of a child to God, for we are "all the children of God by faith in Christ Jesus;" that baptism was an act of a child in obedience to the Father, and that until the subject was brought into this relationship he was carnal, and that "the carnal mind was enmity against God, not subject to his law, neither indeed could be," so that this carnality must needs be supplanted by spirituality before the subject was competent to perform an obedient act.

Again, I tried to impress upon him that it was Christ's righteousness, or, as otherwise expressed, perfect obedience to all the requirements of God's broken law, that formed the basis of our salvation; that the subject must be convicted for sin, the sin of transgression of the law of God; that this was effected by the quickening, through the Holy Spirit, and he thereby brought to comprehend his need of a Saviour; the need arising from law claims he could not himself comply with, but which must be met before he could have any basis upon which to rest for salvation. This basis thus formed by the perfect righteousness of Christ, must be rested upon by the subject, and this act of resting or trusting is styled faith, and the moment the soul thus exercises it, the righteousness of Christ becomes his imputation, and thus God, the father, accepts him as innocent, when justification follows as naturally as an effect follows a cause, and this is what Paul meant when he declared that being justified by faith, we have peace in God.

I tried to show him that this justification was unto life, and that there could be no interim between the two states of life and death; that as the law condemns the subject, while under it possessed a life claimed by the law, and when justified he became dead to the law by the body of Christ, and so passed out from under the law into that spiritual life, that is at the end of faith, even the salvation of the soul. And now, as his death to the law had taken place—a death in the person of his substitute, the

Lord Jesus—it was fitting that he should be buried; just as much so as it is to put away the bodies of our friends in the tomb when natural life becomes extinct, and that this is the proper light in which to view baptism—a demonstration of our death to sin and of a life unto God.

I tried further to show him, that if, as he maintained, it requires faith, repentance and baptism, (his order,) to make *one whole*, without which three and the last with a view to the remission of sins there could be no salvation, such a thing as harmonizing the word of God, was an impossibility; because, according to the Saviour, belief in him brought life everlasting, while unbelief wrought condemnation; and according to Paul, faith brought justification, which was instantaneous spiritual life, and that baptism, from the very nature of the ordinance, separated itself from the two former in point of time, so as to necessitate an interim, between life and death, and leave the subject suspended between the law and the grace. Having died to the law, the law had no dominion over him, but not being alive unto God until he should emerge from the water, he was destitute of grace, as grace brought life, and according to his own interpretation he had no life till after baptism.

Then, I tried to reason with him concerning the difference between a physical act of obedience, for the performance of which he was dependent upon the will of another and the acts of repentance and faith, that were between himself and God alone; and that if it required this physical act or baptism to complete a righteousness for the soul, then, the "It is finished" which was pronounced by our Saviour upon the cross, was premature.

I have thus given you the principle arguments used to convince him; and as I am interested about him, and as he holds himself open to conviction, I ask that you, Bro. Editor, or any other brother who reads this, will present some more convincing arguments that will reach him through the HERALD, he being a subscriber to that paper.

A. PASTOR."

We publish the above and such remarks as may follow, by request.

We are informed that the "Pastor" is "Mr. Farrer, a Baptist preacher; that "the member of his charge" is Bro. Elbert Day; and, that the setter-forth of these "views common to a sect known as Camp-

bellites, or Christians, as they prefer to be called," is Bro. A. J. McCarty. Since the "pastor" wrote this article, Bro. Day has cast his lot with this "sect everywhere spoken against" as "Campbellites." All of these parties are residents of Madison county, Texas. We are well acquainted with Bros. McCarty and Day, but only know "pastor" Farrer from character; and, in this way, we know him to be a man of strict integrity, and, if we regarded Baptist doctrine as a doctrine, which, when "obeyed from the heart," would make a Christian, we could add that he is an upright Christian. But as it is, we can cheerfully say that he bears the character of a conscientious gentleman. We have good reasons for giving the names of the parties. We have been thus particular in speaking of the character borne by the "pastor," that our criticism of his article may not be thought to grow out of any animus on our part towards him. We do, though, "hate" all false doctrines, as our Lord and Master "hated the deeds and doctrine of the Nicolaitanes." We regard Baptist doctrine as different from that doctrine propagated by Christ's Apostles in His name, that is, by His authority. This, if true, makes it false doctrine. He who loves Christ loves His doctrine, and, must in the very nature of things, hate all other doctrines—which are the "commandments of men" and are "vain." If Baptist doctrine can be shown to be Christ's doctrine, we here tender our columns to Mr. Farrer to that end, promising him perfect fairness at our hands.

The "Pastor" says: "Sometimes a brother, whom we regarded as firm and established in the distinguishing doctrines of the church, is brought to change his views and to conclude that he has failed in the past of having a clear and correct perception of the teachings of the gospel."

Yes, this is often the case, Mr. Farrer. So this one, which seemed to perplex you to such an extent as to cause you to write your article calling on the editor of the *Baptist Herald* for help to hold this member of your "charge" in Baptist harness, is by no means a novel one. If you will turn to the 19th chapter of Acts of Apostles and read it *carefully*, you will see that away back in that time, "about twelve," who met with a proclaimer of the same doctrine that you and many others now call "Campbellism," "concluded that they had failed in the past of having clear and correct perceptions

of the teachings of the Gospel." So, my friend, before you made such a miration over this case, you should have remembered that a very wise man said, "There is no new thing under the sun." Need I remind you that in this same neighborhood, where Bro. Day lives, several others of "your charge," whom you "regarded as firm and established in the distinguishing doctrines of the church, were brought to change their views and to conclude that they had failed in the past of having clear and correct perceptions of the teachings of the Gospel?" And that they, having been duped into the water by a false doctrine--Baptist doctrine--turned and "obeyed the doctrine of Christ from the heart?"

Remember, friend, that we are not denying that you are conscientious in waging your war upon the doctrine of Christ in behalf of Baptist doctrine, and, in your profanation of it by calling it "Campbellism." We have admitted that, in the outset. As strange as it may appear that a man will oppose the doctrine of God's Son, while he is conscientiously endeavoring to serve God, it is no new thing. Even the learned student of Gamaliel, while under the hallucinating influences of the religion of his fathers, "verily thought with himself, that he ought to do many things contrary to the name of Jesus of Nazareth." He, even sought out men and women who were "of this way" that you now call Campbellism, in order that he might "bind them and cast them in prison," we have never heard of you casting any "Campbellites" into the Madisonville jail, and really, we do not believe you would push your opposition to that extent, even if the "high priests" of your doctrine--Baptist doctrine--had the authority to grant you "letters" to that effect. So, my friend, you see that Paul's opposition to this same doctrine, that you call "Campbellism," was more furious and vehement than yours, and yet he turned and preached "the faith which he once destroyed"—that same faith that you now call "Campbellism." In view of the fact that the wise man said, "there is no new thing under the sun," may we—who are now called "Campbellites" by you—not indulge the fond hope that you will follow the example of the Apostle, and that some day we may say of you, "that he who persecuted us in times past now preacheth the faith which once he called Campbellism?" You can dispel this

hope only in one of two ways, viz.: First, by causing us to lose confidence in your integrity and consciousness; or, second, by causing us to believe that you will never have the opportunity of seeing "the distinguishing doctrines of the church"—your church—and the "truth as it is in Jesus" laid down side by side, for you to compare and weigh. But we intend to intercept the second by submitting to you, in this article, for your candid consideration, the doctrine of the Baptist Church vs. the teaching of the Holy Spirit, on the very point that, upon examination, is found to constitute the very warp and woof of your article of appeal to the editor of the *Baptist Herald*. If, then, we succeed in showing that the doctrine of the Baptist Church, on this point or others, differs from the teaching of the Holy Spirit, we shall then hinge the whole issue as to our hope of your following Paul's example, wholly upon the question of conscientiousness; for we cannot doubt your capacity for seeing and weighing. You speak of the "distinguishing doctrines of the church"—the Baptist Church. Of course, you use the word "distinguishing" in its proper sense. Well, what is that sense? Mr. Webster defines the word: "Constituting difference, or distinction from everything else; peculiar; characteristic." Now, my dear sir, I would have you bear in mind that, upon this point of the design of baptism, which you hold is *because* of remission of sins, or is "an act of a child in obedience to the father." You do not differ from many other religious bodies that I could name, as you well know. But there is a difference, at this point, between your doctrine, Baptist doctrine, and "the doctrine or faith once delivered to the saints;" and that difference is as wide as that between yea and nay, or as the north is from the south. This difference or "distinguishing" feature of Baptist doctrine becomes the measure, in length, breadth or depth of Baptist error, mistake or fallacy at this point, as well as at every other point wherein that doctrine differs from the teaching of the Holy Spirit. Will you, sir, accept the results that follow a fair measurement by this rule? Can you find in your conscience room to nurse Baptist doctrine, wherein it differs from that doctrine delivered by those of whom it was said: He that receiveth you receiveth me, and he that rejecteth you rejecteth me? And "whatsoever ye shall bind on earth shall be bound

in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven?" If you cannot, then we shall look upon your conversion, from the Baptist dogma to the truth relative to the design of baptism, as an easy task, since your own words indicate that you are now *almost* persuaded on this point, when you say: "He has come to believe that, as baptism is made so important and so prominent an ordinance in the gospels, and that as Peter *seemed* to enjoin baptism upon the converts on the day of Pentecost *as necessary to the remission of sins* (italics mine), it must, therefore, have been instituted by our Saviour and designed to accompany faith and repentance (his order) thereby with these, constituting *one whole*, without which the blessing of salvation cannot be enjoyed."

As Peter *seemed* to you to enjoin baptism on this occasion, as necessary to remission of sins, we invite your attention to other language of the Spirit on that point which *seems* to set the matter at rest. But before we proceed, we beg you, friend, to bear in mind that *whatever* the word "repent" was for, as it occurs in Peter's language—Acts ii; 38—baptism, as connected with it by the conjunction and, is for the *very* same. So if they were commanded to be baptized because their sins were forgiven, they were to repent for identically the *same* thing. My friend, do you Baptists have your people to repent *because their sins have been forgiven them*? If so, then we must exclaim, what strange theology! If not, then your logic out limps a three-legged calf. Or, as the conjunction joins repentance and baptism inseparably together for the same end; and as you say that "baptism is an act of a child in obedience to the father," and hence, when Peter told them to be baptized, it was a command to those who were already children, then these same children were told to "repent and be baptized."

So you see, my friend, your theory, "the distinguishing doctrines of the church"—Baptist Church—makes them children *before* they repented!! Don't you see how the thing limps all along here? But we will now invite your attention to other language that *seems* to make baptism "necessary to the remission of sins." Take the commission under which Peter preached, when he *seemed* to you, and to all other candid men, to make baptism "necessary to the remission of sins." Our

Saviour said: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Where does He locate the salvation or remission of sins? Salvation from sins or remission of sins amount to precisely the same. Does He say he that believes shall be saved? No? But He does say that he that believes, and is baptized, shall be saved. Then this language of the Lord *seems* to enjoin baptism as necessary to the remission of sins," also. When the persecuting Saul was hasting to Damascus to pour out the venom of his sectarian wrath upon a class that you call "Campbellites" now, he was very suddenly checked in his mad career by the beams of a light whose brightness far exceeded that of the noonday sun. While you, my friend, have not the one-thousandth part, perhaps, of the blinding influences that led Saul to stiffen his neck against Christ, you have, perhaps, a thousand times the advantage of him, upon the other hand, to read the truth as it is in Jesus in the nineteenth century blaze of "that light that lighteth every man that cometh into the world," if every man will open his eyes to it.

But this same Saul, when brought to a sense of his madness and wickedness, asked what was exacted of him. He was directed to a certain place, where he could gain the then, desire of his heart. And when he reached the appointed place, doubtless feeling as pungent conviction of sin and as deep penitence as ever wrung a human heart, he, nevertheless, reached it a sinner, and, out of Christ. What direction did the appointed agent of God, Ananias, give him when they met? Did he say, "Saul, thy sins are forgiven, now be baptized because of it? Nay, verily! Although the broken-hearted persecutor had been repenting for three days, the conjunction with which the Holy Spirit had for all time, both in heaven and earth, bound together, repentance and baptism for the remission of sins, was also binding Saul's penitence to that condition yet to be told him. Listen, my friend, to the words of Ananias, and see if you can catch in them even a glimpse of the "distinguishing doctrines of the church"—the Baptist church: "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Honor bright, does not this lan-

gauge seem to you to put the "washing away of sins" as the result of the baptism? Not baptism alone, but baptism with all that precedes or is connected with it in the divine arrangement.

A. McG.

[To be continued.]

REPLY TO BRO. W. LIPSCOMB, JR.

In our last issue was an article from Bro. W. Lipscomb, Jr. As we did not have space then to offer any comments on his article, we do so now. Not that we think there seems to be any urgent reasons for replying to it; but we remember that we gave notice then that we would offer some thoughts on it, which we will now proceed to do briefly. Bro. L. said: "I know the Baptists insist that repentance precedes faith; but does that make it true—even in their own case? * * * Bro. McGary insists that baptism is not valid unless the candidate believes that it is for the remission of sins; but does his insisting make it absolutely necessary for a person to so believe in order to be blessed of God?"

In reply to his query, as to whether the insisting of the Baptists makes their theory of repentance before faith, true, we reply that we are astonished at a man of his sense asking such a question. Surely Bro. L. does not understand us to hold that man's earnestness in an opinion makes it true, whether Baptists or others. Again, does he understand me to rest the question of the validity of sect baptism on my insisting? If so he is surely on a cold trail. The reason we say that such baptism is invalid, is because the Lord never authorized such baptism, and hence, no baptism is valid that is not by His authority. He said: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." There is no authority here for baptizing the "damned" class. All who do not believe the gospel—the entire gospel—that they preached, are of that class and remain of it, baptism or no baptism, so long as they are unbelievers of that gospel—not the "three-fact gospel of Bethany and Lexington, but the whole gospel of Jerusalem. The gospel that tells of Christ's death, burial and resurrection, and that tells of repentance and remission of sins in the "name of Christ," that began to

be preached at Jerusalem eighteen hundred years ago, and was preached "among all nations," just as Peter preached it at Jerusalem. Show where Peter preached remission of sins, and his words on that point are a part of that same gospel that a man must believe, just as he preached it, or remain in that "damned" state in which the Lord of lords and King of kings has pronounced him. Neither the renowned dead of Bethany nor the wise living of Lexington can change what the enthroned King of Heaven and earth has bound throughout His Realm. This way of saying that "the Scriptures are a sufficient rule of faith and practice," and then acting in such an important matter as taking people into the church (?) in a way that the Scriptures are as silent as the tomb upon, never can be made to appear right or consistent to those who think for themselves. If it is God's desire that we shall accept sectarian baptism as valid, then it is false that the "Scriptures are a sufficient rule of faith and practice," for the Scriptures nowhere lay down any such a rule. So we hope that Bro. L. will come to understand that it is not our insisting that cuts any figure in the case, but the word of the Lord, spoken with as much earnestness as when it testified of the God-hood of Jesus. And yet it is not wholly upon the misunderstanding of the design of baptism, on the part of immersed sectarians, that we repudiate their baptism; but, also, because they have not, in proper order, "confessed with the mouth the Lord Jesus." We call the attention of Bro. L. and others, who believe as he does, to an article in another column, by Bro. Richardson, on the Confession.

In conclusion, we appeal to all who really love Christ and His truth, to the imperative duty on our part as Christians, of "speaking the same thing, and of having no divisions among us; but of being perfectly joined together in the same mind and in the same judgment." This, brethren, can only be the case with us, when we "let Christ dwell in us richly," so that we many "have the mind of Christ," and when we speak, speak as the oracles of God. It is a terrible state of affairs for those who have preached to the religious world so loudly and lustily on this point, to now be divided themselves upon how persons come into Christ! Brethren, let's find who is at fault in this matter, and correct it speedily, or we are sure

to go to pieces, because He who spake as never man spoke, has said: "A house divided against itself cannot stand." A. McG.

In the *Apostolic Guide* of December 11, under the caption of "Baptist Claims and Failures," the editor-in-chief, as we might expect, makes out a strong case against the Baptists. As Brother Allen has been the target of so many envenomed shafts from the Goliaths of the grand army of "progress" in battling for a point reached across the "dark blue sea," where W. T. Moore "holds the fort," we feel somewhat reluctant to rush in upon him through some gaps he left down around his own premises, in his eagerness to build a strong fence against the Baptists. But, as truth is at all times entitled to the pre-eminence, and, as our popular editors and teachers, who fight and pet the Baptists, consider themselves out of the range of such small shot as the FIRM FOUNDATION, we shall herein call Brother Allen's attention to some thoughts that were suggested to our mind while reading his article above referred to. In enumerating other flaws in Baptist doctrine, Brother Allen says: "Did they (meaning primitive Christians) baptize believers on a simple confession of their faith in Christ, without an experience involving a sense of pardon? So do the Disciples; but so do not the Baptists.

"Did they tell inquiring sinners who believed that Jesus was the Christ, to repent and be baptized in the name of Jesus Christ for the remission of sins? So do the Disciples; but so do not the Baptists." Now, Brother Allen, will you please tell us why you have this fault to find with your Baptist brethren? Do you not receive these same Baptists upon their baptism? And if you do (which I know you do), do you not do so because you consider them in Christ? And if you consider them in Christ by virtue of such baptism, would a baptism preceded by the practice of the early Disciples, and which you claim is strictly followed by the Disciples of this day, have done anything more than brought them where their Baptist baptism brought them? If not, is not the practice of the early Disciples and the Disciples of this day simply on a par with Baptist usage? And, if this is true, in view of the fact that Baptist practice is the most popular, are you not acting wickedly in not adopting it when more people will se-

THE FIRM FOUNDATION.

cept it and come to Christ (?) through it than through your teaching?

Will you, my brother, be so kind as to answer these questions? We will see; for we intend to see that you are furnished with them. And they are plain, leaving no room for misunderstanding.

A. McG.

THE PETTYTOWN DEBATE.

The above discussion began on the the second day of December and continued for five days. There were two sessions each day of two hours each. The disputants were C. M. Wilmeth, of the Church of God, and Dr. W. A. Oatman, a Christadelphian. A want of space forbids anything like a full report, but an attempt will be made to impartially present some of the principal points at issue.

Dr. Oatman opened by affirming that "The one only Kingdom of God taught in the Bible will be re-established at Christ's second coming, and that a belief of the things concerning this kingdom is necessary to salvation." He first noticed that the term kingdom, when used in reference to God, is always singular, and gave many scriptures in proof, such as Lk. 12, 32; Matt. 6, 32, etc. He then referred to the fact that there is "One Hope," and that it is the one hope of our calling, 1st Thea., 2, 12, and that we are called to His kingdom. The things taught by Apostles and Prophets concerned this kingdom. Even Jesus was sent to preach the things concerning this kingdom. Matt. 4, 23. The gospel of this kingdom shall continue to be preached till Christ's second coming. Matt. 24, 14. This kingdom began before the foundation of the world. Matt. 24, 34. Must go to Moses and the prophets for information concerning this kingdom. King David was a type of our Savior, and was inointed fourteen years before he was crowned king.

To this Brother Wilmeth replied as follows: Because the word kingdom is singular it does not militate against the fact that more than one kingdom could exist at the same time. In Matt. 8, 2, we have two recognized kingdoms, and the singular number is used. I ask the Doctor what is meant by the language in Matt. 3, if a kingdom was not approaching or near at hand; and if near, what kingdom was it? Christ's disciples were taught to pray, "Thy kingdom come." Christ said to them he would give them

the kingdom. Lk. 12, 32. In Matt. 25, 34, reference is made to a kingdom prepared (not organized) from the foundation of the world. The Doctor referred to the "Gospel of the Kingdom." Now will he show during this discussion where "the Gospel of the Kingdom" was ever preached after the resurrection of Christ? Yes, we are to go to Moses and the Prophets to prove what? Not that the kingdom of Christ is yet in the future, but to examine their prophesies concerning it. The Covenant with Abraham contains two lines of promises; one temporal, the other spiritual. Gen. 12, 1-3; Gall. 3, 16; Gall. 4, 22-31. In reference to the anointing and crowning of David, I will ask what the Doctor wishes to show from this. Certainly not that Christ the Antitype was crowned fourteen years after his anointing as was David the type. Is that it, Doctor?

Dr. O. replied: Mr. W. believes in a plurality of Kingdoms, but he surrendered this point when he quoted "seek ye first the kingdom of God."

He then brought up the petition "Thy kingdom come." Why did he not go on with it? "Thy will be done on earth as it is done in heaven." Has this come to pass? If not it refers to a future kingdom.

Hebrew 11, 8, foreshadows the future inheritance. This has reference to the blessings under the reign of Christ in his coming kingdom. Read to the conclusion of the chapter. Will Mr. W. give a thus saith the Lord for the crowning of Jesus as king? He occupies the same position towards the church that the husband does towards his wife. Eph. 5, 23. I refer to 1st Chron., 28, 5, and 20, 23. Also 89 Ps., 34, 33.

Finally the kingdom was divided. The ten tribes were lost; and the remaining two occupied the land for 430 years, and finally, because of idolatry, they were destroyed. See Ezek. 21, 24, 27. The kingdom will be restored. When it is restored it will be a perfect and real kingdom, just like the original in every particular. In proof read Jer. 23, 15. Jesus has never assumed the reins of government, and consequently has no power.

Wilmeth replied: When I quoted the language "seek ye first the kingdom of God," I wished to enforce the thought, simply that man's first duty is to seek the kingdom of God. In order to get more directly at the issue, I ask

the Doctor are the things that contest shows are to be added take place in His future kingdom. If not, then what kingdom is that we must first seek?

I think the Doctor a little fast when he said that because will of the Lord was not done earth, that therefore it had reference to a future kingdom. There are many things required of that are not complied with. Even the blessed Savior prayed that it were possible, to let the cup suffering pass from him. Every time we obey the Savior, the will of the Lord is done on earth. The Doctor's references to 1st Chron. 28, 5, and 29, 23, are affirmed Solomon; as the context shows. The house of David means the family of David, and not the kingdom of David. But we are told that when the kingdom is established it will have all the features of the former kingdom. Will those bloody sacrifices be re-established? Then circumcision will be in force, too, will it? The Doctor had better take time by the forelock and be prepared as proper subject in his coming kingdom. I refer to Isaiah 2, 1-4; Micah, 4, 1-4; Lk. 24, 44-49; Zec. 6, 12-13; Acts 2, 33, to prove that Jesus is enthroned as king.

I refer to Dan. 2 to show that the days of the Cæsars the God of Heaven set up his kingdom. But we are told that Jesus has no power, for he is not king. In contrast with this look at the testimony of the spirit in Matt. 28, 18. Which is true, the Doctor or the Bible?

Dr. O. Replied: My reference did not refer to Solomon, for I was to be the Son of God: House means dynasty, and not family. If the church is the Lord's kingdom, then it is a failure, for the will of the Lord is not done on earth.

If all power has been given Christ, then there is no power in reserve. Paul was wrong, was he in his instructions contained in 3rd ch. Gall., for we find there blessings held in reserve till Jesus comes again. To show that Jesus is not now King, I refer to Heb. 1-2; 2d ch. 7-8. He is High Priest and not King. If Jesus is King, who will he intercede with? If he is King, we should pray to Jesus. No sensible man ever thinks of praying to Jesus.

If Jesus is King, he forgives sins, and not the Father.

Wilmeth replied: Solomon was certainly the Son of God alluded to in the Dr.'s references. The context shows this: When of

...saya God, he is called the Son of God. But where is Christ's throne? He is on the throne with the Father, and at His right hand, and the council of peace is between them both, as I have shown.

By the way, the Doctor has not yet shown where "the gospel of the kingdom was preached after Christ's ascension." This is pertinent to the question before us. Will you do it, Doctor? When the Lord said "all authority in Heaven and on earth is given unto Me," He was not talking about real estate. His is a spiritual reign. But we were told that Christ is simply heir of all things. Well can not one be an heir in possession of all the blessings? The Doctor admits that he possesses the Priesthood. Why not the Kingship, too? He is a Priest on his throne, yes, and a King on His throne, too.

But a sensible man never prays to Jesus.

Then Stephen, the protomartyr, was not a sensible man, was he, Doctor? See Acts 7, 59.

I will read Phil. 2, 8-12; Heb. 2, 9; Eph. 1, 20-23; Jno. 18, 36-39; Lk. 23, 2; Jno. 13, 13-14. For want of space we will continue till through. Our readers will please preserve the numbers of the FIRM FOUNDATION till we are done and then examine connectedly the argument presented by the disputants in enforcing the lessons drawn from the many references made, will have to be inferred by the careful reader. It was quite interesting and entertaining throughout.

Our next number will contain the remainder of our main notes on the first proposition. Then we will take up the second proposition, affirmed by Bro. Wilmerth. "There is a conscious existence between death and the resurrection." J. S. D.

ALLEGHENY CITY, PENN.,
622 PREBLE AVE.,
Dec. 15, 1885.

Bro. McGary:

I am very much pleased with the change made in form and letter of this month's FIRM FOUNDATION.

I am daily thanking God for men who, under all circumstances, continue to "contend earnestly for the faith which was once delivered unto the saints." What a grand, encouraging and glorious thing it is to hear from brethren who stand in one Spirit, with one mind, striving together for the faith of the gospel, and in nothing terrified by their adversaries. "The form of godliness," and that only,

is a fearful feature. How near the genuine a form can be made, and how skilful some persons are in maintaining the form, though guilty of all the fearful characteristics in the catalogue of crimes mentioned by Paul in the 3d chap. of his second epistle to Timothy: Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent (without self-control), fierce, despisers of those that are good; traitors, heady, high-minded lovers of pleasures more than lovers of God. With all of this, holding a FORM OF GODLINESS. No wonder that Paul cautioned and advised Timothy to "turn from them." "For what fellowship hath righteousness with iniquity? What communion hath light with darkness? and concord hath Christ with Beliel? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" etc.

Bro. McGary, let us stand fast in the liberty wherewith Christ hath made us free.

Enclosed, \$1 for the FIRM FOUNDATION. I am for truth.

R. T. DAVIES.

SALUTATION.

To the readers of the FIRM FOUNDATION:

It is with an earnest desire to facilitate the proclamation of pure, primitive gospel teaching, that I have accepted a position on the staff as one of the editors of the FIRM FOUNDATION—not with a view to becoming rich, for I understand that editors as a general rule are poor. But, of course, I have some other reasons for accepting a position with the FIRM FOUNDATION, and not associating or seeking to associate myself with some of the other numerous papers published by our brethren.

Among them I will mention (1) that some of our papers have too many advertisements in them, (2) some advocate "missionary societies," which are unauthorized by the Bible, (3) while some who profess to be very sound in some things concerning "missionary societies," are just as unsound on the "Sunday School," another unauthorized practice. They all, together, recognize, in many instances, the practice of sectarians in that which is not scriptural, while the FIRM FOUNDATION has always heretofore, and we trust will hereafter, maintain scriptural teaching and practice.

(4) It is a Texas paper and published in our own State, and will reach all parts of the State in a very short time after issued.

Now, brethren, we propose, by your help, to make the paper what it ought to be. I have never asked a man, who was not taking one or two other religious papers, to take the FIRM FOUNDATION, who did not do so without complaining at price, hard times, or anything of the kind. Then let us rally to the front and "show our faith by our works." Subscribe for the FIRM FOUNDATION, show it to your neighbor and get him to subscribe for it also. J. F. GRUBBS.

EDITORIAL MISCELLANY.

We wonder if Paul wrote back, from Ephesus reporting his meeting there to his Jerusalem brethren, saying, "I have had great success, a great many by primary obedience, some by relation," etc. Or, "five from the Pharisees, three from the Sadducees, about twelve from John's disciples (Baptists), and fifteen from the world." We have never seen such a report from Paul, but it would seem that there ought to be such to justify modern reports and reporters.

Homan, McPherson, Bush & Co. seem to be casting about for a suitable place to hold their proposed meeting to organize that institution over which Christ is not "head." Bush proposed Thorp's Springs, but McP. does not favor that place. He says: "It should be with a church where all the members, as nearly as possible, are in sympathy with the movement." Yes, that's it. Hide out from these pestilent fellows who cry out for "a thus saith the Lord." The very place for these brethren to hold this little Romish pow-wow, is at Waco, in "Liberal Hall," the walls of which, are accustomed to echoing kindred sentiments to those that will be voiced at this "proposed meeting, when these brethren will decry against the sufficiency of that organization "over which Christ is head," to do the work they pretend to want done. We suggest that they also give Mr. Shaw an honorary membership at least. How Christ is being wounded in the house of pretended friends.

All sending us five subscribers, or more, during this month, at \$1 each, may reserve one-third of the amount as commission. This offer is good for January only. Try your hands brethren and thereby help us and yourselves, too.

A. McG

The Firm Foundation.

VOL. 2.]

AUSTIN, TEXAS, FEBRUARY, 1886.

[NO. 5

A. MCGARY, EDITOR AND BUSINESS MANAGER.

ASSOCIATE EDITORS:

J. F. GROBBS, J. W. JACKSON,
J. S. DURST, E. HANSBROUGH.
I. C. STONE.

BRO. MCGARVEY "CLINGING" TO THE CONFESSION.

FOR the reasons therein given we addressed the following letter to Bro. McGarvey:

AUSTIN, TEXAS, Dec. 18, 1885.

J. W. MCGARVEY,
LEXINGTON, KY.

Dear Bro. McGarvey:

I am constrained to write you and ask you to write a strong article for the press, on the necessity of the confession, as to its scriptural import and order. You could so easily do so through the "Apostolic Guide."

My reason for urging this upon you is because not a few of our brethren in Texas, as well as some of our editors elsewhere, have taken the position that the confession as heretofore practiced and demanded by the brotherhood as necessarily antecedent to baptism is not, in fact, an absolute scriptural condition.

At the Bryan meeting in July, 1884, I put the question of the necessity of the confession to that meeting, and after it had been lightly touched by the house I requested you to express your views (which you doubtless remember) upon it, which you did.

I know your views from having read, with a great deal of interest, your "Commentary on Acts of

Apostles." Your answer to the question at Bryan, I shall never forget. You said: "Whoever asked that question might as well have asked if baptism was absolutely necessary."

The question was, "Is a formal confession with the mouth that Jesus is the Christ, the Son of God, an absolute antecedent to scriptural baptism?"

Now, Bro. McGarvey, I suspect that the reason our brethren are trying to weaken the force of this condition, is because it takes their view of the matter to *at all* justify us in receiving persons baptized under sectarian teaching into the church.

He who holds your views, my brother, on the confession, as expressed at Bryan, and in your invaluable book on Acts of Apostles, must, in the very nature of things, be opposed to this practice of receiving sectarians on their baptism, or occupy an inconsistent attitude in the eyes of all right-thinking people.

But, my brother, this is not my reason for requesting you to come out on the necessity of the confession. But I request it because the dearest cause ever bequeathed to man is, I fear, upon the very brink of dissolution because of this deep-seated division upon so vital a point.

The Son of God said, "A house divided against itself can not stand." In the light of this language—that can have no exception, but must be *strictly* true, till the deceptive appearances of man's pride puts forth a resultant denial of it—ought not Herculean efforts to be put forth by those who love God and desire victory for truth,

for a speedy return to that basis upon which *alone* UNION can be restored and perpetuated?

Bro. McGarvey, will you, as a true soldier of our King; a soldier blessed with, perhaps, the maximum number of "talents," go to work in shielding the appointments of Christ from the ruthless invasions and encroachments of disloyal and traitorous subjects? Or will you permit the weapon of warfare that you have buckled on and have on so many former occasions wielded so gallantly and successfully to dangle at your side as a useless appendage because it might perhaps cut both ways? As such a course has not been characteristic of your past, may we not hope that it will not become so since you have gained a very eminent degree of influence over your brethren throughout more than one continent? This influence can now be made to conduce largely to the defense of truth and to the glory of the heavenly Throne. My brother, will you not exert it in defence of that which you have published to the world as a divine appointment, or will you shrink from this duty bound by all of the impulses that could possibly spring out of a heart loyal to Christ, and thereby surrender the banner of King Jesus to a human "plea?"

Wishing you much success in your labors for Christ, I am your brother in His cause.

A. MCGARY.

P. S.—Will you please acknowledge this?

A. McG.

In due time we received the following reply:

LEXINGTON, KY., Dec. 22, '85.

A. MCGARVEY.

Dear Brother: Yours of the 18th is before me. In reply I would say that I am too closely engaged just now to write the article which you propose, and that if I were to do so I would have to take ground in opposition to yours, for, while I believe that a confession of Jesus with the mouth is a prerequisite to baptism, I find in the Scriptures no prescribed form in which this confession must be made.

The Baptists and others who immerse do require a statement before baptism of faith in Jesus Christ, and consequently, although they do not put it in the form which I think the best, they do not omit it.

Fraternally yours,

J. W. MCGARVEY.

Though we try our utmost we cannot believe the views expressed in this letter are really conscientious, because those expressed in Bro. McGarvey's "Commentary on Acts"—views that must surely have been reached by depth of thought, and firmly bedded in conscience before he clothed them with expression to go forth upon their spacious mission—*forbid* that we should make them yield to these later and diverse ones. However, we are ready to accept the most charitable view of the matter that can be made to retain the slightest coloring of concord or harmony of parts when viewed in the light of the attendant circumstances of each; but, to our mind, it would outrage the laws of thought to do this in this case.

We know that this view of the matter on our part has not grown out of any prejudice against Bro. McGarvey, for we have never read the productions of any man that, to our mind, more faithfully guarded and defended "the faith," or that bore more of the marks of real earnestness and conscientiousness in the teachings therein contained, than does "McGarvey's Commentary on Acts;" and we never met a man whose personal appearance and general bearing struck us as being more consonant with his teaching, or with our idea of christi-

tian decorum than did Bro. McGarvey's.

But no man is worthy of an exaltation so high in our estimation, as christians, as to be regarded as out of the range of probable mistake or error, or, even contamination by the temptations and allurements of this age of excessive sinfulness. Man-worship has been the curse of this age, as well as those that have preceded it. It is just as dangerous to trust men very far now in religious matters as it has ever been. It has ever retarded the growth and development of true christianity, and now lies at the very threshold of every false system of religion that has, in this boasted age, so hopelessly engulfed so many honest millions in the most woeful and benighting darkness that ever shed its baleful influences on a free and religious land. The same cause is now dwarfing the church of Christ.

Since the King that was born in the stable at Bethlehem died—these eighteen hundred years—there has not a man of the born billions set his foot upon earth who was worthy of being blindly followed in his religious teaching.

From the vast amount of controversy and verimonious contention going on now between christians, in which the aspersion of character, *pro* and *con*, is no very dim feature, and, in which the "confession of faults, one to another," is so rare, we are led to conclude that leading theologians are about as untrustworthy as ever.

For the sake of truth we beg our readers to forget, as far as possible, for the time being, while reading what follows, that it is Bro. McGarvey's teaching that is being tried. Again, we desire that after they have read and weighed it in the candid frame of mind requested, that they will *then bear in mind* that these diverse, inconsistent, and wholly irreconcilable views are from the most learned, influential and deservedly popular bible college professor of the church—that he is the same man who came to Texas in July, 1884, and dispensed theology at Bryan; and that his pupils on said occasion were the preachers of Texas, both old and young, who scribbled their (our) little books full of it. Breth-

ren, when all of these facts are borne in mind it will help us to understand the danger of following men very far. With this we now invite attention to the "Commentary."

On page 100 of Bro. McGarvey's "Commentary on Acts," after admitting that verse 37 of Chapter VIII, of Acts of Apostles, is an interpolation, he says: "This verse has been used chiefly for the purpose of determining the confession which was made originally by candidates for immersion. The fact that it is an interpolation must modify the argument on this subject, but does not invalidate it.

The fact that such a confession as is here put into the mouth of the eunuch was uniformly required by the apostles, is evident from other passages of Scripture. It is quite certain that it was confessed by Timothy. Paul says to him: "Fight the good fight of faith: lay hold on eternal life, into which you were called and did *confess the good confession* before many witnesses." This confession was made at the beginning of his religious career; for it is connected with his call to eternal life. It is the same confession which is attributed to the eunuch; for Paul immediately adds: "I charge thee before God, who gives life to all things, and Jesus Christ, who bore testimony under Pontius Pilate to *the good confession*, etc.

Now, what is here called "the good confession" is certainly the confession that He was the Christ, made before the Sanhedrim, under Pontius Pilate. But this is identified by the terms employed with the confession which Timothy had made, which is also "the good confession." Timothy then made the confession that Jesus is the Christ, the same attributed to the eunuch. Moreover, this confession was so conspicuous at the time of Paul's writing that it was known as *the confession*, and so highly esteemed as to be styled "*the good confession*"—italics Bro. McGarvey's, which is worthy of note.

It is not our purpose to try to amplify the argument on the necessity or identity of the confession. In fact, we do not see how it is possible to make the argument stronger than it is made by

Bro. McGarvey in the "Commentary," which we endorse, and challenge *all* of its opposers to answer.

We had rather be the author of this masterly defense of the truth than of all the eloquent "christian union" sermons that have been delivered from the standpoint of "our plea," since that plea was born of "the wisdom of men." But we want to show how Bro. McGarvey, like others of our learned and popular teachers, has surrendered his conscientious convictions to the exactions of a human plea; and, how his teaching at other times when his mind was free from the special demands of this plea, rise up now, panoplied in the armor and strength of truth, and pronounce a summary and condign verdict against the disloyal sentiment couched in the language of his letter of December 22.

If the view presented in his letter be the conviction of his heart, then that in the Commentary can not, in the very nature of things, be held by him any longer. He can no more hold them both than he can be in Lexington and Austin at the same time. Then it would seem that fidelity to truth would dictate, and an enlightened conscience demand that the teaching of the "Commentary" be corrected without delay, if the views of the letter are real and conscientious.

The points in Bro. McGarvey's letter run about thus:

1. He is too closely engaged to write just now an article on the confession.

2. If he did write it, it would be against our grounds, for while he believes that a confession of Jesus with the mouth is a prerequisite to baptism, he does not find in the Scriptures a prescribed form in which it must be made.

3. Baptists and others who immerse do require "a statement" before baptism, of faith in Jesus Christ, and consequently, although they do not put it in the form he thinks best, they do not omit it.

Well, as to his first, we only have to say that his time must be very precious indeed, if enough of it to correct the, to him, egregious blunder of his "Commentary," can not be spared.

He surely can not be engaged

in a better work than would be that of correcting his own false teaching, especially when that teaching is of the nature of *adding* to the appointments of God, which the teaching of his "Commentary" is, if his view expressed in his letter is correct.

To his (2,) we only have to say that it would not be very alarming to us if he did take ground in opposition to us since we would only have to turn his own ready, unlimbered batteries that we find planted all along from page 100 to 106 of his Commentary, loose upon him to demolish any cob-house that he can construct by the specifications of "our plea."

Oh no, brother! it is not the invasion of *our* grounds that you need to be careful about; but it is well enough to be a little careful how you tread upon your *own* grounds once so well chosen. He also says that "a confession of Jesus with the mouth" is a prerequisite to baptism, but that he can't find in the Scriptures any prescribed form in which it must be made.

What is a prerequisite? Webster defines it thus: "Something that is previously required, or necessary to an end." And Worcester thus: "Something previously necessary; requirement." Then, Bro. McGarvey means that "a confession" is *required* before baptism. If this be true—and we believe it, except that we prefer the language of the "Commentary," because it is the language of inspiration, thus: "*the good confession*"—there can be no *scriptural* baptism without it, because, to leave off what God has *required* as a step towards baptism is to fail to reach that baptism ordained of God.

Again, if God requires "a confession," and Bro. McGarvey fails to find any prescribed form in the Scriptures in which this confession must be made, how does *he* know that *he* or any one *else* has made it? This is throwing too much doubt around that which is represented as being "so plain that the way-faring man, though a fool, shall not err therein." Peter and Paul agree in saying that God has given us "all things that pertain unto life and godliness"—all things

necessary for "doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Then, if this "good confession" can't be found in the Scriptures, it *cannot* be a "prerequisite," and there is no *good* in it or it would have had a place in the "thorough furnishing." Neither does it help the matter to modify it *down* to a confession.

We do not believe that God has ever required anything of man, and then withheld from him the means of determining what it is, or how it is to be done. To us this would be impeaching the character of God. But bear in mind, reader, that Bro. McGarvey does not say that there is no prescribed form in the Scriptures for the good confession, but that *he* can't find it. But, his own words for it, he *used* to know right where to find it.

Read again the quotation we have given from page 100 of his "Commentary," and see if he does not talk like a man who had *found* it. Yes, he knew right where it was *then*; and you will see that he was so *certain* of it that he emphasized it as *the* confession; and further, as *the good* confession. But we have higher evidence than his, or any man's word, that he *found* it. He who reads that "Commentary" in the spirit of candor can not fail to see that Bro. McGarvey *demonstrates* that he has *found* it—not "a confession" as he now puts it, but "*the good confession*."

But now we come to the conclusion of the whole matter so far as his letter is concerned. He says: "The Baptists and others who immerse do require a statement before baptism of faith in Jesus Christ, and consequently, although they do not put it in the form which I think the best, they do not omit it." This language hedges in the fondling that his heart dotes on to such an *excessive* degree of fervor as to bedim his *vision* so that he can't *now* "find in the Scriptures any prescribed form in which this confession must be made."

He need not expect to find it so long as he is forestalled by the decision that an invented "statement" is worthy to supplant it after it is found. To find it in that

exclusive light in which he once found it and viewed it, when he wrote his "Commentary," would be to see the sinfulness of our "plea for christian union," in which he has acted such a prominent part. Oh, it is so hard to see that which will, when seen, condemn your own practice, and that of so many esteemed brethren and co-laborers: that which will blight so much of the labor of so many eventful years; that which will demand the pulling of the cord that will sound the death knell of that "plea" that has been hugged so long with such a fond embrace, and which has been modified until it is just now becoming palatable to popular taste.

But, lest some who read this should fail to discover the inconsistency between the views of the letter and the "Commentary," by reason of having their perception blunted by the same magical influences that seems to have veiled the good confession from Bro. McGarvey so effectually, we will now try to draw some of the points out more prominently.

He says, in the quotation given from his Commentary, that "Timothy then made the confession that Jesus is the Christ, the same attributed to the eunuch." Well, then, to find that confession "attributed" to the eunuch is to find "such" as Timothy made. All readers of the New Testament know where to find the one "attributed" to the eunuch. Ac's VIII, 37.

Bro. McGarvey was correct in saying that such a confession as is put in the mouth of the eunuch is made evident by other passages as the apostolic practice. See Matt. XVI, 15-18: Rom. X, 8-10, etc. Matt. XVI, 16, is "such" as is attributed to the eunuch. But will he say that the "statement" made by Baptists and others is "such" as any found in the Scriptures? If so, we would like to see the one it bears similarity to.

We now invite attention to page 101 of the "Commentary." He says: "Both the custom of confessing Christ, and the formula employed, originated in the most natural way." How does he know there was any formula, since he can't find it? He must have been sporting in the fields of speculation at a reckless rate when he wrote

the "Commentary," if his letter rests on solid facts.

And now, lest it should be thought that we have not dealt fairly with the language we have quoted from Bro. McGarvey, we will study it in the light of his own language again found on page 103 of the "Commentary." Here he says: "That this confession was the only one required of candidates for immersion by the apostles, is universally admitted by those who are competent to judge. It is likewise admitted that they regarded it as a sufficient confession. This fact alone should teach men to be satisfied with it now. He, indeed, who is guided by the bible alone can not require of men any other confession than such as he finds authorized by bible precedents. Neither is it possible that he who implicitly follows the apostolic precedent can be misled, unless the apostles, the Holy Spirit, the New Testament, can mislead him. Fidelity to the word of God, therefore, BINDS US TO THIS CONFESSION ALONE, and, in CLINGING TO IT we have every assurance which inspiration can give that we are right! (Italics curs.)"

Who can read his words here and say that we have dealt unfairly with his words that precede these? Who can stray so far from the rules by which language is interpreted, or become so un candid as to fail to see from a comparison of Bro. McGarvey's words here, with those in his letter, that he has surrendered his conscientious convictions to meet the demands of a human plea; or, that he is most woefully deceiving himself on this question?

Brothers, this is truly a sad thought! but true "soldiers" should not become discouraged! but they should rise up in the strength of christian manhood and repel this insidious foe to the "faith once delivered to the saints," before it deceives the nations. Its plausibility and proximity to truth renders it only the more dangerous. It has already deceived some of the noblest men that have ever sought "the truth as it is in Jesus." Then, shall we bid it God-speed longer?

But we desire to give further attention to Bro. McGarvey's words. In our last quotation from him we

have italicized that portion that seems to us to deserve the closest attention. We did this that we might gain some space by referring our readers to this language without lingering on the points that obtrude themselves so palpably. But we do not feel justified in passing on without calling special attention to his saying that "He who is guided by the bible alone can not require of men any other confession than such as he finds authorized by bible precedents."

Well, that is just what Bro. McGarvey claims to be "guided by." He will not, we presume, deny that to recognize a confession that is not "such" as is found authorized by bible precedents, that has been required by another, is the same in principle as to "require" that very same confession ourselves. Will he say that such "a confession" as the "statement" required by Baptists before their baptism is authorized by bible precedents? No, brethren, altho' his zeal for a human "plea" has led him into some deplorable inconsistencies, Bro. McGarvey is not going to say that there is a bible precedent for "I believe that God for Christ's sake has pardoned my sins," as an antecedent to baptism.

Now, let's see how effectually Bro. McGarvey condemns that "statement," and hence, virtually repudiates the baptism of every Baptist, Methodist, or other sectarian in the world at one fell swoop. On page 105 of his "Commentary" he, while writing of the "exclusiveness of the good confession," says: "It will exclude the Unitarian and the Universalist, for while they are willing to confess that Jesus is the Christ, in the next breath they deny Him by contradicting some of His most emphatic declarations"—italics mine.

Now, brethren, do you believe that Bro. McGarvey can fail to see that this language as virtually condemns this Baptist "statement" that he is now trying to defend as a valid confession, as if he had named Baptists instead of Unitarians.

Christ said, except a man be born of water and the Spirit he can not enter into the kingdom of heaven

—He that believes and is baptized shall be saved." The Baptists require a virtual denial of these words before they will baptize an applicant, thus: "I believe God for Christ's sake has pardoned my sins. Is this not "contradicting the emphatic declaration of Christ just quoted?"

But, again, on the same page, Bro. McGarvey says: "It will exclude the devotee of the mourning bench, who waits for an operation of the Spirit before he comes to Christ." We will not, by comment, insult the intelligence of our readers by trying to make this language more impressive, as condemnatory of Baptist baptism, as well as every other baptism practiced by the sectarian world. But, in the same connection, upon the same page, he says: "None of these characters can scripturally make the good confession without some specific change in view or in character." That is, none that deny Christ by "contradicting his emphatic declarations!" or that are devoted to the mourning bench! or that wait for an operation of the Spirit before they come to Christ!!

Brethren, is it not sad indeed to see such a mind as Bro. McGarvey's thus warped by a doctrine of men? Remember that he says on page 108: "Fidelity to the word of God, therefore, binds us to this confession alone, and, in clinging to it, we have every assurance which inspiration can give that we are right"—(italics ours.) But does his letter look much like he felt bound to "the good confession" that his Commentary so ably defends? Does it look like he was now clinging to "the good confession" very tenaciously? Does he not rather seem to be willing to turn the good confession loose for a mere statement, and it, too, one that flatly contradicts the word of God?

If Baptists and other sectarians would require applicants for immersion to state that: "I believe that Jesus entered into Jerusalem mounted on an ass," he could, after publishing to the world the views quoted from him, defend their statement with more show of consistency. There would be, in such a statement as suggested, no "contradiction of emphatic declarations of Christ."

We do trust that Bro. McGarvey will not become wounded by anything in this. If we know ourselves we have not been actuated by an improper motive in one line of it, though it may appear different to others. Bro. McGarvey is not alone in his inconsistency; we are sorry to say that all of our leading men that we have read after much are every whit as inconsistent as he. They ought to remember that no man can "serve two masters," which every one who at times preaches a pure gospel and then attempts to defend this feature of "our plea" is trying to do.

In conclusion, we will say, that we expect to have more to say upon this in our next, and to show wherein Bro. McGarvey has set the seal of his condemnation upon this practice of recognizing sect baptism, from another standpoint. God grant that our leaders may become willing to surrender this dogma and humble themselves down to the truth.

A. McG.

TO OUR READERS.

DEAR FRIENDS:

We are engaged in a grand work, and we need to "be strong and very courageous" in order that we may observe to do all things as it is written in the Book of the Lord. THE FIRM FOUNDATION has visited your homes for more than a year. We have sought to make it what its name purports, and our efforts shall ever be directed in the same channel. The truth—the truth as it is in Jesus—first, last, and all the time. The success of the paper has been truly gratifying, and even now subscriptions are coming in rapidly. But we want THE FIRM FOUNDATION to visit every congregation and if possible, every home in Texas. You, my brother, my sister, can aid materially in this work. Show the book to your friends, or neighbors, ask them to subscribe. Do not be easily discouraged, but persevere in your efforts, and thus place a reliable teacher of the religion of Jesus in other households. The encouragement you have already given to the work, both in words and deeds, inspires us with the hope that you will

abound more and more in the good work.

This year promises to be an eventful one in the history of the church of Christ in Texas. The advocates of missionary societies are outspoken in their purposes to fasten upon us "an organized society." Other innovations fatal to the peace and prosperity of the church are being imported, and efforts will be made to thrust them upon us. Faint-hearted preachers are permitting the life, purity and strength of the church to be wasted away through fallacious ideas of liberality and progression. These evils must be checked; errors must be corrected, and so far as lies in our power, God being our helper, we will work to this end.

Do not understand us as claiming to be infallible or free from error; we make no such claim, but realize fully our weakness, and our columns are freely tendered to all who may believe us in error, and desire to correct us. Give us, then, your help, by sending us some more subscribers

J. W. J.

WHAT HAS CONSCIENCE TO DO WITH BAPTISM?

One of the differences between the law of Moses and the gospel of Christ is, that the sacrifices offered under the former could not perfect the conscience.—Heb. IX, 9; under the latter the conscience is purged, cleansed, or perfected. The Christian is taught to draw near to God in full assurance of faith, having had his heart sprinkled from an evil conscience, and his body washed in pure water.—Heb. X, 22. It is the blood of Christ that cleanses from all sin (1 Jo, 19) and purges the conscience.—Heb. IX, 14. But, by the testimony above cited (Heb. X, 22) this is done when the body is washed in pure water, or as the Apostle Peter expresses the same thought: "Baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience by the resurrection of Jesus Christ."—1 Peter, III, 21.

The divine record thus unites to—

gether the blood of Christ, baptism, and conscience. The wisdom of this arrangement is more clearly seen when we take into consideration the workings of conscience. This is the faculty of the soul to which the *guilt* of sin attaches. A "seared conscience" can not be reached because it has no *sense* of guilt. Conscience does not drive or prompt us to do a thing; it merely decides or testifies as to the *nature* of the act presented. The *nature* of an act can be determined only by reference to an authoritative standard of right and wrong. Such a standard we have in the gospel of Christ, and our *faith* in that gospel furnishes the infallible standard according to which our consciences should act. Every man's conscience will act according to the creed in which he has been educated. This is necessarily so, for his creed—that which he believes, whether written or preached—is to him not only an authoritative standard, but that upon which he bases all his hopes of salvation. Hence, the popular plea "of being conscientious in certain things" amounts to no more than this: That a man is sincere in *doing* that which he *believes*. How important then, that we believe *the truth*—the truth as it is in Jesus.

The Gospel of Christ proclaims "the remission of sins." To obtain this precious gift we must come to the blood of sprinkling (Heb. XII. 24.) Literally we cannot do this; hence, God, in His wisdom and love, provided *means* by which we might secure and enjoy the blessings purchased by the sacrifice of Jesus. He teaches us that baptism is for the remission of sins; that in it we come to the blood of Christ, by which we are cleansed.

Under the former dispensation the blood was given upon the altar to make atonement for their souls.—Lev. XVII, 11. The altar was an appointment or ordinance wherein God's name was recorded.—Ex. XX, 24. God promised to meet the children of Israel at the altar appointed by Himself, (Ex. XXIX, 40.) and forbid their offering sacrifices in any other place.—Lev. XVII, 1-5. Under the Gospel of Christ we have one institution to which the sinner is

invited in order to the remission of his sins, and that is baptism.

1. It is commanded "in the name" of the Lord Jesus.—Acts. II. 38; X, 48; XIX, 5.

2. God's name is recorded in it.—Mat. XXVIII, 19, 20.

3. It is for the remission of sins.—Act. II, 38; Mark XVI, 15, 16; Act. XXII, 16.

4. It saves us by bringing us to the blood of Christ.—Heb. X, 22; 1 Pet. I, 21.

By faith a Jew under the law of Moses selected a lamb without spot or blemish, carried it to the proper place, the brazen altar, where God had promised to meet him; and having killed it the blood was sprinkled on the altar as an atonement for his sins. Now, faith leads the sinner to accept Jesus the Lamb of God without spot or blemish; it takes him to the ordinance of baptism and humbly he yields himself obedient to the authority of Christ. Rising from the baptismal waters he rejoices in a good conscience; in sins forgiven. *He has no more conscience of sins.* Why? He has taken God at His word, and conscience, recognizing baptism as an authoritative act for the putting away of sin, and obeying it for this purpose, is, according to God's word, purged from sin.

But I find a conscience, yes, many of them, claiming to be good, to be purged or cleansed, before it reaches baptism. The religious world generally teach that remission of sins is reached before baptism, and some of our brethren are conscientiously (?) aiding and abetting this delusion. If remission of sins is reached before baptism it must be that faith in the blood of Christ purges the conscience. But this cannot be, as faith only supplies us with a standard by which conscience is to be guided. Faith is not the act of obedience, but baptism is "the obedience of faith;" hence, conscience looks at baptism through faith. It is *prima facie* evidence then that a conscience that claims the remission of sins prior to baptism does not base that claim upon faith in the Gospel of Christ, but upon some perversion of the Gospel. Such a conscience may be *satisfied* with what is done, acting as it does in accordance

with its faith. To be right, faith must be right, and this faith must embrace just what Jesus gave us in His gospel.

How can any one who once submitted to baptism, believing at the time that it was *not* for the remission of sins, and afterwards believing what the word of God says, that "baptism is for the remission of sins," claim to have a good conscience? Was their conscience made good in their baptism? Verily not—they claimed a good conscience before their baptism? Their conscience testified to them that their guilt was gone and that baptism was *not* for remission; hence, in their case, conscience did not recognize the Heaven appointed means by which we are to obtain remission. Conscience, though, was not to blame; it acted promptly; faith was wrong; they believed in human tradition or interpretation and hence obeyed human authority. "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."—1 Tim. I, 5.

The same thought is here given: 1. An unfeigned faith. This gives us a standard of action. One that is authoritative and infallible.

2. A good conscience. One that acts in accordance with the standard—or the unfeigned faith. Necessarily, then, such a conscience will accept baptism for the remission of sins.

3. A pure heart. "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that you love one another with pure hearts fervently."

J. W. J.

EXTRACTS AND COMMENTS.

Bro. McPherson, in the A. G., of January 1, says: "We all know that there are three classes of brethren in the State. One class will oppose anything in the world suggested by anyone but themselves. They will favor no *co-operation*, and will contribute neither money nor labor to this end." Now, is this not a broad assertion? Bro. McPherson's ex-

perience is perhaps much larger than mine, but in all of my work, for twelve years past, I have never met a brother about whom this could be said. Will Bro. McP. name a few?

In contrast with the above we clip from the Guide of December 18, page 4, the following language penned by Bro. Allen, its editor-in-chief. "We have no anti-missionary brethren. Though a large and worthy class of brethren are constantly written down as anti-missionary, they are not so. They repudiate the charge as false, and to continue to thus charge them is unjust and untruthful.

Again, he says: "This class of brethren are as true to Christ, and as noble in heart, as live on the earth." And again: "These brethren constantly called anti-missionary, have as much faith in preaching the gospel to men to save them, and do, we presume, about as much of it, with as good results as those who claim to monopolize the missionary spirit. These men are anti-society, not anti-missionary." Now Bro. McP., who is correct, Bro. Allen or yourself? Really, don't you think you were a *little off* when you wrote that article?

In the A. G., December 25, Bro. Allen says: "We put missionary societies just where we put the mode of baptism; the baptism is divinely required, but the mode of it is not. On this the bible says nothing. That mode is best which best accomplishes the end." We do not think this is sound reasoning. Baptism is demanded by the Savior; missionary societies are not. Going down into the water and an immersion of the person is necessary to obey the command; but will Brother Allen say that missionary societies are necessary to the preaching of the gospel to the world?

In the Guide of December 25, we were led to believe that Bro. Allen was going to give the objectionable features of the societies. He said he regarded some features about them as wrong. He furthermore said he was not prepared to fully endorse any of them as they are now. Bro. Jones wrote to him and asked for his objections to the Kentucky Society. His answer in January 1, is, "In the

use of that expression we had in mind more of what they lack, than the wrongfulness of what they have." Now, we shall expect to hear from the pen of our good brother of the things that will bring the societies up to the bible standard.

In the Western Recorder (Baptist) of October 22, the editor put this question to the Guide: "We should be glad if some discriminating brother would show us on what principle you and your churches are willing to commune at the Lord's table with such persons as you would not and could not receive into your church?" To which Bro. Allen replied in the Guide of November 13: "The editor of the Guide does not justify communion at the Lord's table with such as he could not receive into the church. He gives the Baptists his hand in condemnation of such inconsistency.

And now I ask, is it not strange that many disciples of the Lord apply the language of Paul to the church of God at Corinth, 1 Cor. XI, 28, to everyone in seclusion and the church? And this is not the *only inconsistency* among us. The F. F. proposes to notice many of them from time to time.

A writer over the signature F. T. in one of our most popular religious weeklies, says: "In masonry we become associates of all sorts of characters; among the rest, men who are practically infidels, and others not associates with any of the religious societies, but who claim to have found an equivalent in the man-made system. The qualifications for climbing the ladder of honor are a good memory and a long purse. The law of Christ is, that we are to "do good to all men, but especially to the household of faith," but the masonic law traverses the Master's will, and says, "Thou shalt do good first and foremost unto the persons and families of all Free and accepted Masons." And I will suggest that it is impossible to serve two masters. It is even impossible to serve one, only as He directs. It would indeed be appalling to know the large number of our brethren who are giving more of their *time, money, and influence* to the upbuilding of these secret man-made institutions than they are to the cause of the Mas-

ter. "By their fruits ye shall know them."

The Central Baptist, after observing that one of our journals has no hesitancy in recognizing Baptist churches as churches of Christ, inquires: "Then, how can it fail to see the wrongfulness of the endeavor to persuade Baptists to give up their churches with all their glorious history?"

We would like to see this question answered by some of our scribes who claim as above stated. Let the answer be dictated by divine truth.

In the Guide of October 30, Bro. R. O. Charles says: "In my report of the meeting here, I am made to say that the result of the meeting was 25 additions, eight baptisms, two of whom had been baptized by the Baptists. It should have read, 8 baptized, and 2 *who had* been baptized by the Baptists. As it appeared, the impression is made that those who had been baptized by the Baptists were *rebaptized*, which was not the case, as neither I nor Bro. Dimmitt believe in any such practice where persons have once obeyed that command from the heart, as these persons said they had."

But, my dear brother, what about the confession? Had these persons made with the mouth the confession required by the Savior as a prerequisite to baptism? We are getting anxious to see what disposition many brethren are going to make of this question. Again were they baptized *for* or *because of* remission of sins? If they were baptized *because of* remission of sins, was their baptism scriptural obedience from the heart. Will Bro. Charles or Bro. Dimmitt answer?

J. S. D.

LETTER FROM BRO. STONE.

LAPORTE, IND., Jan. 6, 1886.

DEAR BRO. MCGARY:

After thanking you for your high appreciation of my ability to teach the way of truth and righteousness, as is shown by your honoring me with a place among your corresponding editors of THE FIRM FOUNDATION, and after expressing my fraternal affection for its readers, I desire to communicate some

thoughts relative to a proverb of the wise man, Solomon, found in Proverbs XXII, 6. "Train up a child in the way he should go, and when he is old he will not depart from it." As some are wont to speak of the mistakes of Moses, so others say this was a mistake of Solomon. They say that they see very many who were brought up or trained in the right way, who have departed from it. Now, it is possible that there may be some who were much better trained than others who have forsaken their training, but they might not have been trained entirely in the right way. It might be difficult to show, after all, that their training was all that it should have been.

It is true that a large majority of people are not walking in the way they should go; but I suppose that in about ninety-nine cases out of every hundred they were trained in the way they should not go, and are following their training. Now, the very fact that they are adhering so closely to their training, although it be wrong, proves Solomon's statement, that if they were trained in the way they should go, that they would also adhere to that. The Catholics and all Pedo-Baptists understand this matter, and hence they capture the children in infancy and bind them down to their own peculiar systems of religion, and then train them accordingly. And you see that the rule is, they will not depart from it. There are exceptions to be sure, as there are to most general rules.

These things being true, how important it is that children should be properly trained. What a fearful responsibility rests upon parents with regard to this matter. If all had been properly trained since Solomon wrote that sentence the world would now be very different from what it is. But it has been so shamefully neglected that now there are but few who are competent to the task of training their children. And too many, alas, feeling themselves incompetent, turn over the children to others for their training. But it is a truth that no one is so capable of training a child as an intelligent parent. Two of the leading qualifications of a trainer is to have the confidence and affections of the trained. These the parent has, in an emi-

nent degree, if they are fit to be a parent at all. This the Apostle Paul understood when he said, "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."—Eph. VII, 4. What a wilful neglect then it is for a parent to send a child to a Sunday school to be trained perhaps by some person who has never had any training. Perhaps a young girl who has not one qualification for the task. I witness many such cases myself. In this way the children are growing up with as good as no training, religiously, and sometimes worse than none.

I will here relate a case that was told me but a few days ago by a man in this city. He said that once in the Methodist Sunday school here, (and he was a Methodist himself) that there was a little boy who had a parrot, and his parrot got sick, and he prayed for his parrot to get well. (Now, his teacher in the Sunday school had taught him to pray to God for what he desired and God would give it to him.) He prayed twice in the morning before he went to school. While at school the bird died, and when he came home at noon he asked his mother how his parrot was, expecting him, of course, to be well. His mother told him to go and look into the cage, and when he did so, he beheld the dead bird. After contemplating the scene for a moment, he swore that he would never pray another prayer. This is a strong example of wrong or false training. How many cases of injudicious training there are, and how important it is that those to whom the training of the young is committed should have the necessary intelligence.

It is all right for persons to pray who can pray intelligently, according to God's will, but to pray for things indiscriminately—things which God has not promised; and to teach little children to pray, is wrong. A little child can not understand the conditions upon which God bestows blessings, and when they pray for things and do not receive them, they will naturally become discouraged, lose confidence, and often become infidels. I look upon the popular Sunday schools of the present day as being extremely detrimental to

society. Infidelity is evidently on the increase. The children are sent to Sunday school at an early age, placed under the training, frequently, of some young person who is almost totally ignorant of moral obligations, as well as almost everything else. They have a lot of lesson leaves, and drag the little children through a lot of bible lessons that they know as little about as they do about astronomy; lessons about which it is impossible to interest them, and they become tired, restless, and give no attention. Then they will boast of their grand Sunday school—of how many attend the Sunday school. And after they have had a child in Sunday school for ten years, if you will ask it almost any plain bible question you will find that it knows nothing of it; it has not been trained at all; it has been kept in Sunday school where it was not interested, and where it grew tired of hearing so much, and became disgusted and was made worse, instead of better.

This is no fancy sketch; if it is, why is it, since there are so many such Sunday schools, and the whole population attend them, that wickedness and infidelity are on the increase? Why is it? Can any one answer?

Let the parents train their children in the right way? Let the parents first learn the truth, and then impart it to the young, and impress the minds of their children with both the propriety and necessity of doing right. Let them be shown that it is to their own interest, as well as the interest of all, that they should do justice, love, mercy, and walk humbly with God, and you will soon see a marked difference. Never, until the home training is better, and more truth is diffused among the people, will infidelity be checked and crime abated. Dear brethren, we have a great work to perform. Will we show ourselves ready and willing to meet the emergency, or will we turn traitor, as many others have done, and are still doing?

May God strengthen our hands and hearts to meet our responsibilities.

I remain yours in the one faith,

L. C. STONE.

THE WILL OF GOD.

There are many ways in which a thought can be expressed, and, I suppose the Bible abounds more in variety of expression than any book published; how could it be otherwise and be its own interpreter? Should we thus regard the Bible, we would inquire, what is meant by the language of the above caption? Jesus said: "not every one that says unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my father who is in Heaven." Father's will. May we then inquire, *what is that will?*

The apostle John said, He (Jesus) came to His own and His own received Him not; but to as many as did receive Him, to them gave He power to become the sons of God, even to them that believe on His name; who were born again, not of blood, nor of the flesh, nor of the will of man, but of God."—John I, 11-18. James says: "of His own will begat He us with the word of truth."

We learn from the foregoing Scriptures that we are made children of God by *His will*, not man's. Let us examine farther into the use of this phrase. Paul, an apostle to the church at Corinth says, it was *by the will of God.* Again, the same language is used to the churches at Ephesus, Philippi, etc. But in writing to Timothy, in the 2nd epistle, he says: "Paul, an apostle of Jesus Christ, by the will of God according to the promise of life in Christ which is our hope, etc."—2 Tim. I, 1.

Thus far we have not found a definition of the language. Let us next examine 1 Tim. I, 1. We find this language: "Paul, an apostle of Jesus Christ, by the commandment of God our Savior, etc." Here we maintain we have a clear interpretation by the apostle. God expresses His will to us in commands, and he that does the commands of Jesus does the will of God. God commanded the disciples in the presence of Moses and Elias to hear Jesus. We are no longer under Moses or Elias (John the Baptist) as lawgivers. When the apostle found persons performing the things contained in the old law, they taught them that this did not profit but a new crea-

ture, and a new creature was attained through *hearing, believing, repenting, confessing and being baptized into Christ* where all are new creatures. All who do the above commands do the will of God.

Again, when Paul went to Ephesus he found some who were still holding John's baptism; but Paul taught them the way of the Lord, and they were baptized in the name of the Lord, or in other words, they *did the will of God.*

Now, suppose Bro. A. (a christian preacher) delivers a discourse before a large audience of various classes; suppose at the conclusion of the sermon four gentlemen present themselves. Bro. A. proceeds to ask the usual questions. For convenience we will name the four gentlemen, B. C. D. and E. From B. he learns that he is a member of the church of Christ in Tennessee, but has recently moved out to Texas and wishes to be identified with this congregation. He approaches C., learns that he is a member of the Missionary Baptist church in good standing, etc; that he has been convinced that the name Baptist, is unscriptural; that faith precedes repentance; that the mourners bench is unscriptural; that voting men into the church, or experience telling, or that the doctrine that we could not "fall away" was contrary to scripture and is satisfied with his baptism. He says he has not made "the good confession." Bro. A. next approaches D., from whom he learns that he is a member of the M. E. Church South. He, like C., has been convinced of numerous errors; has been convinced that the name *Methodist* is unscriptural, and wishes to take the name *Christian*; is "satisfied with his baptism;" was immersed, had his choice, and chose immersion. Has never made the "good confession." Bro. A. next approaches E. from whom he learns that he also is a member of the M. E. Church; joined the church at the same time D. did, and had his choice, and chose sprinkling, and is "satisfied with his baptism." E. also says he never made "that good confession." Bro. A. scratches his head a little and mutters inaudibly, "I can't interfere with the conscience of another."

er." But it is plain that E. has never been baptized; neither has C. or D. made the good confession," though they have been immersed.

Brethren, we claim to take the "Bible alone:" do we act as though we do? Do our actions show it? The world is looking on and demanding us to practice what we preach. Now, what I want is to get a sufficient number of scribes to get Bro. A. out of his dilemma—he is about to interfere with some "man's conscience"—before he closes these services. We wish to know whose will C. D. and E. obeys? A. is impatient; but he has nothing else to do till this question is decided—but cultivate patience. Let me repeat again the language of our Savior, "not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in Heaven." This will is expressed to us in commandments: Proof: *Blessed are they that do His commandments that they may have a right to the Tree of Life, and may enter in through the gates into the city.*—Rev. XXII, 14.

J. F. G.

GOING TO EXTREMES.

PUBLISHER FIRM FOUNDATION.
AUSTIN.

Bro. McGary: After carefully perusing the 4th and 5th pages of January number I was much pleased, then sorry, but afterwards more pleased. In the first place, I was much pleased to know that you considered the article, "Going to Extremes," worthy a place in the columns of your worthy paper. In the second place, I am very sorry to learn you do not fully understand me on "the point of my supposed congregation rendering different excuses for not partaking the emblems with each other;" while last, but not least, I am more pleased to know that you "do not wish to be understood as attaching such aim to me" as that of "turning Paul's words into the butcher pen of our popular theologians, etc. The supposed congregation was not so much of a supposition as a reality. The Union church house

at Blanco was built by the community at large, but at present is used by Christians, Baptists and Presbyterians, each occupying one Lord's day each month for regular preaching, and our brethren and sisters endeavor to meet on every Lord's day (when not interfered with by the denominations) for the purpose of partaking of the Lord's supper. The time referred to was one Lord's day last autumn, and the place was at the Union church house above named. However, the day was not one appointed for regular preaching, there were two denominations present. At the conclusion of Sunday school services it was made known that one of the preachers desired to speak. Notwithstanding we had met there for the express purpose of partaking of the Lord's supper, the majority of the brethren consented to give way and meet again afternoon. The majority, if not all present, remained to hear the discourse about to be delivered, and it was during said discourse that I began to study about the subject, "Going to Extremes."

I think at least three denominations were represented, and doubtless this is what gave rise to the portion of my article which you failed to comprehend. If this comes before the eyes of any of the same denomination I hope they will pardon me for stating that the preacher was a close communion Baptist, which prevented him and others of like faith from communing with Christians. It was not quarterly meeting day, consequently Methodists could not or would not partake, while Presbyterians and others, if present, would have refused for equally as trivial excuses.

Now, if all members of the above named denominations had been just extremists enough to have laid aside all creeds except the word of God, all names except Christian, and all doctrines except those taught by Christ and his apostles, then, after preaching, all of us could have partaken of the emblems of the broken body and shed blood, in obedience to the commands of Him who said, "do this in remembrance of me." If such were realities we could all soon realize that the time is very near at hand when the prayer of our blessed Savior "that all may be

one as He and the Father are one." will be answered.

No, Bro. McGary, I do not endorse the doctrine or favor the idea of inviting sectarians to commune with Christians, because I am fully persuaded that when Paul said, "Let a man examine himself and so let him eat," he was addressing Christians only. It is not my desire that Christians would "bend" to fit the crook of some popular denomination, but my regret is that the various denominations will not only bend, but break off entirely from their various human creeds, enlist under the banner of King Jesus, and march straight into the ranks of all true soldiers of the cross. Then the world would soon be convinced of the realities of a pure and undefiled christian religion, and thousands who are now cut of the ark of safety would soon be found traveling the straight and narrow way, just extreme enough to be genuine Christians.

I know there are many who abhor the idea of being called an extremist, because it is not popular. Others apply the term to those who point out errors among the sects, even if such errors are proven by direct reference to the Scriptures. The sectarian who does more than is commanded by divine authority is as guilty as the one who does less.

By way of illustration, suppose a man purchases material to build a house: then employs a foreman to lay off the work according to some chosen plan; then employs mechanics to execute the work. If, per chance, one of them cut all his pieces of timber too long, and the other cut his pieces too short, which one will be considered the greatest botch? Evidently neither one can be called a mechanic, and why? Not because they are extremists, but because one went too far beyond the measurement, while the other stopped before reaching the extreme. If, per chance, the third party had been employed, and in his haste would have cut some timbers too long and others too short, he would undoubtedly have been pronounced the worst botch of all.

Now for the application: The minister who fails to preach the whole truth may be likened to the botch who cut his timbers all too

short; the one who goes outside the Scriptures to the one who cut the timbers all too long; While the hasty man may be likened to a preacher who sometimes may be found speaking strictly from Scriptural authority, then, during the same discourse, will present ideas entirely foreign to divine authority or human reason, proving themselves quite clearly to be the greatest botches of all; none content as only extremists; some stopping short of the work; others going beyond.

R. W. GILLESPIE.

TALKS WITH THE SISTERS.

DEAR SISTERS: I do not think I shall write a long letter this time, (but if I do, remember it is easy to promise,) as I have on hand several letters from different sisters, some of which I wish to appear in this number of the F. F. I wish to say to those who write for our department, to remember to write only on one side of the paper, as a violation of this rule dooms letters to the waste basket or necessitates a rewriting of them, which requires much time. I will also say, should any one's article fail to appear in one number, look for it in the next, as the old rule, "first come, first served," must be observed in the editorial business, as well as in all others. But should any fail entirely to appear, it should not offend, because our department is necessarily limited in so small a pamphlet as the F. F. and we must be accorded the right to select, for publication, those letters best suited to the purpose of our department.

I was indirectly informed of a criticism a good sister passed on an expression in my article on pride; I spoke of a "beauty our heavenly Father would be proud of." She objected to the application of the term "pride" to God. I meant "approve," but thank her for the correction. From another quarter a brother raises as his only objection to the F. F., "women write in it, and Paul said I suffer not a woman to teach." But he does not go on with it, "nor to usurp authority over the man." Paul, here, evidently meant to teach wives to be in subjection to their husbands, since "man

is the head of the woman." In 1 Cor. XI, he does not forbid a woman to prophesy or pray, but says she must not do so with uncovered head," or in a brazen manner. He simply teaches modesty, the heaven given attribute of woman, which greatest charm she casts aside whenever she enters the rostrum or pulpit. But the sisters of the F. F. neither desire, I hope, to rule their husbands, nor become pulpit teachers, but in a modest, christianly manner are striving to lead their thoughtless, erring sisters back to the narrow path from which so many have strayed.

Again, woman loves to read from the pen of woman. A man may write eloquently of the cares that besets a woman's path, yet it will not touch a woman's heart like the words of a sister, because she knows he does not, cannot write from experience. A man can no more realize the thousands of petty, carping cares that burdens a woman's life, than one who has never known hunger and cold for one moment can sympathize with the cold and hungry. Ah, but how few women have not felt that intense weariness that sets every nerve in a tremor, and causes her to repulse with impatience the caresses of the dimpled hands of her little children; that weariness that makes the rest of the grave sweet in anticipation? Very few, indeed; therefore, women naturally look to women for pure, genuine sympathy and help, which, I hope will be found in this department.

Again, in the brother's exclusive acceptance of this passage he makes it conflict with Eph. VI, 4, for who will dispute that woman has the greater part of the "bringing up" of children to do? Further, what will he do with Priscilla's case? I must say that if our preaching brethren had courage to reprove the many follies practiced by christian women, this department would perhaps not exist. But the fear of unpopularity prevents the majority of them from doing this, and until it is proven to us by Scripture that it is wrong for women to write to women through a public medium, this department will remain open to the sisters.

Let me urge you *all* to work for the F. F. this year. It is a good work that we can do without neglecting home. Let us make it a point in visiting to talk of spiritual things, instead of talking of our neighbors, and urge every friend to take it, and if read, it will induce study of the Scriptures and promote spiritual growth. God grant it long life and prosperity? God grant, also, dearly beloved, that this new year may be filled with good deeds. The past is irrevocably gone, the future lies all unveiled before us, the present only is ours. Let us make the most of it. Let us crucify the lust of eye, the lust of the flesh, the pride of life, subdue every evil desire, curb that unruly member, the tongue, so that there will be no unkind words to regret as we bid this year adieu. Doubtless it will bring some sorrow to each and everyone of us, perhaps some joy! But if it be only sorrow and deepest disappointment, let us remember that "All things work together for good to them that love God."

COPPERAS COVE, TEXAS.

DEAR SISTERS: I read an article in the F. F. asking some sister or sisters to write on training children, so I will write a few lines on the subject. We must begin early to train children. "The hand that rocks the cradle rules the world." Now, mothers, if this responsibility rests on us, let us arise and do our duty. We must be positive with our children if we expect to bring them up in the nurture and admonition of the Lord. If you say no, let it be no. My motto was, for my children to keep good company, or none. Call them in when you see them with naughty children; they will think hard of you at the time, but in after years "will rise up and call you blessed." Home is also a school for the culture of your children. No one can wander so far from a christian home as to be beyond the reach of its religious associations and influences. They may take up their abode in a distant city or country, still the home training hovers around the heart.

Yours in the one faith,

ANNIE MCCARTY.

BROTHER MCGARY:

Seeing that my letter did not pass into the waste basket I will attempt to write another, though in a weak manner, as you see. I want to put in my little mite against christians being conformed to the world. O, say some, you had as well be talking about something else; you do no good in that. O, yes, sisters, we can do what we are commanded, earnestly contend for the faith; there is some good in doing what we are commanded, is there not?

Yes, sisters, some of you are so proud that you dress so as to look like you were deformed. God has said in His holy word, the proud in heart are an abomination; they shall not go unpunished. God resists the proud, but giveth grace to the humble. Sisters, do you believe this? If so, oh how can you be proud? How can you conform to the world when our loving Savior has commanded you not; can you believe you will hear our Savior say, in that great accountable day, "well done good and faithful servant, enter into the joys of the Lord?" When we transgress the law of God we sin. Sisters, I ask you in the name of heaven's King, do you believe you can go along all the days of your life in this besetting sin, willfully, knowingly, and be called good and faithful servants. Never, no never! His word is true, and we must believe and obey it, if we would have a hope in Jesus.

Pride is mentioned three times in the New Testament, and "proud," six. Now, sisters, look at all of them and see whether our Heavenly Father approved of "pride or proud" being applied to anything that is good. I am not proud that our Heavenly Father has told us in His Holy word what to do that we may live with Him forever, but I am *thankful*.

Again, we must be very careful to strive according to the law given, for many shall strive and shall not enter that happy land, because they do not strive lawfully. It is said "the highway of the upright is to depart from evil." Oh, then, let us all, as soon as we find that we are doing evil, depart from it I know no other way of going on to perfection.

When Jesus comes with His holy angels, every eye shall see Him. Are we ready to see Him, sisters? If not, we had better lose no time making ready, for when He comes, taking vengeance on them that have not obeyed His commandments, there will be no time then to make any change in anything whatever. If we do not obey them He will bid you depart from His presence forever into everlasting punishment. Oh, then, let us all walk by the same rule, mind the same things, that there be no division among us. Yes, let us be Partakers of the Savior's grace, "The same in mind and heart, Nor joy, nor grief, nor time, nor place,

Nor life, nor death can part."

Sisters, read, if you please, 2nd Cor. VI, from verse 11. It seems that some had gone in forbidden things. Look and see what was said to them in the two last verses, and think what would be said to us if we do not come out of forbidden things. Oh, Sister Sarai, if I were with some of you faithful ones this rainy Lord's day, I feel that it would be much pleasure to hear you talk about the glorious things that await the faithful. I would be glad to meet and know you. Perhaps you will not hear from me soon again; not on this subject, any way.

A SISTER.

THE SCRIPTURES FURNISH US TO ALL GOOD WORKS.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2nd Tim. III, 16, 18. The Apostle Peter teaches the same lesson, 2nd Pet. I, 8., and the Savior says "in the mouth of two or three witnesses every word may be established"—Matt. XVIII, 16. The witnesses of whom the Savior spoke were not inspired, and surely if uninspired witnesses are competent to establish things, inspired witnesses are much more so.

Brethren do these two inspired witnesses tell the truth when they say that the Scriptures tell us

about all things that pertain to life and godliness, furnish us instruction in reference to all good works? If so, then, I ask where do the Scriptures speak of these great Missionary Societies, or institutions into which so many of our brethren are going, and through which so many are expending their means for the spread of the gospel, instead of the Church of Christ, which is the pillar and ground or support of the truth, 1 Tim. III, 15.

On the second Lord's day in this month (Jan.) I had the privilege of meeting at the Rock Church, in Travis county, Texas, the State Solicitor of the great State of Texas, who was sent out at the suggestion (as I learned that day) of the great State Meeting, which assembled last year at Sherman. Now, brethren of the State Meeting, why did you not suggest that Bro. Young be sent out by the higher authorities at the city of Rome direct, and not take that round about way through Sherman, for at Rome, or a city similar, (for instance, London,) is where such conduct leads, and by the way, that reminds me of an expression that was made use of that day (not by Bro. Young,) in reference to the missionary work of "our Methodist brethren," and a Methodist preacher sitting by.

Now, brethren, are those who have not been born of water and the Spirit in the Kingdom or church of Christ? if not, why deceive them by calling them brethren; and once more, why will deacons hand them the emblems of Christ's broken body and shed blood, knowing at the time they do it that they are not in His kingdom, and consequently can not come to His table, for the table is in the kingdom: see Luke XXII, 28, 30, also, John III, 5.

Well, but says one, (no, not one, but hundreds,) does not the apostle Paul say, "let a man examine himself and so let him eat of that bread and drink of that cup?"—1 Cor. XI, 28. Yes, he does, but he was not talking to Pedo-Baptist Sectarians, for there were no such beings in existence at that time; but he was admonishing those who had been born of water and the Spirit; see Acts XVIII, 8; and they had perverted the supper,

turned it into a drunken feast, hence the necessity of self-examination; and again, if I were in favor of an institution unauthorized by the Lord, as Bro. Young says the one through which he is operating is, I would prefer the Methodist, because it has the advantage of age and experience, and works well, like Mr. Beecher's ox yoke, while the one through which our brethren operate does not work well; it caused division among the brethren, and oh how the Lord condemns such as do that; see Romans XVI, 16 and 17.

Bro. Young preached on said occasion from Mark XVI, 16, 17. "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." He spoke very well; showed the necessity first of going, then of preaching as they went, and what they were to preach, the gospel, God's power unto salvation. After preaching and partaking of the supper, he requested the congregation to remain, and then he told them that the preacher in order to go must have money, and in order get the money the people must be stirred up to the giving point, and the State Meeting suggested that the church at Sherman select a suitable man for that stirring up, and the church at Sherman had selected him as that man; and he was traveling hither and thither trying to induce the people to give, not only as the Lord had prospered them, but taking their pledges for future prosperity. In the conclusion of his talk he said that any one wishing to ask any questions could do so. I asked him if he had any scriptural authority for doing what he did; he said he did not, a very frank and truthful acknowledgement.

Now, Bro. Young, the work you are engaged in is not a good work according to Paul to Timothy; it does not pertain to life and godliness, according to Peter to the brethren, you are not doing it by the authority of the Lord Jesus, as Paul says all christians should do; Col. III, 16, 17, and it is of human origin, a doctrine and command of men, according to your own admission, and the Savior

says "in vain they do worship me teaching for doctrines the commandments of men. Matt. XV, 9. Bro. Young, be careful lest your worship be vain!

But Bro. Young asked me to tell him what the scriptural plan for raising money for Missionary purposes was, and I thought from the manner in which he asked the question that he did not believe the scriptures revealed any plan. Well, Bro. Young, if they do not, then the Lord does not want any raised, for he has given us a perfect system.

Now, I suppose that all will admit (though I may be mistaken in this, judging from some reports I see in the papers) that Peter, Paul and the other Apostles and primitive preachers were the most zealous and successful Missionaries the world ever saw. They went, they preached, and preached the gospel, and so extensive were their Missionary operations that the Apostle could say (and I suppose he told the truth) that it had been preached to every creature under heaven. Col. I, 28.

But how did they go? They walked or rode on horses, or other animals, or went on ships, or used any means of traveling that was used in that age of the world, and that is an example for us to do likewise; but suppose the Lord had told them when they went, to walk, then that would have cut them off from these other modes of conveyance or going, would it not? He told them as they went, to preach the gospel. He did not tell them to preach their opinions, their feelings, dreams or imaginations, philosophy or astronomy, but the gospel; then he limited their preaching to the gospel, did he not; but who sent them when they went? First the Lord Jesus sent them in person, as when he gave them the commission as recorded by Matthew, Mark, Luke and John; and secondly they were sent, by the Lord Jesus, through His authorized agent, the church, the pillar and support of the truth, the gospel; See Acts IX, 29, 30; XI, 22; XIII, 8, XV, 27.

The reader will learn by reading the above quotations that the church did the sending. Read them reader and see that I have not misapplied them. But then

who paid the expenses, who footed the bill? Ah, that is the question, that is the rub, at least in this age of the world, though it did not seem to have been in the apostolic age, or if it was we are not informed of it, unless the information is found in the 8d Epistle of Peter: see Christian Baptist, page 166. I wish Bro. Young and all of our young pastors and would-be pastors, and stipulated salary preachers would read that epistle that they might be profited thereby; but then they have all got epistles nearer at home of much higher authority that would correct their wrongs if they would believe and practice them, and for fear they are not acquainted with them I will cite them to them in the New Testament: Paul, Peter, James, John and Jude, who spake and wrote as they were guided or directed by the Holy Spirit.

But to the question, who footed the bill? The churches or congregations who sent them. But did they not have any Missionary Society or Societies, or something of the kind through which their moneys were collected and paid out? No, they did not, according to the admissions of even the strongest advocates of such societies. All these old men's, young men's, old ladies and young ladies societies, church festivals, concerts, grab-bags, etc., are the inventions of uninspired and money loving men, who are not satisfied with the Lord's way of doing things.

We learn that Paul admonished the church at Corinth, and also the churches in Gallatia to lay-by them in store upon the first day of the week as the Lord had prospered them, that they might not have any collections to make when he came.—1 Cor. XVI, 1, 3; and we learn from Rom. XV, 26, 31, that the church in Macedonia had made certain contributions for the poor saints in Jerusalem. Now, did not the churches in Macedonia and the churches in Gallatia, and at Corinth all raise their contributions in the same way? They had all been converted by the Apostle Paul, and taught alike.

It is true these contributions were raised for the poor saints at Jerusalem, and I only quote these passages to show how the money was raised, and that it was not

done by gambling or on future prosperity, as is often the case now; and we learn also from these quotations and their connections that the churches co-operated for the purpose of relieving the poor saints at Jerusalem, just as they may now co-operate for the benefit of the poor saints, and include the poor preachers, for being a preacher does not keep a man from being a saint, though it does not necessarily make him one.

Paul commends the Phillipian brethren very highly for their care of him, and for ministering to his necessities.—Phil. IV, 10, 18. We learn from this case that the Phillipians had contributed means for the support of the apostle as a preacher; and that they sent their bounty to him by Epaphroditus, their messenger. How does the way in which W. T. Moore is sustained in London compare with this? "The Lord hath ordained that they who preach the gospel shall live of the gospel, 1 Cor. IX, 14; but how shall they live of the gospel?" the same apostle says: "Let him that taught in the word communicate unto him that teaches, in all good things."—Gal. VI, 6.

Now, is not money one of the all good things that Paul speaks of? I should judge it was from the efforts of so many to get it; but then, how would the Gallatians get it to Paul or other preachers; send it by their own selected messenger, like the Phillipians sent to Paul by Epaphroditus when he (Paul) was preaching for the Thessalonians, and they whipped him, paid him off with thirty-nine stripes; or in these fast days send it by drafts and P. O. orders. There is not much difficulty about getting it sent, if it is collected. Now, Brethren, you that favor and you that oppose Missionary Societies, let us do our duty, be diligent in the service of the Lord, give freely for the spread of the gospel, for the Lord loves a cheerful giver, and they that sow sparingly shall also reap sparingly; but let us give and sow and reap, and do all things according to the divine rule, Gal. VI, 16, then we will live in union, harmony and love, and not be alienated in our affections towards each other, as we now are.

Now, Bro. Young, I want to

send you a copy of **THE FIRM FOUNDATION** in which this is published, and let me say to you, that I love you with all your faults, but I must say that I do not love you as well as I would if we were walking by the same rule, the word of the Lord, though you said you loved those that differed with as well as you did those that agreed with you; but Paul says, how can two walk together except they be agreed? "Did you ever think of that Bro. Young?" Many, very many, have progressed far beyond Paul in this age of the world; but I confess I am so dull of comprehension that I have never yet learned how they can walk together unless they are agreed.

E. HANSBROUGH.

LAPORTE, IND., Jan. 10, 1886

DEAR BRO. MCGARY:

In this article I wish to speak of some things prevalent among the congregations of the disciples, which I think very wrong, and which ought to be corrected. The first of which I shall speak, is the shameful neglect of our aged preachers. Many of the congregations, if they wish the services of a preacher, sometimes advertise for a young man. Perhaps the advertisement will run thus, A young man wanted to take charge of the congregation at B., a man without a family, well educated, and a good mixer, etc.

A good mixer I suppose, means one who can meet the sects with a bland smile, greet them brother or sister A, B, and C; one with whom every one is good, and better. One who will make merriment with the young people, and who is always the jolliest fellow in the company. Then, they say, what an influence our preacher has over the young people? A great many young people join the church under the ministrations of such preachers, 'tis true; but of what benefit, either to the possessor or the church, is such religion as that which is induced by the admiration of the preacher? A preacher is a good mixer—one who is genial and full of mirth and jesting—he wins to himself the affections of the young, they become attached to the young preacher, and in order to please him they join the

church. This is no fancy sketch. It is a serious reality in hundreds of instances. Where this is the case, there is not one particle of christianity in it. It is not on account of a love of truth, or a love of God, because he first loved them and gave the Savior to redeem them. It is not because they have been taught to feel their obligation and responsibility to God, but because they admire the handsome young preacher, and desire to please him. I do not say that this is always the case; but it is too often the case. It is so prevalent, that many of the young seem to think that old preachers are comparatively worthless, and many of the heroes of the cross are neglected—unappreciated and their knowledge, experience and example ignored.

What difference does it make if one really desires to know and obey the gospel, whose mouth he hears it from? Is the truth any better, purer, or more powerful from the mouth of the young preacher than the old? Do not the old know the gospel as well as the young? Are they not as apt to love it as much, and are they not as able to present and defend it? Why then should the old soldiers be thrown aside entirely to make room for the young? There is no reason in the plea, neither is there any justice in it. Do not understand me to oppose young men preaching. I desire that many more preach than do, if they will heed the advice of Paul to Timothy, Second Timothy, second and fourth chapters, especially. The young preacher who will heed this advice of the apostle is worthy of acceptance and honor; but he who does not strictly follow the admonition is not worthy to be heard. Let us not neglect the aged preachers, but let all esteem them highly if they hold to the faith without wavering. If, however, an old preacher has departed in any degree from the truth in doctrine or practice, he is more to blame than the young, and needs to be rebuked by others who are old and experienced. The church has many needs which ought to be attended to, but especially ought the evils above named be redressed.

There are some other things I wish here to speak of. There are

very many persons in the congregations who feel little or no obligation to give of their substance, of that with which God has blessed them, to the support of the gospel and the church. Everyone knows, who knows anything else, that God has always demanded of His subjects, sacrifices. It has always cost the subjects of every kingdom something to maintain government; and so it does the subjects of Christ's kingdom. It is necessary that the gospel be preached; it is necessary that the ordinances of the Lord's house be attended to; it is necessary that the sick poor be provided for. All this requires means. Those means are to be furnished by the citizens of the kingdom. Then, everyone of the citizens should feel his obligation in this matter, and is in duty bound to give according to his ability, until the work be accomplished.

I have found it too frequently the case that a few of the most liberal and determined brethren have to furnish the necessary means to keep the work in motion. There are many who seldom give anything into the church treasury, who spend from five to ten dollars or more every year for tobacco, and I suppose that there are very few who are really benefitted by the use of tobacco. What a vast amount of money would the Lord's treasury receive if the one-half of the money that is annually spent for tobacco was given to the church. Take a church, say, of one hundred members, and allow that fifty of them are females, and poor, who could not be expected to give because they have no income; but say that the other fifty can give an average of one quarter of a dollar each first day of the week, and that gives you twelve and one-half dollars per week. There are fifty-two weeks in a year, so you have six hundred and twenty-five dollars per year; enough to pay for all the preaching they need themselves, pay all necessary expenses for lights, fuel, and taking care of the house, etc., and quite a sum left for the poor widow and the sick.

But one must have his tobacco, another must pay his dues to some secret society, generally three times as much as he will give to the church; another must take his fam-

lly to the show and the county fair, or state fair, another must pay his insurance policy, and another must lay up treasure on earth, and by all these means, the Lord's treasury is empty. Do such persons suppose that in the day of judgement God will hold them guiltless? Jesus told the young man that if he would sell his possessions and distribute to the poor he should have treasure in heaven. But some want their lives insured. They apply to an agent of some monied corporation and insure their lives they say. I suppose that such forget that their lives are in the hands of God, and that he is the only firm that can really insure man's life. They will apply to man to be insured, when it is only God who can insure life here and hereafter. And besides this, it is He who insures not only life, but every blessing by which life, both here and hereafter, is sustained. God furnishes not only life, but the genial shower and the refreshing breeze, the bright sunshine and warmth that causes vegetation to spring forth, which supplies man with food and raiment. Yet how unwilling many are to pay their dues to this insurance firm. They even sometimes imagine they owe no dues. Is it possible, however, that a christian can thus imagine that he has no obligation? Can it be possible that the preacher of the gospel has failed to impress these obligations on the minds of his hearers? Brethren, shall we fail to lay up treasure in heaven? Shall we fail to pay our insurance? Shall we give our time and money to human organizations and human societies instead of giving them to the church, our only hope, our only insurance? Surely the true christian will give all the time, means and labor that he can spare to the cause of Christ—to the church—which is the ground and pillar of the truth.

I wish I could impress all with the importance of the above matters and wean them from human societies. God will not accept the work of any human society instead of the work of the church.

Will all the readers of THE FIRM FOUNDATION consent to be governed by the Scriptures? Will they uphold the preachers

who confine their teaching and practice to the Scriptures, and no other? If so, we will soon have a forward movement.

Brethren, let us all be faithful.
I. O. STONE.

Bro. J. F. Grubbs has just spent two days and a night with us. We had never seen him before. Bro. Grubbs is about thirty-three years of age, and has been preaching about eight years. His home is near Temple, Texas. While we were together we canvassed a great many questions that pertain to the cause—those that "make for peace" as well as those that breed contention; and some that are now so rapidly tending to rend the Kingdom of Christ.

If we were disagreed upon anything we do not now remember it. From our conversations with Bro. Grubbs we judged him to happily combine the information, fire, vigor and resolution to a degree suitable for an efficient "soldier" in this day of active conflict against the potent and popular enemies of the "cross." We had always heard that Bro. Grubbs was a very successful evangelist, and we were led, from his fire-side talks on the theme of redemption, to consider it true.

Suffice it to say, that Bro. Grubbs is brim full of zeal for the success of THE FIRM FOUNDATION. His parting words were: "we will *make* it succeed." And, brethren, we will if we live, because it *will not* advocate that which is not authorized by the Lord nor oppose *one thing* that is authorized by Him. It will be operated upon the principle that the New Testament Scriptures ARE a sufficient rule of faith and practice. Hence, it will be bounded by Scriptural rules in *all* things. This will ultimately give success, for God's truth will beat back all opposition and come out of all struggles, with up-lifted banner, victorious.

We had to give our Baptist, who "seemed" to see that Peter taught baptism for the remission of sins, a rest this issue.

We have a letter from Bro. W. Lipscomb in which he says that we overlooked the point in his article that he desired special attention to. He asks us to give that point atten-

tion either by private letter or through the paper. We choose the latter, thinking that some one else may be benefited.

The point that Bro. L. calls attention to, he states thus: "If a man who is a member of the Baptist church hears me preach the gospel and the union of the lovers of God, and desires to unite in the work, being satisfied with his baptism, have I the right to say that he shall not do so unless he is willing to be immersed again?"

First, we will ask, what weight within itself does one being "satisfied with his baptism" have? If it has *any*, then it is entitled to the *very* same consideration with effusionists. Then, as to "rights" in the premises, we hold that no man has any. The apostles have, in their precepts and examples, fixed the boundary lines all along here. No man has the "right" to overstep these bounds, however well "satisfied" persons may be who are occupying grounds outside of apostolic circumscription.

To determine what is valid or invalid baptism, a standard for valid baptism—the "one baptism"—must first be fixed. After it is fixed it must be final, conclusive and decisive. We have the standard thoroughly furnished by divine rule, and all of our evangelists work by the rule till they come to some one who is "satisfied" with something differing *just a little*, when, for conscience sake, they measure him with an india rubber string that will stretch to suit the emergency.

Now, what we want to know is, whence these brethren derive the "right" to use this india rubber measure? Will you tell us, brethren? If you will show us that you have such "right" then we will never write one line more against the practice. Do, please, for the sake of peace, union and harmony, show us *that* "right."

A BRO., I. N. HODGEN, has puffed up quite a fog in the "Apostolic Guide" about our "greatly extreme" views on baptism. He strolls around in the orb of his own darkness, stumbling over the graves of Bro's. Campbell, Scott, Stone, Smith, Johnson, and many, many others—among which are his mother's and father's—crying

in piteous wails: "Lost! Lost! All Lost!" He seems to think that the special mission of THE FIRM FOUNDATION is to sit in judgement over these dead. Poor fellow! we never would have known he had a father or mother if he had not told us in the A. G. We wonder if he never preached a doctrine that condemned any body's father and mother by the same rule that he makes us condemn his?

We wrote to the same paper and invited him to correct our "greatly extreme" views in the F. F.; but it is so much easier to kick up a big dust in the columns of some paper that will not permit a free investigation of the question than to show up these "greatly extreme" views in a paper that is not in the pad-lock business, that we fear he will not undertake the much-needed job.

We thank Bro. McPherson for giving his readers what we wrote him. Any man who teaches that Bros. Campbell and Fannin did not understand that baptism was for the remission of sins when they were baptized, does injustice to those dead. Though it would not effect the truth if they had not understood it.

ALL who will send us three or more new names during February may retain one-third of the amount as commission. We extend this offer for this month because the weather was so inclement last month that our friends did not have a good chance to show what they would do under such an offer. Or, to any one who will send us three new names and \$8., and return us the October and November numbers for 1885, we will send the first fourteen issues of the pamphlet nicely bound in book form. We will give THE FIRM FOUNDATION and the "Christian Preacher" for \$1.50.

BRO. MCPHERSON Says: "If a set of Texas men are not making a completely ridiculous farce of the solemn rite of baptism, I am at a loss to know the meaning of the word 'farce.'"

Tell us something new, brother. We have been saying that all the while, and have been laboring assiduously to correct it. If you have any doubts about the "meaning of the word farce," and have no dictionary at

hand, think right seriously of the teaching you are disseminating through the "Apostolic Guide," and then bear in mind that you pretend to be an advocate for primitive practices, and you will have a splendid opportunity to learn the MEANING of the word "farce."

SINCE Bro. I. N. Hodgen, of Woodland, Cal., undertook to make our views appear so "greatly extreme" to the readers of the "Apostolic Guide," we have received twenty-eight subscribers from his own town. Come, again Bro. Hodgen and perhaps you will prove to be a good agent for our paper.

The "New Path Guide" is fixing things up in a hurry in these latter days. Its last move in the direction of Rome is its effort to constitute a little oligarchy to be enthroned at Lexington, the mitered heads of which are to be five of the "Bible College" professors. Of course the rank and file of our Kentucky brethren will toss up their caps with reverential hurrahs to this new scheme, and pledge unflinching allegiance to the powers that are to be.

Bro. Burnett, of the "Messenger," has given his readers some very timely and wholesome—but unpalatable to "progressives"—thoughts on this "new scheme" of the "New Path Guide."

We hope to have the space in our next issue to give the words of Bro. Burnett to our readers. Every lover of truth ought to see them.

—We will change the F. F. to a semi-monthly as soon as our new type arrives. In this contemplated change we will put the paper in the form that it will continue when changed to a weekly—which will be in the near future, if our subscription list continues to increase at its present rate. The price will remain as it is. Brethren, we will give you the cheapest and best paper that is published if you will exert yourselves to help us a little. Let each subscriber determine to send us one new name.

—In the last Advocate, Bro. Lipscomb gives the obituary of the "Texas Department" of that paper. He now thinks "Departments" are

poor things. He is a little scared at Texas just now, because of certain "parties and personal difficulties" that he claims are "rife" here. As to the "parties," we would like to have them pointed out, for we don't know of them. If our brethren are going to divide into parties we want it understood that the F. F. is of the apostolic "party." There is a big "personal difficulty" in Texas, in pamphlet form, about a certain hymn book!

If there is a brother in Texas whose conscience once felt dissatisfied about the confession, because he did not make "the good confession" with his own mouth, while we do not take that view of it, we accord to him the right to set his conscience at ease about the matter without consulting "Bill Alex," C. McPherson, or any one else, and we think that these brethren are manifesting anything but the Spirit of Christ in criticizing him in the sportful way that they are. The other, about the sinning against the Holy Ghost, we believe, is made out of whole cloth.

Our old friend John T. Poe has written us of the death of Bro. T. S. S. Young, of Longview. He says of Bro. Young: "He was one of our best brethren. He died Lords day, the 17th inst., at the age of 66 years."

These old and true soldiers that are falling asleep at such a fearful rate will be sadly missed in the conflicts with the hosts of satan that are daily waxing hotter and hotter, especially while the ranks of our King contains so many drawbacks in the way of stalwart "progressives," who are hoisting the white flag.

CORRECTION.

—Sister Sarai's article came in for a share of the mistakes this time. She is always so careful and correct that we consider it due her to say that the mistakes were not hers, but the printers. On page 11, first column, and 22 lines from the top, she is made to say "besets," where she said beset; and in the 29th line in the same column it is "burdens," instead of burden, as she had it.

The Firm Foundation.

VOL. 2.]

AUSTIN, TEXAS, MARCH, 1886.

[NO. 6

A. MCGARY, EDITOR AND BUSINESS MANAGER.

ASSOCIATE EDITORS:

J. F. GRUBBS, J. W. JACKSON,
J. S. DURST, E. HANSBROUGH,
I. C. STONE.

SILENCE BROKEN.

THE *Firm Foundation*, published by Bro. McGary, at Austin, Texas, is in its second volume. We have just received No 4, of Vol. 2. This is our *first sight* of this monthly magazine. Our seeing this is due to the fact that it contains something for our special benefit, or rather for our entanglement.

We have understood from all we have seen of the *Firm Foundation*, that it was established, and is perpetuated, for the purpose of trying to convince the world that baptism is of no value unless administered with the express understanding on the part of both candidate and administrator, that it is for the remission of sins, and is administered for that express purpose. Consequently the immersion of Baptists, Methodists and others, is ignored; and all such are reimmersed. The trouble is, this is not a theory that may be innocently held, as many other erroneous things are. On the contrary, it is practical, and its results are serious. Those holding the theory make a hobby of it, and preach it persistently. As a result many become converts to their theory. If they have been immersed by some one of the denominational preachers, they become dissatisfied and demand reimmersion. But this is not the worst. Many want to make it a condition of Christian fellowship. They regard those baptized by other than a Christian preacher as

having no scriptural and valid baptism. Hence they are not in the kingdom. They are, therefore, not brethren in the Lord. Consequently alienation and strife result wherever the doctrine is received. Churches are divided and great mischief follows. Consequently all preachers of the theory are disturbers of the peace and harmony of the churches of Christ. They create division and strife. This is a great and ruinous sin, unless the truth of God demands it. Of course if the position is correct, and baptism is worthless unless administered for remission, the fact should be known and the evil corrected as far as possible, regardless of consequences. People should be told that their sprinkling is not baptism, no matter how much disturbance of people's consciences and church relations may follow. Just so in this case. But when a question of such a grave character, involving such momentous consequences, it should not be advocated without the most profound conviction of its truth; and this, after the most impartial, prayerful and painstaking investigation. Hence, this is a very serious matter, and should be treated in no flippant kind of a way.

With our understanding of this theory, now advocated in Texas to the cost of the peace and harmony of many churches, we regard it as the most mischievous apostasy from the Church of God, and from the fundamental principles of the restoration in which we are engaged, that has arisen in this century. In certain respects it substitutes a *theory* about baptism for Christ. One is not only to believe on Christ, but he is also to believe

that baptism is for the remission of sins. In order to becoming a Christian one is just as necessary as the other. This theory is really made the center of their system of religion. It completely ignores the fundamental theory of the current Reformation, that faith in Christ and obedience to Him is the only essential condition of salvation; that theories about Christ and the conditions of salvation amount to nothing, unless they interfere with our obedience to Christ. We know of no departure from the faith in modern times so hurtful to the cause of New Testament Christianity, as this hobby which the *Firm Foundation* was established to advocate. But we must come to the question put directly to us by the editor. He evidently regards it as unanswerable. We see it in a very different light. His statements are so connected that in order to clearly understand him, we shall have to give the entire article. This is it in full:

In *The Apostolic Guide*, of December 11, under the caption of "Baptist Claims and Failures," the editor-in-chief, as we might expect, makes out a strong case against the Baptists. As Bro. Allen has been the target of so many envenomed shafts from the Goliaths of the grand army of "progress" in battling for a point reached across the "dark blue seas," where W. T. Moore "holds the fort," we feel somewhat reluctant to rush in upon him through some gaps he left down around his own premises, in his eagerness to build a strong fence against the Baptists. But as truth is at all times entitled to the pre-eminence,

and, as our popular editors and teachers, who fight and pet the Baptists, consider themselves out of the range of such small shot as **THE FIRM FOUNDATION**; we shall herein call Bro. Allen's attention to some thoughts that were suggested to our mind while reading his article above referred to. In enumerating other flaws in Baptist doctrine, Bro. Allen says: "Did they, (meaning primitive Christians) baptize believers on a simple confession of their faith in Christ, without an experience involving a sense of pardon? So do the Disciples; but so do *not* the Baptists. Did they tell inquiring sinners who believed that Jesus was the Christ, to repent and be baptized in the name of Jesus Christ for the remission of sins? So do the Disciples, but so do *not* the Baptists."

Now, Brother Allen, will you please tell us why you have this fault to find with your Baptist brethren? Do you not receive these same Baptists upon their baptism? And if you do, (which I know you do) do you not do so because you consider them in Christ? And if you consider them in Christ, by virtue of such baptism, would a baptism preceded by the practice of the early Disciples, and which you claim is strictly followed by the Disciples of this day, have done anything *more* than brought them where their Baptist baptism brought them? If not, is not the practice of the early Disciples and the Disciples of this day, simply on a par with Baptist usage? And, if this is true, in view of the fact that Baptist practice is the most popular, are you not acting wickedly in not adopting it when more people will accept it and come to Christ (?) through it, than through your teaching?

Will you, my brother, be so kind as to answer these questions? We will see, for we intend to see that you are furnished with them. And they are plain, leaving no room for misunderstanding.

Bro. McGary's idea is, that if baptism administered by a Baptist brings to one the remission of sins and induction into the kingdom of God, it is just as good as it can be when administered by one of the brethren engaged in the work of restoration. Hence we should not,

to be consistent, oppose their theory of baptism; but as it is most popular, adopt it. We see no difficulty about this. Our objection to Baptist baptism is not that it is deficient when administered ordinarily, but the delay and contingency in administering the rite. Their theory of conversion often causes them to delay baptism to penitent believers, and not only so, but to let many go unbaptized till they go back to the love and practice of sin. If Baptists would baptize penitent believers promptly so soon as those seeking baptism are willing to confess their faith in Christ, we shall have no contention with them as to the design of the ordinance. It is only because the rite is withheld when it should be granted, that the design of the ordinance becomes of importance as to its understanding. So we accept baptism as valid at the hands of Baptists, and yet war against their theory of its design; not because of invalid baptism, but because of that which precedes it in their practice.

The commission of Christ makes belief of the gospel the prerequisite to baptism. The gospel, as proclaimed by the apostles, was the fact of Christ's death and resurrection according to the Scriptures. Hence they believed in Christ—that Jesus was the Christ, the Son of God. John says that the miracles of Jesus were written to produce belief that "Jesus is the Christ, the Son of God; and that in believing they might have life through His name." To those who thus believe and are baptized, Christ promises salvation. He does not even hint here or elsewhere that they must believe that baptism is for the remission of sins. He nowhere makes this a condition of remission or a prerequisite to baptism. When he has not done so, it is simply establishing a system of our own for us to do so. This is adding to the conditions of salvation, and creating a faction and a heresy in the Church of God. We have only feelings of kindness for all these brethren personally who have fallen into this grievous error; but for the theory and its mischievous results, we have no kind of sympathy. Its advocates are no more identified with the restoration than

are any other sect. They seem to realize this; hence the *Firm Foundation* calls the Disciples Campbellites, and uses other offensive terms, as flippantly as does the *Battle Flag*, if we can trust quotations made by other papers. We trust the editor and his readers will see why we accept Baptist baptism and yet oppose their theory; and in so seeing, see the flimsy foundation on which they are building a theory and disturbing the peace of the churches of God. —F. G. Allen in *Apostolic Guide*.

In Bro. Allen's effort to fix upon **THE FIRM FOUNDATION** the marks of "A Modern Apostasy" we see nothing that demands an extended notice at our hands. But, as Bro. Allen has consumed two columns of the *Guide*, and sent us quite a roll of that paper for distribution, and, as we have distributed that roll among our readers as long as it lasted, we have thought it proper to let *all* of them see his success in the matter, hence we have given his entire article, together with our questions to him, that called his forth.

Bro. Allen either wrote this severe stricture against **THE FIRM FOUNDATION** out of a malicious consciousness that he was not able to satisfactorily answer the questions we propounded to him, or he wrote it under the misrepresentations and prejudices made upon his mind against **THE FIRM FOUNDATION** by some bitter enemy to the truth. That one of these influences actuated him in the perpetration of that effusion, which is fairly gushing with imprecations, is clearly evident from the heading of his article, if from nothing else. As we can see nothing in our questions calculated to work anyone up to such a pitch of high dudgeon who holds a mind free for the reception of larger resources of light—which we thought Bro. Allen did—we are forced to the conclusion that he has been wrought up to this degree of hostility against **THE FIRM FOUNDATION** through the misrepresentations of some of its bitter Texas enemies. The old ruse of crying "thief" at some one else when one is stealing himself has worked well for so many rascals that we suppose some Texas "wolf" is pointing to **THE FIRM**

FOUNDATION as the cause of the scattered "flocks" of our State. But, Bro. Allen, we assure you that we know *not one* church in this broad State that has suffered from our advocacy of the truth as it is in Jesus—"the doctrine once delivered to the saints." Will you, my brother, be so kind as to point out to us a few of the "many churches in Texas" whose "peace and harmony" have been destroyed by THE FIRM FOUNDATION? Is the Waxahachie church one of them? We hear that the "peace and harmony" of that church is suffering severely. Is the negative position of THE FIRM FOUNDATION on the baptismal question chargeable with the rending of that church? No, my brother, but your associate editor is playing "grievous wolf" while that once peaceful "flock" is being sent pell mell with the din and clang of the ever disturbing and divisive instrument that seems to fill the souls of some with joy inexpressible while their brethren flee for peace.

Bro. Allen, we know that your heart is on the side of those who have been thus scattered, so a strong article on the sinfulness of dividing peaceful churches to gratify a few who want instrumental music in the house of the Lord is now in order, and we shall hope to hear from you on it. You need not head it, "A Modern Apostasy."

We will call Bro. Allen's attention to some errors that he fell into in defining our teaching to his readers. We presume that these were unintentional on his part, but were owing to the fact that he treated our case from hearsay instead of first learning the facts for himself—he said our January number was the first issue of our paper that he had seen.

Bro. A. says that we teach that baptism must be understood by both the candidate and the administrator to be for the remission of sins.

This is a mistake; we neither teach it nor believe it. The candidate is the one who must believe the gospel, for he *must obey it from the heart.*

2. Bro. Allen charges that THE FIRM FOUNDATION calls the "Disciples, Campbellites."

If he means by this that we at-

tach that appellation to the Disciples indiscriminately—and this would be understood from his language—we deny the charge. We do, however, call those Campbellites who want to know what condition our teaching will leave Bro. Campbell in, and those who seem to seek no higher authority for a practice than Bro. Campbell. But we have about quit that, even, out of respect for Bro. Campbell's name.

3. Bro. A. says we make a theory of baptism for the remission of sins the center of our system of religion.

In this, again, he is in error. Christ is the center of our system of religion. The very reason that we deny his teaching and oppose his practice of receiving sect baptism as valid, is, because there is no Christ in it—it is all a "theory" of man.

Bro. Allen says we make a hobby of our theory of baptism and preach it persistently.

We say we have no theory of baptism; we only give to baptism the place that it is given by Christ and His inspired teachers. By Christ it was appointed for penitent believers—believers of the gospel preached by the apostles—not for those who believed *no more* of their gospel than the three facts of Christ's death, burial and resurrection! That is precisely the condition those were in at Jerusalem on the first Pentecost after Christ's resurrection, when they cried out: "men and brethren, what shall we do?" According to Bro. Allen, they believed the gospel—the *whole* gospel. But Peter replied to them: "repent and be baptized everyone of you in the name (authority) of Jesus Christ for the remission of sins." Then they that "gladly received Peter's words," we are told, "were baptized." But what words did they "gladly receive?" Surely it was not the three facts that we have referred to—they *sorrowfully* received the words of Peter about *these* three facts—it "pricked their hearts"—but they *did* "gladly receive" his words that followed. If they had not *believed* these words in which he taught them that baptism was for the remission of sins, they could never have *gladly* received them. Here, then, we have an example of an apostle baptizing

those who "gladly received" the instruction that baptism was for the remission of sins.

Bro. A. says that the Scriptures are a sufficient rule of faith and practice.

We have not yet "apostatized" so far as to call this in question. But if God also requires or authorizes the baptism of such as have *not* heard, believed, or "gladly received" the teaching that baptism is for the remission of sins, and the Scriptures do not *somewhere* give us some example or other teaching on that matter, then it is *not true* that they are a sufficient rule. We have never found such example or teaching. Will Bro. Allen please point it out? As said, we have shown him the example for all we teach on this question. We simply deny what he teaches, and call for the proof. When he shows us the proof or rule out of that which is so "sufficient," and we refuse to be guided by it, then will be his *proper* time to tag us, "A Modern Apostasy." What have we apostatized from, Bro. Allen? You say:

"It completely ignores the fundamental theory of the current Reformation, that faith in Christ and obedience to Him is the only essential condition of salvation."

We would understand from this that we have apostatized from the "current Reformation." Now, we readily and freely admit that we have no sympathy for that "theory of the current Reformation" which says that Christ authorized the baptism of such as did *not* know what baptism was appointed for. In short, wherever the "theories of the current Reformation" are borne out by the Scriptures, we are ready, willing! anxious!! determined!!! to part with and oppose that feature of the "current Reformation" to the very bitterest dregs that may await us. But we fail to perceive any "Modern Apostasy" in this. My brother, I think you were scarce of terms when you headed that article. If some of our department editors had written it I should have looked upon it as clap-trap or buncombe; but I suppose you were led into real serious alarm by your Texas informant. But if you will now turn your attention in the direction of Waxahachie once and

awhile you might prevent more contention and strife than THE FIRM FOUNDATION would occasion if every man and woman on the continent should become convinced that an unintelligent baptism is an unscriptural one. We would not have you, my brother, to understand that we are inviting your attention away from us—not a bit of it—since you have undertaken to set us right we hope you will continue till good is accomplished, only asking you to deal fairly with us. But we mean for you to cast an occasional glance in the direction of Waxahachie, where there is real trouble, we are told.

"Theories" are not such bad things after all with Bro. Allen it seems, since he admits that the "current Reformation" has them. It is something new for Bro. Allen to write about "essential" conditions. There is scriptural phraseology for scriptural ideas; but when one begins to tread the labyrinthian routes of sectarianism to approve it as the "straight and narrow way," the gibberish of Ashdod becomes handy to them, and we hear them speaking or writing of "essential" and *non-essential* "conditions of salvation."

Of course we could not expect Bro. Allen to write as long an article as he has about THE FIRM FOUNDATION without making frequent use of the word "hobby." He would have been in danger of being pronounced heterodox by the orthodox enemies of the F. F. if he had failed in that. But we would like for him to tell us what question among us is not made a "hobby" by some one, and where is the man who has no "hobby?" It seems that to advocate any truth strenuously and uncompromisingly is to make a "hobby" of it with these brethren. To brand this truth as a hobby because it is contended for with persistence, is to fix a rule by which every truth of God's word may be branded as a hobby so soon as it is held up before the public.

Bro. Allen would have his readers believe, it seems, that all we teach is, that baptism is for the remission of sins. It is true that we have a great deal to say on this question, because it is so frequently opposed. But we would rather write on christian duties

than anything, if we had our choice.

Our paper contends for every item of the faith, and it is unjust to represent us otherwise. We are opposed to "Missionary Societies," instrumental music in the churches, and many other things that are now being hotly contested; but these questions are all ably represented, and we alone are left to contend for this truth, and they seek now to take our lives.

We don't know that we fully understand Bro. A. when he says that "this is not a theory that can be innocently held."

In a certain sense no theory can be innocently held that is not true. Bro. Allen says:

"Of course if the position is correct, and baptism is worthless unless administered for remission, the fact should be known, and the evil corrected as far as possible, regardless of consequences. People should be told that their sprinkling is not baptism, no matter how much disturbance of people's consciences and church relations may follow. Just so in this case. But when a question of such a grave character, involving such momentous consequences, it should not be advocated without the most profound conviction of its truth; and this after the most impartial, prayerful and painstaking investigation."

And so say we. But there is no further painstaking necessary than to once determine that there is no kind of divine authority for the practice, for we may *not do* in the Holy name of Christ what he has not authorized done. Bro. Allen is mistaken if he thinks we have not as fully weighed this question as we are capable of doing it. It would be impossible for our convictions in this matter to be stronger. How much longer would he have us wait? There would be no necessity for any one to advocate it after *everybody* believes it. Our brethren who oppose the agitation of this question fear that the "great body of the brotherhood will become unsettled." This is an insult to their intelligence. This is the same idea that gave rise to the Pope. If our brethren are correct, then our "laity" needs priests, prelates, bishops, arch-bishops and popes to overlook them, to decide what they shall hear and what they

shall not hear. We presume that Bro. A. does not consider it necessary to be so painstaking before one begins telling the people that their sprinkling is no account. But many men who stand higher in the role of wisdom than Bro. A. think that the painstaking should be just as great in the one case as the other. Who is right? It must be determined by the word of God. There is where we are willing to test our teaching. We deny Bro. Allen's teaching on this question, and call on him, in brotherly love, for proof of it. We will patiently await his decision. If our work is as dangerous as he seems to think it is, he *owes* it as a *duty* to his brethren to prove to the world that he has authority for his practice. Prove it, and then name us "A Modern Apostasy!" "Prove it, then hold fast to it." Remember, the *very* point at issue, Bro. Allen: Does the immersion of one who does not know that it is for the remission of sins put him in the body of Christ? Remember, you say it does, and we deny it. Prove your teaching and you prove us to be wrong, and we will cease publishing THE FIRM FOUNDATION and refund every subscriber his money, or turn our list over to your paper. Here is a chance for you to gain a *large club* for *The Apostolic Guide*.

But my brother you are wasting precious time to your side of this question in trying to frown us down, or in issuing strong articles of excommunication against us, heading them "A Modern Apostasy." This, my brother, is not the way for a logician of your reputation to meet an issue. It reminds one of a boy when he starts upon an errand at night whistling loud and brllaoing to frighten away ghosts and hobgoblins. Give us proof, proof! proof!!

A. McG.

Now, Bro. Allen, we have given your article in full to our readers; will you give this to yours? We shall not expect less at your hands.

WOODLAND, CAL., Feb. 1, '88.

Well, Bro. McGary, as you invite me to your paper from the *Apostolic Guide*, to prove my position, I thank you, and will accept, to write a short article to set

myself right before your readers, for you have misrepresented me in your reply in the *A. Guide*, as I think I can clearly show, more times than one.

You thank God that I am not to be "the judge of your sentiments." I thought that all editors wrote for that purpose; to have their teaching examined by all who read them, and judged whether right or wrong, good or evil. Now for your misrepresentations:

1. You represent me as saying that I was baptized "ignorant of the gospel." My words were these: "Thanks to the blessed Savior for these cheering words: 'Where little is given, little is required.'" To me, for one, but little was given, or known, when I, a poor 16 year old boy, was baptized, that I might be saved, and thank God I believe that He did save me, ignorant of the gospel as I was, for Christ's sake, and I have never doubted it since."

You represent me as ignorant of the gospel, and my language as only partly so. I was taught the old Jerusalem plan by old Bro John Smith and John Dr Steel, of Kentucky, then; and I was baptized by the latter after confessing my faith in the Savior before men, for the remission of all my past sins. I understood that much, yet I feel now that I was very ignorant of the gospel comparatively.

2. You say it is no "surprise to you that I pronounce these (your) sentiments extreme. Now, there is nothing comforting to him in them. There was but one of two ways for him to act when he read THE FIRM FOUNDATION, viz: To accept and recognize the truth as it teaches it, and go, as did certain disciples that Paul met at Ephesus, and obey the gospel from the heart; or, second, to reject it as he has, and wax hot against it."

Here I want you to understand that I have not waxed hot against the gospel, but if hot at all, against your extreme conclusions and opinions—that no one can be saved by the gospel unless they are baptized for the remission of sins knowingly.

And you would have me go and obey the gospel "with the heart." Who made you a judge of the state of my heart at the time of my baptism? And why should I now go

and do as those at Ephesus did, when they were not baptized in the name of the Savior, nor into the name of the Father, and the Son, and the Holy Spirit, and I was. Don't you see now how much you are inclined to extremes, as this is certainly an extreme misrepresentation, with a determined zeal for your opinion that none are saved unless baptized for pardon knowingly?

You say "it is no part of our business to satisfy Bro. Hodgen's whims to single out individuals, dead or living, and make special application of our teaching to them."

No; but others will; all will that have friends who were not baptized specially for the remission of sins. I fear there is as much danger of some of our brethren making baptism for remission of sins the gospel, as some people do the Sabbath.

You say there is no pertinency in our inquiries whether you, when baptized, understood fully what believing with all the heart that Jesus is the Christ, the Son of God, or did you know what repent was, and everything in connection with baptism, etc. Here we differ in our judgment again, for if, as you teach, unless a person comprehends or understands all the gospel when they attempt to obey it their baptism does them no good. I wanted to know if you comprehended the gospel in all its parts when you were baptized; if you did not, according to your logic, you had better go in again when you comprehend fully Paul's "mystery of Godliness; God manifest in the flesh," etc. But as you have it, this is one of my whims.

Again, you say, "There are just two ideas in the world in reference to the design of baptism, (I think there are several more than two) one is that it is for the remission of sins, and the other is that it is not. One is from the Father, and the other is from the father of lies; the latter from satan's ministers transformed as ministers of righteousness, whose end shall be according to their works.

—Now, this is clear, if they taught that baptism was for anything else than what God teaches, they are the devil's ministers, and of course go to him in the end. Immaterial how

honest, humble, pious, and how well they have taught everything else, all is lost to them. They are of their father, the devil. The good book says, "Speak evil of no man." Is not this a sin against God, and as bad as to teach by mistake and in blindness that baptism is not for the remission of sins? You are in the light, they in darkness—which is the more excusable?

Third misrepresentation: You say that in all my long article in the *Apostolic Guide* I did not quote one passage of scripture to sustain my teaching.

Well, now, we will see. In one paragraph I say, thanks to the blessed Savior for the cheering words, "where little is given, little is required." Here is one passage, and I think directly in point. And second, I refer to the parable of the talents; that "people are accountable only according to their talents." Third: I asked you if you knew that God had a people in "mystery Babylon," and that God says, "come out of her My people, that you be not partaker of her sins, that her plagues come not upon you." I then asked you, after quoting this; if they had obeyed the whole gospel knowingly. Your reply to this is extremely evasive. You say, "Bro. Hodgen asks us if we did not know that God has a people in mystery; if we had not known it before, we would have found it out when we read his article."

Now, here are three scriptures referred to; and you say I did not give one. This is one of your "mysteries" in evading my argument, and I want to hold it up again so you can see it. If God has had a people in Babylon for near two thousand years, has He not had a people that did not understand the gospel—did not understand that baptism is for the remission of sins; in fact, were many or any of them baptized at all? What say you of this? I believe all Protestant denominations teach that the "old Romish church is the mystery Babylon, the great and the mother of harlots." If so, God has a people even in her, according to John.

"Charity suffereth long, and is kind."—Hope you will have a lit-

tle more—yes, a good deal more charity.

Yours in the hope,
I. N. HODGEN.

We invited Bro. Hodgen to our columns to prove his position, that persons who are immersed without understanding the design of the act are, by virtue of such unintelligent act "baptized into Christ." But he prefers a different course. He thinks we have misrepresented him, and we are willing that our readers shall see what he has to say; but if he wants to avail himself of our offer in the future, he must direct his efforts at something of more interest to our readers than is the question of the status of his mind when he was immersed.

It seems that Bro. H. is hurt because we understood him to mean he was ignorant of the gospel when he was immersed. Well, we so understood him in his article in the *Guide*; but now, as he says he was only *partly* ignorant, we are glad to hear it, and are more than willing that our readers shall. By the by, it seems there was no ignorance at all on his part. He says:

"I was taught the old Jerusalem plan by old Bro. John Smith and John D. Steel, of Kentucky, then, and I was baptized by the latter after confessing my faith in the Savior before men, for the remission of all my past sins."

As extreme as Bro. H. considers our views, we consider his baptism perfectly good, from this statement. But if he will examine his article that we replied to, he will see that he has improved *wonderfully*. Yes, to hear the old Jerusalem gospel and believe it is all we hold as necessary to prepare for baptism. Bro. H.'s questions to us about the "mystery of Godliness" are pointless, as we have never contended for more than the hearing and believing of the "old Jerusalem gospel, and the act of immersion springing out of the instruction imparted in that old gospel."

We do not care to criticize or correct Bro. H. any further, except we protest against his making the Apostle John teach that there are christians in the great Romish harlot.

As to the scriptures that Bro. H. claims he quoted in his *A. G.*

article, he will please remember we did not say that he quoted no scripture: We did say though that he quoted none to sustain his position. We still say it. If he thinks he did, it is only a difference of opinion as to the appropriateness of his scripture. The trouble with him was, that in his *A. G.* article he was wanting to show how *ignorant* one could be of the gospel, and yet obey it acceptably, and he made an example of himself. But in this article he is trying to show how *much* of the gospel he understood when he obeyed it, and it is remarkable how completely he filled up the measure of all we teach is necessary—remember, he says, "I was baptized by the latter after confessing my faith in the Savior before men, for the remission of sins"—not so ignorant as we heard he was in the *Guide*.

Of course those "who have friends and relatives who were not baptized specially for the remission of sins," will consider our teaching a hard doctrine; and those who have relatives and friends who have never been immersed at all will think it a hard doctrine to say that all who are not immersed are lost. But what of that? This does not weaken the truth of God. If those who pervert the gospel of Christ are not Satan's ministers, then Paul must have been mistaken about satan having any ministers. We hope never to possess such charity (?) as that which will cause us to deny God, to speak well of ungodly men who are using their whole strength against the authority of God's Son.

A. McG.

CO-OPERATION.

To operate, is to work, and to co-operate, is to work together. Working together is predicated of parties who combine together in order to direct their efforts towards one end; hence, there must be unity of purpose as well as concert of action. But several parties, each having the same end in view, and actuated by the same motives, might work separately, and by different methods, each believing his plan or method of work the best, and hoping by or through it to succeed. This is *not* co-opera-

tion, and this is just what Christians are now doing in Texas.

We will admit, in order to avoid controversy, that Christians generally are willing to co-operate in the great work of preaching the gospel to the world. The great end to be accomplished is the salvation of man; they can be saved only by having the Gospel of Christ preached to them. To this end preachers must *go*, or be sent; if they *go*, or if they are *sent*, they must be supplied with means of support for themselves and families.

There is so far as I know, no difference of opinion among us as to the above statements. The difference comes in when the proposition is made for all to work together: the work must be done; we are sinning against God if we do it not; we all see the necessity of it; we realize our obligations to do it, and yet we split wide apart on the plan or method by which it (the work) is to be done. Why is it thus?

In the general discussions on this subject the main point of the desired co-operation has been hidden under such expressions as "sending the Gospel to the destitute," "support of the ministry," etc. Why not come out in plain words and say that the co-operation so much desired is; that all Christians give of their money, so that the preacher may be sustained while he preaches? This is the beginning, middle and end of all co-operation meetings. All plans proposed at State Meetings, all organizations of societies are for the purpose of raising money.

There is (say they) a great work to be done. What is it? Why, money is needed; money for the support of the preachers, and in order to get this money we must *organize!* Can money be raised without the organization of a society? Yes. Can the Gospel of Christ be sent to the destitute without an organized society? Yes. Can men co-operate or work together without being organized into a Missionary Society? Yes. But does not a co-operation of individuals, or of bodies, necessarily imply a *system* or *plan* or *order* of work? Most certainly it does, and this is the gist of the whole matter.

The system of redemption given us through Jesus is either perfect or imperfect. If perfect, (and who will dare say it is not?) being itself the effect of co-operation, it must provide everything necessary to the consummation of that work that Jesus began to do while on earth. There can be no life without co-operation; in fact, the law of life, animal, vegetable or spiritual, is CO-OPERATION. The church, the body of Christ, in order to the preservation and perpetuation of its life must work together in the use of those means furnished to it. "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to do of His good pleasure." Working together with God for our own salvation! What a grand thought. God our helper. Oh! how earnest, how diligent, how faithful we should be in following out the dictates of the will of God.

But as a church, or churches, or individual Christians, we must not confine our work to *self*. This is contrary to the spirit and genius of christianity. "No man liveth unto himself." We must live for others; work for their salvation; work together with each other, and with God for the "building in" of good material upon the one foundation. So Paul says, that in preaching Jesus Christ and building persons into the temple of God we are laborers together with God.—1 Cor. iii, 9.

Now, does the law of God provide for this work? Yes. God has ordained that the world is to be saved by the preaching of the Gospel—1 Cor. i, 21; but the Gospel cannot be preached without some one to preach it.—2 Tim. ii, 2; Phil. ii, 16; 1 Thes. i, 8, etc. Preachers or laborers in the word must have a means of support.—1 Cor. ix, 14; Gal. vi, 5; Rom. xv, 29.

Is there any plan, system or order by which this money or means of support is to be raised? There must be a willing mind, a cheerful giving.—2 Cor. viii, 12; 2 Cor. ix, 7; the amount he must give not to be assessed or measured by what others have or give. "As the Lord hath prospered him; as he purposeth in his heart." And finally, in order that no confusion exist,

when you come together on every first day of the week cast into the treasury that which you purpose giving.—1 Cor. xvi, 1, 3, 4. If these things be done, then "send once and again" those things, or that means necessary to support your preacher or messenger who is laboring in the field.

If one congregation is not able to support a preacher all the time, cannot two, three, or all the congregations in a given district minister to his wants? No one can successfully deny that these things are taught in the will of God. Shall we work according to this plan, or not? We shall see. More anon.

J. W. J.

• PROGRESSIONVILLE, Jan. 28, '86.

BROTHER MCGARY:

As you never get any news from this section, I have concluded to send you the following lines by way of advice, and I hope you will not become offended, for this is an advisory age, you know.

I don't know how you are in regard to co-operation, and building fine churches and educating fine preachers, etc., for I have not had the opportunity of reading but a few of your papers, and of course cannot make a fair estimate of your latitude and longitude, but I hope you have not got so Calvinistic in your observations that you won't allow a man to beg poverty and take in all the loose change of a community where he goes to preach and compel him to preach as long as the proceeds of last year's crop lasts, and then prepare for another.

I have heard so many reports of this kind that I thought I would call you to task about it. You are causing too much commotion among some of our friends who have lately arrived on half-fare tickets from Babylon; they are getting shaky, and have asked me to remonstrate with you about such conduct.

I have been told that there are several churches of your belief in Llano, Burnett and McCulloch counties, and the peculiarities of belief is simply astonishing, if true. Why, they (the elders) challenge every Christian preacher for his authority if he intimates that "he that preaches the gospel must live

of the gospel"; and every time he preaches he must not fail to elucidate clearly and plainly the importance of and action and design of baptism preceded by faith and repentance, in order to the remission of sins!! and that they are fanatical on the subject of baptism. Why, this will never do! It will ruin our influence! People will all call us heterodox, and that would never do!

They won't let a man broach the subject of mission work; won't pay a preacher for services of any kind. They even go so far as to create a kind of commissary department to deposit their corn, wheat, potatoes, hay, millet, bacon, eggs, and numerous other things in. Out of this the preacher and other paupers must live. Now, ain't this dreadful? Think of reducing him from his elevated position—making a servant of him! And worse than all, they tell me that Austin McGary is the cause of this outrage being perpetrated.

Ah! offended dignity will squelch you, and forever scorn your very memory. "Repent ye therefore and be converted," and go to work on the other side of the question and elevate those whom you are trying to dethrone. Yes, cause them to rejoice and be exceedingly joyful, because the thorn has been removed from their flesh that so tormented them day and night.

Don't you see the thickening cloud rising in yonder horizon? That is the anathema of the grand conclave whose regular session is once a year. You will soon be enveloped in its destructive elements, and though the birds of the air have nests, and foxes, holes, you will not have where to lay your head.

Don't tamper with injured dignity! You know you can stand the scowls of our brethren of the *better class*. Besides, our "Missionary Societies" are founded on the experience of those who left Babylon and came over to help us extricate ourselves from the miserable fogynism of the apostles, who were ignorant fishermen, and never went to school a day in their lives, you know.

Why, our preachers were just getting us in nice trim; we were getting popular, and called orthodox, and were sailing along smooth-

ly, with all sails set, when you had to put in your appearance like an evil omen and strike terror into those who had embarked with us on half-fare tickets. You have raised such a commotion among officers and crew that I fear we will have a mutiny on board. You appear to delight in harrassing those half-fare passengers! Why don't you quit? Depart from us and leave us in peace! We will let you have all claim on the apostles old foggy notions. You ought not to try to force them on us who have been reared under the brightness of science, art, law, literature, theology and psychology, in the glorious and advanced 19th century.

They, as they were wholly unlearned, did not know how to shape the gospel so as to fit all of all ages and every clime. Why, what are all of earth going to do if the apostles must be rigidly obeyed? Why, Methodists, Baptists, Episcopalians, Mormons, Presbyterians, Atheists, Infidels, and all will be eternally lost, world without end! Hadn't you thought of this? Come, fall in with us! Forsake that old Jerusalem ship! She is too old to be safe! Come aboard our vessel; she is new, partially made in Babylon, and we have all the modern appliances and appendages necessary to the comfort of all aboard. We will give you an official position. Our officers are called Elder, Evangelist, Parson, Pastor, etc; those of greater celebrity are beginning to sport the fantastic titles of Rev., D. D., D. D. L. L. D., and a great many other pretty handles, which make us feel proud and fashionable, you know; and they make all of us that only sport that necessary auxiliary, "Parson," to our names, get up and scoot to get to the top of the ladder where fame awaits to crown us! Ah! what a good thing it is to be considered superior to other members of a church—make them look up to you as a kind of a spiritual advisor: then, again, as we advance we will call the members "the laity," and the preachers the "ministry." So you see one step calls for another as we progress.

As long as you continue to batter—whang us with those old foggy notions you can't expect to rise in the social scale and be popular!

and you will be called by such titles as *old foggy*, *Campbellite*, *crank*, and such other obnoxious titles.

And, again, don't you hear the terror stricken cries of the half-fare passengers? I hear the voice of one from California. It is sinful in you to make them writhe and squirm so because it's in your power. Have mercy on them! Assure them of the safety of their grand-mothers and grand-fathers, and the whole apostate church (Roman Catholic) and they will love you better.

Come, draw out of the conflict! Let us have peace, or give us time to negotiate a treaty of peace with some of our Babylonish kindred, so we can have more strength, then we will say with one of olden times, "Lay on McDuff," for in union there is strength; and then we can defy you.

So, taking all things into consideration, suspend hostilities and consider our negotiations for a peaceable settlement of differences; and take into consideration also the many advantages we offer you.

Yours, etc,
BOATSWAINS MATE.

Bro. MCGARY:

Do not our brethren make a mistake in quoting Rev. xviii, 4, to try to establish the fact that God has a people in the Baptist church in order to justify Baptist baptism? They say that the Baptist church is Babylon, and inasmuch as God has a people in Babylon, and the Baptist church is Babylon, therefore, they must be in the Baptist church. I do not think that those brethren would admit that there was a Baptist church in the world at the time John made use of this language. If not, why not, and if the Baptist church is Babylon, and those people who are in it are the people of God, when did they become the people of God? They were not the people of God before they went into Babylon, for they were of the world, and had never been born of water and Spirit. This being so, then they become the people of God by submitting to and obeying the law of an institution that our brethren call Babylon, and John says, "her sins have reached unto heaven, and

she has become the habitation of devils, and the hole of every foul spirit, and a cage of every unclean and hateful bird.

Is it possible that the people of the world are becoming the people of God by submitting to and obeying the laws of such an institution as the one described? We know that if they are the people of God, they become such by entering into Babylon, for they were of the world before. If that people that are in Babylon (the Baptist church) are the people of God, are they not heirs according to the promise, and if heirs, are not they sons? Has not God sent the Spirit of His Son into their hearts? Now, will those brethren say that those people are in the church of Christ? If so, is not God calling them out of the church of Christ? If they are not in the church of Christ, and God is not calling them out, then, where is God wanting them to come to? Our brethren say, "out of the church of Christ," for they receive them as such; then, how did they become members of the church of Christ? By going into Babylon, for they were of the world before. Now, when these brethren receive one of those Baptists, do not they receive them as being in the kingdom, in the church of Christ, in the body of Christ, in Christ? Then, if God's people are in Babylon, and they in the church of Christ by baptism, then the church of Christ is in Babylon, and the church being the body of Christ, then the body of Christ is in Babylon; and Christ being the head of the body, the church, then Christ is in Babylon; and as the Spirit is in the body and the body is in Babylon, then the Spirit is in Babylon. Can a man be a citizen of two governments at the same time? If not, which government did those people enter first, Babylon, or the church of Christ? Not the church of Christ; for they were of the world when they went into Babylon: then they complied with the laws of the government of Babylon, in order to enjoy the blessings of that government; and the law of that government requires them to repent of their sins first, then they must have faith, next they must tell an experience to the government that they believe that

all their sins are pardoned, then the government holds an election whether the applicant be received or not, and if he gets a majority of votes he is baptized in to all the rights and benefits of the government. Now, if one of those persons wished to become a citizen of another government, and were to take a certificate from this government that he had complied with all the requirements of this government, would it entitle him to citizenship in another government, the laws of the two governments being different?

If one government baptizes its converts because they believe their sins are forgiven, in order that they may enjoy the blessings of that government, and another government baptizes its converts for the remission of sins, in order that they may enjoy the remission of sins and the blessings of that government, can the convert of the first claim citizenship in the second, by a shake of the hand? And if the officials of that government shake him in without complying with all the laws of induction into that government, would not the citizens of that government have a right to enter protest against such unlawful citizenship?

Now, you may ask all those Baptist citizens if they believed or considered that they were in the church of Christ while in the Baptist church, and four out of five will say they did not consider themselves in the church of Christ when they left the Baptist church, and will say that if they had so considered they would have stayed where they were. Then, if they do not believe that they were in the church of Christ, how could they say that they were satisfied with their Baptist baptism, it being the act by which they became of the church of Christ?

A word more about Babylon: If John, Rev. xviii, 4, had reference to the Baptist church as being Babylon, would not the Baptists have an unbroken chain back to the apostles? But one of these brethren who try to make their readers believe that the Baptist church is Babylon would deny it in a debate with a Baptist, and would affirm that there was not a Baptist church in the world at the time John made use of the lan-

guage in Rev. xviii, 4; now, if it is so that the Baptist church is not the Babylon that John spoke of, what will our brethren do for some one to take into the church on this baptism? Inasmuch as they thought that the Baptist church was Babylon, where God's people were, and it has proven not to be Babylon, will they not have to make one more search, or will they continue to say that the Baptist church is Babylon, and then get into a debate with a Baptist and affirm that there was not a Baptist church for over one thousand years after John spoke this language?

M. C. BRANTLEY.

TALKS WITH THE SISTERS.

DEAR SISTERS:

First, I will state that I had a good letter from a sister on "pure and undefiled religion," which I desired to give to the sisters this time, but it was mislaid as soon as read, and cannot be found. Will the sister please give us another?

Sister McCarty's letter on training children, was good. Her advice as to being positive is certainly wise. As it is only by the most implicit obedience to our Heavenly Father that we can obtain eternal fruition, how important it is then that we teach our children implicit obedience to their earthly parents, that they may be ready to yield such obedience to their Heavenly Parent when they have arrived at that age that it will be required of them.

The greatest and often fatal mistake that most parents make, is waiting too long before they begin to require obedience of their children. Few begin earlier than three years, some as late as six, and others never begin at all, the result being such an amount of self-will as to require a great deal of severe punishment to counteract it. I hope that all young mothers who read this will profit by it, as these conclusions are the result of bitter experience. Every mother knows that an infant is very interesting at six months old, and some people advise punishment even at this tender age, but this is utter foolishness and cruelty. No one can know the pain that an infant suffers, and often when it frets ap-

parently for its mother, some pain or uncomfortable feeling is prompting it to fret, otherwise it could be amused.

I have heard a few mothers boast of making a three months old baby hush crying by spanking it, but I have invariably noticed that such mothers were ignorant, and needed governing themselves. A year old child soon learns that fire will burn it, and readily distinguishes between displeasure and approbation, but even then we should be careful about punishing them, as they are liable to so much suffering at this age from teething, which makes them irritable. But as soon as a child can talk it should be controlled, as few children talk earlier than eighteen months. How soon they learn to say "I won't," and call ugly names, and even strike their parents. This should never be allowed.

Solomon's wisdom was from God, and he advises the use of the rod. While a child is very young, the lightest punishment will generally suffice to bring it to terms, and it can thus be brought to obedience so young that in after years it will not remember when it learned obedience. By such early disciplining one can soon have children so trained as to be able to dispense with the rod as soon as reason is developed, for Solomon does not mean to teach that we must use the rod indiscriminately, as long as children are in our power, as some seem to think.

There is great comfort in Solomon's assertion, "train up a child in the way he should go, and when he is old he will not depart therefrom." In youth he may be tempted astray, but when he is old and reasonable he will not depart from it.

Paul says, "Provoke not your children to wrath," but how often we forget this. How often are sensitive children ridiculed and teased until anger is aroused. The golden rule is valuable here, as it is in every situation in life.

We should study the disposition of each child, and be influenced thereby in our home government. Christian mothers have such an advantage over women of the world, inasmuch as they have a divine standard to work by, which tells

them what and what not to do. Our instructions should be lovingly, tenderly given, forbearing threatening, and we should strive to be so gentle and just that our approbation or disapprobation will be our little one's greatest reward or punishment. Above all things we should make their childhood as happy and free from care as we can lawfully do, remembering that the future holds untold sorrow for all who arrive at manhood and womanhood. Early impressions we know are deepest, and how careful we should be to make the purest impressions on their little hearts, and fill them with the purest and most consistent religious instruction.

For the comfort of some who may have seen their children grow up and depart from that nurture and admonition they have so carefully given them, I subjoin the following:

TROUBLESOME CHILDREN.

There isn't a mother alive to the interests of her children and her own responsibilities, that can help exclaiming, "Who is sufficient for these things!" But when we have done our best, the wisest thing we can do is to leave events with God and not cripple our energies nor waste our time in the contemplation of our own inefficiency and the weight of responsibility resting on us. When we have done all we can to form right habits in our children and correct their faults, they leave us, and the world takes them in hand. The impatient man finds that he must control his temper and repress his hasty words, or he loses by it; the careless man finds that to succeed he must learn to be careful; the arrogant man is taught by snubs to temper his arrogance with civility; the dishonest man finds that "honesty is the best policy," though he may not reduce the maxim to practice in his own life. When we have planted an earnest desire in the hearts of our children to grow every day more and more noble and true; when we have kindled within them the fires of earnest and unquenchable aspiration toward whatever dignifies and exalts human character; when we have given an habitual tendency upward and forward,

we have done well by them. The leaven once hidden in their measure of meal will work until the whole lump is leavened.—*N. Y. Tribune.*

P. S. Remember, all articles intended for this department should be addressed to "Sara," care of A. McGary, and they will be forwarded.

BRO. A'S DILEMMA.

He is visited by a distinguished brother who endeavors to reconcile him. I suppose this is the brother A. who recently encountered a difficulty in that protracted meeting, is it? Yes sir, I am the man, and you—my name is M—, just from Kentucky. I learned of your difficulty, and have come to offer any assistance necessary; before I proceed, however, I wish to ask what profession, if any, had those four men you alluded to in your meeting?

Bro. A. They were ministers.

Bro. M. Ah! Well, I think the difficulty may be met still. Your trouble seems to be twofold:

1. You want to know if you have a right to interfere with another man's conscience; and

2. Whether the confession as taught by our brethren was a prerequisite to baptism?

A. That's it. I see you apprehend my trouble at once, and I must say that if there is any one man in the brotherhood who can solve this problem I think you are the man. Having enjoyed the most liberal education at "Bethany," and having so long been held as authority among our brethren, I feel like the case would be safe in your hands.

M. Just so.

A. But in your explanations I wish you to make everything very clear, because there are at this time several brethren in this State (Texas) who are almost as much perplexed over these questions as myself.

M. Very well. When I shall have done with the matter it will appear as clear as the noonday sun. I will proceed to notice the first difficulty. Every man's conscience is not alike; for instance, one may imagine he has got religion, right here in the blaze of gospel light.

The Hindoo mother feels as if she would be lost if she fails to sacrifice her child; she accordingly takes it to the river Ganges and casts it in and rejoices because she has a good conscience. So it was with the Apostle Paul: He had a good conscience while he persecuted the church. You see that although these persons had a good conscience, they did very differently. Following the dictates of their respective consciences had a very different effect upon the community.

A. So I see; but now I think I have the right—being enlightened—to interfere with their consciences and teach such the truth.

M. So you have, for these are not educated in the truth at all. These have a conscience, but no correct conception of the truth.

A. But what troubles me, is, that these persons do all this in order to honor God. Don't you think so?

M. Well, but suppose they do; they are ignorant of the truth, and consequently are not able to glorify Him.

A. Well, Bro. M., to apply your rule to the cases in our difficulty presented in the February issue of THE FIRM FOUNDATION with reference to the case of C., D. and E., would he to require them to make the "good confession" and be baptized, because they thought they had got religion, and continued to preach that doctrine until they heard our brethren.

M. That may be true, but do you not remember that C. and D. were immersed? and undoubtedly they did it "to obey God." As to the "good confession" you speak of, I don't think we should contend for any particular form. They all require a "statement" which, though not identical with the one required by us, yet I think sufficient.

A. Yes, but they thought they "got religion," and according to your own theory, had a very poor conception of truth, to say the least of it. And as to the "statement," they said they believed "God, for Christ's sake, had pardoned their sins." This they believed until they heard our brethren. Now, it seems that Jesus has said somewhere that "ye shall know the truth and the truth shall make you

freq." The question in my mind is, did C. and D. know the truth before they heard our brethren? If they did, our brethren do not teach it, for they converted O., D. and E. from what they had formerly thought was right.

M. Well, I must admit that this is a rather knotty question. Don't you think, however, that this is a bad time to spring this question? We are getting on so well with the sects that this question is liable to retard their conversion. Besides this, there was an effort made some years since to introduce this very question among our brethren, but was put down, and I look for the same result now.

A. As to whether this is a good or bad time has nothing to do with the positions assumed by our brethren. If C. and D. are in the kingdom on account of having made a "statement" which can be squeezed or stretched to mean something similar, or equal to the confession, and being immersed, then we ought to baptize all our children as soon as they can make the "statement," whether they understand the gospel or not; this puts them into the kingdom; and as to the previous fate of this question compared with the present prospect, I would repeat the proverb, "Truth crushed to earth will rise again." But it seems that in our investigation we have left E. out altogether.

M. Well, that is true. You say he was sprinkled, and was satisfied with his obedience?

A. Yes.

M. But he had not been immersed.

A. Well, but what he did was to "honor God."

M. That may all be true, but he failed to do the right thing "in the right way."

A. Bro. M., what is your chief objection to baptizing the sects who come and unite with us?

M. Why, it is this: I don't want to be guilty of repeating any of the commands of the gospel, such as believe, repent, confess, or be baptized. These I understand to be a fixed law not to be repeated.

A. Very well; now, what is your custom when anyone presents himself for membership who has been sprinkled?

M. Why, I take his confession and baptize him.

A. But why have him make the confession if the "statement" made by the immersed is sufficient? Why would not this sprinkled man's—or in other words, why would not E's statement do?

M. Well, Bro., I am very sorry you got into this thing. I would not speak of this. Besides confusing the minds of some, I am afraid it will "cripple your influence." I would rather have lost the best horse I have than to have had you get into this thing. I thought a great deal of you.

A. Thank you Bro. M. for your sympathy. But are you not going to help me out of this dilemma? I thought that was your business out here in Texas.

M. W-e-l-l, it did seem an easy task at first, but I see we can't agree. I never saw one who believed as you do who could be convinced. I shall have to return immediately. I am very busy just now. Good-bye Bro. A.

Farewell Bro. M; I wish you a safe return.

J. F. G.

WEBB CITY, Mo., Feb. 14, '86.

BRO. A. MCGARY:

I have been reading the last few numbers of THE FIRM FOUNDATION on a credit. Inclosed find postal note for one dollar, for which I trust you will continue to make THE FIRM FOUNDATION a regular visitor at my house.

I noticed a piece some two months back in THE FIRM FOUNDATION written by Bro. I. C. Stone, of Indiana, intimating that *The American Christian Review* was gradually being drawn into the whirlpool of innovations. *The Review* is a regular visitor at my house, and it and THE FIRM FOUNDATION are both good mental food to me, because they taste of the bible, and if *The American Christian Review* has ever been seen except with uplifted hands, and exerting its full strength in defence of the gospel plan of salvation, I, for one, have failed to see it.

Brother McGary, my desire is that those of us who love God more than we love the wealth, fashions and honors of the world

will be careful to exercise christian charity, and will continually be filled with an earnest desire for each others welfare, and for a united strength in battling for the great plan of salvation as given by Christ and the Apostles.

J. C. HANCOCK.

NOTHING GAINED IN PREACHING JESUS COR- RECTLY.

In our last issue we claim that we showed, beyond all cavil, that Bro. J. W. McGarvey was occupying glaringly inconsistent grounds on the question of "the good confession." As we said then, so we say now, that we were not moved to write that article through any kind of desire to injure Bro. McGarvey. If proof should be demanded to this statement we think that our published letter which accompanied that exposition should suffice.

We have had our eye upon this attitude of Bro. McGarvey's for quite a while, but we wrote him in the hope that he would see it himself and take a stand for truth. We would gladly have spared him the unenviable attitude that thousands now see he occupies if he would have abandoned the "plea," for the truth. But when our big men begin to overshadow truth, and darken the "heaven-and-earth bound way" for the traditions of the nineteenth century fathers, they are not entitled to any more exemption from exposure than the veriest sectarian that ever perverted the gospel of Christ.

We are aware that it is unpopular to call attention to the inconsistencies of our popular authors, and that it is looked upon by that large class of our brethren who hold "men's persons in admiration because of advantage," as a great piece of presumption on our part to venture to do such things. But, brethren, while we are conscious of our own personal weaknesses, it nerves us sufficiently for the conflict when we remember that our weapon is "quick and powerful, and sharper than any two-edged sword," and we shall not fear to assault the most formidable citadels of strength that our "wisest" men can entrench

themselves in, so long as they build upon "sand" instead of the rock Christ Jesus.

True soldiers of Christ will soon "learn not to think of men above that which is written"—"Let no man deceive himself. If any man seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God, for it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain."

To "teach" and then baptize the taught, is to act by the authority of God. But to baptize those who are *untaught* is to be guided by the wisdom of the world, which is foolishness with God. Or, to sanction such work after it has been done by another, is just as foolish in God's sight.

In our last issue we promised to show Bro. McGarvey's inconsistency from another standpoint, which we now proceed to do. On page 99, of McGarvey's Commentary, we find this: "*And as they went along the road they came to a certain water. And the eunuch said, what hinders me to be immersed?*" "The appearance of the water to which they had come suggested this question, but it could not have done so unless the eunuch had been taught something concerning immersion as a religious ordinance. But he had enjoyed no opportunity for instruction on this subject, except through the teaching of Philip. Had Philip, then, preached him a sermon on immersion? No. Luke says "Philip preached to him Jesus." How then had he, while hearing Jesus preached, obtained instruction in reference to immersion? There is only one answer to this question. It is, that to *preach Jesus* after the apostolic method involves full instruction upon the subject of immersion. The prejudices therefore which exist at the present day against frequent introduction of this subject in discourses addressed to sinners, is altogether unscriptural; and those only preach Jesus correctly who give to it the same prominence which belongs to it in apostolic discourses."

Now we would ask, if Baptists and Methodists give "full instruction upon the subject of immer-

sion?" If not, according to Bro. McGarvey, they do not "preach Jesus after the apostolic method." Then, if their converts are immersed into Christ despite their failure to pursue the "apostolic method," the apostolic method has ceased to be "binding," and men may follow it or not, according to their tastes, and at the same time be pursuing "the straight and narrow way."

Again, we would ask if Baptists and Methodists give to immersion "the same prominence which belongs to it in apostolic discourses?" If they do not, according to Bro. McGarvey, they do not "preach Jesus correctly." Then, if they immerse their converts into Christ despite their failure to "preach Jesus correctly," nothing is *gained* by "preaching Jesus correctly." There is a correct way to preach Jesus, but it does not matter whether it is followed or not!!

Brethren, we ask those of you who are calling those who cannot mark time to this marching and counter-marching of our worldly wise, "A Modern Apostasy," if you are not "straining at a gnat and swallowing a camel?" More anon.

A. MCG.

—In our last issue we published a short letter from Bro. McGarvey, which displeased its author. Although the letter was private we saw no reason why we should not make it public, as we did. But the displeasure of Bro. McGarvey alone causes us to regret that we published it without his consent. We are also sorry that we said we did not believe the sentiments of that letter were conscientious; but we do believe his conscientious sentiments on that question were expressed in his "Commentary." To say this much even implies what we did say. We are truly sorry that our leading men have taken such a course in reference to the baptismal question as to justify those of us who are determined to stand by the truth, to show up their inconsistencies in order to force them to an issue. But THE FIRM FOUNDATION is *determined* to contend for the faith delivered to the saints, if every inconsistent line that it can find that has been written by the living or the dead has to be pointed out by it. Every

brother who has written a book setting forth the gospel in all its parts, and who is now trying to defend sect baptism, may be shown to be inconsistent, because it is *impossible* to declare the whole counsel of God without condemning the doctrines of men. Baptism for *any other* purpose than for what God appointed it, is a doctrine of men, and vain. To go down into water and be immersed through any motive other than that held out in the gospel, is no more the "one baptism" or a birth of "water and the Spirit" than would be immersion in sand." The *books* of all our leading men are on our side. If our leaders hope to escape exposure they must quickly do as did the men of "curious arts," at Ephesus, when Paul met them with the same truth that THE FIRM FOUNDATION is advocating. But, brethren, if you burn them *all*, the loss will be *more* than "fifty thousand pieces of silver."

—THE article signed "Boatswains Mate," is from one of our preachers whom we have never met, tho' we have heard much of him. We judge from what we see of him in the columns of the "Guide" sometimes, that he has not yet been "spotted" as one of the "Modern Apostasy."

—SOME of our Texas contemporaries say that there ought not be but one paper in Texas. Well, then, that paper ought to be THE FIRM FOUNDATION, for it is the only one that will "contend for the faith delivered to the saints" without addition or subtraction.

CORRECTION: Where there is a mistake that does not destroy the sense we do not call attention to it. But in this issue we have occasion to make several corrections. On page 2, last column, 43 lines from top, we find the word *perpetration* where we said *preparation*. And in the 53d line, same column, we are made to say *resources* where we said *measures*. On page 8, last column, 47 lines from top, we find "are borne out by the Scriptures," which should read, are not borne out by the Scriptures. On page 4, last column, 50th line from top, is "hallsoing instead of halloing."

THE FIRM FOUNDATION.

VOL. 2.

AUSTIN, TEXAS, APRIL, 1886.

NO. 7.

A. MCGARY, Editor and Business Manager.

ASSOCIATE EDITORS:

J. F. GRUBBS, J. W. JACKSON,
J. B. DURST, E. HANSBROUGH,
I. O. STONE.

LA PORTE, IND; Feb. 16, 1886.

Dear Brother McGary: I wish to say to the readers of the FIRM FOUNDATION that I have been requested to write an article setting forth the proper or Scriptural plan of raising money to defray the necessary expenses of the Church. The request to which I respond is that I shall more particularly show how the money should be raised to pay or sustain those who go and preach the Gospel. I am aware, in the outset, that this at present is a vexed question; therefore, I cannot hope to satisfy all parties; but I will, in as brief and plain a manner as possible, give the ideas I have, and my reasons for those ideas. In the first place, then, I will state that Jesus declared, while in the world and with his disciples, that he would build his Church upon the great truth that he was the Christ, the Son of God. He said to Peter, who had just confessed this truth referring to himself, "On this rock I will build my Church." He further says, "I will give unto thee the keys of the kingdom of heaven," etc. Now, from what he said immediately after, to Peter, that he should bind and loose on earth, we conclude that the kingdom to which he referred was on earth. Now I wish to remark that in all kingdoms on earth, either human or divine, it has always been necessary to use money or its equivalent for the maintenance and perpetuation of those kingdoms. Again, I wish to state that in all cases, so far as I now remember, it has been obligatory upon the citizens of every such kingdom to furnish the means for the sustenance of the kingdoms of which they were citizens. In Numbers, 18: 21, the Lord says, "And behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. God, as their king at that time, required of his subjects the tenth of all their income for the support of the Levites who did all the tabernacle service. I might cite many passages to the same effect, but this is enough to prove the correctness of my statement above, that on the subjects of a kingdom devolves the obligation of furnishing the means to maintain the laws of the kingdom. The necessity of earthly means to sustain His servants while engaged in His worship and service. In harmony with this last

idea, when Jesus was born in Bethlehem, Matthew tells us that when the wise men who came from the East had found Him, they opened their treasures and presented unto Him gifts: gold and frankincense and myrrh.

Again, we learn from Mat., 27: 55, and Mark, 15: 41, that certain women ministered to Jesus during his lifetime. We also learn from John, 13: 27, 28, 29, that Christ and His disciples had a purse, and that Judas was their treasurer, or held their funds. I cite these Scriptures only to show to all that the Lord has always recognized the fact that while His servants were in this world they must have the means necessary to subsistence. If a man preaches the Gospel, he must have food and raiment. If he has a family, they, too, need the same. If they are so fortunate as to have plenty of the good things of this world, all right; then, if they have the love of Christ and His cause at heart, they will preach the Gospel according to their ability. If they have not of their own a sufficiency, but love Christ and His cause and desire to proclaim it, and are competent, then the friends of the cause should sustain such an one in his labors. (I mean by the friends of the cause the members of the Church—the citizens of the kingdom.) But we must now address ourselves to the showing how the means are to be raised. This seems to be the difficulty. Now here I wish to call the attention of all to this fact, that under the law all were compelled to give; but under Christ each is to give as he may purpose in his heart. Paul says, "Therefore, I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty and not of covetousness. But this I say, he who soweth sparingly shall reap also sparingly, and he who soweth bountifully shall reap also bountifully; every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loves a cheerful giver." 2 Cor., 9: 5, 6, 7. The foregoing shows that their contributions were to be free, voluntary gifts. This contribution was for the ministering to the necessity of the Saints. It appears from this that they were to collect together all the means that they were willing to give for the necessities of the Saints. It was to be given by the members of the congregation at Corinth to be ready for the brethren from Philippi, whom Paul had sent, and to be delivered to them that they might carry it to its desti-

nation. It appears that they had had notice of the matter before, that the money was needed, and they were simply to give what they were willing to give. The Apostle tells those Corinthians that the Churches of Macedonia and Achaia had been ready for a year to give, even beyond their power, for the ministering to the Saints; and he tells them, as they abounded in everything—in faith, and utterance, and knowledge, and in all diligence—to see that they abound in this grace also. He says, "Now, therefore, perform the doing of it; that as there was a readiness to will, so let there be a performance also out of that which ye have; for if there first be a willing mind it is accepted according to that a man hath, and not according to that he hath not." From the passage above quoted, 2 Cor., 8: 11, 12, we understand that they did not send out some one to take pledges, as they do now. In the foregoing passages the Apostle has been telling them to collect their money by free contributions out of the money they had, and not out of that they did not have; and that they should do this cheerfully, for that the Lord loves a cheerful giver, etc. Now, in 1 Cor., 16: 1, 2, he says, "Now, concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come."

But some may say, this was for the poor. If the preacher is among the poor, is it not for him too? Ought not he to have his share, if he be poor? But Paul says something more here: "And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey wheresoever I go." By this did he not mean that they should furnish him the means of travel on his way? All certainly know he did. Then the Church at Corinth was, by this direction, to contribute means to enable Paul to go on his journey, and to give it directly to Paul. There was no missionary society, with a president, vice-president, secretary, treasurer, and all these modern appliances. The congregations voluntarily furnished the money directly to the preacher, without any society or paid secretaries. Paul tells the Philippians that in the beginning of the Gospel, when he departed from Macedonia, no Church communi-

good things. Is not this a direct command from the Apostle to those who receive the teaching to give directly to the one who does the teaching? It looks just that way to me.

It seems to me to be easy enough to follow the teaching of the Apostles if one desires to follow it. Their teaching and practice was simple. I do not mean that it is foolish, but that it is plain and easy. If I had any amount to give for the preaching of the Gospel, ought not I to know whom I desired to have it, and where I desired he should preach? If so, could I not give or send it to him and instruct him where to go and preach? If a dozen or one hundred persons have a sum of money which they wish to give to a preacher, can they not put their money together and give or send it to the preacher, and tell him where the preaching is to be done? Is there any need for a separate society, with a certain quota of officers to handle the money? Such as that I call foolishness, and I am afraid it is worse than foolishness. It is, to say the least of it, without precept or example from the Scriptures. And since Paul says that the Scriptures furnish us to all good work, it is no good work. There could be a volume written on this subject, but there has certainly been enough said to show that the simplest way is the Lord's way, and that is for all who have the means and wish to give, to give directly to the object; and if it be but a cup of cold water, give it in the name of a disciple of Christ, and not in the name of any human society; such societies are but an incubus on the Church. They have been built up by money-lovers and fame-seekers, men who are lovers of themselves. They are but leeches fastened on the congregations of the Lord to drain them of their means to support certain preachers who will preach society instead of preaching Jesus, until all the congregations are brought into the societies, where the pastor and presidents and secretaries can manipulate everything and lord it over God's heritage.

But my article is already too long.

Readers of the FIRM FOUNDATION, let us resist all such work with all our power.

May God bless and prosper the FIRM FOUNDATION and all its readers and contributors.

I. O. STONE

THE SEED IS THE WORD OF GOD

Our object in quoting this Scripture is to call the attention of the reader mostly to the beautiful parable that the Saviour uses of the sower and the seed.

but we also wish to call attention to some other matters taught in connection with that, and we request our readers to read the first twenty-one verses of the eighth chapter of Luke in order to get the connection.

Luke says that the twelve, (Apostles,) were with Him, (the Saviour,) and certain women who had been healed of evil spirits and infirmities, names the women and says they ministered unto Him of their substance or property. The Saviour was poor. He says: "Foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay His head." Luke 9: 58. Oh how poor the Saviour became that we might be made rich. Not rich in houses and lands, and the goods of this world, but rich in faith, in good works, in Heavenly treasures, that will endure through eternity. These women did not know Him as the Son of God, the Saviour of sinners; but as a prophet, a good man, and they loved Him because of the temporal blessings He had bestowed upon them, and if they loved Him so much on that account, how much more ought we to love Him since we have learned that He is our Saviour, that He has loved us and died for us, and that it is only through Him that we can be saved.

"When much people were gathered together, and were come to Him out of every city, He spake unto them a parable." Luke 8: 4. What does the word parable mean? All language, or words, used by the Holy Spirit mean something; but if we blunder along over these words, (as is so often done), without understanding their meaning, we are not benefited by what we read. It is like hearing two Germans talking when we don't understand their language. Then what does the word parable mean? Webster, in defining it, says it is a moral fable. Paul, in writing to his son Timothy, says: "The time will come when they will not endure sound doctrine; but after their own lusts will they heap to themselves teachers, having itching ears, and they will turn away their ears from the truth, and shall be turned to fables." Now Paul makes a fable the opposite of truth, which is a lie. Then put Webster's definition of parable, (a moral fable), by the side of Paul's definition of fable, (a lie), and what have we got; why a moral lie. Was there ever such a thing as a moral lie? We hear people talk about white lies; but that is a mistake,—there is no such thing—they are all black and emanate from the prince of darkness, the Devil, and people, particularly Christians, ought not to pattern after him. Then let the bible be its own definer of its own language, and we learn from the use that was made of parables, the meaning of the word. A parable is something taken by a speaker or writer, with which the people to whom he is speaking or writing, are familiar, to illustrate, or explain something, with which they are not familiar.

After the Saviour had given the parable embracing the fifth and eighth verses, "He cried: he that hath ears to hear let him hear." All have ears; but the Saviour was talking about him that had a disposition, inclination, or desire to hear, don't throw any stumbling blocks in his way. "His disciples asked Him saying: what might this parable be?" Verse 9. What do you intend to illustrate by it? "And He said: unto you it is given to understand the mysteries of the kingdom of God; but to others in parables, that seeing they might not see, and hearing they might not understand." Verse 10. Some people quote this verse to prove that God did, from eternity, predestinate a certain part of the human family to be saved and a certain part to be lost; but it does not convey that idea to my mind. The disciples did not understand it until it was explained to them. We learn from Mark 4: 34, that without a parable He did not speak to the people, and would explain them to His disciples when they were alone. Why did He do that? Because, if the people had known that He was the Christ, (which they would have known if He had taught them in literal language), they would not have crucified Him, and that was what He came to this world for, that He might die for their sins. Wicked as the Jews and Gentiles were, they were not wicked enough to have crucified their Saviour believing at the time they did it that He was the Son of God. Paul says that the princes of this world would not have crucified the Lord of glory if they had known Him; 1 Cor. 2: 8. When the time had come for Him to be put to death, He quit teaching in parables, and after His crucifixion and ascension His Apostles taught plainly, without a parable.

"Now the parable is this: the seed is the word of God," (not the word of men), verse 11, and the Saviour explains it to His disciples. He says the Devil takes the word, or seed, out of the hearts of the wayside hearers, (what for?) lest they should believe and be saved. He is smarter than most of the popular preachers in this age of the world; he knows how faith comes, that it comes by hearing the word of God, and that if he can steal the seed, the word, out of their hearts, that they will not believe and that if they do not believe, they will not be saved. In giving the parable the Saviour says of this class that the fowls of the air devoured it; but in explaining it to His disciples, He says the Devil took it out of their hearts. How is that? Does Jesus contradict Himself? He says the kingdom of Heaven is like a grain of mustard, that when it comes up it puts forth branches and the fowls of the air shall eat it. Matt. 13: 31. What do these fowls represent? Men and women who hear the gospel, believe it, and obey it, and come into the kingdom of Christ. The fowls in the parable represent wicked men

and women who reject the gospel of Christ and steal the seed out of the hearts of those that are disposed to hear it, and being wicked, they are the servants of the Devil, his agents, and what one does by his agent he does himself; hence the Saviour says the fowls of the air devoured it, and the Devil takes it away, no contradiction.

The second class, they on the rock, represent those who hear, receive the word with joy, as far as they are taught, understand it; but not being sufficiently taught, and not understanding God's system of salvation, their stony hearts are not broken up, the little seed that is sown in them soon sprouts under the exciting influences of camp-meeting scenes; but as soon as the meeting is over, and the excitement dies, and the scorching rays of temptation and trials begin to beam upon them, the seed wilts or dies for want of moisture, and it lacks moisture because the stony heart has not been broken up by hearing and understanding God's word, the seed, hence the Prophet Jeremiah says: "Is not my word like as a fire? Saith the Lord, and like as a hammer that breaketh the rock in pieces?" Jer. 23: 29. The reception and understanding of God's word, the seed, breaks up the sinner's stony heart.

With the third class, which embraces the great majority of the human family, the good seed is choked by the cares and riches and pleasures of this life, so that it brings no fruit to perfection (verse 14), and imperfect fruit is not marketable. Oh, how men are loving and striving for money! And they want the money that they may gratify their appetites, passions and lusts, and not to glorify their Heavenly Father; for if they wanted to glorify Him they would be willing to raise and spend it in the way He directs; but instead of that they get up missionary and all sorts of other societies for the purpose of inducing the world, the children of the devil, to give of their means to build up the kingdom of Christ, and support such men as W. T. Moore, who, instead of building up the Church of Christ, is pulling it down, and bringing upon the cause of our blessed Redeemer disgrace and contempt. Oh, what a shame! And what a number of our leading, and heretofore thought to be good and sound men, are going into these institutions that are unanctioned, unauthorized by the word of the Lord! And I do believe He will demand of you, "Who hath required this at your hands?" Oh, brethren, be careful, not only for your own sakes, but for the sake of those whom you are leading off from the right way.

The fourth and last class receive the seed into "honest and good hearts, and keep it, and bring forth fruit with patience" (verse 15). This class reads and studies and meditates upon the word of the Lord, day and night; and they can say with the Psalmist David: "Let the words of my mouth and the meditation of my

heart be acceptable in Thy sight, O, Lord, my strength and my Redeemer." (Psalms, 119: 14.) This class brings forth fruit, the fruit of the Spirit.

But now a man may have ever so good a field, as to productiveness; his farming implements may be of the best kind; he may rise early and plow diligently; the sunshine and rain may be propitious to the growth of a crop; but if he does not put the seed into the ground he cannot raise a crop. He must sow seed, and the crop will always be like the seed that is sown—that is, if he sows wheat, he will raise wheat; if rye, he will raise rye, and so on. That being the case, how comes it that there is such a great variety of religious crops in the world, if the word of God is the seed, as the Saviour says it is? Is there any Scriptural explanation of this state of things?

In Leviticus (19: 19), the Heavenly Father, through Moses, gave a law to the Jews, prohibiting their sowing their fields with mingled (or mixed) seed, and wearing garments mingled with linen and woolen.

Now, why did the Heavenly Father give the Jews that law? Was it that he cared about their mixing their seed when they sowed it, or wore garments made of different kinds of material? No. Well, why? Paul says: "These things happened unto them (the Jews) for examples, and they are written for our admonition." (1 Cor., 10: 11.) And, brethren, we ought to be admonished not to unite human teaching with the word of God. And Peter says: "Desire the sincere (or unmingled) milk of the word, that we may grow thereby." (1 Peter, 2: 2.) It is the mixture that has caused so much trouble in the religious world.

A man has a boy, an only child, and, as is common, he thinks he is more than ordinarily smart, and he wants to make something more than common of him. He ponders in his mind for some time what it will be, and eventually he concludes that he would like him to be a great military chieftain, like Alexander the Great or Bonaparte. Now, what sort of seed will he begin to sow into the heart of that little boy? Not the word of God, for that would make him a soldier of the cross, and not one that would take the lives of his fellow beings; but he would get military books and the lives of military chieftains, and get him to read them, that he might cultivate in his heart a desire to become a military character. But suppose he wants him to become a Catholic priest, that he may receive money from his fellow beings for pretending to forgive their sins, what sort of seed would he sow in that case? Why, he would sow a little seed out of the Old Testament, and not much, and the Catholic world, by reading Catholic literature.

Suppose he wanted to make a Lutheran or a Calvinist of him, then he would get the writings of those men and induce him to read them, which are more or less mixed with the word of

God. If he wanted him to be a Campbellite or a Mormon he would get the writings of Campbell, or the Book of Mormon and Mormon literature, and get him to read them. And so with all the different parties and isms that are to-day the curse of the religious world, and which parties and isms are the result of mixing different kinds of seed with God's word, and the crop is always, yes always, like the seed that is mixed; that is, if you want a Methodist crop mix Methodist seed and the crop will be Methodist, and so on, and so on; but if he wanted to make a Christian of him, simply a Christian, nothing more, nothing less, then what sort of seed? The word of God, the seed of the kingdom, unmixed, unadulterated.

The Savior speaks of another kind of seed that is sown abundantly, which he calls tares, and which he says the devil sows.—Matt., xiii, 24-30 and 39. But how does the devil sow that seed, in person? No. He commenced sowing it in the Garden of Eden, by entering into the most wily, cunning beast that God had made, and talking through the beast to the woman. But since that time he has not had so much trouble finding instruments through which to operate, and has been using false prophets and false teachers.—See 2 Pet., ii, 1-3. And Paul says that his ministers are transformed as the ministers of righteousness.—2 Cor., xi, 13-15.

Let us give an illustration or example of this sowing. A preacher commences a protracted meeting; he tells the people that they must first repent, then they must exercise saving faith, which is a direct gift of God, and as soon as they have that faith they are saved; then they must make "a statement" that they believe that God, for Christ's sake, has forgiven their sins, they must then be baptized after taking the vote of the church, because their sins are remitted, and to get into the Baptist church (an institution unknown in God's word).

Now, brethren, what kind of seed is that? Is it the word of God? Speak! speak! I think I hear a still, small voice saying no, but it is tares. Well, then, what sort of a crop does that sort of seed produce? Children of the kingdom? children of light? Speak! brethren, speak! Methinks I hear other still small voices saying—no, but of darkness. Well, then, when one or more of these children present themselves to you, that have been carried through that process, can you by a shake of the hand transform them into the children of God, the children of light? You ought to say no, whether you will or not, and say it loud.

One more example, and I will close this lengthy article. Three preachers, A, B, and C, commence a protracted meeting, and an individual comes forward and takes his seat. After the singing brother A asks him, "Do you believe that God for Christ's sake has forgiven your

sins?" and proposes to carry him through the Baptist process. Oho, oho! say brothers B. and C., that will never do in the world. Our Heavenly Father has given us a perfect pattern to be governed by in these matters. He gave Moses a pattern by which he required him to work in building the tabernacle pertaining to the flesh; how much more important it is that we go by the pattern He has given us for the building of the spiritual tabernacle." Yet if he had come from the Baptists and been carried through this same process, it would have been all right! Now, brethren, by what line of argument or reasoning do you arrive at the conclusion that an individual carried through that process by a Baptist preacher, is more acceptable to the Heavenly Father, than if he had been carried through it by a preacher of Christ? We would like to know, for if your conclusion is reached by scripture and sound reasoning, then the preachers of Christ ought to stop, and let the Baptists do all the preaching. Oh, brethren! stop and think, and turn away from your inconsistencies, and love of popularity and money.

E. HANSBROUGH.

SECTARIANS.

The dogmatic spirit which seems to prevail among some of our scribes, in denouncing or stigmatizing all who differ from them as "sectarians," "schismatics," "heretics," "hobbyists" etc, is somewhat like that spirit manifested by James and John, in wishing to call down fire from Heaven to consume those villagers who would not receive Jesus. The rebuke then administered by the Master is applicable now:—"Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them." Luke 9: 51-56. The same impetuous spirit prompted Peter to use the sword in defense of his Master. Luke 22: 60. The language of Jesus to this impulsive disciple, 22: 32, might be studied with profit by some disciples now. "When you are converted strengthen the brethren." Wholesale denunciation of brethren as, "troublers of Churches," coupled with hints, innuendoes, and insinuations of something dark, hidden or corrupt in their motives, or in their lives, exhibits more of the spirit of the politician or place-hunter, than of the spirit of Christ. Any cause that depends for support upon such methods will never succeed; and the men who use such methods, demonstrate thereby, a conscious inability to cope with their opponents in a fair, open and manly course of investigation and argument for the sake of truth and right. What is a sect? The Greek word from which we have this word, occurs nine times in the New Testament. It translated in our common version five times, "sect," and four times "heresy." According to McKnight, Adam Clarke, Lange, and others, the word, as used in the Testament, had a middle signification indi-

cating simply a choice, and was applied indiscriminately to any party or body of men, without respect to their opinions or practice. Alexander Campbell says: "As the word sect or heresy, found only in the Acts of the Apostles, and Epistles, does always in the former simply mean a party without any regard to its tenets, the term has nothing in it either reproachful or honorable, nothing virtuous or vicious." In the Epistles and under the Christian Institution, it is used "in a bad sense and always connected with censure." Parties formed in the Church of Christ are direct ruptures of that bond of union, which constitutes one of the fundamental principles of the Christian religion. Every division or subdivision of the body into parts, contributes to the destruction of the body. Hence the sin of so many religious bodies, denominations, parties, or sects, all claiming to be in and of the Church of Christ. In applying to the bodies, Methodists, Baptists, Presbyterians etc., the term "sect," we use the word scripturally. While each of them claims to be of Christ, and all hold to a common bond of union called Orthodoxy, making thus a false show of unity, they work persistently against each other and each one strives earnestly and faithfully to build up its own party to the exclusion of the others.

These words in their Scriptural application, "never relate to doctrine, tenet, opinion or faith." "Heresies" are classed by the Apostle among the "works of the flesh." Gal. 5: 20; and Peter speaks of "false teachers, who will privily introduce destructive heresies, denying even the Lord who bought them, bringing on themselves swift destruction." 2 Peter, 2: 1, McKnight's Version. Preference for and attachment to men as leaders was the origin of "sects" or parties in the Church at Corinth. These contentions were condemned and the parties thereto declared to be "carnal," 1 Cor., 3: 1-4. The "false teachers" spoken of by Peter, who introduced destructive parties into the Church were "carnal," and walked "after the flesh and not after the spirit." It is generally taught that Peter has reference here to destructive doctrines, or doctrines that divide and destroy. These false teachers are the same as the heretic mentioned Titus, 3: 10, 11—"An heretical man, after a first and second admonition, reject. Knowing that such a person is perverted and sinneth, being self-condemned." On this passage McKnight observes:

"An heretic is one who, from worldly motives, teaches doctrines which he knows to be false; as the Judaizers did who made the rituals enjoined by the law more necessary to salvation than a holy life. . . . In the first age, when the doctrines of the Gospel were delivered by the Apostles in person, under the guidance of inspiration, and when the true meaning of these doctrines was not liable to any doubt, because it was ascertained

by the Apostles themselves, if any teacher taught differently from them, and made a party in the Church in opposition to them, he must have done these things contrary to his conscience, either from love of money, or the lust of power, or from an immoderate propensity to sensual pleasure. Hence (Gal., 5: 20), heresy is reckoned "among the works of the flesh."

There are sects (parties) now. There may be false teachers, such as above described, who are working to build up and perpetuate the sect or party; but it is certainly wrong to call a brother a sectarian or a heretic because you differ from him in opinion or doctrine.

Truth is not a skulker, not a coward, nor does it ever put on the dress of the blatant demagogue. Modest and retiring, yet firm and patient, it appeals to reason, and enforces its claims in the spirit of love.

Some brethren, writing and speaking about the FIRM FOUNDATION and the writers for it, have been unsparing in their denunciations of what they term "apostasy." Many very hard things have been said of us, and that, too, by Christian editors and preachers.

Why all this dogmatism? "Sectarians"? If so, brethren, we are all in the same sect. Apostates? From what have we apostatized? Show us one single item of "the faith once delivered to the saints" that we have discarded. No, no, brethren; we are not trying to build up a party; nor do we hold men's persons in admiration; neither have we denied the faith. But we do most earnestly contend for "the faith." Fidelity to the word of God in all things. If the various bodies or denominations are sects in the Church of Christ, it must be that the sect or party is but the effect of some carnal principle or work of the flesh. If they (the members of each respective party) were Christians—nothing more, nothing less, nothing different—there would be no parties, all would be "one in Christ." That which constitutes them partisans is not of the Gospel, but of the flesh. The authority to which they yield themselves is of man, and renders them servants of a creed or party rather than of God. The truth as it is in Jesus—the Gospel of Christ—is perverted, and this, too, in order to build up a party. Is obedience to a perverted Gospel obedience to Christ? It is answered, sometimes, "these parties believe in Christ and desire to obey Him, and they conscientiously believe that they have obeyed Him." This we do not deny, but we find upon examination of the word of truth that "remission of sins" is not made to depend upon our desires, neither is it based upon piety, or morality, or conscientiousness. We must obey from the heart the command given by the authority of Jesus for the remission of sins. It is urged, however, if a person believes in Christ, and is immersed, that such an one receives the blessing, "remission of sins," in spite of his

ignorance, or rather unbelief as to the design of baptism. I regard this as very unsafe and doubtful teaching. It is a virtual admission that the will of God may be bent to suit the consciences of men, and simply places ourselves in the ranks of the various denominations as another sect. To preach Christ and Him crucified is to preach Him in person, office and work. What He did for man, and what He proposes to do, is certainly "glad news" to many sin-burdened souls. Is it not also "glad news" when it is so plainly taught what we must do in order to obtain the proposed blessings? Most undoubtedly it is. Now, how much of this Gospel may be omitted, and yet it prove God's power unto salvation? I dare not make the trial. But this article is already, perhaps, too lengthy. Brethren, we want more love. In our investigations and search after truth, let us imitate the Master. He was condescending: "though rich in glory, He became poor that we, through His poverty, might become rich." We should not be too high-minded, "but condescend to men of low estate." Teach the ignorant, with compassionate tenderness, and remember His words: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"—Matt. 4: 4. J. W. J.

TALKS WITH THE SISTERS.

Pure and undefiled religion, James says, is to visit the widows and orphans in their afflictions, and to keep one's self unspotted from the world. Now, brothers and sisters, how often do we visit the widows in each congregation and inquire into their afflictions; for I don't know of any greater affliction than to be destitute of food and raiment; though some think it only means to visit them when they are sick from disease. Sometimes they are made sick by doing without the proper food and clothing and fire in winter. I don't think James thought the poor widow would have to go to the brethren and make her wants known every time she was hungry, but that we, as Christians, would be glad of an opportunity to do religion; but how seldom is pure religion ever done, as much fuss as is made about it. The poor widow is hardly ever thought of unless her name is called, and then some good sister will be heard to say, "poor thing, I wonder how she is getting along? Very well, though, I reckon." And that is the last of it; she never goes to see.

Now don't understand me to think the widow's every want ought to be gratified, but I do think they should be helped more than they are, when they are trying to support themselves; for it isn't every widow can teach school or plow other. Some are dependent on another and some another, and I do think, if the sisters hire their sewing and washing done, they should give it to them to do in preference to anyone else. I know of some dependent on their needle for

support, and other sisters (good Christians, too), who are just as greedy as they can be—take all and more than they can do, and attend to their other household duties, besides having other means of support, and husbands stout enough to make rails. It is sad, yet true, that most of our brethren and sisters are more greedy of filthy lucre than they are to do pure and undefiled religion before God, the Father. The most of them want the lucre to spot themselves with, by dressing fine and faring sumptuously every day, going around the corner occasionally and taking a social drink with a friend, a man of the world, and having this friend, Judas-like, go off and point the finger of scorn at him and say, "he's a nice Christian." Then he's spotted with the world; not "unspotted from the world." Some that have plenty of this world's goods, and have been good Christians, have become spotted, as much so as a leopard. They will drink and dance, and have dances at their own houses, and don't object to their children joining in the dance if they wish—and some of them young Christians, too. That's raising your children up in the nurture and admonition of the dance, not the Lord. And, if a jumping-judy show comes along, one will be heard to say, "Hello! are you going to the show?" "Well, yes; I thought I would go with the children. They want to go." And away goes the Lord's money into the grogshop-keeper's treasury, or the fiddler's, or the jumping-judy's. I can't see how they suffer themselves to be led astray so far; but it is because they do not make use of the means that God has given them to live by.

Now, my beloved brethren and sisters, who have gone astray, that may, perchance, read this, stop and think what you are doing and whom you are serving. I think you will change your conduct and try to reinstate yourselves. If you will but think of it rightly, how much good you could do for yourselves and others; while, in your present career, you are doing so much harm to yourselves and others. And you are promised nothing but misery and woe, while a Christian enjoys all the rich blessings God has promised them here and hereafter. No doubt you started to run the race with a firm resolution as any one, but when the tempter came you did not resist him as you should have done. But it is not too late—never too late to mend; so, let us all begin with the new year, and try to see how much better we can live and how much pure religion we can do; and let us have on the robe of righteousness when the bridegroom cometh, that we may not be found wanting in anything. Oh, what a glorious time that will be when we shall see Jesus descending the skies, coming to claim His church. All will be filled with joy, and we will be able to enjoy the bliss that is only reserved for those who love and obey Him. But those who do not obey Him will hear Him say, "Depart from Me, ye workers of iniquity." Surely, surely,

"it is a fearful thing to fall into the hands of the living God."

Then, let us do our best to do His will, and we will hear Him say, "Well done, thou good and faithful servant, enter into thy rest."

There will be no sorrow there nor pain, but all will be joy and bliss.

I love to think of the heavenly land,
That promised land so fair;
Oh, how my raptured spirit longs
To be forever there!

I love to think of the heavenly land,
The Saints' eternal home;
Where palms and robes and crowns no'er fade,
And all our joys are one.

ADINA.

Sister Adina seems to write from experience and does, so she informs me by private letter, and how true of all of us are her words of reproof of her congregation. How easy it is to imagine there is no suffering in the world, when our appetites are fully sated with good things and we are comfortably housed with the temperature at summer heat, no real comfort lacking. I often think it is a pity that fasting is no longer practiced, since nothing can make us so keenly realize the suffering of the hungry, as a few moments experience of keen hunger; and who of us ever really suffered from cold, that we did not think of all our fellow creatures too poor to have warm clothes and fire, and our hearts even yearned toward the poor dumb creatures, exposed to the fury of the elements, so powerless to protect themselves. James asks the question, II 15: 16., "If a brother or sister be naked or destitute of daily food, and one of you say unto them depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Verily nothing! Sympathy is a very good thing, but it will not fill an empty stomach or clothe a naked back. She is right about it being our duty to give work to the widows of the household of faith. We are told our first duty is to brethren and sisters in the Lord. But some sister may answer thus: "I would give a certain sister my washing or sewing, but she does not do it to suit me." Now this is a poor excuse; for I am sure that any sister who is poor enough to have to support herself this way, will or ought to, at least, receive correction willingly, so tell them kindly of it if they fail, and they will profit by it. It is certainly better for us to wear our clothes a little less snowy than we like than to burden our souls with the sin of letting the widow and orphan suffer, when it is within our power to relieve them, and God will hold us accountable for it if we are guilty. Remember this, dear sisters and brethren! But James includes all widows and orphans, and should we not be able to find needy widows in the Christian household, then we must help those outside, who come within our reach, and there is no better way of helping the poor, than by helping them to

help themselves, by giving them our extra work. Now, let's all take these words of sister Adina's to heart and hunt out the needy and do all in our power to help them, both temporally and spiritually, and we will be blessed in our deeds.

Your sister

SARAI.

P. S. Remember! James does not say "when the widow and orphan come to you and make known their wants, relieve them; but visit them in their affliction." Yes visit them and find out their necessities, and then show your faith by your works. S.

"A MODERN APOSTASY."

TEMPLE, March 17, 1886.

The above has been very freely used of late to express (we suppose) the esteem in which some persons hold the teaching of the FIRM FOUNDATION. In a recent article by Brother F. G. Allen in A. G., it was called by him, I believe, for the first time; after this it seems others were encouraged to repeat it. Now aside from the question of a violation of Christian courtesy, I ask these brethren to answer a few questions, which will not only enlighten the editors of the FIRM FOUNDATION, but be very beneficial to the public. I will say for the benefit of these scribes that when shown that I am in error I will cease teaching such doctrine; but Scripture proof will be required and not mere assertions, as were Brother Allen's article in A. G., and Brother Bagby's in the Standard. Besides, I wish these brethren to understand that it is as unjust to associate with us any man or set of men because we may hold and teach some things in common, but differ in others, as it would be to call Christians Mormons, or vice versa; because they both teach baptism for the remission of sins. William McIntyre may believe all that is published in the FIRM FOUNDATION. He has a right to do this. He might have been the first man of the nineteenth century to proclaim publicly that an understanding heart must precede Scriptural baptism, or, in other words, that sect baptism was unscriptural. Would this make him a bad man? The following is a list of the questions:

1. Do the Scriptures teach that "obedience to the gospel," "continuing in the perfect law of liberty," "be converted," and "being born again," are identical?
2. If they are not identical, will they kindly show us where in they fail to agree?
3. If they are identical, can any man claim that his sins have been pardoned before he understands with his heart?
4. If one man can claim his sins forgiven before he understands with his heart, then may not all men claim the same?
5. If all men have a right to claim this, would it not be a good idea for us to baptize our children before they understand the gospel? And thus "bring up a child in the way he should go?"

6. If the above proposition be true, then what rendering, or version, of the Scriptures can reconcile this view with Jesus' own explanation of the parable of the sower? in Mark iv and Matt. xiii, where he quotes Isaiah, saying, "seeing they may see and not perceive, etc., lest they should see with their eyes and hear with their ears, should understand with their hearts and should be converted and their sins should be forgiven them." These Scriptures seem to oppose the view presented in 9, 4 and 5. Reconcile these please.

7. If sectarians are in the kingdom by virtue of their having told an "experience," made a "statement," and been immersed, why trouble them further?

8. If sectarians understand enough of the gospel when they join their own congregations, why not unite with them instead of asking them to unite with us?

9. If they understand enough when they claim to be converted, why do our brethren have such a hard time in convincing them of the plain, simple requirements of the gospel?

10. If they understand enough of the gospel when they claim to have "gotten religion," what virtue is there in a real understanding?

11. If the FIRM FOUNDATION teaches "apostasy," how modern is it? Give facts, please.

12. If the contrary is Scriptural, how ancient is it? Give facts, please. J. F. G.

REASONS WHY A TRAVELING METHODIST PREACHER SHOULD NOT SMOKE.

III. *The narcotic habit is very closely allied to the alcoholic habit.* We now approach an exceedingly serious aspect of the question. It is an aspect of the question which can no longer be held in abeyance. If there is anything in it, there is a great deal in it. Public attention is being called to the fact that there is very close connection between the habitual use of tobacco and the habitual use of intoxicating liquors. I do not mean by this to say that every one who habitually uses tobacco habitually gets drunk, for that would not be true. Many persons habitually use tobacco who strictly abstain from all intoxicating drinks. But I do mean to say that the ranks of drunkards are recruited almost entirely from the ranks of those who use tobacco. It is rarely the case that one forms the habit of getting drunk who had not previously formed the habit of using tobacco—most generally smoking. There may be exceptions to this as a general rule, but I am unable at present to call to mind a single exception. I suppose one-half of the people do not use tobacco. Now, if the use of tobacco leads to the use of alcoholic drinks, we would expect to find half the drunkards free from the use of tobacco. But we unhesitatingly assert that such is not the case. No; nor one-fourth, nor one-eighth. With

wonderful uniformity the narcotic precedes the alcoholic habit. This being true, it must be apparent beyond contradiction, that Prince Tobacco is the strongest ally of King Alcohol. Not more rapidly are the ranks of King Alcohol being depleted by the thousands of his victims who are going down into drunkards' graves than are his ranks being recruited from the ranks of Prince Tobacco. If we would triumph over alcohol, we must also triumph over tobacco. They are close allies, and they must fall together. Let all Christian men, ministers and laymen, and all temperance men, look carefully into this matter. Brothers, pause. Can you think of a drunkard who does not use tobacco?

IV. *A fourth reason why a Methodist preacher should not smoke, is that it is damaging to his influence.* A Bishop of our Church once, in conversation with myself in reference to another Bishop of our Church, expressed the fear that he indulged in the habit of smoking to excess, and thought his friends would do well to advise him against so great indulgence. "I have," said he, "frequently thought I would speak to him myself about it; but the fact is, I smoke a little myself." Thus the good Bishop felt, in that case at least, that he had disarmed himself for a good work. They were both great and good men, and they are both now with God. Many of the very best Christian mothers now living,

recognizing the very close alliance there is between the narcotic and the alcoholic habits, are praying to God in their closets, and doing all they can in every way to shield their boys from both these habits. To them it is a great trial to have their ministers, whom they entertain with such generous hospitality, in the presence of their children, fill their parlors with tobacco smoke. And those sons, who in their hearts honor their mothers, as they ought to do, must look on with disgust. A Presiding Elder of our Church, who years ago indulged freely in smoking, told me within the present year that it was this that influenced him to give up smoking. He said he knew many godly mothers were grieved at seeing their Presiding Elder smoke in the presence of their sons, and he felt ashamed of himself and quit it. I wish all our Presiding Elders and Preachers would do likewise.—*W. M. Rush, in St. Louis Christian Advocate.*

Query: If it be wrong for Preachers, Methodists or others, to be guilty of the filthy habit of smoking, chewing, and (sisters) dipping tobacco, why not discard and cast off the vile sin at once? P. H. ADAMS.

REWARDS.

All Christians will be rewarded according to their works. "Behold, I come quickly, and my reward is with me to give every man according as his works shall be."—Rev., xxii, 12.

"He that receiveth a prophet in the name of a prophet shall

receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward."—Matt., x, 41, 42.

Paul says: "God will render unto every man according to his deeds."—Rom., ii, 6. Paul again says: "Every man shall receive his own reward according to his own labor."—1 Cor., iii, 8. "Every man's works shall be made manifest, for the days shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall be burned, he shall suffer loss; but he, himself, shall be saved, yet so as by fire."—1 Cor., iii, 13-15.

We conclude from the reading of these passages of scripture that if a preacher brings in unworthy material into the Church through mistake, that his works will be burned. And he will suffer (lose his reward) loss. But he himself shall be saved as by fire. But if his works abide he will be more than saved—he will receive a teacher's reward.

The preacher who is faithful to his calling and is instrumental in bringing many sinners to Christ will wear a brighter crown than the one who does but little.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Dan., xii, 3.

Paul says: "One star differeth from another in glory. So also is the resurrection of the dead."—1 Cor., xv, 41-42.

At night we see an innumerable number of stars, which vary in size. Some are very large, while others are smaller, and do not give as much light as the larger ones; nevertheless they are all true stars; but differ in size and light, or in glory. We conclude, as the stars differ in glory, that Christians will differ in the enjoyment of heaven. Each one will enjoy a degree of happiness according to his capacity; each one will be just as happy as he can be; his cup will be full. The size of our capacity depends upon our improvement. We can by devotion enlarge our capacities for the enjoyment of heaven; therefore we should take courage and labor that we may enjoy heaven in the highest degree. While on the one hand we can enlarge our capacities for the happiness of heaven, we can on the other diminish our capacities for the glory world by a disobedient life. We can by disobedience diminish our capacities so much as to be eternally lost. Let us all labor to admonish. Peter says make your calling and election sure, etc., and if you do these things ye shall never fall. For an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—2 Pet., i, 21-22. By this we understand

that those who have works that will abide will have an abundant entrance into heaven—that is, will be saved and rewarded, while some will be just scarcely saved and not rewarded.

Brethren, work for Jesus, that you may have an abundant entrance into the everlasting kingdom of our Lord, and wear the brightest crown.

G. R. LANE.

CHEROKEE, San Saba county, Texas, March 2, 1886.

MADISONVILLE, MARCH 17, 1886.

Dear Brother McGary: I saw in the APOSTOLIC GUIDE, not long ago, some very grave charges against you and the friends of the FIRM FOUNDATION. He (Brother Allen) says that the FIRM FOUNDATION, wherever the doctrine is received, brings about alienation and strife. Churches are divided and great mischief follows. Consequently all preachers, of the theory (that baptism is for the remission of sins, and that it is a part of the gospel), are disturbers of the peace and harmony of the Churches of Christ. They create division and strife. This is a great and ruinous sin. Again he says: "With our understanding of this theory, now agitated in Texas to the cost of the peace and harmony of many Churches, we regard it as the most mischievous apostacy from the Church of God, and from the fundamental principles of the restoration in which we are engaged, that has arisen in this century." I make this long quotation from Brother Allen in order that we may get before the mind of the readers some of these false accusations. As I am one of the friends of the paper that is causing so much trouble in Texas, and as I am one of the preachers referred to in the above, who are charged with disturbing the peace of the Churches, causing divisions, strife, and alienation among the Churches in Texas, I feel in duty bound to show as far as I can and as far as I know, that these charges are false. All Bible readers know what the Scriptures say on the subject of bearing false witness. They know that the Bible does condemn it in strong terms; I came to Madison county in the fall of 1884, and have been preaching in Madison and Leon counties ever since. In the town of Madisonville we have a large congregation of intelligent Christians. Brother John Durst and Brother Hamilton are the preachers who planted the Church here. The latter was very successful in proselyting Baptists. So when I came here I found quite a large number in on their Baptist baptism. The FIRM FOUNDATION was circulated here, and the doctrine, (that was once delivered to the Saints), was received, and the result was, they were properly and Scripturally baptized, and some of them were ready for it before I came here. In fact on my first trip to Madisonville I baptized five who were very anxious to get rid of their Baptist baptism. Since that time

ignorance, or rather unbelief as to the design of baptism. I regard this as very unsafe and doubtful teaching. It is a virtual admission that the will of God may be bent to suit the consciences of men, and simply places ourselves in the ranks of the various denominations as another sect. To preach Christ and Him crucified is to preach Him in person, office and work. What He did for man, and what He proposes to do, is certainly "glad news" to many sin-burdened souls. Is it not also "glad news" when it is so plainly taught what we must do in order to obtain the proposed blessings? Most undoubtedly it is. Now, how much of this Gospel may be omitted, and yet it prove God's power unto salvation? I dare not make the trial. But this article is already, perhaps, too lengthy. Brethren, we want more love. In our investigations and search after truth, let us imitate the Master. He was condescending: "though rich in glory, He became poor that we, through His poverty, might become rich." We should not be too high-minded, "but condescend to men of low estate." Teach the ignorant, with compassionate tenderness, and remember His words: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"—Matt., 4: 4. J. W. J.

TALKS WITH THE SISTERS.

Pure and undefiled religion, James says, is to visit the widows and orphans in their afflictions, and to keep one's self unspotted from the world. Now, brothers and sisters, how often do we visit the widows in each congregation and inquire into their afflictions; for I don't know of any greater affliction than to be destitute of food and raiment; though some think it only means to visit them when they are sick from disease. Sometimes they are made sick by doing without the proper food and clothing and fire in winter. I don't think James thought the poor widow would have to go to the brethren and make her wants known every time she was hungry, but that we, as Christians, would be glad of an opportunity to do religion; but how seldom is pure religion ever done, as much fuss as is made about it. The poor widow is hardly ever thought of unless her name is called, and then some good sister will be heard to say, "poor thing, I wonder how she is getting along? Very well, though, I reckon." And that is the last of it; she never goes to see.

Now don't understand me to think the widow's every want ought to be gratified, but I do think they should be helped more than they are, when they are trying to support themselves; for it isn't every widow can teach school or plow either. Some are dependent on one thing and some another, and I do think, if the sisters hire their sewing and washing done, they should give it to them to do in preference to anyone else. I know of some dependent on their needle for

support, and other sisters (good Christians, too), who are just as greedy as they can be—take all and more than they can do, and attend to their other household duties, besides having other means of support, and husbands stout enough to make rails. It is sad, yet true, that most of our brethren and sisters are more greedy of filthy lucre than they are to do pure and undefiled religion before God, the Father. The most of them want the lucre to spot themselves with, by dressing fine and faring sumptuously every day, going around the corner occasionally and taking a social drink with a friend, a man of the world, and having this friend, Judas-like, go off and point the finger of scorn at him and say, "he's a nice Christian." Then he's spotted with the world; not "unspotted from the world." Some that have plenty of this world's goods, and have been good Christians, have become spotted, as much so as a leopard. They will drink and dance, and have dances at their own houses, and don't object to their children joining in the dance if they wish—and some of them young Christians, too. That's raising your children up in the nurture and admonition of the dance, not the Lord. And, if a jumping-judy show comes along, one will be heard to say, "Hello! are you going to the show?" "Well, yes; I thought I would go with the children. They want to go." And away goes the Lord's money

into the frogshop-keeper's treasury, or the fiddler's, or the jumping-judy's. I can't see how they suffer themselves to be led astray so far; but it is because they do not make use of the means that God has given them to live by.

Now, my beloved brethren and sisters, who have gone astray, that may, perchance, read this, stop and think what you are doing and whom you are serving. I think you will change your conduct and try to reinstate yourselves. If you will but think of it rightly, how much good you could do for yourselves and others; while, in your present career, you are doing so much harm to yourselves and others. And you are promised nothing but misery and woe, while a Christian enjoys all the rich blessings God has promised them here and hereafter. No doubt you started to run the race with a firm resolution as any one, but when the tempter came you did not resist him as you should have done. But it is not too late—never too late to mend; so, let us all begin with the new year, and try to see how much better we can live and how much pure religion we can do; and let us have on the robe of righteousness when the bridegroom cometh, that we may not be found wanting in anything. Oh, what a glorious time that will be when we shall see Jesus descending the skies, coming to claim His own! All will see Him, all will want to enjoy the bliss that is only reserved for those who love and obey Him. But those who do not obey Him will hear Him say, "Depart from Me, ye workers of iniquity." Surely, surely,

"It is a fearful thing to fall into the hands of the living God."

Then, let us do our best to do His will, and we will hear Him say, "Well done, thou good and faithful servant, enter into thy rest."

There will be no sorrow there nor pain, but all will be joy and bliss.

I love to think of the heavenly land,
That promised land so fair;
Oh, how my raptured spirit longs
To be forever there!

I love to think of the heavenly land,
The Saints' eternal home;
Where palms and robes and crowns ne'er fade,
And all our joys are one.

ADINA.

Sister Adina seems to write from experience and does, so she informs me by private letter, and how true of all of us are her words of reproof of her congregation. How easy it is to imagine there is no suffering in the world, when our appetites are fully sated with good things and we are comfortably housed with the temperature at summer heat, no real comfort lacking. I often think it is a pity that fasting is no longer practiced, since nothing can make us so keenly realize the suffering of the hungry, as a few moments experience of keen hunger; and who of us ever really suffered from cold, that we did not think of all our fellow creatures too poor to have warm clothes and fire, and our hearts even yearned toward the poor dumb creatures, exposed to the fury of the elements, so powerless to protect themselves. James asks the question, II 15: 16., "If a brother or sister be naked or destitute of daily food, and one of you say unto them depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Verily nothing! Sympathy is a very good thing, but it will not fill an empty stomach or clothe a naked back. She is right about it being our duty to give work to the widows of the household of faith. We are told our first duty is to brethren and sisters in the Lord. But some sister may answer thus: "I would give a certain sister my washing or sewing, but she does not do it to suit me." Now this is a poor excuse; for I am sure that any sister who is poor enough to have to support herself this way, will or ought to, at least, receive correction willingly, so tell them kindly of it if they fail, and they will profit by it. It is certainly better for us to wear our clothes a little less snowy than we like than to burden our souls with the sin of letting the widow and orphan suffer, when it is within our power to relieve them, and God will hold us accountable for it if we are guilty. Remember this, dear sisters and brethren! But James includes all widows and orphans, and should we not be able to find needy widows in the Christian household, then we must help those outside, who come within our reach, and there is no better way of helping the poor, than by helping them to

help themselves, by giving them our extra work. Now, let's all take these words of sister Adina's to heart and hunt out the needy and do all in our power to help them, both temporally and spiritually, and we will be blessed in our deeds.

Your sister

SARAI.

P. S. Remember! James does not say "when the widow and orphan come to you and make known their wants, relieve them; but visit them in their affliction." Yes visit them and find out their necessities, and then show your faith by your works. S.

"A MODERN APOSTASY."

TEMPLE, March 17, 1886.

The above has been very freely used of late to express (we suppose) the esteem in which some persons hold the teaching of the FIRM FOUNDATION. In a recent article by Brother F. G. Allen in A. G., it was called by him, I believe, for the first time; after this it seems others were encouraged to repeat it. Now aside from the question of a violation of Christian courtesy, I ask these brethren to answer a few questions, which will not only enlighten the editors of the FIRM FOUNDATION, but be very beneficial to the public. I will say for the benefit of these scribes that when shown that I am in error I will cease teaching such doctrine; but Scripture proof will be required and not mere assertions, as were Brother Allen's article in A. G., and Brother Bagby's in the Standard. Besides, I wish these brethren to understand that it is as unjust to associate with us any man or set of men because we may hold and teach some things in common, but differ in others, as it would be to call Christians Mormons, or vice versa; because they both teach baptism for the remission of sins. William McIntyre may believe all that is published in the FIRM FOUNDATION. He has a right to do this. He might have been the first man of the nineteenth century to proclaim publicly that an understanding heart must precede Scriptural baptism, or, in other words, that sect baptism was unscriptural. Would this make him a bad man? The following is a list of the questions:

1. Do the Scriptures teach that "obedience to the gospel," "continuing in the perfect law of liberty," "be converted," and "being born again," are identical?
 2. If they are not identical, will they kindly show us wherein they fail to agree?
 3. If they are identical, can any man claim that his sins have been pardoned before he understands with his heart?
 4. If one man can claim his sins forgiven before he understands with his heart, then may not all men claim the same?
- If all men have a right to claim this, would it not be a good idea for us to baptize our children before they understand the gospel? And thus "bring up a child in the way he should go?"

6. If the above proposition be true, then what rendering, or version, of the Scriptures can reconcile this view with Jesus' own explanation of the parable of the sower? in Mark iv and Matt. xiii, where he quotes Isaiah, saying, "seeing they may see and not perceive, etc., lest they should see with their eyes and hear with their ears, should understand with their hearts and should be converted and their sins should be forgiven them." These Scriptures seem to oppose the view presented in 9, 4 and 5. Reconcile these please.

7. If sectarians are in the kingdom by virtue of their having told an "experience," made a "statement," and been immersed; why trouble them further?

8. If sectarians understand enough of the gospel when they join their own congregations, why not unite with them instead of asking them to unite with us?

9. If they understand enough when they claim to be converted, why do our brethren have such a hard time in convincing them of the plain, simple requirements of the gospel?

10. If they understand enough of the gospel when they claim to have "gotten religion," what virtue is there in a real understanding?

11. If the FIRM FOUNDATION teaches "apostasy," how modern is it? Give facts, please.

12. If the contrary is Scriptural, how ancient is it? Give facts, please. J. F. G.

REASONS WHY A TRAVELING METHODIST PREACHER SHOULD NOT SMOKE.

III. *The narcotic habit is very closely allied to the alcoholic habit.* We now approach an exceedingly serious aspect of the question. It is an aspect of the question which can no longer be held in abeyance. If there is anything in it, there is a great deal in it. Public attention is being called to the fact that there is very close connection between the habitual use of tobacco and the habitual use of intoxicating liquors. I do not mean by this to say that every one who habitually uses tobacco habitually gets drunk, for that would not be true. Many persons habitually use tobacco who strictly abstain from all intoxicating drinks. But I do mean to say that the ranks of drunkards are recruited almost entirely from the ranks of those who use tobacco. It is rarely the case that one forms the habit of getting drunk who had not previously formed the habit of using tobacco—most generally smoking. There may be exceptions to this as a general rule, but I am unable at present to call to mind a single exception. I suppose one-half of the people do not use tobacco. Now, if the use of tobacco did not lead to the use of alcoholic drinks, we would expect to find half the drunkards free from the use of tobacco. But we unhesitatingly assert that such is not the case. No; nor one-fourth, nor one-eighth. With

wonderful uniformity the narcotic precedes the alcoholic habit. This being true, it must be apparent beyond contradiction, that Prince Tobacco is the strongest ally of King Alcohol. Not more rapidly are the ranks of King Alcohol being depleted by the thousands of his victims who are going down into drunkards' graves than are his ranks being recruited from the ranks of Prince Tobacco. If we would triumph over alcohol, we must also triumph over tobacco. They are close allies, and they must fall together. Let all Christian men, ministers and laymen, and all temperance men, look carefully into this matter. Brothers, pause. Can you think of a drunkard who does not use tobacco?

IV. *A fourth reason why a Methodist preacher should not smoke, is that it is damaging to his influence.* A Bishop of our Church once, in conversation with myself in reference to another Bishop of our Church, expressed the fear that he indulged in the habit of smoking to excess, and thought his friends would do well to advise him against so great indulgence. "I have," said he, "frequently thought I would speak to him myself about it; but the fact is, I smoke a little myself." Thus the good Bishop felt, in that case at least, that he had disarmed himself for a good work. They were both great and good men, and they are both now with God. Many of the very best Christian mothers now living, recognizing the very close alliance there is between the narcotic and the alcoholic habits, are praying to God in their closets, and doing all they can in every way to shield their boys from both these habits. To them it is a great trial to have their ministers, whom they entertain with such generous hospitality, in the presence of their children, fill their parlors with tobacco smoke. And those sons, who in their hearts honor their mothers, as they ought to do, must look on with disgust. A Presiding Elder of our Church, who years ago indulged freely in smoking, told me within the present year that it was this that influenced him to give up smoking. He said he knew many godly mothers were grieved at seeing their Presiding Elder smoke in the presence of their sons, and he felt ashamed of himself and quit it. I wish all our Presiding Elders and Preachers would do likewise.—*W. M. Rush, in St. Louis Christian Advocate.*

Query: If it be wrong for Preachers, Methodists or others, to be guilty of the filthy habit of smoking, chewing, and (sisters) dipping tobacco, why not discard and cast off the vile sin at once? P. H. ADAMS.

REWARDS,

All Christians will be rewarded according to their works. Christ says: "Behold I come quickly, and my reward is with me to give every man according as his works shall be."—Rev., xxii, 12.

"He that receiveth a prophet in the name of a prophet shall

receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward."—Matt., x, 41, 42.

Paul says: "God will render unto every man according to his deeds."—Rom., ii, 6. Paul again says: "Every man shall receive his own reward according to his own labor."—1 Cor., iii, 8. "Every man's works shall be made manifest, for the days shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall be burned, he shall suffer loss; but he, himself, shall be saved, yet so as by fire."—1 Cor., iii, 13-15.

We conclude from the reading of these passages of scripture that if a preacher brings in unworthy material into the Church through mistake, that his works will be burned. And he will suffer (lose his reward) loss. But he himself shall be saved as by fire. But if his works abide he will be more than saved—he will receive a teacher's reward.

The preacher who is faithful to his calling and is instrumental in bringing many sinners to Christ will wear a brighter crown than the one who does but little.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Dan., xii, 3.

Paul says: "One star differeth from another in glory. So also is the resurrection of the dead."—1 Cor., xv, 41-42.

At night we see an innumerable number of stars, which vary in size. Some are very large, while others are smaller, and do not give as much light as the larger ones; nevertheless they are all true stars; but differ in size and light, or in glory. We conclude, as the stars differ in glory, that Christians will differ in the enjoyment of heaven. Each one will enjoy a degree of happiness according to his capacity; each one will be just as happy as he can be; his cup will be full. The size of our capacity depends upon our improvement. We can by devotion enlarge our capacities for the enjoyment of heaven; therefore we should take courage and labor that we may enjoy heaven in the highest degree. While on the one hand we can enlarge our capacities for the happiness of heaven, we can on the other diminish our capacities for the glory world by a disobedient life. We can by disobedience diminish our capacities so much as to be eternally lost. Let us all labor to admonish. Peter says make your calling and election sure, etc., and if you do these things ye shall never fall. For an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—2 Pet., i, 21-22. By this we understand

that those who have works that will abide will have an abundant entrance into heaven—that is, will be saved and rewarded, while some will be just scarcely saved and not rewarded.

Brethren, work for Jesus, that you may have an abundant entrance into the everlasting kingdom of our Lord, and wear the brightest crown.

G. R. LANE.

CHEROKEE, San Saba county, Texas, March 2, 1886.

MADISONVILLE, MARCH 17, 1886.

Dear Brother McGary: I saw in the APOSTOLIC GUIDE, not long ago, some very grave charges against you and the friends of the FIRM FOUNDATION. He (Brother Allen) says that the FIRM FOUNDATION, wherever the doctrine is received, brings about alienation and strife. Churches are divided and great mischief follows. Consequently all preachers, of the theory (that baptism is for the remission of sins, and that it is a part of the gospel), are disturbers of the peace and harmony of the Churches of Christ. They create division and strife. This is a great and ruinous sin. Again he says: "With our understanding of this theory, now agitated in Texas to the cost of the peace and harmony of many Churches, we regard it as the most mischievous apostacy from the Church of God, and from the fundamental principles of the restoration in which we are engaged, that has arisen in this century." I make this long quotation from Brother Allen in order that we may get before the mind of the readers some of these false accusations. As I am one of the friends of the paper that is causing so much trouble in Texas, and as I am one of the preachers referred to in the above, who are charged with disturbing the peace of the Churches, causing divisions, strife, and alienation among the Churches in Texas, I feel in duty bound to show as far as I can and as far as I know, that these charges are false. All Bible readers know what the Scriptures say on the subject of bearing false witness. They know that the Bible does condemn it in strong terms. I came to Madison county in the fall of 1884, and have been preaching in Madison and Leon counties ever since. In the town of Madisonville we have a large congregation of intelligent Christians. Brother John Durst and Brother Hamilton are the preachers who planted the Church here. The latter was very successful in proselyting Baptists. So when I came here I found quite a large number in on their Baptist baptism. The FIRM FOUNDATION was circulated here, and the doctrine, (that was once delivered to the Saints), was received, and the result was, they were properly and Scripturally baptized, and some of them were ready for it before I came here. In fact on my first trip to Madisonville I baptized five who were very anxious to get rid of their Baptist baptism. Since that time

fifteen in all, that were in this congregation when I came here, have obeyed from the heart that form of doctrine, and I say in all good conscience, yes truthfully say, that the peace and harmony of this congregation has not been disturbed. The members are not divided, and furthermore, these brethren and sisters love one another, and love the truth, and have all been faithful proclaimers of the faith once delivered to the Saints, and will help to encourage and sustain all such.

I have preached and circulated the FIRM FOUNDATION at Midway, in the same county, and no division there. Also in Leon county, at Leona, the Church has received the doctrine and no strife, no divisions, no alienation. In fact, I know of no Church that has been divided by this question. Hence, I think I can truthfully say, so far as I know, the charges made by Brother Allen and others are false. But even if preaching the whole truth does cause divisions, I am not responsible for it, so I shall continue to do so and leave the consequences with God. Respectfully

A. J. McCARTY.

BELTON, March 2, 1886.

Dear Brother McGary:

I can't do anything in Belton. They are sailing with wind and tide down the stream of popular esteem. When the sun shines and all is calm how easy and happy is their voyage.

Go on, my brother! Be assured that in all your struggles in behalf of truth every just man on earth, every happy spirit in the invisible world, every angel in heaven, and more than all, your Redeemer and your Heavenly Father, are all upon your side.

Enclosed I send you five dollars. I will do all I can for the F. F. This leaves all well. Give my love to all. Yours in the one faith.

H. A. C.

MOODY AND SANKEY VS. PETER AND PAUL.

(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear.—Rom., xi, 8.)

"With the concluding amen, and the last peal of the organ, Mr. Moody advanced to the front of the platform, and exhorted all who desired to be specially prayed for to signify the same by rising to their feet and then resuming their seats.—Galveston News.

What a difference between the above and the Apostles' teaching, on all occasions mentioned in the New Testament! Bro. McGary, it appears that the soul stirring voice of the old fisherman on the day of Pentecost had more good effect than Moody and Sankey and the organ combined. Instead of coming up and confessing Christ and being baptized, they were lured up to the mourner's bench by the Siren song of Sankey. A friend told me that their teachings were morally, if not spiritually,

good; but I am convinced that there is as much difference in Christianity and morality as there is in the climates of Iceland and Florida. Morality is that insidious slumber so often mentioned in the scriptures.

Perhaps the above mentioned evangelists(?) are so sleeping, but God be their judge, and the day approaches when their works will be tried.

Bro. McGary, there is a small band of faithful Christians at Providence, and the F. F. is a great comfort to me when I can't meet the brethren on the Lord's day, and it is good every time I pick it up. Sometimes the enemy comes in to spy out our liberties, but the fruit they carry off is very sour. Hoping the F. F. may find its way all over Texas, I will close.

A BROTHER IN CHRIST.

Lavaca county, Texas.

COMMENTS ON ROM. VIII.

1-2. "There is now therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." This clearly implies that one may be in Christ and walk somewhat after the flesh; but remember, that it clearly shows that those who do walk after the flesh are condemned. Then if condemned, will they still remain in Christ? No one who believes the whole Bible, will answer yes. Now brethren, had we not better leave reveling, dancing, play parties, Church festivals, missionary societies, and all other manmade Christianities, and come back to the Spirit for our information? He furnishes us thoroughly with all the information we need. What folly, in the sight of God, must all human creeds be. He cannot look upon sin with the least bit of allowance. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Now, we see that God virtually condemns everything that purports to be a law of invitation into Christ except, "the law of the Spirit." Not only so, He condemns any course in any religious exercise, except that marked out by the Spirit, in the New Testament.

3, 4, 5, 6, 7, 8. 3: "For what the law, (of Moses), could not do in that it was weak, through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5: For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. 6: For to be carnally minded is death; but to be spiritually minded is life and peace. 7: Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Paul says, in the 7th Chap. 25th verse, that he serves the law of sin with the flesh. Now what shall we do? He says in the 3rd verse of this 8th Chap., God "con-

demned sin in the flesh," but, by reading a little further we get his idea. He says: "They that are after the flesh do mind the things" etc. He, (Paul), served the law of God with the mind, (7th Chap. 25th). So then we see to be "carnally minded," is to allow the "old man," to have the ascendancy; but to be "spiritually minded," is to let our mind be led by the plain teachings of the Holy Spirit. Any other course is stubborn enmity against God. Of course, enmity against God is not pleasing to Him.

The writer confesses his inability to give an exhaustive exposition of what he has under consideration here.

[To be continued.]

JAS. R. GRAHAM.

Voca, Texas.

WHAT IS SCRIPTURAL BAPTISM?

I have been requested by a good brother, who is a subscriber for the FIRM FOUNDATION, to write something upon the question which stands at the head of this article, and, by permission of the editor, will now do so. I do not propose to discuss the action of baptism. Scholars agree that immersion is baptism, and in that belief I fully concur. Hence, a discussion of the action of baptism is not necessary. But is mere immersion baptism? I answer no. The Scriptures require certain qualifications of the subject in order to baptism, without which there can be no scriptural baptism. Paul says: "Without faith it is impossible to please Him (God)." Again, "Whatsoever is not of faith is sin." That is to say, faith lies at the bottom of all acceptable obedience to God. Baptism is an act to be performed in obedience to God; therefore it must be preceded by faith. Faith is one of the qualifications without which there can be no scriptural baptism. The baptism of unbelievers, or of persons incapable of the exercise of faith, is wholly without warrant in the divine Oracles. But in order to faith two things are necessary: 1. A proposition to be believed. 2. Testimony upon which to predicate faith in the proposition. The Scriptures require faith in Christ. The testimony upon which faith in Christ is predicated is "the record which God has given of His Son." To have faith in Christ is to believe on Christ. "To believe on Christ is to believe that He is the Christ, the Son of God." This is evident, First, From the fact that God declared: "This is My Son, the beloved, in whom I am well pleased; hear ye Him." Second, From the fact that Jesus said: "If ye believe not I am He (the Christ), ye shall die in your sins;" again: "he that believeth on me hath everlasting life." Third, From the fact that the Apostles believed this, and all agree that they had the right faith. "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art the Christ, the Son of the living God." Again: "Thou art the Christ, the Son of God."

John, 20: 30, 31: "Many other signs truly did Jesus, in the presence of His disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in His name." "This is the victory that overcomes the world, even our faith. Who is he that overcometh the world, but he that believeth Jesus Christ is the Son of God?" Paul said to the trembling jailor: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Other Scriptures equally emphatic and unmistakable could be cited, but these are quite sufficient to show that faith in Christ is one of the qualifications necessary on the part of the subject in order to Scriptural baptism. Repentance is equally necessary. Faith in Christ and repentance are the qualifications necessary in order to Scriptural baptism. Just here I wish to set this idea of faith in Christ down against the idea of faith in doctrines. The requiring of faith in doctrines instead of faith in Christ is the prolific source from whence has come the divisions that distract the religious world. The doctrine may be true and good, but still it would be wrong to set down any number of such doctrines as articles of faith, and require men to confess faith in them. Just here our Baptist friends make a mistake. They require as a rule, faith in a doctrine of theirs, instead of faith in Christ. True, the confession which they require implies faith in Christ; but it contains a statement which a great many cannot accept as true, and is therefore divisive. A similar mistake I think some among us are likely to make by requiring faith in baptism for the remission of sins. Faith in Christ is certainly taught in the Scriptures, not as an article of faith to be believed in, but as an act of obedience to Christ. Repentance is also required, not as an article of faith, but as an act of obedience to Christ. The same is true of baptism; it is not an article of faith, but an act of obedience. Every one, therefore, who, believing in Christ with all his heart, truly repents of his sins, and is baptised in obedience to Christ, meets all demands of the Scriptures in order to become a Christian. But, notwithstanding this, to set any one or all of these down as articles of faith, and require men to confess faith in them, would be divisive and contrary to the word of God.

W. T. BREEDLOVE.

Brother Breedlove is right in saying that there is no necessity for a discussion on the action of baptism—that is, between him and me. The reason is obvious: we both accept what God has taught by precept and example on this point. We are further agreed, doubtless, that the design of baptism is as clearly taught as the action of the ordinance. Again, we are perfectly agreed that God has authorized

the baptism of those who accept Jesus as the Christ, the rightful lawgiver of the New Covenant; and who hear, understand, believe and obey that law from the heart. This is what we affirm, and it is what we know that Brother B. will not deny. Then there is no room for discussion here. But Brother B. holds that God also authorizes the baptism of such as do not understand nor believe the law of the New Covenant—that is, that do not believe that baptism is for what God's lawgivers said it was for. This we deny, and here are grounds for discussion. Then, Brother B., let's discuss this question upon well-defined grounds, and we may hope that it will prove profitable. Every fair-minded reader can see that Brother B. and those who believe as he does are responsible for the proof of their teaching on this question. If we affirm that Austin is in Texas, and Brother B. agrees with us, there is no room for discussion. But if a question arises about Little Rock, and Brother B. holds that it is in Texas too, and we deny it, then, of course, it devolves upon him to stand in an affirmative position and bring up his proof. Just so upon this question. It is his teaching that is under discussion, and not ours. Why not, then, shoulder the responsibility, Brother B., and let us come to close quarters, where some telling work may be done? As long as our brethren who hold to this humanistic practice can succeed in keeping the real issue in the back-ground, and shirk the responsibility that devolves upon them, they stand some chance to hold a following by crying "hobby," "modern apostasy," etc. But whenever they are forced to grapple with truth at close quarters, their dogmatic pet will go down, to rise no more forever. We do not mean to intimate that Brother B. has made use of the worn-out appellatives, "hobby," etc., etc., nor that he has shirked his duty. We will see that he does it before we accuse him. But for fear that Brother B. will feel indisposed to come up to the arduous task we have laid out for him, and that we will not hear from him again on this vexed question, we will briefly note some points in his article upon which we think he is in error. He says: "To have faith in Christ is to believe on Christ, to believe on Christ is to believe that he is the Christ, the Son of God." Now, we accept this, but not in the sense that it is evident Brother B. offers it. We believe that we are saved by

faith, too, but not in the sense that our Methodist friends present it—not by "faith alone." The same principle of interpretation, crops out in Brother B.'s stress of Scripture that permeates the Methodist discipline. To believe on Christ is to believe what Brother B. says one must believe, and more, too—that is, to believe on Him in a Scriptural, or saving sense. It is to believe just what He has said by His own mouth, or through the mouths or pens of His divine witnesses and agents. The Gospel of Christ is never fully presented until the word of the Lord that went forth from Jerusalem is proclaimed as it was by the Apostles. One is not ready to hear the law of the spirit of life in Christ Jesus until he has first heard of the Law-giver. But when the Law-giver is heard of, and believed to have the authority He claims, then comes the law. Hence John said of our Saviour: "He came unto His own, and they that were His own received Him not. But as many as received Him to them gave He the right to become the children of God, even to them that believe on His name which were born, not of blood, nor of the will (law) of the flesh, nor of the will (law) of man, but of God." We see that those on the day of Pentecost, after they had believed on Christ, in the sense that Brother B. has said was sufficient, were just then ready to hear the law, which they cried out to know. Peter answered them, as is found in Acts, 2: 38. He does not stop at telling them to be baptized, but says for the remission of sins. They that "gladly received His words were baptized." Did he say too much? Did he say more than was necessary to be said? It would seem so, if it is not necessary, as our brother claims, to know just what Peter told them. Again, the pen of inspiration tells us that when the Samaritans "believed Philip preaching the things concerning the kingdom, and the name (authority) of Jesus Christ, they were baptized both men and women." Now, what things concern the kingdom? The law of entrance or induction surely concerns it. The very thought that is expressed in the words here, in reference to the Samaritans, is expressed in Acts, 2: 38, in reference to the three thousand at Pentecost. When Peter told them to repent and be baptized in the name (authority) of Jesus Christ for the remission of sins, he was telling them "things con-

cerning the kingdom of God, and the name of Jesus Christ." And when Luke informs us that "they that gladly received His words were baptized," under Peter's preaching, he conveys to our minds the same idea that he does when he says of Philip's preaching, "they were baptized both men and women." This record of the doings of men guided by the unerring Spirit does not comport with some of our practices—the very thing that Brother B. is trying to defend. But it is in perfect harmony with all divine transactions. The prophet Jeremiah, when prophesying of this very covenant under which Peter and Philip did this work that we have under consideration, said: "This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it (the law) in their hearts (so they could obey it from their hearts), and will be their God and they shall be My people. And they shall teach not every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know Me, from the least to the greatest, saith the Lord; for I will forgive their iniquity and I will remember their sins no more." Peter and Philip, on the occasions to which we have referred, were putting God's law into the hearts of these people, so that the least and the greatest of them might know the Lord. They were writing it in their inward parts, so that when they, "both men and women," had believed them, or "gladly received their words," and were baptized, it could afterwards be said to them: "God be thanked that though you were the servants of sin, you have obeyed from the heart that form of doctrine delivered you, being then made free from sin," and they could fully understand it. In the thirteenth chapter of Matthew, our Savior's most beautiful and instructive parable sets forth precisely the same unvarying principle of the Divine system. The seed, in this parable is the word of God, not the word of man. For our great Teacher has told us how vain are the doctrines and commandments of men. But the word of God, that liveth and abideth forever is the seed, and the only seed, that can bring forth the crop that is to be garnered in the everlasting realms of our heavenly Father's storehouse for redeemed souls. To become a part of this acceptable harvest, men and women must be

converted. In order to conversion they must "understand" something. In order to understand, they must "hear" something. In order to hear, there must be preachers. But Paul says, "How shall they preach except they be sent?" It never was in the heart of man to preach a soul-saving Gospel to his fellows. Hence God had to "send" men, and accompany them with His Spirit, that they might tell dying men and women just exactly what He wanted them to know, and which, when they learned and obeyed, would save their souls. The Gospel of these "sent preachers" was recorded, and has been handed down the ages, to be preached by "faithful men" without a change, to "draw" those that are willing to "learn of the Father," that they may "come unto the Son." This doctrine, that Brother B. is trying to defend, is earth-born, a figment of speculative brains that have set out to supply the deficiencies of Almighty God!!! It vitiates and nullifies much that was preached by those who were told that whatever they bound on earth should be bound in heaven. It recognizes man's mixture of corruptible with the incorruptible seed, which is a virtual setting at naught what has been "forever settled in heaven"! Unless Brother B. can show some authority in God's word for this practice, which we deny that he can show, it is as great a sin as the selling of indulgences by the great Romish Harlot, and is a strain of her abominable blood and kinship that is coursing the veins of her progeny. Brother B. says that what is not of faith is sin. And it is true, not because he or I say it, but because inspiration teaches it. What ever is of faith is of the word of God, for faith comes by hearing the word of God. Then if he does not show that this practice of receiving into the Church, the body of Christ, those who were not taught the law of the Lord, and hence did not believe that law, and could not, in that frame of mind, obey it from the heart (see Matt., 13: 15) is authorized in the word of God, it is not of faith, and hence is sinful, and he and his brethren should cease to practice it. In our opinion, there never was a more palpable rebellion against Jesus Christ than this practice. Brother B.'s remarks about faith in Christ and faith in doctrine, we simply have this to say: The man who has faith in Christ has faith in His doctrine, too;

and the man who has no faith in Christ's doctrine has no faith in Christ. We are aware that our brethren have almost unanimously declared against this position; but their declaration amounts to nothing unless supported by the word of truth. No man is authorized to separate Christ and His doctrine, and say that persons can believe in Him, in a saving sense, while they discard His doctrine. The law of the Lord is His doctrine, and it is perfect and converts the soul. But, as we have said in the outset, we want Brother B. to stand right where a fearless defender of truth is always willing to stand—right where the rules of logic would force him to stand—and right where our readers will expect him to stand—in an affirmative position, furnishing the Scriptures that authorize him to do that which we deny his right to do. Now, my brother, don't forget this, but come right along with your proof texts. You shall have all the space you want, kind and brotherly treatment, and our heartfelt thanks for all the light that you can throw on this question. Will you meet this issue? We shall see. We could note many other points of disagreement as set forth in your article, but we prefer to discuss decently and in order, if you will, by driving right at the real issue.

A. MCG.

WILL NOT MEET THE ISSUE.

It seems that Brother Allen has declined our offer to meet on the open field of fair discussion to test the truthfulness of his position and the rightfulness of his practice, by an appeal to the "sword of the Spirit." He seems to prefer the guerilla mode of warfare with carnal weapons. But there need not be any war at all upon this question, if he will just show us one word of divine authority for his side; but this is just what he will not attempt to do, because he *knows* that there is not one word in all the book of God for it. It had its origin in the nineteenth century, and all who will not be satisfied with the wisdom of fallible men, such as Brother Allen, and all other men who have ever attempted to lead without divine guidance are,—must submit to such opprobrious terms as "Hobbyists" and "Modern Apostasy." Well, we had rather suffer all of these unjust charges that cowardly dogmatists, in the bitterness of their wounded rage can fling at us, than acknowledge them as rightful lawgivers,

till they exhibit their credentials. When the most popular leaders in the Church will act as Brother Allen has done in this case, we think it is time for those who really dread "Modern Apostasy" to call a halt. In the first place, we simply asked Brother A. some questions about his practice in receiving the sects without immersing them, and because it showed how inconsistent he was, he muddied the waters the best he could, and then swooped down upon us with death dealing intent, calling us a "Modern Apostasy." We are an apostasy because we will not acknowledge his right to add to the law of God; because we will not silently follow him in his rebellion against the authority of Jesus Christ! When our course can be rightly called an "Apostasy," it will be when such men as F. G. Allen have the right to change those things that were "bound in Heaven and Earth," eighteen hundred years ago. When they have the right to institute a new order of things out and out, to rob God of His glory and confer all praise and glory upon men, as they are now attempting to do. Yes, our position may become apostate when it ceases to be true, that "commandments and doctrines of men are vain,"—when the words of Christ cease to be true.

We are very sorry to see our leading brethren acting as Brother A. and many other brethren are acting in reference to this question; for such a course manifests that very same spirit of intolerance that has filled prisons, kindled fires, and instigated all manner of terrorism against religious liberty, since the "spirit of iniquity" first began its abominable work in the world.

Ask these men for the proof that baptism is for the remission of sins, and the proof texts are promptly given. Ask them for the practice of assembling on the first day of the week to attend to the ordinances of the Lord's house, or for anything practiced that is authorized, and they are prompt to give the authority. It has always been the boast that we speak where the Bible speaks, and are silent where it does not speak. A "thus saith the Lord," for what we do, has been our motto. But call upon our leaders for any kind of divine authority for baptizing persons who do not understand the design, or for receiving them after others have baptized them, and these same men, who claim to be ready with

a "thus saith the Lord," will treat you to a volley of as bitter and vituperative words as the vocabulary contains. Why is this? It is time for sensible men and women to begin to want to see this question met in a fairer way than it has yet been done. We promised Brother Allen that if he would give us just one word out of that volume that "so thoroughly furnishes the man of God unto all good works," for his teaching, that we would cease to oppose it. But he did not like to be put into a position where proof had to be furnished. He seemed to "scent the battle from afar," to regard "prudence the better part of valor." So, as he "hoped to live to fight another day," this hero of so many theological conflicts, "ran away," after all of the bluster and gush about a "Modern Apostasy." But he leaves one "K,"—"K" might I suppose—to bring up the rear of his inglorious retreat. "K" seems to have studied some system of logic that demands all the proof from the negative side. This is a good system of logic for young "pastors" to be trained in. They are called on to prove too much, under the old rules of logic.

Paul says "prove all things, hold fast to that which is good." Our modern "pastors" are good at "holding fast," but they do not have the time to "prove all things," hence they are acting upon the new system of logic. K. says for us to show a text that says: "The sinner must know the fact in order to the validity of his baptism." Of course we can't find it set down in those very words. We had as soon undertake to find authority for the "modern pastorate" system, that K. is now reveling in, as to undertake to find the very words that he has emphasized. But we only have space to answer K.'s crushing questions. Question 1: "Was the faith of the editor of the FIRM FOUNDATION, at the time of his baptism, in the proposition that Jesus is the Christ and the Son of God, so complete that it exhausted all the meaning there was or is in that sublime proposition, so that there was nothing left about the proposition that he did not fully understand and believe? If he answers no, his inconsistency is evident; if yes, then we shall not hesitate in telling the brotherhood where to find the Daniel who can dissolve all theological doubts and difficulties." We do not see anything in this, one way or the other, that militates against the necessity of believ-

ing that baptism was for what Christ and His apostles said it was for. He need not think that we are afraid to be called a "Daniel." Well now, we don't intend to call him anything to the brotherhood; but we will first inform him, for his own pastoral reputation, that if he does not show some pertinence that this query has to the question at issue, his readers, in hunting through the Scriptures for a character to mate him with, will be compelled to fix upon that one that Balaam was mounted upon on a certain occasion. No doubt about this for his "Daniel to dissolve." 2. "Has he not learned more about the design of baptism than he knew at the time he was baptized? In short, was he not at that time a 'babe' in every department of Christian knowledge, and has he not since grown in knowledge, as the Bible says, 'new-born babes' should do? What has the FIRM FOUNDATION to say to these things?" Well, candidly, my brother it has to say that they are very silly. We will ask you some questions in the hope that you will see the silliness of yours: Were not the three thousand who were baptized in Jerusalem on Pentecost "babes" too? Did they not also "grow in knowledge?" And yet, did they understand that baptism was for the remission of sins? If you say they did not you will deny the Scriptures. If you had been there would you have "told the brotherhood that you had found three thousand Daniels that could dissolve all theological doubts and difficulties?" Perhaps you would, for your course now leads us to conclude that you would have been of that crowd that went away "mocking and saying that Peter and his brethren were full of new wine." If you have a reply for this, send it directly to us and it will receive prompt attention. We will not act as the GUIDE has.

A. MCG.

We will send the FIRM FOUNDATION from now till the end of the year for the low price of fifty cents. Brethren, go to work and send us some big clubs.

Don't become alarmed, Brethren, at our big editors who are exasperated because we will not yield to their words. This is to them an evident token of perdition, but to us, of salvation.

THE FIRM FOUNDATION.

VOL. 2.

AUSTIN, TEXAS, MAY, 1886.

NO. 8

A. McGARY, Editor and Business Manager.

ASSOCIATE EDITORS:

J. P. GRUBBS. J. W. JACKSON.
J. B. DURST. E. HANSBROUGH.
I. O. STONE. A. J. M'CARTY.

LA PORTE, Ind., Feb. 23, 1886.

Dear Brother McGary: I have again taken my pen to write an article for your most excellent paper, THE FIRM FOUNDATION. As I have remarked to you before now, there is a great responsibility resting on all the true friends of Jesus and the Bible. There are many persons now who claim to be Christians, and who claim to love and believe the Bible, who, when confronted with the plain, simple teaching, will misconstrue and pervert and wrest the scripture to justify their unscriptural teaching and practice. Others will say the times and customs of the people have changed since the time of the Apostles, and, therefore, some allowances are to be made on that account; and thus they try to justify the many departures from scripture teaching. If these puerile and silly ideas are to be regarded as valid, what becomes of the law of the Lord? Since the law went forth from Mount Zion, and the word of the Lord from Jerusalem, what heavenly messenger has proclaimed another law? Who has had the authority to add to, or diminish from it? None; but on the contrary, we are told in Rev. xxii: 18-19, "If any man shall add to the words of the Book, God will add to him the plagues written in the Book; and if any man take away anything from the words of the Book; God shall take his part out of the Book of Life; and out of the holy city," etc. This, I presume is as true of one part of God's word as of another. Therefore, we conclude that no man has any right to change or modify, in any degree, any precept or example of an Apostle or of Jesus.

In the light, then, of what has already been said, where do men get the authority for any society of any name or description, to do the work of the church? I ask, in kindness, of all persons who belong to or favor missionary societies of any kind, to cite me to one instance in all the instructions of the Saviour or the Apostles, of authority to Christians; to establish any manner of institution for the worship or service of God, except the church, the one body of Christ. If all the commands and instruc-

disciples for the establishment and edifying the church, where the authority for any human institution with a specific name and object? But then the friends of the societies say, "Jesus told the Apostles to go and preach the gospel; but did not tell them

how to do the work, and, therefore, left them to do it in any manner which they might see fit."

Suppose all this to be true, and what have we found? When we look into the history of the Apostles we find they and others went out and preached the gospel to all who would hear. If they had means to go on, they went; and if they had not the means, then the friends of the cause gave them the means. The friends of the cause were the brethren and sisters. They furnished the necessary means to those who did the work. And they had no society except the church. No president, vice-president, secretary, nor auxiliary societies, nor anything of the kind. Now, if in that age, when the means of travel were so meager, and when the chances of communication with the heathen nations were so forbidding, the Disciples could, and did, go and preach the gospel by the aid simply of the church, without any auxiliaries, surely now, when the means of travel are abundant and easy, and the intercourse of the nations friendly, Christians may go where they choose, or send others by a simple contribution of their means the persons who do, or are to do, the preaching.

Since it is a fact that the Christians in the Apostolic age did, by the simple plan now pointed out, spread the Gospel over the Roman empire, it is evident that we now have no need for any of the modern societies to do a like work. If we believe that the scripture is to make the man of God perfect, and thoroughly furnish him to all good works, then our faith forbids us to use any means not written; for scripture means that which is written. But we must now leave this subject and turn our attention to another matter.

The use of instruments for music, in the worship. Many persons claiming to be Christians, desire to use musical instruments in connection with the singing. Now, singing is a part of the prescribed worship. Worship, says Worcester, is to adore, to honor, hence, when we adore, honor and praise God in song we worship him. In this praise and adoration, we use words. Paul tells the Ephesians to speak to themselves in psalms and hymns and spiritual songs. He tells the Colossians to teach and admonish one another in psalms and

Thus we see that in the worship of God we are to use words. But if we can worship him in song, with an instrument, so can we in prayer. Prayer is a part of the prescribed worship. To pray we use words as in singing. Who would be rash enough

to invent a machine for praying? With just as much propriety and authority, may we pray with a machine as we may sing with a machine. Paul declared to the people at Athens, Acts, 17: 25, that God is not worshiped with men's hands. "He must be worshiped in spirit and in truth." Now, since the early Christians, and also many thousands of latter times, and even now, do worship God without instruments, would it not now be better for the sake of peace and harmony? In the name of reason, if not in the name of Christianity, why not accept that which is written, and reject that which is not written? I assure our brethren that we will accept anything that is written. And this, saith the Lord or an Apostle, is all we demand. Now, if we would all require that much, we would get rid of another thing that is making havoc of the church. That is the modern Sunday school. It is made an appendage of the church. Where is it written? I have already written something of this before. Here I wish only to say that in the Sunday school, as it is called, the foundation is laid for instrumental music, festivals, picnics, and other worldly amusements, which all are detrimental to true Christianity, which forbids to be conformed to the world, but to be formed in opposition to the world by the renewing of the mind. Let us, brethren, be very careful what, and how we teach the young. On the young depends the future of both Church and State. But I cannot enlarge on this topic, as there is yet a matter of perhaps deeper moment, of which I must now speak: I mean the common recognition of the sects. It seems to be the prevailing opinion, that the various sects embrace many Christians. I have already had some controversy with some of our brethren on this subject. In this paper I shall not have sufficient space to go over the whole ground, but I will state a few plain propositions.

If any sectarian preaches any other gospel than that preached by the Apostles all ought to admit that it is false. If all should preach the same gospel, then there would be no sects. Therefore, as there are, in fact, different sects, they must preach different doctrines. If they preach different doctrines, the doctrines must be false. And as the doc-

trines must be false, the practices produced by false doctrine must, of necessity, be false practice. If a person may have false doctrine, and consequently false practice, and yet be a Christian, then I ask what advantage has he who holds the truth and practices accordingly?

If false doctrine and false practice will make a Christian, can truth do more? But, then, we are told, that they preach Christ to the people, and induce them to believe on Christ and do what they think right, God will accept them. Where did they learn this beautiful doctrine? Does Jesus say "Go ye into all the world and preach to the people, that if they will believe on me and do what they think right, they shall be saved?"

This is the way the commission should read, if it be the truth: Jesus said, "Go ye into all the world and preach the gospel to every creature, he that believes (the gospel) and is baptised shall be saved; and he who does not believe (the gospel) shall be condemned." Teach them, said he, to observe all things that I have commanded you. To observe includes obedience, and, therefore, Jesus said blessed are they that do his commandments. It gives them right to the tree of life, and an entrance into the holy city. Do any of the sects teach their devotees to do all that Jesus commanded? If they did, and to do no more, then they would all teach the same things; and again, there would be no sects. But if one sectarian is a Christian, why may not all the honest ones of the same sect be Christians too? If they are Christians do our brethren think that they can make them better by inviting them to join us? If they are Christians, and can be such in a sectarian establishment, they are all right.

Now, if this be the correct view—if it be the truth—it certainly looks to me that Jesus made a mistake when he prayed that they all might be one. And our good brethren make the same mistake now, when they pray and preach that all the sects may be one. Now, if each sect is making Christians, that is, introducing persons into Christ, then every one who has any common sense knows, that by the various efforts and ways now used, there are tenfold more persons being saved than any one class could save or induce to become Christians. Why here in this city, in the last four or five weeks, there have been perhaps more than a hundred induced to join the different organizations, while no one could induce half that number to join their own peculiar organization. So to be consistent, they who believe that all are Christians,

should pray for all the sects to do say, that all might be suited. Perhaps, if there were a hundred or so more sects, they might save all.

But again, they say if they have been baptised they are Christians. Will baptism make

one a Christian unless he obey the other commandments? Who of the sects preaches that faith comes by hearing the word of God? Do they not teach faith is the immediate gift of God, and when one joins them do they not require such one to state that God has forgiven their sins, or that they have had some mysterious change wrought on their heart by the Holy Spirit, or that they were sprinkled in infancy, and that they hold that as valid baptism, and have them to assent to some creed, or something of the kind?

Is any one of these things necessary to becoming a Christian? By no means. And yet many of our brethren will persist in greeting such as brethren, and speak and write of them as brethren. If they really hold such as in Christ, then it does not require the truth to make one free. And if they do not hold them as in Christ, then they act the hypocrite, and practice deception every time they call them brother.

This hypocritical or ignorant practice has done, and is doing a vast amount of evil. If the preachers and editors call them all good Christians, what will other people think? Of course they will think that one society is as good as another, and consequently, that the Bible points out no particular way, and thus division is promoted. They pray for unity, but promote division. How beautifully consistent such preachers and editors are! Pray lustily for union, but whisper you are all Christians. Even A. Campbell made this miserable blunder.

When may we expect sectarians to join the church, while they are told that they are already Christians? It is certainly the most glaring folly I ever thought of to admit, that the sects are Christians, and yet persuade them to come and join the church in a way different from others outside of the church. And to contend and debate with them that they are wrong, but yet they are Christians. But I must close.

I hope our brethren will consider this matter scripturally and logically, and let us earnestly contend for the faith. I would kindly say to all sects, you are wrong. You cannot be saved in the wrong. Turn away from it; go to your Bible and learn the truth and obey it, and you will be saved. Brethren! we must cut entirely loose from everything but the truth and defend that alone.

May God bless all his children.

L. C. STONE.

THE LITTLE PREACHER.

Dear Brother McGary: I am what you may call a novice, on the "high way of holiness," having been traveling it only a few days.

I am a "little preacher," but do delight in proclaiming the old Jerusalem gospel.

I am a reader of the FIRM FOUNDATION, and do not hesitate to say that I like it better than any of our papers that I have

seen, because it "regardeth not the person of any man," neither will it give its valuable space to bogus advertisements for the love of money.

"The Lord willing," I will write for the F. F. from time to time, under the above heading if Bro. McGary sees fit to publish this.

I call your attention to John 15: 4-6. "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me."

He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

"If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire and they are burned."

I like plain, positive language, especially if it is authoritative. This is both plain and positive, and it is authoritative if Jesus Christ is authority; for by him it was spoken. Self-righteous people can find no comfort here, for Christ says, "Without me, ye can do nothing."

Some men seem to think that they can do just about as they please, in this life, just so they don't use "curse-words," steal nothing and pay their debts, and that when they die that they will be wafted on angel's wings to the realms of eternal bliss.

Say they, "I had no say-so about coming into the world, and do you reckon God will put a man in the world without his consent, and then damn him?" Jesus was crucified to save you from torment, and unless you avail yourself of the opportunity he offers, then you simply give your consent to be damned. And unless you do as he tells you to, you ought to be! must! and will be!!! sent to everlasting torment. "For without me, ye can do nothing." "If a man abide not in me, he is cast forth as a branch and is withered."

We can't abide in a house without first entering it. Neither can we abide in Christ, without first entering Him. If we don't abide in Him, we will be cast forth as a branch, and will be gathered together and burned. If we don't abide in Him we can't bear fruit; if we don't bear fruit we are no account; for it is to Him that bears fruit, to whom all the grand and glorious promises of the New Testament are given.

Therefore it is of great importance that we learn what it is to be in Christ, and also how we may enter Him.

"For He is the head of the body, the CHURCH." Col. 1: 18. Also, verse 24: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, in my flesh, for his body's sake, which is the Church." Whatever it might have meant to be in Christ, when he used the language in John 15: 4; there need be no doubt whatever as to what it is to be in Christ now, since he ascended into heaven, and sent the Holy Spirit to guide the Apostles

into all truth; for the scriptures quoted show conclusively that the Church is the body of Christ, and that, therefore, to be in Christ, is to be in the CHURCH OF CHRIST.

All of Christ's children bear fruit; when they cease to bear fruit, they are cast forth as a fruitless branch; they cease to abide in him; no one can bear fruit out of Christ (the Church of Christ); therefore Christ has no children except those who are members of his church.

This may conflict with some of our brethren's opinions, but I see no means of escape from these conclusions.

My dear unconverted reader, do you want the blood of Christ applied to you? If so, you must enter the Church of Christ, for in so doing you reach that point where his blood reaches you, and cleanses you from all sin.

Do you want to be an heir of God, and a joint heir of Jesus Christ? If so, you must enter the Church of Christ. (Gal. 4: 7.)

Do you wish for the blessings of God to rest upon you, when you are done with the trials and turmoils of this sinful world, and have a free-pass into the blest mansions of eternal felicity?

If so, you must enter and abide in the Church of the Living God, which is the Church of Christ, for "Blessed are the dead who die in the Lord, yea henceforth, saith the Spirit, they rest from their labors and their works do follow them."

How do we get in Christ?

Christ says, "I am the vine, ye (my disciples) are the branches." Some vines have natural branches, while others have branches taken from other vines and grafted into them.

None but the disciples of Christ were the branches of Christ; in order, therefore, for others to become his branches, they must be grafted into him.

We all know that in order for a branch to be grafted into a tree, that the branch must first be prepared; and after it is prepared it is grafted in; but the preparation is one thing; and the grafting another.

So the sinner, in order to enter Christ, must first be prepared; but the preparation is one thing, and the entering a different thing. How, then, is the sinner prepared for entering Christ? [I use the word "Christ" in the sense of the church.] They say, "actions speak louder than words;" I will, therefore, first answer this question, by the practice of some of our brethren. How, then, is the sinner prepared for entering the church?

1. By repenting of his sins.
2. By receiving faith by the direct gift of God, in answer to prayer.

3. By telling an experience, in which he states that he believes that God for Christ sake has pardoned his sins.

4. By being immersed into some sect.

How does a person enter the church after he is prepared? By extending the right hand of fellowship.

Is this according to the Bible?

No! no! no!!! How, according to the Bible, is a sinner prepared for entering Christ?

1. By getting the heart right. The heart (mind, affections) is the place to begin. A man cannot love God without a pure heart, neither will he serve God unless he love him. How, then, is the heart purified?

By faith. Acts 15: 9. How do we obtain faith?

By hearing the word of God. Rom. 10: 17.

2. By getting the life, or conduct right.

How is this done? By turning away from sin—repenting.

3. By making known to the world that they believe Jesus Christ is the Son of God.

How is this done? By confession. Rom. 10: 9.

How do you know confession is preparatory to entering Christ? Because Paul says it is unto salvation. Rom. 10: 10.

How does a person thus prepared enter Christ? By being immersed.

"Ye are all the children of God by faith in Christ Jesus, for as many of you as have been immersed into Christ have put on Christ. Gal. 3: 27.

Your Bro. in Christ,
JAMES G. CONNER.
Sulphur Rock, Ark.

MAKE IT SURE AS YE CAN

No doubt many of my friends who, in times past, have known my opposition to the teaching of the FIRM FOUNDATION, will be surprised to see my name recorded upon its pages, and learn my position there.

I have no apology to make for my change, only I believe the Bible to be true, and, believing that I have no right to practice that for which I have neither precept nor example, I have taken this stand.

I am aware of the fact that there is a great inconsistency in the teaching and practice of many of our brethren, for when one teaches faith, repentance and baptism for the remission of sins, and then ridicules the mourning bench system of getting religion—tell people they must have faith that comes by hearing the word of God before they can repent, and that baptism is for the remission of sins; and that is the Lord's only plan by which they can be saved; and as soon as they get through preaching, a man comes in who repented before he had faith, whose faith came direct from God (?), who got religion at the mourner's bench, who was baptized because his sins were already forgiven; and they tell him yes, brother, you are all right, I will take you in, it shows plainly they do not believe what they have taught, or have not carefully considered the matter, or are willing for the sake of numbers to blend the truth with error. Dear brethren, let us prove all things, and hold fast to that that is good.

"Make it as sure as we can." Again, when I read the works of our leading brethren, I find them so full of Bible teaching; and when I see their work so far from their teaching, I am com-

pelled to pause and ask myself by what or by whom must I be guided? I then turn back across the rolling tide of human woe for 1800 years, when sin, misery and crime brooded over man, and find thou, the God of heaven, pitied man, and came to his rescue, by sending us a Law-giver, who gave us a law and established a church by which and through which we can be saved. Then we have:

1. A church, known as the Church of Christ.
2. Established at a certain place—Jerusalem.
3. Established at a certain time—Day of Pentecost.
4. Established by certain persons—baptized with the Holy Spirit.
5. Persons who heard and believed came into that Church or Kingdom, by obeying a positive law for the remission of sins.
6. They were afterward known by a certain name—belonging to the Church of Christ.

Now, let us leave the Bible and go to Baptist claims, and hear their say:

1. We have a certain Church—known as the Baptist Church.
2. Established at a certain place—banks of the Jordan.
3. Established at a certain time—in the days of John the Baptist.
4. Established by certain persons (not baptized by the Holy Ghost, for it had not been given, John vii: 39).
5. Persons who believe and feel come in by obeying a positive law, because their sins have been forgiven.
6. They afterward wear a certain name—Baptist—belonging to the Baptist Church.

Now, here are two Kingdoms—established at different places, at different times, under different circumstances, by different persons, wearing different names, obeying same law, but for different purposes. Now, I ask my brethren, in the name of logic or revelation, whereupon the earth has there ever been two Kingdoms, so different as these, that the subjects of one was recognized subjects of the other, without obeying the law of instructions? Even Baptist themselves revolt at the idea—see our inconsistency—say we are not the same, and require a member, leaving the Church of Christ, to be baptized before they will receive them.

But some will ask, when a man comes from the sects: Can we require him to be baptized? No, my brother, you cannot require him to do anything; Christ and the Apostles attended to that matter more than 1800 years ago. But Paul says woe is unto you if you preach not the gospel. Christ said for you to preach the gospel. He that believeth and is baptized shall be saved. A man comes up, who has said, not so, Lord, he will believe and is saved may be baptized! That shows plainly he did not believe the gospel when he was baptized. Paul said, what was not of faith, was sin. And if you say yes, brother, you are all right; we'll receive you and bid

you God-speed. That shows you do not believe the gospel; and Christ says he that believeth not shall be damned.

But some will ask: Can we make baptism a test of Church fellowship? No, my brother; Christ attended to that, and only commands you to preach His will. Do you preach it? You answer yea. Do you teach men it is God's will to believe you? Do you teach men it is God's

will to be baptized? Yes. Do you teach them God has willed they should be baptized for the remission of sins. Yes. Then, if a man comes up to unite with the Church, and tells you he has been baptized, but not for remission of sins (which you say is God's will), I ask you, Has God willed it you should receive such into the Church, and bid him God-speed? If so, please give chapter and verse.

But you say, have they not obeyed that form of doctrine? They have obeyed just like those in the days of Paul, who had a form of godliness denying the power thereof; but when he wrote to Timothy, he said, from such turn away. II Tim. ii: 5. Now, in connection with the above remarks, let me ask a few questions for our consideration:

1. Does the Bible teach that faith alone is a wholesome doctrine, full of comfort, and that man is justified by faith alone? And that baptism is a non-essential? And where a man is baptized to get into the Methodist Church he is a Christian? If the Bible teaches this, may we not, as evangelists, teach the same? For we could get many more to be Christians (?) by traveling that way. But if the Bible does not teach such, will it not condemn us for recognizing such?

2. Does the Bible teach that a man must go to the mourner's bench and repent till God, in some mysterious way, gives him faith, and forgives his sins? And must he be baptized because his sins are forgiven? If the Bible teaches such, may we not teach the same?—and also practice the mourning bench system of getting religion? For we could excite many to be Christians (?) that way. But if the Bible does not teach such, does not the condemnation of God and heaven rest upon us for recognizing such as being true, by our practice, in receiving them into our fellowship, who have come through that way without commanding them to be baptized into the name of Christ, or obey from the heart that form of doctrine for the remission of sins?

Now, the position I have taken is correct, or it is not correct. If it is correct, may we not accept it? If not, will my brethren please be so kind as to give chapter and verse, and show wherein it is not correct. Any information on the subject will be gladly received; for I want to test the Bible, nothing more nor less.

Now, I would add, in conclusion, I have been reading the Apostolic Guide and Christian Messenger for some time. My name has often appeared upon the pages of both papers. I not

only like the papers, but also like the editors, for the kindness they have always shown to me. I have many friends reading those two papers who have known my teaching in times past. And as I would like for those friends to know my present position, I ask the editors of those two papers to please be so kind as to copy this letter in full from the FIRM FOUNDATION, that my friends may know my present position on this subject. Though it is not necessary for me to do more than ask these brethren to do this, for I have too much confidence in Bro. Allen and Bro. Burnett to think they would do less; but I shall wait and see. Truly,

J. D. TANT.
Holland, Bell county, Texas.

RE-BAPTIZING.

BRO. MCGARY: I would like to say a few words on re-baptizing if permitted, which, I think, will give some light. There are just three positions to occupy, and only three: 1. That all who come to us should be baptized again. 2. No one who has been immersed should be re-immersed. 3. (a) Such as did not obey in good faith, (b) or with the proper understanding, (c) or have the necessary antecedents, should be re-baptized. While those who (d) understood that it was a divine command, (e) and were in earnest, (f) and had the necessary antecedents are properly baptized. There is no way of ascertaining in all cases, who have, or have not done this. "No man knoweth the things of a man, save the spirit of man that is in him." Either of these failures would render baptism invalid, whether administered by us or any one else. Some, doubtless, have believed in the need of baptism, before they are baptized, but failed to understand how it is performed. (Wit. Methodist Dis.) Address to the candidate, page 148-9: "Well beloved, who have come hither desiring to receive holy baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of Heaven. (On baptism of adults.) Then shall the minister say, Oh, merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them." After all this talk and prayer, is it reasonable to see that baptism is in order to the remission of past sins? Doubtless, many are too blind to see it, but I have heard many say they understood it was in order to remission of sins, and as some do, we can only take their word for it, and if they deceive themselves, we are not able to help it. I do not think we should teach them that it makes no difference about understanding the import of it, but we must not judge. To believe that God has pardoned already, may not impair the validity of their baptism, provided they are in earnest, and do the thing commanded, for not the

hearers of the law, but the doers shall be blessed. I will not say that he who fails to understand what baptism is, and does something else, will receive the promise, nor he who fails to believe, repent and confess previous to baptism will. But that it is possible for a man to do all this, without our taking the confession and baptizing him is quite evident to my mind, though I do think it is not often done. When the facts are clearly set before the people, and one comes forward and says he has complied with the stated terms and desires to unite with us, what are we to do with him? Judge him and say you have not complied? I expect I re-baptize as many as any one, and still I do not say to any, they must or must not. I tell them what Jesus says, and if they say they have complied, I have no way of finding out the reverse.

You say in your reply to Bro. Allen, that you do not hold that it is necessary for the administrator to believe that baptism is for the remission of sins. (March No., p. 3, 1 col.) I see no need of you and Bro. A. cutting at each other further. May be Bro. A. would not require a man to believe that baptism is in order to remission of sins, but if one of our preachers were to preach it, Bro. A. would doubtless send for a Priscilla and Aquilla to teach said preacher more perfectly. If it is necessary to so teach it, it is necessary to so believe, for how shall they call on Him in whom they have not believed, and how shall they believe in Him, of whom they have not heard? If it is necessary to teach it right, it is also necessary to believe it right. But who is to do the judging, who? I have baptized some whom some of our preachers refused, and received some whom others would reject. I judge no man's conscience. I only desire to present the truth, and let every man do his own judging. To believe on Christ is something more than to believe the facts of the Gospel. It is said Abraham staggered not at the promise of God, and therefore it was imputed to him for righteousness, and it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on Him who raised up our Lord Jesus from the dead. The Gospel is composed of three items, viz: facts, commands and promises. The facts are to be believed, the commands to be obeyed, the promises to be believed and received. To believe the facts, is not enough, we are to believe the promises as well, and that is what gives the supremacy to Abraham's faith, he staggered not at God's promises. (Rom. iv: 20.) And again, in order to come to God, we must believe all things, that He is; and that He is a rewarder of them that diligently seek him. So the Gospel of Christ reveals the righteousness of God from faith (in facts) to faith (in promises.) (Rom. iv: 17.)

J. L. CASTLEMAN.

NOT A CLEAR ANSWER.

In the Apostolic Guide of March 26, a Baptist put four questions to Bro. Allen. I here copy the second one and Bro. Allen's reply: "Your leaders and teachers held (at least some of them) that baptism is all that is necessary, regardless of the design by the person. That is to say, it answers the same purpose in procuring the remission of sins, whether administered by a Baptist or Reformer. It is not necessary to understand just why a person is baptized, just so it is done. And consequently a number of Baptist churches would be received into full fellowship in your church without re-baptism." To which Bro. Allen replied as follows: "It is necessary to understand why one is baptized. He must understand that it is done to honor and obey the Savior. Beyond that, the Bible specifies nothing as to its purpose that must be understood by the baptized. When Peter said: 'Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins,' he expressed the purpose of God to bestow the blessing of remission, and not a purpose that must be in the mind of the applicant for baptism. The promise is that the penitent believer shall receive remission of sins when baptized, and not a word about the qualification of the administrator or the purpose of the baptized, except to obey the Savior. And when Jesus has made the validity of baptism to depend on no such condition, we dare not."

The writer of this has been a reader of Bro. Allen's productions ever since he started the "Old Path Guide," and has oftentimes remarked that he is one of the clearest and most logical writers we have. I still think so, when on the side of truth and consistency. His logic is generally faultless. But I am free to admit that what I have recently seen from his pen upon the question involved in the foregoing, portrays a weakness always manifest, even when great and strong minds oppose truth. To my mind, our logical brother fails to meet the issue presented by this querist, and leaves him free, yea, emboldened, to press the question to every one occupying Bro. Allen's position. Please to notice that Bro. Allen says: "It is necessary to understand why one is baptized." Now, we are agreed here. But why is it necessary? Bro. Allen says: "He must understand that it is done to honor and obey the Savior." I think a better answer is, because God has commanded it to be done "For the remission of sins." My dear readers, which of the two answers is the Scriptural one? Is there a single statement to the effect that it must be done "to honor and obey the Savior?" Will Bro. Allen please give it? That it is commanded to be done "for the remission of sins" is not denied.

Now, I have this idea: The command to be baptized is not obeyed so much to honor and

obey the Savior, as it is to secure for the faithful, penitent, confessing sinner, through the Christ, the rich and priceless boon of pardon, and adoption into the household of faith. Thus Christ is not only honored as a King and Savior, but the sin-polluted subject is released from the thralldom of sin, and elevated to the position of a son—an heir—a citizen of Christ's Kingdom, through an understanding obedience to His will.

But Bro. Allen says: "When Peter said: 'Repent and be baptized every one of you in the name of Christ for the remission of sins,' he expressed the purpose of God to bestow the blessing of remission, and not a purpose that must be in the mind of the applicant for baptism."

Now, Bro. Allen, let us look at this a little from your own standpoint:

Why did Peter express this purpose of God, if it was not intended as an inducement to the sinner to seek the promised blessing? And why would the sinner be baptized, upon the hypothesis that he did not understand it to be a condition to secure the promised blessing?

In my humble judgment, my good brother, when you answer these questions from your standpoint, your logic will limp wonderfully again. But, seriously, if Peter simply expressed the purpose of God to bestow the blessing of remission, and this purpose is not necessary to be in the mind of the applicant for baptism, why was that purpose of God expressed at all? Is not the grand object to be accomplished so closely connected with the conditions to be obeyed, that one cannot render acceptable obedience in ignorance of it?

To illustrate; If John's mother commands him to go to the spring and get a bucket of water for culinary purposes, and he goes and brings to the house and pours it into the chicken trough, has he obeyed the command? Why not? He did not have in his mind the purpose in view. If he did, he disobeyed the command.

Then the issue is this: Is a person scripturally baptized who does not understand the purpose or object to be accomplished by it?

Who will affirm? Let us come up to the real issue and let all see who has apostatized from the Faith of Christ. J. S. D.

MADISONVILLE, TEXAS.

Dear Brethren and Readers of the FIRM FOUNDATION: While I believe it is safe and proper to "earnestly contend for every item of faith once for all delivered to the Saints," and when I call to mind the language of Jesus, in Matt. 15: 13, where he says: "Every plant which my Heavenly Father hath not planted, shall be rooted up," and if the blind guides—old false teachers—in the days of the Saviour had "planted" many things which the Heavenly Father had not authorized or commanded, and Jesus denounced them, and said that His heav-

only Father would uproot and overturn all their false doctrines, may we not safely conclude that all false doctrines and unscriptural "plants," which the same class of men, false teachers, have brought in or introduced, will be treated in the same manner? It might be well for us to mention some of these "plants." The use of the organ in the worship is one. "Missionary societies" is another. "State meetings" is another. "State solicitor" is another. The "modern pastor," another. Church festivals to raise money for the unscriptural pastor, and last, but not least by any means, "sect baptism." We have mentioned seven "plants" which the Father, Jesus Christ, the Holy Spirit, nor the Apostles ever authorized. Where do we find any authority in the law of the Spirit of life for any of those modern plants? I can safely say we have none.

For fear the brethren might not understand me in reference to the last named "plant," viz—"sect baptism," I will endeavor to render myself plainer. What I mean by "sect baptism," is the practice of receiving persons from the different sects without a strict compliance with the law of the Lord, without obeying from the heart, the form of doctrine which was delivered by the inspired Apostles. If this is true, is it not a great sin? Since we have learned the one way, the way the truth and the life, that there is one Lord, the Lord Jesus, the Christ, the one faith, that system of righteousness or faith once delivered to the Saints, the one baptism with its form and characteristics, and the one God and Father, who is above all and through all and in you all. I say since we have learned these precious truths, is it not a great sin for us to introduce and practice and defend a thing for which we have not a vestige of authority in the word of God? It evidently is. Sect baptism differs from the "one baptism," ordained by the Lord Jesus Christ. If it differs in any sense it is another, and not the "one baptism." The truth of the business is, brethren, Baptist baptism is one of those "plants" which the Lord did not ordain, and it behooves us to uproot the old bush and get rid of all of its evil results. Yes drive out all innovations, and contend for the whole truth and nothing but the truth and for the Lord's sake brethren practice what you preach.

I will close with a quotation from the Apostle Paul. "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them." Romans 16: 17. Remember brethren, the Apostle has reference to those who "cause divisions" and by introducing and defending those innovations, you are the cause of divisions.

Yours for the truth as it is in Christ Jesus.

A. J. McCARTY.

HEAVEN GRADED.

Heaven will have different grades (degrees) of happiness.

The degree which each one will enjoy will be proportioned to the fidelity of his obedience. Read Luke xix, 16-19, which will establish the proposition.

Brother A. J. Prichard says: "From the teaching of our Lord in the parable of the talents (Matt., xxv; Gal., vi), and some other scriptural statements, it appears that there will be degrees in the enjoyment of heaven. What a man soweth, that will he reap; if he sows little, he will reap little; if much, he will reap much. I see no way to escape this conclusion. The man to whom Christ gave five talents received five more; the man of two received two more. He gives to every man according to ability. They improved and enjoyed according to ability. Each one enjoyed according to his capacity. God gives us stocks, the capital, but requires us to pay the interest by improvement. Then he would give to every man according to his works. As illustrated, the two-talented man shall have four, the five-talented man shall have ten, etc., enjoyments."

WOMACK, BOSQUE Co., }
April 10, 1886. }

BRO. MCGARY: Dear Sir—I have seen a copy or two of your paper, THE FIRM FOUNDATION, and have read it very carefully, and am glad to observe that you speak right out in meeting, but are you not afraid to take a position that conflicts with many of our most learned brethren? Do you not know that you are producing trouble in Israel? (1 Kings, xviii: 17), and would it not better for the people of Zion to just let us move on in the even tenor of way, as it is so much easier to be like the sects around us, are we not all brethren any way, do not the most of us call them brothers and sisters, and do not we exchange pulpits with them, (that is the preachers?) Do you think there are many of our congregations that would allow you to preach in their houses? "Just try it if you think I am mistaken." I have occupied the same position for ten years, and have suffered much persecution on account of it, but I thank God, many are taking a stand on the Lord's side. The rank and file of the brethren are on His side of the subject, any way. It is the preachers that have got wrong mostly, and I really think it is about time that that the true Israel should make a loud call for back-slidden Israel to come out of Babylon. May the Lord prosper you in the good work. Send me your paper and I will send you the money.

Yours in Christ,

A. G. WOODS.

COLLEMAN, TEXAS, March 15, 86.

DEAR BRO. MCGARY: Since our long ride together on the railroad I have been faithful to my promise, viz: A close student of the F. F., as a result, I will say that in the main, I indorse

its teaching, though it seems to me that you sometimes get off of the "Firm Foundation," and get on one not altogether as firm as the title page of your paper denotes. This is most apparent when its pages almost become stained by the combative spirit breathed by some of its scribes against other brethren. Along this line I think a great improvement could be made; also in some of our other papers. I must now say, I scattered a few copies of the F. F. among some congregations for whom I have been preaching, and a result with one of them I had to bury, by baptism, the "doubts" of three old sisters, who came to us from the sects; from ten to twenty years ago.

P. S.—Any preacher who will read and scatter the F. F. among his churches may soon expect to find himself where there is much water. Send it on.

Your Bro, in hope of life,
W. E. HAWKINS.

NASHVILLE, Ark.,—

Bro. McGary, Austin, Texas. Dear Sir:—Enclosed you will find one dollar which I send you to pay for FIRM FOUNDATION. I am pleased with the spirit and contents of the paper—with the teaching contained in its columns. I have failed as yet, to find any wrong or unscriptural sentiment in all that I have read. You may anticipate two things: 1st, opposition to the teachings on the subject of baptism; and 2nd, persecution from within. I mean those who claim to belong to the Church of the living God. The Master said: "A man's enemies shall be they of his own household." How far have some drifted from Apostolic teaching, and to what will it lead? I have been trying to teach the Scriptures for forty-two years; have been a member forty-four years; am in my sixty-fourth year, and can see a great difference now, and when I started out to fight the good fight and the present.

But I did not intend to write only a line or two, and here I am on the second sheet of paper and have not said a tithe of what is in my heart to say.

May God bless you in your efforts to direct the minds of your readers aright. I was pleased with Bro. Mathews' letter; was well acquainted with Bro. Hall, and also Bro. Fanning—have labored much with both. Knew Bros. Speer, Hapwood Scott, S. E. Jones, James Holmes, who made his home with me in Tenn. for twelve years. I also knew Bro. Oreath, one-eyed Jim Anderson, Calvin Curbe, K. L. Anderson, who is the first man I ever heard preach a pure Gospel, J. B. Ferguson, who departed from the faith, Dr. W. H. Wharton, who administered baptism to me in Nashville, Tenn., in the old Church house on Church street, also Bro. Lipscomb, Sr., was present when Davy received his diploma. Also Bro. Bantau, of your state, Bro. Kendrick, of California, his Bro. Allen, Dr. J. R. Howard,

who edited the BIBLE ADVOCATE, from 1840 to the close of 1847, published at Paris, Henry City, Tenn. But you see I have filled this page and am ready for the third.

I would stop, but I have failed to name one other dead brother, who died in Austin, Texas, Dr. John R. McCall with whom I was engaged in many battles. To this list I could add many others, but will not trespass on your time or patience further. Is Bro. McCall's family living any of them? If so, please write me; I would like to see Sister Emmeretta Holman and her daughter, Sister McCall. May our kind and heavenly father strengthen you for the work before you, and may you remember the great Teacher's injunction to his chosen Apostles: "Be ye wise as serpents and as harmless as doves."

Your Brother in the faith of Christ,
J. H. VANDYCK.

N. B.—Two questions occur to me; I will ask them. 1. What is a man when he is born of the Spirit? 2. When is a man born of the Spirit? Let me caution you, be careful how you answer. You may draw my fire or sword; if you do, it will be drawn in love. There is much error with many of the teachers now on the subjects enquired about.
V.

To query (1) we answer: He is a child of God, a joint heir with Jesus Christ, a Christian.

To (2) we answer; When he is scripturally baptized. When he obeys from the heart the form of doctrine delivered by the Apostles. We have no fear of Bro. Van Dyck's "fire," in answering these questions, because if we are in error we ought to be set right, and we are confident that he will not employ any carnal "fowling piece" against us. Don't shoot, Bro. V., any way, but put us to the "sword" if we are wrong. We will mail some copies of this issue to the family of Bro. McCall, in the hope that they will give Bro. V. the information he desires relative to that family.
A. McG.

HE THAT IS NOT WITH ME IS AGAINST ME.

—Math. xii: 30.

On the first Lord's day in April, we attended night services at the Honey Chapel, in this city, and heard "Rev." McIntire, of the "Methodist Episcopal Church, North," and "Rev." Calvin Brooks, of the "Methodist Episcopal Church, South"—that is, the northern and southern branches of the great vine—of Methodism. We shall not undertake to explain the climatic influences and causes that brought about these two powerful branches; but one thing may be set down as well settled, and that, is that all horticulturists,

who have acquainted themselves with the nature and habits of these branches, are agreed that they are real branches, and not "water-sprouts." On the occasion referred to, there seemed to be perfect harmony between these two representatives of hot and cold sections. From the way they united their efforts that night in trying to overturn a plain statement of our Lord's, if it were not for fear of appearing too "uncharitable," we would say that they both seemed to us to be representatives of a section very far south—too far for branches or main vines either to thrive.

"Rev." McIntire read John xx: 21-23. He said that the language, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained," did not mean that the Apostles had the authority to forgive people's sins. He said, if it did, there was no escape from the Romish idea of "Apostolic Succession." He made several good and telling points against the Romanists; and if there were any Catholics present, they, doubtless, wondered why preachers are not more "charitable than to attack other people's religion."

When "Rev." McIntire had concluded, "Rev." Brooks followed in a most argumentative way to substantiate the grounds that his northern brother had taken. If his premise (which he did not lay down clearly) be admitted, then he proved that the Apostles had no more authority than a Methodist preacher—in fact, not as much, because Methodist preachers claim to bring about the forgiveness of sins by a law that is not as much as hinted at, from Genesis to Revelation, while the Apostles never presented any law but such as Christ had enunciated while on earth. "Rev." Brooks said the pardoning power was always, in all governments, vested in the head of the government, the very highest authority, and could be exercised only by the head. He said that if God had turned this authority over to the Apostles, He would have turned everything else over to them. As we said, if his premise were correct, his conclusion would be inevitable. He argued like a man who had some "head religion,"

uses examples, and said, here argument, like a logjam. His hidden premise was that the Bible does not mean what it says—when it differs from Methodist doctrine.

These men said there was no

other passage of Scripture that taught that the Apostles had the authority to forgive sins. They seemed to forget that Christ said to these same men: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Math. xviii: 18. Many other passages might be quoted to enforce the Scripture that these men sought to set aside; but he or she who would not believe from these that the Apostles were clothed with this authority, would not believe it, if one hundred other passages were produced. And yet we do not claim that these chosen men were anything more than agents through which the Holy Spirit voiced the Law of God. But, as this is not the first time that "Rev." Brooks has attempted to set aside the Law of Christ, we will briefly give an account of one other time we heard him attempt this wicked project, together with a brief criticism of that unholy effort. The occasion to which we allude, was a discourse we heard him preach, some four years ago, in Madisonville, Texas, which some of our readers will doubtless remember. On this occasion he took the high ground that water baptism was not commanded in the Bible: that wherever the Scriptures alluded to baptism, it was either baptism of the Holy Ghost or baptism of light. If this were true, then the substitution of the word light or Spirit, for the word water, wherever we find water in our Bible, would be right, and would give the true sense of the Scriptures upon that point.

We will try a few passages and let Mr. Brooks see how he likes the change, for we will mail him a copy of our paper. We will first try John iii: 5: "Except a man be born of light and the Spirit, he cannot enter into the Kingdom of God"—that takes the water out. Next, try Acts viii: 36, 38, 39: "And as they went on their way, they came unto a certain light; and the eunuch said, see, here is light; what doth hinder me to be baptized?" (38) "And he commanded the Chariot to stand still: and they went down both into the light, both Philip and the eunuch. And he baptized him." (39) "And when they were come up out of the light, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing"—if Philip

had been a Methodist preacher, and it was light instead of water, he would have rejoiced, too, at getting rid of the water—they do hate water. Now, Acts x: 47; "Can any man forbid light, that these should not be baptized, which have received the Holy Ghost as well as we?" Try Hebrews x: 22: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure light."

If Mr. Brooks finds that his "light" is not able to dry up the water, he will "draw near the sprinkling in full assurance of faith alone," but will always have an "evil conscience" in reference to the "washing of the body with pure water."

To cap the climax, Mr. Brooks sprinkled three babies on the same occasion that he preached that water baptism was not authorized by the Bible. He lifted his hand heavenward, and solemnly said: "By the authority of Jesus Christ," he did it. If that authority was not in the Bible, where did he get it? Here is where light is badly needed. What is to become of the religion of Christ, if such teaching continues to be popular with those who claim to love God and His word? I verily believe that the same class of preachers Paul mentions in 2 Cor. xi: 14-15, are to-day swaying the masses and "deceiving and being deceived."

A Methodist preacher will not, dare not, give to an enquirer the answer that emanated from the throne of God, but they give the "commandments and doctrines of men," which Christ has for all time pronounced "vain." If one should become convinced at one of their meeting that Jesus is the Christ, and hence had authority to forgive sins, and should rise up and ask, "men and brethren what shall I do?" Is there a Methodist preacher on the globe that would answer as did the Holy Spirit through Peter, as found in Acts ii: 38? Every one knows that there is not. Why will they not give this answer? Because they are not preaching the same gospel that Peter was preaching. Is there a Methodist, Baptist, Presbyterian or any other preacher of any of the popular denomina-

tion on earth that would tell a believer whom they might find deeply penitent, as was Saul of Tarsus, when Ananias found him: "Why tarriest thou? arise and be baptized, and wash away thy sins? Do they not 'quench

the Spirit?" And yet we are expected to bid such teachers God-speed. Did Paul and Barnabas bid Bar-jesus God-speed? Then why should we, who claim to be of the same faith that Paul and Barnabas were, lovers and defenders of the same "doctrine that was delivered to them," be expected to bid God-speed to men who, in this land of Bibles, "pervert the same right ways of the Lord?" We have many old friends and some relatives among the Methodists, who in times past, when we were confirmed in skepticism, tried to convince us oft-times that the bible was true. And now, as we believe it with our whole heart, we in turn, ask them to believe it truly and not follow off men who teach a doctrine contrary to it, and dishonor the God they profess to love and serve. Friends I am not your enemy. "Have I become your enemy because I tell you the truth?"

A. McG.

UNINSPIRED TEACHING.

One of the associate editors of the GOSPEL ADVOCATE, warns his brethren not to "put more confidence in the water than you do in Christ." And yet, strange to say, this associate editor is himself doing the very thing that he warns others not to do. He, once went down into the water, and came up out of it. He did not then believe what Christ and the apostles said about it, because he was baptized into the Baptist Church, and every one who knows anything about Baptist methods and usages, knows that he had to say he believed that God for Christ's sake had already pardoned his sins, before the Baptists would go down into the water with him. To put more confidence in water than in Christ, is to believe that God does not care what frame of mind one goes down into it and comes up out of it, just so he is immersed while down there. That is precisely the view of this associate editor now, and we suppose it was when he was immersed. According to him, if one were baptized to celebrate the fourth of July, just so he had been told and had been induced to believe, that God had commanded it for that purpose, then it would be Christian baptism, because he had had water all over him. If this is not putting more confidence in water than in Christ, we are at a loss to know how one could do so. He says, "man's greatest danger lies in

adding to or taking from the word of God." This is true; the man who says that the only thing required to be believed in the Gospel that the Apostles preached, is that Jesus is the Christ, is laboring under that "great danger," for he has "taken from the word of God." The same course of reasoning would make the eating of the "bread" and drinking of the "cup" to commemorate the reign of Nebuchadnezzar, right in the sight of God, and honoring to him, just so some false teacher had led them to believe it was instituted for that purpose—the eating and drinking of wine would "fill the bill;" and if some one should teach that whoever ate and drank must do so discerning the Lord's body, our friend would say: "You are putting more confidence in bread and wine than in Christ." Our friend in calling attention to the deliverance of the Children of Israel at the Red Sea, says "God had promised deliverance, but just when and where, they did not know, but in their obedience they reached the place, and even though they had not been cognizant of the fact, it was still true. So, all who have been immersed, because God commanded it, and honestly done this to please him, are pardoned, whether they knew baptism was 'for the remission of sins' or not." This is wisdom! Come and learn of J. T. Poe, ye ends of the earth! Peter said too much on the day of Pentecost! J. T. Poe says you need not believe what he said! At this late day we learn that they ought to have been baptized a little earlier than they were! The teachers on that occasion should have baptized them before they "gladly received Peter's words" about the design of the ordinance—so says the logic of J. T. Poe—Silversmiths are better authority than fishermen! He says: "God says, he that believeth and is baptized, shall be saved." Yes He does; but J. T. Poe says, "he that believeth a part of it, and is baptized shall be saved." This is the difference between the two doctrines. In making a parallel of passing through the Red Sea and Christian baptism, he seems to forget that when God commanded persons to go forward in baptism, He told them what it was for. If he will read the 31st Chap. of Jeremiah, with his colored specs off, he will discover that "knowing," was to be a principle of the New Covenant. The law was to be written in their hearts, but

he thinks only these facts, and not the law, is to be known. Our idea is, that when the Apostles were sent to preach, they were guided by the Holy Spirit in what they taught; and that the Holy Spirit did not lead them to say things unnecessary.

A. McG.

Just as we are going to press, we have received the "Review," containing Bro. Pennington's letter to Bro. Kendrick, and Bro. Kendrick's reply. We presume that Bro. Pennington will reply in the same paper; if he does, he will cover all the points much better than we could, even if we had the space. But as Bro. Kendrick has somewhat involved the FIRM FOUNDATION in this reply, we will briefly notice what seems to be relied upon by him as the most salient point in it. He gives the example of the supposed dead girl, in the dissecting room, and her recovery to life and health, and the young doctor's subsequent marriage of her; and that the doctor married her under the impression that she was a poor girl; but in the course of time it turned out that "she was a millionairess." Bro. K. asks if the doctor's mistake, in supposing she was poor when he married her, would vitiate the marriage compact, or necessitate a remarriage? This is the substance of the question, which would be given in his own words but for the lack of space. Now the answer to this question depends wholly upon circumstances. If the first was a legal marriage, they would not have to be remarried; but if it were a bogus marriage, and his right to her property were contested, and the proof made that it was bogus, he would learn when too late, that he should have corrected the mistake—just like all those who have been led to baptism under false teaching will some day learn that their "marriage ceremony" was bogus. It is quite noticeable how Bro. K. measures this question by Bro. Campbell and other uninspired men. He gets out of these ruts when he fights the organ—his "hobby."

A. McG.

We have just received a letter and an article for publication from Bro. R. W. Floyd. Bro. Floyd says he is going to work on the "Review," and is sorry that his article came in just too late for this issue.

Have just received communications from Bros. Grubbs and McCarty, both containing clubs for the F. F.

Mr. Burnet, a popular Methodist revivalist, has been doing up the wicked little "city of the hills." He has doubtless done a good work for Austin, in a moralizing way. He has handled immorality "without gloves."

Perhaps he has done the cause of Christ some good in this way, and by waking up the people to a realization of the importance of becoming Christians. Yet we are quite doubtful as to whether such men do more harm than good. If they would not pretend to tell the people how to "come to Christ," but would leave that for men who would tell them as the gospel of Christ directs, we would entertain no doubts about there being a predominance of good in their work. But such men know so well how to picture the most prevalent sins, in their real every-day garb and proportions—show them up to the people in such vivid and life-like portraits—that they become almost oracular in the estimation of the masses. They gain their unbounded confidence by making such "center shots" at vice and immorality, that the masses seem to think it impossible, almost, for them to make mistakes in their teaching. Where they say go, the people go; what they say do, they do; never thinking it worth while to consult the Divine way-bill. In this way untold mischief is done. If Christ and the Apostles knew how to tell people to come to Christ, and if they told it correctly in the Scriptures, then Mr. Burnet did not tell it correctly in Austin; for he never did, one time, give the directions that we find given in the Scriptures.

And yet, people who claim to love God and reverence and contend for His word, hung on Mr. Burnet's words with spell bound and rapturous attention, and sent up quaking amens! to his utterances. The people seem to forget that it is the gospel of Christ that is the power of God unto salvation, and not what we think. We may think something is the gospel that is not it at all. The gospel of Christ can only be learned from the word of God. This loose teaching has well nigh driven the word of God into seclusion again. By such teaching the people have been led to disregard the plain commands ordained to introduce persons into the Kingdom of Christ. Christ says: "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God;" and men and women, who are vociferous in their pretensions of love for God, say that water is not at all essential. The lives of pretended Christians, that we see all around us, leading Christianity down with shame and contempt by their many vanities in sensual, fashionable, and forbidden courses, is but the legitimate outgrowth of that false and rebellious spirit that has been infused into those who would otherwise have obeyed a true and unperturbed gospel, by these popular theologians, and clap-trap functionaries called revivalists.

The man or woman who will not obey the law of the Spirit, for the remission of old or past sins, or will not examine the Scriptures to see whether that law has been faithfully delivered by the preacher, but will heedlessly follow the popular way, will not "walk in the Spirit" any longer than it suits their fleshly tastes—which it never suits. How can men and women be expected to add to faith, "virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, when they are not 'in the faith?'" Who was Peter pointing the prophetic finger at if not at these popular revivalists who preach doctrines of their own manufacture, when he said: "There shall be false teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of?"

CHRISTIAN LITERATURE.

We have examined Bro. J. F. Rowe's book, the "Apostolic Church Restored." It is replete with an order of information happily adapted to the needs of preachers, and all others who desire a general idea or an abridged insight into what we call "Church History." In short, it is a "boiling down" of something like \$25 worth of matter to such a state of solidity as to put into a \$1.50 compass; and right well has the "boiling" been done, too. It reduces the reading of volumes, and the research of months, if not years, down to a small book of 348 pages—the very thing needen by so many of our brethren. This book is sold by Bro. G. W. Rice. Bro. Rice also keeps all of the writings of Bro. Franklin, and about all of the current literature of our brethren. Send to him for what you need, brethren, and he will treat you well. Address G. W. Rice, P. O. box 1539, Cincinnati, O.

We have received Bro. E. W. Herndon's pamphlet, "The Church" and the "Christian Quarterly" for April. We have not yet examined his pamphlet, but we have read, with a great deal of interest, the "Quarterly." It is a magazine of 160 pages, which, coming four times a year, makes 640 pages of reading matter for \$2—as that is the price for one year. Every one who has the time to read, and the money to spare, would do well to subscribe for the "Quarterly." Its pages are not marred by swindling advertisements, like our weeklies; in fact, it has no advertisements of any character;

but its columns are filled with the most matured thoughts from our ablest men. In the April issue of the "Quarterly," we read two articles from Bro. Herndon's pen that ought to be read by every honest-hearted disciple in the land.

In our opinion, these two articles contain the most lucid refutation of the bold assumptions of that class who claim the right to legislate where God left off, that we ever read. We refer to Bro. Herndon's replies to Bro. Moffett on "Our Position," and to Bro. W. L. Hayden on some questions that had been asked by Bro. Herndon and replied to by Bro. Hayden. These articles ought to be put in pamphlet or tract form, and distributed among that class of our brethren who are so rapidly hastening open rupture in the Church by following reckless teachers and editors in building up an institution that God had not provided for, and hence is wholly the work and wisdom of man—the "Missionary Society." We believe that these articles of Bro. Herndon's would open the eyes of many brethren, and hence do an immense amount of good. Just in the proportion that "Missionary Societies," or other human organizations that are designed as auxiliaries to the Church, are built up, is the Church really retarded and injured. To be "co-workers with God," we must understand that He has "done all things well"—that, in giving us the gospel of His Son, and that organization over which He is "head," we have "the power of God and the wisdom of God."

"NOW IS YOUR CHANCE."

The Gospel Advocate proposes to send "a good communion set" to any church or person that will send it a club of thirty names. It does not say whether the set is to be silver or not. It used to offer silver sets. Who knows but this set, it now offers, is a junk bottle and beer mugs, which might be called "a good communion set" in the rural districts? For the same number of subscribers sent by a preacher, they propose to send "one baptismal suit." They say: "We are satisfied all the preachers will appreciate this offer." But they are mistaken about this: we know old pioneer preachers, and many of them, too, as well as many young ones, that all of the money that the Gospel Advocate expects to make out of these ungodly enterprises, could not hire to put on one of these baptismal suits to go down into the water to baptize a person into Christ. These things are

As small straws indicate the direction of the wind, do not these things point out the future direction of the Advocate? We are truly sorry to see this new and

evil element introduced into the sanctum of that paper.

If Bro. Lipscomp and Bro. Sewell were to pass "over the river," who doubts but that the Advocate would soon be abreast with the "Apostolic Guide," "Christian Standard," or "Christian Evangelist" in their hurrying, headlong haste for money? If "baptismal suits" are such convenient and worthy things, what a pity that the "Gospel Advocate," with its modern impetus, did not exist in the days of the Apostles. How much shivering could have been spared these men who suffered so much in those days from having to go down into the chilly waters without baptismal suits! Think of the benefit baptismal suits would have been at Pentecost, when Peter preached, and at Solomon's porch. May be Paul would have done more baptizing if he had been provided with a baptismal suit—you know our Methodist friends say he did very little baptizing. Why do our brethren who vend baptismal suits, and those who wear them while baptizing, make sport of Methodist preachers for standing on logs to keep out of the water when immersing their intractable candidates? Brethren, be consistent. For my part, I would prefer standing on a log, to wearing a "baptismal" suit that costs \$15—that amount would make me feel better

in being given to some poor widow or orphan than invested in a baptismal suit. "Modern pastors" will buy your suits, brethren, but old pioneers, "old fogies," and young ones, too, will do as did the Apostles, or stand on logs, as the Methodists do.

While you are getting up these conveniences, why don't you construct a gum bag for the candidate—yes, let him be done up in a bag, and then buried in the water. This will obviate the necessity of warming the water, too. By all means let the administrator and the candidate go through dry shod, as the children of Israel did at the Red Sea. There is your example.

We were ahead of our regular time in getting out this issue, as we had some business to attend to, at a distance that would have interfered with our regular time. But will not mail till the regular time. This will account for some communications not appearing in this issue, as their writers

Brethren, there is a general complaint about long articles. Boil down your long articles, or write two instead of one.

In the Apostolic Guide of a recent issue is an article from Bro. Munnell, in reply to Bro. O. Kendrick. It seems that Bro. K. had written something about the sinfulness of stylish dressing and jewelry wearing now so common among pretended Christians. So, Bro. Munnell's article seemed to be an effort to set aside the "old foggy" idea, that Christians should not "conform to the world" in such things. We did not see Bro. Kendrick's article that called Bro. M. out, but it was very evident that Bro. M. wrote his reply under the disagreeable effects of a "tight fitting shoe." There was in Bro. Munnell's article a vein of the meanest, bitterest and most malicious venom that we have ever seen from one old Christian to another. Bro. M. belongs to that class, too, who are continually carping about "personalities." These brethren want to be let alone to live as they list. They not only lead men and women to virtually abandon the Church of God for an institution of their own planning and organization, but they teach them to adorn themselves to the very height of the fashion of the world, and to turn the once sacred precincts of the House of God into a place of sensual amusement and "revelling"—where once godly men and women "made melody in their hearts with psalms and hymns and spiritual songs"—"singing with the spirit and the understanding." Now we have the piping of the organ and the operatic squealing and squalling that characterizes all such worldly entertainments from the popular churches down to the bawdy houses; and the choir of the latter may become the choir of the former, if it is proficient in its calling. But all of these things must go unrebuked. The man who will rebuke them, even if his hair has grown gray in God's service, is set down as self-righteous.

Bro. Allen says the candidate for baptism "must understand that it is done to honor and obey the Savior." Then he *must* understand just what no divine teacher ever said about it. The scriptural idea of the design of baptism, is given in different modes of expression—all, however, in substance, the same—that is, "for the remission of sins." But it is left for such teachers as Bro. Allen and his brethren, who, like himself, have become wise above what is written—"wise in their own conceits"—to make the understanding of something no where said in all God's book, necessary to acceptable baptism. Thus they place their teachings above that of Christ and His Apostles! Where did He or His Apostles say, "Be baptized, to honor, or obey, the Savior?" Where? No where! Did Paul, Peter, John, or the Son of God say it? No, but F. G. Allen said it. We may know now what is meant by the Apostolic Guide; it is the guiding of such apostles as F. G. Allen and such others as are consorting with him in handling the word of God deceitfully, and perverting the Gospel of His Son.

Bro. C. Kendrick is out, in the American Christian Review, on "Our Apostasy." Bro. K. is pointing out a real Apostasy. He has not lost his courage like Bro. Allen, and goes to finding ghosts and raising false alarms, like some poor boy scared at a "pillow in a swing," at night. But Bro. Kendrick's words are well worthy of candid and

serious attention. We hope Bro. Allen will regain his wits from the alarm that he took at the F. F., for saying that persons must believe the gospel that the apostles preached long enough to give some attention to "Our Apostasy."

In the "Apostolic Guide," of April 9th, is an article on "Re-Baptism," from Bro. Geo. T. Edwards. Among other things, he says: "Now, suppose one of these falsely taught subjects of baptism should, by some new investigation, or Bible teaching, learn the true design of that institution, and acknowledge that they did not understand the subject when first baptized, would these liberal-minded brethren of ours regard and treat the first baptism as valid and Scriptural, or not? For one, I, who with thousands of others, have been saved from infidelity by the gracious ministry and terms of salvation set forth in the Bible, as the word of the living God, would not value such a baptism as of divine authority, and would uniformly advise what they now call re-baptism." We are astonished to see Bro. Allen let such "heretical" and "apostatical" sentiments pass through the "Guide" without rebuke. It is true, Bro. Edwards winds about in this article, as does Bro. Castleman in this issue of our paper, so that when you come to sum up what he says, you find that:

"He crept in and he crept out,
Leaving his readers in doubt,
As to whether the snake that made the track
Was coming in or going out."

THE Texas Christian—which we never get to see except through the kindness of some of its subscribers—has an article in its issue of March 25th, under the caption of "Baptism of Doubt," that is about such a put-up job, we suppose, as "Methodist" and "Campbellite," in Mr. Nichol's "Grub Ax." A dialogue in the "Christian," purports to have passed between Bro. S. W. Kendrick and a man whose name he has forgotten, whom he calls "Brown" in this dialogue. For our part, we have no idea that such conversation ever took place.

These men can get up *real* conversations on the subject of sect baptism if they want them; but they prefer to manufacture a "Brown," and put into his imaginary mouth just what they feel able to *reply* to. This seems to us to be a species of the most craven cowardice that men could be guilty of. Men who are for truth never resort to such dastardly tricks.

A man who would oppose the position of others, by such methods as this, would tie a man's hands behind him, and then average himself on him if he could. And, yet, just such men would have others believe that they are engaged in "high-toned journalism." Pity on such soulless cowards. K. claims to have said to his forgotten opponent: "Then your last baptism was the result of a doubt. Not a baptism of faith, but a baptism of doubt—and that, too, a doubt of what you say you had believed from the teachings of the

But, my dear brother, I shall not live, but in that doubt is danger. This is nice teaching, indeed. No person ever was or ever will be baptized a second, or a third time, either, without first entertaining a "doubt" as to the validity of the previous baptism. The twelve at Ephesus would never have

been baptized but for this doubt. These men, in their "Baptism of Doubt," are reflecting upon every one who has been twice immersed.

We have received several good articles from other brethren that would have been published in this issue, but they have to be rewritten before they will do to go into the hands of the printer, and we did not have the time to rewrite them this month. Let those who desire to write for the press, and who cannot prepare an article themselves, get some neighbor to rewrite it for them, and then send it to us. We have many brethren whose information on Scriptural questions is very profound, who cannot prepare an article for the press; but they should not let this excuse deprive the brethren and the cause, of their rich gleanings from years of toil in the Master's vineyard. The cause needs more of such instruction as this class of men will give, and a little less than it is now receiving from A. Ma. and would-be D. Ds. A great deal more from the Apostles, and little less from the "Bible Classes," whose professors "cling" so close to the "confession" in their "Commentaries," and turn it loose so quickly when "Our Plea's" behests are sounded out.

The Apostolic Guide takes W. E. Hall to task for immersing some candidates for the Methodists in St. Louis. This is very strange on the part of that paper, after its teaching that such baptisms are valid and scriptural. Hall did exactly right, if the Guide is a reliable exponent of sound doctrine. I expect Bro. Hall was like the Irishman who was whipped, through mistake, to satisfy the law: While the officer was laying it on, the Irishman kept laughing, and when he had received "thirty-nine," the officer asked, why he laughed? The Irishman replied, "Because it is such a nice joke on ye; faith and ye whipped the wrong man." Bro. Hall doubtless "laughed in his sleeve," because he had such a nice joke on these Methodists—while they intended to be baptized into the Methodist Church, he baptized them into Christ! The Guide ought to join in with him in chuckling over this good joke. But we think that Bro. Hall was simply playing water dog for these Methodists and the bystanders.

REMEMBER: THE FIRM FOUNDATION is offered from now till the end of the year for fifty cents. This puts it within the reach of any one who wants to read it. Again, if it has any friends that will not press its claims upon their brethren and friends, while it is offered at this price, they must be very poor friends. We have heard of some brethren who are outspoken for THE FIRM FOUNDATION when they are with its friends, but as mum as an oyster when they are among its enemies. God pity such men! We are bold to say, that no man can find anything taught by THE FIRM FOUNDATION that is not taught in the word of God. This is not saying that we have always said just what we ought to about our brethren; for we have said many things that we

Bro. J. D. Tant will act as regular traveling agent and correspondent for THE FIRM FOUNDATION.

A WORD TO THE FRIENDS OF THE F. F.

Brethren and Sisters: Will you not all make an effort to induce your friends to subscribe for the paper until the end of the year, at fifty cents? All sorts of evil devices have been set on foot by the enemies of the paper to intimidate its friends, and check its progress. They have tried to create the false impression, that the paper has no friends outside of Texas. Some of the friends of the paper have suggested that we publish a list of the subscribers received during each month, to show its enemies that this is a mistake; and to encourage its friends. But we have our objections to this. We will publish, in our next issue, the number of each club, by whom sent, and the place from which it is sent. Anyone sending a club during this time, who objects to being put in the list, can say so, and we will leave theirs out. The F. F. has subscribers and friends in Canada, Illinois, Indiana, Michigan, Nebraska, Kansas, Missouri, Ohio, North Carolina, West Virginia, Virginia, Tennessee, Mississippi, Alabama, Kentucky, Louisiana, Georgia, Pennsylvania, Arkansas, Oregon, and California. This does not look much like it was confined to Texas.

Now, if these friends will make a little effort all along the line, from Canada to Oregon, we can enroll a thousand subscribers easily next month. Now, brethren, we assure you that we are not after making money out of the paper. We have stood by the FIRM FOUNDATION now for nearly two years without one cent's pay for our time. The paper has about paid for all expenses, but our time—not quite, however. We have intended, all the time, to put a better qualified man in the office whenever the paper would pay for his time. This we are still striving to make the paper do. Will you not help us, brethren? It has been said by our enemies—who had no better argument—that we were after making money, and making ourself conspicuous. This some of our associate editors and friends know to be false. We tried, in the beginning of the work, to get a certain brother, who is now working for the paper, to be its editor, with our means to pay for the publishing without our name being known in it, because we were too young in the cause to hope to do the good he could.

We only mention this to show that it was neither money nor prominence that we sought, but the establishment of God's authority, where the doctrines of men had been supplanting it. We do not pretend to deny that our course, in many instances, has been wrong and detrimental to the progress of the FIRM FOUNDATION. But we do deny, that, in the main we have aimed at anything but the supremacy of God's truth, and the eradication of all unauthorized practices from among the people of God. In conclusion, we ask again, will you not help on this work by sending up a club this month? A. MCG.

Another letter from Bro. Tant, with a club of fifteen, for the F. F.; and one from Bro. Harris of Cove, Ark., with a club of four.

Bro. Durst gave Christadelphianism (that name is too long for the Bible) a very black eye at Pecan Springs.

Let every true friend try to send a club of ten.

M. A. Kraper

THE FIRM FOUNDATION.

VOL. 2.

AUSTIN, TEXAS, JUNE, 1886.

NO. 9

A. McGARY, Editor and Business Manager.

ASSOCIATE EDITORS

J. F. GRUBBS. J. W. JACKSON.
J. S. DURST. E. HANSBROUGH.
T. C. STONE. A. J. CARTER.

"HOLD FAST THE FORM OF SOUND WORDS."

The great majority of religionists think and teach that there is nothing in a form, so the heart is right. If the heart is right, that is true; but what is the right sort of a heart? It is an obedient heart, one that has been brought in humble submission to the will of the King of kings and Lord of lords, as it is revealed in the New Testament. The Apostle Paul did not view the matter in the light that most of the popular teachers of the present day do, judging from his admonition to his son, Timothy. (II Tim., 1: 13.) He admonished him to hold fast, not only the sound words, but also the form of sound words, in faith and love, which is in Christ Jesus.

The table upon which I write was once in the form of a tree; the tree was carried to the saw mill, and the saw converted it into a plank; the form is destroyed, and it becomes a different thing; the carpenter comes along with his tools and converts the plank into this table. The form is changed, and the form being changed, the thing is changed; it is no longer plank, but a table. A wicked destructionist comes along with his hammer and knocks the table to pieces, and scatters it hither and thither. What is it now? Not a table, because the form is destroyed, though the material still exists.

So it is frequently with Christians. The great destructionist (the devil) comes along with his hammer, made of money, and the love of it is the handle; hence the language of Paul to this same son (Timothy), "the love of money is the root of all evil," which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Yes, it is the love of money that induces some of our brethren to get up all these societies outside of the Church, and unauthorized by the Word of the Lord, and for which the Lord will hold them to an account and condemn them if they do not repent.

Oh, brethren, "having food and raiment, let us be therewith content." You have erred and are erring from the truth. Let me be one of the humble instructors, warning you, that your souls may be saved from death and a multitude of sins hidden. (James, v: 20.)

Pardon me for this digression from my subject.

We see two animals standing side by side, a horse and an ox,

Now, what makes the difference in these animals? They are composed of the same material, flesh, blood, muscles, etc., but still they are different, and the difference is in the form. Some may say that these illustrations are of a physical character. That is true; but they illustrate the principle.

I will now use some of a different character. We will take the word Levi, the name of one of the sons of Jacob, who was the father of the Levitical priesthood under the law of Moses. We will now change the form of that word, retaining all the letters in each change, and see how the different ideas are expressed in the different changes: Live, Evil, Vile, Veil—and these different ideas are expressed by changing the form of that word.

Our Heavenly Father created Adam and Eve and placed them in the Garden of Eden, surrounded them by all that was calculated to make them happy; told them that they might eat of the fruit of all the trees in the garden, except of the tree of the knowledge of good and evil; and added, "the day thou eatest thereof thou shalt surely die." Gen. ii: 17. The devil was, doubtless, present, and heard God tell them not to eat of that fruit.

In the course of time (we know not how long), he entered into the most subtle, sly, cunning beast that God had made, and through that beast talked to the woman, and came as near quoting the word of God to her as he could, and told her as much truth as he could, and still told a lie. See Gen. iii: 1-7. He quoted God's word to her, and added one little word to it—not. She believed it, with the devil's addition to it; put forth her hand, and partook of the forbidden fruit. The form of God's word was changed by the addition, and the form being changed, the thing was changed; it ceased to be God's word. And, oh! what ruinous, disastrous consequences resulted from that violation. Sin and death and all the attendant consequences followed.

Now, suppose the devil had approached Eve and just preached the word of the Lord to her, saying, "The day thou eatest thereof thou shalt surely die," would she have partaken of that fruit? Why, no! But when she saw that it was good for food (for the devil, not for her), and pleasant to the eyes, and desirable to make one wise, she yielded to the temptation, and fell, and what was the result? her fall? She believed a lie, sugar-coated with enough truth to make it palatable, and he (the devil) has been operating in the same way ever since, only he has had false prophets and false

teachers through which he could accomplish his nefarious or wicked designs; and how often we are warned against them; and if God would pronounce such a curse upon the beast for permitting himself to be made a tool of (Gen. iv: 14, 15), of how much severer punishment shall false teachers in the shape of men be thought worthy, who yield themselves to his service, and do his bidding? It will be worse than going on their bellies and eating dust, and having their heads bruised occasionally. How often we are warned, both in the Old and New Testaments, against such teachers and teaching. Let us give one or two samples of such teaching.

The Bible says we are saved by faith, and the man who says we are saved without it, denies God's word, and is an infidel. A preacher comes along and says we are saved by faith alone. Now, what is that preacher doing? He is adding to the word of the Lord, and has improved on the work of his father, the devil, which he did in the garden of Eden, for the word he adds is a bigger word than the devil added, and the consequences have been more disastrous to the human family. The addition changes the form of God's word, and the form being changed, it ceases to be God's word, and becomes tares sown by the devil, through his agents. It is a dangerous thing to add to or take from the word of the Lord. Let us prove this by some quotations: "Now, therefore, hearken, O, Israel! unto the statutes and unto the judgments which I teach you for to do them, that ye may live and go in and possess the land which the Lord God of your fathers giveth you. You shall not add unto the word which I command you, neither shall you diminish aught from it, that you may keep the commandment of the Lord your God, which I command you." Deut. iv., 1, 2.

What an important lesson is taught in these two verses. Here are the Jews desiring and striving to enter into the promised land, the land of Canaan, the type of Heaven, and in order to enter in, they must keep the statutes and commandments of the Lord their God, and in order to keep them they must be careful not to add to or take from His word, for if they did either they changed the form of it and it ceased to be God's word.

Again: "Every word of God is pure. He is a shield unto them that put their trust in Him. And thou not unto His words, lest He reprove thee and thou be found a liar." Prov. xxx., 5, 6.

Oh, what a vast amount of reproof, and what an innumerable number of liars will appear in

the last day, the day of judgment. Brethren and sisters, I do not want to prophecy smooth things unto you; there is, and has been too much of that done. See Isai. xxx., 8-11.

Once more, "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book." Rev. xxii., 18, 19. Oh, brethren, how careful we ought to be not to add to or diminish from the word of the Lord. We are seeking and striving (or ought to be) to enter into heaven, the antitype of the land of Canaan, and if it was necessary for the Jews to strive, according to the law, in order to enter into the type, how much more important it is that those under Christ should strive according to law in order to enter Heaven, the antitype? and the Apostle Paul says: "If a man strive for masteries, (or eternal life) yet is he not crowned except he strive lawfully." Second Tim. ii., 5.

It is the form of the Bible that constitutes the Bible. Bob Ingersoll uses the same words that compose the Bible to disseminate or scatter the seeds of infidelity all over this land. He changes the form or relation that those words sustain to each other, and the form being changed, they cease to be the word of God, and become tares; but if people did not believe those words as put together by Ingersoll, and obey them from the heart, they would not be enslaved to infidelity, would they? The Apostle Paul, in speaking to the Romans of the same form of sound words (though expressed a little differently) says: "But God be thanked, that you were the servants of sin; but you have obeyed from the heart that form of doctrine which was delivered you, being then made free from sin, you became the servants of righteousness."

Now, how could those Roman brethren obey from the heart that form of doctrine and not understand it? and remember, that it was when they obeyed from the heart that they were made free from sin, thereby necessarily implying that obedience from the heart was necessary to freedom from sin. Why did Philip ask the Ethiopian eunuch if he understood what he was reading? Acts viii., 30. Because he knew it was necessary to understand in order to be converted, and that conversion was necessary that his sins

might be forgiven; and when the eunuch asked, "What doth hinder me to be baptized?" Philip said, "if thou believest with all thine heart thou mayest." Acts viii., 36, 37. Could the eunuch believe with all his heart without understanding, not only that Jesus is the Christ, the Son of God, but that baptism is for the remission of sins? for it is evident that in preaching Jesus to him he had preached baptism, and as Peter, on the day of Pentecost, connected remission of sins with baptism, and Ananias, in the case of Saul, Acts xxii., 16, so did Philip in the eunuch's case, for they all spoke as they were moved or guided by the same spirit, and God is no respecter of persons; he does not require one to be baptized for, or in order to the remission of sins, and another to be baptized because his sins are remitted.

The apostle does not say that the Roman brethren had obeyed from the heart the doctrine, but the form of doctrine. They could not obey the doctrine, but they did obey the form of it, and in order to find out what the form of it is, we must decide what the doctrine is, the leading facts of which we find stated in the beginning of this same sixth chapter of Romans, the death, burial and resurrection of Christ, also in 1 Cor. xv: 1-4, and Peter also on the day of Pentecost preached the same to the Jews, three thousand of whom believed and had prepared to obey from the heart the form of doctrine delivered them, that they might be freed from their sins.

The apostle says: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are (were) buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi: 3-4. How are sinners baptized into the death of Christ? What is death? One of the leading ideas connected with the word death is separation. A man dies, what does he do? His spirit separates from his body (not his spirit) is dead, hence James says: "The body without the spirit is dead." What occurred in Christ's death? His spirit and body separated; His body went into the grave for three days and nights, and His spirit went to Paradise, where he and one of the thieves that was crucified with Him were together.

How are sinners baptized into His death? Remember they do not obey the doctrine, but the form of it. When Christ died His pure and sinless spirit separated from His animal fleshly body, in which He was so often and sorely tempted, yet without sin. Sinners are baptized into His death, in which death His blood was shed for the redemption of the sins of the world, and as Christ was separated from His fleshly body in His death, so are sinners separated from the body of their sins (sixth verse) when they are baptized into Christ's

death, where they come to His blood, which cleanses from all sin. Hence the apostle says: "Therefore we are (were) buried with Him by baptism into death; (not into His death this time) but into our death, into our separation from sin; because baptism is that act of obedience, being preceded by faith, repentance and confession that brings sinners into Christ, into His death, and it was in His death that His blood was shed, not in order to bring about His death."—John xix: 32-34.

Christ was crucified. Sinners must crucify their sinful appetites and passions that the body of sin may be destroyed, separated from them. (Verse 6.) Christ was buried. Sinners must be buried in baptism. Christ was raised from the dead by the glory of the Father. Sinners must rise from their watery graves to walk a new life, a pardoned, a Christian life. "For" (says the apostle) "if we have been planted in the likeness of His death, we shall be also in the likeness of His resurrection." (Fifth verse.) As much as to say if we have not been planted in the likeness of His death we shall not be in the likeness of His resurrection. (What a slam on sprinkling and pouring for baptism.) And in this way sinners obey from the heart the form of doctrine delivered unto them, and they are then made free from sin and become the servants of righteousness, heirs of God, and joint heirs with Christ.

Now is it necessary for sinners to understand that Christ died for their sins; that he was buried and rose again? If not, then it is not necessary for them to understand that form of doctrine that they are to obey, in order to be made free from sin.

We will now notice for a little while how much regard the religious teachers of the present day pay to the admonition of the Apostle Paul to his son Timothy to "hold fast the form of sound words." The Saviour says: "All power (or authority) is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptising them into the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsoever I have commanded you, etc."—Matt. xxvii: 18-20. The Saviour says that all power (authority) is given to Him in heaven and earth (what a king He is) and it is by virtue of his having that authority that He told His apostles, and through them others, to teach all nations, to preach the Gospel to every creature, and yet there are teachers ("lecturers") who say that He has no authority, is not a king, but will have authority, will be a king at some indefinite future time. Such teachers do not regard Paul's admonition; they change the form of God's word, and the form being changed, it ceases to be God's word, and becomes tares. Oh, how foolish, to say the least of it, is such teaching.

The Saviour also says: "Go ye into all the world and preach

the gospel to every creature. He that believes and is baptized shall be saved; but he that believes not shall be damned."—Mark 16:15-16. How plain and simple the language of that commission is; but see how the popular religious teachers, the destructionists, have mutilated it. A large number of them come along and teach the people that he that is baptized and believes afterwards shall be saved, and sprinkles or pours a little water on the forehead of an unconscious babe and calls it baptism. Oh what a terrible change in the form of God's word, more than was made by Satan in the Garden of Eden, and but little (if any) behind Bob Ingersoll.

Another large and popular class of teachers come along and teach the people that he that believes the Gospel is saved, and must be baptized because he is saved, and to get into some one of the branches of the Baptist church, institutions unauthorized by the word of the Lord. How much better is this teaching than the teaching of the second class mentioned? and yet it seems there are a good many of our brethren who are willing and anxious to receive persons into the Church of Christ who have been converted by such teachings as the above, as though they had been converted by the law of the Lord. What folly; they care nothing about holding fast the form of sound words.

The Saviour says, "Teaching them to observe all things whatsoever I have commanded you, thereby prohibiting things not commanded by Him."

The Apostle Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof; for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good work."—2d Tim., 3:16-17. But some of our brethren say, by their conduct, and that is the loudest sort of preaching, that Paul, or the Holy Spirit speaking through Paul, was mistaken, and that the scriptures do not furnish us unto all good works, and hence they get up these missionary and other societies unauthorized by the word of God, and they are as great an abomination in the sight of God as were the sacrifices that King Saul and the people brought from the Amalekites to offer to God. God has not as great a delight in unauthorized sacrifices as He has in obeying the voice of the Lord.—1 Sam'l, 15:22-23.

Brothers, take warning by Saul's case. Paul says they are written for our admonition. So do not add to or take from the word of the Lord, that you may do his commandments, that you may have right to the tree of life and enter in through the gates into the city.

What right have we, if any, to receive persons from sectarian (so-called churches) simply upon their confession that they have been baptized, only as a command, as they are taught,

to get into these so-called churches, and not for the remission of sins, as in Acts 11:28? Come, brethren, let us get back to the apostolic practice, and receive persons as did Peter on Pentecost. This will keep out so much sectarianism from among the Disciples in truth. Please give us scriptural truths.—J. W. Bratcher, Dallas, Ark.

(1.) The relation that immersed believers sustain to God when the sincerity of their faith and repentance is not questioned, and who wish to take their stand with us on the Word of God, is a question that has to be acted on. We cannot pass it as a matter of opinion on which each one may hold private views. They present themselves for church relationship with us in our work of restoration. We have to accept them on their immersion, or reject it as not valid baptism. (2.) If we reject it, on what grounds shall we do it? Conceding the sincerity of their faith and repentance, their earnest desire to obey Christ as the prompting motive, if we assume that their baptism is not scriptural we have to make something else; some theory about it, or some qualification on the part of the administrator—a condition of its validity. (3.) This we have no right to do, for there is no intimation in the word of God that anything but faith and repentance are prerequisites to the ordinance. If we add another, we add to God's word on the conditions of salvation. To do this is hereby, as base as Rome ever invented, and as wicked. (4.) Hence it is a very serious matter to cast out as worthless the baptism of one who loved the Saviour and was baptized to obey and honor Him. The Lord will hold no one guiltless who does it. (5.) We are compelled to regard this clamor for re-baptism regardless of the faith and repentance of the immersed, on the ground that there is an additional prerequisite to valid baptism, as the grossest sectarianism. It makes a mere theory, about which the Bible says nothing, a condition of eternal life. There could be no greater departure from a position in which an opinion is to have no place among the items of faith, but in which all items of faith must be clearly expressed by precept or example. Hence those who would act on such a theory to the rejection of the immersion of a sincere believer in Christ, has no place among the Disciples.

We take the above question and answer from Apostolic Guide. The answer is by F. G. Allen, editor-in-chief. I have numbered the paragraphs, and comments below are numbered to correspond.

1. The editor admits that the question of "re-baptism" cannot be passed by "as a matter of opinion, on which one may hold private views." If not a matter of opinion, nor a prudential measure, it must be a matter of faith. Yes, that's it, *faith in the word of God*. The settlement of the question depends upon *faith* and not *opinion*.

2. The language used here is applicable to Methodists who have submitted to *sprinkling* instead of immersion. Let us see: "Conceding the sincerity of their faith and repentance, their earnest desire to obey Christ, as the prompting motive, if we assume that their baptism is not scriptural we have to make something else a condition of its validity." According to the editor, it would lack *form*. He would say, however, that the *form* was an essential part of the thing itself, and that without the scriptural form—burial and resurrection—there was no baptism. So we say that we do not have to make something else. Some theory about it, or some qualification about it on the part of an

administrator, "a condition of its validity," but simply appeal to the word of God, where we find that the design of the act "remission of sins," affixed to it by divine authority, is an essential part of the institution, so much so that without this design the baptism is of no value whatever.

3. How about "the good confession?" If it is not a scriptural prerequisite to baptism the editor stands self-condemned. A.

Campbell, Walter Scott, John Smith, Lard, McGarvey, Wilkes, Allen, all teach that the confession is a condition of salvation; that it must precede baptism, and now editor Allen tells us "there is no intimation in the word of God that anything but faith and repentance are prerequisites to the ordinance." Brethren, hunt up your old sermons on "the good confession," and your commentaries, and make the necessary corrections, that is, if you believe what the editor says above, rather than Paul: "The word is nigh thee, even in thy mouth and in thy heart, that is, THE WORD OF FAITH WHICH WE PREACH, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rs. x., 8-10.

4. The very thing is here assumed that we deny. No one among us will ever reject or cast out as worthless any one "who loved the Savior and was baptized to obey and honor Him." We deny "that obedience to sectarianism is obedience to God." "Know ye not that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey." Men and women yielding obedience to a baptism that they believe to be simply an initiatory rite to church privileges, are the servants of the respective creeds which they believe and obey.

5. It is to be regretted that a man otherwise so amiable and so solicitous about receiving sectarians to the fellowship, now brands his brethren as gross-sectarians. The men whom the editor upholds were baptized in ignorance and in unbelief, yet if they profess to be satisfied with their baptism they are welcomed. We preach and teach that men must believe with all the heart that Jesus is the Christ, the Son of God; they must repent of their sins; that they must with the mouth make confession and that they must be baptized in order to the remission of sins." The only "clamor" that we ever hear about this re-baptism question, is by those who, like the above editor, call ugly names and charge us with something we do not do. We teach the items of our baptism as a result of the precept and example, which we have above enumerated, and if this constitutes any one a sectarian, then I am one, for I believe it and teach it. We have no theory about baptism, this is the

very thing we oppose. It is the Methodist theory of baptism that makes Methodists; so with the Baptists, it is the theory about baptism that they preach and enforce that makes Baptists. We deny the authority of these theories, preferring to cling to the word of God. We have never claimed a place among "the Disciples," but do claim that we are humble disciples of the Lord Jesus, and placing our trust in Him we fear neither

what man may say or do. Where God speaks we intend to echo the words loudly and clearly, neither adding to, nor taking from, nor will we be satisfied with the substitution of "earnest desires" or "sincerity" for the plain teaching of the Apostles of Jesus.

J. W. J.

To the readers of the F. F.:

Dear brethren in Christ: Permit an humble brother to make a suggestion: In the first place, the existence of the F. F. depends upon the interest that the brotherhood manifests towards it. Hence we who are in sympathy with it must prove our love for it and what it teaches by using our influence for it. Now, I am not unfriendly to other papers controlled by the brethren, only when they fill their columns with unprofitable matter. Paul says, in his letter to Timothy, all Scripture is given by inspiration and is profitable for doctrine. We all, doubtless, concur with Mr. Wesley in the statement; that what is not found written therein and proved thereby, shall not be required of any one as an article of faith. I am not now disposed to show how far his followers have departed from his wholesome teachings at this point. But rather looking within our own Spiritual family to see what the condition of affairs are. We find in blazing capitals, written by Campbell, Stone, Scott and others no less notable for their love, these words — hark: "WHERE THE BIBLE SPEAKS WE WILL SPEAK, WHERE IT IS SILENT WE WILL BE SILENT!!" Is this principle being observed? If so, whence cometh this Ashdodish language: "The organist will please open the services, assisted by the choir." "Yes, brethren, we had a good meeting; 16 additions; 4 by confession and baptism, 4 from the Baptists and 8 from the Methodists." Now the inference is that all but the first four were already in a saved state, as confession and baptism are a part of the law for the remission of sins; and those whose sins are remitted are in a saved state; for if any man be in Christ he is a new creature. Now, as but four of these have complied with the law of induction, only that four can claim forgiveness. The other twelve were either already in Christ, and hence remain in Christ, or they were out of Christ, and remain out. Now let those who claim that these twelve were in Christ before or after this performance, go to work and show the readers of the F. F. where the Bible authorizes the exist-

tence of a law that brings persons into Christ by such a process. If the Bible is "silent" about such a law then let them be "silent" too, and thereby act upon that loyal and righteous principle enunciated by those sleeping soldiers of the cross, Campbell, Stone, Scott and others. Here is the whole process by which such converts as the twelve mentioned Baptists and Methodists are taken among us: (1) Repentance, (2) Faith,

(3) Salvation, (4) Baptism, (5) Complete—a Baptist or some other sect, (6) the right hand of fellowship extended by those who are legitimately in the "body of Christ;" result, a Christian. Well may we exclaim: Consistency, thou art a jewel!

There are many other things equally as absurd that we propose calling attention to, if some abler pen does not. A word more and we are done. It is said by some of our preachers that the F. F. is controlled by fifth-rate men. Well, I don't think they claim to be so wise but that they might be wiser. But let me assure you brethren, that where the F. F. is freely circulated there is more interest being manifested than where it is not, especially on the subject of the purity of the faith; hence we bid its editors Godspeed and hope they may never become discouraged, but continue to sound the alarm. God will reward you, my brethren, for your fidelity to His cause. Reader, let us put our mite in the Lord's treasury and support only that which will edify and comfort and build up the Church of Christ. It, and it alone will survive the wreck of time. The Church, true to the ancient and apostolic order, will yet come forth "brighter than the sun, fairer than the moon, and more terrible than an army with banners." Then will these time-serving and wishy-washy, milk-and-cider men be utterly confused. I repeat with renewed emphasis, my brethren, go on; God has thousands that have not yet bowed the knee to Baal, nor never will. Here goes for all the subscribers I can get.

B. P. S.

BRO. MCGARY: I promised to write a few lines on "Come out of Babylon, my people." It seems that many persons cannot see the difference between the children born in Babylon and those born of Babylon. The children born of the "free woman" who left home and went off to Babylon, were not born of Babylon. Paul says we are not children of the bond woman, but are as Isaac was—children of the free woman. God's children are all born of the spiritual mother, which is above, which is the mother of us all. Gal. iv: 19. "God's children are all born of this one mother. None of them are born of the daughters of Babylon. Therefore, we should not ask Babylonians to come out of Babylon; but we should invite the children of God from her mystic borders. If by one

Spirit we are all baptized into one body, when and where did the Holy Spirit, or the word of God ever baptize any one into a sectarian church? or Babylonian apostasy, which is confusion? God is not the author of these scarlet-rigged ladies—no, not one of them, from the abominable old mother down through her long line of progeny to her most remote descendant. Then we should not invite them out of Babylon, for that is their rightful home till they are "born again." If we invite them, we should invite them as "goats," and take them to the water and knock their horns off and make "sheep" of them. Then they would not be trying to hook God's preachers out of the stand; as this little two-by-four—sectarian Bagby—is trying to do. Let him go to the sects; he will not work by the apostolic rule.

I will send you more names soon. Yours, truly,
Wm. McIntire.

TO BE "LET SEVERELY ALONE."

We clip the following from the "Texas Department of the Apostolic Guide" of May 7:

The present age is no exception to the rule that has prevailed in all the ages, that heresies of all kinds are perennial. When one dies another springs from its ashes, and oftentimes they crowd thick and fast upon each other. Texas is afflicted somewhat in this way. The re-baptism heresy is one of the latest, and when run in connection with the very plausible cry against so-called innovations, has in some places a very taking effect. The best plan is, probably, to let it severely alone and let it die of its own inanity.

As Bro. Aten has sent out this editorial brief by way of warning and advice to the many readers of the *Guide* we will briefly notice it. His plan is to let what he calls the "re-baptism heresy" alone. And well you may, my brother. This always has been, and I presume always will be, the very best plan to meet a position that one can not meet, and wishes to avoid. Is this the way our good brethren of past days used to meet what they considered heretical? They generally carried their Bibles in their pockets and were ready to use them when an opportunity offered. Why not do so now? Our brother recognizes the Texas cry against innovations as plausible—yea, very plausible. This re-baptism heresy is run in connection with it, and hence has a taking effect. But don't kill it. Let it die of its own inanity.

This is to be done by letting it alone, yes, by letting it severely alone. If it were not for this expression we would conclude that Bro. Aten wished to deal very tenderly with this heresy. But he really wishes to use severe

means. It is that the brethren should adopt the policy recently promulgated by the Austin church in reference to the approaching State Meeting, by stopping the mouths of many good brethren who always stand ready with the sword of the spirit, bright with its heaven-born brilliancy, to use against these innovations about which Bro. Aten speaks, and that are now rapidly corrupting the body of Christ. He also means that privately and publicly they are to be assailed as heretics, schismatics, disturbers of the peace, and denied the right of free speech and a hearing before an investigating public. What has become of our boasted freedom from party shackles and party shibboleths? Ah, my brother, hundreds of brethren (and they are rapidly increasing by hundreds), are fully convinced that this question is firmly imbedded in divine truth. Instead of crying "heresy," and advising brethren to "let it severely alone," it would be more honorable and praiseworthy to show your fidelity to what you regard as the truth, and come to the front in an examination of this issue. If it is unscriptural, show it, or else its death by its own inanity will be its life by its own unwasting fulness.

J. S. D.

COMMENTS ON ROM. VIII.

(Continued)

Before I proceed with my work, I must say a few words concerning the FIRM FOUNDATION. It is not popular with some people, because it tells them so plainly of their own faults. Most people are willing to heed the social law which requires them to "keep their own performances in the background," so far as their "deeds are evil." True, they generally like to have everybody know how pious they are, how much they give to poor and to the ministry (forgetting that, when one gives alms, he should not let his left hand know what his right hand does); but when the FIRM FOUNDATION comes along and tells them of their faults, they quickly dash it aside and denounce it as a disturber of the peace and harmony of the Church. Surely this is the ground in which the good seed fell among thorns!

The Church, since the beginning of this reformation, has been endeavoring to remove the mote from the eyes of the denominations. This, however, is a good work; but it must be remembered that, in order to successfully combat the faults of people, we must not practice the same things. And it seems to be the mission of the FIRM FOUNDATION to get the beam out of the eyes of the Church. That's right, brethren; let us get our own eyes clear, then we can see

well to remove the mote from the eyes of the world.

It must be borne in mind that this letter to the Romans was written to people who were members of the Church of Christ—not to the world. Those members were Jews, who were acquainted with the law of Moses, and Gentiles who, having been among those Jewish captives for some time, had become acquainted with their customs. Now, it was a common thing for people of

these kinds to meet and worship according to the law of Moses; or, rather, pretend to do so. Also, there were men going from place to place teaching the disciples that, in order to be saved, they must keep the law of Moses. This Paul denies; and in all his writings we find him eloquently, but plainly, assailing that doctrine. Bearing this in mind, we can easily understand that, when he says "Not of works," he has reference to the works of the law; and when he says we are saved by faith, he means the whole law of initiation into Christ, as well as the pious life that we are required to live after we have become Christians.

But I have already written a long letter, and have not examined a single verse of the chapter under consideration.

9. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." 10. And if Christ be in you, the body is because of sin; but the Spirit is life because of righteousness. 11. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Persons who have heeded the Spirit's teachings, who have died to sin—that is, ceased to yield to the sinful temptations; who have put on Christ, by obeying the form of doctrine from the heart; who have kept the "perfect law of liberty," are, doubtless, walking in the Spirit. If the Savior has promised the indwelling of the Holy Spirit in any way "above our comprehension," He will certainly give us that blessing if we do as He has required. The Church is truly the temple of God (I Cor. iii: 16); but the idea that the Spirit takes up His abode in the body of a sinful man and converts him in a manner "above our comprehension," while the man does not an act, is contrary to all reason as well as to the teaching of the Bible. If we have not humble, Christ-like spirits, we are none of His. "But if Christ be in you," if you have submitted your whole self to Him, if you have infused in your own mind His real disposition, by continual submission to His will, and thus made yourself His temple, you are none of His.

"But if Christ be in you," if you have submitted your whole self to Him, if you have infused in your own mind His real disposition, by continual submission to His will, and thus made yourself His temple, you are none of His. "shall also quicken," bring to life again our mortal bodies.

12. "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh." In this verse the apostle sums up what he has just been saying, with the conclusion that we are not debtors to the sinful lusts of the flesh, but to the Spirit, to live after the Spirit. 13. "For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." But here several of the denominations interrupt

Paul, telling him to "not be so fast, for these people he is writing to are members of the Church (Rom. i: 7), and," say they, "once in grace, always in grace."

This is the same voice our first parents heard in the garden. They heeded that tempter; and the result was, they were driven from the presence of God. Now, can people of our day heed the tempter and remain in the Church of God? Some of the members of these denominations may deny believing this doctrine; but, to this, we would reply that one had better subscribe to an erroneous doctrine, believing it, than to do so not believing it. This doctrine of "once in grace, always in grace," is calculated to cause indifference to the teaching of the Spirit; hence, feelings are substituted for a guide. Thus, instead of walking after the Spirit, they follow the flesh after all. But some one may say, "He (the apostle) means such things as are not considered right by any one;" and, to this, we say the feelings are the result either of our desires or of impressions made on our mind; and are, therefore, just as apt to be the deeds of the carnal as the spiritual mind. When Paul says "deeds of the flesh," he means everything in the way of religion, not according to the Scriptures.

JAS. R. G.,
Voca, Texas.

(To be continued)

THE TWO COVENANTS.

It shall be my purpose in this article to contrast the two covenants far enough to discover, if possible to ascertain, the scriptural subjects of each.

My reason for writing on this subject is because the entire sectarian world, and a great many of our own brethren, seem to have overlooked the importance of enforcing these particular thoughts. And hence persons fail to appreciate the liberty secured to them through the gospel of Christ.

Allow me, then, to call attention to Jeremiah, 31: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers when I took them by the hand and led them out of the land of Egypt, for my covenant they break, though I was an husband unto them. But this is the covenant that I will make with them in those days, saith the Lord. I will put my law in their inward parts, and will write them in their minds. And I will be merciful to their

unrighteousness; and their sins and iniquities will I remember no more. And they shall not teach every man his neighbor and every man his brother, saying know the Lord, for all shall know Him, from the least to the greatest of them." This scripture in its connection is sufficient for our present purpose.

- Then: 1. The old covenant had Moses for its mediator.
- 2. Ministers of the sanctuary.
- 3. Ordinances of divine service.

4. Conditions of admission into membership.

5. These conditions were, to be born in Abraham's house (Israel) or bought with his money.

6. They were to be taught to know the Lord throughout their generations.

7. The promise was that they should inhabit safely the land of Canaan as an everlasting habitation or possession.

1. The new covenant also has a mediator, Christ Jesus.

2. It has ministers of the church.

3. Ordinances of divine service.

4. Conditions of membership.

5. These conditions are, to be born again.

6. The heirs of this covenant are to be taught to know the Lord before they become heirs.

7. They are promised remission of sins, membership in the church of Christ, and the possession of the Heavenly Canaan.

The difference between the two consists of the following items, viz:

- 1. Different mediator.
- 2. Different ministers (who do not have to be taught), having the law written in their mind, etc.
- 3. Different ordinances.
- 4. Different conditions of membership (must be born of water and of the Spirit).
- 5. These conditions imply a second or new birth into heavenly relations.

6. Different from the old in reference to the time heirs are to be taught to know the Lord; these to be taught beforehand, the heirs of the old to be taught afterwards.

7. Different in promises to be enjoyed. In the former the sins were stayed off for one year, but in this there is a full remission of all past sins, and the individual who obeys it has no more conscience of sins.

Now I wish to ask my brethren who love the cause of Christ better than the smiles and praise of the world: Can you not see the importance of making the distinction between those who have been taught first according to Jesus' instruction in Matthew xxviii, 18?

To get this more prominently before your mind, allow me to introduce an example which will decide which side of the present issue you are willing to take. Suppose A. is holding a meeting. After service B. and C. present themselves for membership. A. approaches B., from whom he learns that he has for ten years been a member of the Baptist church in good standing, etc.

Having that day been convinced that baptism to a proper subject is for remission of sins, desires to take the name Christian only, and wants membership in that church. He is received.

A next approaches C., from whom he learns that he is not a member of any church, but says: "If you require a belief in the design of baptism (i. e. that baptism is for the remission of sins), I am not a fit subject for baptism." I ask all those who are opposing the Firm Foundation to come square up to the mark and say what you would do were you in A.'s place? Would you receive B., who was baptized into the Baptist denomination, and in which he lived ten years, during all this time disbelieving the very thing that C. says he disbelieves. Now if you refuse to baptize C. because he disbelieves this proposition, how can you receive B., who was baptized disbelieving it and lived ten years afterwards in the same state of mind? When these are answered I will say more.

J. F. G.

TEMPLE, TEXAS, May 15.

EXTREMES.

We did not know till quite recently that it was dangerous to go to the extremes of truth. We see, however, that some of the brethren say it is. I suppose, though, that going beyond what is written is what they mean. They certainly could not object to one's going to the uttermost bounds of the truth. For Paul says that he had not shunned to declare the whole counsel of God. Whole means all, entire, complete, sound; the entire thing. And one of the meanings Webster gives to the word extreme is "utmost limit." Now the question is, is it right for men to go to the utmost limits of the truth? Yea, he who stops short of it will incur the displeasure of the Father. Why call those brethren who preach the whole truth extremists? Preachers that preach ought to commence with Christ and his Apostles, and end with them. Declare the whole counsel of God. Go to the extreme bounds of the truth; add nothing to and take nothing from. Oh! that brethren would quit using such opprobrious epithets to describe each other. I sometimes think that brethren fail to notice the injunction to love one another with a pure heart fervently. So sometimes brethren make a mistake in dealing out truth, and give us wit instead. More love to God and His Son, and their cause, is what we want. Give us truth and love.

Brethren fail to call each other brethren sometimes. The Lord said that he was not ashamed to call them brethren, and why ought we to be? Such names as

extremist, hypocrite, the modern apostasy, Tom Barnes's Messenger, are offensive. Brethren, don't do that any more, for the Lord will avenge all such.

I take the Messenger, Texas Christian, Advocate, and the F. F., and read them and like them all very well. Some things in

some of them I do not like, but I do not call them ugly names. I read the F. F., and read it carefully, and am proud to say that it is in my judgment sound. Bro. McGary is not, and does not claim to be sinless, but calls for chapter and verse and none is given him. We did not set out to defend Bro. McGary, for he is man enough to do that himself. So if the F. F. is "A Modern Apostasy," the Bible must have been an ancient one. To all whom it fits. Hope, however, that you will receive it in the spirit in which it was written.

Thy brother,

J. W. STRODE.

THE STATE MEETING.

Many of us were looking forward to the State Meeting as a period that could be profitably spent in the investigation of the things concerning the future prosperity of the Master's cause in Texas. But alas! the elders of the Austin church have recently issued a "Circular Letter" to the brotherhood, taking the matter in their own hands as to the representation that will be expected to take part, and the matter to engage the attention of the meeting. This is indeed an advanced step. Heretofore at each annual meeting the brethren would decide by vote, or a committee, where the next meeting would be held. Usually quite a number of points sent up bids for it. The place selected was not to control the proceedings, neither was it so desired, but was expected simply to entertain, and furnish a house in which the brethren at large, by their representation, could assemble from time to time and pursue such course in their deliberations as circumstances called forth.

I was not at the last State Meeting, but I venture the statement that if the Austin church had accompanied its bid with the expressed intention, if accepted, to pursue the course it has done, that another point would have been selected, where the brethren would not expect to be hampered in any such way. But the edict has gone forth, and it has been highly commended by the progressives. It has been evident that for some time such an effort has been planned. I have never been zealous on the State Meeting question, especially since a manifest effort by some to get up some human plan for church work.

Brethren, while our mouths may be closed in these meetings, our pens may be active and our voices heard as faithful watchmen at the posts of duty.

J. S. D.

SHORT NOTES.

Summer is coming and will be a busy time for us. Let us remember Christ has said teach them (those you baptize) to observe all things I have commanded you, and lo, I am with you till the end of the world; but, brethren, if we fail to teach them these things when it is the

promise of God's blessing resting upon us, I am certain this has been one great cause of our disorganized condition in Texas. We have been too anxious for numbers and have received into the church persons from most of the sects in the state without commanding them, as the Apostles did, to be baptized for the remission of sins; and we would leave them without any one to instruct them, and the result has been that many would wander away, cause strife, divisions and bring disgrace and shame upon the church. No, we are not of the same mind nor speaking to the same thing as long as such are true. Then, brethren let us be careful in our practice as well as our teaching, that we may do the command of our Father, and have his blessings in all we do.

There are two little congregations north of Georgetown not able to sustain an evangelist, but they have come together and agreed to sustain a meeting in Corn Hill (a mission point) during June. That is missionary work in the right direction. How many other congregations will go and do likewise?

I have held a meeting in one town in Bell county, where there were five families, some of each family belonging to the church of Christ; yet, I had to pay my way at the hotel, pay for my horse in the stable and buy candles to light up the house. Brethren, please read your Bibles, learn your duty, be ashamed of the past and do better in the future.

God has ordained that they who preach the gospel shall live by the gospel, yet I recently visited two congregations, met a preacher at both places who had been preaching for fifty years whose clothes were such that I heard some of the members say they were ashamed to see him dressed that way; and I also felt ashamed to know we had brethren who claimed to be Christians, who claimed to take the Bible as their guide, who have such little love for the cause, that they will not support their ministers better. May God help those brethren to become ashamed of themselves for letting their preachers go that way, and may they do their duty that they may finally be saved.

"The Confession."—What is it? I notice three articles in the Texas Christian on the confession, on which I will give a word of comment. Brother C. argues it is necessary to confess Christ before baptism. So do I. He says there is no stated or commanded form by which the confession is made. No, say I, for a man can confess in many forms or different words, and yet be the same. Therefore, this being true, Bro. C. concludes that all the sects at the mourners' bench, or else those who call on God have confessed him; but let us see: First, we know nothing of God only through His word; then when a man confesses that he believes

Christ is the son of God, that shows he believes the gospel, for it is the teaching of Christ, and if he believes the gospel he believes baptism is for the remission of sins, for the Bible plainly teaches that. But if he confesses before he is baptized that he believes God has, for Christ's sake, pardoned him, it shows he does not believe baptism is for the remission of sins, which shows he does not believe the gospel, which shows he does not believe in Christ, and Christ said he that believeth not shall be damned.

Let diligence be our moving power, lo! our binding chain; to do God's will, our great desire and we are bound to succeed. Dear brethren of the F. F., in conclusion, let me say to you be strong in God and faithfully perform His will. When I look out upon the condition of the church to-day, I am forcibly struck with our Master's words that a man's enemies should be those of his own house. When I see envy, strife, divisions, jealousy, hatred, parties, organs, societies and such like, all having their adherents in the church of Christ, it is enough to cause every true follower of Christ to mourn over our condition and hang our heads in shame. Yet, let us remember, dear brethren, God is on our side and His word is our guide. The same king who said, 1800 years ago, to preachers of the gospel, He would be with us to the end of the world, is still king to-day. Then let us be faithful and true to the cause he has left us and victory will be ours after awhile. There has not been a time from the first discourse by Peter till now that needed greater zeal nor more earnest devotion to the cause of truth than now. But let us learn, dear brethren, in all our writings to be gentle and kind. Let us show the spirit of Christ and not be too harsh in our criticisms on the errors of others. Let us show the truth and gain their confidence by love. We are in a reformation which will not be accomplished in one day; yet God's word is powerful and shall prevail. May God bless all who contend for the one Lord, one faith and one baptism is our prayer. J. D. T.

DALLAS, Polk Co., Arkansas, May 12th, 1886.

DEAR BRO. MCGARY: A few days ago Bro. Harris, of Cove, this county, handed me the May copy of a little sheet, THE FIRM FOUNDATION, published at Austin, Texas, edited by A. McGary, with request to read it. I did so and found that it contained the very doctrine I had been convinced was right for three years; that is upon the subject of baptism, with other things as set forth by you and many others of our brethren; but permit me to remark that I have thought I was the only preacher of our faith who believed this, hence in order to keep down division; my tongue was tied from so expressing my conviction, but looking

over this sheet, the F. F., I find I'm not by myself.

I like Bro. J. L. Castleman's article on re-baptism. . . Indeed, I endorse the foundation upon which you have founded your beautiful and well-gotten-up sheet. I am glad to know so many of our brethren are leaving the doctrines of men (sectarians) and accepting truth. May the Good Lord bless you in this noble work of sending out truth, and that you may still show yourself approved unto God, a sufficient workman.

Send me your paper and I'll send you the money.

Your brother in the one faith,
J. W. BRATCHER,
Co. Evangelist, Polk Co., Ark.

THE CHURCH.

When Moses was about to build the tabernacle, he was directed to make all things according to the pattern, which had been shown him. "Thou shalt not add thereto, nor diminish from it." Ex. xxv: 40; Deut. xii: 32. Jesus, as Son over His own house, said that He would build the antitype—the true tabernacle—the Church. Matt. xvi: 18; Heb. viii: 2. Having received all authority, He gave to His disciples, as under-builders, authority to build in His name. Matt. xxviii: 18-20; Mark xvi: 15, 16. All, who were thus planted together in the likeness of His death and arose to walk in the new life enjoined, became of His body, which is His Church. Rom. vi: 5; Gal. iii: 26, 27; Col. i: 18. The thousands baptized into Christ at Jerusalem were thus made members of the Church at that place. This is true of Rome, Corinth, etc. A disciple at Rome became a member of the Church of Corinth by taking up his residence at Corinth—as an inhabitant of Dallas becomes a citizen of Austin by moving to Austin.

Now if I add anything to the word of the Lord, as a condition of membership, though it be as good a thing as the hand of fellowship, or the kiss of charity, I become a transgressor, and say, in effect, that the Lord failed to give us a perfect plan of organization, and that I am wise enough to improve His plan. But it is seen upon reflection that the supposed improvement is an injury to the building. For it is perfectly self-evident that if anything more than what the Master has enjoined be required to admit one into the "organization," all who do not obey this commandment of men are left out, how holy they may be, while all who do obey it are received, however worldly-minded or covetous they may be. Thus a division is made in disobedience to the Master. John xvii: 21; Rom. xvi: 17; I Cor. i: 10.

Thus it is made impossible to exemplify the idea expressed in the word ~~re-baptized~~ out from. John xv: 19; II Cor. vi: 14-17; I Cor. v: 9-11. A correct rendering of I Cor. v: 9-11 is probably found in Emphatic Diaglott, because it makes sense in itself and is in harmony with the other Scriptures. It there

reads in this way: "In that letter I wrote to you not to be associated with fornicators; in no wise with the fornicators of this world or with the covetous and extortioners, or idolaters, since, indeed, you are bound to come out from the world."

A religious party organization is necessarily built upon the assumption of infallibility. It recognizes a creed, either written or unwritten. The adoption of a creed as the measure of the principles of a party, assumes that the party has all the truth, or that it can decide as to how much of the truth is necessary. But the best informed know but little. I Cor. vii: 9.

There is scarcely anything in the whole realm of nature that is clearly understood by man. All must acknowledge that there are many things in the Scriptures that they do not understand. God is infinite. His works and His word partake of His own character. While the wisest man may almost be said to know nothing, below him there is every grade of mental capacity, down to perfect idiocy. We are, therefore, driven back to the Savior's rule: "By their fruits ye shall know them," "Whoever heareth these sayings of mine and doeth them," "Where two or three are gathered together in my name, there am I."

Party organization prevents growth. No one is permitted to teach a truth that is not a part of the party creed, if it be at variance with the creed, or if it be a part of the creed of some rival party. Each party has its hired clergy whose support and position depend upon upholding the party standard. When any one outgrows the party harness he is discarded—II Tim. iv: 3, 4. If one adhere to the few distinguishing tenets of the party he is accepted, though lacking in Christian character. If the Bible were silent as to the method of church building, the character of modern religious parties would show that they are not churches. Among the many thousand members of religious "organizations" how few there are who study the scriptures! You can not suppose that this state of ignorance would prevail if money could be made by studying them. Though covetousness is called idolatry, and the covetous man is said to have no inheritance in the kingdom, you can scarcely persuade even the preachers that it is wrong to make what they call a "good trade." Members of religious parties are as ready to engage in carnal war as others are, while the hired priesthood totally fail to teach the truth concerning the self denial, labor and suffering involved in the Christian warfare. It does not require a very intelligent unbeliever to see that there is no difference between

members of the so-called churches and other people. All can see that they are as eager for wealth, and honor, and ease as other men. The things condemned in the Pharisees as fully characterize modern parti-

sans. Why should it be true, as the clergy would have us believe, that a just judge will reward with unending bliss those who sufficiently desire the praise of men as to belong to some popular religious party, and consign to eternal torture others as good who do not have "a name to live?"

Is party organization necessary for the sake of discipline? It is a sufficient answer to this question to reply that the Lord has not authorized it. To form an untaught organization is to condemn His work as imperfect. Besides, if it is left to man to invent a plan of organization, one man has as much right to do so as another, and this results in a multiplicity of warring factions, subversive of the unity enjoined in the scriptures. If unity among the followers of the Lord Jesus is desirable, it is obvious that it can only be had by accepting the Lord's simple plan of organization, which permits any Christian to receive and fraternize with all who are bearing the fruit of the Spirit. All efforts to secure discipline by man-invented organizations have failed. The only discipline effected is conformity to the dogmas of the party, and perhaps, in some measure, an avoidance of those acts held to be disreputable among men, while more grievous sins, not regarded as disreputable, are indulged in without censure.

Do you ask how to reach the unruly? The scriptures answer: "Teach and exhort one another."—Matt. xxviii: 20, Heb. iii: 13. But you say, "Suppose my brother will not learn?" Well, thou hast delivered thy life.—Ez. iii: 19. You have no power of compulsion. Perhaps your do not know very much yourself. Again you say, "But if my brother continue obstinately unruly, what then?" Again the scriptures answer: "Keep no company with him, that he may be ashamed, yet count him not as an enemy, but admonish him as a brother."—II Thess. iii: 14-15. Again thou hast delivered thy soul. It may be that you are not very good. It may be that you are neither wise enough nor good enough to judge another man's servant. "To his own Master he stands or falls."

R. J. R.

ANSWER TO BRO. ALLEN'S "WORD OF ADMONITION."

In our January issue we asked Bro. Allen, the editor-in-chief of the Apostolic Guide, some questions about Baptist baptism that we did not think he could satisfactorily answer from his standpoint. Neither did he, if we are capable of judging of that matter. However, in the Guide of

February following our question, he devoted two columns of his paper to what he was pleased to call "A Modern Apostasy." To this we replied, giving his entire article to our readers, on the front page of our

paper; and we requested him to give our reply to his readers.

Well, we heard nothing more from him until the last issue of the Guide, May 21st. In the meantime, we accused him of cowardice in refusing to let his readers see what we had said in defense of our work, against his charge of "Apostasy." But now, since reading what the brother has to say about the matter in his last paper, and having no disposition to doubt what he says in that connection, we cheerfully confess that we acted hastily and indiscreetly in charging him with "cowardice." We had no doubt, when we wrote the things of which Bro. Allen complains, that he had seen our paper and our reply to him. We were very particular, as we always are under such circumstances, to mail him a copy—and we shall send him a copy containing this, by registered package, together with a copy containing our other reply.

We will now give in full what Bro. Allen has to say about our paper, in an editorial note, and, after devoting some attention to it, we will pass to some criticisms that we desire to make upon his leading editorial, under the caption of "A Word of Admonition." We are sorry that we cannot give the last named more attention than we are able to; but as it is now bed-time, and as this must go to press in the morning, we can only "give it a lick and a promise" for the present. He says:

"WE BEG TO BE EXCUSED.—After our leader of this week was in the hands of the printer, and it was too late for correction, we received from a friend another copy of the FIRM FOUNDATION. This indulges freely in railing accusations against us. Its unjust and false charges, its abusive and ungentlemanly language, are such that we are compelled by every principle of self-respect to decline any further notice of it, in any way, in our columns. We have never seen the paper but three times during the two years of its existence, and two of these are the two referred to in this issue of the Guide—each sent by a friend calling our attention to its charges; and yet we are accused of 'cowardice,' of indulging in 'guerrilla warfare' of knowing that we have no Scripture to sustain our position, and much more of the like, because 'we decline to meet him on the open field of fair discussion!' We are curious to know how we are expected to dance to music that we

never hear. We are willing that our readers shall decide as to our indulging in 'guerrilla warfare,' 'being a cowardly dogmatist,' an 'ass,' and other such gentle, loving characters. For the sake of our readers, who may be inclined to the theory of re-baptism, we shall go on with the investigation of the question. They can then determine how much truth there is in the charge that there is no Scripture to sustain our position, and that we know it and are afraid to attempt to show it. On account of the evil that will certainly result from this departure from one of the essential principles of Our Plea, if it is not checked, we shall give more attention to it for a while than we have hitherto done; but we can afford to have no controversy whatever with the editor of the FIRM FOUNDATION. He can just go on with his abuse and his misrepresentation to his heart's content. We do not expect to see it, know anything about it, or care anything for it. We are more than willing to investigate the question, in the light and spirit of the Divine Record; but from any further notice of that paper, or anything that may appear in it, *we beg to be excused.*"

Well, we are sorry that he desires to "be excused;" but however much it might gratify us to "excuse" him we have no option in the matter. We are engaged, "about our Father's business" in defending His Son's authority against all manner of opposition and perversion brought to bear against it from every point of the theological compass. If we felt that we had a right, as a faithful defender "of the faith once delivered to the saints," to follow our own innate inclinations, whenever any one said anything about us that was of a wounding nature to our feelings, we would be as willing to excuse you, my brother, as you are to be excused. But we are not our own; "we are bought with a price." Even our Lord and Master who bought us with His righteous blood, did not "excuse" Himself from His opposers when they accused Him even of doing His marvellous works by the power of Beelzebub. Then why should we, who talk so much about having His spirit, and working for Him, turn away in pompous disgust from a known and bounden duty, because some unkind word is said by those opposing us? Would Christ do it if He were here? Ah! my brother, such a course will not do for a true soldier of

the cross. When it comes to this wicked spirit of resentment, we are sorry to say that we have as keen a sense of it, perhaps, as yourself, but we thank God for love and courage enough to stand by His truth under the inflictions of many worse indignities than these at which you complain. But right here, while we think of it, we want to put in our denial to the charge of calling you an "ass." Let me tell you, my brother, although you seem to make light of it when Bro. Grim says it: There is a mighty conflict brewing on this baptismal question, between the advocates of "Our Plea," and the advocates of what you call "the most dangerous apostasy of this century." Yes, my brother, there is something more potent needed in this conflict than your "raw-head and bloody bones" summing up of the results that you say follows, if "the theory of the FIRM FOUNDATION be true." You have "Our Plea" while we have God's plea. You have the practice of Bro. Campbell and his honored coadjutors in "this restoration," while we have the footsteps of the apostles of Christ and the faith once delivered to them. We have a "thus saith the Lord" for what we teach on this question, and you *have not*. That which your "plea" say is a sufficient rule of faith and practice, gives no "rule" for what you "practice" at this point, while it gives the *very* rule by which we work and for which we contend, and shall ever earnestly contend with all the feeble power we possess. Shall we be expected, in the face of all these God-given advantages, to surrender to any human plea? Men who count numbers may, my brother, but those who love God and fear naught that man can say while God is on their side, however few they may be, whether "seven thousand" or less, have not, and will not, bow the knee to your Baal. So sharpen up your sword for the conflict; we have the truth, and it is mighty and will prevail against your vast majority. But we have indulged in too much of a digression. Since you take umbrage at our words about you, and say that it was ungentlemanly in us, and therefore decide to place us under the ban by proscribing us, and our paper in such a signal manner, permit us to call your attention to some of your language, in reference to another, who had treated you about as we thought (and had some

grounds for thinking that you had treated us). This language, too, is only one week older than your complaint at us. You say, of a religious teacher who was opposing what he called Campbellism: "The simple fact is, there is no small amount of pure, genuine, perpendicular, evangelical, orthodox lying in this age of religious liberty." Much more in the same connection could be given, but this is sufficient to show that "thou art inexcusable, oh, man, for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." You say: "we are curious to know how we are expected to dance to music we never hear." We have not raised the complaint that "we have piped unto you and you have not danced." But our complaint has been in your *manner* of "dancing," as you call it. If it is to be termed "dancing" we want you to come up to the square dance and cease "dancing the racket." We know some persons have no ear for music. Perhaps this is your trouble. But we assure you that we have sent you our paper every time we have called in question what you have said. We tried to exchange with you, but then our paper is so "small" that you seemed not to notice it. Remember, my brother, you should not "despise the day of small things." Again, do you remember the many "ungentlemanly" —(you being judge)—things you said about Bro. Errett in your controversy with him? But we do not allude to this to justify ourself in such things as we have said to you. But when our large editors set such examples, we ask, should those same large editors be so tight on small ones for following their example? But now for a brief notice of your "Word of Warning"—we will try to follow in your own order. You say, in alluding to the FIRM FOUNDATION: "The sole purpose of its existence seems to be to inculcate the theory that baptism is of no worth whatever, unless administered and submitted to for the express purpose of obtaining the remission of sins." Yes, we hold this view in reference to baptism; but "sole" means single only, alone, solitary, unaccompanied. Now, my brother, you ought to know that your statement that "the sole purpose of the FIRM FOUNDATION is to inculcate what you call our "theory" of baptism, is unjust. Even if you

have only seen three of our papers, you could have learned better. We contend for every item of the faith as strenuously as does your paper. If we say more upon the baptismal question than upon other questions, it is because more needs to be said on that; more perversion of God's truth and Christ's "bound" plan of salvation is found right at this point. Now, we follow you as you take up your "first, second, third and fourth." In your first, you say that our "theory" must necessarily lead to direct trouble in the churches of Christ. So much the worse then for that class who "cause the trouble" "contrary to the doctrine we have learned." The same that you say here may, with the very same propriety, be said by the advocates of the organ, against you, who oppose its introduction into churches. But you would reply to them that they were responsible for the trouble, because God had not authorized the use of the organ; and that is our reply to you about your practice of receiving persons from the sects without baptism. The lame, in all such cases, lies against those who act without authority. This, in the very nature of God's government, must *always* bring trouble, so long as there is a faithful follower of Jesus Christ on earth who believes that the Scriptures thoroughly furnish the man of God unto all good works. So we do not accept what you say about this question being, "a natural and necessary source of discord." The source of discord is in a human plea that attempts to supplant the authority of Christ. But we do accept your view when you say that those who hold to this re-baptism theory are compelled to regard all immersed by the sects or any one else, who did not understand the design of the ordinance when they were baptized, as unbaptized sinners. Yes, that is precisely our view of the matter. This was Paul's idea, of course, when he baptized the twelve at Ephesus, who were certainly baptized to "honor God" in the first instance. Paul did not baptize them over simply to say, "Father, Son and Holy Spirit" over them. The trouble with you, my brother, and those who ~~view this question as it is~~ that you assume the debatable grounds. You say again: "It follows, therefore, that those who are advocating this theory to the alienation and division of the churches (we have heard of no such divisions), and all are re-

sponsible for this who are lending their influence to the theory, are condemned by the word of God, unless Christ actually requires it as an item of the faith. Of course, if he conscientiously believes that Christ has made it a condition of salvation, and that he and others will be damned without it, he should advocate it with all his soul." Well, this is what we conscientiously believe, so you ought to respect us instead of pursuing the course you have towards us. Who can understand this question differently, in the face of this language: "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned?" He does not say: He that believe h that I died, was buried and rose again, shall be saved; and no man without doing violence to the word of God can so teach. The gospel that they preached was the gospel He had reference to here, hence the gospel they preached was the gospel that was to be believed, and the disbelief of it—the *very* gospel that they preached—is damnation. It is easy to determine precisely what that gospel is. Peter preached it about fifty days after this commission was given, and it is so plain that he who runs may read it. But again, my brother, you have stated a principle in these words quoted from you above that has a rebounding motion which falls heavily upon your own head, when you remember the strife and contention and division the question of the missionary society is fomenting in the churches, but we have not the time or space to elaborate now. Well, we must come to a conclusion without even touching many points. Remember that you did not quote one line of scripture in your "Word of Warning." In conclusion, we beg you and others who hold the same views, to come right up to the question at issue. Do not shirk the responsibility that rests upon you; if you do, God will hold you to a strict account for so doing. You claim that you have authority for what you practice. Show us that authority, and if it is from God, it sufficeth, but if from man, we reject it.

Now, Bro. Allen, remember that the right way occurs when we can not work, so try to humble yourself down so as to forget our hasty remarks about you and even "condescend to our low estate" and teach us the way of God more perfectly, if we are

wrong. We will accept your efforts in that direction with thankful hearts; and God will bless you if you will turn us away from an error. All you are asked to do is to give us the authority from God's word for what you teach and practice. But if you still determine to notice nothing we say, we can not, however much "our self respect" might incline us to such a course, refuse to notice what you have promised to say. We expect, while you are going over these grounds, to make it a hard road for you to travel. God grant that this question, and all others that afflict the church, causing strife and alienation between brethren, may soon be settled by that word which is "forever settled in heaven." We invite your attention to an article on another page, from Bro. Jackson. A. McG.

(To be continued)

J. T. POE, in trying to cover his defeat, says: "I will say here, once more, for the information of all concerned, that I teach 'baptism for the remission of sins,' as earnestly as any one can do; but I teach that it is for the remission of sins to those only who come to it with the heart changed by faith, and the life and character—the doing—changed by repentance. Only such can be 'baptized into Christ,' and 'for the remission of sins.' Thousands can testify to this as my teaching. If it is not correct, then I have the wrong book to learn these things from. Baptism alone is not for the remission of sins." He also says that, if he thought the cause of Christ demanded it, and he could find some brother who would discuss purely in the interest of truth, and not for the purpose of showing himself off—how much he knew about the matter—he would discuss the matter with him. Yea, if he could find some one that held that baptism alone was for the remission of sins, so that he could show himself off, we would have a discussion. But his only chance for such a discussion is for him to run his own position out to its logical and legitimate conclusions, and pummel his own hard head, or make a man of straw, and turn his popguns loose on him as he has done in this instance. We will ask him a question, but he will doubtless conclude that we are of that class who try to show ourselves off, but we assure him that we are willing to take a "back seat" and let him show himself off, or on, or in—anything just so he will give a sensible answer. Question: Since you take the trouble to let all concerned know that you "teach baptism for the remission of sins," will you please give some good reason for so teaching, since you contend that it is not necessary that any one should understand or know it? Why teach what is wholly unnecessary that any one should know? Is it not a needless waste of time and breath? Now don't hide out from this, or rear back on your dignity, but answer it if you can, or confess that it is too hard for you, and we will propound something easier.

WE ARE so anxious that the brethren shall read the FIRM FOUNDATION while Bro. Allen is going over his promised work, that we offer the paper from now till January at 33 1-3 cents in clubs of three, and 25 cents in clubs of ten. That is, three copies for \$1, or ten copies for \$3.50. We urge the brethren to try and insure it a circulation at these rates—especially among "Guide" readers. We intend to travel pretty close to Bro. Allen over these grounds.

THERE are a great many complaints about the paper failing to reach our subscribers. Brethren, we assure you that the fault is not ours. Bro. Durant and myself do the mailing with our own hands. The fault is in the mails. Help us to locate it. The complaint has become so general that we must find the cause of it. This is a source of great annoyance to us, because so many of our brethren blame us, when we are so particular to avoid it. But do not understand by this remark that we would have you to be silent when the paper fails to reach you. We take it as a favor when we are notified of its non-arrival.

A GOOD brother informs us that the teachings of the FIRM FOUNDATION are not generally understood by the brethren who are opposing it; and he requests us to write a long article setting forth our teachings, so that all may understand us better. To this we must say that there is no room for any one to misunderstand us. That class who are misrepresenting the teachings of the FIRM FOUNDATION will continue to do so; not because they fail to understand, but because they are determined to reject and resist the truth. When men make up their minds to oppose truth, misrepresentation and downright falsehood becomes their chief stock in trade, and they spare no pains to keep constantly on hand a full supply. But it is an easy task to set forth our teachings. We teach what the Book of God teaches, and reject and oppose with our whole spirit, soul and body what it does not teach. If we do not teach all that the Apostles taught, it is because we have not learned it all yet; but will, as we learn it, teach it. As to how persons are brought unto Christ, we have learned from the word of God, and we take it just as it is given there, and are determined to wage relentless war upon all additions, subtractions or modifications of that way. To do what the chosen Apostles of God have not done, nor provided for being done in bringing persons to Christ, when the fixing of this was left in their hands and bound in earth and heaven, is to rebel against God; and this is just what many of our brethren are doing, and what the FIRM FOUNDATION is opposing, and will continue to oppose without any kind of compromise and against all odds. Read your Testament and remember that the F. F. contends for what it says and teaches, and opposes what it does not say and teach. This is our way, and what we oppose. So all who have a Testament can, if they will, post themselves about what the F. F. teaches. But if they will not, and are determined to misrepresent its teachings, they are left without excuse in their wicked work.

A. McG.

TO OUR SUBSCRIBERS:

Brethren and friends: We feel that we owe you an apology, and that we should have made it to you in our last issue; but as our attention was not called to it in time, and as a duty even performed late, is better than one never performed, we beg your attention and consideration to the following: From time to time, in our past issues, we led you to expect an early change of the F. F. from a monthly to a semi-monthly issue, and, from that, speedily to a weekly. But, brethren, we assure you that it was not part of our intention to deceive you. At the time we were holding out these ideas to you our subscription list was very rapidly increasing, and it was our intention then, and now is, to give you the advantage of our gains in this work, by increasing the matter and by improving the paper in every respect. But the publishing business is an experiment with us. It is a business that we were driven to by sheer compulsion of conscience, to discharge what we conceived then, and do now, to be a bolder and pressing duty due from us to that cause that holds the warmest place in a fearing, trembling heart. So, brethren, when we made these promises, while they were made to you under intentions the very freest from deception, they were made under the unadvised influences of a very rapid but temporary influx to our subscription list; but since that time, in this work, we have had to contend against the depressing influences of hard times, and, that worst of all foes to the progress of truth, false brethren, and deceivers, who are "waxing worse and worse, deceiving and being deceived." Now, brethren, we hope you will excuse us for whatever disappointment these unfulfilled promises have occasioned. And in conclusion, we desire to assure those of you who love truth, and we believe that most of our readers do love it, that although we confess to you that the paper has not been increasing its subscription list so rapidly as we had hoped it would, we are by no means discouraged, but we feel that we have abundant grounds for expecting the F. F. to do a grand work this fall. Suffice it to say, that those who are standing by "this little sheet," that the perverters of truth, lovers of "our plea" more than lovers of God, place-hunting and gain-loving "pastors" and editors, who are lording it over God's heritage are advising the brethren "to let severely alone"—We say, that those who are standing by it with their means have lubbed the idea that their means cannot be spent in a better cause or one more acceptable to God; hence, brethren, you need not be mourning over the death of the FIRM FOUNDATION because it is not now increasing, financially, as fast as it has in the past. But, brethren, do your duty, and this little defender of God's plea will outlive the angry storm and do valiant service for the Captain of our salvation long after we have passed away. We need make a much more hopeful report to you from a seasonal point of view, if we would barter the columns of the F. F. for paltry dollars to Mammon to advertise his business in. But we will not do it, but will depend upon the power of God's truth to tide us over the belated billows of time. A. McG.

John Banfield

THE FIRM FOUNDATION.

VOL. 2.

AUSTIN, TEXAS, JULY, 1886.

NO. 10

A. McGARY, Editor and Business Manager.

ASSOCIATE EDITORS:

J. F. GRUBBS.	J. W. JACKSON.
J. R. DURST.	E. HANSBROUGH.
L. C. STONE.	A. J. MCGARY.

ARGUMENT.

Baptism is a burial out of self into Christ; a resurrection in Christ. Then, to be baptized for remission of sins is an acknowledgment that we can, of and in our own person and character, find no remission. It is a seeking of remission in and through Christ. It is a surrender, a burial into Christ; an entrance into Christ; a fleeing from self; a seeking refuge in him who, in the wisdom of God, is made unto us righteousness, wisdom, sanctification and redemption. It is God's ordained means for entering into him that we may appropriate his wisdom, righteousness, sanctification and redemption. It is a complete, thorough, practical denial of our own wisdom, strength and ability to obtain justification—a full surrender to Christ, that in him we may find redemption and salvation.

Titus, ii: 11; iii: 5. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ."

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Savior, that being justified by his grace, we should be made heirs according to the hope of eternal life."

These Scriptures show clearly that the grace of God does not do away with the necessity of man's obeying the requisitions of the Lord in order to acceptance with God. One passage declares that the grace of God teaches us that we must deny ourselves ungodliness and worldly lusts, and live soberly, righteously and godly in this present world, through this looking for the blessed hope and the glorious appearing of the Savior."

The other teaches us plainly that to be saved by the washing of regeneration, and the renewing of the Holy Spirit, is to be justified by his grace. The washing of regeneration is universally recognized to be baptism. Then baptism is the act in which we receive or appropriate the mercy bestowed through grace. In all gifts there is of necessity the bestowal on one side and the reception on the other. No gift

can be completed without the giving and the receiving. It is the province of the giver to prescribe how and where the gift will be bestowed. It is the province of the receiver to determine whether he will accept the gift where and when offered. If he does not, he deprives himself of the gift. God bestows remission of sins, as the gift of his grace, on man. He has chosen to bestow it in baptism. Man must receive the gift where God bestows it or he deprives himself of the gift. A gift must be bestowed and received willingly. If man is not willing to receive it, it is not a gift but a burden forced on him. Hence, to be baptized for the remission of sin, is to receive the grace of God where God bestows it. To refuse to be baptized is to refuse the gift. D. L.

The foregoing argument from the *Gospel Advocate* is presented to our readers with the request that they study it closely. It is clear, logical, and above all, scriptural. But will Bro. D. L. accept the consequences of his own logic? He might reply that he has nothing to do with consequences, that it is his duty to teach the truth, let the consequences be what they may. This, however, will not satisfy the *Apostolic Guide* and some others who seem to measure the verity of a doctrine by consequences rather than by a "what saith the Lord?"

The above article is a most complete refutation of that sectarian idea "that it makes no difference whether a man understands whether baptism is for the remission of sins or not, just so he is a penitent, believes when immersed; God pardons him all the same." He is in Christ; has had the gift forced upon him at a time and in a place that he was not willing to receive it. Orthodoxy stands up with bold front and proclaims far and near that God does not bestow the gift of His grace in baptism. They are not willing to receive the gift "where and when offered." Hence they "deprive themselves of the gift." Then Bro. Lipscomb, I ask you, in all kindness, to tell us why you oppose what you call "re-baptism?" You know that the sectarian world, in their teaching and practice, are not willing to receive the gift of God when and where it has pleased Him to bestow it—in baptism. Why are they not willing? They do not understand that baptism is for the remission of sins. Why do they not understand this proposition? Because they believe human tradition, and the word of God is made of no effect to them. A man is made willing to obey God when he believes God's word. The gracious promise

once made to Moses (Ex., xx: 24), but universal in its scope. "In all places where I record my name I will meet with you and will bless you," will further enforce the lesson Bro. D. L. gives us. God's name is recorded in baptism. He promises to meet man there and bless him. The blessing is remission of sins. But the orthodox world says no, baptism is not the place—God is not in it, there is no blessing, no good, no remission of sins there. Nevertheless they practice a baptism, they have a form of godliness, but denying the power thereof, they deprive themselves of the gift.

When the Jews profaned the altar of God, He said, "I have no pleasure in you, neither will I accept an offering at your hand." How did they profane God's name and despise it? They offered polluted bread and they said, "The table of the Lord is contemptible." "Ye said also, behold what a weariness is it, and ye have snuffed at it and ye brought that which was torn and the lame and the sick; thus ye brought an offering: should I accept this of your hand, saith the Lord." (See Mal., 1 and 2 chapters.)

Will God respect those religionists now who profane His holy name by speaking contemptibly of baptism? They "snuff at it," call it a weariness—a mere duty, a non-essential, and yet bring their "offerings," "the lame, sick, and the blind," and expect God to bless them! Methodists and Baptists by their teaching make converts and then immerse them. After awhile, some of these converts hearing the Gospel of Christ preached believe, and desire to unite with Christians, in their service to God. They now believe that the gift of God's grace is bestowed in baptism; they now teach it, contend for it, and will denounce as sectarians those who deny it; but because they have submitted to the form of baptism—immersion; had God's name called over them—they tell us they "are satisfied," and many good brethren welcome them and confirm them in their satisfaction. Although the "human institutions" from which they come still repudiate and denounce the doctrine "baptism for the remission of sins," as heresy—and our own brethren and these new converts insist that the doctrine is true, that it is God's word, and they refuse to receive any person that will deny it, they remain satisfied and raise a hue and cry of "apostacy," "heresy," "hobbyist," against those who insist, like Bro. D. L., that God bestows the gift of His grace in baptism; that man must be willing to receive it when and where God bestows;

that if he is not willing to thus receive it he deprives himself of it, though he be washed many times. Brethren, let us all walk by the same rule. J. W. J.

LETTER TO BROTHER MCGARVEY.

DEAR BROTHER MCGARVEY:
I see an article from you in the *Apostolic Guide*, of April 16, 1886, calling the attention of the readers of the *Guide* to some of the lectures in a certain book called "The Missouri Christian Lectureship," written at the request of the publisher of said book. I am much pleased with said article, both as to the matter it contains and the spirit in which it is written. It is certainly very proper and commendable in you, occupying the position you do as a public teacher, and having the confidence of the brethren and others as you have, to point out the departures from the word of God, of such men as Brethren Longan, Proctor and Hedrick, men who also occupy high positions as teachers and stand high in the estimation of most of the brotherhood, and men who (as you say), before the war, especially Longan and Proctor, "contended earnestly for the faith once delivered to the Saints;" but since the war have been gradually departing from the truth as it is in Christ Jesus, until such sentiments as you criticize in your article are proclaimed by them, and accepted by many as being all right. How sad, how sad, such a state of things.

You say Brother Longan, in his essay on "The functions of the understanding in matters of religious belief," treats it as foolishness to accept as real history the account given of the sun and moon standing still at the command of Joshua and the narrative portions of the book of Job, and not satisfied with his denial of the truthfulness of some of the historic statements in the Old Testament, he must come into the new, and deny that John wrote as he was moved, guided or directed by the Holy Spirit. He says "that even the substance is colored, so to say, by his peculiar personal modes of thinking." Colored with what? Not with truth, for then there would have been no sense in saying it; but with falsehood. He also accuses John of a momentary lapse of memory. Why not accuse his memory of being in a lapsed state all the way through? But John says: "This is the disciple who testifieth of these things, and wrote these things, and we know that his testimony is true." (whether his memory was lapsed or not) John,

21:24. Now, Bro. McGarvey, how much further along has Bob Ingersoll progressed in these matters than the sentiments set forth in the above lectures. I remember that the same author, some years ago, discovered a gospel for the pious unimmersed, and I believed then that he ought to have been withdrawn from, and later developments have confirmed me in my belief; for Paul says: "A man that is a heretic, after the first and second admonition, reject, knowing that he that is such, is subverted and sinneth, being condemned of himself." Titus, 3: 10-11. He has been admonished more than twice. I know, Bro. McGarvey, you speak very highly of his lectures as a whole; but the wicked one has always mixed enough truth along with his falsehoods he was teaching to make them go down well, and it is permitting such teachers and teaching to go unrebuked that has brought about the great difference between the preaching of the present day and the preaching before the war.

You also speak very highly of Bro. Proctor's essay, and say that "it is one of his most thoughtful and most eloquent sermons." It is entitled 'Reasons Why the Bible Will Retain Its Hold on Thoughtful Minds,' and after saying many good things (as you say), he takes a position that makes him deny some of the plainest declarations of God's word, and goes on to say that 'when the old Polytheists saw gods of good and evil, and the Jews angels and demons, we (yes we) see scientific cruses.'

By means of what science did 'we' see or discover these causes? Why, the science that Paul speaks of, 'falsely so called,' when he says: 'O, Timothy, keep that which is committed to thy trust (the word of God), avoiding profane and vain babblings, and oppositions of science, falsely so called; which some possessing, have erred concerning the faith.' 1st Tim., 20-21. Yes, he has professed to find the science that will enable him to account for the hogs rushing down the precipice into the sea and being drowned. I reckon the heel flies got after them. Yes, it is the science that leads men off from the word of the Lord to doctrines and commandments of men, that turns their ears away from the truth to fables; but Paul says: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Coll., 2: 8.

In regard to Bro. Hendrick, in his essay on "The Philosophy of Remission of Sin," from what you say, he seems to have determined not to go into infidelity little by little, but to make one big jump and land in it at once, and I don't know if his course is not better for the world than that of either of the others, because the readers of his essay will not be near so likely to be deceived as they would by reading the others, and, yet, unless they turn away from their present

course, they will all land alike in infidelity. I rejoiced when I read your article, and you came out so boldly, and yet so kindly, and exposed their false teachings; not only that they might be benefited, but that others may be notified, warned, that they may be saved from the evil effects of such teaching; and now, Bro. McGarvey, if they are actuated or led by the right spirit, governed by the right motives, will they not retract what they have taught; take it back as publicly as they taught it, or defend it, and show from the proper source, the Bible, that what they teach in their essays is right. If they were teaching on political, philosophic or scientific subjects, and such a demand was made of them, to establish the truthfulness of what they taught, by an appeal to the standard works on those subjects, would they not, even as men of the world, be bound to comply with the demand or retract? That being so, how much greater the obligation to establish what they have taught in these essays by the standard, the Bible, or retract, they claiming to be Christians, to be animated or led by the spirit of God. What is more manly, more noble than for men, and especially Christian men, to confess their wrongs and sins and turn away from them. Confess your faults one to another, and pray one for another, that you may be healed (or forgiven). James 5: 16. And now, Bro. McGarvey, I have no idea that you were seeking popularity, or governed by an sinister or improper motive when you wrote your criticisms on those lectures, but that you wished to pull the beams, yes, beams, out of the eyes of those brethren, the eyes of their understanding, and prevent, as far as in your power, the bad effects, on others, of their false teaching; a very commendable desire, indeed. And now, may I not, as one who loves you as a brother in Christ, ask you to turn your attention in another direction; towards yourself, and see if you have not at least some notes or splinters in your own eye that ought to be removed by the great spiritual oculist, the Savior, by his word, that you may see more clearly how to cast the beams out of the eyes of your brethren?

You remember that some time ago, I think it was in January, 1886, you were requested by Bro. McGary, of Austin, Texas, to write an article in the Apostolic Guide, on the necessity of making the scriptural confession before baptism, because so many of our brethren were denying its necessity in order to cover their practice in receiving members from sectarian churches into the body of church of Christ (as they said) without having made it, and your attention was called to your position on that subject, as set forth in your commentary on Acts, and also to the position you took on the same subject at the state meeting at Bryan, Texas. In reply to Bro. McGary's letter, you said that you did not have

time to write the desired article, and that if you did, you would have to take grounds in opposition to him, and then went on and took positions inconsistent. Yes, entirely inconsistent with the position you took in your commentary, and at Bryan, on the same subject. Bro. Garvey, there is no man that can conscientiously occupy, at the same time, the two positions, as set forth in your commentary and your letter; and you became offended at Bro. McGary for publishing your letter, when you did not request him not to publish it, and I can't see that he did wrong in doing it, for you ought not to have desired to teach him anything on that subject that you would not have been willing for the world to see. Yea, rather anxious that they should see, if it were the truth. And now, are you not under obligation to retract one or the other position? for you must know that they cannot harmonize; no, that would be a bigger job than the one undertaken by Joshua when he commanded the sun and moon to stand still, for the Heavenly Father can, through his servants, cause the sun and moon to stand still; but he can not harmonize truth and falsehood.

If, after deliberating over the matter, you conclude that your present convictions on that subject are expressed in your letter, ought you not to take back what you have said in your commentary, and if the sentiments expressed in your commentary are still your conscientious convictions, ought you not to retract and acknowledge as wrong what you said in your letter? It may appear to many to be presumptuous in one so obscure, so insignificant as I am; to write to one of your standing, as I have; but we learn that God has chosen the foolish things of the world to confound the mighty. 1st Cor., 1: 27-28. James says: "Brethren, if any of you do err from the truth and one convert him, let him know that he that converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins." James, 5: 19-20. May I not be instrumental in turning you from your error, saving your soul from death and hiding a multitude of sins?

One other item, and I will close this perhaps already too lengthy letter. The Apostle Paul says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2d Tim., 3: 16. That being so, I am constrained to ask you where is any scriptural authority for Bible colleges; in one of which you have been working for years and to which I went one year; but I did it ignorantly, and am willing to confess that I did wrong; not that I am opposed to educating people, but the church of Christ is the school of Christ, in which he designs men shall be educated to preach the gospel in which he (Christ) is head, or

president, and the apostles the professors, and the Bible is the text book, and the only text book.

The Methodists have the same right to build Bible colleges and use the Methodist discipline as a text book; that our brethren have to build them and use the books they are using. The principle is the same, and so with all the other sects and their books. Whenever we leave the Bible, there is no stopping place. If Bible colleges are a good work, then the Bible gives us the necessary instruction in reference to them, and if the Bible says nothing about them, they are not a good work, or Paul was mistaken; and if they are not a good work, they are of necessity a bad work, for there are but the two kinds. Again Paul says: "Let the word of Christ dwell in you richly (abundantly) in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, and whatsoever you do in word or deed, do all in the name (or by the authority) of the Lord Jesus." Coll., 3: 16-17. Now, Bro. McGarvey, where does the Lord authorize the work in which you are engaged, I mean your Bible college work, not your preaching. If you know where, will you please inform the brethren, and if you can not show the authority for it in the Bible, ought you not to quit it, as you claim to be governed by the word of the Lord? To conclude, Paul says: "No man knows the things of a man, save the spirit of man that is in him." 1st Cor., 2: 11. No man knows the motives that have prompted me to write this letter but myself. My Heavenly Father knows them, and I know that no bad motive has influenced me to write it, and now, will you please answer it in the Apostolic Guide, or, if you prefer it, write to me privately, and I will not publish it in the FIRM FOUNDATION, if you will give me any good reasons why I should not (I mean this letter), otherwise I will, if the editor thinks it worth publishing.

Your Brother in Christ,
E. HANSBROUGH.

TO S. SCARBOROUGH AND OTHERS,

"Members and Ministers of the Church of Christ."

I find in the *Christian Messenger* of March 27, 1884, a very singular document, entitled "Special Notice." To it are appended thirty-three names of "Members and Ministers of the Church of Christ," not a few of whom have distinguished themselves as public teachers, and won a good report among the disciples in Texas. These "members and ministers" I declare their own fellowship with a certain teaching, which the *Messenger* denominates heresy, and "protest against any editor of a Christian paper admitting said teaching into the columns of his paper."

The heresy, as defined by the "Special Notice," is "Preaching the rebaptism of all who unite

us from other churches, although they have once been immersed and are satisfied with the one baptism."

This is strange phraseology to be found in a Christian publication and purporting to emanate from "members and ministers of the Church of Christ." The circumstances that called it forth must be very peculiar. Though I have for years been an interested and rather close reader of the publications of the disciples, I do not now remember having met with anything that would serve as a billet for such a bullet as this. To my mind, the document needs explanation, to say the least. Re-baptism, as such, to say nothing of the individual having "been once immersed in the name of Christ, and being satisfied with the one baptism," I have never known advocated, by preacher or paper devoted to the advocacy of primitive Christianity. The controversy, so far as I have observed it, has been as to whether persons who have submitted to immersion under the direction of a false faith (not in the name of Christ), in order to enjoy the fellowship of a human establishment, calling itself a church, have, by that false faith and the false confession which it exacted, attained the end of scriptural baptism, or merely the end proposed by the false faith. The conclusion has almost universally been that, as there is no intrinsic efficacy in water, or the mere act of immersion, as to the washing away of sin, but that the efficacy is in "obeying from the heart the form of doctrine," nothing can accrue from compliance with the requirements of the false faith except the denominational privileges which it proposes. Hence the question has never been about rebaptizing persons who have been baptized in the name of the Lord Jesus, but as to whether persons who knew not His authority, and yet submitted to a baptism under other authority than His, can, when they learn His law in the case, readjust their faith and purposes to the newly learned law, so as to transmute the obedience which they rendered the human requirement into obedience to the Lord Jesus.

But if, in the waywardness of human conceit, any preacher professing to be a disciple of Christ, is found guilty of preaching that persons once baptized in the name of the Lord Jesus shall again be baptized in some other name, in order to "unite with us," the thirty-three, or any other would-be standard body of members and ministers, or for any purpose over and above, aside from, or contrary to the law of Christ, we say, let such a one be *anathema maranatha*. And let every Christian editor publish and fully expose such heresy and

heresy, so that neither he nor it may find shelter among us.

But, in the absence of any such well defined case or character, some of us humble members and obscure preachers, who hope, "through much tribulation, to enter into the kingdom of God,"

are loth to admit the necessity for such a papal bull as this, issued by the self-constituted council of thirty-three, to be sent booming blindfold o'er a Christian land. Nay, brethren, you must have picked up an undischarged bomb from a Romish battle-field, and thought to try your hands by touching it off.

But this is a dangerous experiment—shooting off old shells just for the sport. They sometimes play havoc with the handlers. But, to be serious, brethren, who called this council? Who constituted this body ecclesiastical? Where does it sit? Are you the Church? Are you the "representative men" of the Church, to whom it has been delegated to say who shall be fellowshipped and who shall not—what shall be published and what shall not? Brethren, though I have learned to revere some of your names, and though your number doubles the sacred figure 3, I must question your right to publish blank bulls of excommunication, with sign-manual and the seal of your sacred influence affixed, to be served on any supposed offender at the caprice of any clerical tramp that may find it convenient to play legate for your august body. What right have you to pass sentence of excision as "members and ministers" to the number of thirty-three, or even of seventy times seven, unless you do so as the executives of Christ's law, installed by His authority? And, even then, sentence can only pass against those duly impeached and convicted of infracting that law.

Where is your prisoner at the bar on whom you pronounce this awful sentence? In what open court have the witnesses confronted him? Has he ever heard the charges, or been allowed to open his mouth in his defense? Or is it a star chamber you have? Possibly it's a Spanish inquisition, from whose dismal portal the black coach goes forth at the hour of midnight to apprehend the suspected, and convey him to the secret tribunal, where, on *ex parte* testimony, the defenseless victim is adjudged guilty of heresy, and doomed to perpetual prison or death. Permit me to remind you, brethren, that the Church and the world have not heard the name of the accused; nor is there a court of record where the indictments can be found. You have reckoned without your host. You have discharged a poisonous shaft in the camp of Israel, for the effects of which you will be held responsible. Nay, rather, you have hurled a boomerang, thinking, perchance, it might crush some man whom you have not the courage to engage in fair and manly encounter, that careens at random, like through the ranks of the innocent and guilty

of the latter there be any. Now, brethren, the writer must confess to the misfortune of having been caught in the meshes of a false faith. He once, like Saul, "verily thought he ought to do many things contrary to the name of Christ, which things

he also did," such things as going to the mourning bench and begging for pardon in disobedience; and that Christ would do, and had done, many things that were not promised in His name; but he now thanks God that the reading of His word brought him to the true faith as it is in Christ Jesus. And when he learned the faith of Christ, he did not try to modify it to suit former notions or former actions. He did not endeavor by any feat of clerical legerdemain, of *post facto* hocus-pocus, to convert his submission to Baptist usages into obedience to Christ. He thought it best to heed the holy injunction, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." He considered himself embraced in the "every one," and accepted the apostolic declaration that "There is no other name given under heaven among men whereby we may be saved." Faith in this name displaced the false faith that remission comes without obedience and out of Christ. And though he had made the false confession that "God for Christ's sake had pardoned his sins," and though he had received the false baptism that is the meet concomitant of these false antecedents, he counted it as naught when he came to the knowledge of the truth as it is in Jesus—the truth that makes free, indeed. He was not a mere proselyte from a waning Baptist community to a revival movement in "Our Church." He never learned to regard "our Church," "our denomination," "our preacher," "us," or "this reformation" as a saving power or concern in and of itself. When he learned the law of the Spirit of life in Christ Jesus, he learned to look to Christ for salvation. Hence union with Christ was the one thing needful, the one thing sought. And this union, he was persuaded, could be effected only by obeying from the heart the form of doctrine declared by the apostles. He found nothing in the Bible to justify the thought of substituting Baptist usages, Methodist or Presbyterian ritualistic requirements for hearty—that is, intelligent—obedience to the law of Christ. He that would honor Christ and enjoy His blessings, must be baptized, because Christ has commanded it, and not merely to perform the ritualistic "non-essential" of some usurpation that would displace the authority of Christ. Hence it is manifest that, having submitted to the baptismal rite of any such usurpation, and then uniting nominally even with those who have obeyed the Lord, does not infiltrate the empty rite or render valid that which was of itself void.

This twelve at Ephesus, though they had received baptism in God's faith under imperfect teaching—a teaching in the right direction, too, as far as it went—had to learn the law of Christ and be baptized by His authority—"in the name of the Lord Jesus."

This document puzzles me!

For whom was it meant? Was it meant for me and those who stand with me? I can not see for whom else. For the character it describes can not be found—"preaching the re-baptism" of those already immersed and "satisfied with the one baptism." That's a myth. It must be meant for us who have no faith in water and mere form and ceremonies. So we are read out of the fellowship of the thirty-three. Has it come to this, that seeking safe ground is reprehensible, and teaching others to enter in the straight gate is damnable heresy? Or must we endeavor to modify the plain teaching of the word so as to make it suit a certain class of sickly sentimentalists that say, "If one thinks a thing is right, and acts accordingly, he is safe?" Must we apologize to our religious opposers by telling them that all this apparently earnest appeal that we have been making for a return to primitive teaching and practice was only intended as an entering wedge for a new sect, and that, having gained that which we desired by it, we are willing to take rank along with the denominations and admit that fealty to Christ is a mere matter of poetry.

Nay, good brethren, some of us can not afford to back down and say: It matters not whom a man obeys, or for what purpose, if he only means well. That is Mr. Ingersoll's doctrine, that all well-meant worship of idols should be accepted by Jehovah as homage indirectly done to Him. But we have not so learned Christ; if it so be that we have heard Him, and been taught by Him, as the truth is in Jesus, that we put away concerning our former conduct the old man, which is corrupt according to the deceitfulness of human lust; and be renewed in the spirit of our mind, and put on the new man, which, according to God's word, is created in righteousness and true holiness. Very different this from what you and Mr. Ingersoll's teach, that, going to the idol's temple, or to the sanctum of sectarianism, to find release from sin and conforming to the requirements or the idolatrous shrine—in which is received the "mere ordinance of the church" (sect) as "a sign and a seal" of sectarian privileges—one gains concerning his former conduct, in this old man, which is corrupt, according to the deceitfulness of human lust, all that is in Christ Jesus.

So, then, according to your and Mr. Ingersoll's theory, it matters not whether it be Baptist, Methodist, Mormon, Mohammedan or Pagan form of religion that makes the proselyte, just so (immersion) is administered, his walking fellowship in your broad range so easily sanctifies the old man with his former deeds and sets him at once upon the highway of human holiness. For does not each of these religions christen the proselytes into its sect favor and fellowship? Is not the rite they each administer that of the sect,

and not that of Christ? Take, even, that sect which has must scriptural aspects, the Baptist; does it not, by its sovereign sect usages, in this age of the world, and especially in Texas, require the candidate for membership to confess "that God, for Christ's sake, has pardoned his sins;" and this, too, with the understanding that repentance has preceded faith and secured the pardon as a condition precedent to the reception of baptism as a means of admission into Baptist fellowship?

Now, is it possible that such proselytism as this can make its victims Christians? Are we to turn from the plain teaching of the apostles and assure the victims of this false gospel that if they will only "unite with us" it will convert all their false faith, false confession, and false baptism (a "non-essential," "mere ordinance") into genuine obedience to Christ? If so, then has Mr. Ingersoll discovered the true theory of religion, and heathenism is Christianity under another name; the canonized paganism of the Romish establishment of Christian philosophy.

But I am reminded that your edict proposes to put a *quietus* on this question; that you have muzzled the press, so that this nor aught else, contrary to your authoritative ideas, can enter the columns of a Christian paper. And your effort seems to be effectual, in part, at least, for I have written to the *Messenger*, and failed, so far, to get a hearing. Still I give you this bit of MS. Will you read it among yourselves, even if you can not allow it to go into the columns of a Christian paper? And, if you still think it your special prerogative to judge the brethren and disfellowship those who insist on obedience to God rather than obedience to man, or made institutions, we, who are not satisfied with the blind obedience rendered to the ordinances of men, must forego the high favor of your fellowship and the privilege of the columns you control; and content ourselves with the fellowship of those whom the Gospel has made free, and communication with those who know no master but Christ.

How men of your opportunities and professed convictions could get their consent to put forth such a manifesto as this "Special Notice," is the wonder to me. You certainly did not consider its possible effects—that it might become a stone of stumbling and a rock of offense to the weak and unwary, and an instrument of deception in the hands of the wicked. Suppose, for example, some earnest, but not very well informed seeker after the way of life, should be caught, as was the writer, in one of these modern sectarian cubes, and, from the reading of the Scriptures, as in his case, should become convinced that he had missed the right road, seeing he had submitted to Baptist usages, instead of apostolic precepts, how is he to correct

his course? Is he to be assured that merely changing company will cause the steps he has taken on the Baptist by-way to cover that part of the Christian highway which he had missed? If not, how then? Is it to be expected of the timid seeker after truth, just emerging from the darkness and thralldom of sect-dominion, that he will have the boldness to defy the decision of this venerable body of thirty-three, and say: I must decide this matter for myself? Will he not rather say: They are learned; they are experienced; they know better than I do; and they have decided that an immersion in water, as a religious formality, no matter as to the convictions or purposes of the candidate, is valid baptism? Though, as he reads and reasons, he may be troubled with the reflection: this is not exactly what is presented to my mind by the New Testament, nor what these ministers present in their sermons, for I read that Paul commanded the twelve at Ephesus, who had been baptized "unto John's baptism," to be baptized *in the name of the Lord Jesus*, and I hear these ministers preach that baptism without a hearty faith in the Son of God and a turning away from sin is utterly worthless. He, nevertheless, will try to satisfy himself that these "ministers and members" would not have him or any one else be content with less than, or something different from, what the Lord requires. So in this proneness to pay deference to human experience and human judgment, if not even to human presumptions, many an honest soul has been led to live in doubt and fear for years, not knowing whether or not the demands of the gospel have been complied with as to the act of baptism. This state of doubt and the manner of treatment it receives from some preachers have driven some into utter skepticism. But not a few of the more thoughtful and conscientious have, little by little, climbed the scale of truth till they have reached a plane above the level of the preacher that places the validity of baptism in a ritualistic dipping, and demanded by the obedience of the faith; to be buried with Christ by baptism into His death.

Behold, brethren, ye are proud to be called Christians, and rest in the gospel, and make your boast of the knowledge of God, and know His will, and approve the things that are more excellent, being instructed out of the law of the spirit of life in Christ Jesus; and are confident that ye yourselves are guides of the blind, a light to them that sit in darkness; instructors of the foolish, teachers of babes, who have the form of knowledge and the truth as it is in Jesus. Ye, therefore, who teach others, teach ye not yourselves? Ye that say one must believe on the Lord Jesus, repent of his sins, confess the name of Christ, and be baptized according to the holy commandment for the remission of sins, refuse ye to allow men to do and teach these things? Ye that

make your boast of the law of Christ, do ye not dishonor Christ by teaching that men need not obey from the heart the doctrine of Christ? For the cause of truth is reproached among the sects, as it is written, "Without faith it is impossible to please God," and "whatsoever is not of faith is sin."

But ye say that a ritualistic immersion, without the faith of the gospel, without the preparation or purification of the heart that the gospel requires, makes one a Christian. Thus ye make void the commandment of the Lord, and put the bludgeon into the hands of the enemies of the truth. With what force may they now not say: "Did we not tell you that these Campbellites, who call themselves Christians, teach 'water alone regeneration' and 'water alone salvation'?" And here we have it put on record by themselves. Here are thirty-three of their representative 'members and ministers' that have published to the world that immersion alone, no matter by whom or for what purpose administered, entitles one to membership in their church and a home in glory. Here's salvation in the water, just so there is enough in which to immerse. There is no question now but that they place all the efficacy in the formal act of immersion. They will not admit that our faith or our profession of religion is valid; but our baptism, without any valid faith or confession, if it but be immersion in water, is *their* one saving ordinance and all-powerful 'Christian baptism.' If this is not 'water regeneration' and 'water salvation,' human language could hardly express anything of the kind."

Thus do they comfort themselves, and thus will they confute those who endorse this modern creed. Brethren, behold yourselves as in a glass.

Allow me to suggest, that a much more effective way—and a Christian way—to settle such questions as this, is by presenting the clear teaching of the Scriptures on any given subject, as in contrast with any error that may be advanced or held, so that the people may be convinced, as intelligent, thinking creatures, as to what is the truth in the case. For this clerical dictum, that would strangle investigation, stun conscience and muzzle the press, smells of the smoke of the Vatican, and is wholly out of place in a free country like this, and among a people who take the Bible for their guide.

J. A. HENDERSON.

This document, as may be seen from its contents, was called forth by that remarkable "Special Notice," published in the *Christian Messenger*, early in 1858. Although the author applied to that paper, he could not get a hearing. He afterward sent a somewhat revised copy of this (the original draft) to the *Texas Christian*, at Thorp's Springs. But, as he suspected and sug-

gested, that paper refused to let it see the light through its columns. And now, late, after the loss of some of its freshness, but none of its vigor, it comes to the paper that wears neither golden bit nor brazen muzzle.

THE CHURCH.—No. 2.

Baptism is the appointed act of induction into the church. Before baptism we are out of the church. When baptized into Christ (Gal., 3:27) we are new creatures, walking in a new life, called out from the world. If there is any other way of "joining the church," it will be easy to show it. One quotation from the New Testament will settle the matter. If no other method can be found, it follows that those who have been baptized into Christ, and are really living the new life, are in His church, wherever they may be. Popular usage treats them as out of the church until they conform to some man-made method of admission. Two or three or fifty persons having been baptized into Christ in the same town or neighborhood, or having been made disciples elsewhere, and having migrated to the same town or neighborhood, are not recognized as a church until they go through the form of what they call "organization." Having organized, another disciple coming among them is not held to be a member of the church at that place until a certain formality called "joining the church," is observed. Now, if there is any authority in the scriptures for this procedure, in precept or example, we ought to be able to find it. If that was the apostolic practice, is it not a marvellous circumstance that all the New Testament writers are silent concerning it?

If, then, there is but the one way of "joining the church" known to the scriptures, how can any one who regards their authority, perform the farce of taking into the church a Baptist or Methodist or anybody else without baptism? If the applicant's former baptism was valid, it brought him into Christ, that is, it made him a member of Christ's body, which is his church. If so, how can obedience to any commandment of man improve his condition? Can one be in the church and out of the church at the same time? When ambitious men began to speak perverse things, to draw away disciples after them, it became necessary to devise some means of distinguishing and separating their followers from others, to hold them for their exclusive support and aggrandizement. Hence party creeds and party names and party organization. ~~It~~ ~~was~~ ~~not~~ ~~uncommon~~ ~~to~~ ~~find~~ ~~that~~ ~~these~~ ~~parties~~ ~~designed~~ ~~to~~ ~~persuade~~ ~~those~~ ~~who~~ ~~are~~ ~~supposed~~ ~~to~~ ~~have~~ ~~become~~ ~~disciples~~, ~~that~~ ~~they~~ ~~are~~ ~~out~~ ~~of~~ ~~their~~ ~~duty~~ ~~if~~ ~~they~~ ~~do~~ ~~not~~ ~~"join~~ ~~the~~ ~~church."~~ This is sectarianism, pure and simple—more to be deplored than a party name or a party creed, because

it is the very act of forming a party.

On one occasion the hand of fellowship was given to Paul and Barnabas, not to admit them into the church, but to express authoritatively the apostolic approval of their course in preaching to and receiving the Gentiles, without requiring them to come under the law of Moses. There can be no impropriety in giving your faithful brother the hand of fellowship every day. But it is peculiarly improper to make this act play a part in admitting one into the church. To do so implies that you have some authority or discretion in the matter, when, in truth, you have none. You are obliged to fellowship all who come in according to law, until by rebellion they forfeit their relation. If you do not, you cut off yourself. You have no choice in the matter. R. J. R.

BRO. ALLEN'S ATTITUDE.

A BLIND LEADER OF THE BLIND.

It will be remembered by all readers of the *Guide* and those who read our last issue, that Bro. Allen held out the idea to his readers that he was going to furnish scriptural authority for receiving immersed sectarians into the Church (?) on their unintelligent immersion. But, in all candor and seriousness, we would ask those who read his "Reimmersion Scripturally Considered," if if they have been able to glean from it scriptural authority for this practice? And we would ask him, in no taunting spirit, but in the spirit of earnestness, if these husks of "wordly wisdom" and fag-ends of sophistry that have grown so stale and innutritious are the best he can furnish intelligent men and women who are hungering and thirsting after the truth? We grant that his effort is about as strong an argument (?) as we have ever seen from his side of the question; but he has blustered so about our position being "A Modern Apostasy," and the most dangerous thing of the nineteenth century; and then made his readers such unstinted promises in the way of scriptural authority and unget-over-able argument, that we were roused up and stimulated with the idea that this famous logician was going to give us some over-looked proof text, and lighten up the dark and gloomy way that intervenes between our position and the grounds upon which he stands, with that "light that lighteth every man that cometh into the world": For if this "true light" can be thrown upon the way so that we can go over to where he is, by "walking in the light," we would gladly abandon the obnoxious grounds we occupy for the pleasure grounds upon which he stands. But we will never attempt the journey if we have to turn our back upon the "Sun of righteousness" and walk in our own shadow, or the shadow of any other man, though he be the acknowledged leader of all of the unsuspecting and misguided Christians on earth.

Brethren, we beseech you to beware of those who are now

leading you! There is a responsibility at this point that rests upon every individual man and woman of the King's army. "Watch!" "Prove all things: hold fast that which is good." Remember, brethren and sisters; that "Whatever ye do in word or deed must be done by authority of the Lord Jesus."

Now, we would repeat our question: has that authority been given by Bro. Allen? or does it exist?

We mean no disrespect to Bro. Allen, or other popular leaders, when we say that his article has not a vestige of authority in it, above that usurped and exercised by those whose zeal for a human plea has, step by step, wooed and won them from the path and footsteps of the apostles into that broad and broadening way that rapidly diverges from the "straight and narrow way" into the thickest fogs of Babylon and the kingdom of darkness.

Human nature is too weak to refuse the reins of place and power when tendered to them; and when these reins are once put into human hands, their grasp grows tighter and tighter.

The great mass of the brotherhood is greatly responsible for the manner in which many men are to day acting as "lords over God's heritage." God forbid that we should ever say one word tending to disparage a cheerful rendering unto every worthy Christian, all that is due him as a Christian, from Christians. But we must "learn not to think of men above that which is written." "Let no man deceive himself." If any man among us seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written He taketh the wise in their own craftiness. And, again, the Lord knoweth the thoughts of the wise that they are vain.

Therefore, let no man glory in men; for all things are yours, whether Allen; or McGarvey; or Errett, or Lipscomb; or Barnes, or McPherson, or Hall, or Clark, or Penn, or the world, or life, or death, or things present, or things to come—all are yours; and ye are Christ's, and Christ is God's.

It is high time, brethren, that each soldier of the cross was girding about his loins with truth, and putting on the breast-plate of righteousness, so as not to be tossed to and fro, and carried about by every wind of doctrine that the sleight of men, through cunning craftiness, may set to ensnare them.

We dare say that, under a cool, quiet state of the mind of the brotherhood, Bro. Allen would not have offered his "Reimmersion Scripturally Considered" for any consideration. But after the public mind has been worked up to fever-heat of prejudice, by these lordly pastors and hierarchal college men and their pliant subalterns, crying "hobby! modern apostasy!" etc., anything, almost, will pass for argument.

We ask not the sympathy of our brethren unless we can show good grounds for opposing this practice of receiving men into the Church by a shake of the hand instead of by obedience to the Gospel.

But we simply request a candid and impartial hearing. This, true brothers and sisters in Christ, will grant us, while many will fall into line against us, at the beck and call of these eminent dignitaries, and echo their epithets against us throughout the land. We say we mean no disrespect to Bro. Allen in what we may say about his positions, because, when a man once espouses the cause of error and becomes its tutelary to that extreme extent that Bro. Allen has in this case—as evidenced by his acrimonious allusions and unsavory epithets directed at those who differ from him on this question—it is the rule that he becomes blind to questions of right or wrong, and looks only in the direction that promises protection to the cause he defends. His cause is "our plea"—the grounds occupied by the fathers of "this reformation." If their grounds were wrong at any point, he is wrong at that very same point; and he does not intend to re-examine these grounds. He is very much like Paul when he was opposing truth and persecuting the followers of Christ. Paul said he thought he ought to do many things contrary to Christ. He even bound men and women and compelled them to blaspheme, and gave his consent unto their death. His fathers had a plea, too; and he, doubtless, brought more Scripture, and argued for it with a zeal and determination far beyond anything that Bro. Allen has done for "our plea."

While Paul opposed Christ, and sought to serve God through the long established customs of the fathers—although he was eminently wise in the eyes of his friends and followers—he was supremely foolish in the eyes of God and the little army of the faith. So it is with Bro. Allen and others who are wedded to a mistake of our fathers, that virtually renders the word of God of none effect.

Bro. Allen's article, promising so much, turns out to be simply a desperate effort to muddy the clear waters of truth, so that casual and superficial readers may be caught in his snares of sophistry and become lost to the real issue.

We must apologize to the reader for the length of our introductory remarks, and come to the consideration of Bro. Allen's attitude. Yet much more needs to be said right along the line we have been traveling: ~~and now, what excuse shall we render for occupying the seeming attitude of thrusting ourself upon a man whose "self-respect" forbids his noticing what we say?~~ In the eyes of the genteel and punctilious ones of the world, and those who "conform to the world," we are aware that our attitude will appear very abject and groveling.

But, however scornfully Bro. Allen may spurn the idea of noticing what we say, and seek to shield himself and his untenable attitude behind the code of ethics that control the worldly-minded, we will have him to understand that we bid defiance to all such puny barriers, and step across them as we would a mark in the sand, when the truth of God demands it; and if we thereby subject ourself to the sneers and scoffs of those who render obeisance to the "God of this world," our duty is to set a face of flint to all that may come from such quarters, and, with unswerving tread in the pathway of duty, "rejoice that we are counted worthy to suffer shame for His name." God grant that we may never fail of the courage to pursue this course.

Bro. Allen says: "We start with the commission of Christ to His apostles. This is the fundamental law of the Kingdom. On it all others are based, and to it they must conform. It contains our only authority for baptizing. What it does not authorize us to do, we may not do. What conflicts with it is prohibited by virtue of the conflict. This commission states that the immersed believer is pardoned. Faith and repentance are made the conditions on which remission is promised to the immersed. It is not stated here nor elsewhere that one must understand what baptism is for, and have that purpose in view as a condition of receiving the promised pardon. Every penitent believer, therefore, who is immersed, as the Savior here directs, has this promise."

We can heartily subscribe to most of this language, though there lurks in it two fatal mistakes.

There are other things said by Bro. Allen in his article that we shall notice at another time. But, for the present, we shall show wherein we differ from him upon this quotation, which we shall do in a few words, and then devote the remainder of this to holding up a very palpable inconsistency of his, to the perception of all candid eyes. But if the vision of any is blinded by that very effective veil—prejudice—of course they will not see; for none are so blind as those that will not see. This class, like their blind leader, will all fall in the ditch.

Now we will pass briefly over his language to see where we agree, and where disagreement sets in. Yes, the commission is the fundamental law of the Kingdom, upon which all others are based and all must conform to it. Yes, it contains the only authority for baptizing; and what it does not authorize, may not be done; and what conflicts with it is prohibited. It is also true that the commission promises salvation to the immersed believer—that is, to the immersed believer of the Gospel that the apostles were sent to preach and did preach—not to a Gospel (?) perverted and limited by human bounds to meet the special de-

mands of human creeds and "pleas;" but the pure, unsmoothed word of God by which faith comes.

But we will not dwell here at present. When he says that "faith and repentance are made the conditions on which remission is promised to the immersed," we say no! "Confession with the mouth" is just as much a condition as any other that he has named; and yet he has left it out, and intentionally, too, we suppose; because he knows that his plea for the union of immersed sectarians, must inevitably go down under the weight of "the good confession" the moment he takes it aboard of his rickety craft. But we shall also defer our affirmative argument for the confession to some future issue of our paper. We here promise that it shall be given in due time. But now we want to see how Brother Allen's record stands on this question. We want to show how he, like Brother McGarvey, "clings to this confession" as one of the indispensable conditions or antecedents to immersion, when he is not hampered by the immediate and special demands of "our plea;" and then how he slips it off of his theological chess-board when he goes to play a game for this plea. How sad it is to see brethren who are capable of doing so much for Christ thus surrender themselves to the vile spirit of sectarianism. We invite the reader's attention to language found on pp. 229-230 of the "Old Path Pulpit." Here Brother Allen says: "I once immersed an old lady who had been a devoted Methodist for, perhaps, forty years. I was baptizing, and she came up unexpectedly to all and demanded immersion. Without a word, except to take her confession, I immersed her. As she came up out of the water, she exclaimed, in the hearing of all, 'Thank God! I no longer have any doubts about my baptism.' This showed that she had been in doubt about it, but she had kept her doubts to herself. I had never before heard her express a doubt upon that point, and I had a reasonable right to know her mind, for she was my own dear old mother!"

Three very important points are developed by this record of the doings of the man who now would have us believe that confession is a non-essential. (1) It develops the fact that under the serious and solemn circumstances of the immersion of his own dear mother, when all else but the right ways of the Lord were forgotten and far from his mind, which was in no frame for trifling with truth and right by weighing them in human scales, he took the confession of his mother before he would immerse her. (2) It shows that although this old lady had made what Bro. McGarvey calls "a statement," and which statement passed current for a valid confession at the bar of the kingdom of the clergy, when "our plea" is on trial, it passed for naught on this very signifi-

cant occasion. (3) It shows that although Bro. Allen and his coadjutors in this wicked work of exalting "our plea" above the all-sufficient rule of faith and practice, have held that the confession was a matter that concerned only the administrator; that it was his means of determining whether or not the candidate was a fit subject for baptism—a believer. We say that although this has been their position when pressed at this point, it was not so considered by Bro. Allen in this case, for he surely entertained no doubts, nor even a shadow of a doubt, about the condition of his own dear mother's mind in reference to the Christhood of Jesus of Nazareth. Surely not, since she had been a "devoted member of the Methodist church for perhaps thirty years!"

Reader, we desire that you shall fully understand the object we have in view in examining this conduct of Bro. Allen where his mother was the candidate for baptism and he the administrator. Remember that we have taken this case just as we found it upon the pages of his "Old Path Pulpit"—as it pleased him to send it forth to the world. Far be it from our intention to say one word fraught with the slightest suggestion in reference to this reverent event that would lead in the direction of levity or irreverence. It would have been an occasion of rejoicing for us to have seen that son "bury" his dear old mother with Christ. It was doubtless a profoundly solemn and impressive sight to behold. But we are deeply in earnest about this question, and we do not intend to treat our readers to child's play in reference to it. We intend to measure these popular leaders up and down and on every side, whose love for a human plea leads them to issue such pronouncements as a "A Modern Apostasy" against those who are "striving together for the faith of the Gospel." Then we would have the reader to understand that in examining this case Bro. Allen has reported in his popular book that he acted upon the very principle that virtually nullifies the baptism of every Methodist, Baptist, or other sectarian that ever went down into the water under "orthodox" (?) teaching. His "taking her confession" was and is a virtual repudiation by him of Methodist confession (?) for she had doubtless made the same confession that all other Methodists make, and he would not accept it. Why, then, would he accept it on the part of others? Why would such a confession (?) on the part of some other man's mother, or father, or brother, or sister, be accepted by him and rejected when it was his mother? Will this sage teacher, come down off of his high stilts of self respect long enough to give us some light right along here, and thereby act consistently with the true humble spirit of sure-enough christianity?

Brethren mark it, he will not notice this, unless he decides to

empty himself of himself, and confess his fault, and rectify the error that he has been teaching, for he had as well undertake to stop the earth from revolving on its axis as to try to harmonize his course in reference to his baptism of his mother, with his teaching and practice in reference to receiving immersed persons from the sects. The two practices will not harmonize. This reputed logician may attempt to weave them together by some sophistical process, but when he has finished it up it will be just as strong as a rope of sand. Now, if he acted exactly right when he baptized his mother, does he do so when he acts differently, which he does when he baptizes others without this same confession, or accepts them as scripturally baptized when baptized by others without it? If he is anxious to find the real "apostate," we will lend him our assistance. We would have him to understand that quite a number of *Guide* readers will see this and will expect him to rise and explain. Will he do it? This is only the beginning. We are reading the "Old Path Pulpit," my brother, and we intend that you shall be tried in our columns by your own words. "By thy acts thou shalt be justified and by thy words thou shalt be condemned." But this is already too long. A. MCG.

WALDO, Ark., May 31.

Dear Bro. McGary:

Through the influence of Bro. Bright of Nevada county, Ark., I am a reader of the FIRM FOUNDATION, and am well pleased with it. My time is about out, and my money too, but if you will continue it to me I will pay you in a month or two. I don't want to miss a number.

I want you to give me some light on the fifth verse of the third chapter of John. What birth did our Savior refer to when he said, "except a man be born of water and of the Spirit, he can not enter into the Kingdom of God?" Our Sunday school teacher said the water referred to the natural birth. Don't you think the Spirit and water both refer to the new birth? By answering the above you will greatly oblige a brother and friend.

W. H. RUSSELL.

We have never been able to see a possible hope of harmony with the general scope of the teachings of the New Testament for any other position in reference to this language of our Savior than the one that it refers to the teaching of the Spirit which culminates, or eventuates, in true Christian baptism. Paul says, "By one Spirit we are all baptized into one body." Again, the same apostle says, "As many of you as have been baptized into Christ have put on Christ." The "one body" must be the Kingdom of God. To put on Christ must be to become His subjects, which can only be done by becoming a member of His kingdom, or church, over which He is head, and which our Lord

said could not be done except through a birth of water and the Spirit.

We believe, then, that we do the truth no violence when we paraphrase it thus: "By the Spirit sent down from heaven we are all led into the Kingdom of God through the washing of regeneration; or, by the Spirit our hearts are prepared for obedience of that form of doctrine delivered to us, by which we are baptized or born into the one body—the Kingdom of God." Our "orthodox" friends, to which class we presume the Sunday school teacher that our brother refers to belongs, hold that the language, "by one Spirit we are all baptized into one body," has reference to the baptism of the Holy Spirit.

If this be true, then we are all aliens to the kingdom of God, for none of us have been baptized by the Holy Spirit, else we would manifest it through the same signs that always accompanied Holy Spirit baptisms in the primitive days of the church. Why not? Will not the same cause produce the same effect? Then, according to this, if we are saved we must be saved outside of the Kingdom of God. But this is simply worn-out nonsense, that is radically at variance with every page of the Volume of Inspiration. Paul says: "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." Is baptism of the Holy Spirit ever called a washing? What is called a washing? Every one acquainted with the Word of Life, which makes us free indeed, knows that water baptism is the washing here referred to. See Acts, 22:16; Eph., 6:26; I Peter, 3:21. The last, though not using the word "wash," uses "putting away the filth of the flesh," which is the very same idea differently expressed.

That Sunday school teacher, and all others who, like him, are shut out from the glowing beams of the Sun of Righteousness by the black pall of sectarianism, ought to go to the foot of their classes until they learn that the Lord said, "Except a man be born again he can not see the Kingdom of God," and that in the explanation of this language He said "Except a man (not a baby, as his natural birth theory needs it) be born of water and of the Spirit, he can not enter into the Kingdom of God." So, then, it matters not how much water may be used at the "natural birth," or elsewhere, for except those who have been thus born and washed at their first, or natural birth, are born again of water and the Spirit, they can not see or enter the Kingdom of God.

Again, if the Savior did not here have reference to baptism when He spoke of the birth of water, He has contradicted himself, for He has said in another place that "He that believes and is baptized shall be saved." And if to believe the Gospel and

be baptized does not include the birth of water spoken of in John, 3:5, then in the latter our Lord has promised salvation, where in the former he has denied it, unless He proposes to save outside of, as well as in, His kingdom. Were the three thousand at Pentecost outside of the kingdom when Peter began his preaching? If they were, then they were translated into the kingdom by hearing and gladly receiving the words of Peter and being baptized; or they were saved by this, and were yet outside of the kingdom, and must yet be "born of water and the Spirit," to get into it. What act will more nearly assimilate a birth of water than immersion in water? Will these "orthodox" Sunday school teachers, or their D. D.'s tell us? If there be such a thing as a "birth of water," immersion is the thing itself; and, when it is complied with by one who is led to it by the teachings of the Spirit, it becomes wholly and in fact what our Lord spoke of in John, 3:5; and what Peter wrote of when he said: "Seeing you have purified your souls in obeying the truth through the Spirit" (that is just how the truth came—"through the Spirit"); and again, when he said: "Being born AGAIN (having been born again) not of corruptible seed, but of incorruptible, by the word of God, which liveth and bideth forever." We must say that some of our brethren contradict Peter at this point by holding to a theory and a plea that *validates* corruptible seed—when they are irrigated. Peter, in speaking of these brethren having been "born again," must have referred to the same thing our Lord did, when he said: "Except a man be born again." He does not mention the water, because he was writing to those who knew as well as he did, that immersion in water was a part of the process of "being born again"—they knew it, because they, as Peter told them, had been thus born. But our Lord did explain it to Nicodemus, who had not been born again. Peter was assuring his brethren, who, it seems, were on the eve of falling away, not that they had been born again; but that that word, or incorruptible seed, which had superinduced their new birth, would live and abide forever—that it was sure and steadfast, and would not fail of any good thing it had caused them to hope for; that, whether it had promised something one day ahead or one thousand years, it would all surely be fulfilled; for one day is with God as a thousand years.

Yes, my brother, as surely as that one must be born of the Spirit, so surely is it that he must be born of the water, because the conjunction "and" in our Lord's language binds them together unto the same end. Then, as you say, they both refer to the new birth.

A brother has written us, requesting us to review an article by one of the editors of the

Apostolic Guide, on this same subject. We have not that issue of the *Guide* at hand, but we remember that the writer of that article took the position that our Lord's language to Nicodemus could not apply to any but Jews. We have not the space to elaborate on this, to us, very strange position, neither do we think that it requires many words to show its error. "Except a man (not a Jew) be born again, he cannot enter into the Kingdom of God." Then, if this does not refer to Gentiles as well as Jews, Gentiles can have no part in the Kingdom of God. But Paul says: "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles." There is no such a "wall" between Jews and Gentiles as this that said editor is trying to erect. Both Jews and Gentiles must come into the Kingdom of God or be lost; and all who do come in are baptized in by the one Spirit. As surely, then, as that a belief of the gospel and baptism induced by the gospel, is a "birth of water and the Spirit," so surely is it that the birth spoken of by Christ refers to all men and all ages. Gentiles have all been born "of the flesh," and they must be born "of the Spirit," or all be damned—they must become "new creatures," which they cannot become, unless they are "born again," which they cannot do unless they are "born of water and the Spirit." A. McG.

TALK WITH THE SISTERS.

DEAR SISTERS: Did you read Bro. Adams' contribution, a few issues back, entitled "Reasons Why a Traveling Methodist Preacher Should not Smoke?" I am so glad he sent it, and asked the question "if it is wrong for Methodists and preachers, generally, to chew and smoke, and sisters to dip tobacco, why not discard the vile habit at once?" I say so, too. No doubt the money spent for tobacco alone, in the United States, would feed and give shelter to all of its poor; and when we consider the thousands who have never heard the pure gospel of our dear Savior, and who will never hear it until Christians send men to preach it to them, and compare the paltry sums contributed for this purpose with the large amounts of money expended for this one sinful and injurious habit, it ought to make us hang our heads in shame, and throw our filthy mops and bottles from us forever. I have entered houses where not a book or paper was to be seen, and upon asking why they did not take any periodicals, would receive the reply, "we are not able," but at the same time the women would be engaged in that most repulsive pastime, snuff dipping, and the men chewing or smoking, while their only light at night would be a brass hand-lamp, without chimney, poisoning the atmosphere that they breathed with its sickening smoke. Why, the women's snuff bill alone would furnish the house with nice bright lamps,

and periodicals enough to take up all of their spare time. Let us calculate it. Most snuff dippers use a bottle a week, treats counted in, which, at thirty-five cents a bottle, would make \$1.40 per month, or \$16.80 per year. This is enough to pay for almost every *Christian* publication in the United States. But this is not all. It is poisonous to the body and mind, a fact attested by a majority of the most intelligent physicians of the world; and I venture to say there is not one physician that would tell you it is beneficial. It destroys the energy of many, almost entirely enervates others, and brings on fatal and slow diseases, which are incurable as long as the habit is persisted in. This much for the body; now for its effects upon the mind. It blunts all the sensibilities, injures its capacity for concentrated thought, and in thousands of cases produces violent insanity. Now let us look at it from a Christian standpoint. The apostle says, "be temperate in all things," and perhaps in no case is this injunction so disregarded as in the use of tobacco, as few, if any, tobacco users, are temperate. Again, Paul says: "Wives, be in subjection to your husbands," and I have never seen a man yet who approved of his wife using tobacco; so she violates this command. Again the command is: "Forsake not the assembling of yourselves together," which is the manner of some snuff dipping sisters, I know. Weeks will elapse without their presence at the Lord's table, and the reason assigned is, "I could not get through my work in time;" yet they will take a half hour, or an hour of this time, to seat themselves comfortably and dip snuff, no matter how late.

Sisters, do you think God accepts such weak excuses? I think not. I know full well that this habit has become the "right eye" and the "right hand" with many sisters. That they love it better than their husbands, and better than our dear Savior who loved us and gave himself up for us, is proven by their clinging to it in the face of Scripture. But the Savior commands you to "pluck it out" and "cut it off," lest your whole body be cast into hell.

Again, the Scripture saith: "Whatsoever ye do do all in the name of Christ," or by his authority. "Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God." Now, can you dip snuff to the glory of God? or does Christ authorize you to do it? Never! never did Christ authorize the indulgence of an injurious, useless, carnal appetite.

Paul says: "What know ye not that your bodies are the members of Christ?" Again, "Know ye not that your body is the temple of the Holy Ghost?" Then have you a right to defile this temple thus? Truly, "she that useth tobacco sinneth against her own body."

Please read I Cor., 1. Imag-

ine, if you can, Mary of Bethany seated at Jesus' feet with a snuff mop in her mouth, and having to run to the window every few minutes to spit, or busy Martha preparing His meals with snuff streaming down the corners of her mouth. Do you think they would have escaped rebuke? And yet I have seen zealous (?) sisters get up and leave the meeting-house during preaching, ostensibly to attend to their babies, but really to dip. So completely had this carnal habit become master of them that it rendered the gospel powerless to interest them. How sad! how deplorable!

Now, let us sum up its deleterious effects in a few words:

1. It involves the expenditure of millions; yea, billions of dollars, that might be used to furnish bodily and spiritual food to God's poor.
2. It injures the body by poisoning every vital organ.
3. It blunts the mind.
4. It injures the soul, in that it causes us to squander hours; yea, years of priceless time, that should be profitably employed in the performance of Christian duties.

Oh, let us be careful lest in fostering these darling habits and sins we lose our immortal souls.

N. B.—If, on reading this, one sister should resolve to cast off this filthy habit, and do so, and write me of it, I would feel gloriously rewarded. S.

THE LITTLE PREACHER.

Dear Bro. McGary:

Experience teaches me that the little preacher has a hard time. He is usually poor in this world's goods, and therefore almost illiterate, and must work five or six days in each week in order to support himself and family, and during the week prepare a discourse for Saturday night and the Lord's day and then be ridiculed for his ungrammatical speech. For several years prior to my obedience to the gospel, I greatly desired to be a preacher. I entertained some hopes of receiving an education, although my parents were poor. But now I have reached the age of 22, have been preaching three years, and have but little learning, and my hopes in that direction are vanished. I must be contented with being a "little preacher," for in this age of the world a person is not apt to become what is termed a "big preacher" without a liberal share of education, but every member of the body of Christ has its office to fill, and I hope yet to come off more than conqueror, through him that loved us and died for us.

I am persuaded that there are but few who know how to sympathize with the little preacher.

Many persons are like I used to be; they think the true gospel preachers receive a direct call from God, and that they do not have to study at all in order to preach, but they think that God just puts his words in their mouths (like he did in the apostles) and all they have to do is

ine, if you can, Mary of Bethany seated at Jesus' feet with a snuff mop in her mouth, and having to run to the window every few minutes to spit, or busy Martha preparing His meals with snuff streaming down the corners of her mouth. Do you think they would have escaped rebuke? And yet I have seen zealous (?) sisters get up and leave the meeting-house during preaching, ostensibly to attend to their babies, but really to dip. So completely had this carnal habit become master of them that it rendered the gospel powerless to interest them. How sad! how deplorable!

Now, let us sum up its deleterious effects in a few words:

1. It involves the expenditure of millions; yea, billions of dollars, that might be used to furnish bodily and spiritual food to God's poor.
2. It injures the body by poisoning every vital organ.
3. It blunts the mind.
4. It injures the soul, in that it causes us to squander hours; yea, years of priceless time, that should be profitably employed in the performance of Christian duties.

Oh, let us be careful lest in fostering these darling habits and sins we lose our immortal souls.

N. B.—If, on reading this, one sister should resolve to cast off this filthy habit, and do so, and write me of it, I would feel gloriously rewarded. S.

THE LITTLE PREACHER.

Dear Bro. McGary:

Experience teaches me that the little preacher has a hard time. He is usually poor in this world's goods, and therefore almost illiterate, and must work five or six days in each week in order to support himself and family, and during the week prepare a discourse for Saturday night and the Lord's day and then be ridiculed for his ungrammatical speech. For several years prior to my obedience to the gospel, I greatly desired to be a preacher. I entertained some hopes of receiving an education, although my parents were poor. But now I have reached the age of 22, have been preaching three years, and have but little learning, and my hopes in that direction are vanished. I must be contented with being a "little preacher," for in this age of the world a person is not apt to become what is termed a "big preacher" without a liberal share of education, but every member of the body of Christ has its office to fill, and I hope yet to come off more than conqueror, through him that loved us and died for us.

I am persuaded that there are but few who know how to sympathize with the little preacher.

Many persons are like I used to be; they think the true gospel preachers receive a direct call from God, and that they do not have to study at all in order to preach, but they think that God just puts his words in their mouths (like he did in the apostles) and all they have to do is

to open their mouths and let the word come. I believe some preachers(?) hold to that doctrine; they fail to study, and perhaps that accounts for the miserable failures they make when trying to preach. But when we learn that inspiration ceased with the apostles, and take into consideration the directions given to an uninspired preacher was to "STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" and then, that the little preacher, with but little education, working hard from sun up to sun down five or six days in the week, and during that time prepare two or three discourses, and then riding his poor worked down horse, or walking from five to thirty miles on Saturday or Lord's day to deliver them to perhaps an unthankful, mocking congregation, then we certainly can see that the little preacher has a hard time.

Sometimes a brother, moved with pity, will try to raise a little money for the preacher, and he approaches another brother and kindly asks him if he can not throw in something, but the brother replies, "No. I don't believe in anybody preaching for money, and if I had known he was coming here for our money I would not have listened to his miserable talk; he can't preach, nohow." "Yes, but his family is in actual want," urges the other. "It makes no difference," comes the reply, "let him stay at home and work for them like I do. If I have to pay my way to heaven I'll not get there." Now such an one as this need not scare himself about getting to heaven for he'll not get there any how unless he changes his course considerably.

Suppose everyone should stay at home like he did, there would be no preaching. If there had never been any preaching there would be no salvation, for "It hath pleased God through the foolishness of preaching, to save them that believe."—I Cor., 1: xxi.

As a rule, men do not believe in paying the preacher, because they do not want to pay him.

Just let a "big preacher" come along and preach a few times, nearly every member is willing to give him something. You approach that brother that did not want to pay his way to heaven, ask him if he can give something to this preacher (he reasons in his mind that perhaps this man is pretty well off, and nearly all the brethren are contributing to his support, and should I fail to do so I would become unpopular and would lose my influence in business circles), he answers, "certainly, he's worth listening to, and besides he spends his entire time studying and preaching."

Thus the little preacher is robbed of his just rights, accused of preaching for money, and the "big preacher" carries off the fleece of the flock and is praised greatly for his self-sacri-

fices, when perhaps he has done nothing like as much good as has the little preacher.

And pray, what humble proclaimer of the gospel would not devote his entire time to studying and preaching if he was supported? God knows, that I, for one, long to see the day when I can abandon all secular pursuits and devote my whole time to the study and preaching of His glorious truths.

Again; sometimes a little preacher goes into a neighborhood where the gospel has never been preached and labors faithfully for a considerable time, and quite a number of his hearers are almost persuaded to be Christians, and about this time along comes one of those "fine haired," college-bred preachers, and he, by his flowery speeches and wisdom of words completely charms his entire audience, he gives an invitation, a goodly number present themselves for membership, and it is heard on every hand: "See what this preacher has done; he has done more good in preaching two or three sermons than that other fellow did in six months;" when, in reality, the "little preacher" deserves all (or nearly so) the credit. No use to go back there; the itching ears of the people have been tickled so by the grand oratory of the "big preacher," that a common preacher is now beneath their notice.

I do not wish to be understood to oppose educated, talented preachers. I am far from it. Would that we had a hundred-fold more than we have. But I do object to the little preacher being almost or entirely overlooked, as is the case at present.

I also object to those worldly-wise, money-loving preachers, who, in order to show off their learning, use such big words the common class of people can't understand them, nor learn from them anything more about Christianity than an Arkansas goose knows about Nova Scotia; for such preachers are not only a nuisance, but they are detrimental to the cause of Christ.

But my article is getting too long. I do hope the brethren will speak out on the subject of supporting the gospel. If the world says we are preaching for money, just let them say it; it is their sin, not ours; and we had as well fail to teach any other part of Christianity as this.

And now, Brother McGary, you may do as you like with this essay; if it is not worthy a place in your valuable paper, consign it to the waste basket.

In Christ, your brother,
JAMES G. CONNER.

Sulphur Rock, Ark.

[There is too much truth and good sense in your letter, Brother Conner, for the waste basket. It needs to be well weighed by the brethren generally. — A. McG.]

"Christianity claims the allegiance of mankind. It is a gospel for the whole human family, that it alone justifies missionary endeavor. But signal as are the

successes of Christianity, on some fields of its promulgation; nearly three-quarters of our race are outside the boundaries of its influences, are most of them ignorant of its very existence. By the latest and most careful estimates, above ten hundred millions of mankind are then the legitimate but yet unreached objects of what claims to be an intendedly universal religion. But who are these thousand millions who are to be sought after, and gathered into the Gospel fold? Among them are individuals and classes, certainly, of great intellect and teaching; some races marked by mental acuteness and subtlety, but most of them ignorant, degraded, darkened, and all of them strangers to the ideas and habits of minds made familiar to us by long contact with Christianity. Obviously, if these multitudes are to be reached at all, it must be by a gospel of extreme simplicity. If any hope is ours to win these various and benighted millions to the Christian faith, then Christianity must be presented to them in a form suited to their capacities, level to their grasp, fitted to their wants. Then it must be the plain necessary truths of salvation and, in general, these alone, which the gospel messenger must proclaim. Then it cannot be the refinements of scholastic divinity, or the points of difference which separate good men in the explanation of the gospel scheme, which can profitably be ventilated on heathen soil. The missionary enterprise long ago theoretically learned—though it has never ascertained exactly how practically to deal with the facts—that denominational differences among Christians are stumbling blocks on pagan grounds. It is learning now that doctrinal differences are stumbling blocks no less. This is a truth, indeed, which the Holy Spirit apparently attempted to teach early. The new converts of Antioch were troubled and perplexed by the subtleties of Jerusalem divinity. All they knew of the gospel came from Jerusalem; but Jerusalem had various voices. The one voice said this, the other voice said that; but both coupled with their sayings, "Unless a man do this he cannot be saved." And it required nothing short of a council whereof the Holy Ghost is a member, and himself nominated in the decree, to start afresh, and in their simplicity, the gospel demands. The painful fact is in many ways brought home to us, that the points of speculative opposition, on which the schools of divinity among us separate, and on which churches and parties in churches divide, are simply obstructive when transferred to missionary work. What they are among ourselves is not now the question; what they are when carried to regions where strange people await in ignorance the rising on them of a little-gospel light, is not a matter of conjecture. When it comes to be a troublesome question to Japanese inquirers: "What is the effica-

cious principle of the atonement?" or "What the exact extent and basis of the predestinating decree?" or "What the method and fullness of Biblical inspiration?" Or when South Sea Islanders, under the teaching of Bishop Patterson, find themselves perplexed about the precise character of Christ's bodily presence in the Eucharist, till the noble Bishop, with all his sacramentarian training, rises to the apostolic height of such a simple presentation of the Supper, aided by illustrations drawn from their own pagan festivals, as the poor heathen Christian can understand and respond to. Why then it becomes us to remind ourselves, for the sake of a world ready to perish, how simpler than the simplest of our theologians the saving message of the Gospel, and the plain condition of eternal life. Mortifying as it may be for us to consider how large a part of our strength here at home is spent on questions non-essential to salvation, whether of ourselves or of others; imperative is it to consider it and to act on it, if the Gospel of Christ is ever to be effectually addressed to the souls of ignorant, feeble, toiling heathen men, whether of foreign lands or of our own.

A Missionary Gospel is a simple one. It has been from the first. The precise nature and results of Adamic connections, the ontological distribution of the Divine personalities, the reconciliation of responsibility and decree, discussions of the provinces of resistable and irresistible grace, proving or disproving or final perseverance in holiness, explications of the relative efficiency of the Divine and human factors in the conversion of a soul, have no place therein. It rang out first in the simple declaration: "Believe on the Lord Jesus Christ and thou shalt be saved," and it has no other utterance to-day. Let it be that one of the great general creeds of Christendom, enumerating its more than fifty definite abstract particulars concerning the inherent nature of the Triune Personality, declares: "This is the Catholic faith, faith, except every one do keep whole and undefiled, without doubt, he shall perish everlastingly." It comforts us, nevertheless, to see that a great and accepted missionary of the Gospel has said: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." And it is the Divine witness to the efficiency of the Gospel, preached in large measure, in the simplicity of its first promulgation that we celebrate to-day. Whatever power there has been in this has been in the hiding of its strength. I call your attention to but one more witness to the father's faith, which speaks out of this seventy-five years of missionary history. This is the witness of a continually enlarging conception of Gospel truths, and of the comprehensiveness of the kingdom of God. The simplicity of

the conditions of salvation, and of the terms of entrance into the Kingdom of Heaven, have just been spoken of. But the simplicity of these things should not blind us to the fact that the Gospel is the wisdom of God, and that the Kingdom of Heaven is a Kingdom of infinite knowledge and truth. The Gospel is not the "power of God" to the salvation of the soul from death only, but is the "wisdom of God," also, to the satisfaction of all the proper demands of man's intellect and heart forever. And it is one signal testimony to the dignity and divineness of the missionary enterprise, that it has done so much to enlarge the boundaries of our knowledge in things human and divine."— ("Annual Sermon" at the great Missionary Congress, at Boston in October, by Rev. George Leon Walker, D. D., of Hartford, Conn.)

The above extracts are very significant, and very clearly show the evils of sectarianism, and the necessity for a oneness according to the teachings of the Word of God. If "Denominational differences" are wrong and sinful abroad, they must also be at home, and who can tell the mischief wrought upon humanity by these divisions? Eternity alone can reveal.

P. H. ADAMS,
Florence, Texas.

"COME OUT OF HER, MY PEOPLE."

(Rev. xviii: 4.)

Dear Bro. McGary:

I have concluded to write an article for the FIRM FOUNDATION, making the above quotation its basis, because so many of our brethren quote it to justify their practice in opening their arms and receiving these Babylonians into the Church of Christ (as they say) without the scriptural qualification of preparation, "without having their horns knocked off." The Savior says: "Others sheep I have which are not of this fold; them, also, I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd." John, x: xvi. My sheep hear My voice, and I know them, and they follow me. (27th verse.)

All, as far as I know, that believe the Bible, agree that the other sheep spoken of in the 16th verse refers to those among the Gentiles who would hear the Savior's voice; they were sheep prospectively, not at the time, and would become sheep by hearing and obeying his voice; and after the Savior had fulfilled the law of Moses, and taken it out of the way, nailing it to His cross, after He had broken down the middle wall of partition, between Jews and Gentiles, so making peace, then the prospective Gentile sheep and the sheep of "this fold" come into the one fold, having the one Shepherd, the Lord Jesus. How did the Gentiles enter that fold? By hearing and obeying the voice of the Shepherd. How did the Jews enter that fold? They were not born in it, but they entered by hearing and obeying the voice

of the Shepherd. Hence, Jesus says: "Now, you are clean through the word which I have spoken unto you." John, xv: 3.

Now, the idea I wish to impress mostly by the foregoing is that the Gentiles, at the time that the Savior used the language quoted, were sheep prospectively, and could not get into the fold without obeying His voice. (See case of Cornelius, Acts, x and xi: 1-14.)

The sheep represent the people who follow the Savior; and, speaking about the Jews, the Heavenly Father says: "But this thing commanded I them, saying, obey my voice, and I will be your God, and ye shall be My people; and walk ye in all the ways that I have commanded you, that it may be well unto you." Jer. vii: 23. Notice: By hearing and obeying the voice of the Lord (our Law-giver) it brings us into the one fold.

The Savior, when at the grave of Lazarus, lifted up His eyes and said: "Father, I thank Thee, that Thou hast heard Me. And I knew that thou hearest Me always; but, because of the people who stand by, I said it that they may believe that Thou hast sent Me." John, ii: 41, 42.

We learn from this quotation that the Heavenly Father always hears His Son; that His prayers are not unheeded and in vain, as many of our prayers are.

Just before He died for the sins of the world, He said: "Neither pray I for these alone, but for them, also, who shall believe on Me through their word, that they all may be one; as Thou, Father, art in Me, and I in Thee, that they, also, may be one in Us, that the world may believe that Thou hast sent Me." John, xvii: 20, 21.

Now, did His Father, hear His prayer? If He did, have not all that believed on Him, through the words of the apostles, been one, in one fold, in one body, in one Church? And if they have not all been one, then Jesus was mistaken when He said He knew His Father always heard Him.

Now, can they believe on Him in any other way than through the words of the apostles? If so, there was no use in the death of the Savior and His apostles to establish that word. People may hear and believe mixed seed, but then it is tares, and not the word of the Lord or the apostles.

The Apostle John was permitted or empowered by the Holy Spirit to look down through time to a certain age of the world, and see a certain woman sitting upon a scarlet-colored beast, dressed in a very gaudy manner, and decked with gold and precious stones, having a golden cup in her hand full of abominations and filthiness of her fornications; and upon her forehead a name written, which is, Babylon The Great, The Mother of Harlots and Abominations of the Earth. Revelations, xvii: 1, 5. She is now a right old woman, bowed down with years and sinfulness; has a large number of children, called harlots; and is still bringing them forth, and

all her names indicate, bad traits of character, and her characteristics impressed to a great extent upon all her children, for they all go whoring after that that is forbidden. John was also permitted to hear an angel say: "Babylon the great is fallen, is fallen;" and "he heard another voice, saying, come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues." Rev., xviii: 2-4.

Come out of what? Babylon, confusion? Is not that language prophetic? and are not the Lord's people spoken of there, prospectively, His people, as the sheep among the Gentiles, of which the Savior spoke in John, were prospectively so?

So, I believe that my brethren generally will agree with me, that the people told to come out of her were the Lord's people, prospectively. Then, how were they to come out? How did they get in? Not by a birth of flesh and blood, as the Jews were born into the Abrahamic covenant; but by complying with the laws of induction into these various Babylonish organizations, the daughters of that old Mother of Harlots. Then, how can they come out? By complying with the conditions of the law of the Spirit. Well, what is that law? Is it to take them by the hand and shake them out? If so, brethren, show us the law, and we will go to work and shake them out as fast as we can, for they are in a bad condition, and need shaking badly, if that will get them out.

Oh, brethren, that is not the way to get them out; they must hear the voice of the Shepherd. Well, what does the Shepherd say? He says, "Go into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark, xvi: 15, 16. That is what the Shepherd says, and if people will believe and obey what he says, whether they are in Babylon or in the world, will they not get into the fold?

A preacher comes along and tells the people that they must first repent of their sins, then believe, and that faith is a direct gift from God, then they are saved, and then they must confess themselves by telling an experience, and then be baptized because their sins are remitted. Now, brethren, does compliance with those conditions take them into the fold of Christ, or does it take them into one of those Babylonish institutions; which?

Again, Paul says, "For by our spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free;" yes, or Babylonians? 1 Cor., 12: 13. What body is that? It is the Church of Christ. Proof: Eph., 5: 23. "For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Savior of the body."

But how does the Spirit baptize the people into the one body,

or Church of Christ? Not by taking hold of them and putting them under, for the preacher does that, but by his instruction. See Acts, xiii: 1, 4; and by going to Acts, ii: 33, 41, we learn that three thousand heard the Spirit preach the death, burial, resurrection and ascension of Christ. They believed what they had heard; were pricked in their hearts; wanted to know what to do to be saved; were told by the Spirit to repent and be baptized for the remission of sins. There is the law of the Spirit, that made Paul free from the law of sin and death—the law that was to be put into the minds of the people and written in their hearts under the new covenant. Heb., 8: 10. Now, when they complied with the law as given by the Spirit, were they not baptized by the Spirit into the one body or church? and was not the law of the Spirit written in their hearts? Yes, for they gladly received it in connection with the promises; but the understanding of the facts before they heard the commands, or law pricked their hearts, was not good news. But Brother Allen, in the *Apostolic Guide* of June 11, says that the last clause of the law, "For the remission of sins, must necessarily to be understood, and that Peter simply expresses the authority by which these are done, and their purpose, to the divine mind." Brother Allen, how do you know? As you say, "to the law, then, and the testimony, and as a greater one than you or I—the Lord Jesus, through his inspired Apostle Peter—says, 'If any man speak, let him speak as the oracles of God.' 1 Pet., 4: 11: 'Brother Allen, will you tell the brethren where the oracles of God speak, that way, and, if you cannot, ought you not to take it back?"

E. HANSBROUGH.

Stokes county, N. C.

THE PIPE AND THE STICK.

One of your subscribers, who is a young preacher, has been an inveterate user of tobacco. While talking with him one day he resolved to break off the habit, and in the same breath requested that the same arguments might be presented to your readers, fully confident that it would have a good effect upon them also.

It is indeed strange that, in a Christian land, in the nineteenth century, anything need be said or written on the subject. True, there is no command reading, "Thou shalt not use tobacco," neither is there such a command regarding gambling and dancing, and yet we all understand the evidence of Holy Writ is against it. Do we not yet comprehend that we are the children of the Most High? Do we not see the very heavens and earth clear? Do we remain in the smallest degree the great sacrifice that was made for us? The Maker of heaven and earth gives us freely his own beloved Son, and that Saviour bought his life blood not too precious to be poured out to wash us clean away, and make us fit for his

presence. Are we not to be transformed to his glorious image? to be made perfect through suffering? Brethren, we cannot be sanctified or set apart for the Master's use, if we are for our own. We are bought with a price not less than the blood of the pure and sinless Son of God. We therefore conclude that our bodies, souls and spirits, time, talent, money and influence belong to the Purchaser. "Our bodies are to be a living sacrifice, which is but a reasonable service."

"Oh, yes," say you, "I take delight in meditating on these glorious things, but how does that apply to using tobacco?" "Much every way." You profess to follow closely in the footsteps of a Saviour who would not, at the suggestion of Satan, satisfy his natural appetite. Think you he would stoop to defile his mouth with tobacco? It seems blasphemy to mention his pure name in that connection, and yet, if it is right, why not? Do you think he is pleased when you do it? I trow not.

You, brethren, with pipe, quid and stick, when you were set apart for the Master's use, left your mouth out of the account, didn't you? That seems set apart for a very different purpose. How could you greet the brethren or anybody else, with a holy name? Methinks even Judas would not have had the heart to kiss the pure head of our Saviour with such reeking, poisonous lips. The command, "Cleanse yourselves from all filth of the flesh and spirit," did not include your mouth, eh? "Not filth?" you say. When my white dress catches a big splotch from sister's or brother's mouth, I call it that; and that disgusting mass which I have helped clean from the church floor—what is it, brother? Alas! I fear it will be a spot on your robe of righteousness when you come to stand before the great white throne. You will not laugh then, when in thunder tones you hear, "He that is filthy, let him be filthy still."

Again, if you are not your own, only the stewards, how dare you take the Lord's money to buy that which you know he does not approve; spend his time in consuming it, your influence in defending it. "Oh," you quickly reply, I don't do that way at all. I tell my children not to use it. Indeed! that is what you understand by letting your light shine that they may see your good works. Consistent, isn't it? You are responsible for the conduct of all who are younger than you (that is, to some extent). You, their guide, continue in a practice which you tell others is wrong. Now, be candid and answer, what is wrong with it? And when you knowingly permit in your presence what you call that by that awful name, presumptuous sin? Now you say, "I would gladly break off, but cannot." How much have you tried? Have you yet resisted unto blood against this sin? Remember the promise to him that

overcometh. Please read the second and third chapters of Revelations, to all your mind with the glorious things promised him that overcometh, then kneel and pray with David, "Keep back thy servant from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." Brethren, perhaps in your own strength you cannot overcome. O, look up! Take it to the Lord in prayer. "Christ is able to save to the uttermost all that put their trust in him." Let us trust in the Lord, not alone in our own strength. "Having the hope within us, let us purify ourselves even as He is pure."

Hoping these few words will have the effect which our brother so much desired. Amen.

Your sister in the cause,

EMMA M. HUSTON.

Cuero, DeWitt county.

NOT SOUND ALL THE WAY THROUGH.

In an article from Bro. Burnett's pen in the *Messenger* of May 5, headed "On the Rail," he says: "From Pilot Point we ran down to Denison and spent one night and part of a day. Bro. Wm. McIntire was here holding a meeting. His extreme views on baptism are well known to our readers. He will not receive any one from the sectarian societies that have been immersed, without a reimmersion. When he preaches where there is a church when a Baptist comes forward to take fellowship he turns him over to the elders of the church, and they dispose of him as they see proper. When he preaches in a place where there is no church he will receive no one without confession and baptism. On other points he seems to be sound and scriptural."

Bro. Burnett says that Bro. Mc has extreme views on the subject of baptism. What do you mean by extreme views, Bro. Burnett? Does Bro. Mc. Intire believe that water alone will save or bring persons into the kingdom? Is it possible that Bro. Mc. believes in water salvation? No, no, here is the trouble. Bro. Mc. does not believe in the baptism of "Sectarian Societies," but in the one baptism, which is for the remission of sins. Well, Bro. Mc. the charge is not so serious after all; you are in good company, you have our Savior, the Holy Spirit, the apostle Peter, and a host of others on your side of this "extreme" position. So then you need not be uneasy. While you would, of course, like to have Bro. Burnett on your side, you seem to prefer to be with Christ and the apostles. The Baptists take the issue with the Holy Spirit. It says that baptism is for the remission of sins—is that extreme? Under some circumstances, Bro. Burnett seems to think it is. It would not be, in the heat of a discussion, when used to "point an argument." So Bro. Kendrick thinks, and Bro. B. too, I suppose. Re-im-

merse them, Bro. Mc. that is right, for they have only been baptized into the Baptist Church—because their sins had been pardoned, and you know that the Baptist Church and the Church of Christ are not the same, consequently you must reimmerse all who come to us from the Baptists or any other sectarian order to put them into Christ. Paul says: "For we are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ."—Gal., iii: 26-27. Again, Bro. Burnett says: "He will not receive them without confession and baptism." Is this what Bro. B. calls "unsound and unscriptural?" Is not the confession with the mouth one of the antecedents of the one baptism? Is the confession with the mouth a part of the "one faith?" Bro. B., is there anything wrong or "extreme" in confessing Christ and being baptized for the remission of sins? Is it not sound and scriptural? If not, why not? Will you please tell the readers of the *Messenger*? I like the *Messenger* and its opposition to societies, but I do think it is unsound and radically wrong in defending sect baptism. Why is the "Missionary Society," which is an unauthorized human body that is supplanting the "one body" over which Christ is "head"—any more an innovation than is a sectarian baptism, inaugurated by man, and which is supplanting the "one baptism" ordained of God? I do hope all good brethren will cease the practice of receiving persons on such baptisms and earnestly contend for the "one Lord, one faith, and the one baptism." Brethren, let us be loyal to one King.

A. J. McCARTY.

Madisonville, Texas.

CHURCH LETTERS.

The practice prevailing among us, in reference to grant "Church Letters," is wholly unscriptural. Each Christian is generally considered a member of the congregation where his or her name is recorded on the "Church Register," until released by the granting of a letter in a formal way by the consent or vote of the congregation. Hence, when a Christian moves to a new field, no matter how well known he may be, he must take with him a letter of dismissal from his old congregation that he may "put it in," or "take membership" in another. As a result, it is frequently the case, that Christians hold their letters for an indefinite period of time, neglecting to become active workers for the Master, because they have not yet taken their letters. How long shall we keep along in sectarian ruts? Where do you read of a Christian taking membership? Where do you find the primitive workers reporting that a certain number of brethren took membership? A Christian is a member of

Christ's body wherever he may live, by virtue of the sacred relationship to his Lord and Master, and in duty bound, as a faithful subject, to assume his humble vocation in His vineyard.

Of course, I do not mean by this, that he must associate himself with those not at work by the direction of the Master Overseer. But a Christian has very incorrect ideas of the duties imposed, if he does not realize the necessity of ever being an active worker in the Body of Christ.

Is it not humiliating, to think of a Christian remaining aloof from the sacred relations in the Body of Christ with a Church Letter in his pocket, waiting his own time to take membership, and to be recognized as a member of the Church? We have but two instances (if I mistake not) of the giving of letters to Christians. Let us turn to them and consider their import.

In 1 Cor. 16: 3, letters were given those who carried the liberality or bounty of the congregation at Corinth to Jerusalem.

Evidently the conclusion is that this congregation saw fit to send the weekly contributions by some of their number, with letters explaining the purpose for which their bounty was sent.

The other instance we find in 2 Cor. 3: 1-3. Now, perhaps, it is reasonable to conclude from this scripture that a Christian may (not must) take a letter of commendation to a locality where he is unknown. But most assuredly it will be incumbent on him to at once go to work, and assert his rights, where none dare to debar him of any Christ-given privilege.

These things being true, should we not cease to exact from Christians Church Letters, before recognizing them as members of the Body and entitled to all its blessings and privileges?

We should also cease to hold Christian members of a congregation until released by letters. Our teaching should make all realize the obligation resting on them as children of God wherever they may be, and each one will be an "Epistle read and known of all men." J. S. D.

FROM THE FIELD.

Bro. McGary:

I am still trying to sound out the Gospel here in Williamson county; have just closed one meeting with the congregation on Berry's creek, ten miles north from Georgetown. Four were reclaimed, 17 added by baptism, and 3 taken from the Baptists, which would cause me to ask if God has willed that we should be baptized for the remission of sins, where has He ever willed that we should receive into our fellowship those who have been baptized because their sins are forgiven?

I am now laboring under embarrassing circumstances in a meeting at Corn Hill. I got the Baptist church house here one month ago to hold a meeting, but one day before the meeting was to commence, they voted me out. I then challenged them for debate, which they refused.

I was then refused the Methodist church here by their pastor; then tendered a large, new house by an unbeliever. After which the Methodists gave me their house. The Baptists ran a meet-five days in opposition, and then closed. I am still preaching. Eight have been added up to date. Interest taken is good. I shall remain here for some time.

This is a fine mission field here for some good, active young preacher to labor in to build up the cause.

Money is very scarce now in the country, yet I am very much encouraged to work for the F. F. as I find so many good brethren who are willing to accept its bible teachings that it will be only a short time before we will have a very large circulation. I hope all the brethren will do all they can for the F. F. this fall and let us change it to a weekly as soon as possible.

Oh brethren, let us be faithful, zealous and earnest and we are bound to succeed. Our cause is right. We have God and the bible on our side. Then let us do God's will and victory and eternal life will be ours.

J. D. TANT.

THE SPIRIT OF CHRIST.

Much is said and written by our teachers, scribes and brethren generally, about the Spirit of Christ—as to who has and who has not the Spirit of Christ. It is highly important, too, that this question should always be kept prominently before the minds of the people. Men and women should be brought to realize the fact that “if they have not the Spirit of Christ, they are none of His.” But the great difficulty lies in the sad fact, that a large majority of those who would teach the people upon this grave and cardinal question, are, themselves, rank strangers to it. While they descant so learnedly, fluently and sanctimoniously about the spirit that men and women must be filled with and actuated by, in time, that they may be raised and glorified in eternity, they, themselves are “the servants of sin,” and prompted in all they do and say by that wicked spirit that “worketh in the children of disobedience”—the spirit of the prince of this world. But may not the people know what the true Spirit of Christ is, and become the recipients of it? Certainly they may, if they bear in mind that, “many false teachers are gone out into the world, and will try the spirits whether they are of God.” The “Spirit of Christ,” which must be in every true Christian heart, is not some tenuous, ethereal sparklet that drops down out of the upper realms from a sempiternal bonfire, into some remote cavern

of a heretofore depraved heart, and continually blazes and beams with a heaven-born warmth and brilliancy till it burns all “earthly, sensual and devilish” impulses out of that heart. And yet, this seems to be about the idea that the popular teachers would convey—Our brethren, too, are growing alarmingly “orthodox” on this question. But it is nevertheless true that “if we have not the Spirit of Christ, we are none of His.” The necessity for the possession of this spirit, becomes commensurate to the importance of gaining that felicitous abode in the eternal city of God. To fail of the one is to miss the other. Then it is of paramount importance that we arrive at definite conclusions in reference to the Spirit of Christ, as to what it is, and whether or not we possess it. This, as said above, may be done by a “trial of the spirits” that are abroad in the land, claiming to be that spirit. We shall not attempt to institute a critical analysis of the Spirit of Christ in this, nor to untie all of the gordian knots that “deceived and deceiving” theologians have, by “orthodox” legerdemain tied in the threads of this question. But we desire to pursue the question only so far as to meet a present, a very popular and very fatal delusion, that seems to have so effectually locked up the sense of so many good brethren, and which is so seriously threatening a total eclipse of the “Sun of Righteousness.” How, then, may we know what the Spirit of Christ is, and when we possess it? The Spirit of Christ is the Spirit of Revelation. It is the spirit that actuated Jesus of Nazareth in all He said and did. It is the same spirit that inspired, moved and guided His fore-runner, and His ambassadors, in what they said and did. That spirit that constituted the main-spring of the fundamental principles upon which the God-man, his harbinger and chosen apostles, treated the different classes of individuals whom they met and moved among while upon this earth, is like its immutable Author, “The same yesterday, to-day and forever.” Then, those who act upon that same heaven-born principle

and dealings with the several classes of men that were on earth then and are here now, treat them and speak of them as these God-sent men did then. The same love of God that blazed in their bosoms, and the same spirit that guided them in their

intercourse with men, will, if in us, guide us to speak and write and act as they did. Will it not, brethren? Then we have a record of their sayings and doings, together with the attendant circumstances under which they spoke and acted while guided by the Holy Spirit. Hence we are fully equipped for the “trial” of the different spirits that are leading men and women to-day. If one says uncomplimentary things of another to-day, it matters not what excuse may exist for it, it sends a pious (?) shock thrilling through the sanctimonious hypocrites all over the land; and is caught up and wafted up and down the ranks that are reeling from the effects of the inebriating wines of Babylon that they have sipped from the spewings of a drunken and besotted clergy, who “outwordly appear righteous unto men; but within, are full of hypocrisy and iniquity.” Had this same class of men lived in the time of our Lord and His righteous teachers, they would have hounded upon their tracks with their sanctified howlings and lamentations, until they would have rent the very heavens with their holy (?) disapprobation. Had they been present when John the Baptist said to the Pharisees and Sadducees, “O generation of vipers, who hath warned you to flee from the wrath to come?” they would, doubtless, have “fallen in the wilderness” stark dead of broken hearts. If they had been present when Jesus told the people of the corruptness practiced by the Scribes and Pharisees, calling them hypocrites in unreserved and unequivocal terms, as found in Matt., xxiii, they would, doubtless, have stopped their righteous (?) ears and fled the city with all possible speed. If they had been on the island of Cyprus, and present when Bar-jesus tried to turn Sergius Paulus from the same faith that they are now trying to turn the people from, and had heard Paul when he said to their counterpart—B. J.—“O, full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?” We say, if these brethren of to-day had been present, they would doubtless have gathered up

a “Special Notice” of at least thirty-three signers, to have prevented Paul's preaching again on that island. If they want us to speak well of men, then they must point us to men worthy of it, so that we may “speak the truth and lie not.” But, when we speak of such characters as

Bar-jesus, or our modern Scribes and Pharisees, we shall speak of them as did Paul and our Master. Those Scribes and Pharisees made as long prayers, perhaps, as do our modern ones, and disfigured their faces nearly as much, for aught we know, yet this did not shield them from the just rebuke that the Son of God showered upon them, and these same hypocritical subterfuges shall not deceive us into praising them, or shelter them from a like rebuke whenever we have occasion to allude to them and their diabolical crusade against truth and right. We want to give a few brief illustrations of the course that these men pursue—and yet they would have brethren to consider them good, holy and righteous. We will take three men who stand at the top of the ladder of fame among the brethren of Texas, for they are three of our biggest Texas preachers. We shall say nothing that we cannot prove, but we will withhold names: (1) We knew a preacher to speak very disparagingly of a certain congregation in Texas, as to their ignorance of the law of Christ and their worldly-mindedness; and at the same time he spoke to the writer about the unworthiness of a certain preacher whom we both knew. About ten days from that time we saw, in one of our papers, a report from this preacher, of his labors with said church; and he praised it to the utmost bounds, and lauded said preacher to the skies. (2) Was an old preacher who spent the night with us. That night he told us of the meanness of a certain other old preaching brother. The things he told us on this old brother made him out the meanest character we have ever heard of for a preacher. The next we saw, this old brother who had told us of this meanness on the other old brother, was lauding this same mean man in a so-called “Christian paper.” (3) Is a preaching brother who wrote us some months ago that a certain other big preacher had sold out the cause of Christ. About two months after writing this, we saw a report from the brother who had written us, of a meeting he had held, and in that report he held his meeting, to get this brother who had “sold out the cause of Christ,” to hold them a meeting. Now, brethren, these matters are not overdrawn, nor even presented in the fullness of their enormity. They are as true as the gospel is true. These men all stand high in the church. They have much to say about

who is and who is not actuated by the Spirit of Christ. What is to become of the people under such leadership? We shall not continue this to show how far our popular editors have been led off by the same wicked spirit. In conclusion, we will confess that we often step from under the influence of the Spirit of Christ, and are in those unguarded moments led by the wicked spirit that works in the children of disobedience. But, thanks to God, we have not strayed so far from the way of the Spirit of Christ as to cater to or conform to the ways of the world and become puffed up with the pride of the world, in order that "all men may speak well" of us. The Spirit of Christ is the spirit of the bible—the principle upon which our Lord and his apostles dealt with men.—God grant that those that name the name of Christ may depart from the ways of this world, and arm themselves with courage to act upon the principle set forth in the Guide Book. A. MCG.

THE STATE MEETING.

As the state meeting is near at hand, and as many have inquired of us about it; and some have thought we ought to have urged our readers to be present to take part in it, we offer the following brief explanation of our silence in reference to it:

1. This meeting is not to be conducted upon the principles of equal rights and privileges of all brethren, as the circular letter of the elders clearly shows, but is to be run in the exclusive interest of that reckless, impatient and heretofore disappointed clan, who have banded themselves together to inaugurate "Missionary Society" tactics in the State.

2. It is a meeting which is to be supervised by a church that we were conscience-bound to withdraw our affiliation and membership from, on account of its general tendency to worldliness and open rebellion against the laws of Christ at many points.

3. Because we can see no possible good to grow out of such opposition to the reckless methods that these brethren are aiming to employ, as that of meeting in mass to oppose them by the sheer force of number—when the Word of God, which has been often shown these brethren to be against their course—fails to restrain and prevent them from pursuing the dictates of their own rebellious course, in vain will other efforts be put forth to do so. Farther expostulations and scripture directed at these brethren upon this question, will be simply "Casting pearls before swine, which they will trample under their feet, and then will turn again and read you." Let them go, and go quickly. Since they have found an institution that seems to them to be better adapted to their work than the Church of the living God, the sooner they go off to it, and the farther they go in that direction, the better it

4. Many brethren who are opposing the methods and course of these brethren with all the vim and vigor of their "soul, body and spirit," are every whit as much to blame as they, for this prevalent spirit of unrest and independence that is manifesting itself with such a full swing among the brethren

all over the land. When one thing is done without the authority of Christ to sanction it, it opens the way for every other that may desire to enter. Those who recognize sect baptism—a baptism unlike any on record, a baptism no where nor in any way authorized by Christ, and hence not the "one baptism"—lay the foundation for "Missionary Societies," instrumental music in the churches, etc., etc.

But, while we shall take no part, whatever, in the Austin "State Meeting," we shall be pleased to entertain as many of our brethren as we can, and can furnish welcome homes among true Christians, who, like ourself, have no part or lot with the meeting, for all brethren who will call upon us. We expect to attend the "State Meeting" just as we would a Methodist Conference. A. MCG.

We wonder if our big editors who refuse to notice the FIRM FOUNDATION, because, as they say, "it deals too much in personalities, and 'feeds on carrion,'" never think of their readers having sense enough to see that these excuses are mere subterfuges, employed in the hope of hiding the real reason that actuates them in their cowardly dealings with us? These same editors and teachers are ready to forego all of these things, even when they really exist, on the part of Methodist, Baptist, or other sectarian papers, to get a discussion with them! These papers might call them thieves and robbers, and in the same breath, agree to discuss the action or design of baptism with them, and these brethren would hold that, although such charges were unfounded, and ungentlemanly, they should bear all these indignities for His sake and the gospel. But when we say anything about them, they make a mountain of it, to hide behind. Besides, they have said twice as hard things about us as we have about them. What we have said about them is because they resist the truth. What they say about us springs from their wicked and rebellious hearts, that have waxed hot against us for teaching things contrary to "our plea"—things that give honor to God instead of to the fathers of "this reformation." We call on them for authority for certain things they practice, and because they can't give it, they turn upon us in that wicked spirit that always actuates wounded error, and with all manner of wicked insinuations and falsehoods, seek to render the truth odious, and thereby dodge the responsibility that rests upon them. We intend to show what inconsistent attitudes they are placing themselves in to defend and perpetuate a plea that is purely of worldly wisdom. We have received many new readers on our reduced offer, and we intend to continue the offer, to catch as many of their readers as we can. By the time that we double our present circulation, which we will do by the first of September, they will be forced to meet the issues. To meet them is to meet their own defeat, and they know it. Their Waterloo lies not far ahead of them.

We have just received a letter from a preacher who has been heralding "our plea" over Texas for many years. He is a shaken Baptist. He says: "You and I can not discuss anything; we are both too stubborn. I think you deal entirely in personal abuse rather than fair argument; and hence I prefer to keep out of such. If you

could lose sight of your opponent, and see only his arguments, you might accomplish something; but you can't. You will change for the better later on, or, leaving the doctrine of Christ entirely, you will turn infidel."

Perhaps we do follow our opponent too closely and too far sometimes. But this we have to do, or stop the chase entirely, for there is never any argument to follow. He says he teaches that baptism is for the remission of sins as earnestly and zealously as any one. But ask him why he does this, and he immediately scents the danger of personalities, and "crawls in his shell." We know that this friend is stubborn, and he has admitted it to us more than once; which is commendable. But what we object to most in him is his cowardice. He is really afraid to try to give one good reason for teaching that baptism is for the remission of sins. He seems to think that there is a probability of our turning infidel. Now if we were teaching the people that it is not necessary that persons should believe that God's ordinances were for what He said they were for, he might find some grounds for what he has said at this point. It looks to us like those who teach this are nearer the grounds of infidelity than those who believe all that God says on these questions, and teach others the necessity of believing the same. Our friend is down on that road, beckoning us; and because we will not go in the same direction, and he will not come back to where we stand, we are "both too stubborn."

And because I get after him for straying off down the road to perdition, and tell my readers who it is down there, he thinks I am too personal, and ought to quit that, and "follow arguments" that he has never made!

He must think we are good on the "follow!"

OKNAVILLE, Tex., March 14, 1886.
A. McGary:

Please explain through the FIRM FOUNDATION, Matthew, xi: 14, (concerning John the Baptist), and also Matthew, xvii: 13, and also St John, i: 21. I send these passages that you may understand the subject. What I want to know is this: Was John the Baptist Elias, or was he not? Oblige your friend,
R. C. ANDERSON.

We understand that John the Baptist was Elijah in character and spirit. Surely he was not the very flesh and blood man Elijah; and this is the sense in which we understand him to deny that he was Elijah. In fact, it seems to us to be the only possible way to harmonize the different passages. John was doubtless well acquainted with the history of Elijah and his manner of removal from the earth. Knowing that Elijah had been translated bodily from the earth, and that every Jew was well acquainted with the wonderful occurrence, we suppose that John understood the priests and Levites when they asked him: "Art thou Elias?" to inquire if he were the flesh and blood man Elijah that was translated. Hence, he answered that he was not. It is even probable that John lived and died without the

he exhibited or even possessed any of the characteristics of Elijah. Others could have noted these characteristics and their correspondence to those of the great prophet Elijah much more readily than John. John, of course, did not realize his likeness to Elijah unless it was directly revealed to him. This, we suppose, was not done, else he

would have understood the priests and Levites. It is not necessary that a man shall know that he is fulfilling prophecy to do so. In fact, we are satisfied that many men have fulfilled prophecy without entertaining the remotest idea of the fact. John, of course, knew that he was fulfilling some points of prophecy. So then the "Elias which was for to come" was not to be the flesh and blood Elias. At least this is our understanding of it.
A. MCG.

WE INVITE special attention to Bro. Henderson's article, which will be found on another page. It is quite lengthy and aged, but it merits a careful and candid perusal by all lovers of truth. Though it has been consigned to the shades of privacy and seclusion for the space of two years, by the decree of the august group that it sought to rectify and reform, yet the ravages of these years have not wasted its features of efficiency, or in any way impaired its very marked adaptation to the urgent demands of the cause of Christ, for "the pulling down of strongholds, and the casting down of imaginations, and every high thing that exalteth itself against the knowledge of God, and the bringing into captivity every thought to the obedience of Christ."

Brethren, there is an ominous threatening in the direction Bro. Henderson points. These mitered and supercilious heads that are lifting themselves up and demanding homage, *must* come off, or irreparable mischief to the cause of Christ will speedily ensue.

Those who have not been reading and studying the signs of the times, and who think that all fears in this direction are imaginary, will soon awake to a sad realization of the true state of the affairs of the cause of Christ; and, when it is too late, will deprecate the deafness and inattention with which they have treated the warning words of brethren who are now pointing out and trying to avert these impending dangers.

Human standards are being lifted up and followed instead of the one only true Standard of God.

BRO. A. P. ATEN, Texas editor of *Our Plea Guide*, has somewhat against Bro. Durst for "feeling on" him" (A. P. Aten) in a paper which he says "shall be nameless." We suppose the reason he does not like to name it is because the name FIRM FOUNDATION suggests to his mind the "sandy" foundation upon which his theological huckster-shop is located. Bro. Aten says: "A paper that delights to feed upon carrion should not complain if a self-respecting people should adjudge that its very touch is contamination." Now, Bro. Durst, let's try to accommodate this self-respecting element for a while by leaving A. P. Aten out of our bill of fare and let nothing as common or unclean be fed upon in the future. If he had the humility of David, he could truly say: "Mine iniquities are gone over mine head; as a heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness."

OUR OFFER.

We will send the FIRM FOUNDATION from now—beginning with the August issue—till the end of the year, for 25 cents. Now is your chance, brethren, to send up large clubs, and thereby aid in the dissemination of the truth. An ever-ready room for the cause of "hard times." Every body who is willing to read the truth may do so under this offer. We want to give every body an opportunity to see our "worldly-wise" clergymen handled "without gloves" for five months. After five months we expect to adhere strictly to the price of \$1.00 per annum. We shall confidently look for many new names under this offer. Will our friends disappoint us?

THE FIRM FOUNDATION.

VOL. 2. AUSTIN, TEXAS, AUGUST, 1886. NO. 11

A. McGARY, Editor and Business Manager.

ASSOCIATE EDITORS:

J. F. GRUBBS. J. W. JACKSON.
J. E. DURST. L. HANBROUGH.
L. C. STONE. A. J. McCARTY.

CONVENTION OF CHRISTIAN BROTHERS AND SISTERS.

According to previous announcement, the 10th and 11th of July. Owing to an usurpation of authority by the elders of the Austin congregation, in inviting only those to take part in the meeting who had, or could, endorse the work carried on through the Sherman Board, there were not as many brethren present as there would otherwise have been. From the beginning of the meeting it was evident that the Progressives intended, if possible, to organize a full-fledged modern Missionary Society, with all its attachments.

The committee soon brought in resolutions to this effect. An effort was made to change the word delegate to the scriptural word messenger. Brethren Carlton and Gano urged the adoption of this amendment, as one of the fundamental rules in this restorative movement is "to adopt scriptural language in the use of scriptural ideas." Bro. Carleton said that no scholar would say that these two words conveyed the same idea or that they were identical.

The amendment was put to the house and rejected. Thus the word of the Lord was voted down and disregarded. I was then somewhat prepared to take in the situation of things. Hence, in the discussion that followed over the plan proposed for missionary work, I was not so greatly astonished as I would have been to see the manifest disregard of Bible teachings. Bro. Dimmitt said: "We are without chart or rudder on the financial subject." He asked the question: "Are all the deeds of the Apostles recorded? How do we know they had no building fund?" Again, he said: "The churches should make collectors of one or more of the deacons, and the members should be assessed, and the churches should withdraw from each member that fails to meet his assessment, unless they are unable to pay." I was astonished to hear these thoughts from one who had grown grey in the cause, and who carries with him a reputation for godli-

Is it possible that brethren are drifting from the ancient landmarks? I think many are doing so. How different the language of Bro. Dimmitt from Paul. "Let each man do according as he hath purposed in his heart;

not grudgingly, or of necessity, for God loveth a cheerful giver."—II Cor., ix: 7.

From another standpoint Bro. Dimmitt argued that he opposed church sociables, festivals and such like, for the purpose of raising money for the Lord, because such things are of doubtful propriety—doubtful, because the Bible is silent in reference to these things. And so we say, in reference to all innovations. O but a jewel consistency is!

Bro. A. Clark suggested that "if these things are not now accepted, that we will some day come to business." Meaning, evidently, that the time would come when these business expedients would be adopted.

I used to think Bro. Clark was a Bible man, but alas, he too has forsaken the old path, I fear.

Bro. Smith, of Dallas, said: "We have had all harmony and no work, in the past, and I am now for work even at the expense of harmony." Solomon says: "A wicked man walketh with a froward mouth. He soweth discord." And again: "The Lord doth hate him that soweth discord among brethren." This Bro. Smith also said: "We have never succeeded in the past, because we had no head, and we all know that nothing succeeds without a head." Paul said: "Christ is head over all things to the church." These society brethren thus reject the divine head. It is very evident from this that they do not even claim Christ as head of the society. This wonderful statement of Bro. Smith's called forth not one criticism nor dissent.

Warnings from many good brethren were promptly checked in their incipency by the rulings of the progressive chairman, W. K. Homan, whose heart, hand and purse were ready and anxious to contribute to the doctrines of men.

The resolutions were finally passed, and immediately upon the announcement of the result, C. McPherson lead in the song, "All hail the Power of Jesus' Name," over the birth of this bastard babe. A lady just in my rear exclaimed in a tone sufficiently clear to be distinctly heard by myself and others. "All quiet on the Potomac." Another one by her side said: "Oh I am so glad we've got a Society." J. S. Kendrick, of Dallas, exclaimed: "We are casting oil upon the waters." Insults into the face of the Christ, thought I. Just at that

a good sister on my left, whose cheeks were crimson with the blush of shame for these misguided people, and whose tears were rapidly trickling down her face, and she remarked that their voices sounded more like

the voices of demons than grateful praise.

They then began to receive the cash and to take pledges for the work inaugurated, and soon had on paper about \$1250. J. S. Kendrick said: "This is the way to do business," and asked, "Why have we not been doing this all the time?" Does any one know who prevented them from raising all the money they could under the former plan?

I will now give a few thoughts from my standpoint, dear reader, and leave the subject with you.

It is evident that there is a division of sentiment among us, in reference to the work of the churches. What has caused this division? Remove the cause and the division will cease. The Bible does not divide Christians. That which is dividing us is not in the Bible. Therefore the cause of division is outside of the Bible, and should be at once removed. We are permitting human devices to do the work. When we stand before the great Judge, brethren, how will we answer the question "Who hath required this at your hands?" If the first Christians could work together in the advancement of the cause of Christ without a Missionary Society, why can not we do so? Now why not work just as they did, with the same zeal, the same love, and the same Gospel? "Go," says the Master, "and preach the Gospel." Teach sinners the sinfulness of sin, and how to come to Christ for pardon. Teach Christians to fight the good fight of faith as the Captain of our Salvation hath commanded. If we do this, my brethren, no impediments by sinful men will clog the wheels of scriptural progress. When a special object demands our attention, either in the support of the poor saints, or sending the Gospel to the destitute, let the congregations do what they can in alleviating suffering humanity, and in sounding out (not sounding in) the truth. If it becomes necessary for two or more congregations to unite in this work then let them co-operate as they did primitively, without conventional and parliamentary usages. Let us be careful that we do not attempt to bind our brethren by conventional rules or man-made plans. So long as an effort of this kind is attempted there will be division, both in feeling and in work. I will here make an acknowledgement, and let it be plain, that I do not love my brethren who disregard the law of the Lord like I can and do those who like the mariner's needle, always point to the correct source of attraction. And while on this subject of love, I will say that some timely

thoughts were given on it during the meeting. Our attention was called to the source of love, the object of love, the importance of love, and the practice of love. But I wish to call attention here to the test of love. "But whose keepeth his word, in him verily is the love of God perfected: hereby know we that we are in Him."—I John, ii: 5. "And this is love, that we walk after His commandments."—II John, i: 6. "By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God that we keep His commandments, and His commandments are not grievous."—I John, v: 2-4. "If a man love Me he will keep My words."—John xiv: 23. Love to God and love to the brethren does not prompt Christians to introduce things unauthorized and that produce discord and contention, and to vote down the plain words of the Lord like they did at this State meeting. My dear brethren, you are mistaken in your love for the Lord and for your brethren.

But Bro. Dimmitt said: "Who knows the apostles did not have a building fund?" Hence, who knows the apostles did not have a Missionary Society. There is one thing we do know, my brother; one of these apostles says: "Grace and peace be multiplied unto you through the knowledge of God and of Jesus, our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue."—II Peter, i: 2-3.

Another one says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—II Timothy, iii: 16-17.

And again: "If a man also strive for masteries, he is not crowned except he strive lawfully."—II Timothy, ii: 5.

Hence the things which have been given us, will teach us, reprove us, correct us, perfect us, thoroughly furnish us, give us life and godliness, and insure an entrance into the city of the living God, where we will be crowned for our lawful striving, and an adherence to the will of the Master. What more could we desire?

Now, in conclusion, I will say that there is just as much authority for a Missionary Society and its annual conventions, as there is for a State meeting, and none whatever for either. Remove these difficulties, brethren, and each one go to work as the

Master has taught in his word, and the cause will prosper as in days of old, and the work will be approved by the Lord.

J. S. D.

COVETOUSNESS.

In the judgment of the All-Wise One, covetousness was supposed to be so inconsistent with righteousness that a law forbidding it was made one of the ten engraven on stone, that it might never be forgotten.

An apostle calls the love of money the root of all evil. He says that covetousness is idolatry, and that the covetous man has no inheritance in the kingdom.

What is covetousness? It is simply nothing more nor less than the desire to possess what belongs to another. It is often necessary to make exchanges, but in doing so, if you desire to get what belongs to another for one cent less than its full value you covet that much, and "he that is unjust in the least is unjust also in much." The only reason that theft is wrong is that you take what belongs to another. The secrecy of the act does not determine its venal character, for if you secretly give to another you do no wrong. The robbery itself is the sin, whether it be done on the highway or in secret, or in the way of trade. Jer., xxii:13; Hab., ii:9; Mic., iii:9-12. It is the robbery alone that injures, and this injury fixes the character of the act. The taking of a dollar from one in a trade injures him just as much as if taken from his pocket at the midnight hour, and indeed he is really as helpless in the one case as in the other.

You covet if you desire to gain in trade, and thus forfeit your inheritance, and you wrong the other party when you do so gain—not doing as you wish others to do to you—for all gain in trade is made by taking advantage either of another's necessity or ignorance. One man is a mere child in intelligence compared with another. Even a simpleton may know much more of the value of property and of the condition of the market than a wise man, having made that knowledge his chief concern. If you oppose your judgment to that of another you suppose that you know something more of the matter in hand than he does, and if you take advantage of his ignorance you may as well take advantage of the ignorance of a child. His age can make no difference in the character of your act, or in any degree excuse your covetous desires.

If another puts an article upon you which proves to be of less value than it seemed, you give him an ugly name. If you do not say it you think it, and wish to get even with him. Is such an act any worse in him than in you?

But you say that others will take advantage of you and fleece you. Well, they will appear before the same Judge with you. If you suffer as a Christian

happy are you. Immortal life is worth something. If you do not covet you will not so often need to trade. The most unthinking man can see that all unnecessary traffic springs from the desire to get what belongs to others. Is it not hypocrisy to entertain and flatter your neighbor on Sunday, and try to make him think that you love him, and on Monday rob him? Most of the so-called charity and hospitality we see comes from two motives—both reprehensible—namely, to gain the praise of men and to get as much, or more, in return. "Verily they have their reward." "When thou makest a feast call not thy friends." "Be not forgetful to entertain strangers."

Old men can remember when the people were generally contented with their lot. But machinery, the public schools, the public press and a larger liberty have changed all this. The ease with which great fortunes have been acquired has excited the cupidity of all classes. All now want to be ladies and gentlemen. We live in "perilous times." The railroad has introduced city ways and city wants into the most remote rural districts. While wants are increasing in number and urgency, the profits of industry are going more and more into the hands of the few, for only wealth can operate extensive manufacturing and transportation enterprises, and the larger concerns are gradually swallowing up the smaller. Hand labor can not compete with machinery, but must depend upon hiring's wages for subsistence. Every improvement in machinery diminishes the number of laborers required, while the number wanting employment is all the time increasing, thus placing the poor completely in the power of the rich. The general diffusion of knowledge among the masses has disqualified them for serfs. It does not require a philosopher to see the present tendency. See Zeph., i:18; Jam., v:3-4; Rev., iii:14-20.

Every day the labor problem becomes more difficult of solution. While money is constantly gaining power, and using it in controlling legislation in its own interest, and forming syndicates for purposes of extortion and oppression, labor is organizing and preparing to resist. The world is in a ferment, "the sea and the waves roaring, and men's hearts failing them for fear, and for looking after those things which are coming on the earth." Meanwhile, those who have the ear of the people are crying "peace and safety."

Are not our modern "churches" as fully engaged in covetous practices as other people? How many "church members" are there who would not think their brother foolish to make a losing trade rather than a gaining one? Is this just what the Scriptures and Christian charity require him to do—to suffer loss rather than injure another. How many would willingly see their children married to those who

are much poorer than themselves? though an apostle does say that "they who desire to be rich fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition." How many would not rejoice to see a daughter married to a millionaire, who had acquired his wealth by stock gambling, and other covetous and swindling practices, if he but have the odor of respectability? No one can see any real difference between the so-called churches and other people in regard to covetousness and general worldly-mindedness. Of course those who do not study the Scriptures can not know what manner of life is required, but those who do read and think ought to see that modern religious parties stand in the same relation to godliness that the Scribes and Pharisees did in the time of the Savior. Indeed, it is questionable if they did not less merit the Savior's cutting reproofs than modern parties do. They were very diligent students of the law, which is more than can be said of modern parties. They were very devout, and they were so strict in their obedience to the letter of the law that they paid tithe even of mint and dill and cummin.

It can not be said that they were less sincere in these acts of devotion than people now are. Probably a larger proportion of them were like Paul—who lived in all good conscience while opposing the truth—than could be found in modern parties. They were certainly very zealous, but the Savior called them hypocrites and serpents, and it was his sharp censure of what was supposed to be the very cream of piety that excited their hatred. If he had prophesied smooth things, and flattered them, they would not have hated him. If he had adopted the modern style, and addressed them in polished platitudes and honeyed accents, his apparent success would have been much greater. Were he preaching among us, he would be called very rude and coarse.

Jesus, the apostles and prophets, used great plainness of speech. No other kind will do any good. The things they condemned are the things now highly esteemed among men. But if you speak plainly all nice, polite Pharisees will combine against you and ridicule you, and you will lose all your influence for "good." Of course you will. That is what the Savior said. But, then, you can have the happiness of suffering shame for His name. The apostles succeeded in gaining attention only by reason of spiritual gifts.

Can "accredited denominations" altogether unauthored by the word of truth, whose members engage in all kinds of covetous practices—in any pursuit that promises wealth and honor—be churches? It ought to be self evident to every one that the Church of our Lord Jesus Christ is composed of all

those, and of those only, who do His will.

"Do you honor the Lord when you recognize those worldly organizations of human invention as churches? Can you be blameless if you hold a membership in such organization, or if you attend its meetings, and say by that act, "This is the way; walk ye in it?" Do you suppose that it was the right thing for the Jews to patronize the altars of Baal because it was popular to do so? Do not modern parties constitute Babylon the great (Papal mother and Protestant daughters), typified by that Babylon of many provinces of the Euphrates, into which all the Jews were carried except a few of the poorest people? Does not the Lord mean something when he says "Come out of her, my people, that ye partake not of her sins, and that ye receive not of her plagues?" But "the Pharisees, who were covetous, heard all these things, and they derided him." R. J. R.

"THE STATE MEETING CONVENTION OF CHRISTIAN BROTHERS AND SISTERS."

The above is the name of the organization or society instituted at Austin recently. The writer did not arrive until the second day, but it was very clear to any one that a rule of action had been agreed upon by the "principal men" among them, that no one should participate in the discussion unless he or she would enroll their names, which would be equivalent to joining their "society." This rule was adopted before the writer arrived; and when we would ask a question we were denied an answer on the grounds that our names were not written in the calf's book, instead of the Lamb's book of Life. When they were thoroughly "shown up" several brethren ordered their names removed from the roll, prominent among whom were Brethren Gano, Hawkins, Tant and Wilneth. Several brethren came to co-operate, but rather than co-operate through the "Missionary Society" (which the above was admitted to be) they carried their means back home. It will be thought by some that none opposed this M. S. except editors and correspondents of the FIRM FOUNDATION, but this is a mistake, since we know of a great many brethren who are willing to admit that the FIRM FOUNDATION is right; they are neither editors or correspondents. We take the liberty just here, however, to say that the FIRM FOUNDATION is endorsed by the ablest talent in the United States, and is rapidly coming to the front as one of the leading periodicals of the church of Christ, and one of the few that speak as the oracles of God.

We will not say that we do not endorse the action of the Austin church. We do not believe in sectarianism of any sort. For this reason our "city pastors" are crying out "modern apostasy, heresy," etc.

But let them cry out as much as they please, we expect to continue to oppose humanism as long as we live, even though our reward here be nought but persecution. We shall expect brethren who favor the word of God as our only rule of action to warn others not to have "the name of the beast written in their foreheads and in their hands." To all those who attended the State meeting at Austin, these appeared indeed "perilous times." If others are incredulous concerning the above, let them send to the Austin Statesman Publishing Co. and get a copy of their paper for the time the meeting was convened and they will find that the picture here presented is not overdrawn. Now, brethren, allow us to make still another appeal "to you who love our Lord Jesus Christ in sincerity," let us make a united effort to save Texas from sectism. Kentucky, Illinois, Missouri and Kansas tolerate Missionary Societies, and at last the beast has set its ponderous foot on our free and fertile soil. No longer can we hold out the "Bible alone" as our "rule of faith and practice," without realizing that some of our brethren have departed from the faith. With prayer for all I am your brother in defence of the truth as it is in Jesus. J. F. G.

FELLOWSHIP WITH CHRIST

Paul tells the church of God at Corinth that they were called unto the fellowship of Jesus Christ, our Lord.—I Cor., i: 9. The Apostles enjoyed this fellowship with Jesus and with the Father.—I John, i: 3. "Truly our fellowship is with the Father and with his son Jesus Christ." God calls man to this fellowship.—I Cor., i: 9. By the Gospel.—I Thes., 2: 14. The Apostles enjoyed fellowship from what "they saw and heard."—I John, i: 1-2. They declare these things to us that we may have fellowship with them. If we have fellowship with Christ we will have fellowship with the Apostles and with each other, and this we will have if we walk in the light as he is in the light.—I John, i: 7. Hence "to walk in the light" and "to have fellowship one with another" are related to each other as Cause and Effect. If there is no fellowship it is evident that the Cause that produces it is absent, viz.: "walking in the light." If not in the light, are walking in darkness and do not know where we are going.—I John, ii: 11. To "walk in the light" is "to do the truth," and "to walk in darkness" is "to do not the truth."—I John, i: 6. Again, to have fellowship is to have love for our brethren, and to love God and Jesus, and to have this love is in the light, and if he continues in love will abide in the light and in the fellowship. How easily we can assure our hearts. "By this we know that we love the children of God when we love God and

keep his commandments."—I John, v: 2. And we know that we love God when we keep his commandments; "for this is the love of God that we keep His commandments; and his commandments are not grievous."—I John v: 3. "But whoso keepeth His word, in him verily is the love of God perfected; hereby we know we are in Him."—I John, ii: 5. To "keep His word," "do the truth," "obey His commandments, all equivalent expressions. Some conclusions: 1. God calls or invites to fellowship by that Gospel declared to us by Apostles. 2. "Seeing and hearing" those things declared by Apostles necessary to the fellowship. 3. To see and hear is to do the truth, obey the commandments, walk in light. 4. To walk in light is to be in Christ. To be in Christ is to have fellowship with the Father and the Son. 5. We know that we are in Christ when we have obeyed the commandments or done the truth.—I John, ii: 5. 6. The claim made by the orthodox denominations that an individual is converted in Christ, his sins forgiven before he has done the truth or obeyed the command, is a false claim. 7. If two parties are not in fellowship with each other, it is conclusive evidence that either one or both of them are not in the light but are walking in darkness. 8. If to believe with all the heart that Jesus is the Christ, the Son of God, repent, confess with the mouth the Lord Jesus and be baptized for the remission of sins is the word, or truth, or things declared by the Apostles to be done or kept in order to the fellowship; then all who obey this doctrine of Christ are in the light; those who do not obey it are in darkness. Brethren, if we are in the light we ought to abide in the light by walking even as He (Jesus) walked. J. W. J.

FELLOW HELPERS TO THE TRUTH.

"Beloved thou doest faithfully whatsoever thou doest to the brethren and to the strangers, which have borne witness of thy charity before the church; whom if thou bring forward on their journey after a Godly sort thou shalt do well, because for His name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth."—III John, v: 8. To help those who faithfully preach the truth is to be a fellow-helper, a co-laborer in the truth and a co-partner in the reward to be given those who turn many from sin to righteousness. Brethren, do not forget to do good and to communicate of your substance to those who labor in word and doctrine, for with such sacrifices God is well pleased.—Heb., xiii: 16. Remember that those whose hearts are filled with

the love of money, who covet wealth, have erred from the faith and will pierce themselves through with many sorrows. They should not "trust in uncertain riches, but in the living God who giveth us richly all things to enjoy." They should do good, be rich in good works ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."—I Tim., vi, 17-19.

DEAR BRO. MCGARY: I have just read Sarai's most excellent "Talk with the Sisters," and I want to tell her how heartily I endorse what she has written. But I should like to ask her which one of the apostles said, "Be temperate in all things." Perhaps it was the same one who said, "God tempers the winds to the shorn lamb." But this by the way. I want every sister—and brother, too, for whatever argument is put forth against snuff-dipping applies with equal force against tobacco using in any form—to read and reread Sarai's article. Study its truth, made so searching by the every day facts and the scripture she has brought out. The world is noisy with the reports of the battles of prohibition of whisky selling. We are everywhere called on to pray, work, and vote for prohibition. Christians invoke the powerful aid of Cæsar's arm to put down whisky. This may be very well, but I think, brethren, that in this matter we fall under the condemnation of Jesus, who said, "Judge not according to the appearance, but judge righteous judgment." We see the effects of whisky on society more prominently, and therefore we judge whisky to be one of the greatest evils of the age. While I would not take away one tittle of the disrepute of whisky drinking, I still believe we make a distinction in sins that the Spirit of God does not justify us in doing. Read Gal., v, 19-21. The arrangement in this passage of the works of the flesh is by no means a thing of chance. I believe the Spirit placed them in this order to show us that God does not look on sin as we do; that he does not call some sins great, and others peccadilloes, from their apparent effect on human society. The only difference in sin recognized by God is the motive that prompts sin. "To be overtaken in a fault"—and that means to be overcome by a sudden temptation—is not so sinful in God's eyes as a willful, deliberate disregard of the laws of cleanliness and purity. Every transgression of God's law is sin, and if whisky drinking is sin (and I don't question it), it is because it is a deliberate indulgence of an unclean, impure and hurtful appetite, condemned by the Spirit of God. So, then, tobacco using in any form being, so far as the motive goes (and I do not think I should err if I said so far as the effect goes,

too), no less unclean, impure and hurtful, is not a whit less of sin than whisky drinking, for the same unholy lust incites them both. I have seen a brother, earnest and good, being asked to wait on the table of the Lord's supper, disgorge from his mouth into his hand a huge quid of concentrated filthiness, and then stand before the church and God and ask God's blessing on those who "partake of these emblems with clean hands and pure hearts." Oh, diabolical farce! Oh, sinful mockery! Can any hand be clean that touches the unclean thing? Can any heart be pure that willingly takes into itself, through the mouth, stomach, blood, and brain, this polluted poison of hell? Oh, holy brethren, I beseech you be clean. I beseech you remember that you owe it to yourselves to live clean, sober lives, for your bodies are the temple of the Spirit of God, and he that defiles this temple him will God destroy. You owe it to your children to keep yourselves unspotted from the world, for they look to you as to God. You owe it to the sacred vow you made when you yielded yourselves to Christ, to walk in newness of life; and, lastly, you owe it to God, who made you, to live clean, holy, Christ-like lives, for you are not your own; you have been bought with a price, even the precious blood of the Son of God. Then forsake your filthiness, oh, my brother and sister, lest after all your good works, you hear the voice of a clean judge say, "Let him that is filthy be filthy still." W. LIPSCOMB, JR. AZLE, TEXAS. WAELDER, TEXAS. Dear Bro. McGary: Suffer me to make a few remarks through your valuable paper, as one who loves truth, and is ready to defend it. Seeing that there so many so-called Christians that have made their way out of the Bible, introducing many things that are foreign to it, which things are greatly disturbing Israel, it behooves all true followers of Jesus to rally to the aid of the FIRM FOUNDATION, and hand in hand march against all innovations. Yes, brethren, let us down with these monsters who are marring the peace of Zion. Truly the peace of Zion has been broken up by innovations, among which are "Missionary Societies, State Meetings and Sunday School Conventions." Every Christian should cry these things down. If the Bible is a perfect rule of faith and practice, in which we find all things that pertain to life and godliness, which will make the man of God perfect, as Paul and Peter teach us, then all of these untaught and "unfurnished" things above named are worse than worthless, by becoming hindrances to the progress of true Christianity. Then they are not of God, and if not of God, they are of satan, whence all things that are not of God come. Then brethren,

behold satan on his satanic throne, giving his satanic orders to his satanic subjects to carry out his satanic work, that he may weaken the church of God, and overthrow truth and right in this world, and rob the Son of God of that which He purchased with His blood. Oh! How many are in satan's service who claim to be the servants of God! We know them by their fruits of strife, contention and division that they are working in the Church of Christ. Dear brethren, can we not prevail on you to come back to the Bible that we may all walk by the same rule, and have peace and harmony? Oh! Brethren, come back to God's Word. Will you not? Do let us take it as our rule of faith and practice, speaking where it speaks, and observing silence where it is silent, that our labor may not be in vain. May the truth prevail, is the prayer of your brother in Christ,
ROBT. W. FLOYD.

UVALDE, July 8.

Dear Bro.:

On going to the office to mail previous card I found F. F., and have read it. It is still good, strong and true; but tartness tempered with love is rarely amiss. May the Lord help you to keep straight on and improve at every step. To my mind the F. F. is to be the stay of the cause in Texas. As soon as I get moved I must help to increase your list. My wife tells me that her memory is that the S. M. was to convene on the 7th, so I am not there and can't be. No great loss. Please write me the result.
Fraternally yours,
J. R. WILMETH.

TALKS WITH THE SISTERS.

DEAR SISTERS: Having been apprised of the rapid increase in circulation of the FIRM FOUNDATION—especially of the large number of sisters who have added their names to its list of subscribers—I deem it not unwise to rehearse some thoughts previously expressed on the subject of Christian women's dress, for the benefit of our new subscribers as well as some of the old, who seem not to have profited much by my former letters. As I said before, my characters were not imaginary, and I have watched closely to see if even one had discarded any of the forbidden articles of dress— forbidden, not by me, but by the Holy Spirit. But I am pained to see rings still worn, bangs and frizzes still deforming the brows of many whom I thought would cast these idols aside, when shown that they were forbidden by the word of God. But not so, alas! They show only too plainly that they love the world, and the things of the world, far better than their Savior, for He says: "If ye love me ye will keep my sayings."

Dear sisters, the aim of the FIRM FOUNDATION is not to ride the re-baptism hobby, as is slanderously reported by its enemies, but to contend for the whole truth, irrespective of human

tenets, and one of its main objects is to enforce practical Christianity, which has, for ages, been overshadowed, or supplanted, by a sickly sentimentality called religion, which has no kinship with Christianity.

In what does Christianity consist? Not in dressing in our best and going out on sunshiny "Sabbaths," as many of our brethren call the Lord's day, and partaking of the typical bread and wine, and after this has been done, spending the rest of the Lord's day in driving around the city; or, if in the country, spending the time with a neighbor in idle gossip, while children are running wild and untaught? Indeed no, and if we are pursuing this course, dear sisters, we should pause, seriously consider, and find if our conscience holds us blameless. How many Christians make the most trivial excuses for remaining away from the Lord's house; and spend the day, perchance, in novel-reading or in perusing the sensational newspaper gossip, that is so impure and so degrading in its tendency. This is all wrong, and God will not hold us guiltless when we so squander our time.

Sunday religion has so long been predominant that the fewest number of Christians realize that Christianity is a practical thing, an everyday matter, a daily, hourly adherence to the straight and narrow way that leads to eternal life. A weak sentimentality, a vague conception of God's truth, has prevented a sound, practical conception of Christianity, and thousands of honest people have stumbled blindly along day after day, year after year, age after age, waiting for some grand opportunity to prove their religion, while they (if they only had known what true Christianity was) might have filled every day and hour with good deeds. All of us, I might say, have been brought up with this false idea of Christianity. If not reared under its shadow, constant association with it, has blinded us in a great degree to the simplicity of the Christian life. We read God's word with this veil over our eyes, and when we come to such passages as "let your women keep silence in the churches, for it is not permitted unto them to speak," we cry, "O, that applied to the women of ancient times, because they were degraded and ignorant, and not competent to speak; but now it is different. Women have the same advantages with men and should not be expected to 'stay at home and bear children,' but should leave home and children and lecture on temperance and preach, etc. Why, look at the noble women of to-day who are accomplishing so much good by their public efforts." Yes, but how infinitely much more good would they accomplish by staying at home and making happiness for husband and children and training them for the everlasting household of God. Again, "I would that

women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works."—I Timothy, ii:9-10. Again, Peter writing of women says: "Whose adorning, let it not be that outward adorning, of plaiting the hair and wearing of gold, or of putting on of apparel."

Now, how do Christian women accept these plain passages?

Here, again, the veil woven by false teaching and practice obstructs our mental vision, and we defend our sinful violation of these commands by saying, Peter and Paul did not mean that for us. Why, all Christians wear jewelry, nowadays. What harm is there in it, anyway? The idea of God condescending to think of such trivial matters is absurd. Why, I am obliged to wear this engagement ring; my husband would be offended and think I had ceased to love him, should I remove it; and this other ring was my dead mother's, and it would be slighting her memory to refuse to wear it; and I am obliged to wear this chain because the locket has my dead father's picture in it. And thus a thousand excuses are made for "slighting the memory" of "Him, who was rich, but for our sakes, became poor," who was tempted in all points like as we are, yet without sin. Dear sisters, I know many of us fall into these errors thoughtlessly, many ignorantly, and our preachers and teachers fail to call attention to these passages, because the majority of them violate them by wearing gold watches and chains, rings, shirt and sleeve buttons, and they do not fancy having "physician, heal thyself," hurled at them. But even when they do hold them up to us we have all so fully imbibed the prevailing false idea that preachers are infallible, that we fail to comprehend the full, practical meaning of these passages, and thus the Word of God is made of none effect by inconsistent teachers.

But this need not be any excuse for us. Of course, sisters young in the cause cannot be expected to know everything at once, but must learn daily and cast off each sin as they become cognizant of it until they are fullgrown in Christ. But the older ones need not be misled by false teachers, for they have had time to learn for themselves from our Guide book, and they will not be if they consult it daily. If they err, after being in the church so long, it is not because they are misled, but because they are glad of any excuse not to obey God. How many who really seem to want to serve God in deed and in truth, try to see how nearly they can walk with the world and yet not depart entirely from His precepts. We are all too apt to fall into the error of gauging ourselves by others and going just as far as others go. But how foolish! Paul says we "must not

measure ourselves by ourselves," but must strive to come unto the measure of the stature of the fullness of Christ that we may grow up into him in all things. Let us then try to realize that Christianity is no mere sentimental emotion, but a real, practical, earnest matter, one on which hinges our eternal destiny. Let those just born into the fold begin the new life by leaving off those things forbidden in the plainest and most unmistakable terms, the plainest of which are the rules laid down for dress. Sisters, we all know that vanity, the love of admiration, is the besetting sin of our sex, and the Holy Spirit knew it, hence laid down plain and unequivocal rules to guide us in the matter of dress. "Soberly and modestly, with sobriety and shamefacedness," excludes frizzed and banged hair and gaudy, elaborate dressing, all of which bespeak an empty mind. "Not in gold and pearls," excludes jewelry; "not in costly array," condemns silks, satin, and such like. Why, just think of the time consumed in making and putting on showing apparel! How much could be accomplished toward training your children's minds and strengthening your own with the daily manna of God's precious word! "But," says one, "why has God implanted the love of admiration and beautiful dress in us, if it is not to be gratified?" You might as well ask why he has implanted the love of dancing and theatre-going or any other worldly pleasure in us. God does not implant it, but the wicked one, and it all comes from the lust of the eye and the lust of the flesh and the pride of life, and has been fostered by foolish, worldly parents. But granting that God did implant this in us, when our first parents sinned they forfeited all the pleasures our Father had prepared for them, and were expelled from Eden, and the only way for us to arrive at their former happy state is to abjure those worldly lusts, born of sin, and "count all things but loss for the excellency of the knowledge which is in Christ Jesus."

Another raises this objection to plain dressing, namely, that God created us male and female for a purpose, and it is right for us to array ourselves and teach our daughters to dress so as to render themselves attractive to the opposite sex. This is strange argument for a Christian! Would not this be appealing to the senses and catering to the lust of the eye and flesh? Most assuredly it would. What is mere physical beauty compared to beauty of mind? One pure mind and guileless heart is worth a world of beautiful faces. We should have a high ideal of Christian womanhood and try to live up to it, and those men whose hearts and lives are pure will seek us, while we will have no charms for the lewd and lustful. As I said above, many violate these rules, simply because their attention has never been

called to them, but those who read this will no longer have this excuse. Read the second chapter of I Timothy and third chapter of I Peter and dress accordingly, regardless of husband, father, mother, sister or brother. Remember, our Savior has said, "He that loveth father and mother more than me is not worthy of me." Cast their wishes and opinions aside as mere chaff, compared with the word of God. Whenever a Christian woman casts off these pet vanities she shows that she realizes her responsibility as a child of God, and intends to let her light shine before others. Dear young sisters—babes in Christ—and old sisters too, ponder over this letter, and strive to realize its full import, and determine to forsake all forbidden pleasures. Remember that practical Christianity consists in filling our minds with God's simple precepts, and trying to live up to them to our utmost ability, prayerfully repenting of our many falls, and daily walking in the shadow of the cross. Then, when the cry is raised, "Behold the bridegroom cometh," even though it be at the midnight hour, we can go forth to meet him with lamps trimmed and burning, and enter into the marriage supper of the Lamb.

SARAI.

SOME THOUGHTS AND SUGGESTIONS OFFERED TO BRETHREN.

"Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.—Matt., xxviii, 19.

This commission is to be preached to two classes of men. It is divided into two parts, thus: 1. Go teach, in order to make believers, baptizing them. 2. Teach them, the baptized believers, to observe all things whatsoever I have commanded you. This commission immediately concerns only the two characters or classes. Every man and woman who sits under the sound of the preacher's voice belongs to one or the other of these classes, i. e., he is of class 1, and is untaught unbeliever, unbaptized; or to class 2, and is taught, a believer, baptized. The first class is the world, and comprises the ignorant, the blinded, the unwashed, the unsanctified. The second class is the church or kingdom, the wise, the saved, the sanctified.

I see the fields white before me with these two classes, and heartily believing that this commission is given to me as a follower of the Lord Jesus, I go forth to preach the gospel of God's grace.

A Baptist, hearing this preaching, becomes interested. I labor publicly and privately with him, striving to teach him the way of the Lord more perfectly than he now knows it. At first I am somewhat puzzled as to what class the man belongs, but as he claims to be a child of God,

saved and having long since had his sins forgiven, I find myself classing him in the second class, or the church. Especially am I confirmed in this when I remember that most of our wisest and best brethren have had not a doubt that Baptists are in the kingdom of Christ. I find that the man, though earnest and eager to learn, is yet untaught and in error regarding faith, repentance, confession and baptism. I am here puzzled still more when I recall the words of the prophet, "they shall all be taught of God." However, with such eagerness on his part to lay aside error and learn truth, I with joy lead him into the light. He gladly lays aside what man had taught him, and learns that faith comes by hearing the word of God, that repentance necessarily follows instead of preceding faith, that the Lord has demanded that we confess him before men, and that baptism as well as these preceding steps is for or in order to salvation. His eyes are opened. He can so easily, on almost every page of the Book, read the pure, simple, harmonious plan of salvation, as revealed for our acceptance. He exclaims with David, "the entrance of Thy Word giveth light." He is asked if he is satisfied with his baptism. "Oh yes, that's all that I am satisfied with, for all the rest was wrong, but I certainly was sincere in that act, and went down into the water only to obey God." So the church receives him with a shake of the hand.

Now, brethren and sisters, what have we done? We have, unauthorized by our king, received as a child of the kingdom one whose baptism had preceded the teaching commanded by the king, when he has told us it must follow the teaching; thus making his law void by the traditions of men. Ah, brethren! this is a serious thing, and we, perhaps, by failing to declare the whole counsel of God, cause this good, earnest inquirer, to make a fatal mistake right here.

Let us give ourselves to study, that we may show ourselves workmen that need not be ashamed, rightly dividing the word, and let us give to each his portion in due season. If immersed sectarians are pardoned, they are in Christ, "fitly framed together for a habitation of God through the Spirit." Can these inharmonious parts or members be fitly compared to the human body, and appropriately be called "that glorious church, without spot or wrinkle," "holy and without blemish?"

Let us no longer go among them with so much argument and contention over words to no profit, sowing discord where all should be peace and love. Let us consistently bid them God speed, and rejoice that they are converting ten souls to Christ to our one. It is anything but a glorious work to tear down their faith, which came as a gift from God, bringing peace to their souls; to show them the useless-

ness of their repentance which came before their faith, and amounted to little else than an agonizing prayer for faith at a mourner's bench; to show them that, instead of confessing, they had really denied Jesus and his words, when, before witnesses, they declared that God for Christ's sake had pardoned their sins. Oh, is it not a fearful thing to take away all these and leave them only—water? For what else is left in their conversion but water? and we know that man is not justified by water only, and that the doctrine is neither wholesome nor comfortable. It does not help us out of the trouble to say, "he now truly believes through the word of Apostles, his repentance is a glad and intelligent turning to walk in newness of life; his confession, made before men, is a good one, and does not deny the word of the Lord." No, it does not help matters to say this, for it is all on the wrong side of his baptism, and therefore not according to the divine pattern given us.

"Ah," you may reply, "if I were to tell them their baptism is worthless, it would be contrary to our time-honored custom." Well, no matter; every custom which God has not approved must be abandoned sooner or later. "Well, but the wise and beloved fathers of this reformation received them as members of the one body." Were they any wiser, or do we owe them more love than Peter and Paul? They at least were not inspired, while Peter and Paul were. Paul, looking at this same subject of building into the Spiritual building, said, "Let every man take heed how he buildeth thereon." If we recognize two ways of building on this foundation, i. e. (1) baptizing, then teaching; and (2) teaching, then baptizing, are we taking heed how we build, are we building as Paul built?

The Lord says unto us as he said unto Paul, "I send thee to open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins."—Acts, xxvi, 18. We see that the first thing here is to open their eyes, the second to turn them from the power of Satan to God, that (third) they may receive remission of sins.

Now, brethren, here comes the Baptist and the Methodist, desiring membership with us, claiming that they have been in Christ enjoying the forgiveness of sins and the "inner witness of the spirit" for many years—only the eyes of their understanding had not been opened before.

Is it not strange, brethren, that we, who are "children of the light," are caused to believe that these converts were born blind into Christ? Ah, what a deformity! Sons and daughters of God, born spiritually blind! There may have been a time when God winked at (or overlooked) such ignorance, but His word intimates that He will no

longer do so. He now commands these ill-taught ones, as did Paul at Ephesus (Acts, xix), to be baptized in the name of the Lord Jesus; and to be baptized in his name (or by his authority) they must first be taught—and the teaching must be Apostolic. The teaching of God brings all into the kingdom in the same way, speaking the same things.

Some are crying out in genuine terror, "the FIRM FOUNDATION is going to divide the church!" Well, dear brethren, it must divide; error will not continue to walk in the narrow path with truth; she loves a broader and more flowery way. "Can two walk together except they be agreed?" So long as weak, erring man presumes to walk in his own instead of the Lord's way, so long will offenses come, so long will parties exist. The sin of "dividing" will certainly not lie at the door of those who insist on the Lord's way of entrance into his kingdom.

I. B. MAXWELL.

WAELDER, TEXAS.

Dear Bro. McGary:

I have just received the FIRM FOUNDATION, and after examining it I wish to say a few words for Jesus. I believe with all my heart that the truth must be presented to the world and understood, in order to salvation by it; I therefore rejoice to see in the columns of the F. F. the truth so nobly defended, so plainly set forth, that all can understand it.

Notwithstanding this, some of the wise are apparently in the dark and can not see the truth as it is in Jesus; but this is not the first time that such has been the case, for our Savior while on earth reproved the faithlessness of the wise of earth, by saying: "I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Not only in sectarian ranks is this ignorance found, but in our own midst we see great confusion brought about by theories or positions taken by men, without one line of scriptural authority. There are three positions taken at the present time. The first is, that the gospel is a mystery, and can not be understood by man without a spiritual instructor; or, in other words, without the Spirit of God acting directly upon the heart of man, and opening up to his understanding the mystery of godliness. If the above be true, who is responsible for man's condemnation? If man is in an unsaved condition, and God proposes to save him by a system or law, and that law or system is so complicated or obscure that the mind of man can not comprehend it until it is made known to him by the direct work of the Spirit, and God fails to send the Spirit to perform this work, God, of necessity, is responsible for man's condemnation, and man must suffer on account of God's negligence.

This first position, therefore,

we reject for three reasons. 1. It makes God unjust. 2. It can not be made to harmonize with the Bible. 3. It is untrue from beginning to end.

The second theory is the negative of the first, declaring the Bible to be no mystery, that it needs no spiritual instructor, that it can be understood; thus denying in full the first position, and referring us to many proof texts, such as Isa., xxxv, 8; II Tim, i, 10; Titus, i, 3; II Cor., iv, 31, and many other passages of like import, which infallibly prove the second position to be true so far. But after proving so clearly the simplicity of the gospel, they will tell us it is not necessary for man to understand the gospel, that he can be saved without this knowledge. If this be true, there are many unmeaning declarations made by our Savior and his apostles. Knowing that the words of our Savior are full of meaning, we therefore reject the second theory.

Now we will notice the third, which affirms that man can and must understand the gospel in order to be saved by it. As one only of these three positions can be correct, the other two are necessarily incorrect, and we can certainly determine, with the Bible before us, which of the three positions is in harmony with it. The first having even no shadow of scriptural authority, the second denying the first and proving the simplicity of the gospel, it is unnecessary to notice either further, except to deny the last of the second, and affirm and prove that man must understand the gospel in order to be saved by it. Thus believing, we proceed to prove the third position to be true.

All admitting that the Bible is the revealed will of God, we ask, for what has it been given? Paul answers, for the salvation of man, for he says it is the power of God unto salvation unto every one that believes. Hence, if the gospel is God's power to save, does he exert his power in any other way? If not, how does he propose to save by the gospel? Paul says, "by the foolishness of preaching." Hence foreseeing this Jesus says, "Go, teach all nations, baptizing them into the name of the Father, Son and Holy Spirit." Teaching, therefore, being the first thing necessary, we ask, what must we preach? Jesus says, "Go preach (or teach) the gospel." To teach means to make known. Hence whenever the gospel is taught, the learners know or understand it. The gospel then must be proclaimed or taught that man may hear with his ears, understand with his heart, that he may be healed; or in other words must be taught the truth, that he may know the truth, and be made free by the truth. We find, therefore, that man must hear, understand and obey from the heart, in order to be made free from sin. For Paul says, "God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was de-

livered you. Being then made free from sin, ye became the servants of righteousness." Obedience from the heart is certainly intelligent obedience; hence when we obey a command we must know or understand the design of it, as the scriptural heart is the seat of the understanding. For instance, when we believe, we must know that it is in order to salvation; when we repent, we must know that repentance is a reformation of life; when we confess Jesus, we must know confession is unto salvation; when we are baptized, we must know that baptism is, "for the remission of sins," and to bring us into Christ, into his death, where we come in contact with his blood, that cleanses from all sin. We must know these things in order to "obey from the heart;" for we can not obey from the heart things that were never understood by the heart.

From the foregoing argument we conclude the third position to be correct, viz., that man can and must understand the gospel in order to be saved by it. My heart's desire and prayer to God is that we may all understand the truth, and be saved.

Your brother in Christ,
ROBERT W. FLOYD.

BRO. ALLEN'S ATTITUDE CONSIDERED.

NUMBER II.

In our last issue we showed from the "Old Path Pulpit," that Bro. Allen set his seal of non-validity on Methodist confession of faith, by refusing to accept it in the case of his own mother who had been a "devoted Methodist for perhaps forty years." Yes, after she had been professing Christ through Methodist forms and ceremonies, singing and praying of Him as "Lord of all," for nearly half of a century, he required her to confess with her mouth that she believed, with all her heart, that Jesus Christ is the Son of God, in order to that "one immersion" that he would not administer unto her on less than this "good confession." In this he was right. But how does it look to see him now denying that this confession is necessary? If his mother had been immersed instead of sprinkled, would that have conferred force or validity to her Methodist confession? As Bro. Allen thinks it sacrilege to reimmerse one who has been once immersed, how about demanding the confession of one who has once confessed?

We hold that those who have been won to false theories of religion through the perversion of the gospel of Christ, are wrong in faith, wrong in repentance, wrong in confession and baptism. These false teachers are

promulgators of another gospel, and those who accept it are the victims of delusive fancies that come, not by hearing the word of God, and hence, is no part of "one faith" that liberates the soul from the thralldom of sin. So then, we could consistently demand the good confession of those who come from these human and creed bound societies. But how can Bro. Allen do so? Consistency binds him to the acceptance of their confession, and to regard every step taken by them as good and valid, save that of effusion for baptism. Let him, then, explain to his brethren, why he demanded the good confession of his mother, instead of beginning with her first(?) false step—effusion for immersion. Ah! my brother, you will never be able to get up an explanation that will be plausible. So we shall be surprised if you attempt it at all. You can very conveniently hide out from this duty that devolves upon you as a pointer out of the "old paths," by scrupulously guarding your "self respect" a while longer. Prudence is said to be the better part of valor—which we dare say you need not to be informed of.

But now, to some points found in your article, "Reimmersion Scripturally considered." You say:

"We start with the commission of Christ to His apostles. This is the fundamental law of the Kingdom. On it all others are based, and to it they must conform. It contains our only authority for baptizing. What it does not authorize us to do, we may not do. What conflicts with it is prohibited by virtue of the conflict. This commission states that the immersed believer is pardoned. Faith and repentance are made the conditions on which remission is promised to the immersed. It is not stated here nor elsewhere that one must understand what baptism is for, and have that purpose in view as a condition of receiving the promised pardon. Every penitent believer, therefore, who is immersed as the Savior here directs, has this promise."

We wonder if our brother thinks that there is any issue between us, as to whether those who are "immersed as the Savior directs" have the promise of pardon? Surely he does not think that we deny this? But what we deny, is, that those who are led to immersion by false teaching, are immersed as the Savior directs. His direction in this commission, is, to teach and then baptize. And we find that this is the course that inspired men pursued. And we also find that where they found those who had been immersed without having been taught, that they taught them, and reim-

mersed them. When our brother says that, "It is not stated here nor elsewhere that one must understand what baptism is for," we think that he is greatly in error. These apostles were sent to preach the gospel, and salvation from past sins is promised to that class who believe what they preached and are led by that preaching to be baptized. When they substantiated the astounding proposition, that Jesus had burst the bonds of death and ascended to the right hand of the Father, thereby exemplifying to the world that He is the Lamb of God that takes away the sin of the world, they were then ready and anxious to hear His law for the remission of their sins. The prophet Jeremiah had foretold, some six hundred years before this, that the subjects of the new covenant should have the law put in their inward parts and written in their hearts. So, on the memorable Pentecost, when the law of this covenant was first promulgated, it was written in the hearts of the enquirers, when they were answered, "Repent, and be baptized every one of you in the name of Jesus Christ; for the remission of sins, and ye shall receive the gift of the Holy Spirit." If this was not the law, where is anything that looks like the law that was to have been written in their hearts?

There is no law in the three facts of Christ's death, burial and resurrection. This was part of the gospel that they were to believe. How could this law be written in their hearts unless they understood it? The understanding of this law is the writing that takes place, or, there is no such writing, and hence, the old prophet was mistaken. Let no man who hopes to enjoy the confidence of intelligent and candid men and women, who live in the nineteenth century of the Sun of righteousness teach them that they need not understand the law of the Spirit of life in order to obey it from their hearts.

Moses E. Lard, than whom no abler man has lived, has well said: "I have now stated the sense in which we believe baptism to be for, in order to, remission of sins, namely—that it is one of the three joint conditions appointed by the Savior for this specific end. This, with us, is an item of faith, held as firmly as we hold the resurrection of the dead." But Bro. Allen calls this a "theory." If it is a theory, it is one that can be traced back to the author and

finisher of the faith. It was put in the mouth of Peter by the Holy Spirit, in answer to men anxiously desiring to know the law of the Spirit of life. If this is a theory, it is one in which there is no danger to the soul. But there is a theory that we think is fraught with great danger. It is that theory, that men and women need not understand or believe that this ordinance of God is for, or in order to, what God has taught that it is for, in His word that liveth and abideth forever. And this is a theory that Bro. Allen and his coadjutors, in substituting "our plea" for God's plea, are clinging to with a tenaciousness that threatens to divide the church of God and brand a well defined item of the faith as nugatory. He says that what conflicts with the commission of Christ, which is the fundamental law of the kingdom, is prohibited by virtue of the conflict: And so say we. Does Peter's answer, as found in Acts, ii, 38, conflict with the commission? No! Does that teaching to-day which says that men and women must hear, understand and believe the very same Gospel in all its parts that these inspired men preached, conflict with their teachings, or the fundamental law of the kingdom? No; no, brethren; but that teaching and theory which says one need not understand or believe what they said as to the design of an ordinance of God, does conflict with this fundamental law of the kingdom, which says preach it, and he that believes what you preach and is baptized shall be saved. Yes, there is a very marked conflict right along here, and it is the duty of those who are responsible for it to remove all theories till perfect harmony is restored. If they will not do so, then it is so much the worse for them. Men and women may be immersed in all good conscience toward God, but unless their immersion amounts to a "birth of water and the Spirit" it is no better in God's sight than the sprinkling of unconscious babes. And it does not amount to a birth of the spirit unless the good seed of the kingdom is received into the heart and leads to an intelligent obedience of the ordinance of baptism. "He that receives seed into the good ground is he that heareth the word (of God) and understandeth it." And this is the word which by the Gospel (of Christ) is preached unto you. No man can come to Christ or see His kingdom unless he is born of

water and the Spirit. No man is born of water and the Spirit until the incorruptible seed of the kingdom is sown and received into his heart. This is the way that God draws persons to Christ. It is the way that the law of God is written in their hearts. He who hears and learns of the Father looks for forgiveness in the ordinance of baptism. He who hears and learns of men expect forgiveness when they believe in the death, burial and resurrection of Christ, and when they believe what is false—that their sins are forgiven before baptism. This is the difference. Here is a "conflict," and Bro. Allen is found on the side of that which conflicts with the fundamental law of the kingdom. Hence, according to his own rule, his course is prohibited by this fundamental law. Every plant that our heavenly father has not planted must be rooted up. This we are trying to do. These noxious sectarian plants can never be uprooted by dressing and pruning them by Bro. Allen's process, but will grow and shed their baleful and poisonous fruits in the kingdom of Christ to its great detriment, as they are now doing. If our teaching is a theory so is Bro. Allen's. So, contrast the two "theories," and see, brethren, which has the most hurtful tendency. One says you need not understand or believe the law of God for the pardon of sins that are past, while the other says you must understand and believe it or you can not "obey it from the heart." We fear not the decision of honest minds upon this question. Again, Bro. A. says: "It (the commission of Christ) contains our only authority for baptizing." Where, then, is any authority in it for baptizing those who do not know what they are being baptized for? Oh! where is it? Then, if that authority is not there, whence cometh the authority for receiving and recognizing them as born of water and the Spirit, when they have been thus unscripturally baptized? True, men and women are beginning to wake up to a sense of the awful enormity of this inconsistency, all over the land, thank God. But consistency will force Bro. Allen to cease to recognize sect baptism from the standpoint of the confession. His course in reference to the baptism of his mother seals his fate for him, as a rejector of sect baptism, or as a palpably inconsistent man. A. M. G.

THE ENNIS DEBATE.
 Tuesday evening Bros. T. H. Gillespie, A. J. McCarty and the writer reached Ennis, to attend the Sweeney and Jarrell debate. Bro. McCarty and the writer were assigned quarters at the pleasant and hospitable home of brother and sister Goss, whose kindness and affability towards us will ever be remembered. We met several brethren at Ennis whom we have long desired to meet face to face, prominent among whom were Bros. T. R. Burnett, W. P. Richardson, Lockhart, J. P. Pinkerton, W. H. Bagby, W. B. Stirman and N. B. Gibbons. Though never having met them, we had heard much from and of them. On Wednesday at 10 a. m. the discussion which had been under headway for two days was resumed, with Mr. Jarrell in the lead, trying to perform the impossible task of proving that the Baptist church is the church founded by Christ and the apostles; this in substance. Of course his time was worse than wasted. In fact, although he occupied the attitude of an affirmant, his real position was that of abuser, for he spent his time, both when in the affirmative and negative, abusing Christians, and taunting them with the nickname given by their enemies, and in ridiculing the gospel of Christ just as it reads in God's book, calling it "stuff." On Thursday morning, Bro. Sweeney opened the discussion, affirming that the church to which he belongs is identical in teaching, faith, practice, work and worship, with the church established by Christ and the apostles—in substance. He clearly and forcibly laid down the conditions of the law of the spirit of life for the remission of sins. In reply, Jarrell opened on him with our inconsistency in receiving Baptists without re-immersing them, and with our present divided condition on this question, as well as on the Missionary Society question. Although he did not handle these points with anything like the force with which they might have been handled, he being no part of a logician, yet his parading them before the audience seemed to put Bro. Sweeney on his guard, and he did not attempt to advance one step further with his proposition. Just at what point Bro. Sweeney saw the greatest danger we do not know, but that he saw it somewhere was very manifest. From that time forth he preached the truth, on what we call first prin-

ciples, and doubtless sowed many seed-truths that may some day bear fruit in some heart in that vast audience. He is a grand man, a logician of the first order, if we are capable of judging, though many brethren expressed themselves as being disappointed in him, because he passed three days without establishing his proposition. But the trouble was not with Bro. Sweeney; it lay in the undeniable fact that we are so divided that that proposition can not be sustained by all the logic of earth. If Bro. Sweeney's honor and fairness had been less, he might have risked more, and possibly would have been able to run roughshod over Mr. Jarrell; but it was very evident that he saw dangers ahead that he knew could not be surmounted by fair means. We take Bro. Sweeney to be a very fair disputant, and a conscientious Christian. We learn that he has progressed to the full measure of the popular standard as to "pastoral" and Missionary Society religion. But we are led to indulge the hope that he has seen the danger to the progress of truth with which these human and divisive plans are fraught, and that he may yet be led by the love of truth to stand upon the walls of Zion and cry aloud against them. We learned that he stated privately, at Ennis, that he had become quite doubtful about the validity of any confession but that demanded by the disciples. He said publicly, while discussing: "Where is Bro. McGary? I am about ready to accept his position." This, however, was not taken by us as a candid acknowledgment, but as a joke thrown at Jarrell, and at us too, for aught we know. But had he taken our position—the truth—at the outset of that discussion, we dare say that Mr. Jarrell would have been as badly defeated as any man ever was. We hope that he will stand upon that position the next time he discusses with a Baptist, but if he will not accept it, we hope he may meet some Baptist who will be able to show up his departures from apostolic teaching in their true light. If our brethren will not accept the truth for the love of truth, we hope that they may be driven to it by these enemies of truth. God has often used wicked instruments to punish His rebellious children. In the meantime may investigation and controversy go on, bringing out the truth clearer and brighter, and God grant that error may be de-

feated every time, especially if advocated by our brethren who make such pretensions to loyalty to God's word. God hasten the day when we can affirm without fear of successful contradiction from all the powers of the wicked one combined, that our teaching, faith, practice, work and worship, are identical with that of the Apostles of our Lord. A. McG.

THE STATE MEETING.

Well, the State Meeting has come and gone like a dream, and as far as intercourse with Christian brethren and sisters is concerned, it has left a very pleasant memory. We had the pleasure of entertaining a house full during the entire meeting, among the number sisters Mollie Connor and Emily Brooks, from our native county, Madison, old friends and sisters in the cause. Also brother and sister Gillespie, the latter our sister in the flesh as well as spirit; Bros. A. J. McCarty, J. D. Tant, T. H. Gillespie and J. F. Grubbs. We were also gladdened by short visits from other brethren, among them Bros. Kendrick, C. M. Wilmeth and W. E. Hawkins. Sleep seemed to have forsaken our eyelids, and it was with the greatest reluctance that we could tear ourselves away from such delightful, spiritual intercourse to obtain even a few hours of needful rest.

In this sweet converse with true brethren and sisters we were made to realize so keenly the force and beauty of John's language, "We know we have passed from death unto life, because we love the brethren." Why, fleshly ties are as ropes of sand, compared with the strong cable of pure love, that binds together the hearts of all true Christians. This much for our home intercourse.

At the daily meetings at the church our hearts were wounded oh! so deeply, to see the majority of the assembled brethren scorning and insulting the word of God, our perfect law of liberty, by advocating and voting in enterprises nowhere mentioned in that law, except among the works of the flesh.

From what we could see, not one sound brother or sister took any part in the proceedings, considering that to call for a "thus saith the Lord" from that assembly would be, indeed, "casting pearls before swine," after seeing such utter contempt shown for God's plans. But our hearts yearned towards a few of them, who seemed

anxious to do right, but had not the courage to forsake the popular and most numerous party and come out wholly on the Lord's side.

In our frequent discussion of these ills, and suggested remedies, we found it necessary, for convenience sake, to have a shorter name for both parties, so forthwith dubbed our progressive brethren "Progs," and the old fogies "Fogs." Comparatively few old fogies were present (and they only as spectators), owing partly to the Christianly(?) circular sent out by the Austin church, locking their mouths; and partly because most of them were engaged in the grand work of bringing souls into the fold of Christ, and therefore could not come.

No sound Christian can cooperate with any such body as the so-called Convention of Christian Brethren. We realize only too surely that they are "not of us," and the sooner they go out from us the better it will be for the cause we love so well.

We were greatly disappointed in not meeting Bro. J. F. Rowe, of the American Christian Review, who had promised to be with us—merely as a spectator, however. We went to the depot to meet him, but instead received a letter stating that he could not come, on account of the hot weather and his health. We have been a reader of his noble paper for several years, and longed to grasp the hand of the man who has had the courage to so long withstand the onslaughts of the various enemies of the truth. We hope to meet him at the grand mass meeting to be held at Dallas next year. If not, let us all stand firmly for the truth, and we will meet with the redeemed hosts on the eternal camping grounds.

L. B. McG.

We have quite an encouraging letter from Bro. G. W. Warrick, of Sulphur Rock, Ark., in which he says:

"Dear brethren, let every one of us become an agent for the F. F. Let every one see that he gets even one new subscriber for it, and if we can't do this, we can buy an extra copy and send it to some poor brother or sister unable to pay for it. In so doing, we will not only hold up the hands of the editors and collaborators in the work, but will be the means of shedding much light on gospel subjects. Would to God that every sister and brother in the land would become a subscriber to it, that its visits might become weekly instead of monthly.

"Dear Bro. McGary, stand firm, the truth will prevail. Your paper is growing in favor daily with the brethren, and ere long your subscription list will be swelled to thousands."

We have not space for the whole letter, but will extract an incident from it in a few words. He says a preacher, a society man, preached to his congregation in June, and a Baptist came for

ward desiring to unite with us on his Baptist immersion. After the preacher had turned him over to the church, Bro. W. arose and showed the inconsistency of Baptist teaching on that subject. Whereupon, the elder rose and said it had been the custom from the rise of the reformation to receive them on their old baptism; that the Campbells, Scott, Stone and others did so, and he intended to defend it. Bro. W. then told them that seeking no higher authority than Campbell, was what had caused the editors of the F. F. to dub all such "Campbellites." Whereupon he said, "I had as soon be called a Campbellite as a McGaryite." Bro. W. replied, "I had, too, but there is no need of either."

The Baptist was not received that day. The society preacher said he had never, in thirty years preaching, met with but one man who advocated rebaptism, and that the brethren would not countenance him, and that he drifted off into Texas and was lost sight of.

Bro. Warrick says: "It may be you, Bro. Mo., as the society brethren have no use for you." No, we are not the man. We were born and bred in Texas, and have not been out of the State since we obeyed the gospel, four years ago. A. McG.

BRETHREN Carrington and Gano were appointed on a committee, by the Chairman of the recent State Meeting, to create a fund of at least \$50,000 for the benefit of superannuated preachers. They at once accepted the position, and proposed to head the list with donations of \$100 each.

Now we are a little curious to know why these brethren could not consistently endorse the plan adopted for missionary work, and yet can join heart and purse in the plan for the support of superannuated preachers? You join with others in saying, We have a Bible plan for sounding out the gospel. Have we not also a Bible plan for the support of the poor saints?

Why not contend for consistency in all things? J. S. D.

BRO. C. KENDRICK, of California, delivered one of the best talks of his life at the recent State Meeting. This vallant old soldier of the cross unsheathed the old Jerusalem blade, and exposed the works of men, in the spirit that an affectionate father would plead with his erratic child. But his warning voice passed as an idle tale. Now if our good old brother will lay down some glaring inconsistencies nearer home, and stand out upon the broad platform of God's entire truth, his last days will be his best days, and over the river he will surely receive the Master's approval and an everlasting reward. J. S. D.

THE July issue of the F. F. is the size we hope to be able to adopt at an early day. Send along your names, brethren, that we may be able to increase the amount of reading matter. We want to make the F. F. a visitor laden with matter that will stand the most critical test of our best scripturalists, and at the same time adapted to the minds of babes in Christ.

We earnestly ask your assistance in contending for the ancient landmarks. We will neither swerve to the right nor to the left, but will try to follow where the master leadeth.

TO OUR SUBSCRIBERS.

A recent rapid increase in the circulation of the FIRM FOUNDATION has necessitated a change to a larger subscription book, and in transferring names mistakes were very likely to occur. So if any brother or brethren have failed to receive the July number of the paper, just notify us and it will be made right, whether the mistake occurred that way or not. We do not wish one subscriber to miss even one number. A. McG.

OMNISCIENCE.

Each little duty left undone—
That selfish deed, however small;
An evil thought, which nurtured,
grows.

A heart all cold to others woes.
God sees it—all!

The little duty barely done—
Each sacrifice, however small;
An unkind thought checked in its
birth;

The smile to cheer another's death,
God sees it—all.

He sees it all—the right, the wrong;
Nothing can be too great or small;

The feeblest effort in His name—
The sorrow, happiness, or shame.
God sees them—all.

HEEDLESSNESS.

Alas, I have walked thro' life,
Too heedless where I trod;
Nay, helping to trample my fellow-
worm

And fill the burial s d;
Forgetting that the sparrow falls
Not unmarked by God.

The wounds I might have healed
The human sorrow and smart
And yet it never was in my soul
To play so ill a part;
But evil is wrought by want of thought,
As well as by want of heart.

—[Thomas Hood.

ODDS AND ENDS.

If our religion is not true we must change it. If it is true we must propagate it.

There is one kind of exercise which does not fatigue us—the exercise of forbearance.

Obedience, we may remember, is a part of religion, but love, which includes obedience, is the whole.

A noble preacher said he never felt that he had done good in preaching unless he made some one sad, glad, or mad.

A man protesting against error is in the highway toward uniting himself with all men who believe the truth.

Some people are always finding fault with Nature for putting thorns on roses. Had we not better be thankful that she puts roses on thorns?

No soul was ever yet saved, and no good deed was ever done, to-morrow. Be careful, dear reader, lest to-morrow find you beyond the world of probation.

OH, THAT MAKES A DIFFERENCE!
Are not most of us like this little boy in regard to our own shortcomings? The bright little four-year-old made an assertion, which his father called in question. The father then asked: "If Mary should tell anything not exactly so, what would you say?" "I'd say she told a lie." "If brother should say anything that was not just so, what would you think about it?" "I'd think he told a lie." "Well, supposing you should say something that was not exactly so; what then?" "I'd say I'm mistaken."

THE FIRM FOUNDATION.

Thy precepts give understanding, therefore I shall hate every false way.

A. McGARY, Editor and Business Manager.

AUSTIN, TEXAS, SEPTEMBER, 1886.

Vol. 2—No. 12

THE FIRM FOUNDATION.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

ASSOCIATE EDITORS:

J. F. GRUBBS. J. W. JACKSON.
J. S. DYERST. E. HANSBROUGH.
I. C. STONE. A. J. MCGARY.

Dear Brother McGary:

I have been favored with several copies of the F. F. lately, for which I am very grateful. I have learned to esteem you very highly for your great zeal for the truth, and for your fearless and manly defense of your positions. But, permit me to say kindly, that I am not yet convinced of the correctness of your position concerning re-baptism. I do not think that you can prove from the Scriptures that absolute knowledge of the leading design of baptism is essential to acceptable obedience. I have not been a constant reader of the F. F., but in your efforts that I have seen, you have, to my mind, failed to prove Scripturally and logically, your position.

Baptism is the initiatory rite of the New Covenant, and of course we all believe and teach that no one can Scripturally claim any promise or blessing, under that covenant, without baptism. While this is true beyond a doubt, does it necessarily follow that a person must certainly apprehend all the blessings conferred by baptism, before he can be Scripturally baptized? I suppose that you will answer, that its design must be understood. But I ask what design? Is the remission of sins the only design of baptism? I think not. Baptism is also designed to represent the death, burial, and resurrection of our dear Savior (see Rom. vi.: 3, 4; Col. ii.: 12). To the obedient believer it seems designed as a pledge of his resurrection (1 Cor. xv.: 29)—“Else what shall they do which are baptized for the dead if the dead rise not at all; why are they then baptized for the dead?”

Here the phrase, “for the dead,” is perfectly similar to “for the remission of sins” in Acts ii.: 38, and is undoubtedly indicative of design. But the result indicated can not be achieved “if the dead rise not;” hence it must be consummated in the resurrection. Does not this show that baptism points to the resurrection, and is designed to be an assurance to the obedient believer, of his hope in that glorious promise? It is also designed to stand as a line of separation between the world and the church, just as the flood is made to stand as a line of separation between two worlds—the antediluvian world and the

present world. (See 1 Pet. iii.: 20, 21).

Again, I would call attention to the expression, “baptized into Christ,” found in Gal. iii.: 27. When a person is baptized into Christ, he is certainly, by this act, brought into “all the privileges, honors, and blessings, which Christ confers;” and each one of these is a design or reason of his baptism. Now I would kindly ask, how many of the ignorant pagans do you suppose, to whom the Apostles preached the Gospel, fully apprehended all the foregoing designs or reasons of Christian baptism, before conversion; especially when you consider that many of them turned on hearing only one discourse? Then they did not postpone their baptism as they sometimes do now. Sometimes it was administered the “same hour of the night.” In such cases it is evident that all of its designs were not understood. Now if a misapprehension of one of its designs would render it of no value, why would not a misunderstanding of any other design have the same effect?

Again, in the “law of pardon,” baptism is not the only command to be obeyed in order to remission. Repentance is in order to remission just as much as baptism. “Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins.” Here are two things to be done for the same purpose or result, and the result is the remission of sins. The two things to be done are: 1, repent; 2, be baptized. The result is the remission of sins. That remission is equally the design of repentance is further shown by the expression, “Repentance unto life,” in Acts xi.: 18. Now, if the design must be understood in order to acceptable baptism, must it not be understood in order to acceptable repentance when it is equally the design of both? Most certainly. But who made known to Saul the design of repentance before Ananias came to him? Ananias was sent to tell him what to do, but he did not tell him to repent. This he had already done without having heard a declaration of its design.

Now another consideration, to show that acceptable obedience may be rendered, without fully understanding the command, much less its design. The Savior commanded his apostles to “go into all the world and preach the gospel to every creature.”—Mat. xvi.: 15. Now it is certain that this command was not understood for more than eight years after Pentecost. Then it required a vision to convince Peter that he must go to the Gentiles. Yet all this while, his labors under the commission, so

far as they extended, were doubtless accepted.

In conclusion I would say that I have exhibited a few of the objections that, to my mind, seem to have some weight against your position. I hope that you will consider them; and if you think them futile, expose their futility.

But you are logically the affirmant, and I shall expect you to lead on and exhibit the proofs of your teaching on this most important question; and when I am convinced I assure you that I shall not be long in turning.

Most respectfully,
S. N. SHOUSE.

BLOOMINGTON, ILLINOIS.

Editors of the Firm Foundation,

DEAR BRETHREN:—The February number of your paper was mailed to me by some one, I know not whom. But, whoever it was, let me say to you, please accept my thanks for the favor. There is nothing like, or at least nothing equal to, a firm foundation upon which to build. The Master said: “He that heareth these sayings of mine and doeth them, I will liken him to a wise man who built his house upon a rock, and when the winds blew, the rains descended and the floods came and beat upon that house, it fell not, for it was founded upon a rock.” I have carefully read the paper, and found much in it to interest and edify me. Never having seen it before, I am not certain that I exactly understand the issue between the editor and Bro. McGarvey. Does Bro. McGarvey admit with Bro. McGarvey that the thirty-seventh verse of chapter eight of Acts of Apostles is an interpolation?

I perceive by the tone of the FIRM FOUNDATION that it is sifting our brethren, and severely criticising them, in regard to certain customs and practices among them, especially the custom of receiving immersed believers from other churches who never made the good confession with their mouth. Bro. McGarvey takes issue with Bro. McGary, affirming that he “finds in the Scriptures no prescribed form in which this confession must be made.” He says in his commentary, this verse thirty-seven, in Acts, VIII, which is an interpolation, has been used chiefly for the purpose of determining the confession which was originally made by candidates for baptism. Extremes beget extremes. I hope that none of the brethren will be like the Indian's tree, more than straight. I do not propose to enter into the controversy. If Bro. McGarvey can show that the good confession can be scripturally made in different forms, and tell us what those forms are,

we will be thankful for the favor. Since Jesus put the question directly to His disciples: “But whom say you that I am?” Simon Peter answered: “Thou art the Christ, the Son of the living God.” Since then, this confession made by Peter and endorsed by Jesus, has been trammelled many ways by the opinions and traditions of men. In the meeting held here this winter, Bro. Clark, the “pastor” of the church, put the question to the candidates for immersion in this form: “Do you believe with all your heart that Jesus is the Christ, the Son of God, and your Savior?” I have known one church and two preachers who put the question to candidates in this form: “Whom do you believe Jesus Christ to be?” It is not supposed that pupils are as wise as their teachers; young converts will generally answer as they think the preacher wants them to. I sat with my pencil and paper one day, in a Baptist church, and marked the questions and answers in the examination of eighteen candidates for membership through baptism into the Baptist church. Most of the questions were untaught, but they said they felt Christ was the Son of God. They felt that God, for Christ's sake, had forgiven their sins; they felt very bad when they were convicted, but very happy when they were converted. They felt very good because they had felt so very bad, and by a majority vote they were received through immersion into the Missionary Baptist Church. I have immersed some three thousand in the course of my ministry. Every one of them said “I believe with all my heart that Jesus Christ is the Son of God.” Being satisfied with this confession, I immersed them by the authority of the Lord Jesus in the name of the Father, of the Son, and of the Holy Spirit.

I have immersed some twenty who had been immersed before, but as there is but one baptism, and that not to be repeated, I decided that their immersion was a nullity before I immersed them. There is no authority for re-immersion; but I confess that I have received some hundreds into the fellowship of the Disciples of Christ, upon their immersion at the hands of sectarian preachers. I have, always, or nearly so, taken their confession, since we must always confess, and never deny Christ. But you have called my attention afresh to a subject that always embarrassed me, viz., receiving members from the same. I hope you will probe it to the bottom. Please give this a place in your paper, and send me the next number of the *Sure Foundation*.
D. D. MILLER.

CATLIN, Ind., July 22, 1886.

Dear Bro. McGary:

As there has nothing from me appeared in the F. F. for so long a time, I have concluded to offer a few thoughts suggested by an article which appears in this week's issue of the *A. C. Review* over the signature of "J. L. R." "J. L. R." says: "It is to be regretted in some respects, that our brethren in the West have waked up a controversy involving valid baptism. The question was considered at an early day by some of our most prominent brethren who discourage rebaptism when it is administered by an intelligent and worthy Baptist like G. C. Smith of Kentucky." He seems to think that there are some unworthy Baptists. I would like to know upon what grounds he considers one Baptist more worthy than another. Is it on account of his superior intelligence? It seems to me that if the Baptist teaching is wrong, the more intelligent ones would be the more culpable. And according to "J. L. R." the Baptists are wrong, for he says in this same article "that the apostles teach very clearly that the institution of baptism is preceded by faith and repentance, as well as its connection with the death of Christ. It is there, and there alone, that pardon, peace and acceptance are found."

Again, he says: "It is the alpha and omega of the Christian profession and the repository of the grace of God." The Baptists nor any other sect teach this. If this be the truth, they teach falsehood. How then can they be worthy? Again, "J. L. R." says: "If I were to be immersed, there could be no objection urged against him (G. C. Smith) as an administrator." Now, if I were to be immersed, I certainly would seriously object to being immersed by any one outside of the kingdom of Christ. If I were to be immersed by one outside of the kingdom, not knowing the fact, I might be excusable, but to be immersed by an outsider knowingly, would certainly be a crime.

We have raised no objections with regard to the administrator where the baptized were ignorant and acted in good faith themselves; but to be immersed knowingly by an alien is a very different thing.

Again, "J. L. R." says, "As has been intimated, the desire for the institution presupposes the existence of faith and repentance." That is, because a person desires to be baptized he has faith and repentance. What does he mean here by faith? I suppose he means the faith of the Gospel. If the adherents of sectarian teachers have the faith of the Gospel, then the teachers must teach the Gospel. If they teach the Gospel, then "J. L. R." does not; for their teaching is very different. The faith of their adherents is in a perverted Gospel. Their faith leads them in a way very different from the way of truth; but according to "J. L. R." it leads them into Christ all the same. If this be

true, why should we be calling to sectarians to come to us? If sectarian teaching and the practice growing out of that teaching, will lead to salvation, why oppose it, although it may be never so false? Of all the inconsistencies I have ever known, this is one of the most glaring and shameful. But then this matter was considered at an early day by some of our most prominent men. And I suppose that because these men were prominent men, we must be satisfied with their decision. That is pretty good Methodism; but it is not Christianity. It is our duty to know the truth and still more, to follow it when we do know it. When Jesus gave the commission he said, preach repentance to the people and remission of sins in the name of Jesus Christ. Paul teaches that when we obey from the heart the form of doctrine which was delivered by the Apostles, we are then made free from sin and become the servants of righteousness. Peter, according to his commission, says, repent every one of you, and be baptized in the name of Jesus Christ, for the remission of sins. Did Christ authorize them to preach more than the Gospel to the people? If not, then repentance and remission of sins in the name of Jesus Christ is a part of the Gospel. The form of doctrine is to die to sin, be buried with Christ in baptism, and raised to walk in a new life. This, too is a part of the Gospel. If otherwise, the Apostles would not have dared to preach it. Did "J. L. R." ever know a Baptist to teach that in obeying the form of doctrine from the heart persons are made free from sin? I venture to say he never did. They teach them that after they have been made free from sin by some other means, that then they may obey this form of doctrine to become a full and accepted Baptist. In this they evidently have the form of Godliness, but deny the power. But then many of our friends say, oh, well, no matter if they do deny the power, God will bestow it all the same. Will they give us their authority for saying so? I guess not. For Bro. McGary has called upon F. G. Allen and others in vain for their authority. But "J. L. R." asks this very sage question: "Let us suppose two parcels of prussic acid to be on the table where two persons are sitting. One is a chemist and knows all about the poison. The other knows little or nothing. Should they both partake, would the ignorance of the one prevent the poison from taking the same effect on him as on the other?" Is not that a wonderful argument? I answer him, certainly not. And for the same reason when men by mistake go into human organizations, aiming to go into the kingdom of God, their mistakes do not alter the law of the Lord, they will suffer the consequences—and so will their leaders who take the poison knowingly, both will fall into the ditch together.

But if the two parcels on the table had been plainly labeled poison, the one need not to have been ignorant concerning it. Sectism is clearly labeled poison. Then why take it? The plea of ignorance made by sectarian apologists for the pious immersed, is about worn out. It seems that it makes no difference with them what one believes or does, just so he is immersed, that saves him. It is no wonder to me that sectism flourishes when there are only a few of us to oppose it, while so many of our editors and scribes are giving it aid and comfort.

They will cry out that the sectarian organizations are no parts of the kingdom of Christ—only human institutions, but the people in them are Christ's subjects. Then a person may be a subject of Christ's kingdom while out of it as well as when in it. But we have the truth and are fully able to defend it. But then the devil has the ears of the people and it is a hard matter to get them.

We, however, will persevere. We defend God's cause now—he will defend ours after awhile.

I remain, yours as ever,
I. C. STONE.

ALBANY, Texas.

I read a piece in the F. F. some time ago, written by a sister, on the subject of Pride. After denouncing pride in various forms, she then says: "But there is such a thing as laudable pride, which prompts us to be neat and keep our children so; but this, too, becomes sinful when we devote our whole time and thoughts to these things, neglecting the weightier matter of cultivating the minds of ourselves and children, thereby rooting out the noxious weeds that are ever ready to spring up in an uncultivated field." I can't find any approval in God's book, of pride in any form or in any degree, nor can I see when or where a Christian has any need for it. I will give a few quotations to show God's condemnation of pride: Prov. xi. 2; xiii. 10; xvi. 18; xix. 23; Mark vii. 22; 1 Tim. iii. 6; 1 John ii. 16; Luke i. 51; 1 Tim. vi. 4; James iv. 6; 1 Pet. v. 5. There are many more Scriptures against pride, but these cited are sufficient to show us pride is a principle which God does not desire His children to cultivate; and if we seek to please Him, it must never enter into our motives.

The writer simply used the wrong word to express her idea, and my dear sisters, let an old mother, 71 years of age, admonish you not to use language that you do not need, to express your thoughts.

Let us endeavor to speak as the oracles of God. If you will cultivate order and system in all your habits, you will be able to keep yourselves, your children, and your houses neat and decent, and yet have an humble and quiet spirit, without one spark of pride. We see that our Father is an admirer of beauty too, but it is the inner beauty which appeals not to the eye of flesh, the beauty of holiness. "Let the

beauty of the Lord our God be upon us." Psalm xc.: 17.

ELIZA J. FUSTON.

ARLINGTON, Mo., July 12, '86.

Bro. McGary:

Although I belong to Bro. Connor's class of preachers, called "little preachers," and oft times termed "one horse preachers," I comprehend the truthfulness of his article on the labor and hardships of that class of servants of the church. But why should such terms as "big and little preachers" be used among us, seeing we all claim to be brethren in one family. If we will respect person, above this we should respect character, for our Father in heaven teaches us that he is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of him, and being thus taught that God is a respecter of character, we observe that character is based upon principle. The principle upon which Christian character stands is the will of God.—Matt. xii: 46, 50.

The will of God is composed of the sayings or teachings of Christ.—Matt. vii: 24.

The teachings of Christ constitute the word of God.—John xiv: 24.

The word of God is the truth.—John xvii: 17.

And a knowledge of the truth is necessary to freedom from sin.—John viii: 32.

The will of God is composed of two grand and component parts: First, God's will to alien sinners. Second, God's will to his children or the Christian. In regard to the second part of the will, all agree, I presume, that knowledge is necessary, in order to acceptable obedience to this part of God's will.

For the children of God are admonished to add to their faith knowledge.—2 Pet., i: 5-6.

They are to grow in grace and in the knowledge of the truth.—2 Pet., iii: 18.

And thus by obtaining a knowledge of the truth, and yielding obedience unto the truth.—Rom., vi: 16.

We may have our fruit unto holiness, and the end everlasting life.—Rom., vi: 22.

Where, I would ask, is the preacher, "big or little," that will object to this conclusion? If you find him, please let him speak through the F. F. But when we revert to the first part of the will of God, some will say: "It matters but little whether a person has sufficient knowledge to understand the import or design of an act of obedience to God's will, just so an individual is honest, it's all right and acceptable." Yes; and Mr. Sectarian will say: "It don't matter whether I obey the will or not, just so I am honest and feel all right, I will be saved, according to thy faith, so be it unto thee." Now, my brother, let us stop and ask, what is God's will concerning this matter. "For this is good and acceptable in the sight of God, our Savior; who will have all men to be saved and to

come unto the *knowledge* of the truth."—1 Tim., 2, 3-4.

Thus we see that God wills or desires that men should have a knowledge of the truth. Remember this truth is the Word of the Lord, and the Word of the Lord is by the Gospel preached unto us.—1 Pet., 1:25.

This Word of the Lord is composed. First, of facts to be believed. We will not, I might say cannot, believe a thing unless we have a *knowledge* of it. Second, of commands to be obeyed. In order to obedience to a command from the heart, we must have a knowledge of or understand the design of the command. The sectarian world does not understand the design of baptism, but says, "It is a non-essential," or "merely an outward sign of an inward grace," and therefore conclude that they can be saved just as well without baptism as with it. No one understanding the design will so conclude. Third, of promises to be received and enjoyed. God has given us exceeding great and precious promises.—2 Pet., 1:3-4.

The first of which is remission of alien or past sins. The design of obedience to the commands given to the alien sinner, is receiving and enjoying this promise. Therefore he is willing to see with the eye, hear with the ear, *understand* with the heart.—Matt., xiii:15.

Believe with the heart.—Rom., x:10.

Obeys from the heart.—Rom., x:10.

And thus seeing, hearing, understanding, believing and obeying, he comprehends the design, receives the promise and goes on his way rejoicing.—Acts, viii:39.

In sweet anticipation of promises reaching forward to the glorious home of the soul that awaits all the finally faithful, who endure the cross, despise the shame, that they may wear the crown in glory.

J. C. GLOVER.

SUFFERING.

There is nothing more clearly taught in the scriptures than that the Christian life is a life of suffering. It is a dying daily, a laying of the body on the altar of sacrifice, a death in life.—Rom. xii: 1. Were it not for the hope of a reward for this suffering, the Christian would be, of all men, most miserable. The Captain of our salvation was made perfect through suffering. The head suffered, and the body is to fill up that which is behind of the sufferings of Christ. "If we suffer with him we shall reign with him," and if we be without chastisement we are bastards and not sons. Let the reader pause here and read attentively.—Rom. vii: 17; Phil. i: 28, 30, and iii: 7, 11; 1 Pet., i: 7, and iv: 12, 13—and other scriptures bearing on this subject.

True, our popular teachers tell us that we may enjoy the good things of this life and have a pleasant time that we may be rich and respectable and popular, and bask in the smiles of the world, at least that part of it

which is called good society—that means the gilt-edged variety. But such teachers were foretold.—II Tim., iv: 3, 4; Isa. xxx:10. If we allow them to deceive us it will be our own fault. The Savior said: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." They were not hated because they were Apostles, but because they did not mix with the world, but kept themselves separate, unspotted from the world.—II Cor., vi: 14, 18. This separation was typified in the law, which required the Israelites to be holy and separate from others. The vessels of the temple worship, which it was not lawful to use for any other purpose, are held by the Apostles as types of Christians in this temple. Our Lord said: "Woe unto you when all men speak well of you." Are we to suppose that he did not mean what he said? In the typical age the Jews were required to pursue a course that would certainly bring upon them the hatred of all people. But they wished to have the esteem of others and did not obey the law and they suffered the consequences. The desire for the praise of men leads to covetousness, extortion, oppression, war, and all the evils that afflict humanity. Few can resist its influence. Few can rise above the general level of intelligence and virtue. Hence we find that whatever system of religion or ethics gets to be fashionable, is esteemed worthy of all reverence, as Mohammedanism, Catholicism, Protestantism, with its many popular organizations, all traveling in one direction, and in a broad and beaten way. When anyone rises above the general level and points out popular fallacies, he must expect the condemnation of the populace. But this is the work the Master has laid upon his disciples—to teach the truth and oppose untruth. This is the warfare, Eph. vi: 12. The prevalent teaching and practice is as different from scripture teaching, and the practice of the worthies whose sufferings are therein recorded as a much traveled road is different from an unfrequented path. The orthodoxy of two hundred years ago, which taught that, before man was created, the Lord selected the few whom he intended to save, was no more unreasonable than to suppose that he will bestow immortality upon one for "getting religion," or upon another for being baptized. Our fathers, not seeing that the election spoken of had reference to the Lord's plan, formed before the foundation of the world, of choosing a certain family for a certain purpose, and of afterwards taking out from among the Gentiles a people for another special purpose, both purposes looking to the ultimate purpose of blessing the world, very naturally accepted what is called Calvinism, for the truth. But we now have not so good a

reason for the prevailing notion that we may obtain immortality without suffering.

No popular teaching can be the truth. The Christian religion so antagonizes the animal desires that not enough people will come under its sway to make it popular. When any teaching becomes popular, the salt has lost its savor. The Lord certainly meant something when he said of the narrow way, that few would find it. The reason is, that few are willing to make the sacrifices which a walk in it requires. Many want the reward and expect to obtain it, but they do not want it to cost them much. Paul says: "All who would live godly in Christ Jesus shall suffer persecution." Can we suppose that He alluded only to those who lived in the early days of the church? The righteous in the typical age were persecuted down to its very close. Human nature is the same now that it was 1800 years ago. Since the kings of the earth have withdrawn their support from the mother of false churches, and her daughters have become so numerous, rich and respectable, and no one is strong enough to have supreme control, it has been found necessary to establish by law, religious toleration; and the daughters, for the sake of respectability, have found it to their mutual interest to recognize each other as churches. But this does not imply that the offense of the cross has ceased. No reproach attaches to that jeweled thing worn for show; but the pressure of that cross, which the man of faith must shoulder and carry to his death in vindication of the truth, is as heavy now as it ever was.

But it is said that men are now intelligent, and are coming every day more and more under the influence of the Christian religion—that the world is much better than it used to be. It is claimed that Christianity is making great progress, and soon, from Greenland's icy mountains to India's coral strand, a loud chorus of triumphant praise shall ascend. But the Savior and Apostles did not expect this age to close in this way. They supposed that men would grow worse and worse, as the Jews did, while they made great pretensions to godliness, and said if they had lived in the days of their fathers, they would not have done so wickedly. The Apostles supposed that the last days of this age would be perilous times. Let any one who has ears to hear read the description in II Tim., iii:1-5. Christianity in the seventh and last period of the dispensation, as represented by the church of Laodicea, is said to be purse proud, and will be rejected. We are taught that this age closes with judgments and fiery indignation. It is called in both Testaments, "the great day of His wrath."

All will suffer who imitate the Savior and Apostles and prophets. We should learn something from the history of six thousand years. The teachings of the holy and wise of no age, have

ever been popular. The Scriptures and all history teach that men love darkness. The lesson was learned in the Philadelphian period that all men have rights. But only in its relation to religious and political autocracy, has the lesson borne much fruit; and this fruit is turning to the bitterness of communism. But that the individual has the right to learn and teach truth that demands sacrifice, or that exposes the hypocrisy of that which is highly esteemed among men, cannot be conceived. We have thrown off the yoke of a single regal pope, but still wear the chains of the multitudinous pope of democracy. This pope concedes the right of the individual to do wrong—to make and sell whisky, oleomargarine, and a thousand other adulterated and poisonous compounds, to defraud and swindle in everything the hand touches, but not to teach an unpopular righteousness that will bring down the pride of man and compel him to condescend to men of low estate, and love them, even as he loves himself, however much they may be despised and oppressed by others, and however much reproach, such a cause may bring. If you would imitate and honor your Master, you must cultivate a supreme contempt for the opinion of those who know nothing, and do not desire to know anything of those matters about which they judge you.

It is not expected that these truths will appear other than as foolishness to those who, though they may belong to some religious party, have not time to study the Scriptures, or to think of anything but something to eat or wear, or what the world may think of them. But it is hoped that those who wish to obey the Master, will ask themselves if they can expect to stand approved if they are not bearing their share of labor and reproach and suffering. Except your righteousness exceed the righteousness of the religious parties around you, you can in no wise enter into the Kingdom of Heaven.

R. J. R.

EXTRACTS FROM LETTERS.

We have concluded to give some extracts from a few of the many letters we are receiving every day. It is not vanity that leads us to offer them to our readers, for we know that our poor efforts are lauded far beyond their deserts. So far as the opposition the F. F. receives is concerned, dear readers, it does not surprise nor grieve us. We now know and knew before the first number of the book was printed, that with the many it would be exceedingly unpopular, therefore we expected opposition. The only thing that grieves us is the unmanly style of warfare adopted by our brethren, who can neither deny our teaching, nor affirm their own.

Bro. J. W. Strode says: I feel bound to drop you a few words of encouragement. May God bless you in promulgating

fully his law. I pray and work for the success of the FIRM FOUNDATION. May it indeed prove an anchor to the ship of Zion, and weigh her down so she may not drift from her moorings. Let the "progressives" either return to the shore or deserting the gallant ship altogether, betake themselves to an ugly, fast sailing, but very treacherous little craft called "human expedients." This rapid little barque will soon bear them to the open sea of sectarianism. Stand firm, my brother, though floods of abuse pour upon you. Man cannot harm you. Let us pray for those who oppose the Truth, for indeed they know not what they do. Since they cannot, like true soldiers, bravely meet you, they divert the minds of their readers from the true issues by abusing you and the F. F. God bless you and yours.

Please send FIRM FOUNDATION to _____ He is a preacher of the Gospel, but undecided on the baptismal question, being a reader of the *A. Guide*. By the by, I see nothing in the last two numbers of that paper. Are they reserving fire, or is their battery squelched? If you don't watch closely you will be "Aten up" alive, All-en a minute. Go on; make it interesting to them at any rate. * * *

P. H. A.

Bro. A. R. Vaughn writes: Am glad that you are satisfied with what little I have done for the F. F., and I certainly feel it my duty to do all I can for the circulation of the paper, so long as it utters no uncertain sound. Dear brethren, we see a necessity for the paper to be changed to a weekly, and the reason is this: Those scribes who advocate innovations and improvements of God's way, those big 'I's, who by virtue of their college educations, take it upon themselves to be teachers, come every week in their visits, and oppose the truth, trying to deceive honest hearts on these questions. Therefore the F. F. should make weekly visits, and by the friends of the truth actively circulating it, good, honest brethren can see both sides of the question, and decide which is the Lord's side and which is man's. I will ask all the preaching brethren one question: If you were holding a meeting, and a number of persons were to come forward asking you to baptize them, declaring that God for Christ's sake had pardoned their sins, would you baptize them? If so, where is your authority? If not, how can you receive others thus baptized? Good, honest brethren, please seriously consider this question and answer it. * * *

Bro. H. Goodin, of Ill., writes: I send you a club of eight, wishing to avail ourselves of the baptismal controversy. True, we are strangers in the flesh, but have had much pleasure in perusing your paper, which has been sent me on several occasions. I certainly admire the

bold spirit manifested, and the bold stand taken by the F. F. in its battle against all humanism. May God aid and bless you in the work. * * *

Bro. R. L. McMurrey writes: Have been a reader of F. F. some time; like it very much. Am truly glad to know that there are some bold soldiers of the cross who fear not to declare the whole counsel of God. Oh that we had more men who would hew to the line and spare not! I want to ask you a question, Bro. McGary, not for controversy but information. Would you receive a man who understood that baptism is for remission of sins at the time he was baptized by a Baptist? [Answer: Yes; provided his faith, repentance and confession were scriptural.]

Bro. R. W. Buchanan writes: That he will get the F. F. all the subscribers he can, and that he wants it to spread from the Colorado river to the ends of the earth. * * *

Bro. Wm. Y. M. Wilkerson writes: When the F. F. was first sent to me, I suppose by Bro. Bright, of Prescott Ark., I did not like its position as regards baptism, although I was baptized after I had been preaching for two years. Was led to this step by hearing one of our brethren speak on the evidence of the Spirit. I found that the water was not a witness in my case, consequently I was baptized. I now think the F. F. an ably edited paper. Some time ago there was an appointment published by Bro. W. W. Young to begin a protracted meeting with New Salem congregation, in southwest part of Craighead county, Ark. He asked me to meet him there to assist him. The meeting went on from Friday till Monday night, with eleven added. One old brother was baptized, who had belonged to the church for fifteen years, or rather he had considered himself in the Church. I did not know that I was advocating the doctrine of the F. F., but that old brother seemed to think I was. He declares himself now satisfied as to being in the Church of Christ, is firm, well-posted, has a good influence, and a man well-to-do in life. The congregation numbers about two hundred.

A very intelligent sister writes us a few kind words, which we so highly appreciate that we make the following extract: I have read with interest the July number of F. F., for which accept my thanks. I like it all over—name, size, print matter and all—yes, and hobby too. It tends to a much-needed reformation. I have received several numbers, for which I thank somebody, I don't know whom. But I am glad there is such a paper. I should like to write for it occasionally if Sarai did not say exactly what I would say, so there is no use of my writing a word. Please give

her an appreciative shake of the hand for me.

Bro. S. J. Moore writes a letter from Park Station, Maury county, Tenn., which will strongly appeal to the tender sympathies of all true disciples of Christ: Being just able to hold my pen, I shall try to let you know how much I like your paper. Oh, the consolation it has been to me for the twenty-one months that I have been confined to the house and bed, to read the F. F., then turn to the Word of God and find its teachings corroborated by that high and holy authority. It is indeed cheering, dear brethren, with death staring me in the face most of the time, to find the cause nearest my heart so ably defended. It sends joy unspeakable to my heart. Please send the July number, as I did not get it, and I am having it read by the many brethren and sisters who visit me. I think it safe to say you will get a good list of subscribers from here this fall. Brethren press on. The mighty Truth will yet prevail. Brethren, remember an afflicted brother in your prayers.

LETTER TO BROTHER POINDEXTER.

DEAR BROTHER POINDEXTER:—When I was with you at old Muddy Creek meeting house two weeks ago, and you and I were carrying on a protracted meeting, a lady came forward to unite with the congregation, who had (as she thought) been baptized by the Dunkards, or German Baptists, who dip three times, face foremost, for one baptism. You talked to that lady and she told you that she was satisfied with her baptism, and you remarked to the congregation that as "our practice is, we will receive her," and she was received by you (not the congregation), for you did not consult them, which we ought to do when we do things contrary to God's Word.

Now, Brother Poindexter, my object in writing this letter to you is to ask you for your authority for what you did. As far as I could see, the whole thing depended upon her being satisfied, and upon "our practice." If the Lord authorizes what you did, then you call it by the wrong name when you call it "our practice," "our plea." The Baptists take the votes of their members, when any one makes application to be baptized, and they call it their "usage," their "practice," and have you not called on them for their authority for what they do, and failing to show it ought they not to quit it? and if you fail to show the Scriptural authority for what you do, ought you not to quit it?

I have heard you preach as plainly as any man in reference to the one baptism, spoken of by the Apostle Paul (Eph. iv:5) that he who believes in Christ with all his heart, repents of his sins, confesses his Savior with his mouth, and is buried (not three times) with his Lord in baptism, for the remission of sins (not be-

cause their sins are remitted) has complied with that act which the Apostle calls the "one baptism," and I have heard you say privately that you would not be satisfied with any other than that. Why? Because you do not believe any other to be Scriptural, or authorized by the Lord. Then how can you consistently encourage that woman to be satisfied with her dippings, for such (as you say) is not authorized by the Lord?

I saw a question put to the *Apostolic Guide* some time last spring, by a brother in Arkansas, in reference to this same German Baptist baptism, and I think it was Brother Allen answered his question, saying that their baptism was all right; that their doing more than the Lord requires does not invalidate the act, if they are satisfied. Well, then, that is the baptism he ought to practice; just so it is all right, and satisfies the people.

Now, Bro. Poindexter, another lady comes to another meeting we might hold, and she says she believes in Christ; she has repented of her sins; she has confessed her Savior, or made a statement, or told an experience; all of which is the same, and she had a little water sprinkled or poured upon her, and she is satisfied with her baptism,—would you receive her? Oh, no. Well, why not? Because she has done too little. Indeed; does doing too little invalidate the act, or keep it from being the act, any more than doing too much? If so, where do you learn it?

W. T. Moore, the great missionary of the great Foreign Missionary Society of our brethren in the United States, sent to the great city of London, receives those that have a little water sprinkled or poured upon them, if he is rightly represented by the *Guide*; but Bro. Allen objects to his position. Why? Because it is not Scriptural. But I would just as soon stand where he (Moore) does as to stand where you and Bro. Allen do. But I would not like to stand where any of you do. Why? Because it is a sandy foundation; for the Savior says, through his inspired Apostle, "Whatsoever you do in word or deed, do all in the name (or by the authority) of the Lord Jesus."—Col. iii: 17. And he further says: "Every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand."—Matt. vii: 26. Now if we hear his sayings we will do all that we do by his authority. Bro. Poindexter, do we want our houses to stand? If we do; let us build upon the sure foundation, by hearing and doing the sayings of the Savior. Let us walk by the same rule, mind the same things.—Phil. i: 16.—and let that rule be divine, not human. Let us "Stand fast in one spirit, with one mind, striving together for the faith of the Gospel."—Phil. i: 27. We were not striving together the night you received that lady, with one mind, and the reason we were not was that we were not walking by the

same rule, and if we have done wrong heretofore let us repent and do so no more.

You have heard me preach a good deal, and if you have ever known me preach or practice anything not taught by the word of the Lord, point it out to me and I will take it back as publicly as I taught it and acknowledge my wrong.

I trust, Bro. Poindexter, that you will not become offended with me for writing you this letter, and I will keep a copy of it and have it published in the F. F., and if you wish to reply to it you can do so in the same paper or any other that you may choose, but I would like to see the reply.

Your brother in Christ,
E. HANSBROUGH.
Mocksville, N. C.

TO OUR AGENTS.

Let me impress upon you, brethren, the great importance of writing names and post-offices very plainly, and also of giving the names of the counties. Very often names are written so illegibly that it is almost guess work to decipher them. A great many complaints are made of the paper failing to reach brethren, and no doubt, much of this is due to illegible writing. Please remember this. I would also request agents and subscribers, whenever it is at all practicable, to send us postal notes, money orders, or money, and not stamps, as we have an immense quantity of stamps on hand now and find it very difficult to dispose of them. Of course, from remote places where such conveniences are not to be had, we do not expect them, and would not, on this account, deter one single brother from subscribing. So, if you can do no better, do not hesitate to send stamps. Remember, from now till the end of the year the paper can be had for 25 cents, or five copies for \$1. We want to get the F. F. into every honest brother's and sister's hands in the land. Upon this offer we have received many new names, so push it on, brethren.

A. MCG.

ARE THEY CHRISTIANS?

The Baptists have just concluded a meeting near my home with quite a number of converts to their theory of Christianity. I attended some of their meetings, heard their teachings, saw the excitement, and witnessed the baptisms. Sinners were exhorted to come to the anxious seat, and there they sang and prayed over them till they felt their sins forgiven them. Each mourner was singled out, and at least two volunteers called for from those claiming to be members of the church, for the purpose of making his or her case a special object of prayer till the burden of sins was cast off by the Great Deliverer. The excitement became intense. One by one these sinners were visited by the miraculous power of God's Spirit, resulting in the instantaneous conversion of their souls. All sinners were admonished to

come now, while the waters were troubled. Jesus had manifested himself in that place, and they should seize the favorable opportunity of His august presence while he was ready, waiting, and anxious to set the captives free. If they delayed, He might never come again. The Holy Spirit might withdraw itself from them and leave them to grope their way in eternal despair and misery. Hence the exhortations to accept now, that he might throw around them his blood stained banner, and keep them from falling away. Each convert would relate a so-called Christian experience, embracing in the main their fearful condition till Christ manifested himself to them in a feeling sense of forgiveness of sins. They felt the influence of the Spirit wooing them to Christ. They felt that God, for Christ's sake, had pardoned their sins.

Herein we heard the confession of their faith, which is not that Jesus is the Christ, the Son of God, but that God had forgiven their sins.

After this confession of their faith, their cases were then submitted to the members, and by vote they were accepted as proper subjects for Christian fellowship. After baptism they were received into Baptist fellowship. Thus is demonstrated to the world that the Baptist church is a sanctum sanctorum, whose entrance is more carefully hedged and guarded than is that of fellowship with Christ. Now, brethren, it is well known that the FIRM FOUNDATION considers the Baptist one of those systems of religion which does not convert souls to Christ. We ask you who think to be a Baptist is to be a Christian, to seriously consider these samples our pen has given you. Christ was not Scripturally presented to these people. Remission of sins was not preached in His name, or by His authority. You will say these poor people are in error, in ignorance. How then can you, by a shake of the hand, translate them out of the kingdom of darkness into the kingdom of God's dear Son? The facts are not overdrawn. We have been seeing these things all of our lives. Are they Christians? Are they children of the light? I venture the assertion that not one of this entire number thus converted by the Baptists can give a scriptural answer to the question: "What must I do to be saved," and not one can give a scriptural reason for the hope that is in him. Yet you will have it that they were baptized to honor God, and therefore the baptism is valid. Dear brethren, God can be honored in his appointment, only as he has commanded. We may well ask as our Savior asked the Pharisees: "The Baptist baptism, is it of man, or is it of God?" If not of God, to observe it then is to dishonor God, and not to honor him. Our good Bro. Ray and his wife have had charge of a Union Sunday School at this point, for a long while, where they have been

using the popular Lesson Leaves to impart spiritual instruction. A goodly number of the above converts have long been their pupils. Four of them are their own dear boys, and three or four others closely related. O, my brother, is this the fruit of your labors? Have you sowed the seed of the Kingdom? Have you been rearing these boys of yours in the nurture and in the admonition of the Lord? But then, perhaps, our brother and sister think the Baptist plan of making Christians is scriptural, and that after awhile their boys can be transplanted from one garden to another by a hearty shake of their hands. But what about the Lord's Supper? They will not permit you to eat with them, and they cannot eat with you. I earnestly suggest a revision of your Lesson Leaves, for future work. In conclusion, I make an earnest appeal to my brethren to throw off the mark of the beast and take a firm stand for God's mode of conversion. Let us henceforth take heed how we build into the spiritual building of God. Let's measure up by the Divine measuring reed and not by the human. No longer halt between two opinions but have the courage to come out on the side of Truth. J. S. D.

MADISONVILLE, TEXAS,
August 10, 1886.

Dear Bro. McGary:

I began a meeting at Willow Hole, twelve miles west of Madisonville, on Saturday night before the first Lord's day in August, and closed at night on second Lord's day. The result was six were baptized into Christ for the remission of their sins. Two of this number were received into the fellowship of the church years ago, but after reading the FIRM FOUNDATION, and learning of the inconsistencies of the "shaking process," they desired to be intelligently and Scripturally baptized into Christ, and were. Quite a number of others said they were convinced of the truth of the Gospel; but did not have courage enough to come out before men and confess Christ. I made my home at Dr. Hill's, a very pleasant and agreeable home, indeed. The Doctor is a brother in Christ, and knows the old Jerusalem Gospel from A to Z. Dr. McFall, an old resident of Madison county, and his wife were baptized by the writer during the meeting. The Doctor has been convinced a long time that the disciples of Christ occupy the only safe and Scriptural grounds, but for lack of courage he put off obeying the Gospel till this meeting. We have every reason to believe that the Doctor has "counted the cost." It costs a great deal to be a Bible Christian in these "perilous times." Drs. Hill and McFall are practicing medicine together. Most doctors manage to have calls to attend to just at the time for meeting, but these two brethren, although doing a large practice, managed their calls so as to be on hand at every service during the whole meeting. Old Brother Vernon, one of

the elders who labors in word and doctrine was on hand most of the time. Bro. Roberts, too, who was one of the elders, was on hand most of the time. The brethren have not been doing their whole duty; have not been meeting on the Lord's day, nor observing the ordinances, for a long time, and consequently Bro. Roberts has become very much discouraged. I think the brethren are determined now to go to work and establish the cause of Christ permanently there. We had large and attentive audiences throughout the meeting. The Baptists are strong in this neighborhood. Many of them were thoroughly convinced of the scripturalness of the positions we took, and in fact wanted to "join the church," but seemed to be satisfied with their (Baptist) baptism, and so we just let them stay satisfied. The great trouble, brethren, is this: Bros. Kendrick and Hamilton, in days gone by, have preached "Our Plea" instead of God's Plea to these people, and in fact they have received a great many into the church upon their baptism by giving them the right hand of fellowship, and the people know this to be a fact, and so it is a little hard to get them to fully understand why we (I) don't do just like Bros. Kendrick and Hamilton did. I desire to say right here for the benefit of Bros. Kendrick and Hamilton, that very near all whom they "shook" in, have learned the way of the Lord more perfectly. They have gone and have obeyed from the heart that form of doctrine (not our plea) which was once for all delivered by the inspired apostles. I do sincerely hope that all who have been deluded by "our plea," not only in this neighborhood, but elsewhere, will come out of their Baptist shells and put on Christ by being baptized for the remission of their sins. The brethren want me to hold another meeting for them at the same place, and inasmuch as there are several in on their Baptist baptism. I would say to all such who are identified with the brethren there and elsewhere, brethren, (1) did you hear the pure Gospel before you were baptized? (2) Did you repent of your sins before you were baptized? (3) Did you confess with the mouth the Lord Jesus Christ before you were immersed? and (4) were you baptized into Christ for the remission of sins? If you cannot answer all these plain, simple questions in the affirmative, then I can safely say, having measured you by the Divine rule, you are found wanting. Now, my beloved, will you come right square up to the Divine rule or standard and obey from the heart that form of doctrine? I do hope you will. What we need most of all and worst of all is a reformation in the church. We have too many in our ranks who have been converted to "our plea" and its false claims instead of God, Christ and His Holy Word. What we want is men and women who are thoroughly con-

verted to Christ and the truth. Jesus said to his disciples once: "You shall know the truth and the truth shall make you free." Brethren and sisters, let us try as near and as hard as we can to restore apostolic Christianity in theory and in practice, and the Lord will bless and prosper us. To His glorious name be all honor, glory and praise now and evermore. A. J. McCARTY.

THE PLEA.

The plea that is now agitating and may I say, dividing, our brotherhood, originated in the mind of Bro. Thomas Campbell, while he was a member of the Presbyterian or a branch of that church, known as "Seceders." He advocated a plea for union and a communion with all sects upon the Word of God, against all creeds of men. At the same time he believed in and practiced infant baptism in the "Seceders" church. He, at the same time, presented a written declaration of his faith, in which he declared that where the Bible speaks, we ought to speak, and where it is silent, we ought to be silent. For advocating this plea, he was dismissed from the Seceders' church. His son, Alexander Campbell, was at that time searching history to find support for infant baptism. I refer the reader to the history of reformatory movements, by Bro. J. F. Rowe. I will now give Bro. A. Campbell's own statement of his confession and baptism. He says: "My faith in creeds and confessions of human device was considerably shaken while in Scotland, and I commenced my career in this country under the conviction that nothing that was not as old as the New Testament should be made an article of faith, a rule of practice or a term of communion amongst Christians. In a word, that the whole of the Christian religion exhibited in prophecy and type in the Old Testament, was presented in the fullest, clearest and most perfect manner in the New Testament, by the spirit of wisdom and revelation. This has been the pole star of my course ever since, and I thank God that he has enabled me so far to prosecute it, and to make all my prejudices and ambitions bow to this emancipating principle. I continued in the examination of the Scriptures, ecclesiastical history and systems of divinity, ancient and modern, until July 15, 1810, on which day I publicly avowed my conviction of the independency of the Church of Christ, and the excellency and authority of the Scriptures, in a discourse from the last section of what is commonly called "Christ's Sermon on the Mount." During this year, I pronounced one hundred and six orations on sixty primary topics of the Christian religion, in the western part of Pennsylvania, Virginia and the neighboring part of Ohio. In conformity to the grand principle which I have called the pole star of my course of religious inquiry, I was led to ques-

tion the claims of infant sprinkling to Divine authority, and was, after a long, serious and prayerful examination of all means of information, led to solicit immersion on a profession of my faith, when, as yet, I scarce knew a Baptist from Washington to the Ohio, in the immediate region of my labors, and when I did not know that any friend or relative on earth would concur with me. I was accordingly baptized by elder Matthias Luce, who was accompanied by elder Henry Spears, on the 12th day of June, 1812. (*Christian Baptist*, page 92.) If the reader will examine the history of the reformation by Bro. Rowe, he will find that A. Campbell was the first man in the great movement toward the ancient order of things. He first convinced Elder Luce that an experience according to Baptist theology was a tradition. He and his wife, sister, father and mother made the confession with the mouth, that Jesus Christ is the Son of God, and were baptized the same day for the remission of sins. After this movement of this great man, his father gave way to his son. His son took the lead in the great reformatory movement. Whether or not he advocated the plea commenced by his father, he has in all of his debates and writings advocated the principles of the F. F. The reader will please read his work called "The Christian System," on the Christian Confession of Faith, page 58. He says: "The church is built on the sublime and supreme proposition that Jesus of Nazareth is the Messiah, the son of the living God.

No one can intelligently believe this proposition, and not turn to God with all his heart. There is no other confession of faith on which the Church can be built, on which it can possibly stand one and undivided, but on this one. With the heart man believes this proposition in order to justification, and with his mouth he maketh this confession of it in order to his salvation. So Paul explains it, Rom., x, and thus we have one Lord, one faith, and one baptism, among the immutable reasons why Christians should maintain unity of spirit in the bonds of peace." *Christian System*, page 59. Again in his book on *Christian Baptism*, page 229, he says: "Without hearing there is no faith, and without faith there is no fitness for baptism, and without the profession of that faith no one can be a fit subject for Christian baptism. It is, indeed, unquestionably true that faith in the heart is essential to the enjoyment of every Christian precept, promise and covenanted blessing; but faith in the heart unprofessed, or Christ in the heart unconfessed, would not, according to the practical decisions of the Christian Apostles, authorize any pastor, evangelist or professor to baptize any man or woman. With the heart man believeth for righteousness, and with the mouth confession is made for salvation. Hence the call upon

the candidate: 'Dost thou believe?' or 'If thou believest with all thy heart, thou mayest.' The confession elicited by such a formal way of putting the question is: 'I believe that Jesus is the Messiah, the Son of God.' Many of the Corinthians, we are informed, heard, believed and confessed. Now, had they not confessed their faith, could either Paul or Luke, or any one else say that they believed." Bro. Campbell could see a formal way of putting the question, 'Dost thou believe?' or 'If thou wilt confess with the mouth, the Lord Jesus.' and it looks like any man can see that in the New Testament with one eye, and it half out, unless he has them both blinded with sectism. Bro. Campbell could see the "one baptism," and that, too, for the remission of sins. *Christian System*, page 179, he says: "The doctrine of remission is the doctrine of salvation; for to talk of salvation without the knowledge of the remission of sins, is to talk without meaning. To give to the Jews a knowledge of salvation by the remission of their sins, was the mission of John the Immerser, as said the Holy Spirit." This he did by immersing them in Jordan for the remission of sins (Luke i.: 17; Mark i.: 45). These extracts from Bro. Campbell's writings show most conclusively that he made the confession and also a knowledge of the design of baptism, absolutely essential to a scriptural baptism. All the writings of the brotherhood have taught the principles of the FIRM FOUNDATION, whether they saw it or not. They are all against the progressionism of to-day. Bro. R. Milligan's "Scheme of Redemption," page 455, says: "If any further evidence is necessary to prove that confession, as well as faith, repentance and baptism, is a divinely appointed condition of pardon and of admission into the Church of Christ, here on earth, it may be found in the following passages: Matt. x.: 32; 1 Tim. vi.: 12, 13; Heb. iv.: 14; Heb. x.: 23; Heb. iii.: 1; Rom. x.: 10. So you see Bro. Milligan agrees with Bro. Campbell, and I say a man that can not find a New Testament example for taking the confession can be properly classed among those "who have closed their eyes lest they should see." Bro. Ezzell's *Great Legacy* has the principles of the FIRM FOUNDATION nearly right. He says: "Where there is no genuine teaching, there is no genuine faith; and where there is no genuine faith, there is no genuine baptism." If he had put the confession in, he would have had it right. Bro. Caskey in his book on the church, questions one and two, makes sport of sect-baptism. Now, in the face of all this evidence, why will our progressive brethren contend that these re-

fess the Son of God before men, and to be baptized for the remission of sins. Moses disinherited himself of the earthly Canaan by trespassing against the Lord, in taking to himself the honor of fetching water from the rock, instead of giving God the honor. Should we not take warning from this, and try to realize fully that only the most implicit obedience is acceptable to our Heavenly Father?

W. M. WISE.

Alvarado, Texas.

THE WOLF AT THE DOOR.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Brethren, the plea of poverty and hard times is so common that it makes little impression on those who hear it. We are such grasping and insatiable creatures that when our cup of blessing is overflowing, we still reach our greedy hands out for more, so blinding is the "love of that root of all evil." Hence, the cry of "hard times" comes with each new year. When there is such a bountiful crop that our barns and smoke-houses are filled with grain and meat, and our cotten-fields are white with lint for the loom, the bountiful blessing is forgotten, while our land is being filled with murmurings about "low prices."

While we do not charge every individual with being thus grasping and ungrateful, yet all will acknowledge that it is common, and we see Christians manifest this spirit about as much as those who are not Christians.

But brethren, a real cry of want and distress now reaches our ears. The excessive drouth which has prevailed all over our State this year, has been far worse in the northwest counties than elsewhere, and it has continued so long that grain and cotton crops are an absolute failure. Those counties have not raised a particle of food for man or beast. The grass is so parched that stock of all kinds will surely perish, being too weak to stand the drive to better pasturage.

Starvation certainly stares these poor fellow-creatures, in the face, unless those who have been more fortunate heed their cry of distress and come to their relief. Caesar's government is making appeals to all for help for the sufferers. This is well. The call will no doubt be liberally responded to, but when we remember the vast number to be helped, we know the supply will be at best vastly inadequate to the demand.

Brethren and sisters, our holy religion teaches us that to manifest our love for our Master, it must not be in word only, but in deed. To do good, and to communicate, forget not, for with such sacrifices God is well pleased." Let us remember that he who has ascended on high has no need of our gifts, but our offerings are well-pleasing to

him, when for his sake they are given to his poor and needy. "I bring rich gifts to thee; what hast thou brought to me?" We have never had so good an opportunity as this to show our love for Him who has done so much for us. Perhaps we have never sacrificed one desire of our own, never denied ourselves one comfort or even luxury for his name's sake, seeing there was no necessity for such sacrifice or denial. But we can no longer have this excuse, for here is the opportunity at hand; here are those of the "household of faith" who will surely suffer if we do not relieve them. Let us not say to them, in hypocritical tones, "I am so sorry for you; depart in peace; be ye warmed and filled," and yet not give them those things that are needful to the body, for James tells us that such sympathy as that will profit us nothing.

Those churches of Christ which are paying out so much per month for the unscriptural appendage of a hired "pastor," would do well to allow him to depart for pastures new, go to studying the Word for themselves, and consecrate their money to the Lord's poor in those destitute counties, and God will not be unrighteous to forget your work and labor of love which ye show toward his name, in that ye minister to the saints.—Heb. vi: 10.

We have written to Bro. W. E. Hawkins, at Coleman City, to learn the actual state of affairs. Let those who will help—and we doubt not that every reader of the F. F. will contribute something—send to us, and we will receipt for it, and send to Bro. Hawkins, or other brethren in that section, who will see that it is distributed where most needed. Send what you can, brethren and sisters, if it is only 25 cents. Contribute each Lord's day as you are prospered, and it will be "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." A. MCG.

To these valuable gleanings of Bro. Wise's, we beg leave to append an extract or two from our lamented Bro. Talbert Fanning, which will be found in two copies of the *Historian*. He in answer to a query as to whether we should receive members from the sects without baptism, says: "If the party believed with all the heart, made confession that Jesus is the Savior—was baptized to follow Christ, we presume nothing more should be required in regard to baptism." Again, in *Historian*, of August, 1872, he says: "We cannot see how it is possible for one who is ignorant of the truth, to obey the Gospel acceptably. For instance, suppose a person is persuaded that the change of feelings which results from the confidence that God loves the world and is willing to save sinners, is the direct revelation of the spirit that his sins are pardoned and he is truly a child of God, and still he submits to baptism, not to be saved or to secure a good

conscience, but merely to join a Baptist or any other party, is such obedience to God? We cannot regard it as such, and all such persons, in our judgment, should upon believing through the truth, cease from sin and obey from the heart that form of doctrine required in baptism in order to be made free from sin and become the servants of Righteousness."—Rom. vi: 17, 18. There is much more from him on the same subject, namely the validity of sect-baptism, but we have not space to quote it all, but enough has been given to prove that Bro. Fanning was squarely with us on this question, our progressive brethren to the contrary, notwithstanding. A. MCG.

Bro. Jacob Sturgeon, of Logansport, Mason county, West Virginia, writes the following cheering words:

I received your excellent pamphlet, with which I was well pleased, because it has the ring of pure metal; I think it is pure gold without any of the dross of sectism mixed with it. I would to God that every professed follower of the Lord was a subscriber, or at least an honest reader of your paper. Go on, dear brethren, wielding the Sword of the Spirit both right and left, and if any do not wish to be hit by it, let them get out of its way. As a faint expression of my appreciation of your noble work, I herewith send you subscription price till January, 1887. I will try to send you some more subscribers soon if I can. I wish to get all the discussion between you and Bro. F. G. Allen on what I consider a very important subject; one which, in my humble opinion, has done more to bring about the divided and distracted state under which the Church is now groaning, than any other one thing of which the human mind could conceive. I mean the unscriptural practice of formally receiving persons from the sects without baptism. I say *formally*, because no man under heaven, no, not even an angel from heaven, can really initiate a person into the Church of Christ in any other way than by the appointment of the great Head of the Church. I advise all persons who have been thus deceived to be baptized in the name of the Lord Jesus, because a mistake here would be a fatal one. *

Bro. W. G. Cummins, from McMinnville, Tenn., writes: I am glad you are still able to render people dissatisfied with their efforts to honor God by submitting to an unauthorized baptism for an unauthorized purpose. Go on in the good work, laboring all the time, to keep from a resentful spirit. It takes a brave, combative man to do the important work you are engaged in, and such a man is always in danger of having and showing too much resentment. I am prepared to show from Bro. Jacob Creath's own writings, that he understood the "for," when submitting to

baptism at the hands of his Baptist father, who named at the time that it was for remission. If you should ever desire to show that, I am at your service. I have been wanting to write something for your paper, but have been suffering too much. Am an invalid.

Bro. Jesse Gross, from Eugene City, O., sends the following words of cheer: I wish I could send you many names, but oh, how unpopular the truth is! I have been much alarmed lest the F. F. might stop. I would love to see a congregation that was willing to live according to the instructions given by Jesus and the Apostles, though this is rather more than I can hope for. Bro. McGary, I am confident you have cause for complaint, but I sometimes think it might be better for you to choose language a little more mild. Stay with Jesus and the Apostles while you live and you will live with them, after death.

I thank you much, dear brethren, for your kind and timely reproof. I feel that it is often needed, and it is an evidence to me, of your love for, and an interest in the truth. Such gentle reproof is powerful to stay the inclinations of the "old man," and helps us to remember that suffering Savior, who, "when He was reviled, reviled not again." A. MCG.

BRO. SHOUSE's article has been on hand some time, but has been withheld because our space was taken up in response to tirades that were being made against us by Bro. Allen, who has espoused the cause of "our plea" vs. the truth as it is in Jesus. Even now, we have to give space to this, that we had intended devoting to a response to things said by Bro. Allen. But several brethren in Bro. Shouse's section have requested the publication of his article, and a reply. We always intended publishing it, but should not this time, but for these requests. Bro. Allen has shown the "white feather" so plainly anyway, that nothing he has said is entitled to a formal reply. He refuses to notice anything we say, because the task that we have laid out for him is a harder job than he feels disposed to undertake, although the rules of logic and fairness bind him to its performance. His "self respect," so-called, however, furnishes him a hole to dodge out through. But, now to Bro. Shouse's position. In the outset, I must inform you, my brother, of your very great mistake in saying that I am logically the affirmant on this question. It is, indeed, a new system of logic, and one at war with all others, that would put us in the affirmative in reference

to sect baptism. We are denying that such baptism is valid, are we not, my brother? You are arguing that it is valid. Who, then, is the affirmant, the man who teaches that it is valid, or the man who denies it? I am sure that you will not deny our affirmative teaching on this question, for we affirm and teach that those who hear, understand, believe and obey the Gospel just as presented by the Apostles, in which Gospel the design of the ordinance of baptism is clearly taught, are Scripturally baptized. You cannot deny this, hence there is no room for argument on that proposition. But you teach that those who do not hear, understand or believe that part of the Gospel which teaches the design of baptism, are also scripturally baptized when they are immersed. This we deny, and demand proof. Here is room for discussion, on your teaching and practice. As a fair disputant, you are bound to prove your affirmative teaching. Will you again say that we are logically the affirmant? My brother, the reputation that you enjoy for uprightness and Christian integrity forbids that I should for one moment expect you, after calling your attention to it, to adopt such a species of unfairness as this, that has characterized and rendered disgraceful so many of the efforts of our opponents. Then we shall confidently expect your next to be a fair, open and manly affirmative argument on this question as per your teaching and practice. But as your article bears the evident marks of intentional fairness, and is so free from the marring features of dogmatism that are so prevalent in most of the articles from that side of the question, we will waive our rights as to logical attitude this time, and offer some thoughts in response to what you have said.

You say: "No one can claim a promise or blessing under the New Covenant without baptism." But you ask: "But does it necessarily follow that a person must certainly apprehend all the blessings conferred by baptism before he can be scripturally baptized?" Now, my brother, to say the very least of this, it is raising a false issue. Where did we ever say or intimate such a thing? So we will say no more upon this than to call your attention to the fact—Again you ask: "Is the remission of sins the only design of baptism?" We would answer, without the slightest fear of successful contradiction, yes. But, to avoid

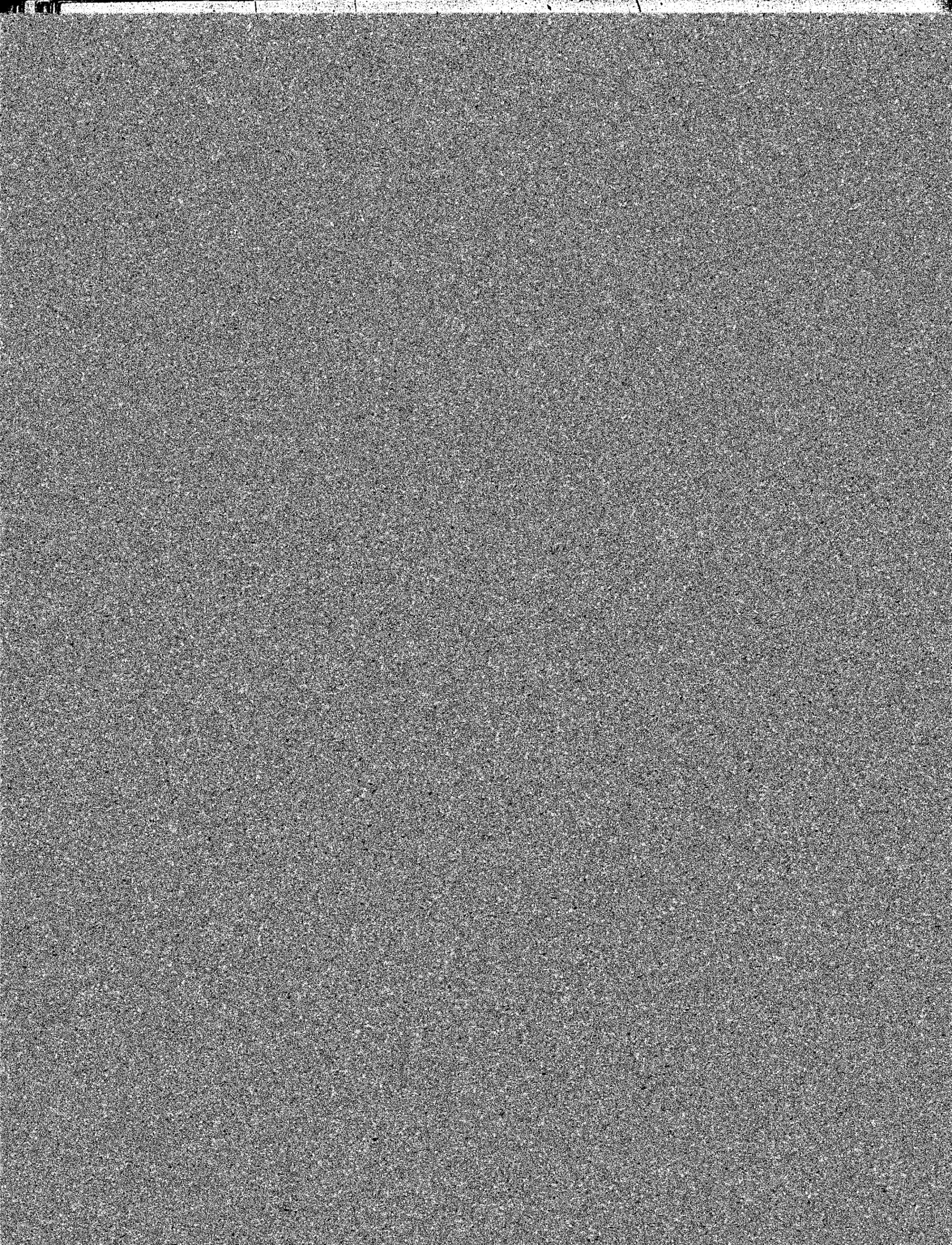
special attention to his views of the Baptists, as found on page following stunning questions to the Baptists: "Did they (the preacher, the administrator, that the subject of immersion. The

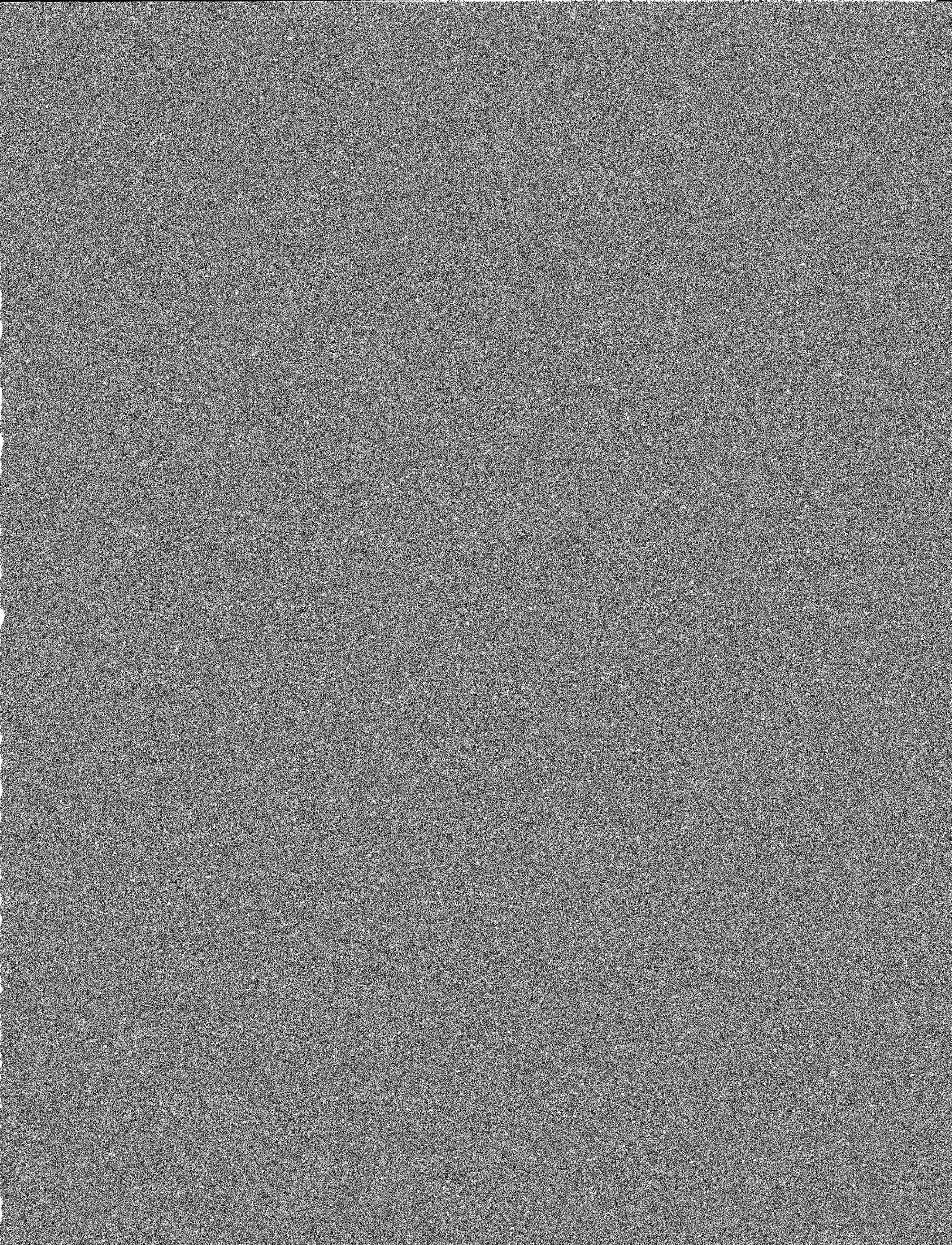
sidereth the poor," saith the Psalmist, and such consideration will win for us the precious welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the founda-

dicating that there was a particular, specific confession, when he ought to have said, to suit his preaching, "Come up and make a confession, a statement, or tell an experience or something of

thing unreasonable or improper in the above request? I will ask Bro. McGary to send you and Bro. Kurfees each a copy of the FIRM FOUNDATION in which this is published, if he sees proper to

works." (1 Tim. ii: 9-10). And Peter says, talking on the same subject, "whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of ap-



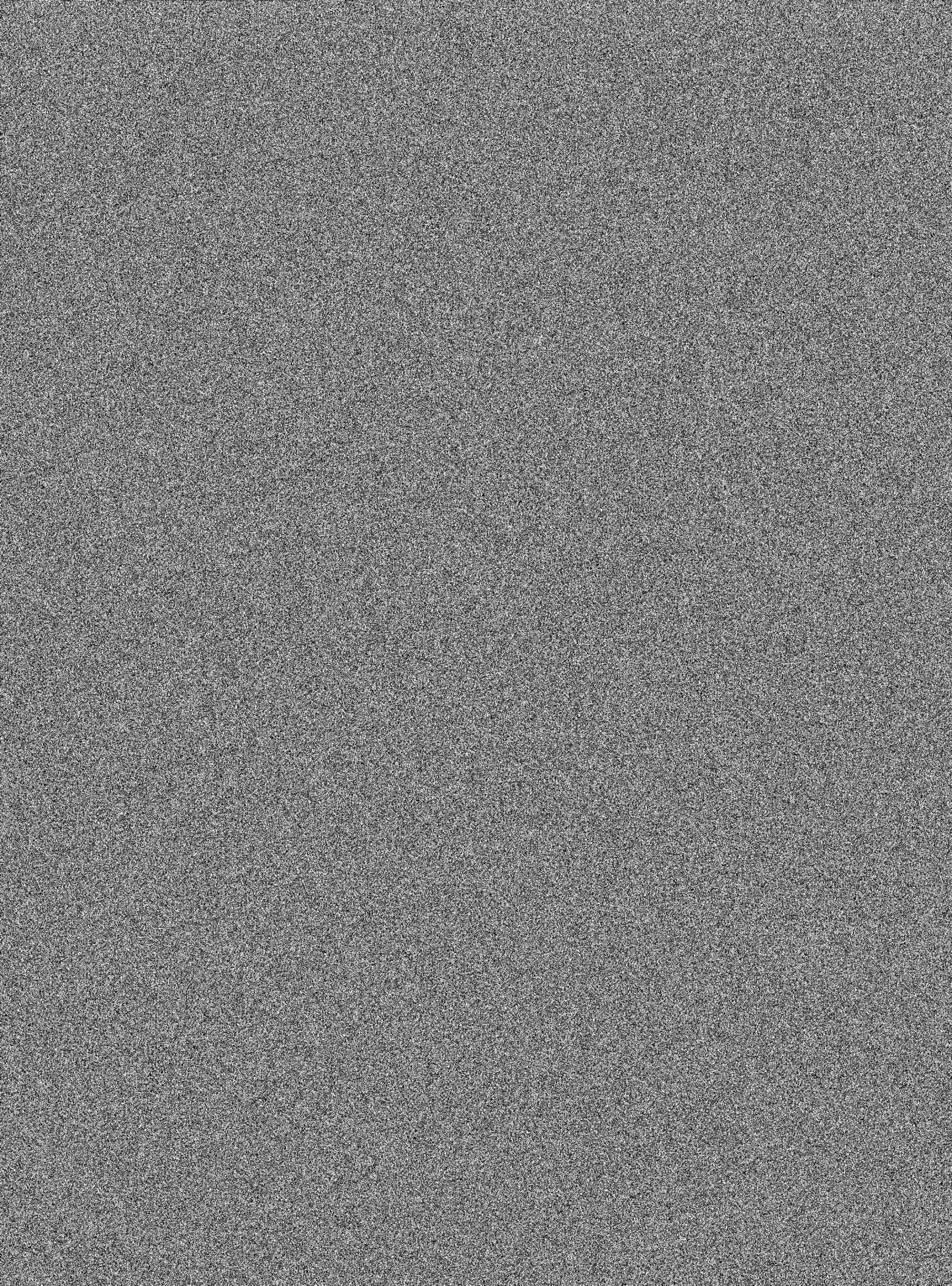


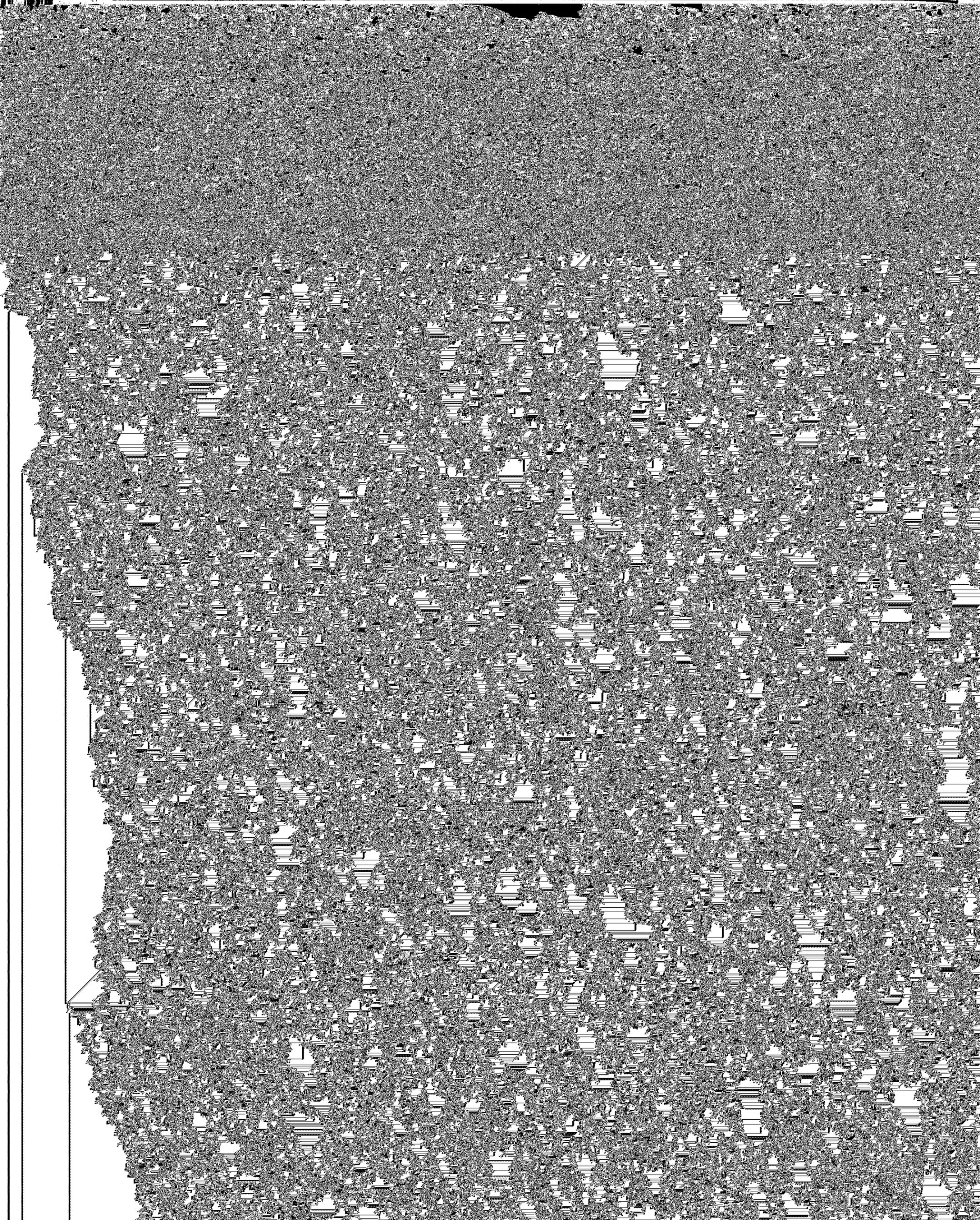
G. J. Honigau

FIRM FOUNDATION.

VVVV

as the caption of this, and of history so that the words of interested members are clear.





J. J. Stonegate

FIRM FOUNDATION.

is no room for anything else. You can teach them nothing. The god of this world hath blinded their eyes, and they can not see. "Though thou shouldst

and some said another. Some, who wanted honor from men, or were afraid they would not be paid for their time if they did not do something, sought out

of light is the Bible, which is open to all alike. Though some have more ability to learn and teach than others, there are none with any special

that time, and the whole thing be merged into the man of sin, preparatory to his destruction. Only two dollars for the fourth wonder of the world religious.

J. J. Konegan

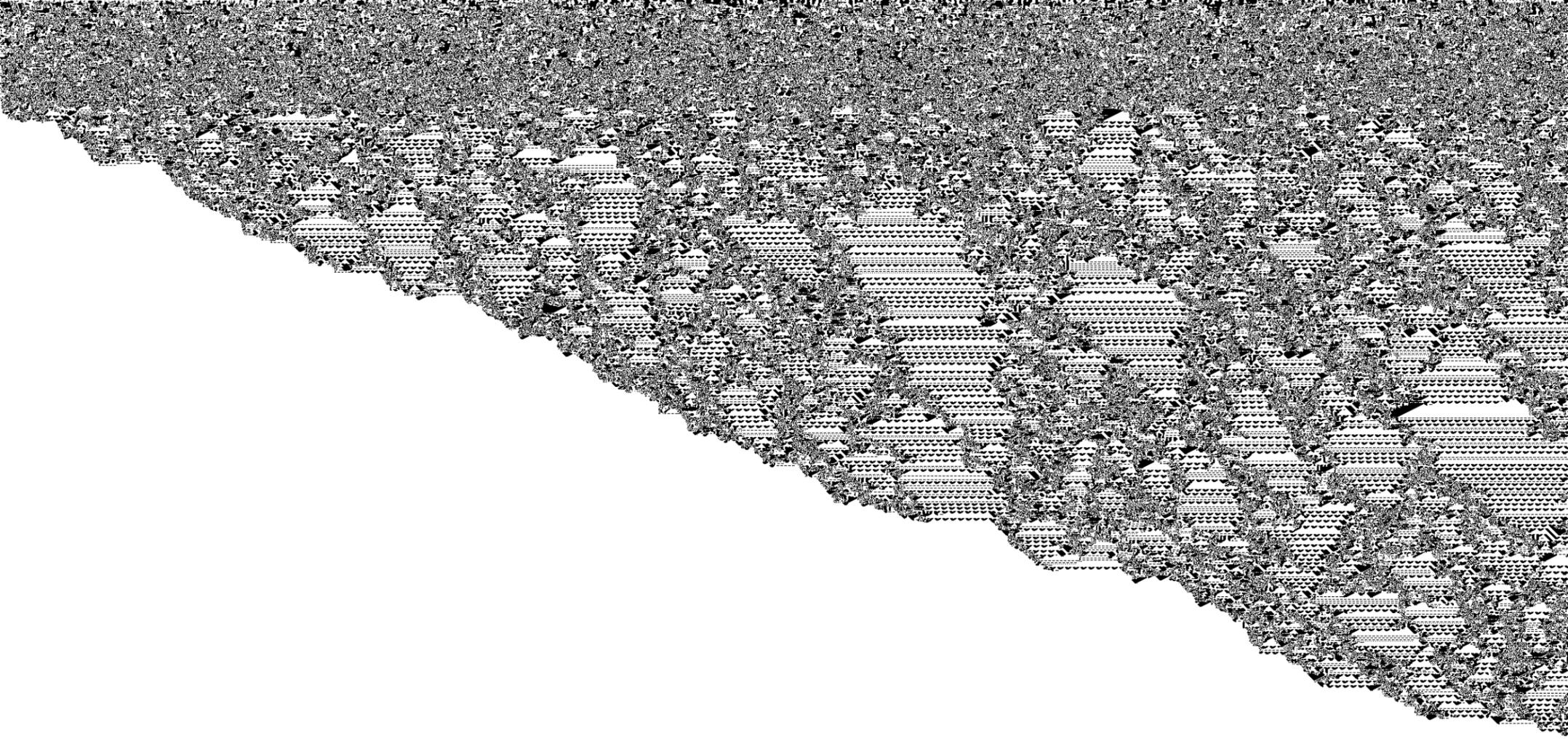
FIRM FOUNDATION.

wife about that? Better work, my dear brother, through an executive board in some one congregation than

fear that my use of parts of your speech will cause some to think evil of you. I only made notes of such

The failure rests largely in the fact that we are too timid to teach the churches on this point. But my

light, if you please. As I have at no time favored the *do nothing system*, it is not necessary to notice some



G. J. Konega

and what is of sin is of satan; hence those who teach such a faithless and God-denying doctrine are the "ministers of satan." But I know some of our readers are of that class who regard the "preaching of the cross as foolishness." Now, judging

Every evil disposition known to sin was indicated to their features, as they lifted their mischievous eyes to the face of their chief.

Still seated upon his dark throne, with countenance indicative of wrath, he said: "Something must be done. My power as ruling prince of the world is

must have something more effective than this."

A wail of despair, such as earth never heard before, arose from that cavern of woe. But at last an old grey-headed devil, with a knowing wink of the eye and shrug of the shoulder, arose and said: "I have this proposition to make. Let us

necessary that we should understand all that Jesus and His Apostles have taught about baptism before one is prepared to submit to that rite; *it is only necessary to believe with the heart that Jesus is the Christ.* Every man who lovingly and trustingly believes that Jesus is the Christ,

vision over a "non-essential?" Who says that it is not necessary that persons should believe that baptism is for the remission of sins? J. A. Harding and many other uninspired teachers. Can they "speak as the oracles of God" in such

baptism question." Now, Bro. H., you have made a great blunder this time, if we are capable of seeing. You are a good, true man of God I believe. Your readiness in the past to confess your faults to your brethren when coupled with your general

Thanking you, brethren, for your past favors, and relying upon your co-operation as co-workers for truth, we remain yours for "the faith once delivered to the saints."

A. MCG.

supply of the world's goods, "bearing the burden and heat of the day," will be derided as "poor business men" by provident "pastors" and trafficking manipulators of conventions, "worse than infidels," because they won't scoff at the "Lord's plan" and help to build up these worldly-wise "helps." But it is

0 7 75

FIRM FOUNDATION.

2
in his history, volume 2, page 122, gives us a quotation from "John Brown's talk" hearing

above named volume we learn that the Vandois are identical with the Waldenses. Through

Bro. McGary:
Dear Sir:—The following is my explanation for asking you

of man when praying or prophesying, certainly is evidence that he is in subjection to no earthly

J. J. Tongue

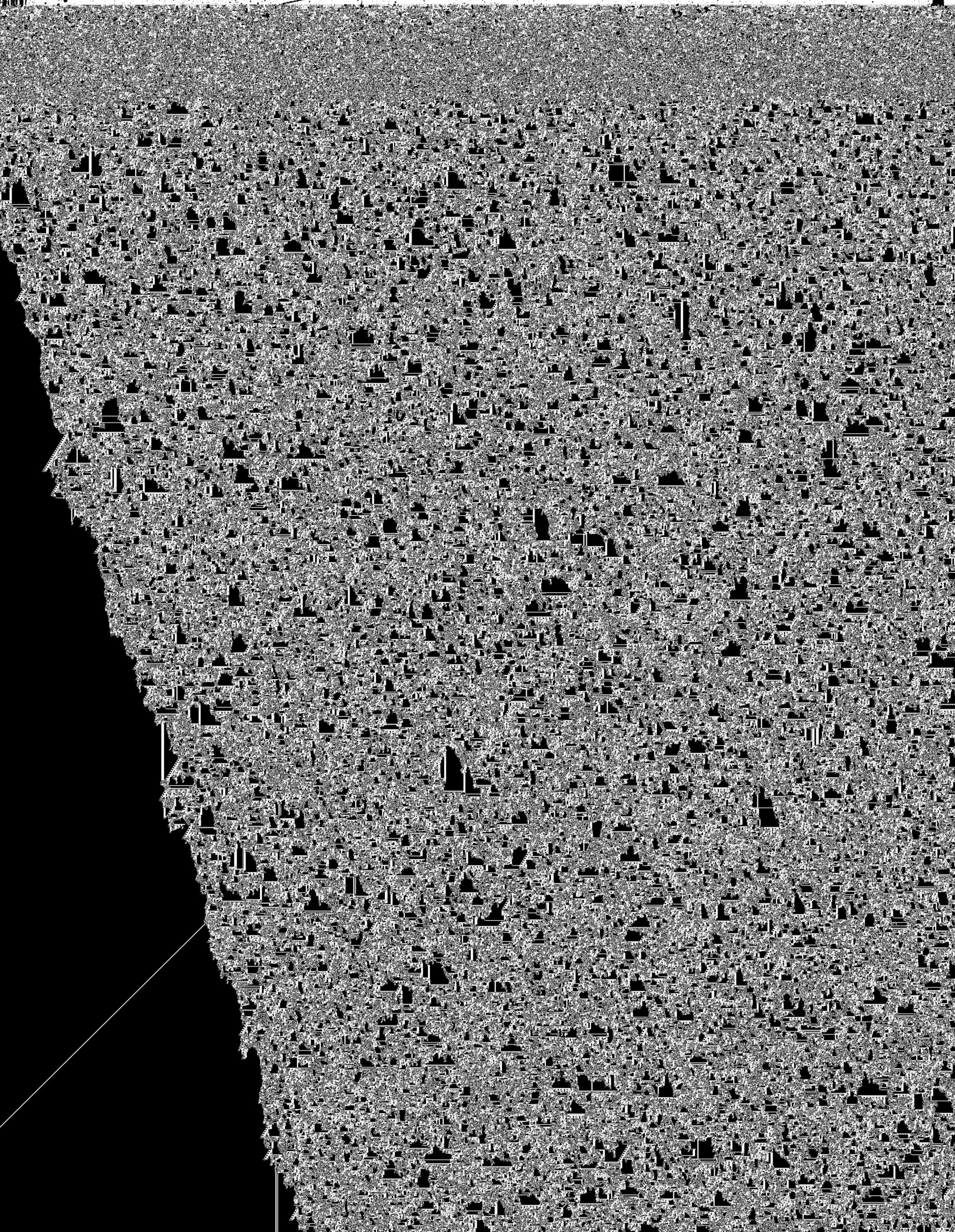
FIRM FOUNDATION.

the Church from being rightfully
joined together. You touch 1
Tim., ii: 11. to close. very light.
What did Paul say here? First,

conversion of each definitely
fixed. It follows, if this be
true, that every conversion is

tionally, as the typical people,
the Israelites, had the promise of
God's presence and protection so

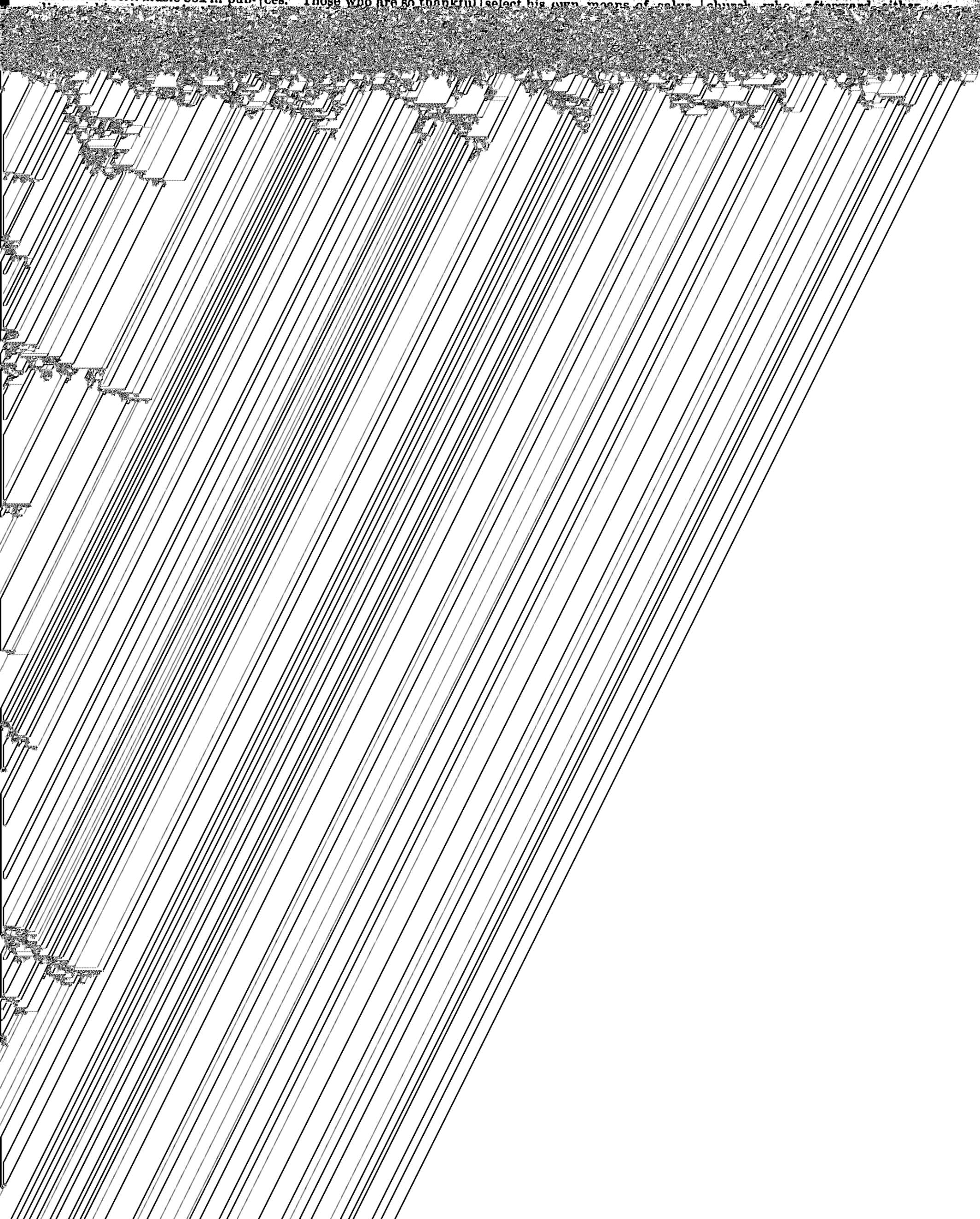
But, in treating of spiritual
gifts, the twelfth and thirteenth
chapter of 1 Corinthians says:

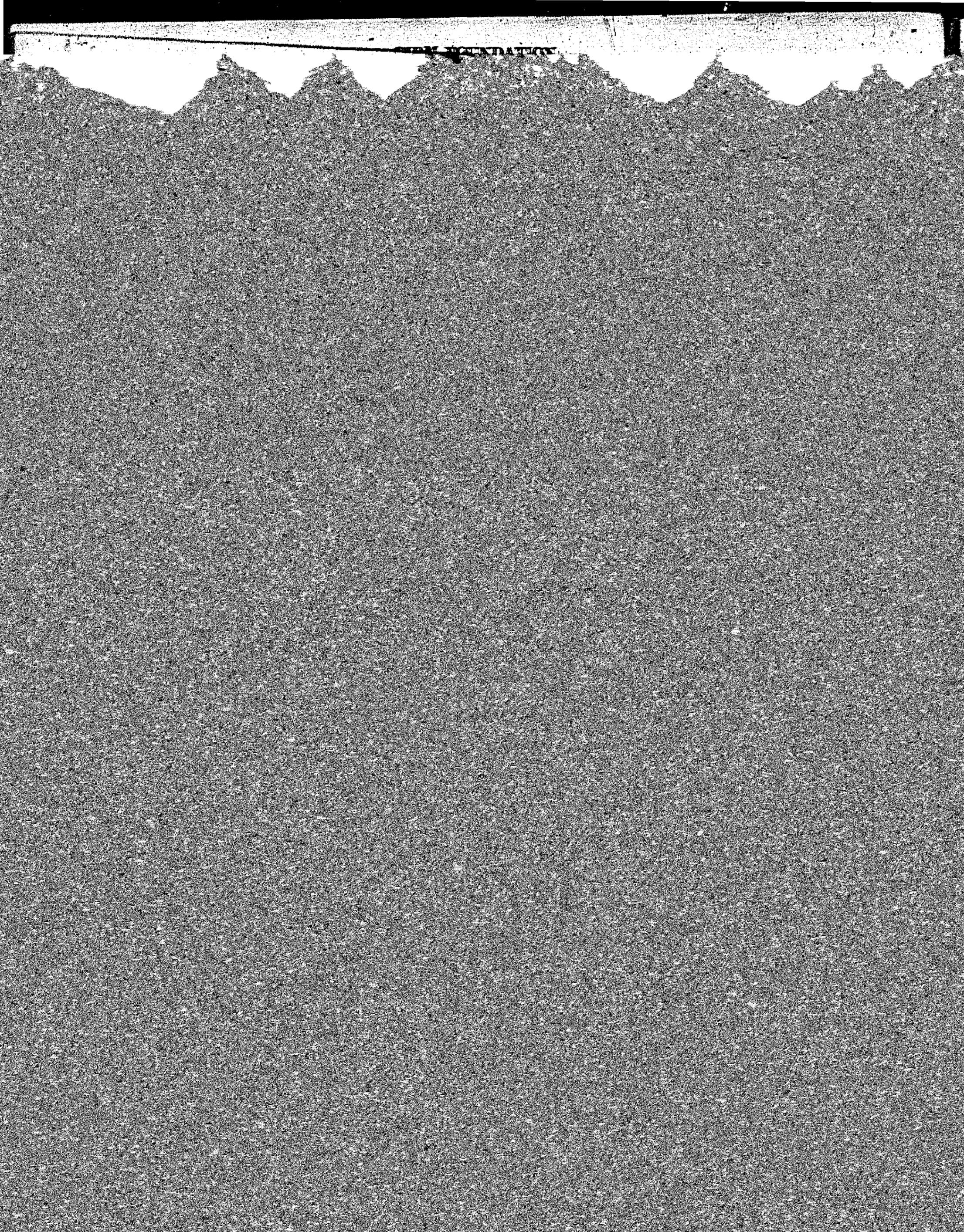


J. J. Honigan

FIRM FOUNDATION.

of this modern music box in pub- ces. Those who are so thankful select his own means of making church music - afterward with





their discipline. They say they preach very well, but I don't know what their faith is." Now, we don't know what the "Campbellites" preach, for we never heard one preach; but if you have reference to Christians when you say Campbellites, I can tell you where you can find our discipline at once: read the New Testament through from the first of Matthew to the last of Revelations, and then you will know what our faith is; read every word carefully, adding nothing or leaving out nothing. There seems to be various changes in the New Testament. The text which reads: "And he took them the same hour of the night and washed their stripes, and was baptized, he and all his straightway." Acts, 16: 33, seems to have been changed to read thus: "And he brought them out of the inner prison into the outer prison, and there he washed their stripes and there they baptized him." They were out of the prison before he asked: "What must I do to be saved?" He then took them and washed their stripes and was baptized. Now, if they were baptized in the house or prison, they went into it after they had come out. This change, no doubt, is very applicable to the sect which believes that when a person dies naturally, if he has a spoon full of earth put on his head, he is buried. There is also another sect which would have the text which reads: "whosoever will, let him take the water of life freely," changed to read thus: "And whosoever" can "let him take the water of life freely"—Rev., xxii: 17. There are many who would like to have the text which reads, "repent and be baptized every one of you in the name of Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38), changed to read thus: "repent and then be baptized because you have received the gift of the Holy Ghost, or because your sins have been remitted." These all believe a person must be a fit subject for the eternal haven of rest before he is baptized." Now, if they are Christians before they are baptized they are Christ's before they are baptized, and Christ will own them in the resurrection if they are faithful to the end. Now, if Christ will own them in heaven without baptism, why will you not own them as brethren and commune with them in this world, receive them into your church and be as brethren? If Christ will, we should. "Except ye be born of water and the Spirit ye cannot see the kingdom of God."

All is not "the Gospel" which is proclaimed from the sacred desk. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John, 4: 7. Our hearts bleed to see so many people deceived by a power which is not of God. We see it in all meetings where there is more zeal for converts

than there is for truth and righteousness. Nowhere does God say that we are to know that we are Christians by our feelings; nor to know that others are Christians by their loud shouting. This is not God's way of testing the matter. Nowhere are we commanded to "get religion," as many do (falsely). Religion is a something that is eminently practical; it goes with a man into all his daily avocations. The religion of far too many is a Sunday. There are also many who seem to renew their religion at every protracted meeting, i. e., at those protracted meetings where they "get religion." We heard a preacher of this kind say that "he believed the ends of the earth would finally be saved (that were saved) by the truth as it was preached by their denomination." Now, the truth of the Gospel is the power of God unto salvation; but the truth which they preach is so mixed with opinions, feelings and experience, that methinks those who preach nothing but truth will be instrumental in saving more souls than those who preach only a part of the truth. All is not the Gospel which is proclaimed from the sacred desk. G. C.

JOB JACKSON'S REASON'S FOR JOINING THE BAPTIST CHURCH.

Pastor of a Christian Church—See here, Job, what's this I hear? They tell me you've joined the Baptists.

Job—Well, I guess how it's so, parson. Can't say there's any harm in that; can you?

P. C.—Well—not exactly. But I was not prepared to hear that. It surprised me, for I thought you had just about made up your mind to join us.

Job—Well, I guess how that's about so, too. But I was a waitin' and a thinkin', and wanted to be on the safe side.

P. C.—Well, how's that, Job? I don't understand.

Job—Well, parson, you know I like your people and your preaching, for you make things look very nice and scriptural; and, as I said, I had a'most made up my mind to join your church. But I thought I'd go over and hear Elder K., and compare notes; and you see that old elder's head's pretty level as well as pretty long. Now, you preached that faith, repentance, confession and baptism bring one into the church, didn't you?

P. C.—Yes.

Job—Well, Elder K. preached the same things, but—

P. C.—Well, but his confession is different from ours.

Job—Well, but that's just what I was going to say. Your confession is that "Jesus Christ is the Son of God," and the Baptist confession, that "God for Christ's sake pardons our sins." That's the difference.

P. C.—Well, that's difference enough, isn't it, since we have the scriptural confession?

Job—Well, yes; I was just going on to explain that difference, how it looks to me.

P. C.—Well, go on and explain.

Job—You see the Scripture is not all on your side. God does pardon sin, doesn't He?

P. C.—Yes.

Job—He pardons through Christ, doesn't He.

P. C.—Yes.

Job—That's the scriptural way, isn't it?

P. C.—Yes; but He don't pardon before obedience, before baptism.

Job—Well, I don't care much whether it's before or after, just so He pardons. You admit He pardons, don't you?

P. C.—Yes, of course I do, but always according to His own plans.

Job—He hasn't got two different plans, has He?

P. C.—No, sir; according to the great commission and the teaching of the Apostles, there is but one plan given for all nations under heaven.

Job.—You believe God pardons persons who are converted by the Baptist plan, and receive them into your church, don't you?

P. C.—Well, yes; but it—

Job—Well, I know you preached and practiced that way whether you believed it or not. So, when I compared notes, and saw you and the Baptists, both believed the Baptist plan right, and the Baptists didn't believe your plan right, that showed two votes for the Baptist plan to one for your plan; and as I was always sort o' democratic, I thought it safer to be on the majority side. Then another thing. I thought for the present I'd rather associate with a people that practice just what they preach, and won't take into their fellowship those who believe and practice differently. And you see another advantage I have now, if I should yet conclude your plan better than that of the Baptists, all I will have to do will be to come over and shake hands with you, and all will be right. But I couldn't go from your church to the Baptist church without being baptized again. So them's my reasons for joining the Baptist church.

TALKS WITH THE SISTERS.

DEAR SISTERS:—In looking over a Christian paper, yesterday, and reading the obituaries, as I always do, I was impressed, as I have often been before, with the number of consistent Christians that die, and yet how few we find living. It seems that one only has to die to become a consistent Christian, which is certainly very discouraging to the living. We read of persons who have lived consistent Christian lives for from twenty to fifty years, but I can't help from wondering if they really did come up to the divine standard; or do these assertions arise from

an improper conception of what constitutes a consistent Christian walk? We frequently read thus of women, and men, too, who were leaders in all these unscriptural societies, who violated every rule laid down for dress, who frequented the theatre and all such forbidden places, and yet, after death, they are held up

as models of Christianity. Now, is not this wrong? Is it not misleading to non-professors? The friends and acquaintances of such characters are very apt to read these obituaries, and very naturally compare the lives of the subjects with what has been said of them after death, and so prone are we to measure ourselves by ourselves, or by a human instead of a divine standard, that young or ignorant Christians and non-professors are apt to fall into the error of thinking that if they only follow in the footsteps of these "consistent Christians" (instead of Christ) they will be saved, which makes a Christian walk quite an easy one. It is true that there is no true happiness or contentment found in any other manner of life on this earth, and also Christ has said: "My yoke is easy and my burden is light," but, as a learned brother has said, He meant that it was light compared with the ceaseless round of work in the old Mosaic dispensation; for He also said we must take up our cross daily, signifying that, to follow Him, we must bear our cross as He had borne His, and we know how heavy it was. We know that the prevailing idea of Christianity makes it quite easy to live it. The fewest number of people seem to have anything like a proper conception of Christianity; hence so many misleading obituaries.

I would not have my readers think that I believe friends and pastors wilfully misrepresent in these things; but death always draws a veil, as it were, over the faults of its victims, and remembers only their virtues. But in writing of the dead, Christians should not represent them as perfect, but mention their faults as well as virtues, that the living may shun the faults and copy the virtues. Not long since I was impressed with the just way in which a brother wrote of a grand old soldier, recently deceased, who had spent more than half a century in his Master's cause. He spoke of his many trials and victories, but also candidly mentioned some serious faults of temper which he possessed, but never fully overcame. He loved this old brother, but truth demanded that he speak of these shortcomings. I hope none will be offended at what I have written. Let those whom it fit be profited by it. I do not mean that there are no consistent Christians; neither would I discourage the writing of obituaries. There are many beautiful lives that we might do well to imitate, in so far as they imitated Christ, and a sketch of such lives is very encouraging to those who are following on. But let us not

make the road to eternal life too smooth by unduly lauding inconsistent Christians, for thereby we may cause some to stumble and perhaps fall of the warder. Oh, if I only knew it could be truthfully said of me, when I have passed through the "dark valley," "her constant desire was to please her Saviour." I

should be very thankful. Very little more could be truthfully said, I fear. Another thing I noticed in that paper was the number of lives of Christian men offered for sale. For instance, the life of Bro. F., \$1.50; of Bro. Smith, ditto; Judge R., \$2, etc., with an earnest exhortation to the brethren to buy, read and imitate. On reading these, I thought of a history so simply and beautifully written by four men, eighteen centuries ago; the history of one "who spake as never man spake;" who, though tempted in all points like as we are, yet was without sin;" who, though he could have called down twelve legions of angels in his defense, used not his power, but like a lamb led to the slaughter, meekly suffered the shameful death of the cross, that we might have everlasting life. Oh, where is there another such a record? It has no parallel, and yet we are urged to imitate poor weak men, instead of this grand model. We must pay out large sums for these histories of fallible men, when this most wonderful of all histories can be purchased for a mere pittance. Yes, the record of God's dear Son can be had for five cents, yet we will pay fifty times that much for the biography of a puny man, full of faults. Is it any wonder, then, that our scribes are constantly holding up to us, as examples, the dead veterans of the cause of Christ, instead of Christ, and urging us to hold on to their erroneous teachings, instead of the "faith once delivered?" Dear sisters, and brethren, too; let us read again this touching story of "Him who went about doing good," and follow him daily in His lowly walk, that we may dwell with him forever in our Father's house, "that house not made with hands, eternal in the Heavens."

SARAI.

NEATMAN, N. C., Oct. 5.

Bro. McGary:

On the second of this month I heard a "missionary Baptist" preacher, by the name of John H. Caudle, preach at a district school house. He used these words: "I preach more of my personal experience than I do from the Bible." Now, this preaching of "personal experience," instead of "sowing the good seed of the kingdom, the incorruptible seed, which is the word of God," and "which will live and abide forever," will account for the present divided and unhappy state of the religious world. God requires us to be united, and has prepared the means for this union. In our Lord's memorable prayer for this union among His disciples,

which is found in the seventeenth chapter of John, we find these words: "Neither pray I for these alone, but for them also which shall believe on Me through their word." The preaching of "personal experience," instead of the words of the Apostles, which are the words of the Spirit, which are the words of Christ, which are the words

of God, prevents this union, for which the Son of God so fervently prayed. In the chapter from which Mr. Caudle spoke on that occasion, we have the same principle of union among the Disciples of Christ, enunciated in these words: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment. 1 Cor. i: 10. But this divine injunction goes unheeded, and is trampled under the feet of the worldly-wide theologians, who prefer to preach their own "personal experience," and thereby breed and perpetuate schisms, contention and divisions. Thus they insult God, and cause unsuspecting thousands to "fall into the same ditch" of destruction where they are shining as "angels of light" and "ministers of righteousness," while they are in fact "Satan's ministers." See 2 Cor. xi: 14-15. Mr. Caudle spoke principally from 1 Cor., i: 21. "For after that, in the wisdom of God, the world knew not God; it pleased God by the foolishness of preaching to save them that believe." The difference between how Paul said it pleased God to save them that believe, and Mr. Caudle's idea of how to save them, is, that Paul said it was to be done by the "foolishness" of preaching, while Mr. Caudle seemed to think that it was to be done by the preaching of foolishness; and right well did he act upon that principle, too. He preached his "personal experience," which is this world's wisdom, and Paul says: "The wisdom of this world is foolishness with God." 1 Cor., iii: 19. If the object to be attained is Methodism, then sow Methodist seed—which is the "personal experience" of Methodist preachers—and if there is any harvest it will be a crop of Methodists. If Baptism is the end to be gained, then sow Baptist seed, which is the "personal experience" of Mr. Caudle and other Baptist preachers; and if any product is gathered it will be a crop of Baptists. But if the object is to make Christians, then sow the word of God, the good seed of the kingdom, and if there is a yield at all, it will be a gathering together of "heirs of God and joint heirs with Christ." In conclusion, we warn Mr. Caudle against offering dying men and women his "personal experience." Rather "preach the word." "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness: that the man of God may be complete, furnished completely unto every good work. I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and dead, and by His appearing and His kingdom, PREACH THE WORD." "What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like as a ham-

mer that breaketh the rock in pieces?" Jer. xxi: 28-29. Can Mr. Caudle say as much for his "personal experience"? To those who hear and give heed to these men who preach their "personal experience," we would say: "Hearken not unto the words of the prophets that prophesy unto you; they make you vain: they speak a vision of their own heart (or 'personal experience'), and not out of the mouth of the Lord. * * * But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way and from their evil doings." Jer. xxiii: 16-22. G. A. C.

ARKANSAS LETTER.

Dear Bro. McGary:

The cause of Christ is at present in a prosperous condition. At my three last appointments I buried eleven persons with Christ in baptism, as in Acts ii: 38, and Roms, vi: 4. There are only two organizations of disciples now in my field of labor, Polk county. One of them I found in working order, and the other I partly organized, or reorganized. I will organize one more on my next round. Let me say, that the organizations which I put on foot are in working order, believe and teach baptism for the remission of sins, on the hypothesis that sectarian baptism, so called, never made a Christian. Neither by this do men enter the body of Christ. It is no part of baptism. There can be only one baptism (Eph., iv: 4) by which men enter Christ, with the necessary prerequisites—faith, repentance and confession—although Bro. Allen only has faith and repentance. Can you tell me if he fails to take the good confession, although he requires faith in Christ—repentance, or reformation of life—how, by baptism, he can get men into the body of Christ; or can baptism be legal without the confession? I say not. If all persons were to hear the same Gospel, believe the same facts, and be baptized for the same purpose, to accomplish the same end, or to obtain the same blessing, there would not be so much sectarianism in the congregations of disciples today. If Bro. Allen's theory is correct, that the sectarian baptism makes Christians, why not remain with the sectarians. If Methodist baptism makes Christians, why not remain a Methodist? It is just as well to be a Methodist as a Christian. Now, brethren, if this is the teaching of the word of God I must confess my ignorance of what the Gospel is. Brethren, let me lay aside all sectarianism, and the traditional works of uninspired men, and adopt the practice of Christ and the Apostles.

Next Monday, which will be Monday after third Lord's day, I will start to Montgomery county to assist Bro. J. N. Wood to hold two meetings; then I will return to my field of labor, and commence my summer meetings.

Brethren, let us live humbly

and prayerfully, that God may bless us in our meetings; that sinners may, by our light, be brought to Christ. I hope, while I am riding over the mountains of western Arkansas, that I may be remembered by my brethren everywhere in their prayers. May the Lord bless us all is my prayer.

J. W. BRATCHER,
Polk county, Arkansas.

Bro. McGary:

I to-day remit to your address No. 1, Vol. 3, of the FIRM FOUNDATION. There is so much "wormwood" about it that I do not care to take or have it about my house any longer.

The Master says we may judge a tree by its fruit, and certainly if we try this one by that infallible rule, we will conclude that it should be cut down and cast into the fire, for instead of bearing the fruits of the Spirit, it produces hatred, malice, envy, backbiting and divisions among God's people, etc., and I don't care to propagate such fruit any longer.

Paul says to the Roman brethren: "Mark them that cause divisions among you, and avoid them." And following that injunction, I am compelled to avoid you and your paper; for the one thing you have accomplished is to divide the faithful, and set one half to speaking evil of the other.

That you may see your error, face the enemy and do battle for the Master, instead of preaching mutiny in his camp, is the prayer of your brother.

REMARKS.

If some one would just take this subject in hand and prove that our paper is engaged in the baleful, mischievous and reprehensible work that the above letter charges upon it, they would sound the death knell of the FIRM FOUNDATION; for, so soon as we were led to see its work in such a deleterious light, we would immediately set about to consign it, with all of our fond hopes and ardent expectations for its ultimate triumph over the enemies of truth, to the deepest possible grave of oblivion, and would write its epitaph with our own hand. This is the surest and speediest way for the enemies of the paper to kill it. If it is as vile, noxious, virulent, corrosive and poisonous as its enemies say it is, its death should be greatly desired by them—and we know it is desired, from the many un-

derhanded, shameless and ignominious attacks the touring journals have made upon it. So, then, let us have the proof from some quarter, that it is engaged in this wicked work. We know that we are more or less liable to be biased in its favor, and blinded to such evidence, even if it should exist; but we are willing

their discipline. They say they preach very well, but I don't know what their faith is." Now, we don't know what the "Campbellites" preach, for we never heard one preach; but if you have reference to Christians when you say Campbellites, I can tell you where you can find our discipline at once: read the New Testament through from the first of Matthew to the last of Revelations, and then you will know what our faith is; read every word carefully, adding nothing or leaving out nothing. There seems to be various changes in the New Testament. The text which reads: "And he took them the same hour of the night and washed their stripes, and was baptized, he and all his straightway." Acts, 16: 33, seems to have been changed to read thus: "And he brought them out of the inner prison into the outer prison, and there he washed their stripes and there they baptized him." They were out of the prison before he asked: "What must I do to be saved?" He then took them and washed their stripes and was baptized. Now, if they were baptized in the house or prison, they went into it after they had come out. This change, no doubt, is very applicable to the sect which believes that when a person dies naturally, if he has a spoon full of earth put on his head, he is buried. There is also another sect which would have the text which reads: "whosoever will, let him take the water of life freely," changed to read thus: "And whosoever can 'let him take the water of life freely'—Rev., xxii: 17. There are many who would like to have the text which reads, "repent and be baptized every one of you in the name of Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38), changed to read thus: "repent and then be baptized because you have received the gift of the Holy Ghost, or because your sins have been remitted." These all believe a person must be a fit subject for the eternal haven of rest before he is baptized." Now, if they are Christians before they are baptized they are Christ's before they are baptized, and Christ will own them in the resurrection if they are faithful to the end. Now, if Christ will own them in heaven without baptism, why will you not own them as brethren and commune with them in this world, receive them into your church and be as brethren? If Christ will, we should. "Except ye be born of water and the Spirit ye cannot see the kingdom of God."

All is not "the Gospel" which is proclaimed from the sacred desk. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John, 4: 7. Our hearts bleed to see so many people deceived by a power which is not of God. We see it in all meetings where there is more zeal for converts

than there is for truth and righteousness. Nowhere does God say that we are to know that we are Christians by our feelings; nor to know that others are Christians by their loud shouting. This is not God's way of testing the matter. Nowhere are we commanded to "get religion," as many do (falsely). Religion is a something that is eminently practical; it goes with a man into all his daily avocations. The religion of far too many is a Sunday. There are also many who seem to renew their religion at every protracted meeting, i. e., at those protracted meetings where they "get religion." We heard a preacher of this kind say that "he believed the ends of the earth would finally be saved (that were saved) by the truth as it was preached by their denomination." Now, the truth of the Gospel is the power of God unto salvation; but the truth which they preach is so mixed with opinions, feelings and experience, that methinks those who preach nothing but truth will be instrumental in saving more souls than those who preach only a part of the truth. All is not the Gospel which is proclaimed from the sacred desk. G. C.

JOB JACKSON'S REASON'S FOR JOINING THE BAPTIST CHURCH.

Pastor of a Christian Church—See here, Job, what's this I hear? They tell me you've joined the Baptists.

Job—Well, I guess how it's so, parson. Can't say there's any harm in that; can you?

P. C.—Well—not exactly. But I was not prepared to hear that. It surprised me, for I thought you had just about made up your mind to join us.

Job—Well, I guess how that's about so, too. But I was a wait-in' and a thinkin', and wanted to be on the safe side.

P. C.—Well, how's that, Job? I don't understand.

Job—Well, parson, you know I like your people and your preaching, for you make things look very nice and scriptural; and, as I said, I had a'most made up my mind to join your church. But I thought I'd go over and hear Elder K., and compare notes; and you see that old elder's head's pretty level as well as pretty long. Now, you preached that faith, repentance, confession and baptism bring one into the church, didn't you?

P. C.—Yes.

Job—Well, Elder K. preached the same things, but—

P. C.—Well, but his confession is different from ours.

Job—Well, but that's just what I was going to say. Your confession is that "Jesus Christ is the Son of God," and the Baptist confession, that "God for Christ's sake pardons our sins." That's the difference.

P. C.—Well, that's difference enough, isn't it, since we have the scriptural confession?

Job—Well, yes; I was just going on to explain that difference, how it looks to me.

P. C.—Well, go on and explain.

Job—You see the Scripture is not all on your side. God does pardon sin, doesn't He?

P. C.—Yes.

Job—He pardons through Christ, doesn't He.

P. C.—Yes.

Job—That's the scriptural way, isn't it?

P. C.—Yes; but He don't pardon before obedience, before baptism.

Job—Well, I don't care much whether it's before or after, just so He pardons. You admit He pardons, don't you?

P. C.—Yes, of course I do, but always according to His own plans.

Job—He hasn't got two different plans, has He?

P. C.—No, sir; according to the great commission and the teaching of the Apostles, there is but one plan given for all nations under heaven.

Job.—You believe God pardons persons who are converted by the Baptist plan, and receive them into your church, don't you?

P. C.—Well, yes; but it—

Job—Well, I know you preached and practiced that way whether you believed it or not. So, when I compared notes, and saw you and the Baptists, both believed the Baptist plan right, and the Baptists didn't believe your plan right, that showed two votes for the Baptist plan to one for your plan; and as I was always sort o' democratic, I thought it safer to be on the majority side. Then another thing, I thought for the present I'd rather associate with a people that practice just what they preach, and won't take into their fellowship those who believe and practice differently. And you see another advantage I have now, if I should yet conclude your plan better than that of the Baptists, all I will have to do will be to come over and shake hands with you, and all will be right. But I couldn't go from your church to the Baptist church without being baptized again. So them's my reasons for joining the Baptist church.

TALKS WITH THE SISTERS.

DEAR SISTERS:—In looking over a Christian paper, yesterday, and reading the obituaries, as I always do, I was impressed, as I have often been before, with the number of consistent Christians that die, and yet how few we find living. It seems that one only has to die to become a consistent Christian, which is certainly very discouraging to the living. We read of persons who have lived consistent Christian lives for from twenty to fifty years, but I can't help from wondering if they really did come up to the divine standard; or do these assertions arise from an improper conception of what constitutes a consistent Christian walk? We frequently read thus of women, and men, too, who were leaders in all these unscriptural societies, who violated every rule laid down for dress, who frequented the theatre and all such forbidden places, and yet, after death, they are held up

as models of Christianity. Now, is not this wrong? Is it not misleading to non-professors? The friends and acquaintances of such characters are very apt to read these obituaries, and very naturally compare the lives of the subjects with what has been said of them after death, and so prone are we to measure ourselves by ourselves, or by a human instead of a divine standard, that young or ignorant Christians and non-professors are apt to fall into the error of thinking that if they only follow in the footsteps of these "consistent Christians" (instead of Christ) they will be saved, which makes a Christian walk quite an easy one. It is true that there is no true happiness or contentment found in any other manner of life on this earth, and also Christ has said: "My yoke is easy and my burden is light," but, as a learned brother has said, He meant that it was light compared with the ceaseless round of work in the old Mosaid dispensation; for He also said we must take up our cross daily, signifying that, to follow Him, we must bear our cross as He had borne His, and we know how heavy it was. We know that the prevailing idea of Christianity makes it quite easy to live it. The fewest number of people seem to have anything like a proper conception of Christianity; hence so many misleading obituaries.

I would not have my readers think that I believe friends and pastors wilfully misrepresent in these things; but death always draws a veil, as it were, over the faults of its victims, and remembers only their virtues. But in writing of the dead, Christians should not represent them as perfect, but mention their faults as well as virtues, that the living may shun the faults and copy the virtues. Not long since I was impressed with the just way in which a brother wrote of a grand old soldier, recently deceased, who had spent more than half a century in his Master's cause. He spoke of his many trials and victories, but also candidly mentioned some serious faults of temper which he possessed, but never fully overcame. He loved this old brother, but truth demanded that he speak of these shortcomings, I hope none will be offended at what I have written. Let those whom it fit be profited by it. I do not mean that there are no consistent Christians; neither would I discourage the writing of obituaries. There are many beautiful lives that we might do well to imitate, in so far as they imitated Christ, and a sketch of such lives is very encouraging to those who are following on. But let us not make the road to eternal life too smooth by unduly lauding inconsistent Christians, for thereby we may cause some to stumble and perhaps fall of the warder. Oh, if I only knew it could be truthfully said of me, when I have passed through the "dark valley," "her constant desire was to please her Saviour," I

J. T. Hoag

should be very thankful! Very little more could be truthfully said, I fear. Another thing I noticed in that paper was the number of lives of Christian men offered for sale. For instance, the life of Bro. F., \$1.50; of Bro. Smith, ditto; Judge R., \$2, etc., with an earnest exhortation to the brethren to buy, read and imitate. On reading these, I thought of a history so simply and beautifully written by four men, eighteen centuries ago; the history of one "who spake as never man spake;" who, though tempted in all points like as we are, yet was without sin;" who, though he could have called down twelve legions of angels in his defense, used not his power, but like a lamb led to the slaughter, meekly suffered the shameful death of the cross, that we might have everlasting life. Oh, where is there another such a record? It has no parallel, and yet we are urged to imitate poor weak men, instead of this grand model. We must pay out large sums for these histories of fallible men, when this most wonderful of all histories can be purchased for a mere pittance. Yes, the record of God's dear Son can be had for five cents, yet we will pay fifty times that much for the biography of a puny man, full of faults. Is it any wonder, then, that our scribes are constantly holding up to us, as examples, the dead veterans of the cause of Christ, instead of Christ, and urging us to hold on to their erroneous teachings, instead of the "faith once delivered?" Dear sisters, and brethren, too; let us read again this touching story of "Him who went about doing good," and follow him daily in His lowly walk, that we may dwell with him forever in our Father's house, "that house not made with hands, eternal in the Heavens."

SARAI.

NEATMAN, N. C., Oct. 5.

Bro. McGary:

On the second of this month I heard a "missionary Baptist" preacher, by the name of John H. Caudle, preach at a district school house. He used these words: "I preach more of my personal experience than I do from the Bible." Now, this preaching of "personal experience," instead of "sowing the good seed of the kingdom, the incorruptible seed, which is the word of God," and "which will live and abide forever," will account for the present divided and unhappy state of the religious world. God requires us to be united, and has prepared the means for this union. In our Lord's memorable prayer for this union among His disciples, which is found in the seventh chapter of John, we find these words: "Neither pray I for these alone, but for them also which shall believe on Me through their word." The preaching of "personal experience," instead of the words of the Apostles, which are the words of the Spirit, which are the words of Christ, which are the words

of God, prevents this union for which the Son of God so fervently prayed. In the chapter from which Mr. Caudle spoke on that occasion, we have the same principle of union among the Disciples of Christ, enunciated in these words: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you, but that ye be perfectly joined together in the same mind and in the same judgment. 1 Cor. i: 10. But this divine injunction goes unheeded, and is trampled under the feet of the worldly-wide theologians, who prefer to preach their own "personal experience," and thereby breed and perpetuate schisms, contention and divisions. Thus they insult God, and cause unsuspecting thousands to "fall into the same ditch" of destruction where they are shining as "angels of light" and "ministers of righteousness," while they are in fact "Satan's ministers." See 2 Cor. xi: 14-15. Mr. Caudle spoke principally from 1 Cor., i: 21. "For after that, in the wisdom of God, the world knew not God; it pleased God by the foolishness of preaching to save them that believe." The difference between how Paul said it pleased God to save them that believe, and Mr. Caudle's idea of how to save them, is, that Paul said it was to be done by the "foolishness" of preaching, while Mr. Caudle seemed to think that it was to be done by the preaching of foolishness; and right well did he act upon that principle, too. He preached his "personal experience," which is this world's wisdom, and Paul says: "The wisdom of this world is foolishness with God." 1 Cor., iii: 19. If the object to be attained is Methodism, then sow Methodist seed—which is the "personal experience" of Methodist preachers—and if there is any harvest it will be a crop of Methodists. If Baptistism is the end to be gained, then sow Baptist seed, which is the "personal experience" of Mr. Caudle and other Baptist preachers; and if any product is gathered it will be a crop of Baptists. But if the object is to make Christians, then sow the word of God, the good seed of the kingdom, and if there is a yield at all, it will be a gathering together of "heirs of God and joint heirs with Christ." In conclusion, we warn Mr. Caudle against offering dying men and women his "personal experience." Rather "preach the word." "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness; that the man of God may be complete, furnished completely unto every good work. I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and dead, and by His appearing and His kingdom, PREACH THE WORD." "What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like as a ham-

mer that breaketh the rock in pieces?" Jer. xxi: 28-29. Can Mr. Caudle say as much for his "personal experience"? To those who hear and give heed to these men who preach their "personal experience," we would say: "Hearken not unto the words of the prophets that prophesy unto you; they make you vain: they speak a vision of their own heart (or 'personal experience'), and not out of the mouth of the Lord. * * * But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way and from their evil doings." Jer. xxiii: 16-22. G. A. C.

ARKANSAS LETTER.

Dear Bro. McGary:

The cause of Christ is at present in a prosperous condition. At my three last appointments I buried eleven persons with Christ in baptism, as in Acts ii: 38, and Roms. vi: 4. There are only two organizations of disciples now in my field of labor, Polk county. One of them I found in working order, and the other I partly organized, or reorganized. I will organize one more on my next round. Let me say, that the organizations which I put on foot are in working order, believe and teach baptism for the remission of sins, on the hypothesis that sectarian baptism, so called, never made a Christian. Neither by 'his do men enter the body of Christ. It is no part of baptism. There can be only one baptism (Eph., iv: 4) by which men enter Christ, with the necessary prerequisites—faith, repentance and confession—although Bro. Allen only has faith and repentance. Can you tell me if he fails to take the good confession, although he requires faith in Christ—repentance, or reformation of life—how, by baptism, he can get men into the body of Christ; or can baptism be legal without the confession? I say not. If all persons were to hear the same Gospel, believe the same facts, and be baptized for the same purpose, to accomplish the same end, or to obtain the same blessing, there would not be so much sectarianism in the congregations of disciples today. If Bro. Allen's theory is correct, that the sectarian baptism makes Christians, why not remain with the sectarians. If Methodist baptism makes Christians, why not remain a Methodist? It is just as well to be a Methodist as a Christian. Now, brethren, if this is the teaching of the word of God I must confess my ignorance of what the Gospel is. Brethren, let me lay aside all sectarianism, and the traditional works of uninspired men, and adopt the practice of Christ and the Apostles.

Next Monday, which will be Monday after third Lord's day, I will start to Montgomery county to assist Bro. J. N. Wood to hold two meetings; then I will return to my field of labor, and commence my summer meetings. Brethren, let us live humbly

and prayerfully, that God may bless us in our meetings; that sinners may, by our light, be brought to Christ. I hope, while I am riding over the mountains of western Arkansas, that I may be remembered by my brethren everywhere in their prayers. May the Lord bless us all is my prayer.

J. W. BRATCHER, Polk county, Arkansas.

Bro. McGary:

I to-day remit to your address No. 1, Vol. 3, of the FIRM FOUNDATION. There is so much "wormwood" about it that I do not care to take or have it about my house any longer.

The Master says we may judge a tree by its fruit, and certainly if we try this one by that infallible rule, we will conclude that it should be cut down and cast into the fire, for instead of bearing the fruits of the Spirit, it produces hatred, malice, envy, backbiting and divisions among God's people, etc., and I don't care to propagate such fruit any longer.

Paul says to the Roman brethren: "Mark them that cause divisions among you, and avoid them." And following that injunction, I am compelled to avoid you and your paper; for the one thing you have accomplished is to divide the faithful, and set one half to speaking evil of the other.

That you may see your error, face the enemy and do battle for the Master, instead of preaching mutiny in his camp, is the prayer of your brother.

REMARKS.

If some one would just take this subject in hand and prove that our paper is engaged in the baleful, mischievous and reprehensible work that the above letter charges upon it, they would sound the death knell of the FIRM FOUNDATION; for, so soon as we were led to see its work in such a deleterious light, we would immediately set about to consign it, with all of our fond hopes and ardent expectations for its ultimate triumph over the enemies of truth, to the deepest possible grave of oblivion, and would write its epitaph with our own hand. This is the surest and speediest way for the enemies of the paper to kill it. If it is as vile, noxious, virulent, corrosive and poisonous as its enemies say it is, its death should be greatly desired by them—and we know it is desired, from the many un-derhanded, shameless and ignominious attacks that our leading journals have made upon it. So then, let us have the proof from some quarter, that it is engaged in this wicked work. We know that we are more or less liable to be biased in its favor, and blinded to such evidence, even if it should exist; but we are willing

that our readers shall see, hear and sit in judgment upon this question, and we promise to yield an unhesitating deference to their verdict. So let the case be made out. But this is not intended to invite to our columns the bald and unsupported statements of such rash and bitter malevolence as the above.

If the question was one involving jobbery in county cross-road politics, or twisting and turning some smutty case in a justice's court, where "jack-leg lawyers" are in demand, we would expect this brother to be able to treat the question with some degree of understanding. But when it comes to expecting such brethren to throw light on Gospel subjects, or point out the rights or wrongs of this or that course in reference to Christianity, it is about like expecting an exquisite solo from a corn stalk fiddle. Yet we mean no disrespect to the author of this letter. He has written us several articles for publication, none of which, however, seemed to us to contain anything worthy of our space or the attention of our readers; hence we did not publish them. They were all full of fealty to the "one man pastorate," and general fidelity to "progressive" tactics, with nothing to sustain them but his own air of bombast and self-importance. If any of these communications had contained even an effort at proof, they might have been published. Neither would this letter have been published, but for the fact that we have been repeatedly informed of this brother's efforts to cripple the influence of our paper in his section, by bringing these same charges against it; and, because it furnishes us a basis to say some things that need to be said in another quarter. Now, what have we advocated, and what have we opposed in the FIRM FOUNDATION that justifies this brother and others in bringing these serious charges against our paper? We have no desire to deny anything we have taught, nor to shun the full force of any of its logical outcomings. As we have before said, we are well aware that we have some times, in the heat of controversy,

been seduced by the unfairness of older brethren, in their opposition to truth, into a style of expression that was wrong, and this we shall not attempt to justify. If all brethren who write much in defense of hotly contested questions, or in opposition to such questions, can't see that they have made the same mistake, it is because they are too

full of themselves—"think more highly of themselves than they ought to think"—such are dangerous teachers. But now as to what we have advocated and what we have opposed. We claim that, as an affirmative exponent of the gospel of Christ, no man has a right to traverse broader grounds: (1) than that which lays the foundation for the positive institution—the Church—inaugurated in the world by Christ; (2) those which point out the steps or conditions of entrance into this institution; (3) those that furnish the "all things to be taught" for their government after they have come into this institution. Now, in reference to these affirmative grounds, we have simply taught what has been bequeathed to us through the volume of Inspiration. Short of the divine "measuring reed" we have not stopped. Beyond its bounds we have not ventured. This we state without fear of successful contradiction; and in the spirit of candid inquiry for truth, we challenge those who have perused the pages of the FIRM FOUNDATION, from Canada to California, to place their finger on one word to the contrary. If, then, we have taught all of the conditions of entrance into the Church of Christ, that Divine teachers taught; and all of the conditions to be "added to the faith" of those who have taken these initiatory steps, that divine teachers have authorized to be "added;" and, if we have not gone beyond these bounds in either particular, who can say that our affirmative teaching has anything in it to justify the grave charge that this brother and others bring against the FIRM FOUNDATION? Brethren and sisters, if it cannot be shown that we have added to or taken from the divine way, then this charge is slanderous and false, and ought to be retracted and never repeated. But it is the negative grounds that we and our associates in this work have occupied, that has given rise to these wholesale and sweeping tornadoes of abuse that have sought to mangle and bury the FIRM FOUNDATION beneath the virulence of their convulsive

jury. Yes, here lies the sum of our offense and guilt. So far as our affirmative grounds extend, there is not found a vestige of footing for these foes, among "false brethren," to found an objectionable point. The foundation, the superstructure, the way into the superstructure, and the subsequent rule that is to

govern and shape the life after entrance, when presented from our affirmative standpoint, goes unchallenged and unquestioned by these brethren. But, what is it that we deny, that gives rise to all of this opposition, enmity, vituperative and envenomed abuse and malediction, from those who claim to love God and His truth, and to reject all ways that are devoid of a "thus saith the Lord?" We are not so much surprised at the opposition of that class of our brethren, who have openly, boldly and defiantly broken over the "thoroughly furnished" bounds of inspiration, and are being led by the brilliant torch of their "sanctified common sense" to the gratification of their impatient greed for "loaves and fishes" and popularity. This is the class that seek to improve on the "good works" that "pertain unto life and godliness" as they have been thoroughly "furnished unto the man of God" in the Scriptures, through the inauguration of a missionary society; or, on the music in the worship, by the introduction of an organ, even when it drives out their brethren; or, on the eldership of divine appointment, by the one man power, as exercised by the "modern pastor," who "feeds the flock of God"—upon the dainty pabulum fixed by the Bible-college bill of fare—and he does it, too, by the "constraint of filthy lucre." Now, we say that we are not surprised at the opposition of this class, who have struck out upon this bold line of innovation, with its concomitant adjuncts or appendages, such as "church fairs," "temperance societies," young men's and young ladies' "Christian aid societies," sociables, etc. To this class our brother, the author of the above letter, who is a lawyer and politician, belongs. But we are astonished beyond measure at those brethren and sisters who oppose the things we have enumerated, for their opposition to our negative position. There is but one thing that the FIRM FOUNDATION opposes, that this class of brethren can base their opposition to our paper upon. That is, our denial of the validity of any immersion submitted to, under the ignorance and perversion of the mind of the subject as to the divine appointment or end of the ordinance; or, of its validity in the absence of the "good confession of the Lord Jesus with the mouth." The FIRM FOUNDATION denies and opposes this, because that that "thoroughly furnishes us unto

all good works" has left it out and prohibited it, by the same rule that it has left out and prohibited the "missionary society," instrumental music in the churches, etc.—only with this additional strength in favor of our negative position in reference to sect immersion: It has furnished us an example in the nineteenth chapter of "Acts," where Paul refused to recognize the immersion of about twelve persons, who had doubtless been immersed, to "honor God," and that, too, under an immersion once bearing divine sanction and authority. But, to say the very least, it cannot be denied with any show of reason that our negative ground upon this question is triable by the *very same rule* that obtains as to the negative grounds of our brethren who deny and oppose "missionary societies," instrumental music, and the "modern pastor" system, with its entire train of "progressive" paraphernalia. When this class of our brethren raise the cry of "apostasy," or "disturber of the peace of Zion," against us for denying the right and opposing the practice of brethren receiving into the congregation those who have been dipped in water, but did not "draw near" the ordinance with a true heart in full assurance of faith, having their hearts sprinkled from an evil conscience, they should remember that they employ a principle against us that rebounds upon their own heads with fearful force; for we deny the rightfulness of this practice, for the very same reason, and greater ones, too, that they deny the rightfulness of the introduction of instrumental music in the congregations—because it is unauthorized by precept and example, and hence is adding to a "perfect" and "thoroughly furnished" system; and because it causes strife, contention and division. Besides, God demands that the "taught" shall be baptized, which, of itself, forbids the baptism of the *untaught*. He demands that this ordinance shall be approached only by those who discern its divine end or design—those who obey it from the heart, which can only be done when the heart understands what it is doing—"they that received seed into the good ground are they that heareth the word (of God) and understandeth it." This is the class that "see with their eyes, hear with their ears, and understand with their hearts, and are converted and healed." And, in addition to this, the Holy Spirit pre-

J. J. Honegas

sents us an example in the case of the twelve at Ephesus, that leaves us without excuse for supposing that a mere act of will-worship in the water will please God. In conclusion upon this point, we say to this class of our brethren, just as they say to those who are marring the peace of the congregations with godless music—give us one vestige of authority for receiving these persons on such baptism, and we will surrender the point forever, and cheerfully join you in its advocacy. Is this not a fair proposition? But you, like the advocates of the organ, the missionary society and the modern pastor, want us to yield the point without proof, and "restore peace." But peace bought at the sacrifice of conscience and departure from the "heaven and earth-bound way," is a peace we do not desire and will not enjoy. So long as the Bible tells us what Christ authorized to be preached, and clearly delineates what those whom He authorized to preach it did preach; and so long as it tells us whom Christ authorized to be baptized in His name, and then tells us in the simplest words and plainest example what class they did baptize—so long will we oppose any other teaching and any other baptizing, however winding, twisting and intricate the theological process for the evasion of the truth may be. If it is different from the revealed way, it is another way, and we shall ever oppose it for that reason. Brethren, let us have that peace that a return to the "word" "as the man of our counsel" will bring—that peace that characterizes true disciples of Christ, and manifests itself in "all speaking the same thing and having no divisions, but joins together in the same mind and the same judgment." Oh! for such a peace to take the place of this incessant state of wrangling and anarchism that is overshadowing the kingdom of heaven with a darkness like the night of death. "It must needs be that offenses come, but woe unto that man by whom it cometh." Brethren and sisters, there is a fearful responsibility somewhere for all of this. Who will be able to stand when the day comes for it to be accounted for?

But now, in conclusion, we return to some points in our brother's letter, and in the spirit of brotherly love we beg our readers to read and weigh these charges and our defense. He accuses our paper of causing "hatred, malice, envy, backbiting and division among the

people of God," etc. He quotes St. Paul's language to the Roman brethren, where he says: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom., xvi: 17. When we hear a brother quote this Scripture who advocates "Missionary societies," or other unauthorized things that get up divisions and offenses among the people of God, as all such unscriptural things do, we wonder why he does not feel the "sharp edges of the sword" ripping right through his ungodly joints and marrow, and dividing asunder his wicked soul and spirit. The only reason such men do not feel this effect of that language is, because they are such spiritual paralytics that they are past feeling. "As Janes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." But back to the language of Paul about those that cause divisions and offenses contrary to the doctrine we have learned. "The doctrine we have learned" makes no provision for "missionary societies," instrumental music in the churches, the modern, lordly "pastor;" nor for the baptism of untaught persons, or their reception among the people of God, except through teaching and baptizing, as a part of "all nations;" like Paul received "about twelve of Apollos' converts" at Ephesus. We say, the "doctrine we have learned" of God knows nothing of these things. Yet they are causing "divisions and offenses." Who now causes these divisions and offenses, contrary to the Bible doctrine, we have learned? the men who oppose them from a sense of right and conscience, as the "doctrines and commandments of men," or the men who introduce them and contend for them. The very question ought to burn a blister on the cheek of honest brethren who have been led into the advocacy of these things. They all stand or fall together. The authority for one fixes it for the rest. Convince me that man has the right to baptize one who has not been taught the truth, or to receive him into the Church after another has thus baptized him, and you will convince me that man has a right to inaugurate "missionary societies" to convert the world, and to introduce instrumental music for the fun of his converts; or that he may do anything else that his fleshly mind may dictate. The Firm Foundation occupies the only

tenable ground anywhere in the whole circle of this "wrestling against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"—and against "false brethren," and an apostatized brotherhood. But our paper is charged with producing hatred, malice, envy, backbiting and divisions. Because our paper opposes the introduction of all of these elements of innovation and discord, and speaks openly, boldly and uncompromisingly against the men who persist in the advocacy and introduction of these schismatic and divisive things, we subject ourselves to these slanderous charges from the mouths and pens of such false teachers and their very flexible subalterns. Because we refer to such men as "reprobate concerning the faith," men of "corrupt minds and destitute of the truth, supposing that gain is godliness," we are accused of being utterly devoid of the Spirit of Christ and of being led by the evil spirit. Such men quote to us, as condemnatory of our course against these evil and seductive teachers, the following Scriptures: "Charity thinketh no evil;" "judge not, that ye be not judged," and the passage: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Now, if we were nursing evil in our hearts against God and man, or judging persons by the narrow rules of a selfish and perverted heart that was "destitute of the truth;" or were abandoning Apostolic grounds, and troubling our brethren by introducing things "contrary to the doctrine of Christ," these Scriptures might have some application. But as we are only led by love for the truth to speak of the evils of men who are speaking perverse things and drawing away disciples after them and their pernicious system of making merchandise of the Gospel, "charity thinketh no evil" has about as much application to our work as it does to our Master when He said to the wicked Pharisees: "Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed

appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Was the Son of God "thinking evil" when He uttered these words to these men? What

spirit was He actuated by? Some of our modern Pharisees ought to have been present, to have said to Him: "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged"—and yet Christ said, "I judge no man."

Was Stephen "thinking evil" when he said to the enemies of truth: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye"? What spirit was Stephen actuated by? Was Paul "thinking evil" when he said: "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica. * * * Alexander, the coppersmith, did me much evil; the Lord reward him according to his works"? What spirit was Paul led by? To say these things about these men in the New Testament, was giving it greater publicity than to have published in a hundred papers like the FIRM FOUNDATION. But these brethren say that "Christ, Stephen and Paul could afford to say this; they were led by the Holy Spirit." Yes, and right there is the difference—men who keep secret the false teaching and perversions of their brethren, out of respect to these brethren, clearly manifest, by so doing, that they love these brethren more than they do Christ; and hence they are not worthy of the name of Christian. All such courses are dictated and actuated by an evil spirit. We will never have peace in Zion till men who advocate these divisive things are disciplined for it—withdrawn from, as for other offenses against divine government.

Let brethren and sisters who love the truth refuse to receive these disturbers of the peace, those who teach these unauthorized and divisive things. Let them remember these words of John: "If there come any unto you and bring not the doctrine of Christ, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his deeds." If the brethren of Texas are true to these heaven-born words of John, they will send A. J. Bush, Alexander Holt and C. McPherson away empty, and all others who are now planning a systematic crusade against truth in Texas, by stirring up strife and contention by their human plans for merchandising in the livery of heaven. If it is wrong, if it produces hatred, malice, envy, backbiting and division among God's people, to

contend against all or any of the enumerated innovations, then God is the author of "hatred, malice, envy, backbiting," etc., because He has commanded us to earnestly contend for the doctrine once delivered to the saints: "the doctrine which we have learned," and it is impossible to do so without opposing these things that are contrary to this "delivered doctrine." The FIRM FOUNDATION shall continue to oppose all of these things and speak of them in no uncertain sound, and against their originators and advocates, as enemies of truth, who are "waxing worse and worse, deceiving and being deceived." We are willing to abide the decision in the hearts of all true disciples of our Master, and to meet at the bar of God all such perverters of the right ways of the Lord, with all we say and do against them.

A. MCG.

FAITH.

NO. 1.

In all the ages of the world's history, and during each of these successive ages, or periods, have been questions, or propositions, peculiar to the respective ages, whether politically, socially, or religiously. Without mentioning all the various questions and propositions which have agitated the mind of man at these various times, I will proceed to notice the subject which appears in the caption, and show its relation to other questions contemporary with it.

The subject of faith, as a system or force superseding the law, was entirely new in the days of the inspired Apostles and prophets of the New Testament, hence the great persecution waged against the principles.

The law of Moses and the faith of Jesus Christ constituted the issue of that age of the world. After the Gentiles were admitted into Gospel privileges there was really no other question than this. The law of Moses constituted the force employed by our Heavenly Father to induce obedience on the part of the Jews. Paul, in reasoning on this force, calls it a schoolmaster to bring us to Christ, and since faith has come—that grand system which is called faith—then we are no longer under a schoolmaster. But we are under something, and that something, whatever it is, is not the law, for we are not under a schoolmaster, but under faith.

Then it becomes us to inquire into the meaning of this faith. First allow me to state that the term faith occurs but twice in the Old Testament, once in Deuteronomy, xxxii: 20. The second in Hab., ii: 4. The latter has been frequently quoted by the Apostles in order to show the application of the then present system of government under which they lived, viz: "The just

shall live by faith," which would be easier rendered as follows, viz: "The just by faith shall live." Webster defines faith primarily as an action of the mind in believing or accrediting testimony. Secondly, a system of doctrines, etc. Any thinking man would know that Paul would not contrast the simple action of the mind with that great moral code that was given to the Jews on Mount Sinai, by which, as a system of government, they lived for about fifteen hundred years; but he was contrasting that grand system of teaching, which was destined to supersede all other systems of government in the world, and will last as long as the present will of the Master shall be in force. I shall now proceed to ascertain what this faith is. Rom., i: 5. Paul says: "We have received grace and apostleship for the obedience of faith," etc. We see that it is something to be obeyed. Again (Rom., iii: 27), he calls it a law of faith. This accounts for the expression "obedience of faith." Law will benefit no one unless obeyed. We see, then, that Paul was contrasting the law of words and the law of faith.

This law of faith is called by Paul, in Rom., viii: 2, "the law of the spirit of life in Christ Jesus" is called by James (i: 25) "the perfect law of liberty."

This law of faith is found in the Gospel (see Rom., i: 17), but from Rom., v: 1, we learn that we are "justified by faith." Titus, iii: 7. We are "justified by grace." According to the old axiom that, "things which are equal to the same thing are equal also to each other." Then "grace" and "faith" are equal to each other. Again: We are said to be "saved by grace." Eph., ii: 5-8. Saved also by the Gospel. 1 Cor., xv: 2. This makes grace and the Gospel equivalent. If this reasoning be correct, then—

1. Justification by faith.
 2. Justification by grace.
- Therefore, grace and faith are equivalent.
3. We are saved by grace.
 4. We are saved by the Gospel.
- Therefore, grace and Gospel are equivalents.

Then, since faith and grace are equivalents, it follows that faith and Gospel are equivalents. This view harmonizes with the idea that it is a law of faith. But just here we will lay aside our pen until next month, when we propose to show when and where man received the faith.

J. F. G.

TEMPLE, Texas.

CHATTFIELD, Texas.

September 9, 1886.

Editor Firm Foundation.

DEAR SIR:—I read your paper monthly and am very much interested in its contents and pleased with the firm, bold manner you have of handling all subjects. I am especially pleased with the position you take in reference to baptism. Now will you, through the columns of your paper, answer the follow-

ing question: "To what Church do you belong?" By a full answer to this you will oblige others beside myself.

Yours truly,
T. B. ROBERTS.

We thank our friend for his kind and encouraging words. If he will take the pains to ascertain what Church the 3,000 on Pentecost were baptized into, he will have found the Church to which we "belong." There are lords, spirits, faiths, baptisms and bodies many, but there is of God but "one body, one Spirit, one hope of our calling, one Lord, one faith, and one baptism." That "one body" is the Church of the living God, the body of Christ. That "one Spirit" is the Spirit of truth. That one hope of our calling is the hope of the riches of the promised inheritance. That "one Lord" is our Lord Jesus Christ. That "one faith" is the faith delivered to the saints as recorded in the New Testament Scriptures, and must be heard, believed, obeyed and earnestly contended for by all true disciples. That "one baptism" is that baptism authorized by the "one Lord," which began to be administered for the remission of sins to as many as "gladly received the word" that their sins would be forgiven in submitting to it, on the day of Pentecost, and by which, all that thus submit to it, "put on Christ. We submitted to that baptism, and hence, in so doing, "put on Christ," which constituted us a member of the "one body." This, my friend, is the Church to which we "belong."

A. MCG.

OUR "PET."

Brother O. M. Wilmoth said something in the Messenger soon after the Sweeney-Jarrell debate about our getting a "crumb of comfort" at that debate, for our "pet position on the baptismal question." This get-off seemed so very good to him, that he has rehashed it in the Preacher—his quarterly "monthly." We did not intend to notice what he said from his first mention of it, partly because his "progressive" brethren were peppering him on all sides, and because we did not suppose he would regard it worth

warming over, as he has. But now, as he has so far survived the attacks of the "progressives" as to stand in the exalted spheres of editor of the Messenger, editor of the Preacher, and President of a Bible college, we will give him a "crumb," perhaps not of "comfort," but of truth, that he may chew on till he gets hungry for another and better

to nibble around again: At the Sweeney-Jarrell debate Bro. Wilmoth said to us: "I will never admit in debate with another Baptist that they are in the kingdom." May-be he intended this as a "crumb of comfort" to us. If he did, he is very mindful of our comfort; for he had previously told us that "If all the brethren would accept your position on the baptismal question, I would too." That is he would "pet" it too. He likes popular pets. I wonder if the "missionary society" and the organ will ever become popular enough to enlist his caresses and sympathies? Besides, Bro. Wilmoth was not very shy of our "pet" about the time of that debate; for he tried to lead Bro. Burnett right close up to it, tried to convince him that it wouldn't bite. Now, he should not forget how near he came to our "pet" without getting hurt.

A. MCG.

SHALL WE HAVE THE WEEKLY?

Many of our readers are again expressing a desire for a change of the paper to a weekly. Some suggest that we raise the subscription price of the paper till it will justify us to run it as a weekly with our present list. We do not like this plan, but if we could get one thousand new subscribers by the first of January, we would be willing to take the chances and begin a weekly with the new year. We can run over our list and select two hundred and fifty of our subscribers who could easily send us two thousand new subscribers by that time, with a little effort. We base this estimate upon what they have done in the past. Now, let every one who is really anxious for the change to a weekly, write us how many names they think they can send us by that time, at one dollar each, and then go to work, and we will have the weekly without much trouble. The change, you see, depends on our friends. If they will put forth a little exertion we will have the weekly, and at the same price as the monthly. It is not money making that actuates us in this work, but the love of truth. Come to the front, brethren, and let's have the weekly.

Some features of Bro. Robertson's article, "Search the Scriptures," we do not endorse if we fully understand him, but we have not the space this issue to state our objections fully.

J. J. Honegast

TRIP TO MADISON COUNTY.

Madison county is our old home; and we have many dear friends and beloved brethren and sisters there. This is the field of labor in which Bro. A. J. McCarty has been faithfully engaged in the Master's work for about two years, and he has accomplished grand results for the truth. Bro. McCarty had appointed a meeting to begin at Midway on the ninth of October, and Bro. Lee wrote us that the brethren would expect us to be with them. So, on the eighth instant we boarded the train at Austin, for Marquez, in Leon county, where we found Bro. McCarty ready to take us to Midway, a distance of forty miles. We reached Midway in due time for night meeting, and had the pleasure of hearing Bro. Levi Spear, whom the brethren there had prevailed on to stop over and attend the meeting. The meeting continued till Thursday night. Bro. Spear did most of the preaching, and he is "a workman that needeth not to be ashamed, rightly dividing the word of truth," and presenting it, point foremost, right at the sinner's heart. We hope never to be led into the vile aims of flattery, but we must say that, while Bro. Spear is a man of very limited education, outside of the Bible, we dare say there is not a Lexington or Add Ran graduate in Texas, of only two years' experience in preaching, who can excel him in presenting the Gospel of Christ. This shows where the preacher ought to be prepared for his work—in the Church, and not in a Bible college.

The visible or immediate results of this meeting did not reach the expectations of the brethren. Some, who had once enacted the solemn play in the water, of having the names of Father, Son and Holy Spirit said over them while they were obeying a doctrine and commandment of men, after learning the way of the Lord more perfectly, as did the twelve whom Paul found at Ephesus corrected this false step by being baptized in the name of the Lord Jesus. But our special meetings in the daytime, for Scriptural investigation and exhortations to the brethren to a closer walk with God were very enjoyable, and will, doubtless, prove fruitful of good to the cause at Midway. There were several hindrances to the progress and success of our night meetings, which were intended more particularly for aliens—to instruct them in the way of truth and life, that they might know how to come to

Christ. The most prominent and potent of these interferences we will here mention. A false teacher—such as mentioned by Paul in 2 Cor., xi: 14-15—had been holding a meeting at Midway. He calls himself a "Congregational Methodist." He set one night to pay his respects, or rather disrespects, to what he calls "Campbellism." His charges were so bold, flagrant and untrue that Bro. McCarty accosted him at the conclusion of his attack, and tried to show him how unjust and cowardly his course was. This led to a controversy between them next day, on the street. In this controversy Mr. Reagan, for such is his name, charges that Bro. McCarty called him a liar. In this way he got up a bad feeling among his brethren and followers, against our brethren, which doubtless kept many from coming out to our meetings who would otherwise have attended. Besides, he began a meeting at the same time, a short distance away in the neighborhood. His charge against Bro. McCarty was false, but it doubtless served his purpose. Bro. Harris heard this conversation, and he and Bro. McCarty both stated positively that nothing like it was said by him. This man Reagan preached to the people that there was no such thing as water baptism commanded or taught in the Bible. He said at one time, when the world was in a state of idolatry, worshipping false gods, baptism was practiced by heathens, or true teachers baptized heathens; in turning them to the true God, but that it never was designed or intended for a civilized people. But Mr. Reagan must have concluded that the Midway people were an uncivilized, idolatrous people—heathens—because he took two of his converts to the Trinity river and immersed them, and claimed that he did it by the authority of Christ, in the name of the Father, Son, and Holy Spirit. He is worse, too, than what he calls "Campbellites," because, when he does take to the water, it takes more of it to satisfy him than them. He got so far out into the muddying current of the Trinity that he had to call to his audience on the bank for help. He took his converts in up to their necks. In giving this account we mean no disrespect to the two parties who were immersed that evening, though we believe that sprinkling would have been as much God's baptism as was their unintelligent ducking on

that occasion, for neither has divine sanction. But what must an intelligent, thoughtful and candid mind decide when it finds a man who claims to be preaching the Gospel of Christ, and denying that water baptism is commanded or taught in the Bible, in a river up to his neck, baptizing people "in the name or by the authority of Christ?" Now, we might criticize this man's course at great length, and could show up many of his inconsistencies, but we desist, hoping that our friends who see this may be led to compare his teaching with his practice. It shows that the people are determined to resist the truth when they will encourage and cling to such false teachers as this man Reagan has proven himself. One of his converts, who is one of our dear friends, to whom we are bound by ties that reach back to the merry days of boyhood, told us that Mr. Reagan would meet us with a view to the investigation of the Scriptures, but we told him at the time that he was mistaken. Such men pretend to think it wrong to discuss differences before the public. However, they seem to see no wrong in a cowardly, one-sided affair of their own, where they attack and mistreat those who have no chance to reply.

A. McG.

"THE UNPARDONABLE SIN."

A brother at Liberty Hill says that we have "committed the unpardonable sin"—"blasphemed against the Holy Ghost." He says that whoever disbelieves that Jesus is the Christ, the Son of God, is guilty of "the unpardonable sin." He charges that we have committed this sin because on one occasion, at Liberty Hill, we stated publicly that there was a time when we did not believe that Jesus of Nazareth was the Christ, the Son of God. We admit that we made this statement. Now, if this frame of mind in reference to Jesus, sealed our doom, of course our subsequent belief and obedience of the Gospel passed for naught with God. We were not included in the terms of the commission where it is said: "He that believeth and is baptized shall be saved." No; the

apostle Paul and the writer were excluded! If this brother at Liberty Hill had been present at Damascus when Ananias said to Paul: "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord," he doubtless would have said: "Not so, Ana-

nias; you pervert the right ways" of the Lord, this man Saul is guilty of "the unpardonable sin," for when he started down here he did not believe that Jesus was the Christ, hence there is no "washing away of his sins, neither in this world nor in the world to come." Poor Paul! Well, if this brother is right, we will try to make the most of it, and thank him anyhow, for classing us with the great Apostle. But we suspect that the "unpardonable sin" that we committed at Liberty Hill, was in refusing to receive two Baptists on their Baptist baptism—unpardonable by this and other brethren who want to measure by human standards. Now, if we are correct in our supposition, while we are truly sorry to act in such a way that our brethren become so embittered against us, that their hearts refuse to forgive us, yet we had rather rest under their malice that is nursed in their hearts against us, than to act contrary to our convictions, and thereby sin wilfully against God, as we would have done if we had acted so as to have pleased this brother in that matter. But how stands the matter with our brother who will not forgive us for acting up to our convictions? Well, if we read correctly, neither will God forgive him his sins, if he ever commits any, and surely he does not claim to be sinless. My brother, "when ye pray, forgive, if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark, xi: 25-26. The man who harbors malice and bitterness in his heart against a brother, even when that brother has acted wrong, is in a sinful and lost condition; he is no better off, if he persists in that course, than the man who blasphemes against the Holy Spirit (whatever that is). And yet we fear this brother has thus steeled his heart against us for doing that which we believe and shall ever believe was right in God's sight.

A. McG.

Our "Gospel No. 2" is crowded out of this issue, by matters that demand immediate attention.

Bro. T. H. Gillespie, from Dallas, Texas, is visiting us at present. He is for the whole truth—does not agree with the shakers by any means. He is an old friend of ours.

In the *A. C. Review* of October 21, as its new editor is knocking around among his exchanges, he thrusts us with the following: "The FIRM FOUNDATION, Austin, Texas, A. McGary, editor. While many of our preachers and some of our papers seem to think that too much time and attention has been given to 'first principles,' Bro. McGary is decidedly of a contrary opinion. His paper is just bristling with information on these points." Now, while it is true, as Bro. Treat says, that we do not believe that enough has been said on "first principles"—for so long as persons are to be converted to Christ through the divinely appointed process; and so long as false and sectarian teachers pervert the divine process of conversion, and "make it of none effect," through the doctrines and traditions of men; and, so long as our brethren become *particeps criminis* in this perverse work by declaring that these men preach the Gospel which Christ intended men and women should believe, so long will it be necessary to treat on "first principles." Yet if he means to convey the idea to his readers that our paper deals exclusively with "first principles," when he says it is "just bristling with information on these points," then his little understriking snap is "just bristling with fabrication and misrepresentation." If he pursues such a little, slimy and dastardly course as that, towards his brethren, the "Old Reliable" will very soon deteriorate into a *little unreliable*. By all means, Bro. Treat, let us have open, manly criticism instead of this pusillanimity. If you think the *Review* has drifted a little, under Bro. Rowe's guidance, from the moorings of "our plea," on the baptismal question, and desire to sound the shibboleth of "orthodoxy" on that point, then open your editorial duct, and let it come in a "certain sounding" flow, instead of this roundabout and eely course of irony you have directed at the FIRM FOUNDATION.

Bro. S. Strickland, who has preached the Gospel for more than fifty years, but who has all of this time been relying on Baptist baptism, has recently made the "good confession and been baptized for the remission of sins." This grand old soldier, whose "time of departure is at hand," can truly say: "I have fought a good fight, I have finished my course, I have kept the faith." Yes, he has fought a fight that many of his old "yoke-

fellows" are not able to fight—that fight which leads one to "examine himself to see if he is in the faith." How many of our old brethren and sisters, instead of making this "fight" to overcome their prejudices sufficiently to measure themselves by the divine rule, draw themselves up into a knot of prejudice, and "measure themselves by themselves?" Such will find, as they have denied the faith, or the rule of faith, in their own measurement, while they have measured others so strictly by the divine rule, that they will be judged as they have judged others, and will miss the crown of righteousness after all. May God's blessings abundantly attend Bro. Strickland through his remaining years, and may he receive that "crown of righteousness which the Lord will give all that love His appearing."

"STATE SUNDAY-SCHOOL EVANGELIST."

Rosecrans is in Austin dosing the Church on "foolishness" in reference to its "needs in Sunday-school work." We say foolishness, because Paul says that the "wisdom of the world is foolishness with God," and that is just the kind of wisdom he is displaying. We heard him last night, and among other things, he told them that the way to get the young men of the city to attend the Sunday-school was to hang the walls of the Church with nice pictures, and give them good music. In this way, he said, they would be won to the "house of God, and would pass right on into the Church." The Gospel is the power of God, with young men, when preceded by nice pictures and good music, according to the logic of the Sunday-school Evangelist.

Bro. Poe is opposed to reporting as added to the church, those shaken in from the denominations, as many of our brethren do; but while we are pleased to see him open on this ugly and unauthorized practice anywhere along the line, we can't see why "our plea" has not the same right to demand these reports, to which Bro. Poe enters his protest, that it has to authorize the practice which gives rise to such reports. We would invite the candid attention of all of these brethren, to "Job Jackson's reasons for joining the Baptists," which will be found in another column.

If our brethren will rally to our support as we think they will, in securing new subscribers, we shall strive to give them a

weekly paper that will be in every way worthy of their efforts. One very essential feature would be the addition of a well arranged Question Department, which, when properly conducted, will greatly facilitate the study of the Scriptures. We have many questions now lying unanswered for the want of space to introduce them.

Brethren, let's have the thousand new subscribers and the weekly by January 1. But don't wait for some one else to get the new subscribers; if you do they will not be gotten. But let every one work like the whole thing depended on his or her efforts, and success will be easy.

Bro. A. J. McCarty is to hold a discussion with a hard-shell Baptist, in Madison county some time in December, and Bro. J. D. Tant is up at Evant with a "chip on his hat" waiting for a bristling Baptist of the Missionary "branch" to knock it off, then the "fur is to fly."

MARK THEM WHICH CAUSE DIVISIONS.

We take this occasion to warn the brethren against A. J. Bush, Alexander Holt, C. McPherson, or any other man or set of men, who are causing divisions or offenses contrary to the doctrine which ye have learned. "Avoid them" and all such. They are planning a systematic canvass of our state in the interest of their human plans. Wherever they go they will sow the seeds of schism, strife, discord, contention and division. They are the "perverters of the right way of the Lord," and hence merit the censure, reproof and rebuke of all true disciples of Christ. If they come into your section they will not "bring the doctrine of Christ." They come to tell you that God has failed to "thoroughly furnish the man of God unto all good works," and to tell you that they came to lead you into a "good work" that they have been led into by the "sanctified common sense" of the lordly few who organized the Texas Missionary society. They come to tell you that you are not "complete in Christ" till you adopt their "prudential measures."

Brethren and sisters, will you receive these enemies of truth, these fomenters of discord and division, who are making merchandise of the Gospel? If you do, you become partakers of their evil deeds. They will introduce organs and "missionary society" ideas in your midst, that will never cease to disturb the body till they bring open rupture. Who will have the courage to send these progressive vampires away empty and haggled to pieces with the sword of the Spirit? Thank God we know one section where the brethren declare they will not receive them as brethren. A. McG.

TO OUR SUBSCRIBERS.

Brethren, you who are in arrears know how your account stands, without any information upon that point from us. Then don't wait for us to present your account. If you are willing to help sustain a paper that faithfully contends for the whole truth without addition or subtraction, just as it was "delivered to the saints," and as it is "bound in heaven and earth,"

then settle up what you owe and renew for another year, and induce as many more as you can to do the same. We need all the help you can give us in this way; but if you are opposed to a position and a paper that is just as extreme as the whole truth and nothing but the truth, then write to us and send us what you owe us, and order your paper discontinued. A. McG.

AMOUNTS RECEIVED FOR THE DROUGHT SUFFERERS.

James P. McConnell, Texas.....	\$ 1 00
Ed. Landerdale, Texas.....	25
J. W. Plummer, Texas.....	1 00
R. B. Williams, Texas.....	1 00
Congregation at Cool Springs, Tenn.....	5 00
Artesia Church, California.....	13 30
Little Beulah Parten, Midway, Texas.....	50
Congregation at Field Creek, Texas.....	10 00
L. O. Johnson, Texas.....	1 00
Brethren, through J. W. Strode.....	5 50
Sid Thomas, Junction City, Tex.....	4 00
R. W. Buchanan, Texas.....	1 00
Church at Bethany, Kentucky.....	10 00
John W. and Cornella Snyder, California.....	2 00
Madisonville Church, Texas.....	8 40
Total.....	\$ 64 95
Total amount reported last issue	86 00
Grand total.....	\$100 95
We have disbursed as follows:	
To the Church of Christ, at Coleman.....	\$ 50 00
To Bro. S. L. Barker, at Hulttown.....	50 95
Total.....	\$100 95
If we have omitted to mention any contribution that has been sent us we will thank any one to notify us of the fact. We do not think we have omitted any, however; but it is possible that we may have. A. McG.	

OBITUARIES.

Died on the sixth day of last month (September), in Coryell county, Texas, my eldest daughter, Mrs. Mary Roberts, in giving birth to her second infant. She was seventeen years, six months and twenty-two days old. She obeyed the Gospel two years ago last July, and was a true Christian to the day of her decease. She bore her sufferings during her illness, which lasted about a month, with Christian resignation and fortitude, and departed with a sweet smile on her lovely features. It is indeed very hard to give up a child so dear; but I know that our sad loss is her unspeakable gain. Her funeral was attended by a large concourse of sympathizing friends and neighbors. A few tender words were spoken by Brother S. N. Shouse, who, two years previous, buried her with her Savior in baptism. She leaves a devoted husband and two very young children, to whom her death is indeed a sad loss. It seems hard that death should claim one so young, whose life seemed so full of bright promise, yet our Heavenly Father knows best. We ought to try to be reconciled, our consolation is that she rests with her dear Savior.

We must learn to live without thee,
But it's only for a time,
We shall see thee, know thee, love thee,
In that purer, fairer clime.
A. B. VAUGHN.

Died, September the thirteenth, at his father's home, four miles east of Hillsboro, Texas, Brother James W. Swindall. Jimmie had not obeyed the Gospel when he was attacked by hemorrhage of the lungs, but during his protracted and increasing illness he obeyed from the heart that form of doctrine delivered, which was administered by Brother N. B. Sikes. He was young in years as well in discipleship—being only in his eighteenth year. He did not fear to "pass over the river," but said he was ready and willing to go any moment. He leaves to mourn his loss a kind father, an affectionate mother, four loving sisters and three bereaved brothers, besides many warm friends. May these sorrowing relatives and friends so live as to meet him on the blissful shore of sweet deliverance. TOY FREDLEY.

J. J. Konegas

THE FIRM FOUNDATION.

Through thy precepts I get understanding, therefore I hate every false way.

A. McGARY, Editor and Business Manager.

AUSTIN, TEXAS, DECEMBER, 1886.

VOL. 3—No. 3

THE FIRM FOUNDATION.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months.....50

ASSOCIATE EDITORS

J. F. GRUBBS. J. W. JACKSON.
J. S. DURST. E. HAMBROUGH.
I. C. STONE. A. J. M'ARTY.

TO SOME POSTMASTERS.

Postmasters who have been tampering with this paper, and depriving the rightful owners of it, if there be such (which we begin to suspect, from some information we have), had better not repeat these tricks, unless they want some trouble with "Uncle Sam." We believe we could make out a case now, if not several. There has been so much complaint from our subscribers on this point that we are going to try very hard to catch up with certain postmasters. While we would dislike to give any one trouble, if we do catch up with such tricks as are herein indicated, justice to our subscribers, as well as to the cause we advocate, would force us to seek redress through the hard hand of the Federal Court. A hint to the wise is sufficient.

"HEZEKIAH JACKSON" AND THE PASTOR OF THE CHRISTIAN CHURCH.

["Hezekiah Jackson" is the father of "Job Jackson," whose conversation with the "Pastor of a Christian Church" was reported in the last number of the FIRM FOUNDATION. Since that time, let the reader understand that "Job Jackson" has died, and that that same "Pastor" wrote his obituary in a Christian weekly paper, in these words: "Job Jackson, the elder son of Hezekiah and Hannah Jackson, departed this life on the 5th instant. I never stood over the grave of one and talked with more confidence of their future than I did over his. He is at rest in Jesus. He was a strict member of the Baptist Church."]

Soon after Job's death, his brother, Zeke Jackson, was met and accosted

making any preparation for your eternal welfare?

Z. Yes, parson; I am seeking peace with God every night at the altar of prayer, at our meeting out at the old school house. I am the more anxious to become a child of God since poor brother Job urged it upon me so in his dying words. I thank you so much, parson, for your cheering and assuring words about brother Job's being at rest with Jesus.

P. Yes, Job is at rest, thank God. And now you ought not to lose a moment's time, my boy, in putting your soul on the way to the same glorious inheritance that he has gained.

Z. No, parson, I don't intend to rest till God speaks peace to my soul, just as he did to dear brother Job's that night I saw him rise from the mourner's bench with such a heavenly glow upon his face, clappin' his hands and a kissin' and huggin' everybody in his reach. He just made them woods ring with his religion that night. Oh, I shall never forget it, parson, and I want to git that same religion and go to rest in Jesus. Won't you come out to our meetin' to-night, and help to get me through, by praying for God to baptize me with the Holy Ghost, like he did Job that night?

P. Well, Zeke, my boy, I would do anything to assist in your conversion that was right.

Z. Well, parson, don't you think it is right for me to be seeking religion at this meeting, and requesting the prayers of my friends for God to send down his converting power into my heart?

P. No, Zeke; I do not. God has already sent down His converting power. The Gospel is the power of God unto salvation, and that Gospel is so plainly written in your New Testament, my boy, that you need have no trouble about learning your duty and pleasing God by obeying the Gospel of His Son.

Z. Where will I find it so plain as that, parson? I want to read it.

P. Did not our Lord say to His Apostles that whatever they bound on earth should be bound in heaven, and what they loosed should be loosed in heaven?

Z. Yes, parson, He said that. P. Did He not tell them to tarry in Jerusalem until they were indued

into the whole truth, and bring to their remembrance all things He had commanded them?

Z. Yes, that is about what He said.

P. Is there not a book, called Acts of Apostles, that gives an account of their preaching and proceedings under these instructions; and does it not take up their acts, beginning by calling their names, and telling that they were abiding in an upper room at Jerusalem—right where they had been told to abide?

Z. Yes; go on, parson; that's the way to tell it.

P. Does it not give a very graphic account of how they were endued, as Christ said they should be, in these words: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance?"

Z. Yes; it begins to look like they are gitin ready to "bind and loose" something. Go on.

P. Did not Peter, to whom the "keys of the Kingdom" had been given, "standing up with the eleven, lift up his voice and say: Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words?" And ought not you to hearken unto his words, too, Zeke?

Z. Yes, parson, that's right; go on.

P. Did not Peter then preach to them that Jesus, whom they had crucified, had arisen from the dead, and had been exalted at God's right hand, and had been made both Lord and Christ?

Z. Yes, parson, that's just the way it reads in my book; go on, I am a keepin up with you, and a watching you mighty close, because poor brother Job said that you

Campbellites made things look very nice and Scriptural, and he had a'most made up his mind to join your church once.

P. Well, then, when Peter preached these three facts of Christ's death, burial and resurrection, to these people, and they believed them, did they not ask him what

they were to do? Did they not ask him what they were to do?

Z. Yes, parson, that's just as shore as we are standin' here; but parson what about the gift of the Holy Ghost. You left that out, didn't you?

P. I am not talking about the Holy Ghost now; that was not promised to them until after they had repented and been baptized; was it, Zeke?

Z. Well, no.

P. Well, Zeke, you need not be troubling yourself about the Holy Ghost, you "hearken to the words" of Peter, and do the things he said do, for they are bound in heaven and earth, and God will comply with all the promises He has made. If He does not give you this gift of the Holy Ghost it is because you do not need it, and if He does give it to you, and you do not know what it is, it will not effect your salvation, for Christ is the author of eternal salvation unto all them that obey Him. That's it, by boy; you just obey His Gospel, and you need not bother your brain about the gift of the Holy Ghost.

Z. Well, parson, that looks mighty simple and plain, I admit.

P. Does your preacher out at the old school house tell you all to repent and be baptized for the remission of sins, or does he tell you to come up and pray and be prayed for at the mourners' bench? Be candid, Zeke.

Z. Well, he tells us to come up and be prayed for; and then when we feel our sins forgiven, and say so to the church, the church will take the vote as to whether or not they will receive us into its fold by baptism.

P. Who is right, Zeke, Peter, or your preacher? Honor bright, my boy.

Z. Well, if there is any difference in their teaching, Peter is right of course.

P. Well, is there not a broad difference in their teachings?

Z. There seems to be, parson, and I am going to look into this thing. Good day, parson; I will go to preaching at the old school house to-night, but I shall tell some things I have learned, and not be led any more to do things that the apostles never told people to do. I am inquiring for their duty.

FIRM FOUNDATION.

P. Good day, my boy, and may you be blessed in your wise decision.

Zeke was on hand that night at the old school house, at the Baptist meeting. The preacher spread himself on the "prodigal son," and it seemed to uncle Hezekiah and aunt Hannan Jackson (who had given him some close points on Zeke's case) that the fitting points and stirring exhortation would so thoroughly mellow up their boy's heart, who had been prompt at the mourner's bench for several nights, that he would surely get through that very night. But to their very great surprise and chargin, when the call was made for mourners Zeke kept his seat. Others went up, though, and the next thing was a long, loud, and very warm prayer for a "Pentecostal shower." "Holy Ghost and fire" was plead for with a vehemence and importunity that made the old school house tremble like a leaf. At its conclusion all joined in on, "I am bound for the promised land; oh, who will come and go with me," etc., with an earnestness that fairly made the welkin ring with melody. Then there was a wild rush of the most joyous actors, into the audience after those who were holding themselves aloof from the efficacious bench, to coax them to its charming touch. Among them was aunt Hannah, after her boy Zeke. But Zeke stood unmoved, with book in hand, despite the pleading and pulling of his mother, till the hallelujah wave had tired itself to a comparative calm. Then, with a clear, cool voice, he spoke to the preacher in these words: "Parson, I am anxious to be saved and become a child of God, and if you will tell me what to do, and read it out of the book, or tell me where to find it so I can read it, I will do that thing, but I will not come to that bench again till I find instruction in the Bible to do so. The cry of disturbance was promptly raised by the preacher, and an officer being on hand, Zeke was immediately arrested and hastened off to jail, at which Aunt Hannah fell in a swoon and was carried home insensible. A neighbor boy gave uncle Hezekiah the information that Zeke had been seen that evening in town, in close conversation with the "pastor" of the "Campbellite Church." This bit of information immediately solved the problem that had been engaging uncle Hezekiah's mind, to decide the cause of Zeke's conduct. Uncle Hezekiah hastened off to town and went direct to the jail, to see what he could do towards effecting Zeke's release from prison. On his arrival there the first sound that his ear catches are the words of the "pastor of the Christian Church," admonishing Zeke, through the

duty from the word of God, which will teach you to be baptized for the remission of sins, upon the confession with your mouth that you believe that Jesus is the Christ, the Son of God. Zeke, my boy, *fidelity to the word of God binds us to this confession alone; and, in clinging to it, we have every assurance which inspiration can give that we are right.* And again, Zeke, *those only preach Jesus correctly who give to immersion the same prominence which belongs to it in Apostolic discourses.* This prominence you know Baptist preachers do not give it. Zeke, God will bless you if you will hold out faithful. Remember that he that loves father, mother, brother or sister more than he loves Christ is not worthy of Him."

Here uncle Hezekiah put his hand on the "pastor's" shoulder, and said:

"Parson, I could not have believed that you would have caused us the trouble and agony of heart that you have."

P. Why, Bro. Jackson, what's the matter?

J. Why, sir, you have broken up the peace of our home, which was already draped in mourning over the death of our dear boy, Job. The seeds of discord that you have sown in Zeke's young and tender heart have fruited in the distraction of my wife, the incarceration of my only boy in a felon's cell, and, in the interference with and breaking up of a revival meeting which was replete with the promise of a rich harvest of souls for Christ. Why, oh! why, parson, have you inflicted us with all of this pain and loss?

P. Bro. Jackson, I am at a loss to understand you. How have I caused these things?

J. You, sir, have caused it by interfering with that young boy, who is now a pining victim to your pernicious work.

P. How, Bro. Jackson, did I interfere with Zeke? Do tell me?

J. Why, sir, when his young heart had been touched by the parting words of his dying brother till it had begun to turn away from the frivolities of the world, and just when it was on the eve of embracing religion, which was in a measure counteracting the deep grief of his old mother, and beckoning back her mind from the very verge of insanity over the death of Job, you met him and filled his mind with that which has caused all of these heart-aches and troubles, which will end, God only knows where.

P. Bro. Jackson, you are mistaken! God forbid that I should ever be guilty of such charges. My brother, do please explain yourself. Tell me what I have done that merits such heart-wounding rebuking as

J. Parson, did you not meet Zeke last evening and converse with him about religion?

P. Yes, I talked with him quite a while on that glorious theme; but I did not discourage his religious bent of mind, but on the contrary I urged him to press the matter of his soul's salvation, and never rest till he learned his duty, as revealed in God's word, and did it.

J. But did you not speak to him disparagingly of the preaching of our Baptist preacher?

P. Well, Bro. Jackson, I did ask him what the Baptist preacher told him to do for the remission of his sins; and when he told me, I compared it with what Peter said do. Surely, there was nothing improper in that; was there, Bro. Jackson?

J. Yes, there was something improper in it, if it is wrong to influence a young boy to act contrary to the wishes and counsel of his aged parents, and wring the heart of his feeble old mother to the point of insanity, and bring upon himself and us the suffering and shame of a felon's cell, all for nothing, it was improper.

P. But it was not all for nothing, Bro. Jackson. It was for his soul's salvation. I was endeavoring to teach him the truth that he might obey the truth. Peter says to those who had done just what I was trying to induce Zeke to do: "Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." That, Bro. Jackson, was just what I was trying to lead Zeke to do—to be born, not of corruptible, but of incorruptible seed. I must be plain with you Bro. Jackson. *My objection to Baptist teaching is that they practically deny that God does or can convert sinners in the use of his own appointed means, and they substitute for God's appointments man's inventions and devices, and accept, as evidence of pardon, human dreams, visions and imaginations, instead of God's assurance. Hence Baptist practice converts men through devices, and is a conversion by men. Their courses drive God out of the work, Bro. Jackson. They have*

more faith in human dreams, visions and imaginations than in the promise of God, given by the Holy Spirit, sealed by the blood of Christ, and confirmed by the oath Jehovah. Baptist conversion is wholly of men. Now, entertaining these views as conscientiously as I do, can you censure me for warning your boy

you, for according to your own and the admission of your representative men, the Baptises preach the same Gospel that you do. You admit that they preach the Gospel, for you say that the death, burial and resurrection of Christ is the Gospel, and there never was a Baptist preacher that did not preach that.

P. Yes, but the Apostles are to be our exemplars in the work of preaching, and bringing persons into the Church; and here is where Baptist doctrine so utterly fails, while we follow the Apostles. *Did they baptize believers on a simple confession of their faith in Christ, without an experience involving a sense of pardon? So do the Disciples; but so do not the Baptists. Did they tell inquiring sinners who believed that Jesus was the Christ, to repent and be baptized in the name of Jesus Christ for the remission of sins? So do the Disciples; but so do not the Baptists.* Bro. Jackson, I love you and dear old sister Hannah, and it is really a sore trial to me to occasion you the pain that I have, but I must not let my love for any one—even though it should be my own father or mother—stand between me and by duty to my Master, to point people to the Lamb of God that taketh away the sins of the world; and to earnestly contend for the doctrine he delivered to the Saints, Paul, Peter, John, James, Jude, etc. My dear brother, when you and aunt Hannah and I pass through the gates of pearl, and meet around the Throne, in the golden paved and Jasper walled city of the New Jerusalem, where we will know each other even as we are known, and where we are sure to meet if we hold out faithful to the end, then you will fully know the sincerity of my efforts and purposes to lead your dear boy out of darkness into the marvelous light of the truth as it is in Jesus. My dear brother, I pray you, do not reproach me so for my conscientious efforts to save the soul of your dear boy.

J. If, sir, I could believe your pretensions and asseverations of honesty of purpose and conscientiousness I could not find it in my heart to blame you, even after all of the injury and mental agony that has flowed from your counsel to my boy. But, sir, you you are a self-convicted hypocrite; and all of this trouble is occasioned by an effort to gratify your wicked spirit of proselytism, which spirit has no the slightest tinge of honesty in it, but is wholly partisan, earthly, sensual and devilish. You are a knave, sir, in the livery of heaven, and I can prove your hypocrisy upon you. You have victimized the happiness and honor of my family to gratify your unholy purposes.

J. T. Honegaur

can prove that I am a hypocrite; do it now and you will oblige me, and I will confess it when it is shown to me.

J. I will do it. Did you not labor as hard to proselyte Job as you have Zeke?

P. Yes, I tried to show Job the truth.

J. Did he not turn from all your counsel and endeavors and join the Baptist church? And did you not even pursue the poor boy with your doctrine, trying to entangle him after he had joined the Baptist church?

P. Yes, Job joined the Baptists despite all my efforts to show him the truth, and I did argue the points with him after he joined.

J. Did not you say, in the obituary you wrote, that Job was at rest in Jesus; and that he had lived a strict member of the Baptist church? And did you believe what you wrote?

P. Yes, I wrote it and believed it, and yet believe it.

J. Well, sir, if Job could hear your doctrine and reject it, and live and die a strict member of the Baptist Church, and then go to rest in Jesus, could not Zeke, too?

P. Yes, he could, I suppose.

J. Well, if Job, and Zeke, and Hannah and myself can all pass through the gates of pearl into the golden paved and jasper walled city—the New Jerusalem, by living strict members of the Baptist Church, can't all of Adam's race do the same, since God is no respecter of persons?

P. Well, yes, I suppose so; if they can conscientiously believe the Baptist doctrine to be right. But I can't conscientiously believe it.

J. Who's trying to get you to believe it? We are willing to let you alone in your belief, that you may do all the good you can, and convert as many sinners to Christ as you can get to believe your teaching; but you are not contented with this, but even want to make inroads upon the faith of those whom you admit to be holding to a doctrine that will lead to rest in Jesus if strictly lived up to. What, sir, could justify you in such a course? I could excuse you if you believed that we were in a lost condition; but since you believe that we are in Christ, and traveling on to the golden paved and jasper walled city of God, there is no plausible excuse for you. Your hypocrisy consists in and is made manifest when your sentiments as expressed in Job's obituary are compared with those you have brought to bear upon Zeke.

P. I can't see it, Bro. Jackson.

J. You can see it if you would; but you won't. Any man who can follow the simplest line of reason from cause to effect can see your in-

and continue in them, is downright hypocrisy. This is just what you and thousands of your kind are guilty of, and will ever be until you change your base.

P. But this charge rests wholly upon your assertion, Bro. Jackson. Give the proof if you please.

J. Well, you admit that Baptists are in a saved state, that if they live and die strict members of the Baptist Church they will go to rest in Jesus. Then you say that none preach Jesus correctly but those who give to immersion the same prominence that is given to it in Apostolic discourses; and you say that Baptists do not give it this prominence. Is this not inconsistent? Can any but hypocrites hold to and attempt to defend such an inconsistency? Again, you say Baptists drive God out of the work. Baptist conversion is wholly of men. And yet you admit that they bring people into covenant relationship with God. Is this not inconsistent and hypocritical? Again, you say that we must not depart from Apostolic practice and example; and that if we do, our work is offensive to God.

Then you ask: Did the Apostles baptize believers on a simple confession of their faith in Christ, without an experience involving a sense of pardon? So do the Disciples, but so do not the Baptists. Did they tell inquiring sinners, who believed that Jesus was the Christ, to repent and be baptized in the name of Jesus Christ for the remission of sins? So do the Disciples, but so do not the Baptists. And yet you say that Baptists do bring them into Christ. Can't you see here your inconsistency and hypocrisy? If you can't, God pity your inconsistency and stupidity! But I must go and attend Zeke's trial.

P. Let me say just one thing before you leave. It is the unscriptural name that you wear that I object to. When you are asked what Church you belong to, what reply do you make?

J. I say I belong to the Baptist Church. What Church do you belong to?

P. The "Christian Church."

J. Well, I must go. Zeke needs my presence at his trial. I will agree to give the chapter and verse containing the name Baptist Church, whenever you furnish me the one that contains "Christian Church."

Good day.

[An account of Zeke's trial will be given in our next.]

THE WORD ONLY.

Mr. Moody spoke of the word of God being the word only, meaning it is without the presence and power of God. I called this almost blasphemy. Mr. Moody quotes Paul, 1 Thes. i: 5: "For our Gospel came not unto you in word only, but also

manner of men we were among you for your sake." Paul says the Gospel did not go to the Thessalonians in word only. That is a strange passage to quote to prove that it is word only.

Does Mr. Moody think God sent it to the Thessalonians in power and with the Spirit but sends it to others without the power and Spirit, in word only? This may harmonize with his idea of a partial God, partial atonement, and special election of some to salvation, leaving others to everlasting damnation. But this idea directly contradicts God, who said "God is no respecter of persons." And "God will have all men to be saved and to come unto the knowledge of the truth." 1 Tim. ii: 4. "He is the propitiation for our sins, and not only for ours, but for the sins of the whole world." 1 John ii: 2.

The passage Mr. Moody quotes leaves him without excuse in affirming the word of God is the word only, when Paul says it is not in word only, but in power and with the Spirit of God. What that word has at one time, it always has. It is an incorruptible seed.

If he will read Acts xvii: 1-10 he will find Paul went to Thessalonica and "three Sabbath days reasoned with them out of the Scriptures opening and alleging that Christ must needs have suffered and risen again from the dead, and that this Jesus whom I preach unto you is Christ, and some of them believed and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few."

There is the way the word came to the Thessalonians. Paul out of the Scriptures reasoned, opened up the truth to their minds. In receiving it, they received the power and Spirit that dwell within it. "The word of God is the seed of the kingdom." "The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. iv: 12. "The words that I speak unto you, they are spirit and they are life." John vi: 13: "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." Peter i: 22. All the germinal power, the Spirit power that man receives, is in the word of God, and every man who receives that word into a good and honest heart, receives all the power and the Spirit dwelling in that word.

The word can only be helpful as it is understood and believed. The power and efficacy of that word can only be appropriated by the heart as that word is understood, digested and assimilated to the spiritual wants of the soul. Received into the mind and not understood, its various truths never brought to bear on the affections of the heart, it gives no strength or vigor to the soul, just as food

gulped down may pass through the stomach undigested, unassimilated, unmingled with the secretions of the body, and may pass through the body giving no strength to the system. So many believe the word is from God, but never study and learn its various truths. These truths never are digested and mingled with the various affections of the heart,

the spiritual man within us. So man may believe the Bible and yet be afflicted with leanness of soul, and perish as a spiritual dyspeptic. Let him study, ponder, digest and assimilate the truths of the Bible and he receives the fullness of spiritual power. Miracles accompanied the apostolic ministry, but they imparted no additional power to the word of God. They showed it was the word of God, and men willing to take the medicine; the healing power was in the medicine received, the converting influence was then, as now, in the word of God, and no greater then than now. D. L.

The above, from the Gospel Advocate, is worthy of careful study. So much is being written and preached about "the influence of the Holy Spirit," "the operation of the Holy Spirit," etc.; that I have sometimes thought that the orthodox world needed a scripture somewhat like this: "I determined to know nothing among you but the Holy Spirit and its power;" or perhaps like this: "But we preach not ourselves, but the Holy Spirit and its power, and ourselves your servants for fifty dollars a week."

"All the germinal power, the spirit power, that man receives is in the word of God, and every man who receives that word into a good and honest heart receives all the power and spirit dwelling in that word." Every one untrammelled by the mystic teachings of orthodoxy will accept this proposition as an axiomatic truth. Nevertheless many, who profess to be free from the shackles of sectism, have not the moral courage of the above writer. The majority of the religious world believe in this abstract theory of spirit influence; hence the great difficulty of getting them to believe in God's word, and practice the things therein taught. Sometimes, when I have insisted in my teaching that the power of the spirit that moves a man to action is in that word, theory, opinion or thing believed, I am denounced as a "heretic," "a disturber of the peace," and sometimes an "apostate." And this, too, by those who profess to believe the truth set forth above by D. L. Honest men, in religion, will act in accordance with their faith. Their religious acts or works are the fruit of their faith. Now, there can be no fruit without a seed, and the same kind of seed will always produce the same kind of fruit. Good seed of the same kind always have in them the same kind of germinal power—spirit power. Look at the religious world. They are divided into many sects or denominations. Do they "walk by the same rule"? No; their religious practices differ widely from each other. But why these differences? From what seed did they come? Did they come from "the seed of the Kingdom"—the word

of God.

of human wisdom, sowed them in the vineyard of the Lord, and thereby defiled the vineyard and the fruit thereof. See Deut., xxii: 9. The "germinal power—spirit power" that is in that word preached by each denomination, dwells in the heart of every honest man who receives that word, and leads that man into that particular church whose doctrine he has received. It was my lot, not long since, to hear one MARTIN, who professes to be a Missionary Baptist. He is very plain, positive, dogmatic, and—unscriptural. The seed he sows is summed up by himself thus: "Salvation is by grace through faith, and that alone, and once saved, are saved for all time to come." He would receive no one who believed in the possibility of apostasy. He stated distinctly that they "baptized people because they were saved, and that any one who would try to do anything for his salvation had no religion." This man MARTIN says he has baptized 575 persons this year. He explained the reason for baptizing thus: "Though baptism is a non-essential—that is, a man is saved without it—yet, out of gratitude to God for the salvation already received, he yields to baptism."

I only refer to this man as an illustration of the mixed seed that is being sown. Is such preaching the Gospel of Christ? Is it the seed of the Kingdom? Will such a baptism put one into Christ—into the Kingdom? If I believed it I would hasten to join MARTIN. Good brethren are deceived by the specious plea that these sectarians all believe in Jesus Christ. So do Catholics and Mormons. It is one thing to believe that Jesus is the Christ, the Son of God, and quite a different thing to believe in and practice what He taught. There were some anciently of whom it was said: "They feared the Lord and served other gods." So now there are many who believe in the Lord Jesus and walk in their own ways. Every man who is led by the Spirit of God is a son of God, is in the Church of God, and is in fellowship with the Father and the Son, because he is walking in the light; and more than this, he will have (not may have) fellowship with every other one who walks after the Spirit. Rom., viii: 14; 1 John, i: 7. Now it is evident to every one that the Spirit of God will never lead a man to believe anything that is contrary to or that contradicts the word of God. Why not? Because all the

Spirit power by which man is led is in the word of God; and if man believes anything that is opposed to or that contradicts that Word, it is absolutely certain that the Spirit of God is not the author of his faith. Again, the Spirit of God will never lead a man to practice anything for

accord with that which is written. Am I right in these statements? If you admit the truth of D. L.'s reasoning, then you must admit the truth of what I have written. Now I ask, in conclusion, will D. L., and all who believe with him, have the moral courage to accept the legitimate consequences of this scriptural teaching? Will you still aid and abet sectarianism by accepting their work? Will you still contend for an "imperfect obedience" or an "honest ignorance"? Still say that it is not necessary to understand the design of baptism in order to receive the blessing?

Read D. L.'s piece again, and note this: "The power and efficacy of that word can only be appropriated by the heart as that word is understood, digested, and assimilated to the spiritual wants of the soul." The sin sick soul gladly learns of salvation through Christ, but how obtain it? How satisfy the deep craving of the earnest, honest soul that wants salvation? There is but one way appointed in the word of God by which this "spiritual want of the soul" shall be satisfied. Men have invented many ways, and all of these men made ways lead into human institutions. Oh! you answer; they have faith; they believe in Christ. Yes, they have faith, but they show by their works that it is not a faith in Christ. I have no confidence in a faith that does not include what Jesus commanded. But they are honest, and they obey, or follow, their understanding of the word. So did good old mother Eve. The preacher in that instance set an example that thousands of preachers have closely followed. He put a false interpretation upon God's word; Eve believed it, and following her understanding of that word; she transgressed. Preachers now will stand up, just as Martin above alluded to, and Major Penn, and Jarrell, and Ray, and flatly contradict the word of God. They will tell the people that baptism is not for remission of sins; that salvation is by faith alone; that a sinner is not commanded to do anything but "believe in Christ," and that when once saved it is impossible for him to apostatize. They ridicule "the good confession," deny the power of the word of God, while they impose themselves upon the people as "called and sent of God to preach the Gospel." How can such seed produce good fruit? Is it mixed seed,

and therefore polluted? The power and spirit dwelling in it is anti-Christian; it is not the power and spirit of God, for these cannot lead a man to believe and do anything contrary to that which is written. The converts to such preaching, though honest and conscientious,

written." But with all their failures, liberal brethren, "our plea" brethren, bid them God speed, and welcome them into the fold. What signifies it if they did not understand the word of God? What if they are "afflicted with leanness of soul," and are "spiritually dyspeptic," a good dose of "our plea" will cure it all. Brethren, let us be consistent; more than this; let us be faithful to the word of God. Why was God's wrath manifested against Israel? "For great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us." 2 Ki., xxii: 13. Why did the people thus forget God and walk in their own ways? "For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore, the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honorable he is the head, and the prophet that teacheth lies; he is the tail. For the leaders of this people cause them to err, and they that are led of them are destroyed." Isa., ix: 13-16. The pastors, or prophets, caused the people to err. See Jer., 23. It might be said now of these preachers, as then of those prophets: "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way and from the evil of their doings." Have we any counsel of the Lord, any words written to which we must conform in our teaching and practice? If we are to observe to do all things according as it is written in order to blessing, prosperity and good success in spiritual life, will the religious world attain these blessings just as well by not doing all things according as it is written? In the great "day of days" when the Lord Jesus, with an innumerable convoy of holy angels, and in the glory and power of the Father, shall assemble the nations before the great white throne, to be judged, by what rule or law or principle, will judgment be administered? They are to be "judged out of those things which were written in the books according to their works." Rev., xx: 11-14.

We have the book of the new covenant, the Gospel of Christ, all things that pertain to life and godliness given by divine power (2 Pet., i: 4) are written therein, and they are written that we may believe (Ja., xx: 30-31) and do the will of God, or obey in all things. Heb., 5; Rev., 22, et al. May God help us to walk in all things according as it is written.

A PERVERTED GOSPEL.

BRO. BURNETT—Please answer the following questions in the *Christian Messenger*: 1. Is the Gospel of Christ perverted the Gospel of Christ? 2. Is the preaching that repentance precedes faith, and remission of sins precedes baptism, a perversion of the Gospel of Christ? 3. Is the baptism of a person who believes a perverted Gospel a valid baptism? Wm. K. HAMBLIN.

Your difficulties all turn upon the question, what is a perverted Gospel? And this turns upon the question, what is the Gospel? Paul defines the Gospel, in the Epistle to the Corinthians, to be the death of Christ for our sins, the burial of Christ, and the resurrection of Christ. This being the Gospel, any perversion of it so as to set aside these three facts would be a perversion of the Gospel. For instance, if a man should preach that Christ did not die for our sins, and was not buried, and did not rise the third day—that would be a perversion of the Gospel. If a sinner should believe this perversion and be baptized on such faith, the baptism would not be valid. To preach that repentance precedes faith or remission of sins precedes baptism, is not to pervert the Gospel, for faith and repentance and baptism are not the Gospel. They are commands under the Gospel; and are to be obeyed, not believed. If one should get these commands so confused in his mind as to not obey them, his obedience would not be valid. But for a sinner to believe that repentance precedes faith would not cause him to repent before he believed, for that would be an impossibility. Nor would his supposing that remission precedes baptism cause it to so precede, or prevent him from receiving remission in baptism, provided he would go forward and be baptized. All the confusion on this subject arises from the failure of brethren to distinguish between the facts and commands of the Gospel. The facts are to be believed, the commands to be obeyed. We are not to believe the commands and obey the facts. Hence the person who believes the facts, (death, burial and resurrection of Christ,) and obeys the commands, (belief, repentance and baptism,) is validly baptized, and is in the kingdom of God. B.

Brethren have a hard time in answering questions. Bro. Burnett, in the above answers, has not written in his usual clear, logical and Scriptural style. In the effort to avoid falling into or endorsing what he calls "re-baptism" he has fallen into confusion.

1. "Paul defines the Gospel in the Epistle to the Corinthians, to be the death of Christ for our sins, the burial of Christ and the resurrection of Christ." Paul does not define the Gospel in this place; he simply declares to them the first things preached to them: "For I delivered to you among the first things what also I received first that Christ died for our sins according to the Scriptures."—McKnight's Trans. To demonstrate the fallacy of

we cite Paul's own language. He pronounces a curse on man or angel that preached any other gospel than the one he preached. Gal. i: 8-9.

His first preaching, according to Luke, was in Damascus. "He preached Christ that He is the Son of God." Acts ix: 20. Paul in giving an account of this same preaching, says, Acts 20: 19-20: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." See sixteenth to eighteenth verses, inclusive, for the commission given him. "But shewed first unto them of Damascus, and at Jerusalem and throughout all the coasts of Judea and then to the Gentiles that they should repent and turn to God and do works meet for repentance." In the above preaching Paul "fully preached the Gospel of Christ." Rom. xv: 19. Again, Paul preached "the word of the Lord." Act xvi: 32. Baptism was a part of that word, as context shows. Paul preached "the faith," Gal. i: 23, and "obedience to the faith," Rom. i: 5-10-20. Believing with the heart and confession with the mouth were parts of that word of faith Paul preached. Rom. x: 8-10. Paul also preached that "Jesus is Christ," Acts xviii: 5; the word of God, Acts xviii: 11; Christ crucified; 1 Cor. i: 23; the Gospel, 1 Cor. xv: 1-4. In preaching the Gospel he taught obedience to it. 2 Thea. i: 8, Rom. x: 10. Men obey commands, they cannot obey facts. Hence commands are a part of the Gospel. To return to Bro. B.'s definition of the Gospel. He says to pervert the facts is to pervert the Gospel; to pervert the commands is not perverting the Gospel, they "are not the Gospel," but "commands under the Gospel." "Suppose a man should preach that Christ did not die for sins, was not buried and did not rise the third day; that would be a perversion of the Gospel." Wrong again, my brother; not a perversion, but a positive denial of it. To suppose that a man would believe such a negation of facts and still submit to baptism is a stretch of imagination akin to that of the Methodist class leader who read Num. xxii: 21 as a proof of infant baptism.

"To preach that repentance precedes faith or remission of sins precedes baptism is not to pervert the Gospel." It is admitted that faith, repentance, confession, baptism, remission of sins, are not our Gospel, but they are parts of, or elements of, the Gospel of Christ. Faith, repentance and baptism are commands of the Gospel—not under it nor over it. Can a man preach the Gospel without showing the people how to turn to God? The object of preaching is to turn men to God that they may receive forgiveness of sins. To turn them to God, one must show them

and living way," in which they must walk. The man who preaches a way contrary to the way of the Lord, is a perverter of the Gospel. Those who believe his preaching are perverted—turned away—from the way of the Lord. I heard Bro. B. preach a discourse on the parable of the "Sower and the Seed," in which he demonstrated that the word of God—the seed of the kingdom—sown in the heart always produces Christians. That Baptist seed made a Baptist, Methodist seed a Methodist, and so on. He was clear and emphatic in teaching faith, repentance, and baptism as parts of that seed of the kingdom and these to be taught and obeyed in due order. Now he must alter his notes of that sermon, so as to admit the "ignorant immersed."

To return however to Bro. B.'s suppositions: "If one should get these commands so confused in his mind as to not obey them his obedience would not be valid." If a man does not obey, his obedience is not valid! What the writer meant by this paradoxical statement I cannot say. I guess this: If by means of such preaching as Baptists, Methodists, and sectarians, generally preach, the sinner should believe that repentance precedes faith, and remission precedes baptism, his mind would naturally and legitimately be in a state of confusion. Like causes produce like effects—mixed seed a perverted Gospel, or confused mixture of Gospel commands produces—confusion; and that while in this confusion he does not obey the commands as they are written yet he does obey that which is delivered by aforesaid preachers, and hence his obedience to their perversion is not valid. This may not be the right guess as to what Bro. B. meant, but I am sure it is the right solution of the subject.

Finally Bro. B. I think you are wrong in supposing all the confusion to "arise from the failure of brethren to distinguish between the facts and commands of the Gospel." The confusion arises from brethren apologizing for the errors and perversions of the Gospel by sectarians. Men do not discriminate between obedience to the Word of God and obedience to a perversion of that word. In conclusion, though not solicited to do so, I answer Bro. Hamblen's questions, as they are numbered: 1. No. 2. It is. 3. It is not.

J. W. JACKSON.

As Bro. Barnett has promised to show the authority for recognizing sect immersion, as soon as the brethren express the desire for him to, we will add these thoughts to call his attention to a few points that obtrude themselves out of his answers to Bro. Hamblen, so that he may be dressing the rough off of them; for

coming argument on this same line it sadly needs some preliminary attention. He says that if a person "believes the facts, (death, burial and resurrection of Christ), and obeys the commands (belief, repentance and baptism), he is validly baptized. Now there is one extra faith sticking out right there! Have you forgotten that Paul says there is "one faith?" Let's see, now, if we are right. "Believes the facts (death, burial and resurrection of Christ)"—that is one faith. Now then: "Obeys the commands (belief)" that is faith number two! Now, my brother, if you wanted four steps or conditions in the commands, why did you not put it, "belief, repentance, confession and baptism?" Was it because the "plea" could not stand the "good confession?" You had better get rid of one of these faiths before you champion the cause of the "plea"—even if you have to swap it off for a mourners' bench, for the Bible is silent about the mourners bench; but it is not silent about the number of faiths—it says "one faith." Again, what God has joined together let man not put asunder. In the fifteenth chapter of First Corinthians, where you say Paul is defining the Gospel, he joins eight facts together; and you put them asunder, by selecting three out of the eight and calling them the Gospel. Now, if Paul is defining the Gospel here to be facts, then this is the way to state the Gospel: "Death, burial, resurrection, seen of Cephus, seen of the twelve, seen of above five hundred brethren at once, seen of James, seen of all the apostles, and seen of Paul, of Christ." Now remember, we say that if he defines the Gospel here, then it consists of these eight facts, instead of three, as you teach. Let us see by what rule you stop at three facts here after you start Paul to defining the Gospel? You can't do it, my brother! We deny that these three facts are the Gospel. They are no more the Gospel than the foundation of a house is the house. If these three facts are the Gospel, tell us, my brother, how we may obey facts, else we perish! You, my brother, sometimes give your pen an ironical flourish, and say that we are trying to "reform the reformation." If your two faiths, and obeying facts theory—eight facts, at that—is "this reformation," do you not really think it needs a little reforming? Paul said that in the faith he preached was

confession with the mouth. Well, the faith he preached was the Gospel he preached. Then, in the Gospel he preached was confession with the mouth. But as confession with the mouth is neither of the three facts that you say is the Gospel, and, as you are determined to whittle the Gospel down to three facts, no more and no less, with your "four plea"

that Paul preached in his Gospel, off, and then take the language of the same Apostle and cut five eighths of it off, in order to turn the remaining three eighths against the very faith or Gospel which he said he preached. This is fidelity to "our plea" with a vim! You stand sadly in need of reformation, my brother; and if you would permit us to reform you out of these meshes of "our plea," you would yet be a useful man in the Kingdom of Christ in rolling back the tide of innovation that is coming down upon us like an avalanche. Let us show you another place where your theory needs reforming, and we leave the matter with you. You say that Paul limits the Gospel to three facts; hence you teach that faith, repentance, confession and baptism are no part of the Gospel, but commands under the Gospel. Well, Paul says, in the same place where you say he defines the Gospel to be these three facts, that they were saved by the Gospel. So according to your theory, they were saved without faith, without repentance, and without baptism. But your theory and Paul's do not harmonize; for Paul says in another place: "Therefore we conclude that a man is justified by faith, without the deeds of the law;" and, again: "Without faith it is impossible to please God." Peter said of the Gentiles: "God put no difference between us and them, purifying their hearts by faith." Yet you say that faith is not the Gospel, nor a part of it. But if it is impossible to please God without faith, it is impossible to be saved without faith, so your Gospel without faith will neither save souls nor please God. You had better drop it. A. McG.

A CORRECTION.

Dear Brother McGary:

How did you get your information in regard to the baptism performed by Mr. Reagan in the Trinity, as you were not there? I was the only one there who could be dubbed Campbellite. No such scene as you describe occurred. One of the parties to be baptized went into the water to try the bottom, I suppose. He suddenly got into deep water and lifted both hands, but not in fright, made a kind of grunting noise, which I can't make with my pen, and said, "deep, deep," and in the least time again said, "deep, deep." Mr. Reagan went in immediately and immersed him. The other one went in and was immersed, all as nicely as I ever saw, and no calling to any one on the bank for help. Now here is your statement: "He got so far out into the muddy, rolling current of the Trinity that he had to call to his audience on the bank for help. He took his converts in up to their necks." The first one got in nearly to his neck, but that was an accident. Further on you say: "But what must an intelligent, thoughtful and candid mind decide when it finds a man who claims to be preaching the Gospel of Christ, and denying that water baptism is commanded or taught in the Bible in a river up to his neck bap-

tizing people "in the name or by the authority of Christ?" He was not up to his neck. He was no deeper in the water than was necessary. He did say that water baptism was not a command. Then why baptize at all? Is it not a sin to do a thing in the name of Christ that he has not commanded? Mr. Reagan said Acts ii: 38 was not water baptism; no water about it. It was the baptism of repentance, and that they had to repent to that degree that it was called a baptism. He admitted that they had to baptize themselves in repentance. Why, then, did Peter say *be* baptized, if they had to baptize themselves in their own repentance? But Mr. Reagan pleased the people of Midway and vicinity well, for he preached "smooth things," Is. xxx: 10, to all (except us Campbellites); said they were all right if they were sincere in what they did. He and another preacher of his order said that *Campbellites* would be saved if they were sincere. Paul thought he was doing God service when he was persecuting Christians. He was sincere, but he could not have been saved while he was willing to take the life of any one. But suppose Mr. Reagan had got into such a dilemma that he had to call for help. No sin in that. But he did a thing "in the name, by the authority of Christ," and said Christ had not commanded it. To do more than is commanded is transgression. How dare a sincere man do in the name of Christ that which they think he has not commanded.

Mrs. M. A. BONHAM.

We thank Sister Bonham for apprising us of our mistake in reference to this affair. We certainly have no desire to misrepresent anyone. If we desired to overdraw the ridiculousness of this man Reagan's teaching and doings, our mind is not inventive enough, if all its powers were taxed to their utmost, to present a picture that would surpass the naked facts in reference to this case just as Sister Bonham has detailed them. For a man to preach to a people that there is no authority from God for a thing, and then go and do that thing under the solemn form of, "by the authority of Jesus Christ I baptize you," is to pass out beyond all bounds of competition in the play of burlesque. If Peter meant that they should be immersed in repentance when he said *be* baptized, as found in the thirty-eighth verse of Acts, second chapter: "Repent and be baptized in the name of Jesus Christ every one of you for the remission of sins," then its meaning is, repent and be immersed in repentance for the remission of sins according to his and all "orthodox" teachers' interpretation of "for," as it occurs in this passage, these people were commanded to repent and then be immersed in repentance because their sins had been forgiven. They teach that "for" here carries the idea of "because of." Again, if that is the meaning of "baptized" in this case it must be the same mean-

they all preached the same Gospel, and Paul called down curses on any man who preached any other. So, according to Mr. Reagan's construction, Acts viii: 36-38, should read this way: "And as they went on their way they came unto a certain water; and the eunuch said, see, here is water; what doth hinder me to be immersed in repentance? And Philip said, if thou believest with all thy heart thou mayest." (This looks like putting faith *before* repentance—that is, before that *big* amount of repentance.) "And he answered and said, I believe that Jesus Christ is the Son of God" (not, "I believe God for Christ's sake has pardoned me"). "And he commanded the chariot to stand still and they went down in the water, both Philip and the eunuch; and he immersed him in repentance." And Acts x: 40-48, should read: "Then answered Peter, can any man forbid water, that these should not be immersed in repentance, which have received the Holy Ghost as well as we? And then he commanded them to be immersed in repentance in the name of the Lord." We wonder when Mr. Reagan will get out *his* translation?

Well, Sister Bonham, you asked where we got our information about that baptism. We got it from the ferryman, right where they were "immersed in repentance," in the Trinity. Bro. McCarty and Bro. Spear were with us when we crossed there, and that was the way it was detailed to us, not in the very words that we give, perhaps; but that was it in substance, as we understood it. We remember that something was told us about someone getting in the boat and reaching out to assist them out of the deep water. However, we are thankful to you for your correction.

Dear Brother McGary:

I do hope you will succeed in making your paper a weekly, but my close observation and acquaintance with our papers for thirty years go to show that there is very little money in a weekly unless you get a large advertising patronage, and this is objectionable to a large class of brethren. The way I happened to write you from Coleman for a sample paper was amusing. I was sitting in an old, *dirty* hotel, talking to a lawyer of prominence who lived at Athens, Ala. He learned I was a preacher, as well as a business man, and he abruptly remarked: "There is not a single *Christian newspaper* now published in the world that I know of." I told him he was mistaken. "No, I am not. I am a Methodist, and you belong to the Christian church, but that makes no difference."

THE FIRM FOUNDATION.

I like the name of your paper, when I was a boy we used to sing, "How Firm a Foundation, Ye Saints of the Lord." The words carry me back about forty years ago, when I

Tenn., on account of bitter opposition. The sheriff would not even open the courthouse for him to preach in, although the county judge had given permission. When the small congregation had assembled, composed mostly of Gen. James Layne's, Pat Samuels' and my father's families, and seeing the house closed and no chance to get in, Bro. Johnson requested me and Will and Reuben Samuels to go just across the street and buy a large goods box. He gave us the money to pay for it. We brought it and placing it by the side of the courthouse he mounted it, and I have often wished I had his photograph as it is now painted in my mind's eye. A man, small in figure, low in stature, but perfect in development; small feet and hands, full, open face, and high forehead. And as he stood on *that* box, with one foot just before the other, as few men could stand, straight as an Indian, he commenced singing in a clear, sweet voice, "How Firm a Foundation." My mother, the sweetest singer I ever heard, soon joined him, and by the time the song was through God had sent His angels to notify the people that His servant was in the courthouse yard ready to tell the message of His love. I have seldom seen so large a crowd gathered in so short a time. Without delay he opened a short, pointed prayer, and taking this text: "I am not ashamed of the Gospel of Christ for it is the power of God." Such a discourse I never have heard, nor never expect to hear, in this world. Bro. Johnson was in his prime. His brother, Dick Johnson, had just been elected to the vice-presidency of the United States. A few years before this he had resigned his own seat in Congress to become a preacher. He was willing, and did spend his fortune and take his place among the poor and despised of earth that he might wear a crown of life. Such a man, such surroundings, such a scene I never expect to see again. Strong men wept bitter tears and offered themselves as willing subjects anxious to confess Christ, even before the invitation song was sung. My mother was so much rejoiced that she clapped her hands and shouted for joy. My father stood erect, with folded arms and uncovered head, in the blazing sun, unmoved as a statue, except the great tear-drops that fell from his clean-shaven chin. And when the invitation hymn was sung, "Am I a Soldier of the Cross," father was doing his best singing, "How Firm Foundation." I never heard him sing but two songs; one was "Yankee Doodle," and other was "How Firm a Foundation." Neither had much tune, but he always got the words right. I saw and heard my brother George, who was then a Baptist preacher, deliver a discourse on Christian union, "The Firm Foundation," and at its close invited all who were willing to accept the Bible as their only creed, to speak when it speaks, to be silent when it was silent, to accept Christ as their leader, to wear no other name than that of the bridegroom, to come forward and give him their hands. My mother came first; then father, and then about sixty others. They were known no longer as a Baptist church, but a band of the Disciples of Christ. These were not re-baptized, because the question had not then been

united with them, also. They were required to submit to immersion. I do not say that because these Baptists were honest and were satisfied with their immersion, therefore they were right. No, no. But I do say, from my understanding of the Scriptures, that immersion in water of a *believing penitent* is in order to the remission of sins past, whether the administrator is in the *regular line of succession*, or the candidate understands the *design of baptism*. Neither of these conditions were required by the early church; nor any questions that look even in this direction were asked by Christ or the Apostles.

My little son, ten years old, who confessed the dear Saviour and wanted to be baptized, was thought by some to be too young to *join the Church*. I went to his side and lovingly laid my hand upon him and said:

"George, do you know what you are doing?"

"Yes, sir."

"What do you want to do?"

"I want to be baptized."

"What for, my son?"

"Because Jesus tells me to be."

And this is about all that the wisest and best know about it. Jesus says so—that is enough. Yet, in this age of latitude and expediency, and great anxiety to have numbers, no matter where they come from, or how they come, I think we need a check, such as you may be giving to our brethren. I know a few preachers among us who would open the doors wide open and receive sprinkled, poured, immersed—or even without any baptism—if it were not for a few old fogies who are a thorn in their flesh. I have already written too much, but cannot close without telling you that your opposition to missionary societies, organs, and general progression away from the simple teachings of the Scriptures, I fully endorse, and bid you *God speed*. One fault I find, the same I have often told our dear Bro. Lipscomb, you are too rough with your antagonist. Show them some quarter and perhaps they will see their errors sooner.

Your Brother in Christ,

V. M. METCALF.

I have dashed this off at random, in a hurry. If you wish to publish only that about Bro. Johnson do so, or all, as you think best.

V. M. M.

[We thank this dear brother for his kind words. We admit that there is some ground for his objection to our "roughness." We are not sure that we ought to offer any apology for it; but we beg him and other brethren to remember that it would take almost a perfect man to stand against the torrent of opposition, swollen and maddened by the hatred, spite, and all manner of evil that our opponents can bring to bear against us, without losing control of himself sometimes. As to what Bro. M. says about the validity of the baptism of those who are baptized without knowing its scriptural design, we will offer no criticism here. He will find that idea combatted elsewhere. May God's blessing ever attend him and all other

J. J. McFarley

ONE LORD, ONE FAITH, ONE BAPTISM.

The reader will please read the first six verses of the fourth chapter of Paul's letter to the Ephesian brethren. He wrote this letter while in prison suffering some of the many things that the Saviour said he should suffer for His name's sake. Acts, ix: 16.

The apostle had preached to and converted these Ephesian brethren, had opened their eyes, turned them from darkness to light and from the power of Satan to God, and now he admonishes them, and through them all other brethren, as a Christian duty to endeavor to keep the unity of the Spirit in the bond of peace. How could they keep the unity (or oneness) of the Spirit, there being but one spirit? Why by observing the teaching and being governed by the instruction of the Spirit, and that unity or oneness is set forth by the Saviour in His prayer (and He spake as He was moved or guided by the Spirit. Acts, i: 2.) when He prayed first for Himself, then for the apostles, that they might be one as He and His Father are one, then for all them, also, who shall believe on Him through their word that they all might be one as He and His Father are one, that the world might believe that God had sent Him. John, xvii. The Apostle Paul also admonishes the Corinthian brethren to keep or observe the same unity of the Spirit when he said to them: "Now, I beseech you, brethren, by the name (or authority) of our Lord Jesus Christ that you all speak the same thing and that there be no division among you, but that you be perfectly joined together in the same mind and in the same judgment. 1 Cor., i: 10. He also exhorts the Philippian brethren to stand fast in one spirit, with one mind, striving together (not apart) for the faith of the Gospel. Oh! brethren, are we giving heed to these admonitions? Are we speaking the same things? If so, how is it that some are speaking in favor of instrumental music in the worship and some against it; some in favor of missionary societies, some against them; some in favor of Bible colleges, some opposed to them; some in favor of Church fairs, festivals, etc., and some against them. But what things are they to speak? Why Peter says, "If any man speak, let him speak as the oracles of God." 1 Pet., iv: 11. Now, where do the oracles of God speak about missionary societies, Bible colleges, Church fairs, festivals, etc.? Brethren, where? Simply nowhere. Then are not those who speak about and contend for them violating the law of the Lord and failing to give heed to the admonition of the Apostle to keep the unity of the spirit in the bond of peace?

"There is one body and one Spirit." What body is it of which the Apostle is speaking? Not the physical or literal body of Christ, which was broken on the cross, but the Church (not Churches), which is His body. Proof. Paul says: "God has put all things under His (Christ's) feet and gave him to be head over all things to the Church, which is His body." Eph., i: 22-23; also, iv: 15-16, and v: 23; and in Col., i: 18, he says, "That He

sages, to show that he was speaking of the Church (not Churches) of Christ.

"One Spirit." There is one Spirit that animates or gives life to that one body, or Church—the Holy Spirit. The Apostle James, speaking of a literal or physical body, says: "For as the body without the spirit is dead, so faith without works is dead also." ii: 26. As it is with physical bodies so it is with other bodies. Take the spirit that gives them life out of them and they are dead, I care not whether it be political, scientific or religious bodies. To illustrate: Take the Democratic spirit out of the Democratic party or body and it is dead; take the Roman Catholic spirit out of the Roman Catholic Church and it is dead, and so with all the other sectarian bodies or Churches; and if you take the Spirit of Christ out of the Church or body of Christ it is dead. Hence Paul says, "Quench not the Spirit!" Thess., iv: 10. He is the same spirit that testifies in reference to Christ's being the Son of God and the Saviour of sinners, and that comforts the Christian in all his trials, tribulations and afflictions in this life, through His exceeding great and precious promises. Hence the apostle, as he was directed by the Spirit, says, "Wherefore comfort another with these things." 1 Thess., iv: 13-18. He is the same Spirit by which all that put on Christ are baptized into the one body, the Church. 1 Cor., xii: 13. How are persons baptized into the one body or Church by the Spirit? Does the Spirit take hold of them and put them under the water and lift them out? Why no, the preacher does that, but he is instructed to do it by the Spirit, and if he is a faithful preacher he will do as the Spirit tells him and not put a few drops of water on his or her forehead and call it baptism. Rom., vi: 4; Col., ii: 12. We see that Paul and Barnabas were sent out from Antioch by the Spirit in the same way, by His instruction. Acts, 13: 1-4.

"One hope," which the Christian has as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil: Heb., vi: 19.

"One Lord, or Law Giver," a fact which the religious world, especially preachers to a great extent, fail to recognize, for they are often getting up laws for the government of the Lord's people, and particularly in reference to raising money. The same Lord spoken of by the Psalmist David when he says the law of the Lord is perfect converting the soul. xix: 7; the same that Paul calls the "King of Kings and Lord of Lords." 1 Tim., vi: 15; and Peter says, "He is both Lord and Christ," Law Giver and Anointed Priest. Acts, ii: 36; and who says of Him-

self after He conquered death and rose from the grave, "All power or authority is given to Me in heaven

and in earth." Matt., xxviii: 28. Oh! what a King and Law Giver the Christian's King is, and yet there are some who deny that He is a King or has a kingdom in the face of these and many other plain declarations of God's Word. It is strange what poor presumptuous man will do.

"Many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written that you might believe that Jesus is the Christ, the Son of God; and believing that you might have life through His name. John, xx: 30-31, and that the Saviour spoke of in His prayer when He prayed that all who believed on Him through the words of the Apostles might be one, as He and His Father are one, that the world might believe that God had sent Him. John, xx: 30-31. And that Paul says, "Comes by hearing the Word (not of men) but of God. Rom., x: 17. And that he admonishes the Philippian brethren "With one mind to strive together (not apart) for." Phil., i: 27. And in speaking of the same faith he says: "My speech and my preaching was not with enticing words of man's wisdom, but in the power of God." 1 Cor., 2: 4-5. The wisdom of men is foolishness with God, hence Paul did not want their faith to stand in that; but many of our brethren in this age seem anxious that the faith of others should stand in that, hence they are getting up their worldly wise institutions, such as missionary societies, Bible colleges, etc., and it is strange that not one of them can be prevailed on to show a single passage of Scripture to justify such things. I know they go into "philosophy and vain deceit," and far fetched inferences trying to sustain them. But not a thus, saith the Lord, do they produce, and some of them even go so far as to say they "Will become offended if further efforts are made to draw them into a discussion on these subjects." But, Bro. McGarvey, I see you are into it with Bro. W. L. Williams, and he seems to be getting the better of you, for he is in favor of both missionary societies and instrumental music in the worship, and upon the same principle that you justify missionary societies he will instrumental music in spite of you, and upon the same principle that you condemn instrumental music he will missionary societies, and upon the same principle that either of you can justify missionary societies, instrumental music in the worship or Bible colleges I can justify baby sprinkling or the Romish confessional. Now, Bro. McGarvey, if you don't believe me try me. But is it not strange that any of our brethren will say that they will become offended if they are called upon to show their authority for what they are engaged in and at the same time say they are engaged in a good work, and Paul says that the Scriptures furnish us to all good works? 2 Tim., iii: 17. Is it wrong, then, to call upon them for their authority? Is it not right? And if they become offended, like the Scribes and Pharisees did at Christ and the Apostles, whose fault is it?

"One baptism." About this item there is more controversy than all the others put together, and why? Not because the Scripture teaching on that subject is not plain, but because it is the act, with the right prerequisites, that brings the sinner into a saved state, and the wicked one, through his ministers, is trying to keep him out of that state by false teaching, but the Saviour says,

Matt., vii: 15. "And Peter says, "As there were false prophets among the people, so shall there be false teachers among you, who privily shall bring in damnable heresies (or divisions), even denying the Lord that bought them." 2 Pet., ii: 1. How do people deny the Lord? By denying His Word, spoken by Himself or through His Apostles. Look at the divisions that are gotten up in the religious world over this item of the faith by the teachers who fail to teach as the oracles of God. Some say sprinkling is baptism, some pouring, some that nothing is baptism unless the subject is dipped. Some say that either believers or unbelievers may be baptized, others that none but believers can be scripturally baptized. Some say that it is for, or in order, to the remission of sins, others that it is because of remission of sins and a door into the Church. But what is the one baptism of which Paul speaks, "To the law and the testimony." We will notice, first, the baptism of John a little. We learn from Matthew, iii: 11, that John baptized with or in the water unto, or in order to, repentance, that is, he told them that his baptism was for, or in order to, the remission of sins if they repented, and that was an inducement to them to repent that they might obtain remission in baptism, hence it was called the baptism of repentance (or that led to repentance) for the remission of sins. See Mark, i: 4; Luke, iii: 3. Those who submitted to John's baptism were evidently seeking a good conscience, the forgiveness of their sins; but they could not do that without understanding that baptism was for the remission of sins, and Luke says, in reference to John, "For thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto His people by the remission of their sins," i: 76-77. How could he give them a knowledge of salvation by the remission of their sins? Why by telling them that if they would repent and be baptized their sins would be forgiven. That was God's message to them by his servant John and they believed it, and Bro. McGarvey says, in his commentary on Acts, that 1 Pet. 3: 21, speaking of baptism, should be translated: not the putting away the filth of the flesh, but the seeking of a good conscience.

Bro. McGarvey, how can people be seeking a good conscience in obedience to that act and not understand the design of it? Did the three thousand, on the day of Pentecost, understand what they were baptized for? If they did not, how do you understand it so well? and why are you so confident in your "debates" with others, and why do you labor so hard to make them understand it when they are just as well off without that understanding? Bro. McGarvey, the people need a little light along here. The Saviour, in the commission, put salvation, or pardon, after baptism, and Saul was told to "arise and be baptized, and wash away (or for the remission of) his sins, calling on the name or the authority of the Lord, all of which, with much other instruction on that subject, are portions of the word of the Kingdom, and the Saviour says,

not, then cometh the wicked one and catcheth away that which was sown in his heart." Mat., xiii: 19. "But he that received seed into the good ground is he that heareth the word and understandeth it." Mat., xiii: 23.

A man tells me that he has believed in Christ with all his heart; has repented of his sins; has confessed with his mouth the Lord Jesus, and has been buried with him in baptism for the remission of sins, and asks me if his baptism is right, is scriptural, and I tell him yes. Another man comes along and tells me that he first repented, then believed, then confessed himself, by making "a statement" that he believed that God, for Christ's sake, had pardoned his sins, and was baptized because his sins were forgiven, and to get into the Baptist, or Methodist, or some other sectarian institution, and asks me if his baptism is right, is Scriptural, and I tell him yes, have I told the truth in both instances? If so, then I do not know what constitutes a lie. Now, should we accept the last man as having submitted to the one baptism? If so, then Paul was mistaken when he said "if a man also strive for masteries, yet is he not crowned except he strive lawfully." 2 Tim., ii: 5.

E. HANSBROUGH.

AUSTIN, Tex., Nov. 19, '86.

THE GOSPEL No. 2.

"Without faith it is impossible to please God," Heb. xi: 6. In this transitory life of vanity and vexation, without the influence of faith in the heart (we do not mean that "orthodox" moonshine called faith, but we mean what Paul defines faith to be: "Now, faith is the substance of things hoped for, the evidence of things not seen." Heb. xi: 1), it is impossible for us to take the eyes of our affection off of temporal things, and fix them upon things that lie over, beyond the dark valley and shadow of death. Take science in all of her departments and avenues of knowledge, and although she may unlock secrets that have lain buried in the rocky bowels of the earth since the morning stars sang together, and survey the starry realms with mathematical exactitude and demonstration, she is utterly powerless to fasten the eyes of her votaries upon those objects which she acknowledges to lie over in the unseen world. "Without faith" this promised land and its adorable objects must ever, utterly and inevitably fail to engage the attention of the sojourners in this bustling, temporal domain. From the first opening of man's eyes till their vision is blunted by the glare of death, this world is wooing him with its attractions, allurements and blandishments, appealing to "the lust of his flesh, the lust of his eyes and the pride of his life." And if that history which began in the stable of Bethlehem and diffuses itself throughout the unparalleled conduct of its Author and Actor, from that

and from that waking which demonstrated to an unbelieving world, that "the gates of hell could not prevail against it," nor any other soul that "does the will of God"—we say if this history does not cross the path of man's mind in this temporal pilgrimage, and engage, and deeply impress itself upon the senses of his intellect, his affections will never be transported beyond the confines of time and space, but will be wasted upon things that perish. He will sow to the flesh, and will reap the reward of the flesh, which is corruption. "Whatsoever a man soweth, that shall he reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal., vi: 7-8. Hence Paul wrote to the Roman brethren—who had heard, weighed and accepted this history, which acceptance in its turn became such a "power" in their minds and hearts that it "worked in them both to will and to do of God's good pleasure," which "pleasure" was, that they should "obey from their hearts a form of doctrine He had delivered to his chosen saints, and had bound in heaven—thus: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom., viii: 1-2. God has always, under His dispensations, had a law for the forgiveness of sins. While His law for the forgiveness (or the rolling forward as some express it) of sins was in the shedding of typical blood, as it was, till Christ opened up the New and Living way, by the shedding of His own blood, God could not be "pleased" by any substitute that man might choose to offer instead. So it is now, under the reign of Christ; substitutes and will-worship pass for naught with God and His Christ. When the nails pierced the quivering flesh of Jesus of Nazareth, and pinioned his sinless form to the tree of the cross, they were also "nailing" the Old Covenant, which had God for its Author, to that same cross; and those same nails forever oppose their jagged points against all of the forms, substitutes and "doctrines and commandments of men," that worldly wise and foolish men may, in their blindness, inaugurate, and deceive others to "vainly" practice. Yes, there is a heaven-appointed law that liberates a soul from its thralldom to the guilt and consequences of its past sins, sins that were superinduced by "the spirit that worketh in the children of disobedience." But in order for this law to avail, it must "be obeyed from the heart." It

all of its forms be complied with' and in their proper order, unless the obedience springs from faith in Christ, it profits nothing. "Without faith it is impossible to please God." Oh! how we would like to rivet this fact in its true, divine import, upon the mind of the reader. There is no room for proxies in this faith that "pleases God." Those who have grown up under the Sunday shadows of that "orthodox" superstition which passes current for Christianity, and who, though they may make the spacious chapels ring with their prayers every Sunday, are in the very blackness of darkness, "having no hope, and without God in the world." A man who cannot "give a reason of the hope that is in him"—a Scriptural reason, has no hope—no Scriptural hope. Since a fountain cannot rise higher than its head, these men can point to no higher hope than their false hope. Hence the teeming millions that are following them are blindly tramping in fancied security, the "broad way to death." They have a faith, but it is not "the faith and truth, that came by Jesus Christ." It is like their hope, false. They berate that faith that "comes by hearing the word of God." Rom., x: 17. That faith that is the substance of things hoped for, the evidence of things not seen." Heb., xi: 1. That faith that John said the Scriptures were written to produce: "And many other signs truly did Jesus in the presence of his Disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name," (or through his authority.) John, xx: 30-31. These teachers call this faith "historical faith," and so it is; and as Paul says there is "one faith," and these divine men recognize that "one faith" as "historical faith," their "saving faith" must save them for the black prince of darkness, if it saves at all. God grant that all honest persons who may be wasting their time and deceiving their souls by this delusion, may be induced to turn their minds back, and fix them upon Jesus of Nazareth, and grapple with the problems that come up in His history till they may decide at the court of their own individual judgment bar, that He was and is the Son of God; and then they will be ready to believe the same witnesses, when they tell that the binding power of earth is vested in them. Then, and not till then, will they believe and obey from their hearts the Gospel they preached. This hereditary respect that has passed from sire to son, and from mother to daughter, for the name Christ, without fixing the deep realities of "Christ and Him crucified" upon their hearts, has fell

enn, question propounded by our Lord: "Nevertheless, when the Son of man cometh, shall He find faith on the earth?" If some great personage should rise up in some quarter of our globe in this day, and claim to possess knowledge of buried treasure to the amount of billions, come where on this continent, and should convince a hundred thousand Americans that what he claimed was true; and should furnish these one hundred thousand persons with specific written directions as to where they should go to each receive fifty thousand dollars, and should direct them all to the same point, do you suppose, reader, that these one hundred thousand persons would be found from Maine to California crying, lo! here, and lo! there is the place? No, you do not; but you would expect to find them all centered at the same point, and you would not be disappointed. So it is with reference to faith in Christ. He has furnished the testimony of His Christhood, given specific written instructions, where all who desire a share in His inheritance must come to receive a liberation from all that hinders them from that adoption, that makes them heirs, introducing them into that "narrow way" that leads to the abundant and everlasting enjoyment of this inheritance. His written instructions are so "plain that he who runs may read it;" and yet those who profess to believe all He says about it, with the instructions in their hands, are crying lo! here, and lo! there. What is the matter? Lack of faith! These conflicting cries have discouraged and disgusted thousands of honest persons, who would come to the point that Christ has fixed so plainly; but they have very rationally concluded that He must have been an imposter, instead of a true teacher, to have been the originator of all of this confusion. Such persons have not thought it possible for these honest people to be mistaken about Christ directing some here and some there. In conclusion, we say, without the slightest fear of successful contradiction, that when one believes in Christ, has real faith, that one will not be led by any man away from the teaching of the very men who furnished the testimony of His Christhood, the Apostles. No other kind of faith can "please God," because no other kind has the power in it to lead men and women out of the great, bustling thoroughfare of this world, into the "straight and narrow way," the "peculiar" way, the extreme way—because it is extreme, when tried by the human standard, the popular way of the world. That is why it is "impossible to please God without faith," because it is impossible to please Him without

this "straight," "peculiar" and extreme way. And it is impossible for men and women to digress so far from their old habits, from the popular current in which they have been drifting so long, "without faith," without this soul arousing and moving principle, revealed through Christ, this principle that manifested itself in that revolution which marks the history of its early votaries, where it is said that they "sold their possessions and goods, and parted them to all men, as every man had need." And again: "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things he possessed was his own; but they had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." Truly, it is doubtful if Christ would find this faith on the earth, were He to return now. To try to lift the affections and hopes of men and women to that inheritance that is promised only to those who break away from the popular courses of this world, without first firmly rooting true faith, historical faith, "Christ crucified" in their hearts, is as unreasonable as to expect to build a substantial building in mid-air, with no foundation but atmosphere. And yet this is the kind of foundation that many men and women, yes, by far the greater portion of them, are expecting to rear Christian character upon. For such a character as is "pleasing to God," "other foundation can no man lay than that which is laid, which is Jesus Christ"—that is, the Christ of the Scriptures, the Christ that demonstrated His right to promulgate a law, and did promulgate it through chosen men, and "bound it in heaven." Not the Christ that breeds and glorifies division among men by the propagation of innumerable creeds and confessions of delusive faiths. Not the Christ whose Disciples are crying lol here, and lol there; nor the Christ who excuses the honest ignorance of those who have counterfeited some of the ordinances of Jesus of Nazareth. These are all false Christs, and we should not "go after them." But the true Christ who sent his Apostles to preach His Gospel, and promised salvation to those who believed that Gospel, and obeyed it; and threatened condemnation to those who did not believe what they preached. Reader, do you believe with all your heart, the record God has given of His Son, through the word of the Apostles? or are you frittering away the day, standing only on the "sandy foundation" of hereditary respect? If on the latter, every time you make an effort to look up to that higher life, the sand will give way under you. "It is impossible to please God without faith."

(Continued.) A. McG.

MIXED.

Bro. Poe, in giving an account of a meeting held by himself and Bro. Castleman, five miles from Prairieville, has this to say about it:

"Bro. Castleman had given me out and closed his meeting, being too sick to continue; but as a big crowd had gathered there on Lord's day, I preached to them. Bro. Castleman's work at this place resulted in one baptism, two from the Baptists (shaken in) and one mourner. The mourner came forward at the very first invitation and knelt at the bench. At the same time another lady came forward and began to labor with her, trying to help her through. This came near upsetting Bro. Castleman. He did not know just how to work the mourner's bench, and so he fell back on the old plan, and tried to convince the lady that she must be saved by the Gospel, and in the same way that the people were saved in olden times. But she could not see it that way, and as she could not go to Christ through a mourner's bench, she would not go at all."

Bro. Castleman shirked his duty when he refused to try to work that lady through by the mourner's bench system. He believes that those who pass through the water, whether by the mourner's bench route or any other, are baptized into Christ. This being true, it is optional with the seeker which route he or she may choose. For a man to recognize two ways of coming into Christ, and then refuse to assist one who happens to choose between these two ways, is for him to set his own preferences up against that right which God grants to men and women. Who is Bro. Castleman, that he can "withstand God"? Again, what does Bro. Poe mean by saying that Bro. Castleman "tried to convince the young lady that she must be saved by the Gospel, and in the same way that the people were saved in olden times?" Were these two Baptists that were "shaken in" saved as the people were in olden times? If so, give us the proof. And when you furnish the proof, we shall want to know if she was not traveling the same route they traveled. Did they not reach the water through the mourner's bench route? In giving this report, it shows clearly that a Baptist preacher would have done more for Christ at that meeting than both of these brethren, if Baptists bring persons into Christ as these brethren teach. A Baptist preacher would have worked her into the water. Again, what does he mean by saying that Bro. C. tried to convince the young lady that she must be saved by the Gospel? Is not the Gospel the three facts of Christ's death, burial and resurrection? This is what these brethren teach. Then why talk about her being saved by this? What persuasion did she need

on this? Did she not accept these three facts as freely and fully as these two preachers? Give us some real, true light on these dark spots, my brother, if you please. Why could the lady "not go to Christ through a mourner's bench?" Is God a respecter of persons? Did not those two that were "shaken in" go that way? Ah! if some Baptist preacher had been there you would have stood off mutely, while he respected the ladies' wishes and God's approval (if your doctrine is true), and worked her through. Then you would have virtually approved his work by receiving her, just as he left her, into the church. This course is like a man who is too honest to steal, but when another steals he will help enjoy the fruits of the theft.

A. McG.

Dear Bro. McGary:

I wish to ask you a few questions to be answered through the columns of the F. F. Bro. McCarty has been preaching for us here at Midway for about two years. Not long ago we had a meeting, to appoint Elders and Deacons. It was decided that there was not anyone capable of being an Elder; so here we are without an Elder or Deacon. Now for the question:

1. Has any of us any right to wait on the Lord's table, that is not suitable for an Elder?
 2. Will our worship be acceptable in the sight of God and our Savior Jesus Christ?
 3. Has a Disciple of Christ any right to join any human institution, such as Farmers' Alliance, prohibition societies, etc.?
 4. Has a Christian any right to hold office, such as justice of the peace, county commissioner, etc.?
- Please give scriptural answers, and by doing so you will do me, and probably many others, good, for many of our brethren are joining the said Farmers' alliance and other secret organizations. May God bless you and your efforts in sounding the pure Gospel; may men and women believe and obey it from the heart, is my prayer.
- A. BROTHER.
Midway, Texas.

Questions 1 and 2. Yes; we suppose that any member in good standing could attend to this duty; if not, we are at a loss to know why not. If this ordinance were to be dispensed with everywhere till true, Scriptural Elders could be found in the Churches to administer it, we opine that the Lord's death would be shown forth in but few localities in Texas. Yet, this thought is entitled to no weight if there is any Scripture to support the contrary view.

Questions 3 and 4. Most of these questions have been asked us by many brethren this month. We believe that Paul's language to Timothy covers all of these points: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." We believe

that all such organizations are called into existence by that very principle of brotherhood that is in man's nature, and, which would be fully met in a true band of Disciples of Christ, living in loyalty to the Great Head. We do not believe that it is well pleasing to God, to see His sons and daughters seeking other associations and combinations than those found where he has provided for "all things that pertain unto life and Godliness." (2 Peter, i: 3.) It would not be right to do, as a member of any of these human institutions, what might not be done as a member of the church. Then what may be done by Christians, as members of and in the Alliance, temperance society, Masonic lodge, etc., may be done as members of and in the church. Doubtless many good brethren differ from us on these points, which is their right, and we shall not fall out with them about it; but we do believe if the church was living as it should, that no Christian would be found taking part in any of these institutions, or desiring to. If Christians may take part in all of these human organizations, and hold office in Cæsar's government, and be filled with the spirit of politics, wherein will that "peculiarity," that is to mark them, consist? On this point we invite attention to an article by Bro. Durst, in another column. Read it. We think it is worthy of a careful weighing by all political Christians.

SPIRITUAL DARKNESS.

Dixon Williams, a popular Presbyterian revivalist, has been preaching in Austin this week. Night before last he opened up in the temporary capitol building. He had one corner fenced off with curtains. At the conclusion of his discourse, which was drawn from Naaman's case, he called on his brethren to go out in the congregation and persuade their friends to go into his curtained cloister. The signal for this jerking, scuffling, pulling and hauling programme, was the song; but when the song commenced, to Mr. Williams' surprise, the Holy Spirit, which had been plead for so importunately to move upon the hearts of his brethren, failed to manifest Himself in the work; for not one of the sisters budged a peg towards jerking the audience. This failure of the Holy Spirit to take part in the work seemed to throw the evangelist into a fit of rage, and he dismissed the audience very unceremoniously, and vented his pent up animus upon his sisters. Poor things! we sympathized with them, as they were being stung by the keen cuts of his theological lash. They were not to blame for the Spirit's failure to move upon them. But last night the effort to live things up was more successful, and a few were inveigled into his monastic corner.

He went in then and lifted his voice lustily for God to come *right then* and "bless these *three* that are in here!" After snubbing and groaning and stirring up a little bedlam back there for a few minutes, he had them bewildered sufficiently to lead them at his will. So he called on them to "confess Christ before men;" hence he led them from behind the curtain, and while the organ and song were drowning out every other sound, he knelt down with them for a few moments at the entrance of his mystic trap, and it was all over! This mockery is passing for the preaching of the Gospel in the city of Austin, and is drawing an immense throng every night. There is no God, no Christ, no Holy Spirit, no reason, no revelation in it. It is as far from God and all that is holy as the basest superstition that ever was mentioned in the darkest corner of heathendom that the foot of man ever trod upon. Why will people in a free Bible land, in the boasted light of the nineteenth century, suffer their souls thus trifled with? Oh! why will they? God grant that this thick darkness of superstition may be dispelled by the "true and marvelous light of the truth as it is in Jesus." A. McG.

Bro. Levi Spear has written us that he will soon move to West, in McLennan county. The people in that section need not "sit in darkness" any longer, after Bro. Spear locates among them, for he is a true, strong Gospel preacher—a "laborer worthy of his reward," and we hope the brethren in that section will "hold up his hands" while he is engaged in the good work of proclaiming the Gospel of Christ in their midst. Bro. Spear does not wait for the plan of ciphering out how much will be given for his services, to move him, but trusts in God's plan of, "all things working together for the good of them that love Him." God has put enough power in the Gospel to save sinners, and provide food, raiment and shelter for all men who will live a life of nonconformity to the world and preach that Gospel. Men who want things that Christians should not have, are bound to concoct plans and work by these plans to get these excesses. We are glad to know that such a true gospel man as Bro. Spear will be in watching distance of one of the focal points of the planners—Waco.

The Guide is gaining ground daily in Texas—Texas Dept. A. Guide. You are right about that. With such fast stepping fellows as you and C. McPherson to measure and direct its "progress," what is to prevent it from "gaining ground"? It commenced about the "Old Paths," but it has kept gaining and gaining till it is about now neck and neck with Major Penn's sagged legs, and with

the Methodist Conference system. If McPherson hadn't gotten in *Clined* to another organ, he would doubtless have had the *Guide* in the very middle of the "broad way" by this time. But you will get it there before long. McP. is faster than you, only because his legs are longer. Your heart is as loyal—to mammon as his.

INFANT BAPTISM.

Justin Martyr, Irenæus, Polycarp, Origen, Cyprian, and a host of others, bear united testimony to the fact that infants were admitted into the church by baptism, and that this practice rests upon the authority of the universal church, and as it had been delivered by the Lord and his Apostles. And thus it continued until about the beginning of the sixteenth century, when a few extremists arrayed themselves against it.

Those who put themselves in opposition to this doctrine do so on the ground that there is no command to baptize children, and that children are incapable of exercising faith and repentance. Will they be so kind as to answer the following:

There is no command requiring women to receive the Lord's supper. Shall they, therefore, be debarred the privilege? If they are admitted to the holy communion without a command, why not admit infants to the sacrament of baptism?

There is no command requiring the observance of the first day of the week as a day of rest and worship. Shall we, therefore, refuse to observe it?

We provide, as far as we are able, for the bodily comfort and well being of our children, notwithstanding the fact they know nothing of what we are doing, and shall we refuse to avail ourselves of the spiritual blessings which are so freely offered for their benefit?

If faith and repentance, in every case, are essential to salvation, then what is to become of infants? The opposers of this doctrine prove too much.

If we take from the church the right of admitting her children (infants) into her fold by baptism, we must then believe that the tender and liberal dispensation of the gospel is less indulgent than the rigorous dispensation of the law, for under the latter they were admitted. We must further believe that the sweet innocence of the new-born babe is less acceptable to God than the penitence of the hoary-headed sinner; that while they who are mature are required to become as little children, before they can enter into the kingdom of God, little children are excluded from the kingdom for the simple reason that they are children. More than this—awful thought!—we must stand by the graves of our little ones and have no covenanted assurance of their salvation and immortality! For if they are cut off from admission into the church militant, what certainty can there be of their admission into the church triumphant?

Nineteen-twentieths of the religious world believe in the doctrine of infant baptism. They accept it as being of divine authority, and that the accumulation of evidence is of the strongest character, and therefore they give to their little ones that which God has never denied them.

Those who do not believe the doctrine would do well to search the scriptures and carefully read the history of the church from the beginning, and while so doing bury their prejudices entirely out of sight.—*Texas Churchman.*

As the *Churchman* and the *FIRM FOUNDATION* pass through the same press, and as they both claim to be disseminating the unadulterated gospel of Christ, and as we of the F. F. have thus far failed to find any authority in the scriptures for "infant baptism," and have for this reason "arrayed ourselves against it," and have therefore fallen under the *Churchman's* charge of "extremists," we beg a little light of *you* on the question. Now, it is right that we should impart light and information to all who desire it, when we have been favored with larger measures of it than they. So the *Churchman* will please give us a ray on this point, instead of keeping it "under a bushel." Remember, my friend, that Justin Martyr, Irenæus, Polycarp, Origen, Cyprian, and the "host" you mention, whatever they may say on this or other questions, can furnish us no light except as they may reflect that "true light." If they speak not according to the words of the law and the testimony of the saints, to whom "the law of the Spirit of life in Christ Jesus" was delivered, it is because "there is no light in them." These fathers, though renowned they be, came upon the stage of action from the first quarter of the second century to the last quarter of the third, I believe. At any rate, they were a little too late to add anything to that economy which, in the wisdom of God, "gives us all things that pertain unto life and Godliness"; "thoroughly furnishes us unto all good works." Now if the Lord had said of these fathers, as He did to and of His chosen Apostles, "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven," we would be ready and anxious to hear from them; but as this matter stands, we are careless about what these fathers say, for in these matters we are determined to know no man after the flesh.

Our Lord did not pray for those who believe on him through the words of Justin Martyr, Irenæus, Polycarp, etc., but He did pray for those who believe on Him through the words of Peter, Paul, John, James, Jude, and other Apostles of His choosing.

Again, it is best to settle one question at a time. We do not claim that there is a positive, direct and express command for women to take part in the communion of the Lord's supper; nor for the observance of the Lord's day. But authority is derivable in other ways than through

express command. If, after you show us the authority for infant baptism, you want light on these other points, all you need to do is to say so, and we hereby promise to furnish it. If you show scriptural authority for infant baptism, then it is an imperative duty of all parents to baptize their infants. We have a dear little two months old daughter that is a sunbeam of the whole household. Now if this dear little girl is a sinner against God, I want to know it. And if God has authorized her baptism, she shall be "buried with Christ in baptism" as soon as I am apprised of those facts. It is your duty, my friend, under these circumstances, to show me the light and turn me from the error of my way. If my baby is lost, the responsibility is yours, if you know of this authority and do not point it out to me. You say: "Those who do not believe the doctrine would do well to search the scriptures and carefully read the history of the church from the beginning, and while so doing bury their prejudices entirely out of sight."

Now there are too many churches for us to read the history of them all. You would have us to read the history of the Episcopal church; another the Methodist church, etc., etc., until there would be no end to our labor. We have already "searched the scriptures," and have failed to find it. Now, my dear sir, the shortest way is for you, who know right where it is, to point it out. Do let us have it. We hereby bind ourselves to "bury all prejudices out of sight." Come on! If we do not believe in infant baptism how does it follow that we "believe that the sweet innocence of the new-born babe is less acceptable to God than the penitence of the hoary-headed sinner"? It seems to us that this is your trouble. We believe that their innocence, without a drop of water, is acceptable to God; but you seem to think that their sweet innocence passes for naught with God till some presumptuous priest sprinkles a few drops of water in their innocent faces. We have stood by the grave of one of our innocent babes, that had never received this Romish rite, and yet we had a "covenanted assurance of his salvation and immortality," in those words which say: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Again, you seem to think, as nineteen-twentieths of the religious world believe in the doctrine of infant baptism, that therefore it is right. Nineteen-twentieths, and far more, believed that Christ was an imposter. Did that make him one? Nineteen-twentieths of the old world were on one side, and Noah and his family were on the other; which side was right? A. McG.

J. J. Honeygar

Dear Bro. McGary: I wish I could send many names, but oh, how unpopular the truth is! I have been much alarmed lest the F. F. might stop. Many, who claim to be in the body, call us Christadelphians, and say that we will be ashamed of the F. F. in less than two years. But I pray and work for its success. I am truly glad to know that there are some bold soldiers of the cross who fear not to declare the whole counsel of God. Oh, my brother! hew to the line, and spare not, for I do believe the Lord has raised you up to save His church; and may you live long on the earth to work for the Master, is the prayer of a mother in Israel. Bro. Mc., give us a lesson on Christians joining the Farmers' Alliance, as some of our leading members belong to it who read the F. F. N. C. R.

This dear old sister has spent many years in the kingdom of Christ. Her kind and approving words to us are the more comforting and encouraging to us because she has known us from childhood, on up through the earlier part of our ill spent manhood. In this same letter she sent us ten names and \$10. We hope that she, nor others, will ever have occasion to be ashamed of the FIRM FOUNDATION till they become so unlike Paul that they will be "ashamed of the Gospel of Christ." Those who call "the friends of the F. F., Christadelphians, either do so from a wicked, misrepresenting spirit or from ignorance—perhaps both.

While we believe, too, that God has raised us up to do the very work we are doing, we do not believe, as some might understand, that this raising up was through any other means than the Gospel. It is God's will that we should will and do His good pleasure. So it is with all. And all who will receive the Gospel of Christ in their hearts and be guided by it, and go to work in whatever sphere is best, the Gospel will guide him right where God wants him to go. If he says or does things that he ought not—as we often do—then he is taking the matter in his own hands; for the Gospel never leads people to do what they ought not to do. But if there be the proper love and reverence for the Gospel in his heart, he will turn back from the evil way to doing God's good pleasure, for that is what the Gospel will work in him to will and to do.

We understand that Brother Grubbs withstood State Evangelist Bush to the face, at Temple, a few days ago, because he was to be blamed. He wanted filthy lucre so badly that he called on some of the brethren to adopt the Methodist hat plan on the audience. But Bro. Grubbs protested against that course; whereupon the State Evangelist found him a Methodist who hated the crowd for him. These progressive digressives are step-

ping along so rapidly that they will soon out-Methodist the Methodists. Bro. Bush is finding some up-hill work in introducing "progressive" tactics, and there are some still steeper places for him to climb in Texas, if he attempts to canvass the State. No wonder he has dropped on the district plan, and appointed focal points. He surrounds himself with the progressives in this way, and is not disturbed by the old fogies. Thus he has a few days of frolic at these focal points, if he fails to raise any funds. This is more pleasant to him than to be bumped over the rough hills, to meet the sharp edges of the Sword of the Spirit, and be driven off empty and pierced, even to the dividing asunder of the joints of his whole State machinery. If the brethren will all treat him as Bro. Grubbs did at Temple, they will make short work of his disloyal methods.

FAITH CURE.

In the days of the Apostles, when any were sick, the Holy Spirit instructed that the Elders should be sent for, and they would "anoint the sick with oil and pray over them, and the Lord would raise them up." But our friend and brother-in-law, W. H. Kittrell has got it down to a finer point than that, up in Erath county. Even the women up there, under his spiritual tutelage, can "raise them up by anointing them and praying over them. In this day of progress these gifts have passed from the elders to the ladies. We learn that when the oil is not handy, by being a little extra in the importunity of their prayers they raise them by prayer alone.

The doctors of medicine had as well begin to hunt fields for their pill business; for when these doctors of divinity begin to move on their business with these powers, and divide out these gifts to the ladies, *materia medica* has seen its best days in that quarter. Will has tried for a long time to convince us that these powers could be brought into requisition if we only had sufficient faith. We have never had that degree of faith yet. We are a sort of a Thomas on that point, and have been upbraided much by him for our unbelief; but we love him as a dear friend, and it would only require the proof to disciple us to that faith. Bring on your proof, Will.

Some time back, some brother wrote to us to try to get the railroad company to give free transportation for a part of a car load of produce for the drought sufferers in Western Texas. But we mislaid the letter, and have never come across it again. There was considerable confusion at

our house during the past month, anyhow, occasioned by sickness in our family. If the eye of the writer of that letter should fall on this, he may understand why we did not answer him. We hope he (whoever he is—for we have forgotten name, place, and all but the fact that we received such a letter) has long since found a way to send his liberality to where it was needed.

FOR DROUGHT SUFFERERS.

Since our last issue we have received the following amounts for the drought sufferers:
From the Church at Woodland, California, through T. S. and E. W. Elston.....\$23 00
From R. T. Peck and wife, Kosse, Texas..... 1 75
Total.....\$24 75
MINERAL WELLS, Texas, Nov. 20, 1886.

A. McGary, Austin, Texas,

Dear Bro:—I hereby acknowledge the receipt of yours of the fourteenth instant, containing post office order for \$24.75, for which you will please accept the thanks of this congregation. It is the only response to the appeal we made, as yet, and I fear some will suffer in the extreme yet. I assure you it will be distributed to them this day. May the good Lord bless you in all your efforts to do good in this life, and in the end give you a righteous man's reward, is our daily prayer. Your Bro. in the one faith,

W. W. Hood.

Since making out the statement above, we have received \$5 through Bro. T. C. Mitchell, of Willow, Texas, from the Mt. Zion congregation, for the drought sufferers. We will send this, also, right forward to Bro. Hood; to be used as directed.

SOW INCORRUPTIBLE SEED AND CULTIVATE PROPERLY.

"Be instant in season, out of season."

Dear brethren, as another year is almost numbered with the past, and as we must soon bid it adieu forever, perhaps it is not out of order to write a few thoughts upon the above language of Paul.

While life is full of changes and we are to some extent governed by circumstances, let us remember the promise of happiness is to those only who endure to the end.

It is with pleasure I note some changes that have occurred this year, and with much sadness I have to remember others.

And while I, with perhaps many others, have made some mistakes, it is with a view to correct them that I write to you on this occasion, hoping that we may learn lessons of the past that will help us to better direct our lives in the future.

Our Saviour while here, commanded the Apostles to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things I have commanded you; and lo! I am with you always, even unto the end of the world. Matt., xxviii, 19.

Paul says: I have begotten you through the gospel. 1 Cor., iv, 15. Again: Paul pronounced a curse

upon man or angel who would preach another gospel. Gal., i, 8.

From the above we draw the following conclusions:

- 1. It is our duty to teach and baptize all who are willing to accept of the truth.
- 2. We then become their fathers in the gospel, and as it is the duty of fathers to bring up their children in the way they should go, so should we teach our children in the faith to observe all things commanded of God.

And if we fail to teach them to observe all things, we have not obeyed the command, and can not expect the blessing of God; if we teach them more than what is commanded, the curse of God is upon us.

Now, let us ~~draw~~ upon the above propositions:

- 1. We are commanded to teach and baptize by the authority of God. What for? Remission of sins. Acts, ii, 38. Therefore, if we receive into our fellowship those who have not been taught and baptized by the authority of God for the remission of sins, we become partakers with them, and are condemned. 2 John, ii, 8.

But, says one, must we become judges? No, no! Christ is judge, and has given you his word to go by, and has said his word is the seed of the kingdom. Luke, viii, 11.

Again: Christ prayed only for those who believe on Him through the word of the Apostles. John, xvii, 20. Now, we must remember that every kingdom has its own kind of seed, and will produce its own kind of fruit. Therefore, if I go out sowing Baptist, Methodist or Presbyterian seed, I shall reap what I sow. Gal., vi, 7. And in as much as we can baptize only believers, or receive those only who have believed on Christ through the teaching of the Apostles, and as these people have believed on him through these doctrines of man, or some death bed tale, or some mourner's bench hugging experience, all of which the Apostles did not teach, and as they have not believed on him aright, therefore we can not, consistently with the teaching of the Bible, receive them on their unscripural dipping.

Once more: By one Spirit we are all baptized into one body; that is, by the directions of one Spirit; and as the Spirit of God says nothing about these different bodies, and has never directed persons to baptize those who are already Christians, as they all teach, they are not baptized into the one body, neither can we receive or recognize them as such. You may say they have all believed on Christ, and have been baptized as some of us, but that will not help the matter, even if it was true; for they have not believed on him through the Apostles' word. It is a different kind of seed and will produce a different kind of fruit. What if they have been put under water, will that make them Christians? I can sow corn and cultivate the same ground for fifty years, and corn will be corn and cotton will be cotton, for every seed will produce fruit after its kind.

On the second proposition I will only say, as we become their father in the gospel, there are many duties resting upon us. If we baptize them and leave them in that condi-

tion, they are babes in Christ, and not able to feed themselves, and will soon perish and go back to the world; and as a father, in this life would be looked upon with contempt who would not provide for his children, so let us remember how our Heavenly father looks upon us when we fail to teach them to observe all things commanded by him. Hence the admonition to be instant in season, out of season.

I know many of us are in the habit of preaching during the summer and bringing many into the fold, then fail to teach them, and many go back to the world and bring reproach upon the church. Brethren, such should not be. As the dreary hours of winter have come again, so we can have but few public meetings, let us not forget to go from house to house and instruct all young converts to hold out faithful, so they may be ready to help us in the great work next summer, and will not be to convert again. But let us be careful what we teach them. We can not teach them to organize in societies unknown to the word of God; we can not teach them to shake people in from the sects. We can teach them none of the innovations nor inconsistencies practiced by many of our brethren, without bringing the condemnation of God upon us.

But let us teach them to be instant in season, out of season. Let us teach them to do good while we have opportunity. Let us teach them to live by every word that proceedeth out of the mouth of God, and He will bless us in this life and in the life to come. May God help us to be faithful and do more good in the years to come than we have this year, is our prayer.

J. D. TANT.

Dupre, Texas.

THE LOVE OF MONEY.

"But godliness with contentment is great gain; for we brought nothing into the world, and neither can we carry anything out; but having food and covering we shall therewith be content. But they that desire to be rich, fall into temptation and a snare, and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is the root of all evil; which some reaching after, have been led astray from the path, and have pierced themselves through with many sorrows." 1 Tim., vi: 6-10, Revised Version.

I want every Christian to read the above quotation very carefully. It seems that many have either overlooked this Scripture or have failed to give heed to its teaching. From a standpoint of worldly gain there is no difference between many Christians (so-called) and those who make no pretensions to Christianity.

Man's desire for money increases in proportion to his success in accumulating. The more he gets the more he wants. He is not content with food and raiment, but he desires to be rich and falls into temptation, and many foolish and hurtful lusts, such as drown men in destruction. Oh! brethren, let us be careful, lest this desire grows on us to such an extent that it will completely overcome us.

If all professed Christians would really stand on the Lord's side, what a grand army there would be con-

But instead of that many are reaching after riches, and are led astray from the faith; and will realize when too late that they have pierced themselves through with many sorrows.

Who will answer the important inquiry: "What will it profit a man if he gain the whole world, and lose his own soul, or what shall he give in exchange for his soul?"

With food and raiment let us therewith be content; and if we have more than a living, let us give it to the cause of Christ.

Now, let us look at the condition of the Church of Christ, in regard to money matters. The popular "pastors" are, for the love of money, supplanting the Scriptural bishops, and introducing their human catch-penny expedients, and are thereby creating division and carnality. In this condition they are as surely in a state of condemnation and sin as was the church at Corinth. See 1 Cor., iii: 1-4.

Again, Paul says: "The carnal mind is at enmity against God; it is not subject unto his laws, neither indeed can be." How careful, oh! how careful we should be, not to divide the Disciples of Christ, lest we become the enemies of God. Some brethren very earnestly oppose all innovations, but are as far astray practically as those whom they oppose.

Nearly all of our editors teach the Gospel through a few columns of their paper, and the remainder is filled with advertisements, and some of them gross frauds. Thus, for the love of money, they barter off their columns, advertise fraudulent houses and lend their influence in palming off frauds upon their readers. They actually aid their advertisers in deceiving their readers, and by so doing become partakers of their sins. Some of our religious papers advertise things that even secular papers refuse, such as the "Standard Silverware company," "Four per cent Long Loans," "T. S. Gardner," "True & Co., Augusta, Maine, etc.

Deal with these companies, fail to get what you send for, write to the editors, and they will tell you they are very sorry for your loss, and add that they make the utmost efforts to keep out such advertisements.

Is this true, brethren? Can you not keep them out? Could you not refuse to advertise at all, and keep them out that way? Well, but you say, "the paper would not pay if we did not advertise." Pay! pay! is that what you are working for? Just so it pays expenses, and makes you a living, is all that you should desire. Remember, "The love of money is the root of all evil."

I had rather pay \$2 per year for the Gospel Advocate or the A. C. Review, once a month, filled with good reading matter, than to pay that amount for them filled with advertisements as they now are. Brethren, let us have pure literature or none. We must not do evil that good may come.

What would you think of a preacher who would preach forty-five minutes, and then for a few dollars stand and talk fifteen minutes longer, about the merits of Dr. J. H. McLean's strengthening cordial and blood purifier? Would he not act as consistently as you do in filling up your columns with so many spurious catch-penny advertisements?

Brethren, remember that covetousness is idolatry, and that idolators cannot enter the kingdom. Remember, too, that all liars shall have their part in that lake which burns with fire and brimstone. I say to the F. F. to go on in your good work, and never, for any consideration, allow advertisements to enter your columns. Keep thyself pure, and may God bless you. Would to God I could impress the responsibility resting upon all Christians.

Yours for the truth,

JAMES G. CONNER.

SULPHUR ROCK, Arkansas.

CHRISTIANITY AND POLITICS.

Since the contest for worldly honor has, for the present, somewhat subsided, we can venture a few suggestions that, we hope, will be weighed in the light of divine truth.

My first suggestion is that religion and politics, like oil and water, will not mix. There is always a dividing line between them. I once bought a can of oil (it was not all oil) that was about half water. We always knew when the oil was consumed—the lamp went out. So it is with those who are filled with politics and religion—their religion soon burns out and the lamp goes out. It would be very difficult to find a Christian that entered the recent contest for political fame who came out shining with scintillations from the pure oil of unadulterated truth. Our Bro. Aten, editor of the Texas department of the Guide, notwithstanding he was a candidate himself, clearly acknowledges the corrupting influence of politics. In his editorial note of November 19, he says:

"If any of us have been led away by the delusion and snare of politics, it is a good time now to clothe ourselves in sackcloth and throw ashes on our heads as the heat and excitement are over."

Yes; and like our brother, if defeated, one ought to be prepared to commence at once the humbling process. But what about the successful ones? They have been elevated, both in themselves and in the estimation of the world; and it would be indeed too hard for them to stoop to the humbling process suggested by Bro. Aten. Besides, two years in Caesar's government will about exhaust all the oil of love and devotion to the Master, and leave a mind filled with politics and worldly desires generally.

My second suggestion is that politics produces alienation among brethren. If every case of this kind produced by even the recent contest was brought to light, it would be a fearful spectacle. I know a number of them myself. Brethren who once loved each other are now alienated. Some congregations that worked in peace and love are now inactive and dying. This causes us to inquire into the reason for this, and opens the way for our third and last suggestion. It is contrary to the Scriptures of divine truth for Christians to become politicians.

Paul taught Timothy that "no soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." (N. V.) 2d Tim., ii: 4.

Now, when brethren entangle themselves in politics (things of this life) and produce alienation and strife, is it not evident that they have stepped aside from the service of the Master? (Christians are admonished to keep on

the whole armor of God, and to take the sword of the Spirit, which is the word of God; and when they do this their entire time and service will be given to the work of the Lord. Remember, brethren, that "Christ gave Himself for us that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus, ii: 14.

Many things could be presented under each of the above suggestions, but will let these suffice for the present. If any political brother thinks his course sustained by the Scriptures, we would like to read his defense. J. S. D.

Editor Firm Foundation:

I see from recent reports by our Bro. John T. Poe, that from the way he is alluding to the current practice of "shaking in the Baptists" among our brethren, that he, too, has abandoned that unscriptural procedure. When was he baptized, and by whom? Glad to see him falling into line. Still they come. JOHN.

Write and ask him, my brother; we have not heard of his being baptized; but we, too, had noticed his allusions to the practice of receiving the Baptists on their unsanctified ducking, as "shaking them in." We have been much alarmed about him, because we know him to be usually so clear headed that we feared that his persistence in opposing the truth sprang from an error in the wrong place, rather than of the head. All conscientious opposers of the organ and the missionary society will ultimately accept the truth on this question. They must either lose their sincerity of heart, their minds, their present views of the organ and missionary society, or their opposition to our teaching. Some of these changes are inevitable. A. MCG.

TO THOSE PAID TO THE END OF THE YEAR.

With this issue the time of about one thousand of our subscribers expires. We hope, however, that they will all renew, and in sending up their renewals send us many new names. To any of them who will send up three new names, and \$3, we will give a free copy for one year. The termination of Zeke Jackson's "experience with the pastor" will more than compensate those who are willing to see the absurdities of the shaking theory, for the price they may pay for a year's subscription. Besides, we hope to improve the paper in many respects, from time to time, during the incoming year. Brethren, we need your support in the work. Respond promptly if you please.

OUR "pastor," who has kicked up such a rumpus with the "Jacksons," seems to bank high on several of our leading men. We recognized some of his language as that of some of our prominent brethren, and marked it. These plagiarisms—for such they are—will be found italicized. It is strange how our young "pastors" will seek to justify themselves by the words of our Bible college professors, and our popular editors. Why do they not store their minds with the word of the Lord?

THIS issue ends the time of our 25 cent subscribers. Many of them have assured us they will renew. Doubtless the greater portion of them will. We hope they all will. Send on, brethren, promptly, so as not to miss the January issue.

J. T. Reagan

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. McGARY, Editor and Business Manager.

AUSTIN, TEXAS, JANUARY 1, 1887.

VOL. 3—No. 4

THE FIRM FOUNDATION.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.
One year.....\$1 00
Six months..... 60

ASSOCIATE EDITORS:

J. F. GRUBBS J. W. JACKSON.
J. B. DÜRST. E. HANBROUGH.
I. C. STONE. A. J. McCARTY

TRUTH.

TO ALL THE BRETHREN AND SISTERS IN CHRIST.

Take courage, dear brethren,
The Lord is your friend,
And He will sustain you
Till your stewardship shall end;
And then you'll remember
He said in His word
"Your labor is never
In vain in the Lord."

The battle is raging,
But Truth is the same;
'Twill overcome error
And put it to shame.
With the sword of the Spirit
And courage to fight,
You'll vanquish dissenters
And put them to flight.

The world with its votaries
Will ever oppose
The Truth and its colleagues,
And join with its foes.
Be steadfast, dear sisters,
Contend with your might,
The victory'll be ours,
The triumph of right.

Truth is invincible
And will not succumb
To perversion, no matter
From whence it may come;
And all its defenders
Fresh strength will receive
From God, if they'll ask Him
His assistance to give.
—E. W. ELSTON.

MR. REAGAN'S ARTICLE.

Editor Firm Foundation:

With mingled pleasure and disgust, I have just been reading the November number of your paper. I rejoice to know that any person denounces the shameful church fairs, festivals and various gambling schemes practiced by the modern fashionable churches. But it is rather difficult to excuse those who build upon the firm foundation of the word of God, as expressed by your dynamiting anathemas against organs and instrumental music in churches, since an inspired pen so highly commends and urges the people to worship God in that way. See Ps. 150, "Let every man be fully persuaded in his own mind."

In your trip to Midway you compliment me very much, by advertising my wonderful success in Madison county. The people preferring to go six miles to attend my meeting rather than remain with "you-uns," and hear the same instruction for allans, is certainly no fault of mine. You say, "some" being better in-

structed, were baptized in the name of the Lord Jesus. Why did you not say "one?"

It is hardly necessary for me to deny setting a time, while at Midway, to pay either my respects or disrespects to Campbellism, or that I said water baptism was not designed for civilized people, or that I called to the audience for help when immersing a candidate. I suppose there is not a single individual at Midway who will tell you that I said or did any such things. If the Bible does not teach water baptism (as you represent me as saying) then this ordinance was designed for no one—not even the uncivilized. Oh! criticism, what an inconsistency! Writers should know whereof they affirm. The continued shameful wrangling at Midway led me to deliver a lecture on the subject of baptism. It was my respects to that subject, not to so-called Campbellism. I now have the manuscript which I read and commented on, and no one can truthfully say I either ridiculed or ignored the sacred ordinance of baptism. True, I gave my opinion, which was based upon many arguments, that probably the ordinance should have ceased after the nations became Christianized. The perpetuity of the Lord's Supper is spoken of, but where do we read that baptism should be perpetuated, to wrangle about till the Lord comes again? If this ordinance was designed as an oath of allegiance, why should it be perpetuated, except to make disciples of the nations?

Every one present knows that I did not call for help at the river. I did say McCarty insulted me, and his remark was equivalent to saying I had lied. I so considered it, and told him I did, but do not remember that he denied, or made satisfactory acknowledgments, when I got up to leave him. I still say I have no talk for him on any subject, until he proves himself more gentlemanly in his address. Such a man, if he had truth, would drive some of us away rather than draw us toward him.

I stated (and I repeat it) if any one will show me where the Bible plainly teaches four conditions for the pardon of sins, viz: faith, repentance, confession and baptism, and that immersion in water is that baptism; I would surrender and make application for membership with the so-called Campbellites. No discussion is necessary; only give me the chapter and verse; I want no opinions, but simply the plain word of God. I am referred to John, iii: 5. But who knows that being born of water means baptism? That is a wild guess. In Rom. vi: 3, and Col. ii: 12, who will dare say that water baptism is plainly expressed? I can never certainly so understand these passages. By comparing I Cor. xii: 13, we can make a reasonable conjecture. I am also referred to Acts, ii: 38. But surely any one

makes a wild guess to think of water baptism here, for the baptism of repentance is preached for the remission of sins. Mark, i: 4. Surely St. Peter and Paul know very well how an alien could get rid of his sins, at least as well as any before the light of the nineteenth century dawned. They did not mention but one condition—faith. See Acts, x: 43, and xiii: 38, 39. You may call me "false teacher," fool or thief, but thank the Lord you nor your "striker" McCarty, is to be my judge. I stand or fall to my own Master. If you were inspired, and so acknowledged, you might be excusable for your harsh judgment and criticism.

I told Bro. Mitchell I was willing to have a quiet conversation with you, but I was compelled to hasten to my appointment immediately after preaching, the day when you were present. So, you see, your boasting was unnecessary. I can give you the names of many so-called Christians who will tell you that I always give your sort the best "cleaning up" I can, but don't wish to be insulted.

Now, then, you will please accept a piece of good advice from one who has so patiently written you—Either do better, or change the name of your paper to the Rotten Foundation.

Now, then, let us get right, remain so, be kind to all, and do all the good we can.

H. M. REAGAN.

Mr. Reagan rejoices to see any one oppose church fairs, festivals, etc., but when we oppose instrumental music in the churches he calls that "dynamiting anathemas." He refers to Psalms CL to sustain the use of the organ in the worship. Well, let's consult his proof text: "Praise him with the sound of the trumpet; praise him with psaltery and harp. Praise Him with the timbrel and dance; praise him with stringed instruments and organs. Praise Him upon the loud cymbals; praise Him upon the high sounding cymbals." Ps. CL: 3-5. Now, there is a rule of logic that, that which proves too much proves nothing; hence if this Scripture proves that we should use the organ it proves also that we should use the trumpet, psaltery, harp, timbrel, stringed instruments—which would include the fiddle, banjo, Guitar, etc.—and loud and high sounding cymbals. Oh, my!

What a musical time one could spend at Mr. Reagan's church. And this Scripture demands dancing, too! Why, he must be a converted dancing master. Mr. Reagan please let us know when you get your musical

troupe thoroughly organized for your Midway church, we want to come down and see how it works. You have one good fiddler to start on. We used to play with him in our rollicking days; but he is honest, and I am sure he is conscientious in his recent religious professions, and you will have to convince him that the Lord demands it or he will not draw a bow for you in the worship; but convince him and he will do you good service. This grand concert that David demands(?) will work splendidly for the Methodist church, if you will convince those Midway and Madisonville Methodists that it is demanded or authorized—and you do that when you prove that the organ is, for they all stand or fall together. When you get this musical department in working order you can have a good time at your protracted meetings. You can just haul up the straw and start your band, and the dance and the straw tumbling and hallelujah whooping can all run by the same music. You will outstrip Major Penn with his little panoramic "gospel tent." But, if you should not want this variety concert, then this Scripture you refer to proves too much for you, and you had better act sensibly by deciding that it proves nothing. Again, on this point, you quote: "Let every man be persuaded in his own mind." This, too, proves too much for you; for if it proves anything it proves that I have a right to my mind on this organ question, too; and away goes your right to object to my opposition to it, which you call "dynamiting anathemas." So this proves too much for you if it proves anything. My dear sir, it seems that you are unfortunate in the selection of proof texts. You know Peter speaks of the "unlearned and unstable wresting Scripture unto their own destruction." While Peter does not have reference to such destruction as you will meet at my hands, he does have reference to a "destruction" that will surely overtake you when you are called upon to give an account to God for the way you have handled and perverted his word, if you do not speedily repent and find, and obey, the four commands or conditions that you claim never to have found in the Bible, for persons to obey for the remission of sins. And, while on this point, we hereby agree to meet you before the Midway people, and affirm that these four conditions,

faith, repentance, confession and baptism, are authorized by the Scriptures. You, in turn, to affirm your doctrine of faith alone, as you have stated it in your article. Then we affirm that "that baptism is immersion." You, in turn, to affirm that it is sprinkling or pouring, or either one, as you may desire. But we want it understood that the discussion must be an orderly, dignified affair, such as intelligent and conscientious people can afford to attend. Certainly you can not bring up any plausible excuse for objecting to such a discussion, since you express the desire to see these conditions if they exist. And, to say that you are opposed to discussion, after requesting this publication of your article, will be looked upon by all candid people as merely begging the question, if you should offer such an excuse. Now I desire to repeat, that all I said about your preaching and that affair at the Trinity was told me and written to me by different persons in that community. I know the parties and believe that they said and wrote just what they thought was true. If they were mistaken on any point I am satisfied it was not intentional. I am sure they were not as far mistaken as you hold. You are liable to make mistakes, even if you are "called and sent." You tell things that are not true, and you tell them on the Apostles of Christ. You say Paul and Peter named no condition for the remission of sins but "faith;" while the facts show that the first time Peter ever preached the Gospel of Christ, when the convicted part of his audience wanted to know what they should do, he said, "repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins." He did not even mention faith, not because faith is not necessary, because it is the beginning and must go hand in hand with every other condition, till all the system of salvation is a system of faith.

Again, Paul said that he preached "confession with the mouth." See Acts, ii: 38, and Rom., x: 8-9. Now read these and see how you have misrepresented these God-sent men. We could point you to many refutations in the Scriptures of what you said. Now if I had to go into the misrepresenting business, I had rather be guilty of ten misrepresentations of a false teacher who would say that baptism ought to have ceased in the days of the Apostles, and then would stand in the river with his hand lifted towards heaven

and say: "By the authority of my Lord I baptize," than to be guilty of one on an Apostle of God, who bore stripes and imprisonments and death for the consistent truths that God had sent him to preach.

But, sir, we are willing to throw

the mantle of charity over this mistake of yours, and suppose that it was not intentional on your part, but the result of ignorance, bred and nursed by that awful parent prejudice. We are willing to let this mantle hang there till you have sufficient time to correct this misrepresentation of Peter and Paul. But if you do not correct it, after our pointing you to it, we shall conclude that your "conscience has been seared with a hot iron." Whether we did misrepresent you or not, we have permitted you to be heard in the matter; and, besides, Sister Bonham corrected it as far as she knew—"so-called Campbellite" as she is. So you stand charged in our columns with nothing but such things as you have admitted. So, then, let me insist on your clearing up matters between you and your God by confessing your misrepresentation of His Apostles. For the present I can spare no more space to your blunders, which abound, that have not been noticed. But I will settle the other points with you at Midway, if you do not have to "hasten" to some other "appointment," or appoint some excuse to hasten out of it. If you do, in our next issue I will give attention to what you have said in the main. Hoping to meet you before the Midway people soon, and that we may spend a pleasant and profitable week there together, I close for the present.

However, I must ask you why you call Bro. McCarty my "striker." Really, do you claim that you did that in the proper spirit? If you call him my "striker" because he does kind offices for me, then you may call me his "striker" too, because I love him as a brother, and will do as much for him as he has ever done for me, or ever will. I think you ought to apologize to him for this, I must say, ungentlemanly fling, if you use the word "striker" in its usual sense. But I will pay you for this, if I meet you at Midway, by "heaping coals of fire on your head."

And yet a word: You want to know why we did not say *one* instead *some*, in our report of the result of our Midway meeting. Well, the reason I did not was because the understanding was, when I left, that two were to be baptized. If this is not satisfactory on that point, let me know. I now say one, as there was but one really. So you see we are willing to correct wrong impressions, as all true Christians are.

As to our advertising your wonderful success at that time, we only have to say that you are welcome to all the glory and honor that you can glean from that report, after all the corrections that you have insisted upon have been made. If it is right that "the devil should have his due," it is right that his ministers should,

too. Now, don't swell up with rage because we allude to you as a minister of Satan, for we mean no insult to you by it. We do not "prophesy smooth things," but call them by their right names. If you are perverting the Gospel of Christ, or teaching false doctrine, then you are in fact Satan's minister. One *must* be working for Satan or Christ; there is no middle ground. If I am advocating false doctrine, I admit that I am a minister of Satan. A man may be ever so conscientious in what he does, and yet be a minister of Satan. Saul, of Tarsus, when he started down to Damascus, was a minister of Satan. I believe that you are a perverter of the Gospel of Christ, a propagator of false doctrine; hence I verily believe you are one of "Satan's ministers." See 2 Cor., xi: 13-14. If I did not believe this I would not oppose you. You refer to my brethren as "so-called Campbellites." I suppose you understand the import of the language you use; hence, to call us "so-called Campbellites," as you do, is *virtually* admitting that we are not *really* "Campbellites." Then you evince a very bad spirit when you call us that against our wishes.

In conclusion, I will say, that I will handle all the issues you have raised, and let your Midway brethren see how I do it; and if you will furnish us with your address we will send you a copy of our paper as long as our examination of your position continues. We will see whose "foundation is rotten." You build on David.

In this I could not spare the space to give your points all attention; but if you can meet me at Midway in a fair, honorable discussion of our differences, I would much prefer it. Write about the matter at your earliest convenience. A. McG.

THE MADISONVILLE-DEBATE.

There is much that we would like to say about this debate, that we will not have the space to say. But we shall devote what space we have to the mention of such things as we think will best subserve the interests of truth. First, while we learn that the sectarians of Madisonville—which, as a class, are of the most bitter and unreasonable type that I have ever met, especially the Methodist portion of them—claim that Dalton gained a victory over Bro. Burnett, we do not consider that the debate was wholly fruitless of good results. On the questions of the design of baptism, and the operation of the Holy Spirit, we think that any fair-minded person who gave atten-

tion did not fail to see that Bro. Burnett sustained his grounds. Mr. Dalton is a very pleasant and forcible speaker, but is perfectly reckless with the Scriptures. His stock in trade consists of a few passages

selected here and there from the Old and New Testaments, and wrested from all their contextual surroundings, which he uses for their sound instead of their sense; and an inexhaustible fund of anecdote. In the latter he is entitled to the palm. We have seen Methodists who could equal him in his game of hop, skip and jump through the Scriptures, but when it comes to anecdotes, he stands ahead of anyone we have ever met. He charmed Senator M. Y. Randolph, who was our Chief Moderator, with his unceasing flow of wit and anecdotes.

The Methodists, we learn, refused to lend their house for the discussion, but we were pleased to note that many of them attended the discussion; and after Mr. Dalton proved himself to be as much opposed to the truth as they are, they opened their house to him and formally invited him to preach for them, which he did. We learn that their laudation of Mr. Dalton has been unstinted ever since. This is simply another striking of the hands of Pilate and Herod in the mutual object of crucifying Jesus of Nazareth. But there are some members of the Methodist church at Madisonville for whom these remarks are not intended, because they are not applicable to them. Even some who labor under more or less prejudice against what they really believe to be "Campbellism," as they call it, instead of "the truth, as it is in Jesus." While every individual is responsible for all of the prejudice that abides in his own heart, yet we are free to admit that our brethren at Madisonville, and perhaps none more so than the writer, who used to live there, are responsible to a certain extent for a goodly portion of this bitter flame of prejudice that is rankling in that place against the truth.

We have not the space here to even touch the details that make up this sad state of religious affairs as they exist in that sectarian ridden and ungodly village. If, when Bro. Hamilton first planted the cause in that place, he and the young band of converts there had added to their faith the Christian accomplishments of, "courage, knowledge, temperance, patience, godliness, brotherly kindness and love;" that is, if they had "put on the whole armor of God," and had ceased to "conform to the world," but had shown forth in their lives that "peculiarly" that *must* ever mark the true disciples of Christ, there is no estimating the good that would have resulted.

Doubtless by this time all honest-hearted sectarians, as well as those who make no profession of religion in that section, would have cast their lot with Jesus. Of course there are some there, as well as elsewhere, whose hearts and consciences have

been so seared with and encrusted in the delusive and benumbing "doctrines of men," that there is little hope of ever penetrating them with the fruitful seed of the kingdom, the incorruptible seed, which is the word of God. These are like that class referred to by our Saviour when he said: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." We know a few in Madisonville who occupy precisely this position; and some of this class pass in the eyes of the world as the best Christians in the community. They are praised for their pious lives and kind offices to the sick. In these praises, pronounced by men, they "have their reward." If such persons were sound in the doctrine of Christ, Christ would get the glory for whatever they might do for "the least of his brethren," and they would get their reward in the crown of eternity. But as it is, such persons oppose with all their hearts the law of Christ for the remission of sins and entrance into His kingdom. They institute doctrines of men which introduce persons into human institutions, which institutions generate and perpetuate division, strife and contention among people who would do God's will but for those systems that foster prejudice and Bible ignorance. Every act done as members of these human institutions, which calls forth the praise of men, is robbing God of that much glory. Why is it that persons who are willing to toil for a lifetime in building up some human system, are not willing to bestow that labor upon that institution which has Christ for its head and eternity for its reward?

While we were at Madisonville, we heard of a very sober, quiet and honorable young man saying of a certain zealous and leading lady of the Methodist church, that she did more real harm to the true teachings of Christ than the two saloons in that place. And when we come to think seriously of the remark, and weigh it in the light of many things we have heard that lady say in trying to bolster up Methodism and tear down truth, we are forced to regard the assertion as literally true. How sad the thought! We saw the same lady manifesting great interest in Mr. Dalton's behalf during the debate, and she was doing the same the night he preached at the Methodist church.

Now, for the sake of some of our honest Methodist friends at that place, we are going to give a little insight into the doctrine of that man whom they honored so because he was opposed to "the Campbellites."

We have no soft words for error, wherever we may find it; but handle it as we would a deadly viper. But while this is true, it is done out of no improper spirit, but proceeds from a faith in Christ and the New Testament Scriptures, which contains His word, which is as immutably planted in us as are the facts of the last Presidential election, and Grover Cleveland's Presidency. That is, we have no more doubt about the facts related of Christ in the Testament than we have in the main facts above stated in reference to the Presidency of Cleveland. This firm belief in the Scriptures has led us to study the book with the idea of harmony and consistency of parts being a marked feature of it; and we have not been disappointed. It is the religion that we have imbibed from reading the book that gives us our hatred of false doctrines that are trying to supercede the law of Christ. So, then, the only excuse we offer for opposing what we conceive to be error and false doctrine, is the love we have for Christ and his blood sealed system of redemption. When men espouse the cause of human and sectarian causes, and then make a scrap book of the Bible to destroy its sense, and support their ungodly theories with its sound, thus "wresting Scripture to their own destruction," as well as to the destruction of the thousands, they deserve exposure by the shortest and surest methods that will meet the demand. Now we want to call attention to just one point that appeared in that discussion, which Bro Burnett called attention to, but we desire to elaborate a little farther. This one point is enough to show any candid mind, who believes the Bible, that Mr. Dalton's theory of religion is subversive, in tendency, of the Bible. He said that Mr. Burnett and his brethren were preaching to try to make the truth plain to the people. He said that they did make it plain, too, that he understood it thoroughly, and that it was plain and plausible, but, that therein laid its condemnation, or words to this effect. He said that the will of God was that the people should not be taught. He wrested a small scrap from Jer., xxxi: 34, to sustain his nonsensical theory. Bro. Burnett then referred to the language of the commission, which says: "go teach all nations." Where is the mind that is so obtuse that it can't see here that Mr. Dalton is opposing the truth of God? What could be plainer to a candid mind? Jesus said: "No man can come to Me, except the Father which hath sent me, draw him; and I will raise him up at the last day. It is written in the prophets, and they shall all be taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto Me." John, vi, 44-45.

Herein lies the fundamental principle of discipleship; but Mr. Dalton denies it, and berates any doctrine that inculcates it. And the Methodists of Madisonville cry out hosanna to him for it; and for his almanac lore. But Mr. Dalton and other mystifiers and fox-fireists hold that to be "taught of God" is God's work by direct operation on the heart with sparks of the Holy Ghost. (This, Jesus Christ, the Apostles nor the Scriptures know anything about. It is a figment of deluded brains. When Christ sent his ambassadors into the world, He sent them to "teach," make plain. David said: "Teach me thy way, O Lord, and lead me into a plain path;" but Mr. Dalton says it must not be made plain, and our Methodist friends honor him for it. Our Lord appeared to Saul of Tarsus as he was on his wicked mission, to Damascus, to "make a witness of him to open the eyes of the people, and turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins (mark you, after they had turned), and inheritance among them which are sanctified by faith, (not by faith alone, but by the obedience of faith, see Rom. i: 5, and Rom. xvi: 26), that was in Him. So says Paul himself—see Acts xxvi: 18. And of which Paul goes on to say: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision, but shewed first unto them of Damascus, and at Jerusalem, and throughout all of the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." What works? says Elder Dalton. Why, Paul, that is a pernicious doctrine; you teach that they have to do the turning, and do works. I have denied this at Madisonville, and the Methodists of this place have received it so joyfully, that they would almost have plucked out their eyes and given them to me, and they would pluck out yours, Paul, in rage, and call you a "Campbellite," were you to preach that doctrine at this place. When I denied that doctrine for four days with all of my foxy sharpness, and almanac learning, they opened their house for me to preach in, which is proof, conclusive, that they would shut it against you or any one else that would deny what I taught.

But we must close this, by giving the religious experience of Mr. Dalton, or a portion of it. We will let him tell it out of his little "Salvation" book, which he sold at Madisonville.

We only have space for a short portion of that experience; but we promise our readers more of it at some other time. In giving an ac-

count of his tussle with the Lord, the Lord wanting him to preach, and he trying to outdo the Lord. He says: "My health began to give way; my liver became enlarged, dyspepsia seized hold on me, and it finally grew into inflammation of the bowels, and I lost flesh until I was almost a skeleton, and I finally had some kind of a spell that would throw me to the earth as a dead man, and I finally promised the Lord that if He would deliver me out of that I would do anything He said, and I began to mend, and I was afraid to say 'I will not' any more." See page 7 of his book, "Salvation." Now, believe this who can; I can't, for one. We will call attention to the fact that, although these people have so much to say about "heart-felt religion," he does not mention that his heart was involved in this wrestle with the Lord at all; it seems to be confined to his "liver and bowels." O, shame! This is what you may call "liver-felt religion."

Any one writing to Mr. Dalton about his obedience, instead of writing as Paul did to the Romans about their obedience, should say: "God be thanked that, though you were a servant of sin, but you have obeyed from your liver and bowels that form of doctrine delivered unto you, you were then made free."

But it seems that our Methodist friends will welcome it, whether it comes from the liver and bowels or heart, just so it is contrary to sound doctrine. Friends, why will you thus steel your hearts against truth? Brethren of Madisonville, I know some of you are as true to Christ as you can be under the circumstances. Do not be discouraged because the enemies of truth combine against you. If that class hated your Master they will also hate you, and "the doctrine you must earnestly contend for." "Woe unto you when all men shall speak well of you."

A. McG.

PROCES CITY, TEXAS.

DEAR BRO. MCGARY—Enclosed you will find \$6 for the FIRM FOUNDATION.

We have but few brethren in this country, and it seems that some of them cannot stand the FIRM FOUNDATION. It may be that I can get some more names by the first of January. I will send all that I can get.

We would be glad to see the FIRM FOUNDATION changed to a weekly. I think it is the best paper now published in the State or anywhere else, and it has a friend as long as I live. I don't want you to let it stop coming to me; and when you want money please let me know and I will send it to you. I intend to do all I can for it.

Hoping that you may be spared many years in your good work, I remain your brother "in Christ."

J. A. HARRISON.

BRO. BURNETT SEEKS SHELTER UNDER BAPTIST SUCCESSION.

Bro. Burnett is tugging at it again, with his eyes full of fog, trying to extricate himself from the quagmire he ran into, while trying to evade the force of some questions propounded to him by Bro. Hamblen. Poor fellow! his position is so quicksandy that the more he struggles the deeper he sinks into trouble. He had better be quiet and let his theory have an easy death. But he thinks if he can get his pursuers off on a hunt, to find the Church of Christ seventy-five years ago, he can get out, while they are off on such a jaunt. Now, we, for one, shall not accommodate him to any such a "hide-and-seek" play as that. He pretends to know of "prophecies" that involve our position in serious and inextricable difficulties. Well, if he has such Scriptures why does he not bring them up? We might say that we had Scriptures proving that "the man in the moon" was named John Smith, but we doubt if anyone would believe it until we produced them; and so it is about Bro. Burnett's statement on this point; we, for one, don't believe it, and will not till he proves it. The thing that he should have done was to have removed some, to us, very palpable difficulties that he has permitted to linger about his position.

1. He ought to get rid of one of the two faiths that he employed in his reply to Bro. Hamblen, or prove that Paul was mistaken in teaching that there was only one faith.

2. He should show us what right he has to stuff "our plea" in Paul's mouth, and separate nine facts that Paul states in the same connection, and disjoin three of these facts from the other six, and call these three, Paul's definition of the gospel.

3. Since he limits the gospel wholly and solely to these three facts, he should show us how facts one, three or nine can be obeyed, since the Scriptures so abundantly teach us that the gospel must be obeyed.

4. He should tell us which of the two contradictory positions that he has taken—one in his reply to Bro. Hamblen, and the other in his reply to us about his reply to Bro. Hamblen. (1) That the facts were not to be obeyed. (2) That when we die to sin, and are buried by baptism and raised to walk in a new life—"thus we obey the three facts." Why did he not write rationally, and say "thus we obey the commands," and symbolize the three facts? Does he think his readers are so stupid that he can stuff such nonsense as the idea that a fact can be obeyed, down their throats? or is he really so badly befuddled over this question that he has so far lost his wits as to regard such a feat as

obeying facts possible? Again, why does he try to play the monkey trick on us, by trying to make a cat's-paw of our position to pull his burning chestnuts out of the fire, by trying to hold us responsible for a nine fact gospel, and to show how such a gospel could be obeyed?

Now he is the one who is responsible for a nine fact gospel, until he shows his right to break in upon Paul's language and divide it where Paul did not, and call part of it the gospel. And, then, when he shows this right, to thus separate what Paul joined together, he must tell us how to obey three facts. This will give him a job that will be unfinished when the cold clods separate him from this sphere of action. It is so sad to see our leading brethren blinding themselves with prejudice, and crippling their influence for good and usefulness in the kingdom, by pursuing such inconsistent courses to defend the unauthorized practices of a human "plea," that all candid and conscientious brethren must and are losing confidence in their integrity. Bro. Burnett is not the only one of our leading brethren from whom the confidence of the brotherhood is gradually slipping. It is very evident that Bro. Burnett had rather accept the fallacy of "Baptist succession," than accept the truth in reference to sect baptism. If not, why does he call upon us to point out the church as it existed seventy-five years ago? He, nor any others who may be casting about for footing for this dogma of "our plea," need not deceive themselves by supposing that our brethren, who are opposed to sect baptism, can be frightened, in the least, by any "pillow in a swing" that they may hang up about the grave-yard of the past, whether seventy-five or seven hundred years ago. They will be followed in their opposition to truth wherever they may go, so soon as they begin to fix up plausible looking obstacles. But, before Bro. Burnett can decoy us back into the shades of seventy-five years ago, he must remove the difficulties that we have pointed out to him for which he is responsible. By all means he should attend to present troubles before he can, with propriety, insist on our rambling with him into the past. The only possible relief he can find in the lumber of the past will be in the old, broken chain of "Baptist succession." He has contributed his mite in the breaking of that chain, and now he will have to go to work and weld it, to be benefited by it.

He can rattle the old broken thing at us as long as its jingle is pleasant to him; but the noise he can make with it is all there is of, it till he mends it. This he ought to do if he can, for if his theory is true its missing links ought to be brought up and welded in. Go to work, Mr. Black-

smith; if your "hammer" is as hard as your head you will not wear it out. Your reaches for sympathy, in referring to us as "reformers of the reformation" looks weak to us, coming from a champion debator, who conducted one side of "the liveliest discussion that ever took place on the American continent." If there is anything reprehensible in trying to "reform the reformation," then you are as guilty as we. Your opposition to instrumental music in the worship, and Missionary Societies, look to us, like efforts to "reform the reformation." A. McG.

MADISONVILLE, TEXAS, December 14, 1886.

Dear Bro. McGary:

It has been quite a while since anything has appeared in the F. F. from my pen, and fearing the readers of the FIRM FOUNDATION might think I had fallen from grace, or had gone back on the F. F., I will introduce myself again to its readers. My heart's desire and prayer is that the F. F. may stand and continue to contend for the faith. While it is true there has been a great deal said on the baptismal question, still I do not believe too much can be said and written in defense of the truth, and against false positions and inconsistent practices of brethren who know better. I will make a short quotation from the Apostle Peter. Writing on baptism and its design, he says: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." The new version has it: "The interrogation of a good conscience toward God." The living oracles has it, "The seeking of a good conscience." What is meant by "the seeking of a good conscience?" Is it not true that the Apostle is writing here about baptism? and does he not say that it saves us? I say therefore he is writing about the design of baptism. On another occasion this same Apostle said: "Repent and be baptized in the name of Jesus Christ, for the remission of sins." I believe that these Scriptures plainly teach that baptism is a divine ordinance, representing the death, burial and resurrection of Jesus Christ, the place where the alien sinners were taught by the Apostles that God would meet them and bless them and free them from sin. Paul says: "We walk by faith and not by sight." The sinner is taught first to believe in Jesus Christ, and so, "by faith," he walks right up to the divine ordinance, baptism, "seeking a good conscience." How are our consciences made good or pure? I answer, by the blood of Jesus. Let Paul speak; he says: "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Again, the same writer says: "He (that is Jesus) had by himself purged our sins." The N. V. says: "When He had made purification of sins." That is, by the shedding of

His blood, He has opened up a way for the purification of sins. The new and living way opened up in the house of David for sin and uncleanness. The worshippers under the old covenant did not obtain a perfect conscience. In speaking of the offerings made under the law, the Apostle says: "For the law having a shadow of good things to come, and not the very image of the things can never, with those sacrifices which they offered year by year, continually make the comers thereunto perfect. For then would they not have ceased to be offered, because that the worshippers (once purged) should have had no more conscience of sin? But in these sacrifices there is a remembrance again made of sins every year." But Jesus is the end of the law for righteousness for every one that believeth, having shed His blood on the cross, died unto sin once and was raised to die no more. He has brought life and immortality to light by the Gospel. And now the sinner is taught to believe in Jesus, and by faith turns from his sins, confesses his faith with the mouth (Rom. x: 10.) and in full assurance of faith he draws near to God, with a true purpose of heart to have the heart (or conscience) sprinkled by the blood of Jesus from an evil conscience and the body washed with pure water. This is why the Apostle Peter says the sinner goes to baptism "seeking a good conscience." When the Gospel is preached fully and faithfully, the sinner is taught by the preaching of the Gospel where he may expect to obtain a good conscience. Baptism, in the Gospel, is the place where Jesus has promised to meet the sinner, and this is the reason for his going there and "seeking a good conscience." "Know ye not (that is, don't you know, as you were taught before being baptized) that so many of us as were baptized into Jesus Christ were baptized into His death?" For this very reason, then, all who come to God or Christ are buried with Him by baptism into death, when His blood was shed, and by which all obtain a good conscience, a pure heart and the remission of sins by faith. "The word of faith," or the Gospel, teaches us where we may expect to receive it by faith. Right here lies my greatest objection to Baptist teaching. They do not teach their converts to seek a good conscience in baptism, but they teach them to seek it at the mourning bench, and they must have a good conscience before they will baptize them. Peter's converts were taught to seek a good conscience in baptism. Baptist converts are taught to seek it at a mourning bench in the straw. They claim to receive the pardon of their sins by faith, before baptism. Some of my brethren say they do not receive pardon, as they expect, before baptism. This is a delusion. But they do receive pardon after their Baptist baptism, in spite of the delusion. Now, if they do, it is not an act of faith. That is, they do not receive remission of sins by faith. I say, therefore, it is a sin. For Paul says, "whatsoever is not of faith is sin." Baptists and Methodists rejoice more in a delusion than in the promise of God spoken by the Holy Spirit, sealed by the blood of Jesus, and confirmed by the oath of God. I say, therefore, Baptist baptism is not valid.

-A. J. McCARTY.

We learn from private letters, that our readers are much interested in the dialogue that is being published in the F. F. about the "Jacksons" and the "pastor;" hence we are sorry that the sequel of that affair has been crowded out of this issue, but it will appear in our next issue.

Sister E. W. Elston, who has favored us with the poem on the first page, is seventy-eight years of age. She lives at Woodland, Cal. We have a large list of subscribers there, for which we are under obligations to Bro. T. S. and Sister E. W. Elston. From that town came the largest amount of money that has passed through our hands from any one congregation, for the Texas drought sufferers. Bro. T. S. Elston is eighty-three years old. May the choicest blessings of God ever cluster along the untraveled part of their pilgrimage to the Jordan of death, and may they finally pass peacefully over into the land of eternal bliss, is the prayer of their brother who, though having never met them, loves them for the truth they love and have so faithfully labored to advance.

We could not feel quite justified to start a weekly at this time, but we have been greatly encouraged by the earnest efforts of our brethren to send us this one thousand new names. Though they have not sent us anything like that number, we have unbounded confidence in their sympathy and willingness to aid us all they can in the good work. We desire to show that we appreciate their efforts in this direction; hence, we begin the new year with semi-monthly issues, and will work to weekly issues as rapidly as circumstances will admit. Our readers will see that in the two issues per month they will get something more than one-third more reading matter than we were giving them, at the old price. Let every one who is willing to become a regular agent for the paper, write us for our special commissions to regular agents. We want to engage its very best friends as its agents; and we desire to pay them a fair price for their work. Some brethren will not have a commission for the work they do for the paper; but all who are willing to act as regular agents ought to have a commission for it, and we are more than willing that they shall have it. We have never felt any fears about the success of the paper nor the ultimate triumph of the truths it inculcates, over the hybrid doctrine of a human "plea," which has well nigh obliterated the line between the Church of Christ and the sectarian bodies that are but the offspring of Romish hierarchy. True brethren all over the United States, are rallying to the tenable and apostolic grounds that the FIRM FOUNDATION is advocating, for which we are truly thankful to God. The Scriptures thoroughly furnish the man of God unto all good works. A. McG.

TALKS WITH THE SISTERS.

Christmas has come and gone once more, "the old year lies adying," will soon be draped and palled and laid away by Father Time, forever. It is a solemn, deeply solemn thought, that we are one year nearer our eternal destiny. Is our faith so steadfast that we can say, "nearer our Father's house?"

This year has been one of calamities to our country. Our own fair State has suffered and is still suffering from a terrible drought, and hundreds of souls are sad to-night with thoughts for the morrow—many of them our brethren and sisters in Christ Jesus. Yet, many of us have not felt a want, nor suffered a pang, save as when "one member suffers, all the members suffer with it." But have all of us given even this tender sympathy? I fear not. I know some (and fear there are many) who have not made one sacrifice, even the smallest, to give even a dime to relieve these suffering members. Alas! such, seeing their brethren in need, have been guilty of saying, "be warmed and filled," yet have withheld the means to accomplish this warming and filling. How much has been spent this week in taking long, expensive trips for only a few short days of pleasure, one Christian, perhaps, spending enough to clothe one of these poor families comfortably for the winter; for they lack clothing as well as food. Again, hundreds of dollars have been spent for gifts, by some who, had you asked a dollar of them for the needy, would have replied, "We can't afford it." Will God hold such guiltless? I mean this for Christians; we can expect no better from the world. I recently heard of a Christian (?) woman who had bought \$10 worth of tickets to a public entertainment, but had not one dollar for her poor, needy, preaching brother, to whom it would have been a boon. How dwelleth the love of God in such? Verily, they will have their reward in the fearful sentence, "Inasmuch as ye did it not unto the least of them, my brethren, ye did it not unto me. Depart, I never knew you." This coming year, oh, may our faith grow brighter and stronger, impelling us to work. We cannot gain Heaven on "faith alone," though many seem to think so, faith without works being dead. But this is not what I set out to write about at all. Slang was to be my subject, so I will offer a few thoughts and a little advice on Christians using slang. Now, this talk is for the sisters, but it is public and if the brethren choose to read it, editors and all, I shall not object. Slang is apt and very expressive, hence its popularity; and so thoroughly have many slang phrases become incorporated into our language that it is difficult to avoid them. But our language has been very aptly compared to a piece of patchwork, being composed of words from nearly every language in the world, therefore there is no excuse for the use of slang, with such rich resources to choose from. Speaking of Ashdod, to my mind nothing could be more Ashdodish!

I once heard a young girl, who claimed to be a Christian, say that a conductor on a train "made a mash on her." Another Christian (?) girl made frequent use of the vulgar, indecent expression, "dry up and bust," and that to young gentlemen,

too. Shame, shame, that any young lady, much less a child of God, should soil her lips with such expressions. Can we imagine our Saviour, Paul or Peter using such language? Fancy the following conversation between Paul and Peter, when Paul withstood Peter to the face: "Halloo, Peter, I hear these Jews 'got away with you,' and made you 'go back on us.'" "Well," says Peter, "you did no better. You were up at Jerusalem with a 'chip on your hat,' waiting for some bristling rabbi to knock it off, then 'the fur was to fly.' The first thing you know some Jew will 'put a head on you.'" "No, sir," says Paul, "some of them are 'powerfully stuck on me, you bet.'" "Well, I hear Demas has 'gone back on you.'" "Yes, yes, Demas is a 'bad egg.'" "Well, when you write to that church just 'skin him,' do it kindly, but 'skin him,' he needs it." Says Paul, "Did you hear of my last fuss down at Phillipi?" "No, what was it?" "Why, they took me and bound me and"—"Oh, yes, 'I catch on,' now. You let them know you were a Roman, did you?" "You bet I did, and you better believe they 'cut dirt,' and let me alone." Imagine Paul saying, "Our fathers were all baptized unto Moses in the cloud and in the sea, and did all eat of the same spiritual 'grub.'" These are some samples of Christian conversations in these modern times. Just pause and compare them with the simple, pure and grand language of Holy Writ. How do they compare? For answer we should hang our heads in shame.

Dear sisters, where do you suppose slang originates? Where bangs did, I expect, for I have always noticed that the girl that wears bangs talks slang. Both, I doubt not, had their origin among females of very questionable reputation. Think of this, whenever you are tempted to use a slang phrase, will you? A Christian's speech should be pure. Remember we are preparing and hoping to spend an eternity with our Saviour and a host of sinless beings, hence we should keep our lips unsullied. Let us say with the sweet poet, Frances Havergal,

"Take my tongue and let it sing,
Ever, always, of my King."

Let us employ our lips in teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in our hearts to the Lord. And whatsoever we do, in word or deed, do all in the name of the Lord. SARAL.

WHEN DOES THE SINNER DIE TO SIN?

Believing that the answer to this question, as taught us in the sixth chapter of Romans, is not generally understood, I will venture an explanation that to my mind seems to be the correct one. The idea conveyed by brethren generally differs but little from the sectarian idea. To avoid baptism for the remission of sins, the Baptists and others say that the sinner first dies to sin, and then on account of his death is buried with Christ in baptism; and hence as he dies to sin before he is baptized, he is separated from sin before baptism, as the radical idea in the term death is a separation. Our brethren have taught that as a person must be, in fact, dead, before he is buried literally, so the sinner must be dead to

sin before he is buried in baptism. They draw a distinction between the practice of sin and the guilt of sin, and say the sinner is dead to its practice, when he stops sinning, but is not freed from its guilt till he is buried with Christ in baptism. This position is explained by the following illustration. The liar is dead to lying when he stops lying and resolves to do so no more. But he is not released from the guilt of lying till he obeys the Gospel. Now, I do not think either of the above interpretations is correct. I understand that the sinner's death and burial occurs at the same time; and hence when he dies with Christ, he is at the same time buried with Him; and when he is buried with Him he dies with Him, and at the same time dies to sin.

Paul did not say that he and the Roman brethren died to sin and on account of it were then buried with Christ by baptism. It was an act finished in the past, and the context clearly shows that he had reference to baptism. The fourth verse reads: "Therefore, we were buried with Him through baptism into death." Now take notice that the word death, in the 3d, 4th and 5th verses includes also the burial of Christ. So, then, we establish the fact that when the sinner dies with Christ he is at the same time buried with Him. Now, look at the 7th verse, "For he that is dead is freed from sin." If, then, the sinner dies to sin before he is baptized, he is released from sin before he is baptized, for Paul says: "He that is dead to sin is freed from sin." The Baptists would then be right in their understanding of the design of baptism. But to show that they are wrong, we call attention to the fact that if the sinner is freed from sin before baptism he is freed from sin before he gets into Christ. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death?"

Again, if the sinner is freed from sin before baptism he dies to sin before baptism; and this is outside of the death of Christ, for we are "baptized into His death."

And still further, if the sinner dies to sin before he is baptized, he is freed from sin before he is baptized; and if he is freed from sin before he is baptized, he is freed from sin before he puts on Christ. "For as many of you have been baptized into Christ have put on Christ." We conclude, therefore, that no immersed person with those views has ever obeyed from the heart the form of doctrine delivered by the Master, and hence we oppose the pretended *transplanting process* by the *shake of the hand*. Such persons having never died to sin, by obeying from the heart the form of doctrine delivered unto us, have most assuredly never arisen to walk in newness of life. We earnestly exhort all such to yield unreservedly to the will of the Lord. J. S. D.

REPORT OF A MEETING.

This, when made, will be the first report I ever wrote of a meeting held by myself, or any one else, and I do not make this because of any great "visible results" (for there was only one that obeyed the gospel), and as to the invisible results, I know nothing about them, as I could not see them. It is very common to

read reports, "So many baptized, so many received from the Sects, and a great deal of prejudice removed." The prejudice removed, I suppose, is the "invisible results," and they, with me, are like the invisible church. I know nothing about them, and my object in writing this report is to call attention to some things said by a certain Methodist Episcopal preacher (I know not whether he was North, South, East or West). His name is Miller, and he says he is pastor of the Methodist Church at Del Rio and at Brackettsville, devoting one-half of his time to each. Pastor means feeder, so he feeds each of those flocks half of their time on Methodism. Now, I ask if the prodigal son would have starved physically on the husks that he had to eat all the time, will not the above churches starve spiritually, being fed only half their time on the husks of Methodism? Surely they will; but, perhaps, they will come to themselves, and go (not return) to the Heavenly Father's house, where there is abundant provision made for all that hunger and thirst after righteousness.

I commenced preaching at Brackettsville on Saturday night, the fourth day of this month, continued preaching until the next Saturday night, and on Lord's day and night said Miller preached, it being his appointment. He commenced his services, both at 11 o'clock and night, by engaging in what I suppose might be called secret public or public secret prayer, I don't know which, then read the 6th chapter of Paul's letter to the Ephesian brethren, commenting mostly on the 10th to 20th verses, and said many good things in reference to the Christian's armour and prayer; but, like Satan in the Garden of Eden, he spoiled it all by indorsing the doctrine of faith alone being a "very wholesome doctrine and full of comfort," as taught by John Wesley and the Methodist discipline, and he quoted Wesley as proof. We knew before that Wesley taught it, but deny that any inspired man ever taught it.

In speaking of baptism, on Sunday night, he said that it was only mentioned about thirty times in the New Testament, therefore it is not necessary or essential to salvation. I do wonder. I suppose if the Lord had mentioned it thirty-five or forty times, then it would have been necessary. But I suppose he forgot what his discipline teaches, where it quotes the language of the Saviour to Nicodemus, John, iii: 5, and says that the water spoken of there has reference to baptism. If that be so, then a man cannot enter the kingdom of God without being baptized; and the kingdom of God and the church of God, the kingdom of Christ and the church of Christ are the same. Matt., xvi: 13-19. So his discipline teaches that baptism is necessary to salvation; and I expect that when he was ordained a preacher, and so "much divinity" was conferred upon him, that he promised to preach and defend the doctrine of the discipline; but I expect he forgot it the night he heard him, with all his divinity. Yes, but "Abraham and all those worthies mentioned in Heb. ii were saved without baptism." Yes they were; and why? Because there was no law requiring baptism at that time; but "the priesthood being changed, there is made of necessity

a change of the law, Heb., vii: 11-14. But when was the priesthood changed? When was Christ made a priest? Not while He was on earth, Heb., viii: 4 (all the false teaching that He was baptized to make him a priest to the contrary), and after He died He became the author of eternal salvation to them that obey Him: Heb., v: 7-9.

"But then a man gets away out on the plains where he can't be baptized, what is to become of him?" No, there is not even water enough to sprinkle him, or cool his parched tongue. Poor fellow, I have heard of him so often, ever since I was a little boy, and I thought he was dead long ago; but I suppose he is not, and as baptism came in lieu of circumcision, I reckon the best way to dispose of his case is to circumcise him—that suits the sandy plains. But Paul says, "Foolish and unlearned (or untaught) questions avoid," 2d Tim. 2: 23; and as the scriptures do not teach anything about such cases, Mr. Miller and I had better avoid them. That is all that I will say about what he said about baptism, except that he said that "He would baptize some children the next Sunday." In that he was mistaken; he cannot baptize unbelievers, those that are not capable of obeying from the heart that form of doctrine delivered to them, that they may be made free from their sins. Rom.: xi: 17-18. The Saviour says, he that "believes and is baptized shall be saved," Mark, xvi: 16-18; and the man who says, he that is baptized and believes afterwards shall be saved, changes God's word and will be held accountable for it.

He also said he "did not believe it was right to unsettle people's faith." What a pity the Saviour did not understand that matter as friend Miller understands it; it would have saved Him a great deal of labor and persecution in trying to unsettle the faith of His Jewish brethren; and then He even came from heaven to unsettle the faith of that grandest of all men, the Apostle Paul. Yes, and Paul was so honest, conscientious and zealous in his opposition to Christ—and what great persecutions he afterwards endured because his faith was unsettled. And the Apostles went among the Jews and Gentiles, upsetting their faith and turning them from idolatry and darkness to light and the power of Satan to God. What a pity, if friend Miller is right. Yes, and some of our brethren are getting to be as tender-footed as the Methodists about unsettling the faith of those who have come, and may desire to come, on their unscriptural dipping, called baptism, missionary societies, etc.

He further said he "could pray for and work with all denominations, even the hard shells;" and I suppose the Mormons, for they are a denomination, and "the Lord has greatly blessed them," for they are becoming quite numerous. Why, he is a hard shell himself, if he only knew it—so hard that the word of the Lord will not make any impression on him. Yes, harder than rock, for Jeremiah says that the word of the Lord breaks the rock in pieces, xxiii: 20. He (Miller) says the word of God is dead, powerless, unless it is energized, quickened and applied by the Holy Spirit. Then, if God does not send His Holy Spirit to quicken and apply His word to the hearts of sin-

ners, they are passed by, reprobates, non-elect and can't be saved, while those to whose hearts He sends His Holy Spirit and applies the word are saved. So, you see, he is as hard shell as any, and more inconsistent.

But Paul says: "The word of God is quick (or living) and powerful (full of power), and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb., iv: 12. And Peter, writing to the brethren, says being born again not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever." 1 Peter, i: 22-25. Paul and Peter both testify that it is living, full of power and will abide forever; while friend Miller says it is dead, powerless. Reader, judge you who tells the truth.

But what is denominationalism? Divisions. Then friend Miller says he can pray for and work with divisions; just what Christ and the Apostles could not do; for Christ taught and prayed against them. Matt., xii: 25; and in John xvii, after praying for his Apostles that they might be one, he prayed also for all that might believe on Him through their word, that they all might be one; verses 20-21; and Paul speaking as he was guided by the spirit, says: "I beseech you, brethren, by the name (authority) of the Lord Jesus that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind, and in the same judgment." 1 Cor., i: 10. See also Phil., 1: 27, and Eph., iv: 3-4. The Apostle Peter is also quite plain and pointed on this subject. But there were false prophets among the people (the Jews) even as there shall be false teachers among you, who privily shall bring in damnable heresies (divisions, denominations) and through covetousness (yes, that is it, the love of money) shall they with feigned works make merchandise of you. 2d Pet., ii: 1-3. Yes, brethren, it is the love of money that gets up Bible colleges, missionary societies, church fairs, festivals, etc.; or if it is not that, will the brethren please tell what it is, for it is certain the word of the Lord does not get them up. I will close this article by making one more quotation from the Apostle Paul, where the Lord through him classes heresies (divisions, denominations) with adultery, fornication, murder, drunkenness, revelings, and such like, the works of the flesh, and says that they who do or practice such things shall not inherit the kingdom of God, Gal., v: 19-21. Brethren, how careful we ought to be about introducing these innovations and departures from the word of the Lord; for we are assured if we do or practice such things, we shall not inherit the (everlasting) kingdom of God.

A few days after our last report of funds received for drought sufferers, we received \$1 from Bro. B. H. Woodson, of Prescott, Arkansas, for that purpose, and we have sent it to Bro. W. W. Hood, of Palo Pinto county.

In Bro. O. M. Wilmeth's notice of our reference to his saying that he would be willing to accept our position in reference to sect-baptism if all the brethren would, he says: "Bro. McGary is so tender of his pet that he would part with his best friends before a hair of it should be hurt. But his insinuations that cowardice keeps us from accepting his extreme views will not be received by those who read the *Preacher*. We have become accustomed to slurs from professed friends."

Now we are sorry that Bro. Wilmeth seems to regard our profession of friendship for him as unreal. We would say to him, in all seriousness: "Am I become your enemy because I tell you the truth?" No, my brother, I am not your enemy. But I will say to you, and to as many of the readers of the *Preacher* as may have a chance to see it, that if they are indisposed, as you think they are, to receive what we say about what you said about accepting our position—we did not "insinuate" it, but said it right out as we generally say things—we will overwhelm them so with proof that they will have to receive it. You speak of our "extreme" views. Now, my brother, we all have some extreme ways. For instance, for you to advertise yourself as a "Teacher of the Bible and Belle's Letters" is extremely ridiculous for a disciple of the lowly Nazarene. Where did Peter, or Paul, or the Master, ever put such *extreme* handles to their names? We have no objection to your reference to our religious views as "our pet," and you are quite right when you say we would part with our best friends before a hair of it should be hurt. We shall stand by it with all the powers we possess, "regarding not the person of men," but earnestly contending for the faith ("our pet") once delivered to the saints. A. McG.

"Rev." (?) R. T. Hanks defines a "Campbellite-Christian as one who takes his name from Christ and trusts in baptism to save him; a Baptist-Christian, as one who takes his name from baptism and trusts in Christ to save him." And I would define a Christian (without the handle) as one who hears God's word and obeys it from his heart, and receives salvation in the way that God has appointed.

Such reverent flings from a "Rev." called and sent Baptist, only serves to show the spirit of the adversary in opposition to the truth. The people who hear and read are not likely to be led far astray by such "cuttle fish" correspondents. No Bible reader trusts in baptism to save him or her, only as it is the appointment of God, much less is willing to take "his name from" an ordinance prescribed by Christ. In reference to His name, He alone can save, but only those will be saved who come in the way He has taught. Let Rev. (?) Hanks try again. P. H. ADAMS.

SEARCH THE SCRIPTURES.

NUMBER TWO.

Another cause for the contempt with which the bible is treated is the rivalry among the "churches" for worldly favor. The great want is numbers and popularity. The result is, the so-called churches are filled with men of the world, who have no thought of studying the Scriptures or giving up worldly pleasures or friendships or associations. Men of this kind are in such preponderance as to be the controlling element and give character to the whole body. In our readiness to go with the current, even those who desire to do right partake of the general feeling that the Christian religion is but little more than a form. But few, indeed, study the Scriptures, and they who do show any concern, for the most part read with attention only those parts which are supposed to furnish proof that the worldly institution to which they belong is the church. "From the abundance of the heart the mouth speaketh." They can talk on other subjects, but you cannot interest them in the one important subject of a holy life. Only when you touch their party pride can you interest them in religious matters. Our Lord used the most vigorous language to impress upon our attention the necessity of being wholly devoted to Him, in thought, and deed, saying: that unless we hate even our own lives we cannot be His disciples. It is supremely unreasonable to suppose that He will make the great distinction of giving immortal life to some for doing nothing and punish the rest for the same thing—among them the thousands of millions who have never had an opportunity of hearing and obeying.

Among the bids for popularity are a college bred "ministry," fine church edifices, Sunday schools, church fairs and festivals, organs and choirs, and various societies. Educated clergymen are desired on the ground that they are better qualified to teach than those without college training. But we see as much difference of opinion and as many disputes among them as among the uncultured. Besides, their college finish in a measure unfits them for further progress. They have a reputation for great learning to uphold which would be brought into jeopardy if they should learn anything that would require them to frankly and humbly confess that they had been wrong. It is too much to expect that poor, weak sinners, placed in exalted and dignified stations, will become fools that they may be wise. Dignity (which is only another name for pride) does not set very well on such poor creatures as we are, and of all kinds of pride, a sanctimonious pride is the most unbecoming. The humble, poor, and even the ignorant, being more free from aspirations for distinction, are better prepared to imbibe and impart the spirit of the bible than those who desire to be leaders. They who are educated for preaching make a trade of the business and preach for hire. Every where now, except in the back woods, the preacher is hired to preach to the church! The more brilliant and dignified he is, and the better prepared to proselyte our "best citizens," and to add to the respectability of the party, the higher the price he commands. A hireling is expected to

work to please his employer. We have only to look once at the religious parties around us to see that the interest of the employer is an interest in the progress and popularity of the party rather than in the promotion of righteousness. The hireling, then, is obliged to confine himself to the work of building up the party. His support depends upon it, and what is of more consequence, his honorable standing in the party depends upon his success in bringing into the party men of wealth and popularity.

"A little leaven leavens the whole lump," and much leaven makes the whole loaf very sour. Religious parties are thus so filled with worldly minded men as to make it impossible for a member "to keep himself unspotted from the world"—to "have no fellowship with the unfruitful works of darkness." Be assured these commands mean something more than to refrain from going to dances. The churches are thus so toned down to a level with the world that they cannot understand how one can care for the truth for its own sake. They can no more comprehend how any one can be so foolish as not to make his religion subordinate and tributary to his respectability than an honest man can understand the subtle casuistry of a paganized Christianity. They cannot conceive that any one need bear reproach in these good religious times, when he can so easily be in the fashion. Whatever the multitude sanctions is right. With noisy self-righteousness, the missionary is sent forth to play the gentleman in other lands, while the heathen at our doors are hated and oppressed. The "church" and the world join hands to scoff at any zeal for righteousness outside party lines, with party banners flying and a grand flourish of party trumpets; and the unthinking man who can make a long prayer before men, but does not think it worth while to study the Scriptures, will listen with resentful impatience if you try to teach him that what is highly esteemed among men is abomination in the sight of God. The idea that one not in a worldly organization is out of the church has been so industriously propagated by partisans, in their zeal to increase their numbers, that nearly all believe it to be true, and the great question with those who care is to find the right church; but failing in this, rather than be lost, they join some party teaching things they regard as false as the best they can do. As an inducement for all to come into the fold, the preacher takes pains to tell them that our religion does not call upon us to relinquish the pleasures of this life, stigmatizing as "gloomy" that austere devotion that characterized Elijah, and Jeremiah, and Jesus, and Paul, and all the saints of all time. Jesus, indeed, said, "My yoke is easy and my burden is light," but he certainly did not mean to contradict all his other teaching when He said it. He was but contrasting the law of the spirit of life with the law of sin and death, signifying the confidence with which we can approach the Father through Him, in the liberty wherewith He has made us free from that yoke which neither they whom He addressed nor their fathers were able to bear.

Whether the minister be educated or not, he is not permitted to do more than ring the changes on the few

ideas that constitute the creed of the party. He meets every requirement if he be "sound in the faith," and can set forth to advantage the party's claim to be the church, or present in an acceptable manner the doctrine that fashionable denominations have agreed to call orthodox, particularly if he can make himself and his teaching popular, but woe unto him if he teach heresy. Think of it. A coterie of poor, foolish sinners, nine-tenths of whom do not pretend to study the scriptures, and nine-tenths of the other tenth read with the purpose of justifying themselves before men in their choice of a church—men engaged in all kinds of covetous practices, extortion and oppression, presume to say what is heresy, and dictate to another one of God's creatures what he shall learn and believe and teach! Look at the marvelous beauty of this thing, and "come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you and will be to you a father, and ye shall be to me sons and daughters, saith the Lord Almighty." An agreement in certain opinions is placed above an obedient life, while some of those opinions may be based upon such a misconception of the Bible as to make it quite unintelligible. A large part of the Bible is prophecy, which it would be foolish to say was not for our instruction. The prophets give an outline of the plan for the restoration of all things. A knowledge of the plan of redemption, as a whole, is indispensable to a proper understanding of the relation of the parts of the plan to each other. Besides, we, who see not the miraculous gifts of the Spirit, find the evidence of the truth of the Bible in the fulfillment of the prophecy. We cannot believe without evidence. That others believe is no evidence to us. We cannot have a reason for the hope that is in us except from a personal examination of the evidence, and our chief reason comes from a knowledge of the prophecies and of their verification in the facts of history. Peter speaks of a sure word of prophecy, unto which we do well to give heed, as unto a light that shineth in a dark place.

It is hard to see how any one can deceive himself with the thought that he cares for the lord or His truth, while he does not study His word earnestly and diligently. There cannot be a more foolish self-deception. If you neglect the lamp of life the Lord has graciously given, and go to an educated "ministry" or hireling priesthood for light, you will die in darkness, no matter how many nice long prayers you make or how many tears you shed. Unless you study the Bible as though you mean something, and from the abundance of the heart constantly speak of it, the real truth is you care nothing for its author. You may profess to believe because others do, as the heathen believes in his gods, or to escape an orthodox hell, but you cannot have the one intelligent faith.

Enclosed you will find \$1 in payment for the FIRM FOUNDATION, which I regard as the best paper of its kind in Texas. I noticed that some parties want you to stop their paper. To such I only say, they don't want to hear the truth. I don't

want my paper stopped, for I would feel lost without it, and my home would indeed be lonely without the cheerful presence of the FIRM FOUNDATION; for it is not only a good paper, but is the only paper that holds forth a form of good Bible doctrine, and contends for that firm foundation that Christians can hope, by placing their feet upon, to gain the glorious promises in the sweet beyond. May you ever prosper in the good work and be the cause of much good for our dear Master, is my prayer. Sincerely yours,

S. Z. JAYROE.
HALLETSVILLE, TEXAS, December 10, 1886.

A. McGary, Austin, Texas:
DEAR BROTHER—I have in my possession a little money for you, which I will remit at the earliest opportunity. J. W. Page has paid me for his, and wants the F. F. to come on; Thomas Hudgeons has paid me \$1 for F. F. for 1887; Joul Pontou paid 50 cents for his for 1886; W. T. Chambers, 25 cents for his for 1886; D. C. McGee, \$1 for F. F. for 1887; W. D. Slay sent me \$1 for F. F. for 1887, also 25 cents for F. F. for 1886; J. I. Scogin sent 25 cents for his for 1886.

I am going to school, and do not go to town often. I do hope and pray that the F. F. will stand, and will do all in my power to aid in holding it up; but you know that I am a small "fire cracker," and cannot do much. Did you see the blaze of that Roman candle that was fired at me from Bonham, Texas? May the good Lord save us all at last is my prayer.

Receive people into the church as did the Apostles in days long gone by, and sing praises as they did. Evangelize as they did, and have care for the poor, sad saints as they had. Brethren, will you not cease this quarrelling and have that brotherly love so strictly commanded by our Savior, remembering that an Apostle has said: "He that hateth his brother is a murderer, and we know that no murderer hath eternal life." Shall these cries for peace go unheard? God forbid. We love the church; hence our feeble petition to the brethren for more love and peace. Lord, forgive. This is written to show how one, at least, feels about our present condition. My heart is sick, my soul is gone out. O, for that rejoicing of a united people. My soul longeth for the union of God's people. In hope of a return to the old land-marks,

I am thy brother,
J. W. STRODE.

LANDERSVILLE, ALABAMA.
Dear Bro. McGary:
My December number never came to me. Did not know whether my time was out or not. I do not want my time to get out, for I would not be without the F. F. for \$10, but I have no money now. We have failed in a crop and money is scarce, but I want it understood I am a life subscriber, if you continue to stand as you are. I have been fighting for that position for twenty years.

J. W. SNEYGLY.
Bro. E. W. Dabney says that he is not big enough to hold religion and politics both at once. He says that when religion goes in politics goes out, and when politics goes in religion goes out.

NASHVILLE, ARK., Dec. 21, 1886.

Bro. McGary, Austin Texas:

DEAR BRO.—I send you a few names for the FIRM FOUNDATION, and trust your list will increase so that you can give us a weekly paper for 1887. I will write occasionally for the paper, if you will not lose my valuable articles in the future. I will rewrite the article and try to have it reach you so as to begin in the first number for the coming year. The subject is important—the most important in the New Testament—and is less understood than any subject in the teaching of our Master. To understand the third chapter of John's Gospel and teach just what Jesus and the Apostles taught, is to destroy all the teachings of sectarians.

I am looking for Bro. McJunkin here from Saratoga, in Howard county, and as soon as I hear from him will send the money to pay for all names sent you on your 25 cent offer, and if not too much trouble, please turn to your subscription book, get in your list of names and I will forward you the money to settle all at once. New names will be sent in list to themselves.

Mr. A. B. Cox, Washington, Hempstead county, paid \$1; J. H. Van Dyck, Nashville, Howard county, will pay \$1; C. B. Jones, Nashville, Howard county, will pay \$1.25; J. G. W. Yowell, Nashville, Howard county, will pay \$1.25.

Jones and Yowell, I believe are all that I sent you from this office; but examine your list and see who and what amount is due you, and I will remit money to settle at once.

A happy and useful New Year to you, my strange brother in the flesh, but dearly beloved in the Lord, because you are true and faithful to the word of our great King, Christ, the Lord. May you follow after God's word, and fear not what man can do to you; remembering that you have been bought with a price, even the precious blood of the Lamb of God. Farewell, Bro. McGary. God bless you.

J. H. VANDYCK.

CEDARVILLE, CRAWFORD Co., ARK.
December 12, 1886.

MY DEAR BRO. MCGARY—Your card to hand in which you solicit my co-operation in Arkansas. I have read the FIRM FOUNDATION, Vol. 2, No. 7, and infer from it that you and your associates are uncompromising advocates of the apostolic doctrine, form of government, church polity and administration, and opposed to all innovations, human traditions and doctrines of men, either taught or practiced in the name of religion or as elements of Christianity. Also, that you would rejoice to see the whole family of God united in one, and but one, co-operative body, actively engaged in the grand and heavenly work of human redemption, fighting the man of sin as a grand army under the blood stained banner of the Prince of the house of David.

If my conclusion is correct, and if the object of the FIRM FOUNDATION is simply to vindicate the claims of the New Covenant in behalf of suffering humanity, as the only guide in religious service in order to the salvation of man from sin and its legitimate consequences, we bid it Godspeed, and cheerfully pledge our time, our pen and means for its circulation in Arkansas.

I have been devotedly teaching the above principles for forty years, and am much firmer in my convictions of their truth than ever before. I know from experience how to sympathize with you and all others who are "evil spoken of" by false brethren.

By your permission, I will write a series of articles on church polity. Truly yours for the truth,

A. ALLISON.

DECEMBER 9, 1886.

A. McGary, Austin, Texas:

Enclosed please find \$1, for which please continue the FIRM FOUNDATION to me. Only sorry to say that I haven't more subscriptions to send you. The only objection I have to your paper is that it is not larger and its visits more frequent. I have this to say, however, in regard to your paper: If there were more adherents to the doctrine advocated in your paper there would be more unity existing in the religious world in reference to the way the truth and the life than now exists, and that unity would be warranted by the word of God. When we look at the fruit borne by those claiming to be the followers of Jesus Christ, which is clearly exhibited both in word and act, and take into consideration the parable of the Savior, as given in Matt. xiii, we at once conclude that there are not enough of those that received seed into good ground; too many that have received seed in stony ground and among thorns, in order to the production of the fruit required in the Law of the Spirit of Life. Yours in the faith.

M. M. CANVASS.

December 21, 1886.

DEAR BRO. MCGARY—It is with pleasure I have read the FIRM FOUNDATION one year. It is full of scriptural information, and is so plain that anybody can understand it. May God help you to fight the good fight with patience, ever looking unto Jesus, who is the author and finisher of our faith. Every true Christian ought to take the FIRM FOUNDATION and get as many to reading it as possible, for there is as much difference in the Christian congregations as there is between them and the sects. May God help us to get together. I had to leave San Saba county, Texas, on account of the drought. I am living in a Baptist settlement. They hit me on all sides. I must have the paper another year. I have not the money now, but will send it as soon as I get it. From your brother in Christ.

In God we trust.

J. H. FRANKLIN.

ALVARADO, JOHNSON Co., TEX.,
November 31, 1886.

DEAR BRO. MCGARY—I will give \$5 to make the FIRM FOUNDATION a weekly paper. I will give half now and the other half when you commence its weekly publication, or before if you need it to commence with. If the brotherhood will help you to make the F. F. a weekly paper we then can get ten to one subscribers.

I have been trying to get subscribers for the F. F. They all say it is too high for a monthly paper.

Wishing you success, I remain yours in Christ. Give my love to your better half, sister Lucie. May the Lord bless you all.

W. M. WISE.

ODESSA, LAFAYETTE COUNTY, MO.,
December 20, 1886.

DEAR BROTHER—I see in the supplement of December that Bro. D. Pennington says he will be one of two hundred that will send five names. I am glad to see the interest of my dear Bro. P. I will say that I will be one of one hundred that will send ten names for the weekly F. F., and then will try and send ten more, for I do think if there ever was a time when sound doctrine should be advocated, that time is now, when we have so many innovations in the Church of Christ. Dear brother, let us fight the good fight of faith, that we may lay hold on eternal life.

Dear Bro. McGary, whether you think that you will be able to make the F. F. a weekly or not, I will send six names for the monthly, but my heart's desire and prayer to God is for the weekly.

W. C. DONALDSON.

FIELD CREEK, TEX., Dec. 11, '86.
Mr. A. McGary, Austin, Tex.:

DEAR BROTHER—My subscription expired with the August number of the FIRM FOUNDATION. That makes me sometime in arrears. Find enclosed \$1 to pay for the F. F. till next August. It is poverty that has caused me not to pay sooner. Please excuse me this time.

Send the paper, to Field Creek, Llano county, hereafter. You have been sending it to Pontotoc, Mason county, heretofore.

Am very grateful for your sending the FIRM FOUNDATION unpaid for during this time. I assure you I appreciate it. I read every word of each issue. I hope I shall never miss getting a single copy, so long as it continues to teach (as it ever has done) the unadulterated truth.

Yours in the hope of the "everlasting salvation,"

JAS. R. GRAHAM.

PARADISE, TEX., December 16, '86.
Dear Bro. McGary:

I suppose the time for which I have paid for the FIRM FOUNDATION is nearly expired. I am under the necessity of asking you to discontinue it, at least for the present. The scarcity of money in our district is the cause of my not renewing my subscription. While I do not accept your position on reimmersion, I can admire your unflinching devotion to your convictions. I have specially enjoyed Sarai's pure and wholesome articles. My unceasing prayer and labor is for a greater consecration to Christ. Your brother,

W. LIPSCOMB.

ALTO CHEROKEE Co., TEXAS,
December 14, 1886.

BRO. A. MCGARY—A few days ago I got a copy of the F. F. from a brother in this neighborhood. It is the second one I have ever seen. I am well pleased with it. I send you \$1 for the paper. Send it to Alto Cherokee county, Texas.

I think, as soon as I can scatter a few copies in this neighborhood, I can get a few more subscribers. I like your stand on the old landmarks.

We have plenty of truth in the Bible, but none to sacrifice or swap for modern innovations. The truth in the hands of only a few is better than an error in the hands of many. Let us remember that purity in the house of God is better than great numbers. R. H. L. McKNIGHT.

MACY, BRAZOS COUNTY, TEX.,
December 15, 1886.

BRO. MCGARY—I have read the FIRM FOUNDATION about eleven months, in which I find no fault. We want truth, nothing more nor less. I have been trying to get a club of ten or fifteen names, but times are so hard they say they cannot get the money.

Enclosed find \$5, for which please give each name equal credit for your paper, for as long a time as you can afford: F. M. Ferguson, Crabtree, Haywood county, N. C.; Miss Victoria Baird, Ashville, N. C.; Mrs. Mattie McDonald, Macy, Brazos county, Tex.; B. J. Coleman, Macy, Brazos county, Tex.; Polk Anderson, Macy, Brazos county, Tex.

We will help you more as soon as we can. We want a weekly paper as soon as we can get it. Dear brother, go on in the service of the Lord. We do not expect the world to receive it, but the true Christian people will. Your brother in Christ Jesus.

POLK ANDERSON.

DEAR BRO.—Send the F. F. to the names below, and I will send you the money soon.

Send it to Bro. W. B. Fuller, Fairview, Wilson county, Texas; J. M. Mathis, Fairview, Wilson county, Texas; E. W. Huse, Benton, Atascosa county, Texas; T. P. Fuller, Pleasanton, Atascosa county, Texas.

I will get up some more names and send you by the first of January. Many of the old subscribers will renew by the first of January. We all wish the F. F. much success. May you be successful.

Ever yours, H. H. TURNER.

DECEMBER 18, 1886.

Report of my labors for 1886: Traveled 2,700 miles, preached 320 discourses, immersed 76 persons into Christ, married 12 couple, officiated at 4 graves, received \$221, made some rejoice in the good cause, some got gloriously mad. The brethren are getting tired of the shaking process. Some few, however, are holding on to sect baptism. May God bless you in your noble work. Go on in the spirit of meekness—use the one tried sword.

B. P. S.

CHALK MOUNTAIN, TEXAS,
December 21, 1886.

A. McGary, Austin, Texas:

DEAR BRO.—Please find enclosed 50 cents, which you will credit to my account and keep the F. F. coming. Will do all I can to help you on with your undertaking.

Your brother in Christ,
E. D. MCCOY.

VOCA, McCulloch county, Texas.

Dear Bro.: I suppose my time is up the second time for the F. F., but not like your lawyer brother, I want the paper continued. I hope every old subscriber will get a new one, and renew. You will find enclosed \$2. I think "Job Jackson's" reasoning was very good, in case he might want to join "our plea." I remain,

Your Bro.
W. H. JONES.

LANDERSVILLE, ALA.

DEAR BRO. MCGARY—I think I can get up about ten subscribers for the F. F. in a few days. I will forward the money just as soon as I get them.

J. P. DRANK.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, FEBRUARY 1, 1887.

VOL. 3—No. 5

THE FIRM FOUNDATION.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.
One year, \$1 00
Six months, 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. F. GRUBBS J. W. JACKSON.
J. S. DURST. E. HANSBROUGH
L. O. STONE. A. J. MCGARY

AN INTERESTING CORRESPONDENCE.

Bro. Hawkins—The committee of brethren appointed at Austin want a good, active evangelist for that region. They have asked me to look out for one suited to the work. They wish one to hold meetings, organize counties and districts for co-operation, get good men to take the Bible and preach the gospel. Can you be induced to take the work in that region? The committee would pay you a living salary. You to raise what money you could in the field in which you labor, the committee being responsible to you for your salary. Let me hear from you at your earliest convenience. Fraternally,
A. J. BUSH,
Thorp's Springs, Texas, Oct. 17.

A. J. Bush, Thorp's Spring, Texas:

MY DEAR BROTHER—Your card of the 17th, ult., was received on my return home some days ago, and contents duly noted. To say I felt flattered by the preference shown me by yourself, and, at the same time, tempted to extend my hand for a share of the lucre at the disposal of "the committee appointed at Austin," is to state the facts rather mildly.

For twelve years I have labored for my Master, and looked to Him and Him alone for my reward. At times my way has seemed difficult; and, but for the cheering and re-assuring promises found in His blessed word, that he careth for those who put their trust in him, I might have hesitated, or even turned my back upon the work I had undertaken. Most of my time I have labored where the brethren were too poor or too little taught to give me more than a meagre support. This may be partly my fault; for I confess that I have devoted much more time in preaching to the unconverted than the instruction of those already enlisted. But under all my privations and so-called hardships, I have ever been better cared for and more kindly treated than was our blessed Savior and his earlier followers. I have always had a place whereon to lay my head.

Whether or not I am "suited to the work" in which I am engaged is not for me to say. I have been reasonably successful in presenting the claims of the gospel. Since "the State Meeting" I have baptized nearly one hundred believing penitents, and set several congregations to keeping house for the Lord by weekly meetings. It may be that "the committee of brethren appointed at Austin" can find a man better "suited to the work" in this region. If so, the field is large, and I will do the best I can by looking along the highways and hedges for those the Master desires brought to the feast.

I try to "set in order the things that are wanting" in every congregation, for which, and with which, I labor. So far as "organizing county and district operations" or what not is concerned, I can say that I am authorized, by the word of God and the church, which is at Coleman, only to organize churches and set in order the things that are wanting in them. Beyond this I cannot go without turning my face toward Rome.

You say you want the gospel preached by him who labors here. If I am not preaching the gospel it is because of my weakness or ignorance of its teachings. So far as I have been able to learn it, I try to declare the whole counsel of God.

The "committee" would pay a living salary. That is the great temptation. The instincts of a husband and father call loudly on me to trust more in the promises of men than in those of God. The devil made a much greater promise than this to my Master. He said he would give him "all the kingdoms of the world and the glory of them," if he would but do his will. May not I, with so illustrious an example for my guidance, rejoice that my faith is sufficiently strong to refuse to accept this "living salary" from "the committee of brethren appointed at Austin?"

But "salary" is a word so bewitching! It has in it the idea of now, crisp bank bills; of the musical clink of silver and gold. It is a nice word. It keeps gentle company as the world goes. It is not for the despised of earth, but for the elite. Brother, did Paul get a salary? Did he instruct Timothy and Titus, his beloved sons in the gospel, to preach for salaries? Perhaps he forgot it. But how can this be, when guided, in all things, by the Holy Spirit?

Again; I would be expected to raise what money I could, in my field of labor. How could I raise money? Paul wrote before to the disciples at Corinth that they must raise the money; that there should be no gatherings when he came.

No. Bro. Bush, I cannot accept the commission and accompanying "salary" emanating from "the committee of brethren appointed at Austin," or elsewhere, except from Jerusalem; for "The law shall go forth of Zion, and the word of the Lord from Jerusalem." My commission emanates from a higher source than that you represent, and the promise of a reward is from one much more responsible.

Now, my dear brother, I have given you an outline of the thoughts that have suggested themselves to my mind since the receipt of your card. With your knowledge of the Bible, you will find it an easy task to elaborate each line of thought to a much greater length than is convenient, or necessary in this letter.

May the Lord open your heart, my dear brother, to a fuller trust in his promises, and give you a greater degree of faith, in the prayer of one that loves you. Truly and fraternally yours,
W. R. HAWKINS,
Coleman, Texas, Nov. 9, 1886.

Coleman, Texas, Nov. 9, 1886.

We have two reasons for publishing this correspondence between Bro. Bush and Hawkins: 1. Because we have been requested to; and, 2. Because we heartily ap-

proved of Bro. Hawkins' action in the matter, and desire to contrast it with the action of some others who have been wooed and won from the same views that Bro. Hawkins holds on this missionary question, to those embraced and presided over by Bro. Bush. Bro. Bush know full well, when he addressed that letter to Bro. Hawkins that he entertained views adverse to the work Bro. Bush was aiming to enlist him in. There is no doubt about his knowing it, for he heard him express himself fully and freely on that point at the "State Meeting." But these men needed Bro. Hawkins in their business in Coleman and the adjoining counties. He has an influence in that section that they think could mould those brethren in their machinery moulds. So, when all other arguments had failed on him, they concluded to Bush-whack him, and ensnare him with a "salary." When a man has been bought himself he can the more complacently bid on the consciences and convictions of others. If he has been won by the potent argument of "filthy lucre," he is sure to estimate its power in winning others. Doubtless this *denier resort* that was tried on Bro. Hawkins succeeds oftener than it fails.

Bro McGary:

DEAR SIR—Inclosed please find two dollars, for which please receipt me one dollar for my subscription, and one for Bro. Wm. Montgomery, Harper postoffice, Gillespie county, Texas. I have worked some for your paper, but without any success, partly on account of scarcity of money, but principally on account of some bitter enemies you have here, who oppose you in your noble defence of the truth. Chief among them old Bro. ——. I saw him last Lord's day, at the close of his meeting, call on an old M. E. divine to follow him; recognized him as a brother, one who had grown gray in the work of sect Babylon. This is the color of your enemies, and I hope you are aware of the fact that their name is legion. Bro. McGary, is it right in the sight of God for us to engage with the sects in their unscriptural harangues, to bow with them in their prayers or rise with them in their singing, which is evidence to them that we consider them safe as far as salvation is concerned? I notice most of our brethren engage in worship with them. If God requires it of us, I am guilty of sinning every time I happen to be at sectarian meetings, and stand condemned before God, and as soon as it is pointed out to me as a sin for not taking stock with them, I am more than anxious to repent of this, my wickedness. Speak out, my dear brother, by letter if no other way.
Wm. E.

AUSTIN, Texas, Jan. 18, 1887.

Dear Bro. McGary:

It is true we live in the same great city; however, duty seldom permits us to meet and speak of the many matters of interest that so much concern us at present, though we can write. On last first Lord's day I was requested by one of our ablest preachers of Austin to accompany him to his appointment at Merrittown, twelve miles north of Austin, which point we reached at 11:30, almost frozen, and here met the Methodist circuit rider, (or circus rider). After an introduction, my big brother, without request, surrendered all claims to the day, and volunteered his services to exhort (as he calls it) for the circus man, which proposition was accepted. After the first performance was over, the ring-master, I will call him, requested all to come forward who would agree to pray once each day for a great revival throughout his circuit. (Methodist religion of course.) My big brother was among the first in this performance. What do you think of my big brother? Can he work for Christ and carry out the above mentioned obligation? Is it not equivalent to saying, "Brother circus man, your popular circus is the church. Eph. iv:1. I will exhort the people to come to your mourners' bench, and will there pray with them for their pardon," and as an evidence of pardon, they must feel deep in their hearts the impression made by the spirit, (of anti-Christ). And does he not say that Paul should have exhorted for Elymas—Acts, xiii:8-10—instead of reproving him so roughly? Also, that he was beside himself when he wrote Gal. i:8-10. I guess all say the same who want to exchange for popularity the gospel—Mark, xvi:16—which is the power of God unto salvation: Rom. i:16, 1st Cor. i:18. Brethren, let us preach the gospel.

I also attended a so-called prayer meeting on Wednesday night at the city church, though the programme was wrecked by one brother occupying the entire time in a chit-chat sort of way. One side of the house remunerates the brother for his Lord's day preaching, though I am satisfied the other side would tip the scales against them for his silence were they permitted to do so. The theme at the union meeting (Baptist church) on Lord's day evening was "Greater reverence for the Lord's day." However, they got no nearer it than the Sabbath, (Saturday).

Yours, in the one hope,
J. D. MARKETT.

FIRM FOUNDATION.

AUSTIN, TEXAS, FEBRUARY 1, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to McGary & Hansbrough, or to the FIRM FOUNDATION. All checks or money orders should be made payable to McGary & Hansbrough.

SPECIAL OFFER.

We will send the *Farm and Fireside* for one year, to any one who will send us one new twelve month subscriber for the FIRM FOUNDATION. The *Farm and Fireside* is a very useful paper for house-wives. It is a monthly, published at Springfield, Ohio. For a club of five or more new twelve months subscribers, we will send the getter up of the club and each of the new subscribers a copy of the *Farm and Fireside* for twelve months.

WE will give the FIRM FOUNDATION and the *Christian Preacher* both for twelve months for \$1.50.

IN OUR last issue we stated that the conclusion of the dialogue between the "pastor" and the "Jacksons" would appear in this issue; but there has been such confusion in moving and starting an office of our own that we have left it out, but we hope to give it in our next.

WE aim to get the paper out on the 1st and 15th of each month, and would have commenced with the new year, but for the delay occasioned by our recent change of offices. We have bought out the *Texas Law Review* office, and have moved it to 1203, East 12th street, where we will be pleased to meet our brethren who may visit Austin. Henceforth we will publish the paper ourselves, and hope to have each issue out on time.

ONE of the most bitter enemies of the F. F. is a brother who does not believe that confession with the mouth is absolutely necessary, nor that the design of the ordinance of baptism need be understood in order to its validity. Yet he once authorized the writer to state in the FIRM FOUNDATION that he held that both of these conditions were absolutely necessary. Neither does he believe that the administrator cuts any figure as to the validity of baptism. And yet, this brother has been twice immersed, and is now talking about making a trip to California, to get Bro. C. Kendrick to baptize him. But he is so deceitful that we do not know that he really means what he says. He makes some pretensions to Greek scholarship, and says that the original word *eis*, from which "for" is translated, as found in Acts 8:38, in that particular place does not carry the meaning of "in order to." When he meets the writer he says we are doing a good work, but he tells others that we are very ignorant and presumptuous. We hope if he does go to California that he may try the briny waters of the Pacific thoroughly, to see if it will

not cleanse him of deceit—although baptism is not for the filth of the flesh—maybe a *third* dipping, and in salt water, too, may reach the seat of the leprous spot.

SINCE our last issue we have received seven dollars and twenty cents from Corinth congregation, Sullivan county, Indiana, for Texas drought sufferers; also, one dollar from Samuel R. Engle, of same state and county. We have sent the same to Bro. W. W. Hood, of Palo Pinto county, to be used for the needy in his section. This is truly the work of the Lord, and the brethren ought to abound in it. It is better than building meeting houses, hiring pastors, or even subscribing for papers. Will the readers of this paper seriously think of their duty in this matter? Remember, that while many of you are surrounded by comfort, even affluence, many in the drought stricken region must go hungering and shivering through the northern blasts of this winter unless you slacken the tension of your purse strings and help to supply their necessities. If you will not help these, you would not help your Lord and Master if He were here; for He said that when His disciples fed and clothed their needy brethren they were feeding and clothing Him. See Math. xxv: 31-46. Brethren would you clothe and feed Jesus Christ if he were here? Then prove it, by doing these things for his destitute disciples and brothers and sisters. Some brethren are disposed to regard the reports from the drought-stricken region as overdrawn, but we have abundant grounds for believing that actual suffering is starving many families in the face in that section. The county judges of that section have held a meeting and petitioned to the state and general governments for relief, and to the people at large. Doubtless there will be a liberal response from these governments, but it takes time to move the ponderous machinery of a government, and many may suffer in the mean time, and besides Christians should not depend upon Caesar to feed and clothe their brethren. True Christians will not.

"Implicit faith has been sometimes ludicrously styled *fides carbo-naria*, from the noted story of one who, examining an ignorant collier on his religious principles, asked him what it was he believed. He answered, "I believe what the church believes." The other rejoined, "what, then, does the church believe?" He replied readily, "The church believes what I believe." The other, desirous if possible to bring him to particulars, once more resumes his inquiry: "Tell me, then, I pray you, what it is that you and the church both believe?" The only answer the collier could give was, "Why, truly, sir, the church and I both believe the same thing." This is implicit faith in perfection, and, in the estimation of some celebrated doctors, the sum of necessary and saving knowledge in a Christian."—Campbell's Lectures.

"LANDMARKERS AND JOHN SMITH. (RACCOON?)"

We see an indirect attack upon the F. F. under the above heading in a recent issue of the *Guide*, by Bro. S. W. Crutcher. We presume that Bro. Crutcher enjoys the reputation of an honest, truthful Christian, but in his article he very grossly misrepresents us. We can see no excuse but that of blinded prejudice for his doing so, either, since he wrote about us from what he claims to have seen in a copy of our paper, which, he says, "fell into his hands."

Our enemies among our brethren (false brethren) are more furious and fearless in their misrepresentations of us than our sectarian friends, if they are not sectarians, too. Bro. Crutcher says: "An issue of one of their papers fell into my hands, and I found a lengthy article in it against both Bro. J. W. McGarvey and F. G. Allen, because they would accept as valid a baptism administered by a Baptist minister." Now, with due deference to Bro. Crutcher, we boldly say that he saw *no such thing* in that paper, and we will give him the entire range of all that we have said from our first issue to the last to bring up any attack that has been upon Bro. McGarvey, Allen or any one else, *because they would accept as valid a baptism administered by a Baptist minister.* Then why will he say things about our teaching that have *no foundation in fact?* This class of brethren have decided upon "letting" us and our paper "severely alone;" but when they think they can give us a crippling thrust they forget their "letting alone" tactics, and say too much, more than the facts will justify. Now why did Bro. Crutcher assign the position to us, that we oppose sect baptism *because* of the administrator? He can't show one word that justifies him in charging that upon us. If we would take that position, then they would be in for a discussion. "Severely letting alone" would not be the order of the day then. Now if Bro. Crutcher will *try* to show where we have attacked Bro. Allen, McGarvey, or any one else from the grounds that he has stated we did, then we will believe that he so understood us. We will give him ample space in our columns to show it, or to confess that he was wrong; and we will send him a copy containing this to let him know what our readers will be expecting from him. We did attack Bro. McGarvey and Bro. Allen upon their inconsistencies. Poor Bro. Allen, he has passed "over the river" and left his to mar his otherwise useful and consistent labors in the "vineyard" of his Master. We hope that Bro. McGarvey and other prominent brethren who have made the same kind of a record for themselves, will not pass over the dark valley of death and leave theirs in the same condition. For, while death calls out all of the good there is in its vic-

times, and has a general ameliorating tendency upon all their faults, these glaring inconsistencies in reference to sect baptism cannot be effaced by it. If such brethren could cultivate a little more humility while they are living, to enable them to either give their reasons for changing their long entertained and published views bearing on this question, or confess their inconsistencies, it would make them feel better while they live, and remove from their records, that will survive death, a deformity that will mar them throughout future generations if they are not corrected. Now, we will give the points upon which we criticized Bros. McGarvey & Allen, and it is the very article Bro. Crutcher alludes to in his misrepresentation of our position. Bro. Allen asked some Baptist the following questions: "Did the apostles baptize believers on a simple confession of their faith in Christ, without an experience involving a sense of pardon? So do the Disciples, but so do *not* the Baptists." "Did they tell inquiring sinners who believed that Jesus was the Christ, to repent and be baptized in the name of Jesus Christ for the remission of sins? So do the disciples, but so do *not* the Baptists." Now, we held and still hold, that these are inconsistent questions, or rather, they manifest an inconsistent attitude in any man who will admit that with all of this marked difference between the practice of the Apostles and the Baptists, that there is no difference in effect—that both end in Christ. As to Bro. McGarvey, he said upon the confession: "Fidelity to the word of God blinds us to this confession alone, (referring to the confession as found in Acts viii: 37) and, in clinging to it, we have every assurance which inspiration can give that we are right. And again, on baptism, he said: "Those only preach Jesus correctly who give to immersion the same prominence which belongs to it in apostolic discourses." We also said that this did not look like clinging very closely to this confession, when he recognizes, in its stead: "I believe God for Christ's sake has pardoned my sins," and neither does this Baptist confession, which he is endorsing in his latter days, look much like "giving to immersion the same prominence that belongs to it in apostolic discourses," since it is made *before* they are immersed, and Baptists *will not* receive them to immersion till they do make it. This is not all we have said about the inconsistencies of these brethren. Neither it is all we expect to say about it. But there is just as much of the position that Bro. Crutcher assigns to us in this as he can find in anything said by the writer, or by Bros. Hansbrough, Durst, Jackson, Stone, Grubbs or McCarty, or any other contributor to our paper. Now, that it is in order for Bro. Crutcher to show that what he has said is true, we will say no more on that point. As to what Bro. Crutcher has to say

about Bro. John Smith, while it is highly probable that a brother who will misrepresent his brethren as he has us in his article, may also misrepresent Bro. Smith, we are willing, for the sake of argument, to treat it as strictly true. Then what of it? Should the FIRM FOUNDATION cease to advocate a question because Bro. Smith held a contrary view? This, it would seem is Bro. Crutcher's idea. Let us look at the illustration that he gives as Bro. Smith's, though we would have thought Bro. Smith was too sensible for that: "It is like this; if you were to get a deed to ten acres of land at government prices, you might hold that deed for years and regard it as almost valueless; but if a gold mine is discovered on that land you begin to appreciate it as never before. I see a beauty and a significance in baptism now that I did not see when I was hearing the old Baptists of our day talk of this door into the church; but I saw from the commission that my title was clear."

Bro. Crutcher seems to think that this illustration sustains or strengthens the position that we are opposing, but it does not. We are not trying to overturn established claims. We do not deny that when a man gets a title to a tract of land that he is entitled to all of the gold mines that may be found on it. But we are opposing bogus titles. We are denying that a man will get a gold mine on a false or bogus title. To the law and the testimony to try title, is our work. Can't you see the point? Bro. "Raccoon" John Smith could if he were here.

A. McG.

"THE THIRD EPISTLE OF PETER."

We give in this issue of the FIRM FOUNDATION the third Epistle of Peter, or the clergy's looking glass, taken from the Burnet edition of the "Christian Baptist," pages 166, 167 and 168, and we give it because we think it so well suited to, and descriptive of, many of our preaching brethren now, especially in cities; and we would advise them to read and re-read it and be profited thereby.

E. HANSBROUGH.

CHAPTER I.

The Style and Manner of Living.

Now you who are called and chosen to go forth to all nations and among all people, in time present and time to come, to preach the word, see you take to yourselves marks, nay, many outward marks, whereby you shall be known by men.

Be you not called as men are called; but be you called Pope, Archbishop, Archdeacon, or Divine or Reverend, and Right Reverend, or some like holy name; so may you show forth your honor and your calling.

And let your dwelling places be houses of splendor and edifices of cost; and let your doors be decked with plates of brass, and let your names, even your reverend titles be graven thereon; so it shall be as a sign.

Let your garments in which you minister not as the garments of men, neither let them be "seamless garments woven throughout;" but let them be robes of richest silk and robes of fine linen, of curious device and of costly workmanship; and have you robes of black and robes of white, that you may change the one for the other; so shall you show forth your wisdom and humility.

Let your fare be sumptuous, not plain and frugal as the fare of the husbandman who tills the ground; but live you on the fat of the land, taking "good heed for the morrow and wherewithal you shall be fed."

And drink you of the wines of the vintage brought from afar, and wines of great price; then shall the light of your spirits be the light of your countenances, and your faces shall be bright, even as the morning sun shall you show forth your moderation and your temperance in all things.

Let the houses in which you preach be called churches, and let them be built in manner of great ornament without, and adorned with much cost within; with rich pillars and capitals, and with fine altars and pedestals, and urns of precious stones, and cloths and velvet of scarlet, and vessels of silver.

And let there be rooms for the changing of robes, and places for the precious metals and mitres.

And let the houses be divided into seats for the congregation, and let every man know his own seat; and let the first seats in front of the altar be for the rich that pay by thousands; and the next for the poorer that pay by hundreds; and the last for those that pay by tens. And let the poor man sit behind the door.

And let the seats be garnished with cushions and crimson cloth, and with fine velvet; for if the houses of players and vain people who deal in idle sayings and shows of mockery, be rich and gorgeous, how much more so should be the houses that are dedicated to him "that is meek and lowly of spirit."

CHAPTER II.

The Choosing of Ministers.

When you go out to choose holy ones to be of your brethren, and to minister at the altar, choose you from among the youth, even those whose judgments are not yet ripe, and whose hearts know not yet whether they incline to God or Mammon.

But you are wise, and you shall know the inclining of their future spirits, and you shall make them incline to the good things which the church has in store for them that are called, even those that shall be called by you.

Then shall you have them taught exceeding many things. They shall not be as "ignorant fishermen," or husbandmen, or men speaking one tongue, and serving God only by the knowledge of his law.

Nay, you shall make them wise in the things of your wisdom; yea, exceedingly cunning in many mysteries, even the mysteries which you teach.

Then shall they be fitted for the "laying on of hands," and when the bishop has done his office then shall they be reverend divines.

But if any man believe that he is called by God to speak to his brethren

"without money and without price," though his soul be bowed to the will of the Father, and though he work all righteousness, and "speak as with the tongue of an angel"—if he be not made a divine by your rulers and by the hands of a bishop, then is he not a divine, nor shall he preach.

He that is chosen by you shall give you honor, and shall be honored by men, and honored by women; and verily he expects his reward.

CHAPTER III.

The Performance of Preaching.

When you go to the church to preach, go not by the retired way where goes those that would shun the crowd, but go in the highway where go the multitude, and see that you have on the robes of black, and take heed that your pace be measured well, and that your march be stately.

Then shall your "hearts be lifted up," even as the hearts of mighty men shall they be lifted up. And you shall be gazed upon by the multitude, and they shall honor you; and the men shall honor you, and the women shall glorify you, even by the women shall you be glorified.

And when you go in, go not as the ordained, prepared only with a soul to God, and with a heart to men, and a spirit filled with the Holy Ghost; but go you with your pockets full of papers and full of divine words; even in your pockets shall your divinity be.

And let your sermon be full of "the enticing words of man's wisdom," and let it be beautified with just divisions, with tropes and with metaphors, and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms, and throughout let declamation be.

And take good heed to your attitudes and your gestures, knowing when to bend and when to erect, when to lift your right hand and when your left, and let your motions be graceful, even in your attitudes and in your gestures let your grace be. Thus shall you be pleasing in the eyes of the people and graceful in their sight.

Let your voice at times be smooth as the stream of the valley, and soft as the breeze that waves not the bough on its bank; and at times let it swell like the wave of the ocean, or like the whirlwind on the mountain top.

Then shall you charm the ears of your hearers and their hearts shall be softened, and their minds shall be astounded, and their souls shall be inclined to you; and the men shall incline to you, and likewise the women; yea, to your sayings and to your persons shall they be inclined.

And be you mindful not to offend the people; rebuke you not their sins; but when you rebuke sin, rebuke it at a distance; and let no man apply your sayings to his own case; so shall he not be offended.

If a brother shall raise up the banner of war against brother, and Christians against Christians, rebuke them not; but be some of you on the one side and some on the other; and tell the one host that God is on their side, and the other host that he is on their side; so make them bold to kill. And even among swords and lancets let your black robes be seen.

Preach you not "Peace on earth and good will to men," but preach you glory to the victor, and victory to the brave.

If any man go into a foreign land and seize upon his fellow man, and put irons on his feet and irons on his hands, and bring him across the great deep into bondage; nay, if he tear asunder the dearest ties of na-

ture, the tenderest leagues of the human heart; if he tear the wife from the husband, and force the struggling infant from its mother's bleeding breast, rebuke him not!

And although he sell them in foreign slavery to toll beneath the lash all their days, tell him not that his doings are of Antichrist; for lo! he is rich and gives to the church, and is esteemed pious, so shall you not offend him, lest peradventure he withdraw himself from your flock.

Teach them to believe that you have the care of their souls, and that the saving mysteries are for your explaining; and when you explain your mysteries, encompass them round about with words, as with a bright veil, so bright that through it no man can see.

And lo! you shall blind the judgments of men, (and more especially of women,) as with a band of iron; and you shall make them blind in the midst of light, even as the owl is blind in the noon day sun; and behold you shall lead them captive to your reverend wills.

CHAPTER IV.

The Clergy's Reward.

"In all your gettings" get money! Now, therefore, when you go forth on your ministerial journey, go where there are silver and gold, and where each man will pay according to his measure. For verily I say you must get your reward.

Go you not forth as those that have been sent, "without two coats, without gold or silver, or brass in their purses; without scrip for their journey, or shoes, or staves;" but go you forth in the good things of this world.

And when you shall hear of a church that is vacant and has no one to preach therein, then be that a call to you, and be you mindful of the call, and take you charge of the flock thereof and of the fleece thereof, even of the golden fleece.

And when you shall have fleeced your flock, and shall know of another call, and if the flock be greater, or rather if the fleece be greater, then greater be also to you the call. Then shall you leave your old flock, and of the new flock shall you take the charge.

Those who have "freely received" let them "freely give," and let not men have your words "without money nor without price," but bargain you for hundreds, and bargain you for thousands, even for thousands of silver and gold shall you bargain.

Over and above the price for which you have sold your service, take you also gifts, and be you mindful to refuse none, saying, "Lo! I have enough!" but receive gifts from them that go in chariots, and from them that feed flocks, and from them that earn their morsel by the sweat of their brow.

Yea, take you gifts of all, and take them in gold and in silver, and in bread; in wine and in oil; in raiment and in fine linen.

And the more that the people give you the more will they honor you; for they shall believe that "in giving to you they are giving to the Lord;" for behold their sight shall be taken from them, and they shall be blind as bats, and "shall know not what they do."

And you shall wax richer and richer, and grow greater and greater, and you shall be lifted up in your own sight, and exalted in the eyes of the multitude; and lucre shall be no longer filthy in your sight. And verily you have your reward.

In doing these things you shall never fail. And may abundance of gold and silver and bank notes, and corn, and wool, and flax, and spirits, and wine, and land be multiplied to you, both now and hereafter. Amen.

BRO. BURNETT'S PERVERTED GOSPEL.

Personalities are ugly things when spoken—more ugly when written. Our weapons of warfare are not carnal, but mighty, through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God." Too many of us, however, are like the untutored savage, who hunts his prey with poisoned darts; we dip the Truth into the venom of malice, and send the poisoned shaft, winged with envy, to rankle in the hearts of—our brethren. "Ye know not what manner of spirit ye are of." Brethren, in our discussions let us avoid personalities.

I have never claimed infallibility. I realize every day that I still live among men, and that as man, I am still cumbered with some of the weaknesses and infirmities that pertain to human nature. I am sorry that my 'frail memory' led me into such a mistake as to charge Bro. B. with teaching "that faith, repentance and baptism are parts of the seed of the kingdom." Bro. B. denies having so taught, hence I was mistaken. Bro. B. says: "The position they (Bro. McG. and myself) occupy involves consequences which we are not at present prepared to accept." We should never stop to speculate about consequences. The religious world is now flooded with error flowing from the fountain of imagined consequences connected with the fall of man. The strongest argument (?) generally resorted to by sectarians in their opposition to the gospel doctrine of baptism for the remission of sins is that they are "not prepared to accept the consequences." Bro. B. should not use sectarian thunder.

Besides this, it is illogical to charge the consequences of any doctrine upon him who maintains it, unless he expressly avows them. Hedges' Logic. The question with us should be: "How readest thou what is written in the law?" Lu. x: 26. This principle applies, also, to what our brother says about "the antagonism (of our position) to the position held by the fathers and all the leading lights of this reformation." I delight to read and study the works of our great and good men, but I am not prepared to accept any doctrine simply because they teach it. "To the law and the testimony, if they speak not according to this, it is because there is no light in them." Isa., viii: 20.

Bro. B. adds further: "It" (our position) "is in direct conflict with the plain statement of the Scriptures." This is the "most unkindest cut of all." My dear Brother, you will confer an everlasting favor upon us by citing us to some of those plain statements of Scripture that are in direct conflict with our teaching, and I, for one, promise to abide by the plain statements of Scripture. Let them conflict with whomsoever they may.

With regard to the seed of the

kingdom, Bro. B. says: "He taught that faith, repentance and baptism are produced by the seed, and are no part of the seed." (Italics mine) He makes his figures to go on all fours. For his meditation, I give an extract from one of the "leading lights" of this reformation in his comments on the parable of the Sower and Seed:

"The fruit is the course of life which the word requires; therefore, dropping the figure, the fourth class continue to obey the word of God, while the others either never begin, or beginning, sooner or later, they discontinue their obedience." McGarvey's Com. on Mat.

The word of God produces faith, repentance and baptism because it requires these things of man. In obeying them, man obeys the word of God; they are, therefore, parts of the word of God.

"A thousand baptisms planted in the heart of a man would not produce a single sprig of Christian life." A thousand is not necessary; only one baptism required by the word of God. Can a man have Christian life without obedience to "the Name of Jesus?" John xx: 30-31. Can obedience be "from the heart" unless the law to be obeyed be first in the heart? The promise of God under the New Covenant is: "I will put my laws in their mind and write them in their hearts."—Heb. viii: 10. How can Baptism be obedience unless conscience (a faculty of the heart) recognizes the authority that commands it? And how can Christian life be enjoyed unless the "heart is sprinkled from an evil conscience" in baptism?

Bro. Burnett still insists that Paul defines the gospel in 1 Cor. xv: 1-4. I still deny it, and again ask his attention to Paul's language: "For I delivered to you among the first things what I also received first, that Christ died for our sins according to the Scriptures."—McKnight's Com. on Epistles; Living Oracles, Lango Com.

Paul's declaration of these three facts cannot with any propriety of speech be called a definition of the gospel. Paul does not define the gospel at all, but does speak of it as a system, consisting of different elements. What these different elements are we learn by taking the preachings of the apostles and their writings.

"For I am not ashamed of the Gospel of Christ, because it is the power of God for salvation to every one who believeth, to the Jew first and also to the Greek. For the righteousness of God by faith is revealed in it in order to faith; as it is written, 'but the just by faith shall live.'" Rom., 1: 16-17—McKnight's Trans. The "righteousness of God," here said to be revealed in the gospel, is something that man must submit to or obey—see Rom., 1: 20-23, and all of Rom., x.

I referred in my last to Paul's manner of speech that Bro. B. might see that in no single instance was an attempt made to define the gospel, much less to limit that definition to

three facts. Take the following Scriptures, and you can readily understand that the gospel of Christ is something more than three facts:

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, 'In thee shall all nations be blessed.'" Gal. iii: 8. "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." 1 Cor., ix: 14. See also, 18th verse. See 2 Thes., 1: 8. But Bro. Burnett says, "We have in the New Testament the gospel, the commands of the gospel and the promises of the gospel. A logical mind should not confound these distinct things." Common sense is sometimes better than logic, especially when that logic leads to such confusion as above quotation. Any one can see that Bro. B.'s use of the word "gospel" in the above extract is expressive of a plan, system or scheme in which are included commands and promises. This is the true use of the word, as evidenced by the writings of "the fathers and leading lights of this reformation," Bro. B. included. No logical mind will fail to distinguish between facts, commands, promises and threats. These distinct elements are combined together by divine wisdom and presented to man as the gospel of the Son of God, that grand system of divine philanthropy through which man may appropriate and enjoy life. The gospel is glad news. So it is; but what glad news is there to poor, lost sinners in the three facts disconnected from the commands and promises? What glad news even in the promises, unless man be how shown to attain and enjoy them? Go to some sectarian meeting and there you will see the facts of the gospel preached, and the promises also, while the commands are either ignored or perverted. Yet according to Bro. Burnett they do not pervert the gospel, because they preach the facts just as he does.

How did those false brethren in Galatia pervert the gospel of Christ? They wanted to add some of the commands of the law to the gospel. Such an addition would pervert the gospel from that end for which God designed it. Please tell us, Bro. Burnett whether facts can be perverted or not. I can understand that a fact may be denied, doubted, disbelieved, but cannot see how it can be perverted. Commands and promises may be perverted; and herein we find some of the evils of sectarianism. They presumptuously claim to receive and enjoy promises before obedience, and they pervert God's commands from that end for which he designed them.

As to your questions, Bro. Burnett, I would ask, "What is the chaff to the wheat?" "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."—Solomon.

Bro. Burnett asks:

1. Where was the church of Christ seventy-five years ago? A. Wherever there was an assembly of saints congregated according to the New Testament teaching, and observing the ordinances as therein delivered.

2. Did Alexander Campbell and his co-laborers set up a new church? Sectarians say they did. I do not believe they did.

3. If the church of Christ failed on earth, what will you do with those Scriptures which said it should never fail?

When I find those Scriptures I will then know what to do with them.

4. Was the little stone spoken of by Daniel destroyed and lost, and did Alexander Campbell cut out another just like the first?

No, it was not lost, but there was a great deal of rubbish piled on it, and Alexander Campbell and his co-laborers pulled away a great deal of that rubbish, and brought again to the light that Foundation first laid in Zion.

J. W. JACKSON.

CATLIN, Ind., Jan. 4, 1887.

Dear Bro. McGary:

Being at home, and having a little leisure, I have concluded to write a few lines for the FIRM FOUNDATION. The present time requires constant, diligent teaching. In the midst of the variety of teaching of the present day, the people seem to be dreadfully bewildered. It seems that instead of looking to the Word of Truth for a perfect way, they incline to follow after the cunningly devised fables and false teaching of sectarian babblers. While this is the case, it becomes the more necessary that we the more earnestly contend for the faith once delivered to the saints. Jude says: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that you should earnestly contend for the faith which was once delivered unto the saints." Now, if we examine this passage closely, we will see that it contradicts a very prominent sectarian doctrine. Sectarians teach the people that faith is an immediate gift of God. That in answer to prayer God bestows faith—the faith. That faith and remission of sins are simultaneous gifts with grace in passing into Jesus Christ. Notice, then, that Jude says that we are to earnestly contend for the faith that was once delivered unto the saints. The faith that was delivered to the saints was the faith of the gospel. This we may learn certainly, by searching the word of truth. In the first place then, Paul says, "faith comes by hearing the word of God." Rom. x: 17. "Whoever shall call on the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard?" John says: "Many other signs truly did Jesus in the presence of His disciples,

which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and believing you might have life through His name." This certainly is true faith, since it leads to life in the name of Christ. This is the faith we must earnestly contend for. In any other kind of faith there is no saving virtue. Any other kind of faith only leads astray. Persons who claim to receive faith directly from heaven, believe so on false testimony. They have been told by those who themselves have been deceived; and thus they have been led to expect something not promised in all God's word; but is contrary to that word. What does Paul say again in his letter to the Hebrews? "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which began to be spoken by the Lord, and was confirmed unto us by those who heard him?" This salvation began to be spoken by the Lord, and was confirmed unto us by those who heard him. In confirming this salvation the faith must have been delivered. First, Christ delivered it to the apostles, and secondly, the apostles delivered it to us. Hence Christ prayed for all who should believe on Him through their word. He prayed that they might all be one. So all who believe on Christ through the word of the apostles are one, or his prayer was not heard. But at the grave of Lazarus Jesus said that His father always heard him.—John xi: 42. If those who believe on him through the word of the apostles are one, then they must be separate from others. For if others are one with such why did Jesus use the above language? Why did not he include those who should believe on him through any other means? Simply because there were no other means intended to be used. And all who presume to use any other means, render themselves obnoxious to God, violate His law, and propose to go according to their feelings. Notwithstanding all this, some will receive them as Christians.

We will now appeal to Paul once more. He says that when Jesus met him going to Damascus, and he had fallen to the ground, Jesus said, "Stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister, and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee, delivering thee from the people and from the Gentiles, to whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them that are

sanctified by faith that is in me." Acts, xxvi:16, 17, 18. He was to open the eyes of the Gentiles. Not their natural eyes, but their understanding by a presentation of the truth of the gospel; and by so doing he was turn to them from darkness to light, and from the power of Satan to God. Yes, Paul was to do this. No praying for the Holy Spirit and fire here. How vain and silly, then, are those who try to persuade God to abandon the means which He has ordained for the salvation of the people; and to adopt some other means. Sometimes they are presumptuous enough, even, to ask God to try some untried means, as if God must make experiments to ascertain what was necessary to accomplish His designs. Yet with some, this presumptuous wickedness is Christianity.

The apostle James says: "Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures." "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls." James 1:18-21. But he says that one must be not only a hearer, but a doer of the word. The word then directs what should be done. From this it is clear, that God expects us to do His commandments, that we may have right to the tree of life, and enter in through the gates into the city. Where, then, is the commandment to pray to God for faith and pardon direct from heaven? It is not to be found in all the New Covenant.

The apostle Peter also bears testimony to the same effect. He says: "Seeing you have purified your souls in obeying the truth unto unfeigned love of the brethren, see that you love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withers, and the flower thereof falls away; but the word of the Lord endures forever. And this is the word which by the gospel is preached unto you."

They were born of the seed of the kingdom, which is the word of God. All Christians are begotten by the word, and born of water. All who claim to be begotten and born in any other way, disclaim the Lord's way, deceive themselves and are simply blundering in total darkness; blind leading the blind, and must inevitably fall into the ditch. There can scarcely be anything more different than gospel faith and sectarian faith; and yet how few care to make any distinction. Instead of earnestly contending for the faith, they will compromise the faith without any contention. If to-day the kingdom of Christ was left altogether in the keeping of compromisers and sectarian apologists, it would be soon

wholly abandoned, and all the marks of its identity obliterated. Many are seeking to efface all the distinguishing characteristics of our religion, and to reduce the church to a miserable sect, and by that means bring about a peace. The devil has tried various schemes ever since the establishment of the church, to destroy it, but this last scheme to get Christians to fraternize with sects is likely to prove the most effectual of all his manoeuvres. I, with you and a few others, are to-day holding the fort. If we could induce enough of the brethren to take the FIRM FOUNDATION—to bring it pretty generally before the brethren and give it strength, it would be more encouraging.

Brethren and friends, let us do all in our power to give strength to the FIRM FOUNDATION, as it is yet the only paper that will defend the whole truth. Some others are near the truth, but not quite bold enough in its defense.

We pray and labor for the success of the F. F. We hope God will bless all its friends. With kindest regards I remain

Yours, in bonds of love,
I. C. STONE.

WEST, TEXAS, Jan. 3, 1887.

Dear Brother McGary:

It is something so unusual for me to take a pleasure trip, I feel like I must write to tell you about it. Availing myself of excursion rates for the holidays, I stepped aboard the north bound train of the Missouri Pacific railway on the morning of the 20th of December, en route for the Christmas meeting at Dallas, and arrived at Fort Worth 7:15. Being accustomed to rural districts and small villages mostly, Fort Worth appeared like a large place. While standing on the platform, notwithstanding the din and confusion—dominant in which was the whistling of engines and whooping and yelling of hack drivers—I caught the words "FIRM FOUNDATION." Looking in the direction from which the words came, I saw two gentlemen starting towards town. My curiosity—or interest I might say—being somewhat aroused, I followed them, that I might, perchance, hear more upon the subject. Of course, I inferred at once that they were brethren, but as brethren will sometimes differ, and very widely, too, we know with sorrow, so these brethren differed upon the merits of F. F.; one saying it had the truth, the other opposing it emphatically. I said not a word. Did not make myself known—but had a strong impulse so to do, to congratulate the one on his stand for the truth and endorsement of F. F., and to aid him in converting the other into a subscriber for the same. I felt an almost irresistible desire to inquire of the parties their names, but thinking this would appear too impertinent, I returned to take the train for Dallas. Boarded the Texas Pacific, and arrived at Dallas 9:25 p. m., in time for meeting. Not

knowing where the church was I hesitated whether to take a street car or bus or walk. Decided to walk. I had not gone far, however, before I was accosted by a polite negro barber asking if I did not wish to have my hair cut. My hair was rather long, and having dressed hastily to take the train at 8 o'clock not taking time to comb, I presume the barber had good reason for thinking it needed attention, so I consented. During the cutting and shampooing he said, "You are a preacher, ain't you?" How that darkey took up such an idea I don't know, unless he detected in me two characteristics of most preachers, viz: Impudence and Ignorance. Any way I felt better and looked better to the amount of fifty cents. Again I took the street to look for the church, and soon found myself in front of a church labeled "Commerce Street Christian Church." It proved to be not the church I desired to find; for I found upon inquiry it had an organ in it, and knowing this was not one of the appurtenances of the Church of Christ spoken of in the Bible, I concluded somebody had made a mistake in placing the name "Christian church" upon it; so I turned to find the other church of the city bearing the same name, but without this human addition, the organ. I soon arrived at Bryant street Christian church, found open doors, and Bro. Wilmeth talking to a small audience, mostly preachers. Upon closing his talk he called upon the "pastor" of Commerce street church to lead in prayer. He prayed that God might increase our faith. His language manifests a lack of knowledge of the Gospel of Christ, and his manner has none of the Christian love and courtesy that usually characterizes a follower of Christ.

The meeting adjourned, the next consideration was a stopping place, or temporary home. I was certainly fortunate, for my home was with Sister Rawlins, a true Christian woman of the Apostolic order, capable of administering to the physical wants of her brethren in the way of good fare, etc., and also of admonishing them and instructing them in the way of the Lord more perfectly. I would that we had more Priscillas, who are not afraid to point out to the preachers their faults and to rebuke their vanity.

We have some good brethren and sisters in this church. Bro. Gano preaches for them. I was very favorably impressed with him—think him a good man and a good preacher. Brethren Joe Harding and Thomas Burnett were there with their bee gum hats, tall enough to make three hats for any preacher. Bro. Joe is a wide-awake man, full of love and zeal for the good cause. Bro. Burnett is a "Messenger" man all over, and tries to make the impression on the brethren that the Messenger has the Progressionists to fight. I love Brother B., and desire his good, but I believe he is between

two fires, and must warm by one or the other sooner or later. He knows the truth, and if he does not stand upon it and advocate it he will be punished for not doing it. We don't want any "fudging" by any one. Let every one stand on one side or the other. I, for one, "hate every false way," and will not support any man or paper that cannot give a "thus saith the Lord" as authority for everything taught, and would say to brethren everywhere, especially in Eastern Texas—Houston, Trinity and Angelina counties—to withdraw themselves from those professed teachers who would bind upon them the doctrines and commandments of men summed up in their missionary societies. Let us stand fast in the liberty wherewith we have been called, unmovable, always abounding in the work of the Lord. Our Master said: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deed."—2 John, 1:10.

I know well that "The love of money is the root of all evil," and is causing much of the trouble in Texas to-day, and I would pray to my brethren everywhere, pander not to this evil, but, guided by the law of God laid down in His Book, lay by of your means as the Lord has prospered you, and support those noble preachers that go forth proclaiming the Gospel in its purity and simplicity, being no respecters of persons, proclaiming it to the poor as well as the rich. In this way you will be honoring the Lord with your substance, and not risking His displeasure in remitting His money to Treasurer Smith, Bishop Bush or Candidate McPherson.

All these thoughts, and many more, were called up by meeting with the brethren and hearing the many things of vital interest to our Master's cause discussed by them. Enough for the present. Shall take next train homeward bound. More anon. Your Brother in Christ,

LEVI SPEER.

A WANDERING STAR.

Bro. Burnett is making a furious effort to taunt us into a pursuit of his burly-burly, helter-skelter stampede away from the question at issue. We said that he could not point out a Scripture that would involve our position in any difficulty. To this he says we are "ignorant of the fact that there are prophecies which teach that Christ's kingdom shall not fall on the earth." He proposes to add to our "stock of Scriptural knowledge" by citing us to Dan., 11:44. He wants to know of us if this Scripture "looks like the man in the moon, whose name is John Smith?" It looks about as much like him as it looks like the position of the man who teaches two faiths, and who says in one article that the facts of the Gospel are not to be obeyed and then crosses himself in his next by saying, "thus

we obey the three facts," whose name is Tom Burnett. Poor fellow, we have kept him skipping about, saying, "tis and 'tain't, you shall and you shan't, you will and you won't, you'll be damned if you do, and you'll be damned if you don't," till he is waspish about it. But he ought not to blame us for this, he is such an artless dodger that his bobbles are so palpable that everybody sees them. We said his head was hard, and he says ours is empty; perhaps we are both correct. He advises us to "harden ours up, and fill it up, by rubbing it against the Scriptures, and against church history;" but we don't believe that there is much profit in merely rubbing one's head against things. This is what is the matter with Bro. Burnett, he has been rubbing his head against the Scriptures, and Orchard's history, till he has bruised it a little on the outside, which has caused it to swell up so that he advertises one of his debates as, "the liveliest discussion that ever took place on the American continent." We realize very sensibly that we need more knowledge, and are ever willing and anxious to receive information, but we do not fancy the rubbing process, we have seen its bad effects on our brother. Daniel said that in the days of certain kings the God of heaven would set up a kingdom which should never be destroyed, but should stand forever. Our Lord said to his chosen ambassadors, "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. As repentance and remission of sins began to be preached at Jerusalem, so was it to continue to all nations and all time. But Bro. Burnett says: "Seventy-five years ago there was not a body of people on the earth that baptized believers in order to the remission of sins." Well, Acts 11: 38, shows us just how it began to be preached at Jerusalem, this was the Lord's work. Now if it is true that seventy-five years ago no people were teaching and practicing as the Lord directed, then, seventy-five years ago there was no church of Christ on the earth. Now this is the way that the continental debater fixes it up, and you know he has been "rubbing his head" against history. To change the Lord's way and teach and practice another, is to "teach for doctrine the commandments of men," and our Lord says it is vain; but Bro. Burnett says that is not, if you will not "pervert the three facts" of Christ's death, burial and resurrection. The Lord said: "they that receive seed into the good ground are they that hear the word, and understand it," but the Bonham light who has "rubbed his head," says it is only necessary to receive three words, "death, burial and resurrection," and, that you may deny everything else that the Lord and his apostles

said, and yet you have received the gospel that they preached in receiving these three facts. Where did he get this? He must have gotten it by rubbing his head against "our plea." Who will you believe, brethren? "Let God be true and every man a liar." He says: "Our very first article on the re-baptism question bogged down the advocates of the new heresy, and they utterly failed to reply to a point in it." It was muddy enough to bog anything; but it was too thin to stick, it was a perfect loblolly. As for "points," we had as soon undertake to find the point of an India rubber ball, as the points in his articles on this question. He says that, "this re-baptism theory is itself a perversion of the gospel." Mark you he has heretofore said that there is no way to pervert the gospel but by denying the facts of Christ's death, burial and resurrection. He says: "Paul defines the gospel, in the epistle to the Corinthians, to be the death of Christ for our sins, the burial of Christ, and the resurrection of Christ. This being the gospel, any perversion of it so as to set aside these three facts would be a perversion of the gospel. For instance, if a man should preach that Christ did not die for our sins, and was not buried, and did not rise the third day—that would be a perversion of the gospel. If a sinner should believe this perversion and be baptized on such faith, the baptism would not be valid." (I wonder!) "To preach that repentance precedes faith or remission of sins precedes baptism, is not to pervert the gospel for faith and repentance and baptism are not the gospel." Now you see what he calls a perversion of the gospel. But now he says: "This re-baptism theory itself is a perversion of the gospel." Do we deny the death, burial and resurrection of Christ? As hard pressed as he is, he will not say that we do. So then, he crosses himself here, by saying that we pervert the gospel, when he does not mean that we deny the three facts, since he has said that the only way to pervert the gospel is to deny these three facts. He ought to "rub" both sides of his head alike. When we get to crossing ourself as he has done in three clear instances, we want some one to show it to us, and we will beg pardon of our readers for presuming upon their stupidity. But Bro. Burnett's position forces him to pursue this soxy course; the trouble is he is not an artful dodger. He can do very well defending the truth, but this plea is too much for him, he will have to equalize his head-rubbing. He says: "According to it (our position) a man has to believe that Jesus is the Christ, the son of God, (so then we do not pervert the gospel according to his first definition of perversion) and, that baptism is in order to the remission of sins before he can be baptized." We shall now have a new confession. "I believe Jesus Christ is the son of God, and that baptism is in order to the remission of sin." Well, we will

make him a confession that he must accept or reject the rule of logic he has applied to us: "I believe that Jesus Christ is the Son of God, and, that he died, and was buried and rose the third day for our justification." He says: "The confession must be as long as the faith. The old Christian Confession will not do. It is too short for the new faith. Our re-baptizing friends have "reformed the reformation" until they have got it out of the Bible. Good-by Phillip and the eunuch!" He recognizes the Baptist confession: "I believe God for Christ's sake has pardoned my sins;" so according to his logic and his teaching and practice his confession should read: "I believe that Jesus Christ is the Son of God, and that he died, was buried and rose again the third day, and that God for Christ's sake has pardoned my sins"—the confession must be as long as the faith. Good-by Phillip and the eunuch!! But we could make his confession much longer, by his logic, but this is long enough for him to begin to prepare for the additions from time to time. We dislike this style of discussion, but Bro. Burnett is to blame for it. He complains that we do not give our readers what he says. We hereby agree to give his articles in full, if he will give ours in full. If he will affirm his teaching and practice in reference to sect immersion, and go to work to prove it. Let him do this and leave consequences with God. What God said through Daniel or any other prophet is consistent with the doctrine once delivered to the saints. God does not need Bro. Burnett to go on before to watch out for consequences. If he will teach the truth as it is in Jesus it makes no difference whether he knows of any one who taught the truth seventy-five years ago or not, the "Kingdom will not fall on earth." We take issue with Bro. Burnett on his interpretation of these prophecies, but we shall not permit him to decoy us from the real issue on sect baptism, into a debate on these prophecies. If we did, he would run off to something else when we got him into a tight, which we would be sure to do. If, in an argument on the real issue, he tries to support his position by these Scriptures then we will notice him. But he teaches that Christ authorizes the immersion of persons who do not know the design of the ordinance. This we deny. Now let him give some proof, and not run off to Dan. 11: 44. There is just as much pertinency to the issue, in the first verse in the Bible: "In the beginning God created the heaven and the earth." Therefore, people need not understand the truth to obey! That is just such logic as he employs. Every one who has read what has been said between Bro. Burnett and myself must see that Bro. Burnett has fled from us in hot haste all the time. I showed that he employed two faiths. Now notice again: "The facts are to be believed the commands to be obeyed. We are not to believe the

commands and obey the facts."—He had taken the position that the gospel consisted wholly and exclusively of the three facts of Christ's death, burial and resurrection. But we showed that the gospel had to be obeyed. See Rom. x: 16 and 2 Thess. 1: 8. So he had to give up his three fact gospel or teach that it must be obeyed. So he just gulped down the idea that facts can be obeyed!! and denied what we have just quoted from him, by saying that we die to sin and are buried by baptism and rise to walk in a new life, and "thus we obey the three facts!!" He is worse than the Baptist who dreamed that he swallowed "the wagon." That was only a dream, but Bro. Burnett swallows this nonsensical idea of obeying a fact, wide-awake in broad day-light! I had rather undertake to swallow a whole wagon and team, than try to obey one fact, much less three. So much for that contradiction of himself. Next: "The person who believes the facts, (death, burial and resurrection of Christ,) and obeys the commands, (belief, repentance and baptism) is validly baptized, and is in the kingdom." So then the conditions are, faith, belief, repentance and baptism."—Good-bye Paul with your "one faith;" and good-by Phillip and the eunuch, you are left out entirely!! So he is guilty of the sin of adding to and taking from the Scriptures both in this one sentence, for he added one faith and took the good confession entirely from the plan of salvation. Paul, the "faith" you say you preached, in which you say you preached confession with the mouth, (see Rom. x: 8-10) is set aside by this man who has rubbed his head against the Scriptures and church history. He has taught that the facts are not to be obeyed, and then contradicted himself. He has employed two faiths, by saying that we are to believe the facts, (death, burial and resurrection of Christ) and then after believing these facts, are to obey the command (belief, repentance and baptism). He has stated that the only way to pervert the gospel is to deny the three facts, and then has accused us of perverting the gospel, while he admits that we do not "pervert" the facts. Yes, he has done all of this, and yet he has not gained a point for his master, "our plea." Now if he does not correct or confess these blunders and go to work to prove his teaching, it is because he knows that he can't sustain his position. We call upon him and beseech him to come up like a man to the defense of his position. We challenge him to come out of the brush and meet the question fairly, and we promise to discuss the issue with him upon the strictest principles of dignified Christian courtesy and fairness. Will he do it? We conclude by referring him to Bro. Jackson's article. A. McG.

"The Christian religion according my creed," says Dr. Beattie, "is a very simple thing, intelligent to the meanest capacity, and what, if

we are at pains to join practice with knowledge, we may make ourselves acquainted with without turning over many books. It is the distinguished excellence of this religion that it is entirely popular and fitted, both in its doctrines and its evidences, to all conditions and capacities of reasonable creatures—a character which does not belong to any other religious or philosophical system that ever appeared in the world. I wonder to see so many men, eminent both for their piety and for their capacity, laboring to make a mystery of this divine institution. If God vouchsafe to reveal himself to mankind, can we suppose that he chooses to do it in such a manner that none but the learned and contemplative can understand him? The generality of mankind can never, in any possible circumstances, have leisure or capacity for learning or profound contemplation. If, therefore, we make Christianity a mystery, we exclude the greater part of mankind from the knowledge of it; which is directly contrary to the intentions of its author, as is plain from his explicit and reiterated declarations. In a word, I am perfectly convinced that, an intimate acquaintance with the Scripture, particularly the Gospels, is all that is necessary to our accomplishment of true Christian knowledge. I have looked into some systems of theology, but I never read one of them to an end, because I found I could never reap any instruction from them. To darken what is clear by wrapping it up in a veil of system and science, was all the purpose that the best of them seems to me to answer."

"TRUE AS STEEL."

The Review of December 30 contains the following (which is as true as steel) from the prolific pen of Bro. Treat. In a short editorial he says: "And as for the denominations around us, there is not one which does not need that some one should teach them what they never knew—the first principles of the kingdom of God." This is so true that I am afraid Bro. Treat and others will not accept its full meaning. Viewing, it I say, from every point of the theological compass, I do not believe that Bro. Treat will accept it, for it forever settles the question of sect baptism. What do you mean by the expression "the denominations around us," my brother? I suppose you mean the Methodist, the Baptist, and all sectarian churches. And you say "there is not one which does not need that some one should teach them what they never knew." What is it they never knew? Bro. W. B. F. Treat, editor-in-chief says, "the first principles of the kingdom of God." Well what are "the first principles of the kingdom of God?"

We all agree that the Gospel fully and faithfully preached to the unbelievers are "the first principles of the kingdom of God." But we will let Luke answer. In reporting Phillips work down at Samaria, he says:

(Acts 8-12), "But when they believed Phillip preaching the things concerning the kingdom and the name of Jesus Christ, they were baptized, both men and women." Phillip preached "the things concerning the kingdom of God." In the 5th verse Luke says, "Phillip preached Christ unto them." In the 35th verse it says: "Then Phillip opened his mouth and began at the same Scripture, and preached unto him Jesus." This man—the eunuch—received from Phillip "full instructions upon the subject of immersion" says Brother McGarvey. He believed the preaching of Phillip, confessed his faith with his mouth, (verse 37. Rom. x: 10) and was buried with Christ by baptism, for the remission of his sins, and was raised up to walk in a new life, and so he went on his way rejoicing. Bro. Treat says this is the teaching every one of these sectarians need. See if he doesn't; (1) he says there is not one which does not need something, (2) that thing is to teach them what they never knew, and, (3) that which they never knew is "the first principles of the kingdom of God." Now we have it, away goes sectarian immersion, because the editor-in-chief of the "Old Reliable" says not one of them—"the denominations"—have ever been taught the gospel—by their preachers—or "the first principles of the kingdom of God." If they need yet to be taught the Gospel or the first principles of the kingdom of God, the very principles which must be implanted in the heart of every sinner in order to his conversion. What does their immersion in water amount to? Bro. Treat says they have never been taught.

I say their immersion amounts to nothing. It is simply an *unsanctified ducking* received at the hands of an enemy of God and a "perverter of the right way of the Lord." This looks hard but it is nevertheless true, and it is high time the brethren were all confessing it as Bro. Treat.

Now, Brother Treat, you headed your article, "Courage," will you have the courage to come out if you have not already done so, and take your stand on the safe side, condemn the unauthorized practice of receiving sectarians in the fellowship of the church without teaching them "the first principles of the kingdom of God" and then baptizing them into Christ for the remission of sins? You know the brethren are doing it, and doubtless you have done the same, if you believe what you have written, you are bound to admit the practice to be wrong. I have been a regular reader of the "Old Reliable" for a long time, and have worked for it and will continue to do as long as it stands firm on the truth, condemns and exposes the false doctrines of men and contends earnestly for the faith. J. McGarvey.

TENNESSEE, Jan. 10, 1887.

A. McGarvey. DEAR BROTHER:—Your letter of the first received, and it affords me great pleasure to know you

think me worthy of the agency of so valuable a paper as the FIRM FOUNDATION. I am willing to do all I can in circulating it, but as to becoming a regular agent, my circumstances are such as will not allow me to do so. I only hope it may be conducted in the future as it has been in the past, for I heartily endorse the doctrine it advocates. Your brother in Christ, W. W. Mc.

WE have perfected arrangements with the *Farm and Home*, a semi-monthly agricultural and home paper, to furnish it to our readers very cheaply. It is the best agricultural paper we have read and we have been reading it one year. We will send it free to any of our readers who will send us one twelve months' subscriber for the FIRM FOUNDATION.

ALVARADO, Tex., Jan. 15, 1887.

Dear Bro. McGary: I send you one dollar for the FIRM FOUNDATION. I have read several numbers and truly think it is a paper that every Christian in Texas should try to support. Surely you teach the way of the Lord more perfectly than many others. Why I think so is because you do not believe that persons should be added to the church unless they are baptized into Christ, and show their faith by their works. Truly, that is right, for faith without works is dead, being alone. Shaking in persons who have been baptized into a human organization, is a singular way to do business, when we are told to do everything in decency and in order. If that is in order the chapter and verse would not be objectionable. It would appear from that that hand-shaking was the power of God unto salvation. May you live long to earnestly contend for the faith which was once delivered unto the saints. S. K. MCGOWEN, Jr.

LUFFKIN, ANGELINA CO., TEXAS, December 23, 1886.

Dear Brother McGary: I have promised to evangelize in this county one year. I have just returned from a trip to the southern portion of the county—in the rural districts—where we have never before been heard. I set the people to reading wherever I go, and hope I may be the instrument in God's providence of effecting much for the cause in this section of country. I am now in my 70th year, and this is the last year, ending in November next, if I live, that I can venture so far from home. Bro. Aus. the brethren have been taught to believe you a disorganizer, but I stand square every time, and declare the F. F. to be the best religious paper in the world to-day. I suggest that you send a number or two to Bro. T. J. Dunn, Luffkin, Angelina county, Texas. He is a deacon in the church of Christ, not Christian church, and he is sharp and reading with the view of preaching. Also, send me the F. F. to Luffkin, care of N. W. Garvin, he is an elder in the church, and the most pious and working one I have ever met, and by sending the F. F. to me, he will get it and read it. Don't you suppose me to be weak

kneed, far from it. I preach that people should be baptized for remission of sins, and urge them so to do. Yours in the one hope, J. L. BOLLING.

"OUR PLEA" MUTILATED.

In view of the fact that many brethren are now taking the position that "The Good Confession" is not a pre-requisite to baptism for the remission of sins, I propose to show that they are driven to this in their efforts to substantiate sect baptism, and also, that in this they strike a death-blow at one of the cardinal principles of "Our Plea," and hence are at variance with the "Fathers of this restoration to the primitive order of things." In the recent *up-lifting of hands in horror*, at the position of the F. F. on the baptism question, they have diligently heralded the cry of *heresy, hobby and a departure from our plea*. Now if the principles of "Our Plea" are so sacred that it must be venerated and preserved intact, evidently it will appear that these brethren are *self-convicted* of the great crime they so persistently charge upon others. In the first place, I will call attention to the position of "The Fathers of the reformation" on this question, then to what has been said by our leading men following, and lastly to the *glass houses* from which our accusers are assailing us. Our readers will please preserve the matter presented, and read it connectedly. I will only have space in this article to refer to what has been written by Bro. Campbell. In the "Christian System," pages 58-9, we find the following: "The only apostolic and divine confession of faith which God, the Father of all has laid for the church, and that on which Jesus himself said he would build it, is the sublime and supreme proposition, that Jesus of Nazareth is the Messiah, the Son of the living God. There is no other confession of faith on which the church can be built—on which it can stand one and undivided—but on this one. With the heart man believeth *this* proposition in order to justification; and with his mouth he maketh *this* confession of it in order to his salvation."

Again, "Campbell on Baptism," pages 18 and 19. "The Christian confession, into which we are baptized, and on which we are admitted into the church of God, has been rendered superlatively conspicuous by the emphasis laid upon it by the Lord Jesus Christ in person when he first elicited it at Caesarea Philippi from the apostle whose name was Simon Rock, or in the Greek, Simon Peter.

The question propounded to the apostles was: "Who do you say that I the Son of Man am?" Cephas responded, "Thou art the Christ, the Son of the Living God." On this the Savior responded: "Thou art called Rock, and on this rock I will build my church, and the gates of hades shall not prevail against it."

This confession must be made by every applicant for Christian baptism in order to his being constitutionally builded upon the divine foundation, or as we usually say, admitted into the Christian king-

dom or church. No minister, or church of Jesus Christ has any divine right or authority to ask for more or accept of less than this in order to Christian baptism. We ought, indeed, to know that the person so professing *understands* what he says, and gives evidence of the sincerity of his confession; but further than this neither right, reason nor revelation interrogates any man, Jew or Gentile."

J. S. D.

TO BE CONTINUED.

MORE ABOUT BAPTISM.

Dear Bro. Allen:—I notice in Texas department editorials a reference to a letter from Bro. Charles, who says 'one brother who' "has been made, by the clear reasoning of Bro. Allen, to give up the re-baptism heresy. He is not the first one I have seen, either." Then you added, "all of which goes to show that the *Guide* is needed in such parts of Texas as are turned upside down by the riders of that hobby." Of the above I have this to say: 1st. The brother or brethren who were "made to give up the re-baptism heresy" I think were made to do exactly right. But if he meant that they discarded the doctrine that sect baptism was unscriptural they did *very wrong*, and only demonstrated the doctrine of "falling from grace."

2nd. He (or they, rather) were doubtless weak brethren, and you will confer a great favor on your readers by giving name and post-office address in full in the *Guide*. But I don't look for such favor.

3rd. That "clear reasoning of Bro. Allen" on this subject has entirely escaped my notice. On the contrary, in discussing the question he refused to publish my articles in opposition to sect baptism. That looks like "clear reasoning" (?) This is Christianity (?) with a vint!

4th. That is courtesy (?) towards brethren in the phrases "re-baptism heresy," "hobby," etc. Have not the advocates of sect baptism some Goliath who is able to discuss this matter in some way, so as to get us off "this hobby." Or are you afraid it is a live issue and will kick you over? It has seemed for some time that the latter was your apology for not undertaking the task.

5th. We affirm that obedience to the gospel as set forth by the apostles, is for the remission of sins. (All admit.) Anything as obedience differing from the above is not scriptural. (Question in dispute.) Obedience rendered to the sectarians is not scriptural.

Will you declare the negative?
J. F. GRUBB.

Dear Brother McGary:

According to promise I send you one dollar for my paper and one dollar for another brother. I think I will get one or two more subscribers for the *Firm Foundation*. I think it is one of the best papers I have ever read. May you succeed in getting one thousand more subscribers is the prayer of your unworthy brother.

Send the FIRM FOUNDATION to J. W. Hoover, Headsville Post Office, Robertson county, Texas. H. S.

FALSE CLAIMS.

A. J. Bush claims that Bro. Ezzell's work in Angelina county and this, is in part, at least, the fruits of the Missionary Society. Two years ago Bro. J. L. Bolling went over there, under the commission "go preach," etc.—the Lord's plan—and he sowed the seed for about two months. Then Bro. Harry Hamilton, and B. J. and Aaron Speer went over on the same plan, held a meeting and had thirty or forty additions, among them Bro. Wright, a Methodist preacher, who has been preaching ever since on the Lord's plan. These brethren received \$30 without contract; and last August Bro. Ezzell went there and held a meeting without any Missionary society at his back and had fifteen additions, and they remunerated with cash, and sent Sister Ezzell some things. And now Bro. Bush claims this as the work of the society. This is a false claim, such as Christians should not make.
L. SPEER.

NORWALK, Cal., Jan. 8, 1887.

A. McGary:

DEAR BROTHER—Send the F. F. to my address as before; also to C. S. Wardlow, same address, Norwalk, Cal. Inclosed find \$2 for pay. Your brother in Christ,
W. R. LAWRENCE.

P. S.—It is my intention to do all I can for the F. F. as long as it remains sound. I tried to make up a club, but failed; there is no little opposition but all will be well by and by, let us be faithful.

W. R. L.

WEESATCHE, Goliad Co., Tex., }
Jan. 7, 1887. }

A. McGary:

DEAR BROTHER.—I have tried hard to get quite a number of subscribers for the F. F. but succeeded only in inducing four to subscribe. This arises not on the account of antipathy or dislike to your paper but from the fact that we, here were in the very midst of the devastating storm of the 20th of August, which cut short the prospect of paying our debts, and besides we are building a church house, the old one having been wrecked in the storm, which will be quite a strain upon all the brethren here. We hope you, however, will get enough subscribers to make the F. F. a weekly.

Yours as ever,

C. H. APPLING,

THURLOW, Green County, Ky., }
December, 20, 1886. }

Dear Bro. A. McGary:

I am here almost alone among sects. They love everything but the gospel, and believe sectarian baptism is valid. My mother left the Baptist church some four or five years ago, and joined the church of Christ. I have tried to convince her that Baptist immersion is not baptism, and also my wife. Bro. McGary, you are right; and hold to it. I pray God that you may live long to advocate the truth. It is a hard place in here; all against the truth, and a great many will not even read the truth. I love the truth, and that is what I am going to work for. I have not the money now to pay for your paper, and I can't get it, nor can I get any subscribers; but send it along and I will pay you just as soon as I can. I will do all I can for your paper. It is the only true paper that I know of.

Yours truly,

WILLIAM M. SUBLETT.

WAELDER, Gonzales Co., Tex. }
Dec. 17, 1887. }

A. McGary:

DEAR BROTHER—I am going to get as many subscribers to the FIRM FOUNDATION as I possibly can, as there is more information in one page of the FIRM FOUNDATION than there is in the full paper of any I read and I do honestly think that the brethren that desire the truth in its purity presented, should work to the interest of the FIRM FOUNDATION. There is no paper published by our brethren that stands as solid on Bible principles. There is none that gives us Bible instruction so simple, so plain and yet so deep, as the FIRM FOUNDATION. The Review, the Advocate, the Messenger, though considered sound by some, they are not what they ought to be. They are far, far behind the F. F. So, if possible, let us make a weekly of it. I have three subscribers now; hope to get several more by the 1st of January. May the Lord bless you in your noble work.

Yours in Christ,

ROBERT W. FLOYD.

P. S.—Bro. McGary, if you do not get the money by the 1st of January, please send the first number to the following names: Milburn Harrell, Jeddo, Bastrop Co., Tex.; G. B. Taylor, Waelder, Gonzales Co., and Mrs. Sarah Probst, Cubro, DeWitt Co., Texas.
R. W. F.

MILLSAP, Tex., Jan. 3, 1887.

A. McGary, Austin, Texas:

DEAR BRO. MAC.—I have succeeded in getting two more subscribers for your most valuable paper. Many of the brethren here say amen to the out-spoken truths promulgated through the F. F. Every one wants it to come weekly as soon as possible. I inclose the names of H. W. Marls and Elder T. W. James, Weatherford, Texas, with two dollars. Please forward to them, beginning with present month. I will still do what I can for you.

Your Brother in Christ,

JOHN SLATER.

TAPPAN, Ohio, Dec. 30, 1886

A. McGary:

DEAR BROTHER—Inclosed please find \$3, for which send copies of the FIRM FOUNDATION for one year to Garrett Crainblett, Cynthia Laport and Thomas McGill, at Tappan, Ohio. I see you give your old subscribers a free copy one year for three subscribers and three dollars. If you think I deserve it, and you can afford it, you can send me one for my effort; if not, I do not require it at your hand. I expect to do what I can for the further circulation of the FIRM FOUNDATION in this section, believing it to be my Christian duty, as it is greatly needed. Praying that God will bless you and crown your consistent efforts with abundant success, I am your humble brother in Christ Jesus,
S. E. SNEDEKER.

OAKWOODS, Tex., Jan. 6, 1887.

A. McGary, Austin, Texas:

DEAR BROTHER—Inclosed you will find postal note for \$2, for which you will please send me one copy of the F. F. and another to my dear old mother, Mrs. N. E. Nicka, at Bakersfield, Ozark Co., Mo., who has been a member of the Christian church for forty years. There is a large body of members near my mother, and I will write my brothers to do all they can for the F. F. Hoping much good may be done by the circulation of the paper, I remain yours, in the hope of eternal life,
J. M. NICKA.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, FEBRUARY 15, 1887.

VOL. 3—No. 6

THE FIRM FOUNDATION.

Entered at the Postoffice at Austin, Texas, as
second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. GRUBBS.	J. W. JACKSON..
J. H. DURST.	E. HANSBROUGH
I. O. STONE.	A. J. M'GARTY

SPECIAL OFFER.

To every one who will send us one new twelve months subscriber to the FIRM FOUNDATION we will send as a premium, either of the following useful papers for one year.

The Farm and Home.

The Farm and Fireside.

The Ladies' Home Companion.

The selection to be made by you.

The Ladies' Home Companion we

have never examined very care-

fully, but a lady acquaintance who

has, assures us that it is a splendid

ladies' paper. The other two pa-

pers we have examined, and find

them to be very useful for all house-

keepers. We have been a regular

reader of one of them for twelve

months, and have gathered many,

many valuable hints on the various

questions of farming, gardening,

fruit growing, stock raising, bee

culture, house-building, and, in fact,

on all matters pertaining to farm

and home life. No house keeper

should be without one of these pa-

pers, since they may be had so

cheaply as we offer in this. They

are all semi-monthlies. This offer

will hold good till the 15th of March.

Some of the friends of the FIRM

FOUNDATION will have no commis-

sion for the work they do for it, and

yet are constantly at work for us.

To these friends we offer the follow-

ing to assist them in procuring new

subscribers: For every club of

three or more we will send either

of the above papers to each mem-

ber of the club, and also one to the

sender. We will send either of

these papers to any one who is in

arrears with us for twelve months'

subscription, who will remit us the

same by the 1st of March, and re-

new for twelve months with the

cash.

PUBLISHERS.

WE will give the FIRM FOUNDATION and the *Christian Preacher* both for twelve months for \$1.50.

ZEKE JACKSON AND THE PASTOR.

Owing to the intermission in this serial narration, which began in our November issue, and the fact that we have received many new readers in the meantime, we have thought it best to give a synoptical review of the grounds covered by the preceding articles, as an introductory to this one:

"Job Jackson" became interested in the preaching of the Christians, and attended their meetings till he fully grasped the length, breadth, height and depth of "our plea." "The pastor of the Christian church" being acquainted with Job's earnest attentions in this direction, and learning that he had lately expressed a preference for the Baptists, accosted him upon the matter, when "Job" admitted that he had for a while been charmed by the simplicity and apparent scripturalness of "our plea," but he had weighed well the pros and cons between us and the Baptists, till he had discovered "the dead fly in the ointment" of "the plea." He said he always tried to select the safest side of all questions; and that as the doctrine of the "Disciples" and Baptists both made the Baptists right, and the Baptist doctrine did not make the "Disciples" right, he would cast his lot with the Baptists. And, he further said, he preferred to be associated with a people who practice what they preach, and will not receive into their fellowship those who believe and practice differently. And he said that he had the advantage of his baptism, if he should ever conclude that the "Disciples" were right; but that that would not be so if he joined the "Disciples" first; "for," he said, "if I should then want to join the Baptists I would have to be 're-baptized,' but I can go from the Baptists to the 'Disciples' any time by a mere shake of the hand."

So "Job" went to the mourners' bench and "got religion" and joined the Baptists. But he lived but a short time afterwards. When he died this same "pastor of the Christian church" wrote his obituary, concluding with these words: "I never stood over the grave of any one, and talked with more confidence of their future than I did over his. He is at rest in Jesus. He was a strict member of the Baptist church." Job's father and mother were strict Baptists. His death left them with only one child, Zeke, a wild, rattling country boy; but his brother's death had the effect of

checking his heedless ways, and filling him with serious reflections. Under these propitious circumstances a Baptist meeting commenced in the neighborhood, under the ministrations of the same preacher who had prayed Job "through" at the mourner's bench. Zeke soon became an earnest, sobbing seeker at the mystic bench; and the glamour of "orthodox" conversion was rapidly knitting its witching web about his young, susceptible heart, which was in turn acting as a healing balm upon his father's and mother's aching hearts, which had been torn by Job's death.

The most vigorous efforts were being put forth for Zeke by the circle composed of the preacher and the most successful supplicants for Holy Ghost and fiery outpourings. But just at this juncture, (the meetings being held at night only) Zeke went to town during the day and met the "pastor" of the Christian church. The pastor had touched a very tender cord in his heart by his flattering and consoling obituary of Job. When once they were in conversation it very naturally turned into the channel of religious topics. The pastor was not long in availing himself of the hold he had upon Zeke's heart to gain a footing for the truth. He very soon led Zeke to see the wide difference between Baptist and apostolic teaching. Zeke was an honest boy. It is only in the genial soil of an honest heart that truth will thrive and bring forth fruit to perfection. An hour's conversation with the pastor, during which time several passages of scripture were impressed upon his mind, which satisfied him that the Baptists were wrong, and Zeke was out of all notion of becoming a Baptist. That night when mourners were called, Zeke, supposing that truth was admissible and welcome anywhere that people were trying to learn the way of life, undertook to contribute his new bit of knowledge on the all important question. But to his utter surprise the cry of disturbance was raised by the preacher, and, an officer being present, he was promptly arrested and hurried off to jail to await a trial for "disturbing religious worship." When once in jail, the "pastor" of the Christian church exercised himself in every way to mitigate his troubles and console him with the thought that he was in bonds for the truth's sake. Although his father and mother were very much exasperated at his conduct in daring to call in question Baptist doctrine and usage, yet the parental

fire that burned in their hearts was too warm to allow their only child to languish behind the chilly bars without its ardent rays being felt by him. So his father, (Uncle Hezekiah) went next day to see what he could do for him. When he reached the jail he found the "pastor" of the Christian church instructing Zeke from the word of truth. The old man had some hot words with the pastor. He told him of all the trouble that had ensued from his impressions and influence upon Zeke's mind through his other conversation; and pointed to Zeke in a felon's cell as the product of that influence. He showed him how wrong and heartless it was for him to interfere and influence his boy and prejudice him against the religion of his old father and mother and departed brother, and introduce this discord and additional sorrow into his already grief-stricken home circle when there was no just ground for it that the "pastor" could plead in extension of his conduct; for he told him that his obituary of Job settled the fact that he, at least, believed that those who lived strict Baptists went to "rest in Jesus" when they died, and that, as no higher incentive than to "rest in Jesus" after death could actuate the heart of man, or move one man to instruct another in religion, his course in this matter must have sprung from some improper and sinful motive. When Zeke's case was called for trial it was continued to another term of court for the want of some important testimony by which his Baptist prosecutors intended to establish his guilt. The details of his trial will be passed over. Suffice it to say that he was finally convicted, and his fine assessed, which with the cost that had accrued amounted to about one hundred dollars. The pastor of the Christian church and Zeke's father kept up their daily visits to see him after his case was continued, till his father became offended at the repeated allusions to the shortcomings of Baptist doctrine by Zeke, and his copious quotations from the scriptures to enforce them, and this finally drove the old gentleman away full of rage. The pastor had kept a sharp eye on Uncle Hezekiah's visits and had studiously timed his so as not to collide with him again; and he kept Zeke supplied with points and scriptures against the Baptists. Although Zeke had learned enough to see many defects in Baptist theology, the pastor could not eradicate the idea from his mind of direct

the question "Do you believe with all your heart that Jesus is the Christ, the Son of the living God," he approached Zeke, and asked him to stand up, which he did, and in a clear, confident tone he said:

"Zeke, my dear boy, do you believe with all your heart that Jesus is the Christ, the Son of the living God?"

Zeke.—"Now, parson, why do you ask me that? I believe with all my heart that in answer to my prayers while in prison, God for Christ's sake pardoned my sins, and now I want to be baptized to honor God, because I have the witness of the Holy Spirit in my heart that I am accepted of God."

Pastor.—"Zeke, I cannot baptize you on such a statement as that. *The Christian Confession* into which we are baptized, and on which we are admitted into the church of God has been rendered superlatively conspicuous by the emphasis laid on it by the Lord Jesus Christ in person, when he first elicited it at Caesarea Philippi, from the apostle whose name was Simon Rock, or in Greek, Simon Peter. The question propounded to the apostle was, "Who do you say that I, the Son of Man, am?" Cephas responded, "Thou art the Christ, the Son of the Living God." On this the Savior responded, "Thou art called Rock, and on this rock I will build my church, and the gates of hades shall shall not prevail against it." This confession must be made by every applicant for Christian baptism in order to his being constitutionally builded upon the divine foundation; or, as we usually say, admitted into the Christian kingdom or church. No minister or church of Jesus Christ, has any divine right or authority to ask for more or accept of less than this, in order to Christian baptism. So, Zeke, as glad as I would be to have you cast your lot with the people of God, I cannot transcend this fundamental principle of our plea upon which this reformation is so immutably planted, and sustained by the scriptures. *Fidelity to the word of God, therefore, binds us to this confession alone, and in clinging to it we have every assurance which inspiration can give that we are right.* So, Zeke, I press the question. Do you believe with all your heart that Jesus is the Christ, the Son of the Living God?"

Zeke.—"I believe that God for Christ's sake has pardoned my sins, and I desire to be baptized into the Christian church, to honor God, who has sent His Holy Spirit into my heart and converted me. Can any man forbid water, parson, that I should not be baptized, who have received the Holy Ghost as well as you?"

At this stage the pastor seemed to be in a dilemma, and turned to the audience and said: "As we have no right to ask for more or accept of less than this authorized confession, I, as a faithful minister of the gospel, must cling to it, which lays me under the painful necessity of with-

holding further action in the young man's case. He then dismissed the excited audience on short notice. The news seemed to take the wings of the wind, for by morning Uncle Hezekiah and Aunt Hannah and the whole Baptist fraternity in Zeke's neighborhood were agog with excitement and glee over it. There was a consultation meeting at Uncle Hezekiah's that day, composed of Uncle Hezekiah, Aunt Hannah, the "parson" and several more of the prominent members of the Baptist church. The object was to determine upon the best way to get Zeke from under the "Campbellite" pastor's influence before he had time to argue him out of his orthodox conversion, and "souse him into their heretic body." They knew the pastor had gained a strong hold on Zeke's affections by his attentions to him while in prison, and by his standing for his fine. But now they felt sure that if they could reach him in time they could counteract his influence, and perhaps lead Zeke right into the Baptist church before these tormenting "Campbellites" could regain their "proselyting wits." After a close session it was decided that Aunt Hannah should take her buggy and drive in after him. Zeke was a great "mammy's boy," hence she, above all others, stood the best chance to persuade him back home. While this Baptist confab was going on at Uncle Hezekiah's about the ways and means to get the absent and down-cast boy back under the benign influence of the parental hearthstone, and into the Baptist church, his heart, after its repulse in seeking admission into the "church of his choice," had turned in the direction of "Home, Sweet Home," and he had strolled out of town in that direction, and was down by the road side offering up the supplications of his heart for guidance and blessings in this trying hour.

As he arose from his humble posture he cast a long look up the oft-traveled highway, in the direction of that dearest spot of earth, and glimpsed in the dim distance a vehicle. A second glance was enough to fill his troubled heart with contending emotions, for he recognized the coming object as his dear old mother's buggy, drawn by the familiar jog-trot of "old gray," and the driver, he knew, could be none other than "mammy." He would have felt like shrinking from such an unceremonious meeting after all that had passed; but he took her approach to be an answer to his prayer—God's doing—therefore he felt impelled to rush right forward and embrace her, which he did. A few moments of clasping, and flowing of joyful tears, and Zeke was by her side in the buggy homeward bound. As they neared home they

were seen by the Baptist preacher in time for him to influence Uncle Hezekiah to enact the part of the father in the case of the Prodigal Son. So when they drove up to the gate Uncle Hezekiah "ran and fell on

his neck and kissed him." This was very unexpected to both Zeke and Aunt Hannah. Then the parson and the Baptist neighbors that were there all extended to him a warm greeting. At the dinner table Zeke told of his impressions in jail, and of his prayer by the road side that morning and its immediate answer; and all hands were satisfied that he was a child of God, and that all of the troubles and annoyances that began on that night that he was arrested for disturbing the worship, were God's inscrutable dealings to bring about his conversion. The very warm reception they had given him, right along in connection with his road-side prayer, filled Zeke so full of love and gratitude for them all that he, for the first time, lost sight of all that the pastor had taught him about Baptist inconsistencies and errors, and with his best judgment overshadowed by this sudden boom of love for them, he regarded them as the best people in the world, religiously and otherwise. The parson saw that there was a golden opportunity to add Zeke to his "charge," and put him beyond the pale of "Campbellite" influence; so as all of the prominent members of the Baptist church were present, he put them to the vote as to whether they would receive him. They voted to receive him, and after having him re-state his experience, and state that he believed "that God for Christ's sake had pardoned his sins," he was immediately baptized into the Baptist church. After a warm hand-shaking the neighbors returned home and left Uncle Hezekiah, Aunt Hannah and Zeke a happily reunited family circle, doubly bound by the spiritual band.

TO BE CONTINUED.

WOLF CROSSING, Burnet Co., Tex.,
January 31, 1887.

Bro. A. McGary:

I write you a line for to solicit the FIRM FOUNDATION. I think it worthy the name it bears. It stands by the truth, disregarding the powers of all and any who love not the truth. Through Bro. J. J. Laramore I got some numbers—I don't know how long. Did he pay? If not, what are my dues? I send you a dollar for the present volume. Please let me know the first opportunity.

I have laid by my sword. Ago has stopped my horn, but not my zeal. The wolf has got among the flock, or satan with his devices. The organ, the sociable, the ice-cream party and concerts, to make money to pay their fancy leaders, who can preach thirty minutes without giving a "thus saith the Lord."

I am now near 83 years old; have been 67 years a pastor after truth; a teacher 27 years, unable to teach but privately. May God grant you years of usefulness in support of the truth as it is in Jesus. Stand fast, and having done all, to stand in your lot in that day.
Your brother in the one hope,
J. H. MAEON.

CATLIN, Ind., Feb., 11, 1887.
Brethren McGary & Hiansbrough:

Since there is a temporary lull in hostilities along the line here, I have concluded to throw a bomb among the enemies in your front. My enemies in the *Review* have been whacking away at me altogether with small arms; but I see Bro. Burnett has opened on you with his artillery. It seems, however, that he cut his fuse too short and his gun went off too soon, and came near blowing him up. Your second shot spiked his piece, or dismounted it. In this department, I believe that I have silenced all but Bro. Holloway, and I don't know exactly what has become of him. I gave him a shot two weeks ago and he has not returned the fire yet. There is one thing certain, we have compelled them to do one of two things, either to abandon sect baptism or "our plea." So far, they have chosen to abandon the plea. The plea used to be "without faith it is impossible to please God." That faith comes by hearing the word of God." That the signs that Jesus did were written that all might believe that Jesus is the Christ, and believing they might have life through his name. That believers should repent, confess Christ and be baptized in his name for the remission of sins; and that the gospel was composed of facts, commands and promises; and that all these taken together constituted the good news of salvation through Jesus Christ. This is the way I learned the gospel, and until very recently if any one should have preached any other gospel, he would not have been recognized among us as a sound gospel preacher. Now, in order to defend sect baptism, they declare that the gospel includes nothing but the three facts, viz: the death, burial and resurrection of Christ; and, therefore, if the sectarian believes these three facts and is dipped in water he is saved. But they say, "the death of Christ is nothing, or would prove nothing without the resurrection; neither would the burial prove anything without the resurrection;" so these three facts all centre in the one great fact of the resurrection. Thus they have conjured up a triune fact gospel for the people. Now I suppose that if they should ask the people generally if they believe that Jesus died, was buried and arose again, that ninety per cent would answer yea. All the common people want, then, is to be dipped in the water according to this triune fact gospel. And indeed, I think their chances far better than the common sectarian, but I would not be willing to risk the chance of either.

Now let us examine the case of the sectarian. Let us suppose, for the sake of the argument, that the death of Christ is not a fact, but is the genuine faith. Ask the sectarians to believe these historical facts and he would say to you "That is only historical faith—that is not the faith of the gospel. Our faith is direct from heaven—it is an immediate

gift of God." They will not acknowledge these gentlemen's three fact gospel. And when these, their apologists, say to them "baptism is for remission of sins," they will not accept that, even. So all the means that their apologists offer them are obstinately resisted. Notwithstanding all this, when they declare a different faith and another design, these men will declare that God accepts them all the same as if they had believed his word and obeyed his voice.

Now, we are going to test this by logic. The Bible declares that there are two great Spirits—a good Spirit and a bad spirit. One is the Spirit of God, and the other is the spirit of Satan. All persons are led by the one or the other. Those led by the Spirit of God are the sons of God. Those led by the spirit of Satan are his children. So testified the Savior. Sectarians go to a mourners' bench, or altar of prayer, and pray for and claim to get religion. This is either true or it is false. If it is true, then it is of God; for God is the author of all truth. If it is false, then it is not of God, for God is not the author of anything false. But if it is false it is of Satan, for he is the author of all falsehood. Again: If it be true, then "our plea" is false; for that plea contradicts the getting religion system, and ever has. So these apologists must totally abandon "our plea" or else they must admit that those poor, deluded creatures have been led thus far by Satan or his agents, which is the same. But further, our plea says baptism is for the remission of sins. This is either true or it is false. If it is true, it is of God; but if it is false it is of Satan. If it be true, our plea is right and therefore of God; but if it be false our plea is false, and therefore of Satan. If it be true, then the sectarian is wrong—his position is false and therefore of Satan. These apologists say he is wrong, and therefore they must admit that in this, too, he is led by Satan. So you see, according to their own showing the sectarian is led from the start until he is baptized, by falsehood and therefore by Satan; but they say when Satan has thus led his dupes through that God meets him as he gets them out of the water, and there forces him to relinquish his prey whom he has blinded and led so far captive at his will, making them believe that they have been saved. If they have been led in falsehood, it has been by the devil; but if in the truth, then our plea has been false all the time. Which horn of the dilemma will the apologists take? They must take the one or the other, there is no other escape. In the above case, they might fitly represent God, or illustrate the idea, by the eagle that perches himself on some high perch above the river and watches the fish hawk until he seizes a fish and starts home with it, when the eagle swoops down on him with a terrific scream, and the hawk relinquishes his prey, and the eagle bears it off in triumph. This is what they must claim for God or abandon their position. This makes short work of it, and they cannot meet this case. Truth is bound to be finally victorious. I intend to drive them from their position, or drive them clear into Babylon. Press them on all sides, and may God bless you all. Farewell,
I. C. STONE.

"OUR PLEA" MUTILATED.

In my former article I closed with a quotation from Bro. Campbell on the confession. It was then my purpose to continue by presenting similar expressions from his co-laborers; but that I may not be tedious, I will simply say that this was the position of Walter Scott, B. W. Stone, Thos. Campbell and other primitive laborers of the reformation. I presume this is not questioned.

I will next call attention to some extracts from a few of the leading workers following them. Bro. Ben. Franklin wrote as follows: "The confession that God requires is the grandest confession that man can make, and the making of it is the best evidence a man can give that his heart is right. If such a confession as this—that takes in God and man, heaven and earth, the Savior and his words, the whole revelation from God—the sublime confession that Christ is the Son of God, made in a proper manner, will not show that the heart is right, you need not add any such catechisms or experiences as are common in these times. They are all perfect nothingness compared with this great confession, which, like the spider's web, may catch flies and gnats, while the dangerous wasp and hornet pass through with ease. The safe ground, and the only safe ground, is to follow the simple and infallible leadings of the Spirit of God." See writings Benj. Franklin, pages 243 and 244.

Again, on page 270, alluding to Rom. x: 10, he says: "Here we have precisely what is to be believed in the heart, confessed with the mouth, and the object of it. We must confess with the mouth the Lord Jesus; believe in the heart that God raised him from the dead, and the object is salvation. But now for the order of this item. Is it the first, second, third or fourth? It cannot be the first item; it cannot be the second. It is a pre-requisite to baptism.

I will now give an extract from the "Gospel Plan of Salvation," by Dr. Brents: "Having seen that this fact, which was attested by God, and confessed by Peter, is the truth to be believed in order to overcome the world, and confessed, in order that God may dwell in the party making it, it may be well to see how it is confessed. Two important facts are made apparent: First, the confession is to be made with the tongue. Second, God has determined that it shall be made, and therefore it cannot be dispensed with or ignored by those who would honor His authority." Pages 255 and 256. On page 258 he says: "Kind reader, have you made this confession with your mouth to your salvation? If not you may have to make it to your eternal condemnation, for we have seen that the doctrine has gone forth that every tongue shall confess that Jesus is Lord to the glory of God the Father."

Again on page 259: "If this is

what must be confessed with the mouth unto salvation, after faith and before baptism, and it is not made, will we get the salvation unto which it should have been made? If Timothy made the good confession for eternal life, may we dispense with it and still get the eternal life for which he made it?"

On page 260 we read: "If this is what has to be confessed, will it be safe to substitute a narrative of our dreams, feelings and imaginations in the shape of an experience, instead of the confession required by the law of the Lord? And if these dreams, feeling and imaginations constitute all the confession made prior to baptism, when do the parties confess that Jesus Christ is the Son of God? or that Jesus is Lord to the glory of God the Father to their own salvation, and for eternal life, and which secures the dwelling of God in those who make it?" You who have the book turn to it and read his entire article on the confession. He concludes his argument with the following noble thoughts: "If the word of God is perfect, let us come to it and be satisfied with it."

I now call your attention to what Bro. McGarvey has put upon record in his "Commentary on Acts." Please read from page 99 to page 105. On page 100 he shows that Timothy made the same confession that the Eunuch made, that it was the good confession, and that the good confession that Jesus is the Christ, the Son of the living God; that this confession was an item in the word of faith everywhere preached by the apostles. On page 101, he shows that the truth declared in this confession is, beyond controversy, the foundation of the church of Christ, and is so declared by Jesus himself in Matt. xvi: 16-18.

On page 103 he says: "That this confession was the only one required of candidates for immersion by the apostles, is universally admitted by those who are competent to judge. It is likewise admitted that they regarded it as a sufficient confession. This fact alone should teach men to be satisfied with it now. He, indeed, who is guided by the Bible alone, can not require of men any other confession than such as he finds authorized by Bible precedents. Neither is it possible that he who implicitly follows the apostolic precedent can be misled, unless the apostles, the Holy Spirit, the new testament, can mislead him. Fidelity to the word of God, therefore, binds us to the confession alone, and in clinging to it we have every assurance which inspiration can give that we are right."

On page 100 he shows that under this confession bad characters crept into the fold, but concludes that: "Surely if a test of sincerity which could let into the fold such wolves as these was sufficient for the inspired apostles, we may be content with the same, unless we object to wisdom and zeal superior to theirs." The reader will please keep these things in mind to the conclusion of these articles.

J. B. D.

TO BE CONTINUED.

THE FIRM FOUNDATION.

FIRM FOUNDATION.
AUSTIN, TEXAS, FEBRUARY 15, 1887.

about like Bro. Burnett does on this question—utterly refusing to offer even an explanation of his

on us. We think his "experience" was a godless article, "manufactured out of whole cloth," and shall ever think so till the gospel of

have to have the "liver" complaint to enter the Old Covenant, for the moment they were born of the seed of Abraham they were in it. But.

VALIDITY OF SECT BAPTISM.

Baptism may be invalid for two reasons:

baptize penitent believers. Therefore, Baptist baptism is invalid. Baptism is valid to a penitent believer and to a penitent believer

world, and that they everywhere preached the death, burial and resurrection of Jesus, and never (except in this one case) repeated the

in because of unbelief."—Heb. III:18-19. What was it that these Israelites did not believe? "Likewise when the Lord sent you from Ka-

pardoned, never a member of the church."

Now, remember that Bro. Harding holds that Bro. Campbell was baptized without knowing the design of baptism. Then listen to Bro. Campbell as he speaks on page 521, *Christian Baptist*:

"Knowing that the efficacy of this blood is to be communicated to our consciences in the way God has pleased to appoint, we 'stagger not at the promise of God,' but flee to the sacred ordinance which brings the blood of Jesus in contact with our consciences. Without knowing and believing this, immersion is as empty as a blasted nut. The shell is there but the kernel is wanting."

Take back what you have said, Bro. Harding, or you treat Bro. Campbell much worse than we do! You make him write his own condemnation! You make him write himself "never baptized, never pardoned, never a member of the church!" You make him put his own immersion on a par with a "blasted nut!" It seems that dear Bro. Campbell receives his most fatal wounds in the house of his friends. And while Bro. Campbell's case is up, we will show that his theory and that of the hated FIRM FOUNDATION, are the same on the good confession. If Bro. Campbell's theory was one thing and his practice another, we are not after drawing the contrast between them—we will leave that for his friends to do. It seems that they would read his condemnation ten times over to save "our plea." But if we are in theory with Bro. Campbell, and then our practice is in harmony with that theory, how does it make us such terrible enemies to Bro. Campbell? If all of the dead that Bro. Harding's theory reads out of the church were marshaled before him, we think he would not want to deal with ghosts again. But to Bro. Campbell's theory on the confession:

"The Christian confession, into which we are baptized, and on which we are admitted into the church of God, has been rendered superlatively conspicuous by the emphasis laid on it by the Lord Jesus Christ in person, when he first elicited it at Caesarea Philippi, from the apostle whose name was Simon Rock, or, in Greek, Simon Peter. The question propounded to the apostle was, 'Who do you say that I, the Son of Man, am?' Cephas responded, 'Thou art the Christ, the Son of the Living God.' On this the Savior responded, 'Thou art called Rock, and on this rock I will build my Church, and the gates of hades shall not prevail against it.'"

This confession must be made by every applicant for Christian baptism in order to his being constitutionally bulled upon the divine foundation; or, as we usually say, admitted into the Christian kingdom or church. No minister or church of Jesus Christ has any divine right or authority to ask for more or accept of less than this, in order to Christian Baptism."—pp. 18-19; *Campbell on Baptism*.

Bro. Harding, will you and our other brethren who have become so much alarmed at consequences

please tell us who all this language of Bro. Campbell cuts off? You are all familiar with it, but you have never been able to trace its consequences from Bro. Campbell's statement of it. But when we advocate

it, behold the consequences!! We simply pronounce, as a blasted nut, without the kernel, but a mere shell, the same immersions that this language of Bro. Campbell's does—not because Bro. Campbell says it, but because it is in harmony with God's truth. But all this is foreign to the real issues involved in the question. Such lamentable courses are pursued by our brethren, who want to shield their unauthorized practice, and can't do so by fair argument. Bro. Harding holds that the advocates of the "Missionary Society" are responsible for the proof that authorizes it, and so he does in reference to the organ advocates. And we hold that the onus of proof devolves upon him and others who advocate the validity of unintelligent immersion. We will not stop to define it; he knows what we mean. I have written him a private letter, proposing to discuss this question with him, and put it in pamphlet for circulation. I have proposed to be at the expense of this work, looking to the sale of the pamphlet for my trouble and expense, and have promised to divide all profits, if there should be any. It remains to be seen whether he feels able to prove his teaching and practice or not. If he does he will certainly accede to our proposition. The only way to get right at this question and settle it, is for the man upon whom the burden of proof devolves to go to work and furnish it: "Is the immersion of one who does not know the design of the ordinance Christian baptism?" Now, who says it is? J. A. Harding. Then the proof must be furnished by J. A. Harding. Will he produce it? We do sincerely hope he will if he has it. This rambling, incoherent and fruitless species of controversy that our opposing brethren are responsible for, is neither pleasant nor profitable. If they will not stand by their own affirmation, and bring to its support the proof that they think substantiates it, then there is something wrong in their machinery, and they know it. To require us to furnish proof for our negative position, is to show the white feather, at least.

If Bro. Harding declines to enter into a fair, systematic and logical discussion of the question upon our proposition to him, then we will give his article a thorough overhauling, and try to handle every point or supposed point in it, which we have not now the time to do. We have great respect for Bro. Harding, and would be pleased to examine the best arguments he can make on this question. If he understands us to agree with his view, that the simple fact of believing that Jesus is the Christ is "the begetting," he misunderstands us, and yet we could admit this for argument's sake, and yet show that his

argument is fallacious. We believe that if any man has the courage of his convictions on his side of the question he has. Hence, we expect him to give us his strength on the question.

A. McD.

"BE NOT CONFORMED TO THIS WORLD."

The above language is found in Paul's letter to the Roman brethren—xii: 2, and the subject of not conforming to the world on the part of Christians, was suggested to my mind by looking at the manner in which a certain lady was dressed not long since on the cars.

One of the leading objects of the apostle in this epistle is to cut off the false teaching of the Jewish brethren who were contending that those who were converted to Christianity, both Jew and Gentile should observe the law of Moses. The apostle in the first chapter 10th verse lays the foundation of his masterly argument, and says, "I am not ashamed of the gospel of Christ, for it (not the law of Moses) is the power of God unto salvation to every one that believes, to the Jew first and also to the Greek," and I have often wondered why some of our three-fact-gospel brethren do not quote that as a definition of the gospel, instead of I. Cor. xv:14, for the apostle was defining the gospel there as well as in Corinthians; and in Corinthians he mentions other facts as definitely as the three facts generally quoted. The fact is he was not defining the gospel in its parts in either place; but in Romans laying the foundation to cut off the Judaizing teachers, and in Corinthians the false teachers who were denying the resurrection, and he brings in the resurrection as one of eight facts, then why select three and reject the others, as many of our brethren do?

The apostle continues his argument to the 12th chapter, showing the superiority of the gospel over the law, representing the law as dead, and Christians as being married to Christ, the gospel being the ceremony by which the marriage relation is brought about—Romans vii: 1-4; and in the gospel is contained the law of the Spirit that made the apostle free from sin, and by which the Spirit's law people are to be led, in order to enter the Haven of Eternal rest—Romans viii: 1-17; and he begins the 12th chapter with an admonition to the brethren to present their bodies living sacrifices. Under the law the Jews presented the bodies of dead animals as sacrifices, but under the gospel Christians are told to present their bodies living sacrifices, and then he admonishes them not to be conformed to this world, and when I see so many who claim to be followers of the meek and lowly Savior conforming so much to this world that you can't tell by their walk that they even pretend to Christianity, it makes me feel like writing and talking very plainly; and now brethren ought you to become offended at me for doing it? I will try to write plainly, whether you hear, or whether you will not hear, Ezek. ii: 5—and first I will begin with the sisters, as suggested in the beginning of this article. The apostle says: "Be not conformed to this world, but be transformed

by the renewing of your mind that you may prove what is that good and acceptable and perfect will of God." What is the object of not being conformed to the world, and being transformed? It is to prove what is that good and acceptable and perfect will of God, and it is the best proof that can be given; but they that fail to give heed to the admonition of the apostle, fail to prove what the will of God is, do they not? Oh, then, how careful Christians ought to be in their daily walk and conversation. The apostle James enforces the same thought in different language when he says to the brethren, "lay apart (or put away) all filthiness and superfluity of naughtiness and receive with meekness the engrafted word which is able to save your souls"—1: 21. James was writing to Christians who had heard, believed and obeyed the gospel, and had been made free from all their past sins—Romans iii: 25—yet they are told to receive with meekness the engrafted word which is able to save their souls. When the Savior says in the commission as recorded by Matthew: "All power (or authority) in heaven and earth is given to me, go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit," that part of the commission when complied with makes Christians of people, brings them out of the kingdom of darkness into the kingdom of Christ—to the remission of past sins, having believed and obeyed the gospel; but the Savior does not stop there, he further says: "Teach them to observe all things whatsoever I have commanded you." That embraces what James calls the engrafted word, engrafted into the gospel, which James tells the brethren is able to save their souls. The salvation spoken of there is the everlasting salvation, the same that Paul tells the Philippian brethren to work out with fear and trembling—ii: 13. It is that abundant entrance into the everlasting kingdom that Peter speaks of. II. Peter 1: 2.

But James says "lay apart (put away) all filthiness." Now, brethren, if we give heed to that admonition, or command, it will do away with all our whiskey-drinking, tobacco-chewing and smoking, will it not? Yes, sisters, and it will break all of your snuff-bottles, for if ever there was a filthy, disgusting practice, dipping snuff is, and James says put away all filthiness, and now, brethren, ought we to say we cannot break off from these habits? Yes we can, for the Lord does not require us to do anything we cannot do, now does he? We must take up our cross and follow our Savior, if we gain the crown at the end of the race.

"And superfluity of naughtiness." This is a big item expressed in few words, and it embraces all such dressing as I saw when the writing of this article was suggested to my mind. And now sisters, will you let me be plain in my talk to you,

and not become offended at me? and even if I knew you would become offended, ought I not to write and talk plainly on these subjects? But we want to talk about some of this superfluity of naughtiness, or overflow of wickedness, of which the apostle speaks. Go to any of our cities, towns, villages, and many places in the country, and you will see many women claiming to be Christians dressed with great humps on their lower backs and upper fronts, thereby calling attention to those portions of the body that modesty and the word of the Lord forbid attention should be called to unless they think they are doing as Paul speaks of when he says: "and those members of the body which we think to be less honorable, upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness, for our comely parts have no need"—I. Cor. xii: 23-24; but if that is the application they make of that scripture, it is wrong, which they will see by looking at its connection. See also the amount of jewelry that dangles about their necks, in their ears, on their wrists and fingers, and then read I. Tim. ii: 9-10, and I. Peter iii: 3-4, and then see if the admonition does not apply to their case, to lay apart all filthiness of naughtiness. What is it but conformity to this world? All such apparel, and the wearing of bangs, (and even some old gray-headed women wear them, and how foolish, how imbecile it makes them appear) is a violation of the law of the Lord. Oh, sisters, hold yourselves up before the looking glass that the Lord has furnished you—James i: 23—and adjust your apparel as becometh those who claim to be followers of the meek and lowly redeemer.

And now let me close this article with a few words of admonition and exhortation to my preaching brethren, especially the pastors of city congregations and rich congregations in the country. Pastor means feeder. Are you feeding your congregations on the sincere (or unadulterated) milk of the word that they may grow thereby? I. Peter ii: 2. Are you declaring to them the whole counsel of God as Paul says he did?—Acts xx: 27—If so, how comes it that so many of your members are so much conformed to this world? Are you admonishing the drinking, gambling, dancing, theatre-going, gold and pearl and costly array wearing members of their danger, and letting them know if they continue in that course they will not inherit the kingdom of God? If you are, and they will not give heed, then you have done your duty; but if you are not, will God hold you guiltless? But I fear many of you cannot conscientiously approve these sins, for you are guilty of the same, for I have seen the gold chains, the gold studs and finger rings shining on some of you myself.

O, brethren, wake up to the responsibility of the position you oc-

cupy; live right lives yourselves, and admonish others faithfully and thereby save yourselves and them that hear you. I. Tim. iv: 13-16. E. HANSBROUGH.

The *Texas Christian* does it up dextly when he arms the "State Evangelist" against his adversaries with the following quotation from Shakespeare:

Hal.—"I see an amendment in thee, Jack; from praying to purse-taking."

Fal.—"Ah, it is my vocation, Hal. It is no harm for a man to labor in his vocation."

Who but the editor of the *Texas Christian* could ever have thought of invoking the great histrionic draftsman to delineate the difference between the vocation of a preacher of the primitive gospel and that of a money lister for the State missionary organization?

J. R. W.

PORTER HILL, Ontario, Can.,
January 31, 1887.

Bro McGary:

It is about time that I would renew my subscription for the FIRM FOUNDATION. I think I did not miss any. I like it well. I have tried to get some subscribers, but failed. The most common excuse was "I have as much reading matter as I can manage." But there are some who think that the F. F. is too sharp—too much for contention. I cannot say that. I try to compare it with the Bible, and I think it is not far wrong. It is true that it differs from all the papers that I read, but if the difference consists in its being nearer the teaching of Christ and the apostles, so much the better. We find in reading the Bible—Old Testament and New—that all those who taught the word of the Lord most faithfully endured the greatest persecution. We read in the 7th of Acts that Stephen when testifying against his countrymen, the Jews—the chosen people of God—in the last of his address said: "Which of the prophets have not your fathers persecuted, and they have slain them showed before of the coming of the Just One, of whom ye have now been the betrayers and the murderers," etc. When they heard these things they were cut to the heart, and they gnashed on him with their teeth. But he being full of the Holy Spirit looked up steadfastly into heaven and sees the glory of God, and Jesus standing on the right hand of God and said, "Behold I see the heavens opened, and the Son of Man standing on the right hand of God." Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city and stoned him, etc.

There are many of the present day who earnestly contend for the faith once delivered to the saints, who would have the same law were it not for the strong arm of the law. I inclose \$2; one for the F. F., and one for the poor brethren in Texas who suffer on account of the drought. I often wonder that they are not more liberally supplied. Yours in the hope of the gospel. JOHN McDONALD.

It becomes our painful duty to record the death of Sister LUCY E. CLARK, aged 25 years and 4 days.

Truly "in the midst of life we are in death." On the morn of the 20th of January, 1887, her spirit left its clay tenement for "the home of rest." The deceased was a Christian in profession and practice, and did, in her life and deportment from the time she became obedient to the faith, recommend the excellency of the Christian profession to all her acquaintances; and during her long illness, and in her death, she did exhibit to her numerous friends how tranquilly and cheerfully a Christian can meet death and resign the spirit into the hands of a gracious and divine Redeemer. She said to the writer a few days before her death, "without an anxiety about anything on earth, having committed all my interests into the hands of my faithful and gracious Heavenly Father, I am ready at any time to cross over the river." Our dear sister leaves a true and devoted husband. Though not a member of the Church of Christ, he was true and faithful to her unto the day of her death. I hope he may, before it is too late, bow to the authority of King Jesus, follow the example of his dear wife, and in the end meet her on the sweet shores of deliverance, where there is no death, and where sorrow and crying shall forever flee away. A. J. McCARTY.

Madisonville, Texas, Jan 20, 1887.

FAIRVIEW, Wilson County, Tex.,
February 6, 1887.

A. McGary, Austin, Texas:

DEAR BROTHER—It is with pleasure that I have read the F. F. I would not be without it for ten times the price paid for it. It is just what the people in this nineteenth century need to bring them back to the one fold and the one shepherd. It is the very thing our brethren need to open up their eyes that they may see the broad road that they are travelling in to some extent, and that they may be brought back through its teaching to the straight and narrow path that leads to peace and happiness, because straight is the way, and few there be that find it. There are a few that endorse the F. F. at present. My prayer is that you may be spared to a good old age, to wield the sword of the Spirit, fearless of contradiction, and that you may continue to sound out the truth to the people as it is in Christ Jesus, and by so doing, a great reformation will take place, and all true Christians will come back and stand upon the Rock of eternal ages. Our blessed Savior prayed that we might all be one, even as he and his Father are one, and never will that memorable prayer be answered until we all come back and build upon the one Foundation—Jesus, the chief corner stone. Go on Bro. Mc. Preach the word; be instant in season and out of season; rebuke with all long suffering and doctrine. You will find one dollar inclosed for the F. F. Yours in the one faith.

H. T. NEAL.

STUNNFIELD, Texas,
January 20, 1887.

Dear Bro. McGary:

I am entirely too slow as a solicitor to become an agent for a paper, but I am going to do all I possibly can for the circulation of the F. F. If I were to send you a great many subscribers, I might ask you to give me something, but I would be willing to take it in the form of the F. F. Some time since I wrote you a short article for publication, but it has not been published. If you never received it I would re-write it, but if it went to the waste basket

all right. I will wait till some of your better writers get tired, or I will try to write something more readable next time. Now, if I thought you had time to write to me I would want you to tell me a few things; such as: What become of the debate over in Llano? I never hear anything more of it. Who is Job Jackson, that troubles the Parson so? If you do not wish to give his real name just pass the last question by, but don't fail to publish that trial. Many are anxious to know how it came out; especially some want to know how the Parson came out, because the last that was heard from him he appeared to be getting in still deeper. I should like to hear from you, but do not allow me or my scribbling to interfere with your grand work.

With best wishes for your success, I am yours for the truth.

W. P. RICHARDSON.

BRO. RICHARDSON:—Your article was never received, or it would certainly have been published. Your articles are not likely to see the waste basket. (1.) Since I have heard nothing more from the Llano debate, I suppose the Baptists must have backed out. (2.) "Zeke Jackson and the Parson" is continued in this issue.

A. McC.

HALLETTVILLE, Texas,
February 6, 1887.

A. McGary, Austin, Texas:

DEAR BROTHER—I sent two names from Tzell, T. R. Garner and L. P. Jones. I arrived home this evening. Found the F. F. of February 1st on hand, and seeing that so many of the brethren are content with the old hand-marks, I could scarcely restrain myself crying outright, and reading your article and that of Bro. Jackson in reply to Bro. Burnett. I think they were simply grand. I will work for the F. F. if you wish, and think me worthy to solicit subscribers, and the only commission that I want is enough to pay the expense of sending you the money received. There are many good brethren who want the F. F. but are not able to pay in advance. Now, if it is not congenial with your wishes to send the names without the money, please let me know. I want the F. F. to grow in circulation, and will only recommend good brethren. Would like to hear from you on these points. May success attend you. Your brother,

J. W. STRODE.

W. H. D. CARRINGTON'S VIEWS.

Editor Firm Foundation:

In your last issue you have not stated my position accurately. I therefore send you this revision of that statement:

I have for a half century earnestly contended that faith, repentance, confession and baptism are each and all conditions precedent to the remission of sins. That the death and sufferings of Jesus of Nazareth are the sole, meritorious and procuring causes of remission of sins, and that faith with all the heart, repentance, confession of that faith with the mouth and baptism are instrumental causes for remission, and indispensable to the enjoyment of remission of sins.

W. H. D. CARRINGTON.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANBROUGH, Publishers.

AUSTIN, TEXAS, MARCH 1, 1887.

VOL. 3—No. 7

THE FIRM FOUNDATION.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. F. GRUBBS. J. W. JACKSON.
J. S. DURST. E. HANBROUGH
I. C. STONE. A. J. M'CARTY

SPECIAL OFFER.

To every one who will send us one new twelve months subscriber to the FIRM FOUNDATION we will send as a premium, either of the following useful papers for one year.

The Farm and Home.
The Farm and Fireside.
The Ladies' Home Companion.

TIME—A PARAPHRASE.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth
e'er gave,
Await alike the inevitable hour—
The paths of glory lead but to the grave.

Gray's Elegy.

BY WELTHEA E. BRYANT.

Time waits not in his course for man or child,
But onward sweeps, with eager, rushing haste,
And like a torrent in its thundering wild,
He spares unto us neither soul nor chaste.
He reaps all things o'en with his cutting scythe,
The courtly dame, the infant of an hour,
The warrior brave, the maiden young and blithe—
"The boast of heraldry, the pomp of power!"

He cuts them down at morning's earliest dawn,
And breathes no word of flattery in their ear,
Yet to his close embrace each one is drawn—
No more the loved one's voices can they hear.
He leads them on with dread, relentless strength,
And not a moment's penance can they crave;
The hoary mountains own his sway at length,
"And all that beauty—all that wealth e'er gave!"

There is no power on earth that man can trust,
No strength but yields itself unto the days,
No adamant lower or marble bust,
That can the power of Time forever brave.

The humble cottager and monarch gay,
The stately oak and modest untold flower,
The creeping insect, and the beast of prey,
"Await alike, the inevitable hour!"

Some dark, rash act oft tempts a wearied soul,
And then one more is marshaled midst his train,
For murder's form perchance has reached the goal,
And intercessions then are all in vain.
Ambition also points her finger up;
In Fame's clear fountain bids another lave;
But ah! he drains too deeply of the cup;
"The paths of glory leads but to the grave!"
—(Weekly Southern Intelligencer, Austin, Texas, Sept. 8th 1835.—Transcribed by Dr. P. H. Adams, Florence, Texas, August 21st, 1886.

PROGRESS OF THE PROGRESSIVES.

Bro McGary:

I seldom ever ask space in the F. F., because I well know the size of the paper cannot possibly furnish space for all, even our most able writers, hence I feel that I am asking almost too much when I ask you to publish this. Notwithstanding, I would like the brethren to know the state of affairs as they exist at present in this part of the vineyard of the Master, that it may be some encouragement for those who are to-day facing all opposition and contending earnestly for the faith once delivered to the saints, to know that there are still a few that have not bowed the knee to Baal. About four years ago the little congregation of disciples was set in order at this place by old Bro. Jesse Sewell, of Tennessee, and since that time, with a very few exceptions, we have lived in peace, although, in many instances discipline has been neglected. Yet, in the main, things continued quiet until about a week ago, when Bro. W. J. Jones made his appearance in our midst for the purpose of, as he stated, to present "my (his) plea." I understand by that that, it (his plea) was according to the prescribed formula of the Waco convention, the moving power being \$41 per month with extras. But God be thanked that this missionary move was boldly opposed by two of our elders, viz: Bro. A. G. Ament and Bro. W. F. James, who are ever ready to contend for the old apostolic landmarks. Now, it seems that Bro. Jones was impressed with the idea that his mission would be objected to from the fact that he stated to an alien on his arrival here that if the doors of our house were closed against him, he would hire a house or get a sectarian house to preach in; and this, to my mind, was evidence that he either knew his mission was unscriptural, or he was determined to

force the teaching on us, even at the sacrifice of the peace and harmony of the church. But when interrogated on this point, he said he knew that Bro. McGary had published this matter, and he further knew that some of us endorsed the F. F. Now there are just two ideas in regard to this; one is that the elders and brethren that read the F. F. endorse a teaching that is unsound and heretic in its character; or, on the other hand, the teaching was scriptural, and with his before his mind he felt a little ashamed to make a request of brethren that would be met with an open Bible, and asked for a "thus saith the Lord." Yet they cry aloud against the F. F., and charge all of the division and strife that exists to-day to it; and even in his case on this particular occasion, it was said the F. F. was the cause. They certainly give us very little credit for reading the Bible. Now I can say this, and I am responsible for what I say, and that is that Bro. W. J. Jones can charge himself with driving the Austin forged and Waco-finished wedge that split the McGregor church open. But can we be surprised when such men will stand before an intelligent people and say that to-day men receive the Holy Spirit after baptism as of old? We may expect the evidence of pardon to be feelings next.

It is being stated here that Bro. Burnett has completely annihilated you on the all-important question of baptism. Also, it is said that Bro. B. has asked you five questions which you refuse to answer or can't answer. Now, Bro. Mc., I feel sorry for you. However I will offer you a suggestion that may aid you in your trouble. Now, if the questions are scriptural or pertinent to the issue, and you can't answer them, forward them to me or old sister Sallie Jones. The above statement was made by Bro. W. L. Harrison, who at the same time said that the confession was not a prerequisite to baptism, and that to understand the benefits to be derived from obedience was unnecessary, which Bro. H. was challenged to discuss, but backed down like a little man.

May God help us to find the right way and pursue it, is the prayer of your brother in hope.

J. P. DIFFY.

McGregor, Tex., Jan. 20, 1887.

Yes Bro. Burnett has been plying us with questions in the hope of drawing us away from his blunders. If Aunt Sallie Jones can find him

a place to hide out up there at McGregor, where his friend Dalton will be handy to treat him for the liver complaint, he would doubtless be very thankful to her. It is said that, "a fool can ask more questions than a wise man can answer." While we do not say that Bro. B. is a fool, nor that we are a wise man, we think he has asked some very foolish questions, considering the issue at stake.

"THE NEW BIRTH."

NASHVILLE, ARK.,
Jan. 22, 1887.

Dear Brother McGary:

Dear sir:—During the past year I proposed two questions to you and the same were proposed to Bro. Burnett. You each answered them very nearly alike, and each answered incorrectly, for your answers are not according to scripture, and you know that we, as a people, have agreed to speak when the Bible speaks, and when it is silent to be silent, and this is correct, for an apostle has said if any man speak, let him speak as the oracles of God speaks, (1 Peter, iv: 11); with this scripture before us we will proceed to the statement of my questions and your answer.

My first question: What is a man when he is born of the Spirit. In your answer you say he is a Christian, a child of God, an heir of God, and a joint with Christ to an inheritance that is undefiled and that fades not away. If you will turn to the third chapter of John's gospel and sixth verse, you can read the statement of our Savior or an answer. He taught Nicodemus a grand and true lesson, one that few men are willing to accept as true. He says that which is born of the flesh, is flesh, and that which is born of the Spirit, is Spirit. Now you and others say he is a Christian a child of God, etc., but Jesus said he is Spirit; and what is a Spirit if Spirit has neither flesh nor bones as we have, as men have. You remember that Jesus appeared to his disciples, and they were affrighted and he said unto them, be not affrighted, for it is I; handle me and see for yourselves, for a Spirit hath not flesh and bones as you see me have. What have we? both flesh and bones, and as we have these, are we Spirit? by no means. But when will man be born of the Spirit? This is an important enquiry for the reason that all religious parties do teach that a man to become a Christian, or child of God, must be born of the Spirit and that unless the sinner is born of the

Spirit he cannot be saved from sin. If I have read the New Testament correctly, man will be born of the Spirit in the resurrection and not before this and when he is raised from the dead, he will be Spirit. This is my faith and I obtained it from God's word. Paul, in his letter to the Romans, viii: 11, makes the following statement; If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies by his Spirit that dwelleth in you. Suppose we ask Paul when will God do this, and when this is done by God, what we will be. This question is answered by Paul in his letter to the Corinthians of old. 1 Cor. xv: 35. But some man will say, How are the dead raised up? and with what body do they come? His answer may be read at or in the 4th verse. It is sown a natural body, it is raised a spiritual body. In this chapter, the fifteenth of 1st Cor., Paul presents an unanswered and unanswerable argument in support of Christ's resurrection, and the resurrection of all of Adam's posterity. This argument of the grand old apostle has never been answered, and can never be shaken. What does the apostle write about? The resurrection. The resurrection of whom? First, the resurrection of Christ, and then the resurrection of man's body, and affirms of this that the body of man dies, is quickened and resurrected; that it is sown in dishonor, it is raised in power; it is sown a natural body, it is raised, what, a spiritual body. We read this from the word of God. Give book, chapter and verse and our faith and teaching must be and is correct. But it may be urged by men that this teaching destroys or ignores the office and work of the Spirit in the salvation of the sinner; by no means. The Bible reveals three kingdoms. First, the kingdom of nature or world; second, the kingdom of grace or church, and third, the heavenly kingdom or eternal state. Now we will examine briefly these three kingdoms or states and the terms and conditions of admission into each. How did the first commence? was the first man begotten and born into the natural kingdom. No, not if the Bible be true. But God took him out of the earth, and breathed into his nostrils the breath of life, and he became a living soul, and Eve was taken out of or from man's side: made of his rib. These two entered into the natural kingdom thus, but all others have been first begotten, then quickened, and then born. There is no exception to this law of creation or birth. Let me repeat this order of heaven: Adam and Eve were neither begotten, quickened or born into this state; God placed them here, but we who come after them are first begotten, secondly quickened and thirdly born into the world; to this rule of existence there is not a solitary exception. Adam and Eve to

perpetuate, to preserve, animal life must have air, water, food and raiment, so must all their offspring. All things necessary to the life of Adam and Eve are necessary to our life. Did they require food, so do their children; must they have air, so must we; do they thirst for water, we, their children, must have water or samish; raiment, or suffer from cold. How did the kingdom of Grace have its beginning? How did the church begin? Why? God, to establish the church or kingdom sent John, the Harbinger, to do a certain work, and what was the certain work? First, He come baptizing to make Christ manifest to Israel, and second to prepare a people made ready for the Lord. When this work was completed, John was cast into prison and beheaded. John i: 31. We now ask how many did John prepare and where did he find the rough material. In the seed or from the seed of Abraham it must be taken for this the covenant of God. Then in order to find the number prepared by John who are to enter the second kingdom or gracious kingdom of the Lord we will consult our standard of authority, the New Testament. He came unto his own seed, and his own received him not. John gospel, i: 11. This certainly refers to the seed of Abraham, the Jews and to decide how they entered the state Grace or kingdom, we will quote the twelfth and thirteenth verses of the first chapter of John's gospel, remember the church or kingdom is to begin, and to start it, God gave his Son a certain number of persons out of the nation of the Jews. He, Christ, came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which are born not of blood, nor of the will of the flesh, nor of the will of man, but the will of God. Can we from the scriptures determine who these persons were and how many there were in numbers we shall see. To ascertain this, we will direct attention to the seventeenth of John's gospel, sixth verse, I have manifested, made-known, thy name unto the men which thou gavest me out of the world; thine they were thou gavest me, and they have kept thy word. Who are these and how many of them John xvi: 11 will tell us who they are and how many God gave him. While I, Christ, was with them in the world; I, Christ, kept them in thy name; those that thou gavest me I, Christ, have kept, and none of them is lost but the son of perdition; Judas who betrayed him, that the Scriptures might be fulfilled. Now we learn who were taken out of the world or Jewish nation and given to Christ. Doubtless all will agree that God took the twelve apostles from among the Jews, John prepared them and where these were baptized with the Holy Ghost on the Pentecost the kingdom of grace or church of God

commenced and not before men those born of water and spirit and had these obeyed from the heart that form of doctrine that to-day and since Pentecost must be obeyed to make men and women Christians, Thus we learn the kingdom of grace had its beginning. These apostles constituted the body of Christ, but had no life until the Lord breathed into them His holy spirit on Pentecost. God made Adam's body first, then breathed into it life. God made the body of Christ or the church first out of the apostles and then breathe into it spiritual life by the baptism of the Holy Spirit. In the third kingdom Enoch and Elijah entered without being born into it but all who will enter without being born into it but all who will enter this kingdom must first die and be born from the dead to enter it. Since Adam and Eve enter nature's kingdom without birth, hence others have all been born into this kingdom by one universal law of propagation and since the twelve apostles of Christ entered the kingdom of Christ without a birth of water and spirit none can or will enter this birth of water and spirit into the church of Christ. There is a universal law of entrance into the world and the same is true of the church; one universal law of adoption or remission of sins, no exception since the days of the apostles. God put this into the spiritual state birth, but not begetting and quickening and birth. But we enter by being begotten with the word the seed of the kingdom for an apostle this "you hath he quickened who were dead in trespasses and sins," and are all born of water. Enoch and Elijah enter heaven without a birth from the grave but all others to enter the holy of holies. Let me ask candidly of the reader to examine carefully the thoughts presented in this paper compare every one with the teaching of God's word and see if they are not worthy of reception. Now let me conclude this article. We say the seed is begotten with the word by the spirit in the apostles that he is pricked or quickened in heart; confess with his mouth the Lord Jesus Christ and is born of water, enters the kingdom is a child of God; a Christian that the Spirit of God dwelling in him till he dies; that God will raise up all such to an eternal inheritance reserved in heaven. There the natural is turned or converted into the Spiritual, and we are thus adapted to to the state of the Spirit. We shall cease then to live by air, water, food and clothing, but will live on that that is by God's wisdom made necessary for our happiness and eternal existence. To all this the language of Jesus in the eighth verse of third chapter of John agrees. "The wind bloweth when it listeth, and thou heareth the sound thereof but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit. The man or one born of

the Spirit is just like the thing Jesus is talking about be that wind. Spirit or any other thing, this doesn't matter. We remember when Jesus rose from the dead he commanded the twelve to go to Jerusalem and to tarry there until they were endued with power from on high. John says they were there and went into an upper room and for fear of the Jews they shut the doors and the same day as the disciples were within this room, Jesus appeared to them. None could tell where he came from or how he got in, and when he was through he vanished out of their sight and none could tell when he went or how he got out. This gives us a perfect understanding of this oft quoted but little understood passage, one that all the leaders of sectism flee to to confound the minds of men and women and by which they seek to establish a mysterious work of God's Spirit in the hearts of sinners to accomplish salvation.

Bro. McGary, give this subject your best thought and may you be comforted by the indwelling of our heavenly Fathers good and gracious Spirit led by his word in all the conflicts that may come in the future of this life, and like Paul of old see the crown of life which the Lord, the righteous judge, shall give all his followers.

J. H. VAN DYCK.

We have not the space here to reply to this, to us, very vulnerable article. We are now in a discussion with Dr. W. A. Oatman, a Christadelphian, in which we affirm that when a man is scripturally baptized, he is then and there "born of water and the spirit." We will, however, offer some remarks in reply to Bro. Van Dyck in our next. Our discussion with Dr. Oatman will appear in pamphlet at 25 cents.

BRO. HANSBROUGH TO BRO. HARDING.

AUSTIN, Texas, Nov. 30, 1866.

Dear Bro. Harding:

I have frequently thought with pleasure of the acquaintance we formed in Murfreesboro, Tenn., and, though you were sick, yet the little time that I had the pleasure of spending with you was, to me, (whether to you or not) a source of much gratification.

I had, from your writings and from what I had heard, formed a favorable opinion of you; but when I saw you, heard you talk and preach, it was still more favorable. I admired your zeal and your knowledge with and adherence to the word of the Lord. Do not conclude that I am trying to flatter you, for that is something I do not think I am much given to. I also admire the courage, and at the same time the kind spirit you manifest in combatting the erroneous teachings of those occupying high position among our brethren. I see in the Gospel Advocate of Nov. 24th, an article from you headed "An argument for Bro. Allen," in which you show so plainly and so kindly

the fallacy of his reasoning in trying to justify Missionary Societies and Sunday-schools, and at the same time condemn instrumental music in the worship. They stand or fall together, and many other things that are practiced by some of our brethren stand or fall with them.

It is strange to me that a man of Bro. Allen's sense will bring up such an argument as he did to justify Missionary Societies, and oppose instrumental music in the worship. He says that the fact that instruments were used in the tabernacle service, and left out in the worship under Christ, is evidence that it is wrong, is sinful, that it contravenes the law of the Lord, and because Missionary Societies were unknown in the tabernacle service, and consequently could not be left out in the worship under Christ, therefore it is right to introduce them. What reasoning. Let us try it by common sense as well as the word of the Lord. Baby sprinkling was unknown in the tabernacle service, consequently could not be left out, therefore it is right to introduce it in the service under Christ. I wonder if he and W. T. Moore have not been corresponding lately to fix up some principle that will justify Moore in the course that he has been pursuing in England?

Paul said to Timothy, that from a child thou hast known the Holy scriptures, that are able to make thee wise unto salvation. Was Timothy made wise in reference to Missionary Societies? If so, where? Yet he was made wise to salvation; then Missionary Societies are not necessary to salvation; but they are looked upon as being necessary to raise money, and there is the trouble. He also says "the scriptures thoroughly furnish the man of God to all good works." 2 Tim. iii: 15, 16, 17. They do not furnish the man of God or anyone else, to Missionary Societies, therefore Missionary Societies are not a good work, and are of necessity a bad work, for there are but the two kinds. Peter says God's "divine power (the gospel) hath given us all things that pertain to life and godliness." 2 Peter i: 3. But his gospel has not given us Missionary Societies, therefore Missionary Societies do not pertain to life and godliness; then they must pertain to death and ungodliness, because they are rebellious against God's will. Oh, how careful we should be. Paul in writing to the Colossian brethren says, "Let the word of Christ (not of men) dwell in you richly, and whatever you do in word or deed, do all in the name (by the authority) of the Lord Jesus." Col. iii: 16-17. Now where does the Lord authorize Missionary Societies? Simply nowhere.

Then when Bro. Allen or brother anybody else organizes or works through Missionary Societies to do the work that the Lord designs shall be done by his church, "he is contravening the law of God," is a rebel

against his government, whether intentionally so or not.

Bible colleges are another institution that the Lord never authorized, and I do believe that they are the greatest curse among our brethren. They are manufacturing young pastors by the hundreds annually, who are setting down on the congregations, at stipulated salaries, and they push aside the elders, that are of God's appointment and do all the worshipping such as it is, and the result is that the congregations, instead of growing in grace and in the knowledge of the truth shrink up and die, and the great majority of them so far as my observation goes are in favor of some or all of these innovations or departures. Bro. Harding, if Christ had wanted Bible colleges he would have instituted them, or authorized his apostles to do it, and he would have given the qualifications of the president and the professors, as he did of the elders and deacons; but he knew that He was president or head Himself, and that His apostles were the professors, the Bible the text book and the only text book, and the church the school in which he designed the preachers to be educated. Oh, what a perfect system God has given us; but look how even our brethren who claim to take the word of the Lord as their only guide are doing, perverting the right ways of the Lord.

Again, Bro. Harding, where did the Lord ever authorize his preachers to take sectarians by the hand and shake them out of the sectarian institutions in which they may chance to be, and into (as they suppose) the church or body of Christ, when they have not been taught as the Lord instructed his apostles to teach and as they did teach them. Bro. Harding, let us do what we do by the authority of the Lord. Just here I have two questions for Bro. Harding and I hope he will give direct, positive yes or no answers to them. Do you believe that a man that has been taught that he must first repent, then believe, then confess that he believes that God for Christ's sake has pardoned his sins, and that he must then be baptized because his sins are forgiven, is scripturally baptized? And that too when he has never made the confession with the mouth that you and most of our preaching brethren require of one who has never made any pretensions to Christianity? Do you believe that the baptism of such an individual is anything like as near scriptural as that of the twelve at Ephesus, as recorded in Acts xix: 1-5 (and if Paul asked them if "they were baptized with their baptism," we have no account of it,) but they were satisfied, I suppose, by the instruction of the apostle, "in the name, (by the authority) of the Lord Jesus, and they could not be baptized by his authority without being baptized for or in order to the remission of sins."

Some month or so ago you wrote

an article in the Gospel Advocate on the new birth, and Bro. McGary replied to it in the FIRM FOUNDATION, and sent it to you. Did you get it? If not, I want him to send you another; if you did, why did you not answer him?

Will you please write to me in reply to this, and if I am in the wrong point it out to me, and I will turn from it; but do it with the word of the Lord, and not with far-fetched inferences as many of our brethren are doing to justify themselves in that for which they have no authority in the word of God.

Your brother in Christ,
E. HANSBROUGH.

"OUR PLEA" MUTILATED.

I now ask your attention to some selections from the pen of our lamented Bro. D. S. Burnet: In his sermon on "The Good Confession," in the *Living Pulpit*. He takes as his foundation I. Tim. vi: 14 He says: "What the text calls the good confession is exacted of every candidate for baptism, and upon it, rather than any other consideration, apart from his hearty faith in it, the party is admitted to that holy institution." On page 51 he says: "The Good Confession that Jesus is the Christ the Son of God, is the creed and foundation of the Primitive Church." Again, page 56: "If the Good Confession is the marrow and fatness of the gospel; if it is the rock chosen on which to found the church, no one could object to its being divine." On page 60 I read: "Christ made the Good Confession before the Jewish high priest and Sanhedrin, and died for making it." On page 62 he adds: "The confession by which Jesus died is appointed for our life." Same page: "This confession of Christ is a condition of salvation from sin. There is no recognition before God and angels without it." And lastly, on page 66, he says: "The position of the confession in the gospel economy brightens its beauty. It immediately precedes baptism in the name of Christ, for the remission of sins."

The reader will please note carefully what I now offer from the pen of the gifted Tolbert Fanning. "At the basis of the Christian life, is placed "The Good Confession," from which all acts of acceptable service flow; and without which, as the beginning corner, no satisfactory beginning step can possibly be taken. While the confession was at the threshold of the kingdom of heaven, we have long regretted that near twenty years of our life were spent in fruitless efforts to learn what it is to profess faith in Christ. We were simply ignorant of the thought that confession is essential in coming to Christ. The word had not reached our heart—that is "the word of faith" which the Father had revealed. The apostle Paul, in addressing "the man of God" said "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called,

and hast professed a good profession before many witnesses. I. Tim. vi: 12. This good profession, or rather confession of the name and authority of Christ is the simple and only authoritative creed of believers in Christ. The form is in the words of the Good Spirit. Hence the Lord pronounces blessings on all "who believe on him as the Scriptures say.—John vii: 38. With these plain statements from the word of God, we can but see that the good confession is in the words of the Spirit, and in the forms of the New Testament.

Why not? All the elements of religious instruction we find in the Scriptures. We are to believe and confess in the words spoken by our Lord, or reported by his chosen ambassadors, who were pronounced "blessed" because "They brought glad tidings of good things," and we may conclude that there can be no Christian confession but in the terms given by the Spirit. If we are correct in this conclusion, the forms of faith, which are confessedly the offspring of scientific investigation, and which have required ages of arduous toil to bring into shape, can have no connection whatever with the "good confession" of the early Christians. See Religious Historian—pages 220, 231, 232; Vol. 1. No. 8. We have now heard from Campbell, Franklin, Brents, McGarvey, Burnet and Fanning. I could continue with similar statements from many others, but will let these suffice. In my next, I will give some practical conclusions.

J. S. D.

TO BE CONTINUED.

WHO HAVE BEEN BAPTIZED?

Answer:—They that have been born again, John iii: 5; been buried in baptism, Rom. vi: 4; been planted in the likeness of His (Christ's) death, v: 4; been resurrected, Col. ii: 12; they that have gone down into the water, Acts viii: 33; that have come up out of the water, v: 39; that have had their bodies washed with pure water, Heb. x: 22. They that have gone through the above in good faith have been scripturally baptized. No one else? No. Any action that does not meet all these conditions is not baptism, hence the subject is not baptized. If not baptized, where is he, and what is his condition?

Answer. According to the scripture he is out of the Kingdom, John iii: 5; out of Christ, Gal. iii: 27; not born again, John iii: 5; not saved, Mark xvi: 16; sins not remitted, Acts ii: 38; not blotted out, Acts iii: 19; not washed away, Acts xxii: 16; he is not regenerated, Titus iii: 5; not justified, 1 Cor. vii: 11.

GEO. W. SPURLOCK.

Those who are not sectarianized can be induced to subscribe for the F. F. But if they think God has not revealed the how they are past redemption. Let such alone.

FIRM FOUNDATION.

AUSTIN, TEXAS, MARCH 1, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to McGary & Hansbrough, or to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to McGary & Hansbrough.

IN OUR last issue, in the twenty-eighth line from the top of the fourth column on the first page, the word "extension" should be read "extenuation."

BRO. BURNETT says that the "re-baptism" question was settled almost to unanimity forty years ago. How was it settled, Bro. Burnett, and who signed the agreement? Did it have more than thirty-three signers? If you had "rubbed your head against" Acts xix a little oftener you would not have said forty years ago, but about eighteen hundred and forty.

BRETHREN, *boil down*. Throw your words into the *kettle of judgment*; build around it a hot fire of *criticism*, and while the mixture is boiling, skim off all the *malice* and *cruelty* and *prejudice*. Boiling always brings such ingredients to the surface. Then, in order that the mixture may be palatable, put in large quantities of *common sense*; spice it with *kindness* and *brotherly love*; let the *salt of Truth* permeate the whole mass, and then serve it up with the *sauce of Love*. This recipe, warranted to cure all chronic cases of *spiritual dyspepsia*. Try it.

THE suggestion made some time ago to "boil down" is a good one. Who has heeded it? How many times a day do you *boil up*, and perhaps *boil over*? This *boiling up* and *boiling over* is a losing process, for whenever it happens others will see, (if you do not) that you have "lost your temper," and the *hot, scalding words* that splashed over causes the loss of many friends. Don't practice this, but *boil down*; and when you've well *boiled down* you'll find that you have gained a "good degree and great favor in the faith of Christ."

WE WOULD not have any one to infer from our reply to Bro. Burnett that we intend to let him "severely alone." By no means. "We are not our own" but have been "bought with the blood of Christ," and while we would prefer not to discuss with a man who will wilfully misrepresent us, yet if such men say that which seems to us to have a tendency to obscure or shadow over truth, we shall feel it our duty to throw the light of truth upon it. We do not intend to have any set discussion with any man who will not affirm his teaching and practice on this question. This we never expect to see Bro. Burnett willing to do. He is a good defender of positions that have been defended by others, but he is a copyist, and when thrown out of old

groves cannot take care of himself. We saw this in his debate with Dalton. When Dalton would make some new dodge, Bro. Burnett would appear at great disadvantage; but when he would follow the old route over which Bro. Franklin and others had followed, Hardsbells Bro. Burnett would pierce but shot into him. He is an able opponent of Missionary Societies and State machinery work. But he can't affirm the teaching and practice of "our plea" on sect immersion, for no one has ever traveled this route before him and blazed it out for him. We think some of the advocates of his side of the question will soon feel compelled to stand in the fore front on this question and stake the issue. Whether they do or not, they will continue to lose ground till there will not be a corporal's guard of them left. The honest, candid element of the brotherhood will not stand by them in their inconsistent predicament much longer. The truth is winning friends so fast any way that we can afford for them to dodge about—if they can.

"The FIRM FOUNDATION man will amuse our neighbor now while we get a rest."—Ark. Dept. Texas Christian.

If you are tired, you had better unload some of the unscriptural lumber you have on board. Then you can rest. It must make you tired to carry a state meeting, state evangelist, state board, hired pastors and organs, and try to walk by the Bible.—Christian Messenger.

Well, it is said to be a "poor wind that blows no one good luck." Bro. Burnett's recent windy effort to blow away all but three words—*death, burial and resurrection*—did give you *Bush-whacking* progressives a respite from the severe castigation that he was laying on you for your money-loving tricks. But you had better pant fast; for we have punctured that little *three-ply-gospel-balloon* and let the wind out; and he has fallen so flat that he is mad enough to burn (ett) up and skin you *Bush-whackers* to cover it up.

WELCOME TO HIS GLORY.

If Bro. Burnett has merited any prestige, glory, renown and eclat by his babbling, fiddle-faddle retreat from the question at issue, along which route he has left monuments of self-contradictions by the score, we are willing that he may revel in it all without further molestation from us after this. But to us his course is peculiarly marked with pusillanimity. He calls our last "Another flash." How he could see a flash from his distant hiding place to which he so precipitately fled from us is the wonder. The issue is: "Is immersion under denominational teaching and usage valid, or authorized by the Lord?" He holds that it is, while we deny it. He did not have the courage at first to stand like a true conscientious soldier and vindicate his teaching by the sword of the Spirit, but sidled off in the brush like a guerilla and engaged in slurs and invidious insinuations about "the new reforma-

tion." Now, he complains at our slung. He borrows the style of Dalton, and refers to us as the "great editor of the great organ," and calls it the "Flimsy Foundation"—according to the rule that most people would judge of the "greatness" of "organs," the FIRM FOUNDATION is much "greater" than the Messenger; for according to Bro. Burnett's own statement to us about his paper, we have many more readers than the Messenger, while the Messenger is twelve years old, and the F. F. is only two and one half years old, though we claim no pre-eminence over him for this. But after his style towards us, how can he have the cheek to talk about our slang? Most of the slang we used at him was such as he had used. We have as much right to use his slang at him as he has to use Dalton's at us. But I am willing to admit that such a style is very wrong in both of us. Bro. Burnett said:

We are not to believe the commands and obey the facts. Hence the person who believes the facts, (death, burial and resurrection of Christ,) and obeys the commands (belief, repentance and baptism,) is validly baptized, and is in the kingdom.

We showed that this process was, (1) faith, (2) belief, (3) repentance, and (4) baptism; and we besought him to explain it or abandon (1) or (2) as superfluous. But away he fled to Daniel ii: 44! He was suddenly taken with a fondness for prophecy! Then, after his saying that we are not to obey the facts, we reminded him that the gospel had to be obeyed, and referred him to 2 Thes. i: 8. Then he said we die to sin, are buried with Christ in baptism, and rise to a new life—thus we obey the three facts. We showed him that no sane man would talk about the impossible feat of obeying a fact. Then he replied with his vacant, swaggering gabble about the "new reformation." He said that the only way to pervert the gospel was to deny the three facts of Christ's death, burial and resurrection. Then he said we were perverting the gospel, when we were not denying the facts of Christ's death, burial and resurrection! We asked him to reconcile these conflicting things; but, no, sir! he wanted to know where the church was "seventy-five years ago!" We had heard him in an oral discussion, and found that he was a very "short horse" in debate anyway, and "easily curried" if we could only get up to him; so, we were willing to divide time with him in a sort of a loose way, as he was not willing to affirm his teaching. But we found that though he was a scrub in most respects, he was a thoroughbred in his heels—and as swift as the wind on the retreat. If we had crowded him a little further he would have asked us, who Cain's wife was, and would have told his readers that we said her maiden name was Jane Smith! Now he wants us to turn him over to Bro. Jackson or Durst. As he

has rumbled Dalton's thunder at us, we will return him some of the same primitive stock, by telling him, "that he is like a boy playing marbles, when he gets beat, he wants to change laws." Well, he can have either of the laws, Jackson or Durst, but we insist on his not fudging so any more. We will mention some of his fudges with the law he is so tired of: He says of us:

He says that Christ's kingdom was destroyed, or so nearly destroyed that no man could find it or hear of it on the earth, and that Alex. Campbell, an unbaptized sinner, not in the kingdom himself, went out into the wilderness and began to preach the gospel, and set up a new kingdom like the one that had been destroyed!

Again he says:

Bro. McGary will not flatly deny the scriptures we have produced, and affirm that the church did not exist somewhere in the world before the days of Alex. Campbell; but he has whittled the kingdom down to so fine a point that he says if it existed at all it was invisible! He has got it down to an invisible kingdom!! At first he denied the existence of such prophecies as taught the perpetuity of Christ's kingdom, but when we produce them, he accepts them as true, but says the kingdom was invisible.

Brethren, to this we hardly know how to reply. It almost dumb-founds us. In justice to truth, and in the fear of God, and in the love of all true disciples of His Son, we cannot do less than to brand it as false in warp and woof, without a scintilla of truth in it. We call upon Bro. Burnett for a confession of this great sin of putting words in our mouth that we never thought of. Is the brother run stark mad over his defeat? "Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another. Being angry, sin not; let not the sun go down upon your wrath." Ephesians iv: 25. A brother from another state has written us about this flagrant perversion of facts by Bro. B. He said Bro. Burnett's paper would lose two-thirds of its subscribers for this. It ought to lose all, unless he corrects his misrepresentation. The very hot-bed of purgatory could not hatch a more bald-faced one. Forgive me brethren for calling attention to it in such marked terms, for I do it, not for personal considerations, but for the sake of the truth! It was manufactured to obscure. We cannot afford to drabble the skirts of the truth-seeking FIRM FOUNDATION in this cauldron of bubbling venom any more, till it cools down sufficiently to manifest some respect for the truth. Whatever else may be said of the F. F., it will not manufacture words for others. I know Bro. Burnett was vexed into this course by our taunting him with his contradictions. Then he was so eager to get us to say something about the kingdom so he could hide behind it. But we saw what he was after and would not follow him off. This disappointment to him in his lop-sided and twisted condition was more than he could bear, so he just man-

FIRM FOUNDATION.

ufactured the position, and told that we said it. If he will show where we said one word about an invisible kingdom, or anything else he here states we said, we will take the position out and out or confess that we have misrepresented him. We intend that many of his readers shall see how he has acted, as we have a goodly list of of them. And now let our readers pass the paper around to *Messenger* readers, so they may see the tricks resorted to in order to support a human plea. We will send a copy of this issue to any *Messenger* reader that any of our brethren will suggest. May God forgive our brother for this heinous sin.

And now, in conclusion, a word to Bro Jackson, Bro. Durst, or whoever becomes his next "law." Deal tenderly with him, for on this question, you see he is very soft. Besides, his last article clearly evinces the fact that he is badly jaundiced; perhaps, in his frequent association with Mr. Dalton, he has caught his terrible "liver complaint." He has become so sensitive on some points that they must be studiously avoided by you, or he will paint you up in false colors. So don't ask how many faiths he employs in his defense of sect baptism? nor, whether persons obey facts or commands? Nor, if the FIRM FOUNDATION perverts the gospel? If he wants to talk about Dan. ii: 44, and the church seventy-five years ago, you must humor him, or he will say that you say the church existed then but was invisible, and he will throw in exclamation points to fasten the position upon you. Just let him have rope, and he will wind himself up, but you must not call attention to his wriggling when he gets his foot in a loop. If you will treat him this way he will stay in a good humor, perhaps.

A. MCG.

"WHAT IS THE GOSPEL?"

This question is asked by Bro. Bro. McDaniel in a recent issue of the *Messenger*. Then he proceeds to answer it himself; but he does not answer the question as one who "rightly divides the word of truth." This he ought to do in the future, and "be ashamed" of his non-observance of Paul's injunction on this point. He who fails to "rightly divide the word of truth," is a poor "workman;" for however desirous he may be to advance the interests of truth, the effects of his labor will have an opposite tendency—will retard the progress of truth, and thereby contribute to and foster the interests of the adversary. Notice Bro. McDaniel's answer to his question. He doubtless believes it to be Paul's answer, but while it is Paul's language, it is not his answer to the question. He answers: "That Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures"—I. Cor. xv: 3-4. Then he asks, "does this include re-baptism?" Now, let us employ his

scrappy rule of interpretation and we will have Paul crossing himself, or *defining* the gospel to the Corinthians one way, and to the Romans another! To the Romans he says: "I am not ashamed of the gospel of Christ, for it is the power of God." Now, then, we have it! The "power of God" is the gospel! Bear in mind, Paul says *it* (the gospel) *is the power of God*. Now, if either of these *must* be taken as Paul's *definition* of the gospel, the latter *must* be, because there is no abrupt severance of it from *five* other facts that the apostle has bound together with the force of copulative conjunctions. Our brother-in-law, W. H. Kittrell of Erath county, is very earnestly and zealously teaching that "the power of God" is the gospel. He claims this from the passage we have quoted. He holds that miracles, such as were performed by Christ and vouchsafed to his ambassadors, are still resident with the people of God. He claims that whenever these powers cease to remain with the church, that then there is no gospel, because Paul says "the gospel is the power of God." We think he is standing on as safe ground on this point as Bros. McDaniel, Barnett, or other brethren who have a theory to defend which forces them to teach that Paul defined and limited the gospel to *three facts*. He is *far more* consistent. Now, suppose we permit Paul to speak on this question again, and ask him, "what is the gospel?" Attention! "The word of truth, the gospel of your salvation."—Eph. i: 13. Yes, it is that same "word of truth" which he told Timothy to "rightly divide." According to Bros. McDaniel and Burnett *et al.*, it is rightly divided when the "workman" has said, "*death, burial and resurrection!*" But to his question: Do the *three facts* "include re-baptism?" No, my brother, not if you mean, does the theory that limits the gospel to the *three facts* include what you call re-baptism?" This narrow-contracted idea was "cut and dried" for the very purpose of *excluding* it, hence it does not *include* it. But we would ask you a question, which, when you affirm you must support with the proof: Does the word of God from first to last deliver a gospel that *includes* an unintelligent baptism?—sect baptism?

A. MCG.

THE NEW COMMISSION.

Bro. Aten, have you heard of the new doctrine? It is, that obedience, to be acceptable, must be performed with full knowledge of the *design* and *all the blessings* connected with that obedience. I hope then, that they will not take offense if I formulate their new commission as follows: "Go preach the gospel to every creature; he that believes, *knowing* what faith is for; and repents, *knowing* what repentance is for; and *confesses* the Lord Jesus, *knowing* what confession is for; and is baptized, *knowing* what baptism is for, shall be saved." I would ask my beloved Bro. A. C. Hill, of Manor, if he endorses the

amendment—the supplement. I ask this question to find out your *status*, Bro. Hill, on this question. Truly, if Solomon were living now, he could not say that "There is nothing new under the sun."

W. J. JONES.

Thorp's-Springs, February 1887.

I clip the above from the Texas Department of the *Apostolic Guide* of February 18th. We hope that Bro. Jones will not take offense when I call attention to the *new commission* as taught by himself and others. Here it is: "Go preach the gospel to every creature; he that believes, *not knowing* what faith is for; and repents of his sins, *not knowing* what repentance is for; and confesses the Lord Jesus, *not knowing* what confession is for; and is baptized, *not knowing* what baptism is for, shall be saved." Now, I would ask my beloved brother of Thorp Springs, "if he endorses the amendment, or supplement?" Now let's be fair and honest with each other, and true to God. Because many of us teach the necessity of understanding that baptism is *for the remission of past sins*, Bro. Jones and others, in order to justify their course in receiving sectarians on their unscriptural baptism, would attempt to ridicule us in the style of the above "New Commission." If, because we teach the necessity of understanding the design of baptism, you are justified in formulating for us the foregoing "New Commission," are we not justified in formulating this one for you, because you teach that it is *not* necessary to understand its design? My Brother, I fear your logical mind has become clouded of late. You did not reason thus when you lived at Manor. I well remember the pleasant hours passed at our home, and that of a near neighbor brother, before you moved away. We listened to many good things, *then*, from you, in the advocacy of *re-baptizing* those from the sects. Your statement to us that you had always acted *against your convictions* when you received them without baptism, is clear to my memory. Now, my brother, have you been *asleep* on this question, and but recently aroused to discover this "new doctrine?" Or, did you fall to discover it 'till the *recent light in the Bush* appeared? While Bro. Jones is trying to elicit the *status* of Bro. Hill, he may, if he will, take the witness stand himself. Will the Texas Department of the *Guide* please copy this? If it will, then Solomon would take back that old saying of his if he were here.

J. S. DURST.

ATWATER, Macopin Co., Ill.
February 19, 1887.

Dear Brother McGary:

DEAR SIR—Inclosed please find five dollars for the Texas drought sufferers. Please send it to those most needy.

E. D. TROUT.

P. S.—I like the FIRM FOUNDATION; am trying to introduce it, but there is great opposition. You are on the firm foundation, stick to it.

E. D. T.

We send the money to Bro. W. W. Hood.

A. MCG.

A CANDID(?) MAN'S VIEWS EXAMINED.

J. T. Poe claims to have received a letter from some one who called him a "candid man," and asked for his views on re-baptism!—Passing by the hints and insinuations that we find in this candid man's reply, and which always characterize his writings, we purpose noticing some points in his reply. He says: "True Christian baptism, in my opinion, is that which is done or submitted to by penitent believers, and done solely because God commands it to be done." He ought to have read Bro. W. P. Richardson's article before he wrote his; for Bro. Richardson shows that Baptists do not baptize penitents, but those who have passed out of the penitent state. So then, put his position and Bro. Richardson's together, and Baptist baptism is branded as a nullity. But J. T. Poe says they must be baptized *solely* to honor God. So he nullifies all baptisms submitted to for the remission of sins!! The three thousand on Pentecost were not baptized solely to "honor God," but also for the remission of their sins; therefore, according to this "candid man," their baptism was rendered null and void because it was not "*solely* to honor God!"

Again, he says: "The type of our baptism is found in the baptism of the Israelites in the cloud and in the sea. God commanded them to go forward; they obeyed, not knowing what design or purpose God had in view. Their obedience, however proved to be their salvation from their enemies." Reader, suppose a man who had never seen a silver dollar should ask another who had one in his pocket to give him a minute description of a silver dollar. Suppose this man, instead of pulling out the dollar and showing it to him, should ask him to go to the mint that he might show him the stamp of the dollar—the type, what would you think of him? You would either think that he was a simpleton, or that there was some feature of the silver dollar that he did not want the man to see—that he might be enabled to pass a counterfeit dollar on him. And this is just the view to take of J. T. Poe's action in this reply of his to this suspicious looking letter which is filled with flummery of himself. Suppose when the new capitol building is finished in Austin some brother should visit me and want me to show him this stupendous structure. Suppose I should take him to the building and turn his back to it and point to its shadow, and say, behold our magnificent building! He would have good reason to think that I was loony, or that there was something about the building itself that I did not want him to inspect. And this is the reason that some men now turn back to the Red sea to explain baptism. There is something about the antitype, Christian baptism, as it is delineated to us in the splendor of that "true light that lighteth every man that cometh in

the world," these men don't want the people to see. Think of "one of our soundest Texas preachers" turning a man's back on baptism as it commenced to be taught and administered by the apostles of Christ on the first Pentecost after His resurrection, and was preached and practiced throughout the world, and recorded and explained thoroughly, and inviting him to the Red sea to explain what it is! Such a man clearly shows a preference for types and shadows over the realities. Well, they have a reason for this course and it is an unholy one. But this is not the worst feature of his ramble back to the Red sea. He perverts the facts when he gets there. We invite this candid man's attention to the law and to the testimony. If he speaks not according to this word, it is because there is no light in him. If his light turns out to be darkness, how great is that darkness! We think his "soundness" will disappear before God's truth like dew before the morning sun. "Candid" men should know whereof they speak when they attempt to enlighten on these grave and momentous questions. Remember he says: "God commanded them (the Israelites) to go forward; they obeyed, not knowing what design or purpose God had in view." Let the reader examine Exodus xiv, and he will see how this candid man deals with the facts of Scripture. The children of Israel complained when they saw Pharaoh closing in upon them, and hemming them against the sea; but Moses said: "Fear not, stand still, and see the salvation of the Lord, which he will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see no more forever." Now in view of this language of Moses to them, what kept them from seeing "the design or purpose God had in view?" Will this "sound" and "candid" man tell us? If they did not know the design, it was because they were idiots or unbelievers. Maybe he means the idiots and babes didn't know the design.

Men have sought out many inventions to evade the force of truth. The words "sound" and "candid" will have to lose their usual significance before they will be applicable to such men. Although the writer has been twice immersed, and is ready to submit his case to all "candid men," and "Queen Sabe," too, when he pulls off his cowardly mask, he had rather be dragged through the Red sea by the "heels" for a third one than to pervert God's word as J. T. Poe does in answer to himself, to try to drive a plausible peg for his Baptist ducking to hang on, which, in the language of Dr. Burleson, is no better than if he had been kicked into a river by a mule. The twelve at Ephesus could have plead the type at the Red sea in justification of their baptism before they were "re-baptized," with as much propriety as J. T. Poe can plead it in justification of his and others not

according to "the pattern given." If our candid friend had been there he certainly would have tried to argue Paul out of "re-baptizing them;" and, if he had failed, would doubtless have sought out some partizan paper, if there had been one in Ephesus, and under cover of some such mask as "Ariel," or "Queen Sabe," would have called Paul a hobbyist, and told the twelve that next time they would have to "baptize themselves," or be "hung up by the heels and let down in the water." But such a cowardly course would not have deterred Paul nor his honest converts, and it will not deter honest men and women to-day. Who cares for such criticism from men who pervert the word of God as J. T. Poe has done in reference to the Israelites at the Red sea? J. T. Poe points out the two extremes, and would have his readers understand that he occupies the "golden mean." But he is either extremely ignorant of the scriptures, or extremely deceitful in handling it, as we have proven above. He can choose either horn of the dilemma he prefers. If he is ignorant, he ought to learn more before he attempts to enlighten others. If he is deceitful in handling God's word, he ought to repent of it along with the balance of his sins, and be baptized by the authority of Christ, even if he has to be "swung up by the heels," and let down into the water. By the by, does he not suppose that the twelve at Ephesus were baptized, in the first instance, to "honor God?" If they were, and he is correct, Paul did wrong in "re-baptizing" them—unless they coupled some other design with it, thereby invalidating it by not doing it solely to "honor God." He says:

"There is a baptism practiced often which is not in obedience to God, but to man, or to one's self in many cases. The Baptists, for instance, have a man, a Christian (sins all pardoned), that is they destroy his enemies with some of the plagues of Egypt, or something else, and after Pharaoh and his host are all destroyed, they cross a man over, that is, after he is pardoned, and they baptize him; not for remission; not because God commanded it, but to make him a Baptist."

This is right heavy against the Baptists, but it must be true, for he ought to know, as he was baptized by them, and is standing on that baptism to-day! But we presume he stands there and recognizes Baptist baptism with all of this deformity he has described, because he wants to avoid extremes and be "candid" and "sound." He has in this, dug under his own position, and let it drop in. He now has no ground from which to oppose us, only from the stand point of exceptions. But "candid" men do not argue from exceptions, but from rules. J. T. Poe has written to us that we know how stubborn he is, and hence we ought not to try to drive him. He also said the best way to do him was to let him alone. Well, we have let him alone for good reasons, for quite a while. But when he wants to be let alone by us he must not pervert God's word in our sight. A. MOG.

BRO. HARDING'S LETTER.

144 HOWARD ST., DETROIT, Mich.,
February 5, 1887.

Dear Bro. McGary:

Yours of January 29th received. I like your proposition for a published discussion, and I admire the kind, fair spirit which you display. I am willing to assist you in the matter of bringing out the light on this subject. I have, however, one proposition to make, viz: That you should affirm your faith. The question is not so much one of baptizing as of re-baptizing. The real question in dispute is this: "Is the knowledge that baptism is for the remission of sins necessary to the validity of the ordinance?" I deny it. If you will affirm this proposition, we can have the debate you desire.

I teach the people whom I baptize that baptism is for remission as fully and as earnestly, I presume, as you would desire. The question is, "What shall be done with those who were immersed before they learned the design of the ordinance?" You affirm that they should be re-baptized; I deny it. The *onus probandi* is with you.

A man ought to be willing to affirm and defend his teaching and practice. You teach immersed Methodists, Baptists, etc., that they should be re-immersed, and when occasion offers you do re-immersed them. Now, it behooves you to give a scriptural reason for thus acting. I don't re-immersed these people; you say I ought to, hence it falls to your lot, according to the rules of debate, to endeavor to show me that I ought to. You are the one who act in the premises, hence it devolves upon you to justify your action.

J. A. HARDING.

We have taken the liberty of publishing this letter of Bro. Harding's, believing that he will not object. It will be seen from this letter that there is first to be a debate about the debate. But we regard Bro. Harding as an honest man, and one of the strongest of our opponents on this question. But his usual logical accumen is turned upside down on this question by the weight of "our plea." We believe that when we turn it right side up by these remarks, he will shoulder his responsibilities like a true man and come right up to the front with the scriptures which he believes authorize the practice we are opposing. Of course he believes that the scriptures are sufficient to settle it. We fully agree with Bro. Harding when he says that "the Scriptures teach in three ways, viz: by precept, by example, and by necessary implication." So we grant him the entire range of these avenues of authority to bring up his authority for baptizing a man who does not know the design of the ordinance, or, has not made a scriptural confession. But for the present we are to show that Bro. Harding is responsible for the proof. If we fail in this, and he proves that this duty devolves upon us, we shall not

shirk it. From our present angle of viewing this question, it is a matter of surprise to us that a man of Bro. Harding's usual clearness of perception could become so befogged as to decide that the *onus* of proof devolves upon us who are denying. But the follies of human nature are so manifold that the very best of men may become blinded with prejudice, without realizing that there is a particle of it in them. We are sure that Bro. Harding is in this condition, but we believe that he differs from many of our bitter opponents, in that he has the courage to institute a self-examination. Hence we had rather discuss this question with him than any man we know. But who must furnish proof? Bro. H. says he teaches the people he baptizes that baptism is for the remission of sins. Now, while this is not the point we are now driving at, we cannot refrain from expressing our surprise at his teaching that which it is unnecessary for the people to believe. It is a waste of time, and genders strife. He says: "The question is, 'what shall be done with those who were immersed before they understood the design of the ordinance?'" Yes, this is the question. Now, if the Lord authorized their baptism then they should be received upon it, of course. Right here comes up the real issue: "Did the Lord authorize their baptism?" The man who says He did, every man that ever heard of logic knows is responsible for the proof. Who, then, is this man? J. A. Harding. That settles this point, unless Bro. H. has discovered some new system of logic. But Bro. Harding says: "you affirm that they should be re-baptized; I deny it. The *onus probandi* is with you." Too fast, my brother! I deny that they have been authoritatively baptized. I try not to affirm negatives. But he says: "A man ought to be willing to affirm and defend his teaching and practice. You teach immersed Methodists, Baptists, etc., that they should be re-immersed, and when occasion offers you do re-immersed them. Now it behooves you to give a scriptural reason for thus acting." Now this is as broad as it is long, and a little broader. We can say to you: A man ought to be willing to affirm and defend his teaching and practice—especially so when his teaching is affirmative teaching. You teach immersed Methodists, Baptists, etc., that they have been baptized by the authority of Christ, and when occasion offers you shake them in. Now, it behooves you to give a scriptural reason for thus acting, since you teach that the scriptures thoroughly furnish the man of God unto all good works, and we deny that it furnishes you unto this. Again you say: "I don't re-immersed these people; you say I ought to; hence it falls to your lot, according to the rules of debate, to endeavor to show me that I ought to." I can say, too: I don't shake these people in. You say I ought to, hence it falls to your lot, accord-

ing to the rules of debate, to endeavor to show me that I ought to. You teach that men ought to oppose the introduction of the organ into the worship, and I am sure you are right but I don't think you ought to be required to furnish the proof that the organ is not authorized. Do you, Bro. Harding? You can't twist me into affirming a negative. Shall we have the debate?

A. MCG.

LUFKIN, Angelina county,
Jan. 28, 1887.

Dear Bro. McGary:

I have never desired to have my name appear in any of our literature, but on the 30th inst. I went as a delegate from Nanomay church, this county, to represent that church in a district co-operation meeting, to convene at Palestine, Texas, Bro. A. J. Bush being the prime mover; and after participating in that meeting (as delegate) I wrote a brief communication for the columns of the Gospel Advocate; but after much deliberation, I concluded to write this communication for the columns of the F. F.

I had never been present at any one of the state meetings held by those who compose the church of Christ in Texas, although I have had opportunities to do so; but when Bros. N. W. Gaun and W. W. Dunn, elders of the church of Christ known as Nanoway, requested me to represent the church in the meetings at Palestine, I consented, and was present during the deliberations of the meeting. And whilst I entertain a very kind regard for Bro. Bush, and all those who participated in the meeting at Palestine, I cannot refrain from entering my solemn protest against the proceedings of the machine from first to last, because it proved to be an innovation, and unwarranted departure from apostolic teachings and practices, and was counter to the declaration of the great Apostle to the Gentiles, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works." 2 Tim. iii: 16, 17. This scripture was addressed to Timothy who was preparing for the ministry, and we who preach should give earnest heed to what the apostle hath here said, because there is not a single word of scripture that is not freighted with meanings. I am informed that Bro. Bush represents the machine wing of the split which recently occurred in the state co-operation meeting recently held at Austin. I am further informed that Bro. Bush receives \$1200 annually, and his travelling expenses all paid, for his services in organizing district co-operations, all of which is paid him by the board who run the machine. And now if this machine business is a good work, and Paul was not mistaken, the scriptures will furnish authority, and a precedent for the missionary work, for you will remember the declaration of Paul is that, "The scriptures thoroughly furnish the man of God to all good works." After a careful perusal of the New Testament scriptures, I fail to find where Paul ever received more than \$1175, in payment for a years preaching, and Bro. Bush received \$1200 and all expenses paid. I learn that Paul, whilst sojourning at Corinth, work-

ed at the tent making occupation, and that on each Sabbath day reasoned (preached) in the synagogue, and persuaded the Jews and Greeks. I learn further from 2 Cor. ii: 9. that Paul was not chargeable to any man, and that he kept himself from being burdensome to the brethren. I therefore respectfully suggest that Bro. Bush reduce his salary to \$1175. Our Savior walked from Galilee to Jordan, thirty miles, to be baptized of John, and was a homeless wanderer, had not where to lay his head, and if Bro. Bush can find one word of authority for the work in which he is engaged, it will be found in the second chapter of Jude, or seventeenth chapter of Mark, for nowhere else in the New Testament is authority to be found.

Bro. Bush was selected as chairman at the Palestine meeting, and appointed several committees who reported the result of their deliberations, but Bro. Bush revised the reports until they suited him, and then they were received. Bro. Smith was present in the meeting representing the church of Christ at Bryan. Sister Sallie J. Wright, from Huntsville, was present representing the church at Huntsville and J. L. Bolling was present representing Nanomay church, Angelina county. Bro. W. H. Duke, from near the town of Willis, Montgomery county, was also present, but not representing any church. Bro. Duke is a one legged man, one of nature's noblemen, and a Christian gentleman, of fine attainments, and a very poor man, and has a large family, and is devoting all his time and his every energy to the ministry, and I did fondly hope that the machine at Palestine would aid her good Bro. Duke, but not one cent was appropriated to enable him to live and proclaim free salvation to wretched fallen man. And now brethren and sisters of Texas, and elsewhere there are two horns to the dilemma that present itself to us, and the momentous question for us to consider is, which shall we accept? We must make up our minds to abandon the apostolic teaching, and practice, and adopt the machine with all its innovations and departures and follow in the wake of the Methodist society; or we must stand firm upon the Bible. If one could have been blindfolded, and taken into the meeting at Palestine, and have been ignorant as to what character of meeting he was attending, he would have been forced to the conclusion that he was attending a Methodist meeting, and that the object of the meeting was to raise means to pay a Methodist circuit rider. And now permit me to say, I am too old to seek the applause of man; I am in my 70th year, though but four years old as a preacher, and I further remark that I detest flattery, but I solemnly declare that the F. F. published by Bro. McGary, though almost everywhere spoken against, is by far the soundest literature extant to-day, and I am not one of Bro. McGary's strikers. If any he has. Praise me, or blame me, as you choose, brethren and sisters, I but speak the truth. I have been of the opinion in the days gone, that Bro. McGary was too cutting and harsh in his language, and to him I here say, indulge in as much hard argument as you will, but clothe your thoughts in softer words, let hard argument and soft words prevail in all you say. And to you I say: "Cry aloud. Spare not, lift up thy voice like a trumpet, and show the people their transgressions." Isaiah lvii: 1.

Deeply impress our brethren and sisters, with the vital importance that attaches to a strict conformity

to the teachings of the inspired apostles. They have given us the marks along on the guide posts that lead to the tree of life. Warn our brethren and sisters of the great danger that awaits us if we tolerate innovations and departures; this course may fail to make you and the F. F. popular for the time being, but you can realize that you have stood as a faithful watchman on Zion's walls, and have not failed to warn the people.

I cannot conclude this communication without expressing the brotherly love that pervades my heart for all the brethren and sisters whose acquaintance I made during my brief sojourn at Palestine. I was the guest of Bro. Avery during my sojourn, and I can truly say that until reason shall become dethroned, I can never cease to love him, and sister Averyt as a dear brother and sister. J. L. B.

THE CHRISTIAN'S GUIDE.

MADISONVILLE, Texas,
February 3, 1887.

Dear Bro. McGary:

Quite a number of brethren in these parts have asked me why I do not join the Farmer's Alliance, and what are my objections to it. As we have a goodly number of readers in Madison county who know me, and hoping to do them good, and others too, who are willing to be governed by God's word, I will, in my humble way, try to give Scriptural reasons why Christians should not join the Alliance or the Grange. I have many good brethren who are now members of these human institutions, and let me say, brethren, before I begin, I do not wish to offend you, but hope to do you good by getting you to stick closer to the teachings of our infallible standard. I admit in the outset, that the purposes of the Alliance are good, and that it has accomplished good, as a worldly institution, for those to whom it properly belongs, but Paul says to the Christians in Corinth. "Be ye not unequally yoked together with unbelievers." "Well," says one, "the apostle was writing about the marriage relation." Admit that he was, the force of the argument is not lessened. Matrimony is a natural and necessary relation of this life, while the Alliance is a mere conventional, human expedient. If Paul's injunction has any force against a Christian being unequally yoked with an unbeliever in the natural and necessary relations of husband and wife, with how much more force would it stand against his or her being "unequally yoked with unbelievers" in an institution which the scriptures do not provide for or approve? And let no one think for a moment that there is not a yoking together in the alliance or any of these human institutions, for we have the fact confessed to us in such words and expressions as "Let us put our shoulders to the wheel and all pull together, and we can accomplish wonders. Let us work as one man for the up-building of our common interest." "Yes," says one, "we don't allow any one to join us who does not believe in the Bible, for

we require every one to put his hand on the Bible and take an oath," etc. I answer this is my greatest objection to this institution. My brother, you violate the plain teaching of Jesus and James when you go with these human organizations and take an oath. Jesus says, "But I say unto you swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the City of the great king; neither shalt thou swear by thy head, because thou canst not make one hair white or black. (But you can get into the alliance by it, Jesus to the contrary notwithstanding). But let your communication be yea, yea, nay, nay, for whatsoever is more than (than yea or nay) these cometh of evil." Matt. v: 34-38. James says: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea be yea and your nay nay, lest ye fall into condemnation." James v: 12. I ask you, my brethren, did you take an oath when you joined the Alliance? James says, "neither by any other oath." This most certainly includes the Alliance oath; so you see, this is another wrong. You violate the teaching of Paul when you become unequally yoked together with unbelievers and haters of God's truth and of the pure gospel, for every Baptist preacher in the county (except one, and he was a member) belongs to the Alliance, and there are some ten or twelve of them, and if they are not unbelievers and haters of God's institutions and divine appointments, then I am badly fooled. So, you see, here are two wrongs. "But," says one, "does not the Alliance teach faith, hope and charity?" Certainly the Alliance employs these pleasing platitudes just as a great many other worldly institutions do; but the faith, hope and charity of these worldly institutions fall very far short of the faith, hope and charity of the Bible. The faith of the Bible is a faith unfeigned; the hope of the Bible is the hope of heaven and eternal life, and the charity of the Bible is the charity that never faileth. True Christian faith takes the Bible as its guide, and does not take it second hand; as coming from the Alliance, but from God. Paul says, "prove all things, hold fast that which is good." Let me prove what I have said. Paul says in Col. ii: 8, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the..."

t
a
a
la
vi
dl
wo
of C
"In
full

ye are complete in him, which is the head of all principality and power." I ask, then, if Christians are complete in him—in the body of Christ, which is the church—have they any need of the Farmers' Alliance or any other human organization or institution, principality or power, to teach them faith, hope and charity or any other good thing? I think not. This being true of the church, and all those who are faithful and true to it, I prefer to hold to Christ and the church as the source of faith, hope or charity, or any other good thing, and give God the glory through the church of Jesus Christ, rather than give the Alliance the glory for the little moral good it has filched from the church. Paul says: "Set your affections on things above, and not on things on the earth."—Gal. iii: 2. Notwithstanding this plain admonition of the apostle, some good, intelligent brethren whom I know that profess to love and honor Christ, seem to set their whole hearts on the Grange or the Alliance and other human institutions; neglecting the assembling of themselves together in the sanctuary of the Lord, or any attempt to carry on his service, or encourage others to do so. Why apply themselves to the services of the Alliance and Grange, attending their meetings, contributing to the treasury, and making speeches for the entertainment of its members. How comes this that men professing to love and be followers of Christ, are full of wisdom and eloquence, to instruct and build up and admonish these human institutions, and yet never have a word of encouragement or a prayer for the church of Christ, and rarely ever a nickel or a song? Our Savior said: "Ye cannot serve two masters; ye will cleave to the one and despise the other." I for one, brethren, prefer my master, even Christ. These are some of my reasons for not joining the Alliance or any other human institution. Brethren let us all try to be more loyal to our King and obedient in all things.

Yours for the "Old Paths."
A. J. McCARTY.

EXTRACT FROM AN UNPUBLISHED ARTICLE.

Some months ago, we published an article from Bro. W. T. Breedlove, on, "What is Scriptural Baptism." We then informed him if he wrote again expecting us to publish it, he must affirm his teaching and practice and furnish us his proof. He is a good writer, and doubtless a good man, but we cannot consent to publish an article we have just received from him for the reasons above mentioned—he does not affirm his teaching. We already have more articles from his side of the question than we can publish, and will not publish any until they gain courage to come up to the issue with us for their teaching. We have no space. We will, how-

ever, give the only apparent points in his article. He says: "I do not believe that a perfect understanding of all that Christ said is necessary in order to faith in Christ. Such an idea is contrary to the scriptural idea of babes in Christ needing 'the sincere milk of the word that they may grow thereby,' for since no one can have more than a perfect understanding of Christ's words, Christians would be born, like Adam and Eve, full grown. Again, the scriptures teach us to grow in grace and in the knowledge of Christ. The knowledge of Christ is contained in the word of Christ. How can he who understands it perfectly, grow in the knowledge of it?"

This appears to us to be the cream of Bro. Breedlove's article. If there is any point, any strength in the article we have given it. Our readers can see that an argument from this position is entirely gratuitous; for we agree with him. But as we have never taught that persons must have a perfect understanding of all that Christ said, before they can be baptized, any argument drawn from it against our position flies as wide of the mark as the distance from pole to pole. But we would ask him, if persons become full grown Adams and Eves when they learn that baptism is for the remission of sins? Is there no room for one to grow in grace and in the knowledge of Christ after he fathoms this deep proposition? According to Bro. Breedlove's idea, the idea that baptism is for the remission of sins ought not to have been revealed till our "brother in the kingdom, and patience of Jesus Christ wrote the things he saw on the isle of Patmos. If it is so deep it ought to be clothed in symbolic language lest some one should grasp its depth before his baptism and be born an Adam!!! Why did Peter feed this strong diet to unborn babes? Did he make three thousand Adams and Eves on the day of Pentecost? or, did he "shoot too high," above their comprehension he said, "Repent and be baptized every one of you, in the name of Jesus for the remission of sins"? A. McG.

HOLLIS P. O., Madison Co., Tex.,
January 27, 1887.

Bro. A. McGary:
Being one of your 25 cts. subscribers, and having received one of your January numbers, I write this note to assure you that I am a subscriber to the F. F. Just as long as I can raise the money to pay for it and will send you all the names I can. I think I can send you two any how. Just send the paper to the undersigned to the P. O. named above. I am not a preacher but I think I know what truth is when I see it or hear it, and if any one needs truth, I think it is myself and the F. F. suits me precisely. H. B. Francis, one of the old time M. E. church members is delighted to read the F. F. after I have finished; he is going to subscribe for it as soon as he can. I just received my December number last evening, and asked him to subscribe for it and he said he was afraid of it; I asked him why, he said he did not want to lose what little Methodism he had accumulated. So nothing more. Send me the paper, and I will send you the cash next week.
I remain yours for the truth,
J. W. PIPPIN.

ANOTHER BAPTIST SQUIB LET OFF.

"Bro. W. H. Jarrell, of Dallas, has recently been making it tell for Bible truth against the errors of Campbellism in North Texas. His new book titled "Salvation in Water," is meeting a warm reception in the Blackwaxie section in Texas, where the reformers are trying to plant their errors for truth. Some of them are very angry and are saying hard things as they are not willing to meet his arguments. They will not affirm their organization to be a scriptural church! They want a debate, but will not meet Bro. Jarrell and defend their position on the church. If they, Campbellites, take the Bible—the Bible only—and will not defend their organization as being scriptural, how on earth can they expect to gull an intelligent public and take the Christian name. It is high time all Baptists knew in Texas that Campbellites cease to claim to be the Christian church, and let us quit calling them the Christian church.—E. B. Hardin, Whitesboro, Texas, in Tenn. Bap., Dec. 25, 1886.

So they bark and sneeze. Jarrell's book has given our Baptist friends(?) the spirit of persecution afresh, a complete new baptism, for they swallow down whatever is given to them by their scribes. Jarrell's "Cart load of quotations" with his "Italics," is playing havoc "in the Blackwaxie section" no doubt, something will get muddy there yet. That waxie soil is rather sticky, and if the rains descend plentifully it brings fine crops as well as any in the State, and no doubt but the character of the people is something like the soil, so that if those "Reformer's" should happen to sow the "seed of the kingdom which is the word of God," there might be a collapse of some of those Baptist churches in that section. "Truth is mighty and will prevail" and it will not take an investigating and candid people long to see who is trying to "gull" them. Let them read the Bible and rightly divide its teachings. Then compare these with the teachings of men, and I will risk the assertion that Jarrell's tissue of misrepresentations will turn more Baptists to the truth than "Reformers" from it. As to the name of the church, there is no trouble about that if we only call Bible things by Bible names, and practice Bible teachings, all difficulty will vanish. It is sectarianism that makes trouble, comparisons to the "branch churches" is invidious. They cannot bear the light of fair inquiry and consequently cry heresy at every attempt to present the truth as God's word reveals it. The church we read of in the Bible is not the "Christian church," though composed of Christians, so that our Baptist friends(?) however much they may "write in love," needn't make much ado about it. They had better attend to their own houses and find out where they stand. The Fox that got into a difficulty

and lost his "brush" found it quite difficult to persuade his fellows to adopt the cut short style. So if they can't "swallow a Cam(pb)el(l) let them strain out the gnat" that chokes them. P. H. ADAMS.

EAT THE FOOD YOU HAVE.

A gentleman who visited with great regularity the Philadelphia Penitentiary, the inmates of which his piety prompted him to instruct, had given a Bible to a convict, who would ask him, at each visit, with much shrewdness, some difficult question formed from passages of the sacred volume; each time declaring he would not go on if this was not first explained to him.

The gentleman was unable to persuade him that it would be best for him first to dwell upon those passages which he could easily understand, and finally said to him:

"What would you think of a very hungry man who had not eaten a morsel of food for the last twenty-four hours, and was asked by a charitable man to come in and sit down at a richly covered table, on which were large dishes of choice meat, and also covered ones, the contents of which the hungry man did not know. Instead of satisfying his exhausted body with the former, he raises one cover after another, and insists on finding out what these unknown dishes are composed of. In spite of all the advice of the charitable man to partake first of the more substantial dishes, he dwells with obstinate inquiry on nicer compounds, until, overcome with exhaustion he drops down. What do you think of such a man?" "He is a fool," said the convict, "and I will be one no longer. I understand you well."
[Dr. Leiber, in Armory.

ATHEISM.

"What can be more foolish," says Jeremy Taylor, "than to think that all this rare fabric of heaven and earth could come by chance, when all the skill of art is not able to make an oyster? To see rare effects and no cause; a motion without a mover; a circle without a centre; a time without an eternity; a second without a first—are things so against philosophy and natural reason, that he must be a beast in his understanding, who does not assent to them? The thing formed says that nothing formed it; that which is made is and that which made it is not. This folly is in finite."

Every thought and feeling is a painting stroke, in the darkness, of our likeness that is to be; and our whole life is but a chamber, which we are frescoing with colors that do not appear while being laid on wet, but which will shine forth afterwards, when finished and dry.

We are indebted to Bro. H. P. Adams for some valuable clippings which will be found in this issue. Also to Bro. J. W. Jackson for some.

the traditions of men, after Christ. Of this Christ, to "dewar," because which they are not traditional churches, and not in the Bible, and in Christ, the Godhead.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, MARCH 15, 1887.

VOL. 3—No. 8

THE FIRM FOUNDATION.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. F. GRUBBS. J. W. JACKSON.
J. B. DURST. E. HANSBROUGH
L. C. STONE. A. J. MCGARTY

"TRUTH."

"On the page that is immortal,
We the brilliant promise see:
Ye shall know the truth, my people,
And its might shall make you free.

"For the truth, then, let us battle,
Whatever fate betide;
Long the boast that we are freemen,
We have made and published wide.

"He who has the truth and keeps it,
Keeps what not to him belongs—
But performs a selfish action
That his fellow-mortal wrongs.

"He who sees the truth and trembles
At the dangers he must brave,
Is not fit to be a freeman—
He at best is but a slave.

"He who fears the truth, and places
Its high promptings under ban,
Loud may boast of all that's manly,
But can never be a man.

"Friends, this simple lay thou hearest,
Be not thou like either them—
But to truth give utmost freedom,
And the tide it raises, stem.

"Bold in speech, bold in action,
Be forever. Time will test,
Of the free-souled and the slavish,
Which fulfills life's mission best.

"Be thou like the noble ancient—
Scorn the threat that bids thee fear;
Speak—no matter what betide thee;
Let them strike, but make them hear.

"Be thou like the first apostles—
Be thou like heroic Paul:
If a free thought seek expression,
Speak it boldly—speak it all.

"Face thine enemies—accusers;
Scorn ridicule, rack or rod;
And, if thou hast truth to utter,
Speak, and leave the rest to God;"

—[Wm. D. Gallagher, in A. P. Journal.

SPECIAL OFFER.

To every one who will send us one new twelve months subscriber to the FIRM FOUNDATION we will send as a premium, either of the following useful papers for one year.

The Farm and Home.
The Farm and Fireside.
The Ladies' Home Companion.

Old ideas are prejudices, and new ones caprices.—Doudan.

Self-love exaggerates both our faults and our virtues.—Goethe.

Hundreds would never have known want, if they had not first known waste.—Spurgeon.

WHY DO WE RECEIVE PERSONS FROM THE SECTS UPON THEIR BAPTISM.

[From the Christian Leader.]

I ask this question for information, hoping some informed scribe will be pleased to answer through the *Christian Leader* or *Review*. If sectism is to be the nursery for the reformatory movement, then it is time for boasting of our simplicity and greatness to cease. If the apostles and the early churches are to be our guide in matters of faith and practice, then why not follow them? Why claim one thing and follow another? Why charge the sects and religious partisans of inconsistency, then commit another equally as glaring? There is no midway ground for the Disciples to occupy or tolerate; for this would be certainly compromising some of the principles on which a restoration depends. I will suppose a case in order to present the question more forcibly—I think perfectly clear and tangible.

Suppose a foreigner should come to the United States, take up his abode in some beautiful village for some years, and form an ardent attachment to its liberties, and institutions and citizens, with an honest preference for our institutions, and we would continually point out and contend with him about his condition and practice. But, for some reason, he has failed, perhaps through ignorance of the demands of the law, or that he held certain parts of the ceremonial provisions of the law were not essential in his estimation; therefore, if he were to present himself at the proper place at some election, would it be right that he should be allowed to vote? one will contend that he should. He might be an excellent man, perhaps far more worthy and better qualified in many respects, than thousands who are entitled to the privileges. But he has not even filed his intentions; has failed to give the regular notice to the proper authority; of course he has never been naturalized. Still, all can perceive that in removing the hinderance from his voting, without complying with the regular form required by the law, we would break down the whole naturalization law, and thereby overturn our civil liberty. But the law sets a bar or limit which hinders the citizens of the whole world from overturning the liberties we now enjoy. Does not this illustrate the case or question before us? A citizen of France may renounce his allegiance to his home government

and go to Germany and take out naturalization papers and become a German citizen, then abandon Germany, come to the United States and offer himself to this country and claim to be a Frenchman, and upon that plea, claim he renounced France ten years ago, had never gone back, owed no allegiance to France. Would the United States receive him upon this plea? It is true, he left his native country, and renounced all allegiance to it, but did he not swear fealty to Germany? Has he renounced his allegiance to Germany? Did he exhibit his papers bearing evidence to this effect? Well, no. Now apply all this to the case in hand, in the kingdom of Jesus Christ, and his laws and requirements. We claim to follow Jesus Christ and the apostles, as taught and practiced by them—all the commands, not a part of them—all of them. Whenever you practice all the commands, this alone will oppose all sectism. This alone will oppose all spurious practices or counterfeit religion. Counterfeit religion leads to superstition and all manner of crazy notions, as experience telling, dreams, Spirit-seeking—a wrong view of faith. Through this process they arrogate to themselves a superiority over others. Thus, with all this batch of superstition they present themselves for membership with us, and we are ready to throw open our arms to receive them upon their "we have been immersed," and all the other counterfeit teaching and former practices they bring in with them. Is not this practice overturning the foundation of the Restoration? As in the illustration above, they renounced the world, and swore allegiance to some sect or partisan leader in it, they inherited falsehoods there indoctrinated, a very inconsistent and insidious life of superstition or extravagancy, inverting the entire system of apostolic teaching and practice, and bring all this long train of thoughts and habits in among us; a people practicing differently. It is evident to every Disciple in the land, from the days of the Campbells down to the present time, there has been a steady opposition to the form of doctrine we teach, by the sects of every name. The apostolic commission given by Christ, to teach and convert the world, is held by them of little esteem, or rather non-essential in the turning of sinners to God. Therefore they hold it very differently from the apostles and early Christians, as taught us

in the New Testament. Then, if they were right in their faith and practice, the sects are wrong to-day (or any other day), the way they practice, both as to the commission and receiving members. If the sects are wrong, which we know or say they are, then we do a wrong to Christianity, a wrong to the plea we present to the world, in accepting sect-baptism, also wrong some of the brethren.

A child born of the United States must be twenty-one years old before he can cast a vote, under the laws of his country. But a grown up foreigner can have all the privileges in a very short time. So the alien sinner must take all the apostolic rounds before he can come in among us, and be admitted to all the privileges, but the sects can walk right in among us, and have all the privileges in a short time like the foreigner.

Is this right? We wrong the brethren in advocating a thing we know is not in accordance with inspiration. One faith, one Lord, one baptism, one God and Father above all and in all, should be the earnest cry of every Disciple in the land. This ago demands it; the cause which we plead demands it; all truly converted Disciples demand it; all truly pardoned Disciples demand it; Christ commands it; all who are not sectarians demand it; the very spirit of Christianity demands it. The brethren should require every preacher to preach and defend it, or step down and out of the way of the true light of God, and go to their own place, Judas-like. Sect notions are rife—all the world has been since the 15th century and downward. Swarms of partisans have appeared on the stand, each one, bending to the dictum of his party leader, each one justifying his party course and tolerance in religious matters of faith. Now this party practice has fastened sect-tolerance on the world. Therefore, let us, if possible, sweep this toleration from our ranks and be [us] clean. Each old and new partisan leader claims toleration for himself and is willing to grant toleration to others simply because he wants it.

Now that idea has become as much the law among Protestant Christians as any custom among Roman Catholics or the man of sin. We have not cleared our reformatory skirts altogether of sectism or its customs, in some things, by any means. The last twenty years proves this beyond a doubt. Think back, will you, brethren, and reform. We do not like to be thought less charitable than other people; so we act. Let us move the other for good. Let us be as charitable as the Bible will let us.

I will close as this is longer than I intended. If you think fit, Bro. Rowe, send it out for consideration, as this move must be made sooner or later, or we will become a sect.

We are getting up a club for the *Leader*, as we like its tone and the stand it has taken. Send it on. We want it. We will do all we can for it here. J. A. CONNER.
PRAIRIE CREEK, Or.

BRO. HANSBROUGH TO BRO.
HARDING.

AUSTIN, Texas, Dec. 25, 1886.

Dear Bro. Harding:

Some days ago I received a postal card from you acknowledging the receipt of my letter, and yesterday I got the *Gospel Advocate* of December 22d, in which you give my questions and your answers, and in regard to my first question your answer is "Nowhere." Then why do you do it? When Paul says "whatever you do in word or deed do all in the name (by the authority) of the Lord Jesus." And you say he has not authorized you to do it, and yet you do it, and in the same *Advocate* you criticize the *Evangelist* pretty severely (not too much so) for scoffing at the idea that we must have a "thus saith the Lord" for what we believe and practice. And, now Bro. Harding, where is the chapter and verse—a "thus saith the Lord"—for taking persons by the hand, or in any other way welcoming them into the body or church of Christ, when they have been so differently taught from what the apostles taught and from what you teach? Will you please give the chapter and verse, as I requested you to do in my other letter? Bro. Harding, I believe you will be as much troubled to find it as those in favor of instrumental music in the worship are, to find a "thus saith the Lord" for it.

In regard to my second question, asking you—"Do you believe that a man that has been taught that he must first repent, then believe, then confess that he believes that God, for Christ's sake, has pardoned his sins, and that he must then be baptized because his sins are forgiven, is scripturally baptized?" You did not give a "direct, positive, yes or no answer," and why did you not, Bro. Harding? Is it because you know a man must be scripturally taught in order to be scripturally baptized? and if the above teaching is scriptural, then you ought to quit teaching the way you do, and quit debating with sectarians in reference to the design of baptism, unless it is necessary to understand it. Instead of a direct answer to the above question you say "the man who believes in his heart that Jesus is the Christ, and who, upon a verbal expression of that faith is baptized because he understands the Lord wants him to be, is scripturally baptized, no matter how much he may understand or misunderstand—no matter in what form of words the confession is made." Chapter and verse—a "thus saith the Lord," again, Bro. Harding, if you please. I would as soon take your word as any other uninspired man that I know of; but it weighs but little when compared with the language of our Savior: "When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart"—Matt. xiii: 19; but he that received seed into the

good ground is he that heareth the word and understandeth it"—Matt. xiii: 23. Now, Bro. Harding, is not the language of the Savior—Mark xvi: 15-16—the language of Peter on the day of Pentecost—Acts ii: 38; the language of Ananias to Paul, Acts 22: 16, and many other passages that might be quoted in reference to the design of baptism, a part of the word of the kingdom? and is it not necessary to understand it according to the language of the Savior in Matthew? Bro. Harding, can a man eat the loaf and drink the wine, representing the broken body and shed blood of Christ, and not understand what he is doing it for? "A direct, positive, yes or no answer, if you please." In regard to the twelve at Ephesus your reply is: "These men did not believe Jesus to be the Christ, the Son of God—they were not baptized upon the expression of any such faith. They were baptized into John's baptism, into which men were baptized confessing their sins, not confessing Christ." Exactly! Is not that the confession that sectarians make now? They don't confess Christ, but confess their sins and "that God for Christ's sake has forgiven them." These twelve were baptized to obey God—to honor Him. Their baptism was for remission of sins, and they thereby obtained a knowledge of salvation. It was the baptism that all of John's disciples submitted to while he was preparing a people for the Lord. They were told "to believe on him that should come after him, that is on Christ Jesus." That is what the apostles were told when they were baptized. They did not know about the sufferings, death, resurrection and ascension of Jesus until just before Pentecost, yet they did not have to be baptized after they learned these facts, which you say is the reason the twelve at Ephesus had to be re-baptized. If your position is right, Bro. Harding, Paul could just have pointed their minds back to the accomplishment of these facts, and their baptism would have been all right, just as the baptism of the apostles and first disciples of John was right. The trouble with their baptism was that it was after John's baptism had ceased, it was not done in the name (by the authority) of the Lord Jesus, for if it had been then they would have heard of the Holy Spirit, for the baptism required by the Savior was in His name, into the name of the Father, Son and Holy Spirit, and for the remission of sins, and a baptism that is not for that is not the baptism required, yet you will receive just such characters, who have been dipped (not baptized) by others; but I would tell him that he was mistaken, he did not believe in Christ, for to believe in him is to believe his word. I would "expound to him the word of God more perfectly." I would tell him the law of the Spirit as given to the three thousand on Pentecost—Acts ii: 38; the same that Paul says made him free—Rom. viii: 2; and I would

tell him he must strive according to it, and not the law of man. Bro. Harding, would I do right? "A positive yes or no answer." You conclude your remarks in reply to my question with these words: "It is an awful thing to claim to do a thing by the authority of the Lord when he has not given the authority, and I have never yet seen the authority for the rebaptizing one, who, as a genuine penitent believer, had been immersed." Yes, Bro. Harding, it is an awful thing; but the trouble with sectarians is that they are not genuine believers, when tested by the counterfeit detector, the word of the Lord, hence I will not invite them in on their unscriptural baptism (so-called), and I would like to see your authority for doing it. Will you please publish this in the *Gospel Advocate* so that the readers of that paper will see both sides, and if you do not publish it please send it back to me at Austin, Texas and oblige

Your brother in Christ,
E. HANSBROUGH.

To the above letter we have not received any reply; it has not been published in the *Advocate* or sent back to us, and we have concluded to publish both letters, and his replies to my queries, and let the readers of the FIRM FOUNDATION see how they are disposed to "let us severely alone," though I yet have hopes that Bro. Harding will publish and reply to my last letter. It seems to me that he is too good a man not to be willing to affirm and defend his teaching and practice.

E. HANSBROUGH.

"WHY DO YE NOT UNDERSTAND MY SPEECH?"

Several reasons may be assigned for not understanding that which is spoken or written.

1. The "speech" may be expressed in ambiguous terms; hence convey no certain meaning.

2. The meaning may be so enveloped in figures of speech, symbols or metaphors, as to preclude the possibility of being understood.

If these reasons exist, then the speaker is at fault. But in no instance can it be charged that Jesus ever used ambiguous speech. The words of Jesus were plain, simple words, and had a distinct meaning. True that he often spake in parables; often used metaphors. But did he do this on purpose to veil his meaning? Yes, to a certain class. On one occasion His disciples asked Him, "Why speakest thou to them in parables? He answered and said unto them, because it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given"—Matt. xiii: 10, 11. It is very evident, then that it was designed by Jesus that a certain class should not understand his words. But why should this class be excluded from a knowledge of the mysteries of the kingdom of heaven? The answer to this supplies us with reason No. 2. Jesus says

it was not given to them to know these mysteries. But why not given to them? Was it through the partiality of God, or was the cause located in man? Jesus explains: "And in them is fulfilled the prophecy of Isaiah which saith, 'By hearing ye shall hear and not understand, and seeing ye shall see and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes and hear with their ears, and understand with their hearts and be converted and I should heal them.'—Matt. xiii: 14, 15. The difficulty was in man. His heart had 'waxed gross;' that is, sensual. 'Filled with earthly and sensual desires, especially with reference to the expected kingdom of the Messiah.' * * * This closing of their eyes is treated (15) as the fatal act. * * * The evil state of the heart might have been overcome, had it not been for closing their eyes. Their continuance in sin and unbelief, therefore, was the result of having voluntarily closed their eyes against the light which had come into the world, causing parables and dark sayings to be as intelligible to them as the simplest lessons which Jesus taught; their ears were equally closed against both."—J. W. McCl. Com. on Matt. Reason number three may then be assigned as the cause of reason number two, and we may safely conclude that all the reasons for not understanding the word of God are to be found on man's part.

Can we now find representatives of the class above alluded to? Are there not men who wilfully shut their eyes to the testimony of Jesus? who close their ears against the accumulated facts of over 1800 years' triumph of the truth as it is in Jesus, and wilfully and maliciously seek to brand Jesus as an impostor? And yet they are honorable men! So were those Jews; they had a righteousness of which they boasted, but the motives that prompted it centered in self. Just so with all so-called liberals; they have a righteousness whose centre and circumference is self; and like their proto-types above mentioned, they will continue to revolve in this narrow sphere until the vengeance of God shall awaken them to the dread realities of eternity.

But there are others who do not understand the words of Jesus, and we must try to ascertain the reason why. "But woe unto you scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in."—Matt. xxiii: 13. Here is a class who cannot go into the kingdom because it is shut to them. And by whom? By scribes and Pharisees. How could these wicked men shut the kingdom against men? "Woe unto you lawyers, for ye have taken away the key of knowledge; ye entered not in yourselves, and them

that were entering in ye hindered." Luke xi: 52. They did not understand Jesus, because they were deprived of the means by which to obtain an understanding. The lawyers, or scribes, and Pharisees, the teachers of the people, had by their traditions and commandments of men made the word of God of no effect.—Matt. xv: 1, 9; Mark vii: 5-13. The people believing their teachers, followed them, and did not go into the kingdom. How many now who are earnestly seeking to enter into the kingdom of heaven, but cannot go in because the kingdom is shut up to them? Not shut by the authority of Jesus; oh, no! for "when once the master of the house is risen up and hath shut to the door," ye may in vain knock for admission. Jesus, however, is willing that *all* may now enter; the portals are wide open; the feast is spread and the invitation is given to come and partake without money and without price. Why not go in? The doctors of divinity, like their predecessors, have taken away "the key of knowledge." Traditions, opinions, interpretations, etc., etc., are preached, believed and acted upon. Men and women are deceived. They rejoice in the prospects of a hope that will prove to them a snare and a delusion. Like causes produce like effects. Blind leaders then deluded the people with their traditions, and thus prevented their understanding and entering the kingdom, and thus it is now. These lessons might be extended; but I desire now to examine some other points relative to not understanding the words of Jesus:

An effort is frequently made to justify the divisions of Christendom by saying that "we cannot all understand alike." There is some force in this saying when we see the mighty efforts of our own brethren in trying to force men and women into the kingdom against their own understanding. The Methodist does not understand that baptism is immersion only; but does understand it to be sprinkling, pouring and immersion. Methodist and Baptist do not understand that baptism is for the remission of sins; but they do understand that it is "because of remission," a "door into the church, etc., etc." Now why do they not understand these plain teachings of scripture? Because *they believe tradition, and do not believe the word of God.* Paul says: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear."—Heb. xi: 3. So it is by faith that we understand that baptism is for the remission of sins, and it is by faith in tradition that the Baptist believes that God has made him free from sin before and without baptism. His faith is wrong. He may believe that Jesus is the son of God—the Messiah of prophecy; but what will it profit him unless he believes the words of Jesus and does them? Note care-

fully this circumstance recorded in John, eighth chapter—Jesus is teaching the Jews, and the 18th verse says: "As he spake these words many believed on him." Here then are *believers*. "Then said Jesus to those Jews which believed on him, If ye continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Believers and not *yet* free! Away goes salvation by faith alone. But these Jews were just like our religious friends, they claimed to be free. "We be Abraham's seed, and were never in bondage to any man, how sayest thou Ye shall be free," Jesus shows them now that he is talking of bondage to sin: "Verily, verily I say unto you, whosoever committeth sin is the servant of sin. If the Son therefore shall make you free ye shall be free indeed." Believers in Jesus and not yet made free from sin, though they claimed to be free by virtue of being Abraham's children (verse 39). But why make such a claim and persist in it? Because they did not understand his words—verse 43—and Jesus assigns a reason why they do not understand—"even because ye cannot hear my word." Their course is something like those disciples mentioned in John vi: 60, who said "This is a hard saying, who can hear it." They had closed their ears to the words of Jesus, and thus shut themselves out from understanding and from salvation, though they "believed on him." Jesus says again, "he that is of God heareth God's words." The beloved John also says, "We are of God. He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error."—I. John iv: 6.

Friendly reader, would you be made free from sin? You must understand God's word. Do you say you cannot understand it? If so, *why?* Or do you say "I cannot understand as you do?" I am not seeking to persuade you to adopt *my* understanding of the word; rather to go to the word; there you will find sufficient testimony to prove that Jesus is the Christ, the son of God; that life is through his name; there you will find all those "words of eternal life" which you must believe and do in order to be made free. Then you will find that believers must repent of their sins, confess with the mouth the Lord Jesus, and be baptized for the remission of sins. If you hearken to these words you will be one of those of whom John writes. Then I beseech you to let the eyes of your understanding be opened to the wondrous beauties of God's word, and that you be swift to hear the commands therein enjoined, that you may rejoice in the day of the Lord Jesus that you have not run in vain, neither labored in vain.

J. W. JACKSON.

Be diligent in business, fervent in spirit, serving the Lord.—Rom.

CATLIN, Ind., March 5, 1887.

Brethren McGary & Hansbrough:

I have concluded to write another article for the FIRM FOUNDATION while I am at leisure. You can insert it when you have room. I will quote from II. Peter, first chapter: "Simon Peter, a servant and an apostle of Jesus Christ, to those who have obtained *like precious faith* with us, through the righteousness of God and our Saviour Jesus Christ; grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power has given unto us all things that pertain to life and godliness, through the knowledge of him who has called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these you might be partakers of the divine nature having escaped the corruption that is in the world through lust. And besides, giving all diligence, add to your faith virtue." In the foregoing, the apostle addresses those who had obtained this precious faith through the righteousness of God and the righteousness of Jesus Christ. How are we to understand the apostle here? If we cannot understand him, we shall not be benefited by the lesson which he is teaching. A want of understanding is the cause of the different and antagonistic views among us. The faith here spoken of is the same as the faith spoken of by Jude in connection with the common salvation, the faith of the gospel. This faith and peace was according to, or in accordance with, the *all things* that pertain to life and godliness which God had given in giving a knowledge of Christ who called them to glory and virtue. God gave a record of his Son, "and he that believeth not God, hath made him a liar: because he believes not the record that God gave of his son." "This is the record; that God has given us eternal life, and this life is in his son."—John v: 10, 11. Now what have we? The faith is obtained through the giving the *all things* that pertain to life and godliness. God had given a knowledge of Christ who called them to glory and virtue; this knowledge was given in the record that God gave of his son; and the record is, that God has given to us eternal life in Jesus Christ. Now, since eternal life is in Christ, no one can have that eternal life out of Christ. He must enter into Christ to reach that life; therefore it is most evident, that in giving the *all things* that pertain to life and godliness, the means by which all must enter into Christ were given. This, I think, all can understand. Then, since it is evident that the means have been given by which all must enter into Christ, this question may here be asked, is it necessary to understand any of those means? Let us now follow the apostle Peter a little further. "Whereby are given unto us exceeding great and precious prom-

ises; that by *these* you might be partakers of the divine nature." By these what? By receiving all things that pertain to life and godliness and complying with them as well as trusting in the exceeding great and precious promises. By all the means set forth as necessary to bring us into Christ, where we are made partakers of the divine nature, for no person out of Christ has that divine nature; for the apostle says that those persons have escaped the corruptions of the world, which corruptions were of lust. Now, the apostle says this is all through knowledge, or information concerning Christ, or him who called them to glory and virtue. Now, kind reader, when you read this, read in connection with it the first chapter of 2d Peter. If indeed it is not necessary that we should know why we are to have faith, nor why we should repent, nor why we should confess Christ, nor why we should be immersed, in the name of common sense why were Jesus and the apostles so careful to give the reason of every one of these items? Again if any one of them may be passed without understanding, why may not any other? And why may not all? If I need not know why I am to obey one command, why need I to know why I am to obey another? If I need not know any, then upon what are the exceeding great and valuable promises based? Are these promises made unconditionally? Everybody who knows anything of the Bible, knows they are every one conditional; and that, therefore, the object, or design, of every act of obedience must be given. There is no such thing as receiving the divine nature, or in other words, having our minds conformed to the mind of Christ in total ignorance of his design. Paul says, "We have received the Spirit of God that we might know the things that are freely given to us of God. Which things we speak not in the words that man's wisdom teaches; but which the Holy Spirit teaches." And in the last verse of the chapter he says, "We have the mind of Christ."—I. Cor. 2nd chapter. If Christ revealed his mind concerning our salvation, certainly the things that he proposed for us to do were in his mind, and of necessity, the design of those things were in his mind. If they were not, then how came he to say, "He who believes and is baptized shall be saved," and "except a man be born of water and the Spirit he cannot enter into the kingdom of God?" And further, if the apostles had the mind of Christ, how came Peter to say, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins?" This seems to be the revealed mind of Christ. Is it possible that his mind thus revealed, need neither be believed nor understood? Christ labored to imbue the minds of all his followers with his mind, and he told the apostles to teach the people the righteousness of God which was revealed in the gospel; but now we have a class of preachers and editors who are trying to make the people believe that Jesus revealed these things in vain, and because some of us are trying to maintain an intelligent Christianity they call us heretics and apostates.

I would like to say much more, but I cannot say it all in one or two short essays. I may write a pamphlet. Read, dear friends, and see for yourselves.

I hope God will bless the truth and all who defend it.
Yours, in the hope of eternal life,
I. C. STONE.

FIRM FOUNDATION.

LITTLE ROCK, ARK., MARCH 11, 1887.

ALL correspondence pertaining to the Firm Foundation should be addressed to McGary & Hunsbrough, or to the Firm Foundation, Box 36. All checks or money orders should be made payable to McGary & Hunsbrough.

Bro. BARNETT admits that he is between "two fires" as Bro. Spear said. But he says: "It does not follow that he will warm by either one of them. They are hot-fires." Well, if a fire can't warm by itself, how can we? We would like to know the reason why. But there is no need of his warming by any fire. He keeps himself warm constantly running from this issue.

WE HAVE received \$5 more for drought sufferers, and have sent it to Bro. W. W. Flood. The sender is a young lady—a sister in Christ; but she requested us not to publish her name. She has done a good work. In truth, this is the work of the Lord. Paul says: "My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. xv. 58. This young sister lives where one of those congregating, popularity-seeking, lucre-loving, missionary society pastors constitutes a ward on the body of Christ. She will not contribute one farthing towards the support of this false teacher nor the godless enterprises that he is manipulating either unsuspecting brethren into, but she will feed and clothe Jesus by helping to clothe his needy disciples and brethren. (1) And just one word of the sisters would discover the wickedness in these human devices, as this sister has, and possess the courage of their convictions as she does.

Bro. BARNETT still complains that we did not give our readers what he said against our position. We are glad that he can't say we gave them more than he said, and charged him with saying things that he did not say. He fails to tell his readers that we proposed to publish all he might say if he would affirm his teaching. He slipped about so loosely, and slipped away from the issue so miserably that we admit that we did not think it worthy of publication. He now complains at our lack of "innocence"—alludes to our last as "blackguardism." He published that we said things that we never even dreamed of saying, and we called it false, and repeat that it is. Will he deny it and submit his decision to candid brethren? If he will we will. The mock apostle said that certain persons were liars, and the truth was not in them. Was he a "blackguard?" Now the truth is that Bro. Barnett has grossly and flagrantly and willfully misrepresented us—we say willfully, because he has not corrected it when told of it, but has rather elaborated his misrepresentations. All who read

the Messenger and Firm Foundations know this. We are sorry that it is so. We do not intend to engage in a quarrel with him. He asked us to turn him over to Bro. Jackson, and when we complied with his request he said we were afraid to debate. We have never said we would not debate with him. If he will confess his sin of misrepresenting us, or show that he has not done so, and will promise not to do so in the future, and will affirm his teaching, we will enter in the discussion of the question with him, agreeing to publish every word that he says if he will publish ours. But we would rather discuss with a fairer and silder man. When we have to kill a snake we don't want to have to beat an itail.

A. MCG.

Here is the new commission, according to the revised information, fresh from Austin: "Go ye into all the world and preach the gospel to every creature, he that believeth shall be baptized and he that believeth not shall be damned, unless he has been immersed because he believed he was already saved, or to commemorate the battle of New Orleans, or the death of Napoleon Bonaparte, or any other purpose. If you find such shake them into the name (author-ity) of the father (of this resurrection), of the son (Durant), and of the holy spirit (of proslaveryism). Is not this an improvement?"

Here is the fifty year old commission, that came to Bonham from unimpaired men, and is obtained from Bonham: "Go ye into all the world and preach the gospel to every creature, he that believeth shall be baptized and he that believeth not shall be damned, unless he has been immersed because he believed he was already saved, or to commemorate the battle of New Orleans, or the death of Napoleon Bonaparte, or any other purpose. If you find such shake them into the name (author-ity) of the father (of this resurrection), of the son (Durant), and of the holy spirit (of proslaveryism). Is not this an improvement?"

THE CALF BACK AT BONY.

On March 1st the thoroughbred missionary calf which was born here on the 11th of last July, was on exhibition at his birth place. From the attention that this young heifer had received we expected to see it well fat. But in, and behold! it appeared to be suching but skin and bones, when Bro. Bush got back here with it. The poor thing was so puny and emaciated that, though it had been advertised for exhibition on March 1st and 2nd, it could not overcome the fatigue of the 1st sufficiently to undertake the 2nd, but had to rest. Unless they can find better grazing ground for it than the range afforded it, it will hardly survive the winter. There was, however, one noteworthy feature of this exhibition. Bro. A. C. Hill, who was here in July when this calf was born, and who had the same with streaming eyes, at the time of "All hail the power of Jesus' name," etc., when he saw it was a calf, was now on hand trying to keep it alive for the spring drive. But Bro. Hill says it is not the same calf. If he is correct in this he places Bro.

Bush in an awkward fix. Has Bro. Bush gone to "mavericking?"—that is what they call calf-stealing in Western Texas. Bro. Bush has no right to drive any calf but the July calf. But he was driving this one to a certainty. So, if Bro. Hill is right, Bro. Bush manifests a talent that would have made him rich if he had gone to some frontier county, directly after the war. But this "mavericking" business has ceased to be tolerated, Bro. Bush; so if this is not the same calf you were employed by the Homan-McBervous Calf company to herd, you had better be a little careful. But we think Bro. Hill is mistaken. We fear our good brother has been roosting so high up on the fence of the calf lot that he has strained his optics so that he doesn't know a calf from an elephant.

A. MCG.

THE CHRISTADELPHIAN DISCUSSION.

Orders are beginning to come in for the discussion with Dr. Oatman. The pamphlet is not yet ready to send out; but all who want to read it would do well to order it at once. It is the only written discussion extant between our brethren and the Christadelphians, so we hear. We have been placed under circumstances that impelled us to examine the Christadelphian fabric from top to bottom. We are aware that others could have done this work much more effectually than we; but we hope to be able in this discussion to point out a short route to cut these materialists off from literalism. Those who have not come in contact with these people and had an opportunity to study their doctrine, are very liable to embarrassment when attacked by attached by them. This is our chief reason for engaging in this discussion with them, that all who might feel disposed to have an insight of their very subtle theories might do so, and at the same time have the advantage of our matured reflection on the same. The pamphlet will be sold at 25 cents, five for \$1, or twelve for \$2.

THE AUSTIN CONFERENCE.

At the Quarterly Conference held here under the auspices of Presiding Elder Bush, Bro. Chaloner compared that class of brethren who are opposed to these worldly-wise plans and operations, to a man standing on the street corner in a city, with folded arms, refusing to assist in saving a burning building because he does not like the plan by which others are approaching the building. As we were the only representative present of that class that this example was designed to fit, (it was a slander), we felt it our duty to request a brief hearing, which was kindly granted us. The idea conveyed by Bro. Chaloner was, that the brethren who oppose the methods of the Texas Missionary Society, fold their arms and refuse to try to save souls to Christ because they don't like

the way these brethren work. We called attention to the fact that there were several preachers living in Austin who have not, and would not for their right arms, work by these human plans. But we pointed to the work they were doing to save souls. We told them that one of these preachers had been twice this winter, at his own charges, two hundred miles west to preach for a people where a brother lived who thought the gospel would be received by his neighbors, but who wrote: "We are too poor to pay anything." This same brother preaches all over this country, never stopping in winter quarters, though he has passed his three score years. It is needless to go into details, but we dare say that Bro. Hunsbrough, Darré and Pennington, who live right where this sweeping charge of Bro. Chaloner's was made, are further from folding their arms and remaining inactive than any three men that will ever be induced to preach by the "filthy lucre" of this Texas machinery. After briefly enumerating the work that was being done by these preachers of Austin, we asked these brethren if they were like the man who folded his arms and refused to assist in extinguishing a burning building because he did not like the way others went at it? We told them that a man who would not go to the work till he was hired was not worthy of the work nor the support of the brethren. We could have pointed to scores of brethren in our state who are opposed to all human plans, that are laboring with all their might upon the Bible plan, saving souls. We could have pointed to Junius Wilkins, the exquisite pastor and hireling of the Austin church, who was a central figure in their meeting, and who preaches four sermons—yes, very sermonic ones—and receives one hundred dollars per month for it. Yes, we might have compared him with any one of these Austin preachers who wait not for plans and bargains to move them, but go right ahead in the work, trusting in the God-given assurance that, "all things work together for good to them that love God;" but we did not. At the adjournment of their meeting one of their number accosted the writer, telling us that he used to occupy precisely the grounds we do, but he had seen its fallacy. He had seen a good man preach, and preach without receiving pay for it till he had to go to farming for a support. We asked him if the man quit preaching. He said no. We asked him if he starved or came near it? He said no. We told him that we knew of a splendid preacher too, who had to work with his own hands to support himself and others that were with him, but that he did not quit nor adopt human plans to raise his salary; and besides that, he was whipped, and imprisoned, and shipwrecked, and stoned and dragged out of a city for dead; and was in perils of robbers, in perils of unbelieving and persecuting Jews,

in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; and yet he did not resort to human schemes and expedients to obviate these buffetings through the alleviating balm of a salary. If Paul had been like our modern pastors, when the vision appeared to him of the man of Macedonia calling him to "come over into Macedonia and help us," he would have cried out: "How much will you give me? I could trust God, but I can't trust men!" Brethren, this hiring, contract system, shows itself to us in full blast in our city "pastors" who, as a class, have reached the very acme of dandyism. They are wicked hirelings who are indulged and sustained in their lazy, foppish ways and ungodly lives, to the great detriment of true Christianity. We know they are highly esteemed among men; but if God's word is a safe rule to judge them by, their lives would not be less godly nor their influence less hurtful to real Christianity if they were all hired out in their respective cities and towns as bar-tenders in the most fashionable drinking saloons. Good Lord! what is to be the outcome of this pernicious system?

By-the-way, the preacher to whom that brother referred as one who had to go to farming for a support has, since that time, been employed by this pretentious, provident(?) human plan, and was so badly imposed upon by it that he was entirely broken up financially. He is now very much opposed to the Texas Missionary Society—or anything for the spread of the gospel but the apostolic, Holy Spirit, New Testament plan. The devil is the founder of all devices to supplant God's plan. A man that will declare "all the counsel of God," and reject all of the adulterations of human wisdom and "pleas" would not be employed by these societies. This shows the devil to be the boss of all such institutions. If Bros. Bush, McPherson, Homan, Dimmit, the Clarks and other leading brethren of Texas, who have in the past been true to the principles of Christ in theory and practice, by heeding and adhering to the divine enunciation, that the "Scriptures thoroughly furnish the man of God unto all good works," "all things that pertain unto life and godliness"—we say, if they have become tired and restless and ashamed of this "strait and narrow way" that never was designed to suit "many wise men after the flesh, not many mighty, not many noble," and have turned off after such worldly-wise and popular leaders as Bros. Errett, McGarvey, Graham, et al., who have inaugurated a human institution to supplant the heavenly one, over which "Christ is head over all things," in spreading the gospel of the kingdom; and if Bros. Jones, Hill and others who have her-

etofore refused to walk after the lead of these worldly-wise guides, and have remained faithful to our Captain so long, have at last been carried off "by their dissimulation," while it is well calculated to move all true disciples with the deepest emotions of sorrow, it should not be allowed to create the least despondency in us. No, no! dear brothers and sisters, but let's "be strong in the Lord, and in the power of his might." Put on the whole armor of God, that we may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (yes Bible college presidents and professors and high dignitaries in the church) wherefore let's take unto us "the whole armour of God, that we may be able to withstand the evil day" ("the perilous times" are surely upon us) "and having done all to STAND. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; (not "our plea") above all, taking the shield of faith, wherewith ye shall be able to quench all of the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God;" and "which is able to build us up and give us an inheritance among all them that are sanctified." Thank God! If we do what God has directed us to do, and refuse to go beyond His direction, believing that He has "thoroughly furnished us unto all good works; all things that pertain unto life and godliness" (see II. Tim., iii: 16 and 17, and II. Peter i: 3) we may rest assured that God will esteem us highly, while the world and false brethren will dis-esteem us and delect us, and gibe and taunt us with such things as "hobbyists," "extremists," "new reformers," "anabaptists," etc., but we should thank God that we are counted worthy to suffer shame for His name. "All that will live godly in Christ Jesus shall suffer persecution"—II. Tim. iii: 12. Our hearts should go out in fulness of love to all true teachers of God, but we should not think of men above what is written, "having their persons in admiration because of advantage." No, brethren and sisters, if our wisest leaders go beyond the limits of our "perfect law," they should not be followed one step, whether McGarvey, or Errett, or Garrison, or Lipscomb, or Harding, or Clark, or Hall, or Homan, or Bush, or the world, or life, or death, or things present, or things to come; all are ours; and we are Christs; and Christ is God—I. Cor. iii: 22, 23. To beware of false prophets or teachers is a duty as incumbent on disciples as baptism or any other command. "By their fruits ye shall know them."

A. McG.

"OUR PLEA" MUTILATED.

We have seen that the good confession, made with the mouth, that Jesus is the Christ the Son of the Living God, has been presented by the leading men of "This Reformation" as a necessary pre-requisite to valid baptism. In the recent examination, however, into the validity of *sect baptism*, quite a number of brethren have taken the position that this good confession is not a necessary pre-requisite to scriptural baptism, and in their efforts to justify their course, they seem to have entirely lost sight of this item in "Our Plea." Now, if the confession so strongly urged by Campbell, Scott, Stone, Burnet, Fauning, Brents, Franklin, McGarvey and others is to be disregarded, then those who thus teach have assuredly departed from this item of "our plea," and hence they, too, are lending a helping hand to "reform the reformation." We therefore hold that these brethren are self-convicted of the great crime of mutilating "Our Plea." The impartial reader will readily see that if the confession is a necessary pre-requisite to scriptural baptism, it is inconsistent and erroneous to recognize those who have not made it, as members of the Body of Christ. If, as Bro. Campbell taught, "the only apostolic and divine confession of faith which God the Father of all has laid for the church, and that on which Jesus himself said he would build it, is the sublime and supreme proposition that Jesus of Nazareth is the Messiah, the Son of the Living God, and there is no other confession of faith on which the church can be built" be scriptural, then he who teaches otherwise differs both from Campbell and the Holy Scriptures. Now, "Our Plea" guarded closely in days past this distinguishing feature. We are, however, free to admit that there lies right along by its side another plank that mars its strength and beauty, and it is because we urge an agreement throughout with the word of the Lord, that some say we have departed from "Our Plea." We claim it is inconsistent and unscriptural to recognize any as Christians who have not come to Christ according to his directions. If in this we have departed from "Our Plea," be it so. We have no sympathy or affection for "Our Plea" only as it reflects the light of divine truth. In the meantime, do not forget that the very brethren who are now endeavoring to show the validity of *sect baptism*, apply unmercifully to "Our Plea" the pruning knife, and sever therefrom one of its strongest members. A. Campbell says: "This confession must be made by every applicant for Christian baptism in order to his being constitutionally bullded upon the divine foundation, or, as we usually say, admitted into the Christian kingdom or church. No minister or church of Jesus Christ has any divine right or authority to ask for more, or accept of less than

this in order to Christian baptism." This we heartily endorse. Consistency, then, demands that we reject *sect baptism*, and urge the *scriptural confession* as a pre-requisite to *scriptural baptism*.

But I am here reminded that Paul True recently said in one of our leading papers that "This question (re-baptism) was thoroughly discussed forty years ago, and settled by the 'Fathers of the Reformation.'" He forgets that the "fathers of the reformation" were no more inspired than was John Wesley, John Calvin, or Martin Luther. We prefer to settle all such questions by the Word of the Lord. May I suggest, without giving offense, that while Paul True may be true as to the decision of the "fathers of this reformation," he is not true to Father Paul, whose mission was to open the eyes of the Gentiles, and to turn them from darkness to light. Hence we ask Bro. Paul to join us in teaching the things given by him for whom, I suppose he was named, and whose instructions he is not keeping in remembrance. It does not look disciple-like to attempt to settle scriptural teaching by the "Fathers of this reformation." But I am asked, "Do we claim to be wiser than they?" So it could have been asked of John Wesley, of Calvin, of Luther, and of those wise priests and popes of all past ecumenical councils. Should we not, then, lay aside such puerile objections, and go to the fountain-head for the pure waters of life? "But," says an objector, "the F. F. teaches that the confessor must understand that baptism is for the remission of sins." In return we ask, "Why do you object to this? Does not the Savior say that he who receives the seed (the word of God) in the good ground, is he who hears the word and *understands* it? Do you believe this? If so, where lies the issue between us?" Permit, just here, a thought to give my position: As a sufficiency of sunshine and moisture is necessary to develop the germinal properties of seed into life, and additional rays and moisture is needed to perfect its growth, so the heart of man receives a sufficiency of the good seed of the kingdom to instruct him in reference to the *first* principles of life, and then he continues to feed upon it until developed for the higher life to come. I know of no simpler lesson than that repentance, the confession, and baptism resulting from faith or belief in Christ, is for the remission of past sins. My little four year old boy knows the meaning of candy, marble, ball, and knife. Hence if I say, "My son, I will give you one pound of candy for your marble, ball, and knife," he would *understand* me perfectly. So would he, if I should state the *order* of the giving. Now, when he arrives at an age when he can understand the terms, repentance, confession and baptism, why will this not be as simple a lesson, as the

the other? Our opposing brethren assert that a person may be scripturally baptized *not knowing* what it is for. Then, I ask, has such a person received the seed into a good and honest heart? Let's compare the answers. Our Savior says: "He that received the seed into a good and honest heart is he that heareth the word and *understandeth* it." Our opposing brethren would say that "He that receiveth the seed into a good and honest heart, is he that heareth the word and *may or may not* understand it." This parable represents the law of pardon or new birth. This being true, the law of pardon must be *understood* to be obeyed.

Now, in conclusion, remember that this investigation has to do with the means of becoming a child of God, and all references to those *in the kingdom* are foreign to the issue. It is hoped that every vestige of humanism will be eliminated from our teaching and practice and our reliance be only in the word of the Lord.

J. S. D.

TALKS WITH THE SISTERS.

I have been silent some time, dear sisters, hoping that some of you would come forward with some wholesome admonition in my stead, but not so. The few who have, from time to time, added to the interest of the paper by contributions, have ceased to write. Now, does this arise from lack of interest or lack of courage, which? If the former, you may know your hearts are not right, for "out of the abundance of the heart the mouth speaketh." If your hearts are in the service of the Lord, you will feel like speaking or writing words of encouragement to your sisters and brothers. If you have not courage, because of lack of education, let me assure you that nothing sent the writer will be published without thorough correction. I say this because I know that there are many older sisters whose education is limited, but who are competent to instruct and advise the younger sisters, because of a longer experience in the school of Christ. One of the smartest women the writer ever knew, and one whose sayings were axiomatic, was one who had never been to school but six weeks in her life. So, dear aged sisters, mothers in Israel, let me exhort you to write for us, and rest assured, we will take pleasure in making all necessary corrections in your communications. There are younger sisters I know, too, who are deeply interested in Christianity, and are so capable of strengthening others, yet bury the talent God has given them, because they do not care to make the exertion necessary to write. Will such be held guiltless? Let each one's conscience answer. If we make no sacrifice of either time or means for Christ, then are we indeed ungrateful and unprofitable servants. Let me suggest to the capable sisters, that they take a little time

from scanning the *Weekly News*, the farm papers, and various organs of the press and devote it to writing a few words to strengthen their weak, tempted sisters. This would be an act of self-denial, resulting in spiritual growth to them. Are we commanded to keep up with the news of the world? Does it improve us any? On the other hand, are we not commanded to admonish, rebuke and strengthen each other in our Christian life? If so, is it not wrong for us to stay selfishly at home, neither visiting our neighboring brethren, nor writing to help those more distant? The ever ready excuse is "no time," why I have not time to read my Bible." This is only too true, because that farm paper and state news *must* be read, it would never do to miss the details of that horrible murder here, or that interesting divorce suit over in England. Then there's Demorest and Godey's book that must not be neglected for anything else, or the end of that splendid love story might be missed, or some sister might cut a basque long when it ought to be short. Then, (why, I like to have forgotten it) there is that fine congressional speech of Mr. So-and-So on the "inter-state commerce bill," or "deep water." All such must be read, for we must keep posted as to how the world moves on, and the Bible, a secondary matter, must wait till some more convenient season, which never comes. Well, yes, perhaps late Saturday night there is a hurried reading of the lesson for Lord's Day, as a kind of penance for wasting so much time in other reading. My sister, my brother, "be not deceived, God is not mocked, whatsoever a man soweth, that shall he also reap." It were far, far better that such papers were kept from our homes, than that we should devote ninety-nine one hundredths of our time to them, and one lone hundredth to the word of God which is able to save our souls. But while we are on this subject, let us, in fancy, go to the Lord's house, and see how they come out with that lesson so hurriedly prepared. We get there a little late, perhaps—but everybody is always late; the table is laid with snowy cloths; our heart is touched as our glance rests on the emblems of our dear Lord's body and precious blood; we are filled with love for those around us. Let us draw near that animated group of sisters near the front. How eagerly they discuss—the Bible lesson? Not so fast, listen! "Yes, my cabbage is up, and peas ready to stick." "No, I have no chickens yet, my hens have done mighty bad." "That's a pretty dress; did you make it by Butterick? Why, the over-skirt loops at the side, and I declare! a narrow ruffle on the skirt instead of a wide one." Disappointed, we turn away to over-hear that earnest discussion among those brethren in the amen corner. As we approach we hear these words: "It beats anything I ever tried. At first I

thought it was hard"—"Hard to understand our lesson?" we inquire, or—"oh, no, we were talking about a new Disc harrow I have just bought. I did not understand it, at first; but I tell you it's fine, fine. Would not be without it for twice the price, etc." Well, a song is sung at last, by a very few, and the lesson read, then they pause for questions to be asked. Where is that animation now? Our "harrowing" brother is terribly bored, picks his teeth, apparently deaf and mute. That fashion-loving sister must be silently planning that new dress, for she certainly does not hear one word that is said; several sisters are watching their babies, while a few faithful ones are trying to edify each other in the living and abiding word. The supper is indifferently partaken of, only a very few seeming to realize the solemnity of this privilege; a hymn is sung vigorously by all, now, because it is a dismissal from that most irksome duty—Lord's day meeting. Now, dear sisters, is this over-drawn? Is it not a fair picture of many Lord's day meetings? Why this apathy? Because we allow ourselves to be so engrossed with worldly cares that we have no time to sit at the Savior's feet. It is true that very many have almost every moment occupied with apparently necessary duties; but when we do have a little leisure, do we spend it reading God's word? No, but we will spend hours learning some new crochet stitch, or how to drape an over-skirt, or in making paper or zephyr flowers. Ah, sisters, we will never reach heaven this way! What does the apostle say? "Set your affections on things above, and not on things on the earth." If we knew we had only a week to live, what would we care for all the crochet stitches known to women, all the fashions? How paltry they would appear! Yet the brink of the grave may be crumbling under the feet of many of us, while our few precious moments are being thus frivolously wasted. Let us drop all of this folly, sisters, and have courage to live as a peculiar people, who have no continuing city here, but seek one to come. May God help us to overcome these evil desires, and to finally obtain, one and all, "a crown that fadeth not away."

SARAI.

Children have more need of models than of critics.—*Joubert*.

The truest wisdom is a resolute determination.—*Napoleon*.

Circumstances are the rulers of the weak; they are but the instruments of the wise.—*Samuel Lover*.

The pain of life but sweetens death; the hardest labor brings the soundest sleep.—*Albert Smith*.

A true man never frets about his place in the world, but just slides into it by the gravitation of his nature, and swings there as easily as a star.—*Chapin*.

ZEKE JACKSON AND THE PASTOR.

Although Zeke had joined the Baptists, and was continually hearing unfavorable remarks and allusions from his father and mother and the Baptist neighbors, about the "pastor of the Christian church," his mind still retained the most vivid remembrance of the many kindnesses, and the diligent and faithful watch care the pastor exercised over him, when all others had turned away from him, and left him to the merciless prosecution and persecution of a superstitious, hyper-orthodox fanaticism; and, though he had not seen or heard from the pastor since the night he had refused to receive him into the "Christian church," his heart was still as true to him as the needle to the pole. True, he did not understand the pastor's course in refusing to receive him into the church, but he bridged over this difficulty by supposing it was defensible upon some of the higher grounds of theology that "lay members" could not travel. Besides, while there were slight discrepancies between his own religious experience, (which dated from an impression felt at the dark, drear, midnight hour while in prison) and the pastor's theory of regeneration, Zeke knew full well that some of the "spots" and "wrinkles" of Baptistism that the pastor pointed out to him, were really there, and kept the Baptist church from fitting the apostolic mould; and these objectionable features really constituted broader grounds than existed between him and the pastor. But he had no doubt about the rectitude of his course in joining the Baptists. They were his second choice, and he had been rejected when he made an effort to "unite" with the church of his first choice. As he could not be a *Christian* Christian, he had become a *Baptist* Christian. The greatest source of annoyance to him now was, the unscriptural name "Baptist." He had all the while indulged the vain hope that he could show his brethren the unrighteousness of wearing such a name, when the Bible thoroughly furnished them every needed designation. He had often alluded to this, but he now saw that his efforts in this direction were not only unavailing, but that they were no longer kindly received. What was he to do? His conscience impelled him to labor to rectify this, to him, fatal imperfection. He verily thought that if his brethren could hear the convincing arguments of the pastor on this question, some of them would be won and become his co-workers in this greatly desired reformation. He had said less to his father and mother on this question than to others, though he thought that if they could hear what he had from the pastor on the question they would readily yield the point; but he had feared to open the argument, lest he should make

some blunder and drive them further off. He finally decided to go and see the pastor, and lay the matter before him in the hope that he could devise some feasible plan to operate on. So without intimating such a thought to any one, he went to town and called on the pastor. The pastor approached him with the same cordiality that had ever characterized his actions toward him. This moved Zeke so that he could not speak for a while, but when he recovered his equilibrium, he assured the pastor that his friendship for him had lost none of its former fervor. The pastor told him he had heard of his joining the Baptists, and endorsed his course. He then began to offer excuses for refusing to receive him into the "Christian church;" but Zeke stopped him, and told him no explanation was necessary, as he had no doubt of his sincerity in what he did; and that he regarded it as the inscrutable workings of divine providence, and that he rejoiced to know that they were brethren in Christ all the same. Zeke now laid the purpose of his visit before him. But the pastor did not at first look on it very favorably. He was not hankering after any more of Uncle Hezekiah's short-rib thrusts. But when Zeke expressed the strong hope, that many of the Baptists would lay down their unscriptural name, when convinced that it was wrong to wear it, and expressed so much confidence in the power of the pastor's argument on that point, the pastor began to entertain it more favorably. His keen, proselyting eye reached away beyond the object that actuated the unsuspecting Zeke, and discovered a golden opportunity to shake Zeke, if not other Baptists, out of "Babylon." (?) If he could only get Zeke, after all of the stir there had been over his case, and the chagrin he had felt about it, it would be a feather for his theological cap that he would be proud to plume it with. He was even willing to face Uncle Hezekiah, when spurred by such an incentive, so he was not long in laying a plan and delivering it to Zeke. This plan was, in substance, that Zeke begin right away to remove from the minds of Uncle Hezekiah and Aunt Hannah some of their prejudice against him, and, that, however he might succeed at this, for him to publicly request the use of the meeting house for him at the Baptist meeting the next Sunday, for a meeting to begin the second Lord's day at 11 o'clock; and if they refused it, for him to announce the meeting any way, and have an arbor constructed in the most convenient locality. He said that nothing would be lost by their being shut out of the house. He told Zeke to act in it as if he had not consulted with him about it. So Zeke returned home flushed with the hope of success. The pastor had told him to introduce the conversation to his father and mother, by telling them of his meeting him (the pastor) that day as though it was an

accidental meeting; and to tell them how friendly he (the pastor) was—that this showed that the pastor was not as bad a man as his father took him to be. In short, he had laid out all the details of the plan carefully to Zeke. When at home he mentioned meeting the pastor and waited for a reply, which soon followed from both his father and mother, for their curiosity was aroused.

Uncle Hezekiah asked: "How did he act, son?"

Zeke—"Daddy, he was as glad to see me as you and mammy would be if you had not seen me in ten years."

Uncle Hez—"The hypocrite!"

Z—"No, daddy, that man is no hypocrite. His friendship for me is as genuine as gold."

Uncle Hez—"Well, my son, I hope you may be right in this, and that he may never deceive you. But when a preacher of the gospel twists about as I have found him doing, and causes others the trouble and worry that he caused through you, just to gratify a spirit of religious partyism, I know nothing more appropriate to call him than hypocrite. And such men will bear watching, son."

Z—"Daddy, you must not forget that we all have more or less religious partyism. And besides, I take a different view of this whole affair from the one you do. I just believe God's hand was in it from first to last—special providence, daddy; you know you believe in it, and mammy does, too. Think what a wild boy I was! Ain't you glad I have changed?"

Aunt Hannah—"I am, son, and don't think you are far wrong about it. All of your trouble and imprisonment may have been the refining fire God led you through to burn up your dross."

Uncle H—"That may be true, and I think it is, but this does not make that "Campbellite pastor" any better. Look what he said about Job, and then turned right around, and caused us all the trouble he did trying to turn Zeke away from the very course that he admits Job pursued to "rest in Jesus." If people go to heaven on a certain route, there is no justification in ones causing all this trouble trying to turn one away from that route. Surely he can't point them to a way that will lead them to a better place than heaven. I admit that this was all providential work, but that doesn't make that "Campbellite proselyter" any better. God often uses wicked instruments to carry out his ends. I, for one, don't believe he ever used a wickedder man than that "Campbellite pastor."

Z—"But, daddy, you forgot that while we all admit that other churches will take people to heaven, we will all work to build up our own churches. You would make a Baptist out of that pastor now, if you could."

Uncle Hez—"You are mistaken,

son. If Judas Iscariot were here I would rather see him offer for membership in our church, than that wicked Campbellite."

Z—"I am sho' if you all knew more of the pastor you would not think so hard of him. I do hope if he ever comes here you will treat him well, or if ever you have a chance to do him a favor you will do it for my sake. Mammy, I don't believe you would mistreat any one who stood by and befriended your boy when everybody else had left him. I am going to get him to preach out here, if I can, to show him and others that I have not forgotten his kindness to me, and I do hope you and daddy will be respectful enough to go and hear him."

To this the old people made no reply, and at the Sunday meeting Zeke asked for the use of the house for the pastor to preach in. It was put to the vote of the house, and the request, by a bare majority, was granted. His mother voted yea, but his father was silent. So Zeke made the appointment for his meeting the next Sunday at 11 a. m., and at night.

TO BE CONTINUED.

LETTER TO BRO. J. W. JONES.

In the Texas department of the *Apostolic Guide* of February 18th, '87, is a short article from Bro. Jones headed "The New Commission," which article is replied to in a very appropriate manner by Bro. J. S. Durst in the *FIRM FOUNDATION* of March 1; but there were some thoughts and questions suggested to my mind by said article that I wish to call Bro. Jones' attention to, and "I hope he will not take offense."

I have been rather intimately acquainted with Bro. Jones for some years, and know something of his style of preaching, and he was one of the first teachers and preachers that caused my wife to decide to "obey from the heart that form of doctrine delivered," that she might be made free from sin, she having been previously dipped (not baptized) and received, by vote, into the Baptist church, and she says she has, ever since then, felt grateful to him for preaching so plainly on the pre-requisites of baptism, especially the necessity of making the "good confession," (which she had not done) and also the design of the institution; but lo, and behold! he has discovered a new, and he supposes, a better way, but by what light he discovered it, I know not; but of one thing I am sure, it was not that light that emanates from the Sun of Righteousness, whether it emanated from "that Bush" or not. But I, as well as Bro. Jones, would like to know how Bro. A. C. Hill stands in reference to those "new commissions" spoken of both by Bro. Jones and Bro. Durst; but then I am reminded that I must not call anything new, lest I make Solomon a liar. That being so, Bro. Jones, how is it that three or four years ago you contended so earnestly for the very things taught in

what you are now pleased to call the "new commission?" Surely it was not new to you then, if it was to Solomon. Or were you at that time in a state of somnambulism, and, like the man walking in his sleep, did not know what you were doing? I mean at the time you were visiting Bro. McGary and Bro. Durst, and when you told them that you acted against your convictions of right when you took the sects on their, so-called, baptism; the same time, also, that Bro. McGary interested himself in your behalf, and got Bro. Hill to raise \$45 for you in the Austin congregation. But to return to the question asked Bro. Hill: Suppose Bro. Hill answers the question, and says he endorses the "new commission" as set forth in the *FIRM FOUNDATION*, would that be any evidence that he would endorse it six months hence? Judging from your case it certainly would not; because there are so many lights now, (whether new or old) which may be discovered, and by which we may walk. And now, Bro. Jones, you are by no means the only one that this language applies to. Why, two years ago I met with the brethren at the Rock School House, where Bro. A. C. Hill is one of the elders of the congregation, and the great State Evangelist, Bro. Young, who was then traveling over this state making speeches in the interest of an unscriptural, and therefore ungodly institution, called a missionary society, spoke, and after he got through, Bro. Hill was called upon to say something in defence of the truth, which he did, and said he was opposed to missionary societies; but, I am credibly informed that he is now endorsing that which he then said was unscriptural. What new scripture he has discovered, or by what new light he is now walking, I know not. Will he please explain? He can have the columns of the *FIRM FOUNDATION* to explain in; but he may think that this paper is too unpopular, if so, perhaps Bro. Aten would give him space in the Texas Department of the *Guide*, unless he (Aten) still wants to "let the *FIRM FOUNDATION* severely alone."

Now, Bro. Jones, I am told that some time ago (heard it recently) you wrote an article which was published in the *Texas Christian*, saying that your mind had undergone a change (converted) on the subjects involved in the "new commission." Bro. Jones will you please tell us what power was brought to bear on your mind, that brought about that conversion? Was it the word of the Lord? If so, the conversion is right, (for all conversions are like the power that brings them about) and you ought to be able to show where the scriptures teach that you occupy the right position, and that you are right in denying that it is necessary to understand the design of the Lord's requirements, in order to acceptable obedience. Now, Bro. Jones,

let us try and see if there cannot be another conversion brought about, and we stand together as we once did on these subjects; for you, or I, or both need conversion, and James says, "if a brother errs from the truth and another converts him, let him know that he that converts the sinner from the error of his way will save a soul from death, and hide a multitude of sins." So I think I would be doing a big work if I convert you and Bro. Hill back to the truth, from which you have so woefully erred. And the Savior says, "In vain do you worship me, teaching for doctrine the commandments of men.—Matt. xv; 9. Missionary societies and receiving sectarians on their human teaching and so-called baptism, are not taught in the scriptures, therefore they are the doctrines and commandments of men. You now take the position that it is not necessary to understand what faith is for. Has the Lord told us what it is for? If he has not, then it is not necessary for us to understand it; but if he has told us what it is for, is it not necessary that we understand it? So with repentance, so with the "good confession, and so with baptism, which are all stipulations or conditions upon which we enter into the church or body of Christ. Grant, for the sake of argument, that the Lord has not told us what faith, repentance, and confession are for, then we do not understand what they are for. But has he told us what baptism is for? If he has not, then how do you know so much about its design? If he has told us what it is for, and it is not necessary for us to understand it, then why will you go about debating with sectarians in reference to its design? Why, Bro. Jones, I would not spend my time in that way unless it was to bring myself into notice, and that would be contrary to the meek and retiring spirit of Christ! But maybe, since you have moved a little further north, breathing a little colder atmosphere, and under different surroundings generally, you are ready to give us the design of baptism, if not baptism itself, as some of your near neighbors are doing in regard to the good confession. Yes, so great is their glee over their mutual agreement to abandon the "good confession," that they "pulled off their old gloves" and shook hands in token of their determination to throw away a sufficiency of God's word to cover the unscriptural practices of "Our Plea." They may also have thought they could shake the sectarians in better with their old gloves off. But they ought to remember that a day will come when a higher power will do some shaking. Oh, Bro. Jones, are you ready for that? Stop and think, my brother, and don't let your surroundings, like the tree frog, change your colors.

Up to this time there has been no controversy, among our brethren, about the design of faith, repentance or the confession, but the fight

has been about the necessity of understanding the design of baptism in order to acceptable obedience in that institution. Let me ask you a few questions, and bring this article to a close. Can individuals obey from the heart that form of doctrine spoken of,—Rom. vi: 17—and not understand the design of baptism? If they cannot, then are they made free from sin without obeying it from the heart? The Savior told the apostles to go teach all nations. Teach them what? The gospel, the word of the Lord; the law of the Spirit, of the New Covenant, is to be written in their hearts, and after being taught, they are to be baptized. Now, we find by reading the Acts of Apostles that the apostles taught them under that commission. Now, I ask you, did the apostles teach them right? If they did, then do those that teach them differently from what the apostles did, teach them right? If they do not, then does such teaching bring them into the church or body of Christ? If it does, then what advantage has true teaching over false teaching?

Peter says that baptism is not the getting away of the filth of the flesh, but the answer (or, as McGarvey and the Emphatic Diaglot render it, the seeking) of a good conscience. Now, Bro. Jones, how can a man be seeking a good conscience in baptism, and not understand its design? Will you please tell us? Is it not the design of baptism that gives it any worth? Take its design from it, and is it not simply a ducking? Those (as they suppose) submitting to it, without understanding its design, is it not to them simply a ducking?

Can you get this published in the Texas Department of the *Apostolic Guide*, and reply to it, and if they will not publish it in the *Guide*, will you answer the above questions and we will publish it in the FIRM FOUNDATION?

Your brother in Christ,
E. HANSBROUGH.

THE NEW COMMISSION.

Bro. Aten, have you heard of the new doctrine? It is, that obedience, to be acceptable, must be performed with full knowledge of the design and all the blessings connected with that obedience. I hope then, that they will not take offense if I formulate their new commission as follows: "Go preach the gospel to every creature; he that believes, knowing what faith is for; and repents, knowing what repentance is for; and confesses the Lord Jesus, knowing what confession is for; and is baptized, knowing what baptism is for, shall be saved." I would ask my beloved Bro. A. C. Hill, of Manor, if he endorses the amendment—the supplement. I ask this question to find out your status, Bro. Hill, on this question. Truly, if Solomon were living now, he could not say that "There is nothing new under the sun."

W. J. JONES.
Thorpe's Springs, February 1887.

Now, Bro. Jones, if you will allow me, I will give you my status in the matter of the "New Commission;" but first, I wish to ask a question:

What do preachers preach for? Evidently to instruct the people, who are presumably ignorant. To give them testimony with regard to something of which they know nothing. In matters pertaining to temporal business many are not well instructed, consequently they are "botches;" but in spiritual things there must be more certainty knowledge. "Without faith it is impossible to please God" Why? Because, "he that cometh to God must believe that he is, and is a rewarder of those that diligently seek him." Well, then, we know what the first step is, and what effect it has. When we learn that in order to come properly to God our lives must be pure, that except we "repent we shall perish;" "Without holiness no man shall see the Lord;" consequently we know what repentance is, and its cause and effect. Again we learn that "whosoever will confess me before men" etc. We know that we cannot be followers of Christ and conceal the fact. This brings us to another important and essential step—the consummating one in the process of turning to the Lord, viz: being "buried with him by immersion into his death," and a rising to a new life in him. Do we know anything about what this means? What it is for? If not, the preacher has failed to do his duty. Or is the whole process a blind affair? No! no! no!!! The eyes of our understanding being opened by the word of the Lord, we see the necessity of a prompt obedience to the gospel, knowingly, intelligently, heartily. You, Bro. Jones teach that faith purifies the heart, with Peter, with Jesus and Paul, that "God commands men everywhere to repent; and that with the mouth confession is made unto salvation, of that which is believed in the heart that God has raised Jesus from the dead. Then let "the obedience of faith" go on, and as the first gospel sermon in fact, let men be immersed into the name of Christ for the remission of sins," that they "receive the gift of the Holy Spirit." But suppose a man comes forward who reverses the teaching of Jesus, "he that believeth and is immersed shall be saved," who "deceitfully handles the word of God" by teaching men that they "must repent before they can believe." That "as soon as they believe they are saved." Do they both instruct the people aright? No, you respond. Well, then, "let God be true, if every man is found a liar." Talk about ignorance excusing a man with the Bible in his hand, or that an act performed in ignorance under the advice of a false teacher will be recognized by the King of kings and Lord of lords. As well teach men that they can be naturalized in Europe to a citizenship in the United States of America. There was a time when "God winked at ignorance in men, but now he commands all men to repent" in view of the day of judgment, and both teacher and people are responsible to Him

for the manner in which they hear and heed, and that responsibility cannot be waived in the light of God's word. "Heir stehe ich: Ich kann nicht anders, Gott helfe mir! Amen."

I will give an extract from Bro. Alexander Campbell on this subject, *Christian Baptist*, page 422: "To those who are aware of the use and importance of being explicit in the promulgation of law, or in the commencement of any institution, it will at once appear that had not Christian Immersion been designed primarily for the remission of sins, the apostles committed a most injurious error in giving birth to the idea, and in raising the expectation of an inquisitive audience to look for the remission of sins by or through immersion into the name of the Lord Jesus. Suppose, for example, when these three thousand were afterwards dispersed through the community, as many of them were, to a great distance from Jerusalem, and that one or all of them had been asked, for what they had been immersed on the day of Pentecost; what answer could they have given but "for the remission of their sins?" If they believed either the words of Peter or their own experience they could not otherwise respond. Had not this been the true meaning of immersion, the apostles laid the foundation of universal imposition and deception by thus commencing the administration of the reign of heaven. If ever any practice demanded circumspection in the institution and explanation of it, this one did; and if ever any person or persons were qualified so to do, these persons were. So that the inference is inevitable that the apostle meant what he expressed, and that in the act of immersion the remission of sins was bestowed. . . . I argue, and who can argue otherwise? that whatever immersion was to Paul, it is the same to every person, man, woman and child; barbarian, Scythian; bondman or freeman, who had the same faith Paul had when Ananias immersed him."

But enough. This is "explicit," and I am sure no one will charge Bro. Campbell with not knowing what he was writing about, or that there is any uncertainty about his teaching. "Let us all speak the same things."

Fraternally,
P. H. ADAMS.

"When I gaze into the stars they look down upon me with pity from their serene and silent spaces like eyes glistening with tears, over the little lot of man. Thousands of generations, all as noisy as ours, have been swallowed up by time, and there remains no record of them any more, yet Arcturus and Orion, Sirius and the Pleiades are still shining in their courses, clear and young as when the shepherds first noted them from the plains of Shinar. What shadows we are, and what shadows we pursue. —Thomas Carlyle.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, APRIL 1, 1887.

VOL. 3—No. 9

THE FIRM FOUNDATION.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. GRUBBS J. W. JACKSON.
J. S. DURST. E. HANSBROUGH
I. C. STONE. A. J. MCGARY.

WELCOME EVERMORE.

BY J. F. GRUBBS.

Just beyond the rolling river,
Where our partings will be o'er,
Where no pain and sadness ever
Will be felt and feared no more;
Where no sickness sin and sorrow
E'er can enter any more,
But in that eternal morrow
We'll be welcome evermore.

Down beside that wondrous river,
Wait the forms we've loved before;
Bidding us to falter never,
With their voices as of yore;
Soon we'll join the angel chorus,
Singing on the golden shore;
Joining those who've gone before us,
Singing welcome evermore.

Perchance there is a sainted mother,
Waiting on the other side,
Or perhaps a father—brother,
Who the door has opened wide;
Oh! don't you hear that whisper
Coming from the other shore?
It may be an angel sister
Saying, welcome evermore.

I've a father, sister, brother,
Waiting for me over there;
Where we hope to meet each other
In that realm so bright and fair;
Where we'll meet and live with Jesus
On the bright and golden shore,
Where delightful prospects please us
With his welcome evermore.

Let me bid farewell to pleasure,
And their seasons here below,
For of them I've had a measure—
Of their bitterness I know—
Then turn away from sin and sadness,
And engage in them more,
And you'll hear with joy and gladness
Jesus' welcome evermore.

On the other shore they'll meet us—
Forms that we have loved before—
With their angel voices greet,
Smiling as in days of yore;
Down beside that balmy river
Glad hosannas o'er and o'er,
'Mid the glad rejoicings ever,
We'll be welcome evermore.

Affectation is certain deformity.
[Blair.]

A drop of ink may make a million think.—Byron.

True benevolence is to love all men. Recompense injury with justice, and kindness with kindness.
[Confucius.]

It is more from carelessness about the truth than from intentional lying that there is so much falsehood in the world.—Johnson.

THE BAPTISMAL QUESTION— WHAT IS THE ISSUE?

The last half century's discussion of baptism, we had thought, had so well defined its metes and boundaries that no one of ordinary understanding need be uninformed as to the act itself, or its place and purpose in the plan of salvation. The unmistakable act with all its vital environments has been so often and so forcibly set forth by the master minds of "this reformation," that it seems nothing but the dullest indifference or a determination not to see, could prevent a clear perception of its scriptural import. Yet we find even preachers and editors differing, and that among those claiming to take the precepts and examples furnished by the scriptures as their guide. How they find the ground for the difference it is difficult for some of us to see. Where lies the issue?

The FIRM FOUNDATION (if I understand its position, and if I do not I want the editor to correct me,) insists that the gospel should be preached in all its fullness of facts, commands and promises; and that every one that believes with the heart respecting this righteous plan of justification preached, confesses its author with his mouth in order to salvation, and obeys from the heart the form of doctrine in baptism, is thereby inducted into the church of Christ, or reign of grace, and is consequently made free from sin and become the servant of God. To this the scriptures and the writings of "the current reformation" agree. Who, then dissents? Some editors and contributors of journals claiming to maintain "our plea" seem to dissent, for they set up the hideous howl of heresy! heresy! The cry is against the FIRM FOUNDATION. Where is the heresy? Will any of the papers that have been denouncing the FIRM FOUNDATION tell us what particular point in the plan of salvation should be omitted so as to conform to their new standard of orthodoxy? Do they object to having all the facts of the gospel preached? If so, what fact should be left out? Will any one claiming to stand upon the one foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone, object to a single point in the position above stated? We think that all this ground has been too thoroughly canvassed, and all its butts and boundaries too well defined and defended by pleadings from the divine statute for any conscientious man of respectable at-

tainments in the truth as believed among us, to gainsay a single item in this position. On what ground, then, is the issue made with the FIRM FOUNDATION? From what we can discover, it is about this: Some—who claim to represent "our plea"—are disposed to take risks outside of the law of the Spirit of Life in Christ Jesus for the salvation of at least a few souls. They assume that faith in feeling, a profession of feeling, and submission to a denominational ordinance, somehow associated with a desire to honor God, may possibly serve as a substitute for the belief in order to righteousness, the confession in order to salvation, and the baptism into Christ. The friends of the FIRM FOUNDATION refuse to share in the risks of such a plea. This is the issue. This is the head and front of our offending. We prefer to walk by the light of the law of Christ, and to lead others in the same safe way, and think it far from convenient to waste our time in defending doubtful or false ways. We think it best to give good heed to the apostolic injunction: "Take heed to thyself and unto the doctrine; continue in the things taught; for by doing this thou shalt both save thyself and them that hear thee."—I. Tim. iv: 16. Proceeding upon this principle, we think it much better to present the plan of salvation so men can understand and obey it, than to waste our efforts in speculating about whether God will save those who did not understand, and could not obey it. Whether God, in His infinite goodness, will save those ignorantly immersed into the fellowship of a denomination, or those merely rantized ("the pious unimmersed") for the same purpose, is something of no concern whatever to him who believes and teaches the gospel of Christ as the power of God unto salvation to every one that believes it. If the good and great of the past (such as Campbell, Wesley, Luther, etc., etc., often referred to by speculators about other gospels, as examples requiring the gospel of Christ to be varied in order to suit it to their individual cases) believed it and died in the faith, they are safe without any speculation on the subject. If they didn't believe it, our speculations can not save them. And in any conceivable case we deem it unsafe and uncalled for to attempt to reconcile the unquestionable requirements of the gospel to that which is exceptional, abnormal, or doubtful. Above all, we certainly should not—as was the

case with clinic baptism—take that which was irregular and abnormal and foist it upon the church as the rule. For example, suppose the deceased Campbells and the living Lipscomb had all received baptism in ignorance of its place and purpose in the plan of salvation—a thing which we are very far from supposing, though some are wont to assume it—this is anything but a reason for keeping those to whom we preach in ignorance as to the design of baptism. If the gross humanisms of those times had blinded them to the import of baptism, that would not blind us to perpetuate that blindness. Christ said, "You shall know the truth, and the truth shall make you free." It is our imperative duty as the ministers of Christ to plant this truth in the understandings of the people. In the days of the Son of Man on earth men could not be converted because they did not understand, and we doubt that any are converted now without the understanding being enlightened. Let us, therefore, enlighten our neighbors, both by precept and example, so that they may understand with the heart and be converted, that the Lord may heal them. "Ignorance is the mother of devotion" only to those who are devoted to false theories. "Ignorance is bliss" also to those who know not that they are already condemned, because they believe not the only begotten Son of God. But ignorance is anything else but instrumental in saving from sin. It is light that makes manifest; the true light enlightens the mind and saves from sin. Hence the Savior enjoined, "Let your light shine before men," etc. In no other way can this be so effectually done as by preaching the whole truth and practicing exactly what we preach. No apology for error, however plausible, will ever commend the truth to the consciences of thinking men as does the truth demonstrated in the life. It is in keeping with this law of mind that the Savior said, "Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." If doing and teaching the commandments of the Savior, causes those who break them and teach men so to call us heretics, and say all manner of evil of us falsely for his sake, let us endure it patiently, for he will call us great in his kingdom.

"If any man teach otherwise, and consent not to wholesome words, even the words of the Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing, dotting about questions and strifes of words whereof cometh error, strifes, railings, (cries of heresy) without any proof of false teaching) evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thyself."
J. R. W.

let us try and see if there cannot be another conversion brought about, and we stand together as we once did on these subjects; for you, or I, or both need conversion, and James says, "If a brother errs from the truth and another converts him, let him know that he that converts the sinner from the error of his way will save a soul from death, and hide a multitude of sins." So I think I would be doing a big work if I convert you and Bro. Hill back to the truth, from which you have so woefully erred. And the Savior says, "In vain do you worship me, teaching for doctrine the commandments of men.—Matt. xv: 9. Missionary societies and receiving sectarians on their human teaching and so-called baptism, are not taught in the scriptures, therefore they are the doctrines and commandments of men. You now take the position that it is not necessary to understand what faith is for. Has the Lord told us what it is for? If he has not, then it is not necessary for us to understand it; but if he has told us what it is for, is it not necessary that we understand it? So with repentance, so with the "good confession, and so with baptism, which are all stipulations or conditions upon which we enter into the church or body of Christ. Grant, for the sake of argument, that the Lord has not told us what faith, repentance, and confession are for, then we do not understand what they are for. But has he told us what baptism is for? If he has not, then how do you know so much about its design? If he has told us what it is for, and it is not necessary for us to understand it, then why will you go about debating with sectarians in reference to its design? Why, Bro. Jones, I would not spend my time in that way unless it was to bring myself into notice, and that would be contrary to the meek and retiring spirit of Christ! But maybe, since you have moved a little further north, breathing a little colder atmosphere, and under different surroundings generally, you are ready to give us the design of baptism, if not baptism itself, as some of your near neighbors are doing in regard to the good confession. Yes, so great is their glee over their mutual agreement to abandon the "good confession," that they "pulled off their old gloves" and shook hands in token of their determination to throw away a sufficiency of God's word to cover the unscriptural practices of "Our Plea." They may also have thought they could shake the sectarians in better with their old gloves off. But they ought to remember that a day will come when a higher power will do some shaking. Oh, Bro. Jones, are you ready for that? Stop and think, my brother, and don't let your surroundings, like the tree frog, change your colors.

Up to this time there has been no controversy, among our brethren, about the design of faith, repentance or the confession, but the fight

has been about the necessity of understanding the design of baptism in order to acceptable obedience in that institution. Let me ask you a few questions, and bring this article to a close. Can individuals obey from the heart that form of doctrine spoken of,—Rom. vi: 17—and not understand the design of baptism? If they cannot, then are they made free from sin without obeying it from the heart? The Savior told the apostles to go teach all nations. Teach them what? The gospel, the word of the Lord; the law of the Spirit, of the New Covenant, is to be written in their hearts, and after being taught, they are to be baptized. Now, we find by reading the Acts of Apostles that the apostles taught them under that commission. Now, I ask you, did the apostles teach them right? If they did, then do those that teach them differently from what the apostles did, teach them right? If they do not, then does such teaching bring them into the church or body of Christ? If it does, then what advantage has true teaching over false teaching?

Peter says that baptism is not the putting away of the filth of the flesh, but the answer (or, as McGarvey and the Emphatic Diaglot render it, the seeking) of a good conscience. Now, Bro. Jones, how can a man be seeking a good conscience in baptism, and not understand its design? Will you please tell us? Is it not the design of baptism that gives it any worth? Take its design from it, and is it not simply a ducking? Those (as they suppose) submitting to it, without understanding its design, is it not to them simply a ducking?

Can you get this published in the Texas Department of the *Apostolic Guide*, and reply to it, and if they will not publish it in the *Guide*, will you answer the above questions and we will publish it in the FIRM FOUNDATION?

Your brother in Christ,
E. HANSBROUGH.

THE NEW COMMISSION.

Bro. Aten, have you heard of the new doctrine? It is, that obedience, to be acceptable, must be performed with full knowledge of the design and all the blessings connected with that obedience. I hope then, that they will not take offense if I formulate their new commission as follows: "Go preach the gospel to every creature; he that believes, knowing what faith is for; and repents, knowing what repentance is for; and confesses the Lord Jesus, knowing what confession is for; and is baptized, knowing what baptism is for, shall be saved." I would ask my beloved Bro. A. C. Hill, of Manor, if he endorses the amendment—the supplement. I ask this question to find out your status, Bro. Hill, on this question. Truly, if Solomon were living now, he could not say that "There is nothing new under the sun."

W. J. JONES.

Thorp's Springs, February 1887.

Now, Bro. Jones, if you will allow me, I will give you my status in the matter of the "New Commission;" but first, I wish to ask a question:

What do preachers preach for? Evidently to instruct the people, who are presumably ignorant. To give them testimony with regard to something of which they know nothing. In matters pertaining to temporal business many are not well instructed, consequently they are "botches;" but in spiritual things there must be more certainty *knowledge*. "Without faith it is impossible to please God" Why? Because, "he that cometh to God must believe that he is, and is a rewarder of those that diligently seek him." Well, then, we know what the first step is, and what effect it has. When we learn that in order to come properly to God our lives must be pure, that except we "repent we shall perish;" "Without holiness no man shall see the Lord;" consequently we know what repentance is, and its cause and effect. Again we learn that "whosoever will confess me before men" etc. We know that we cannot be followers of Christ and conceal the fact. This brings us to another important and essential step—the consummating one in the process of turning to the Lord, viz: being "buried with him by immersion into his death," and a rising to a new life in him. Do we know anything about what this means? What it is for? If not, the preacher has failed to do his duty. Or is the whole process a blind affair? No! no! no! The eyes of our understanding being opened by the word of the Lord, we see the necessity of a prompt obedience to the gospel, knowingly, intelligently, heartily. You, Bro. Jones teach that faith purifies the heart, with Peter, with Jesus and Paul, that "God commands men everywhere to repent; and that with the mouth confession is made unto salvation," of that which is believed in the heart that God has raised Jesus from the dead. Then let "the obedience of faith" go on, and as the first gospel sermon in fact, let men be immersed into the name of Christ for the remission of sins," that they "receive the gift of the Holy Spirit." But suppose a man comes forward who reverses the teaching of Jesus, "he that believeth and is immersed shall be saved," who "deceitfully handles the word of God" by teaching men that they "must repent before they can believe." That "as soon as they believe they are saved." Do they both instruct the people aright? No, you respond. Well, then, "let God be true, if every man is found a liar." Talk about ignorance excusing a man with the Bible in his hand, or that an act performed in ignorance under the advice of a false teacher will be recognized by the King of kings and Lord of lords. As well teach men that they can be naturalized in Europe to a citizenship in the United States of America. There was a time when "God winked at ignorance in men, but now he commands all men to repent" in view of the day of judgment, and both teacher and people are responsible to Him

for the manner in which they hear and heed, and that responsibility cannot be waived in the light of God's word. "Hör stehe ich: Ich kann nicht anders, Gott helfe mir! Amen."

I will give an extract from Bro. Alexander Campbell on this subject, *Christian Baptist*, page 422: "To those who are aware of the use and importance of being explicit in the promulgation of law, or in the commencement of any institution, it will at once appear that had not Christian immersion been designed primarily for the remission of sins, the apostles committed a most injurious error in giving birth to the idea, and in raising the expectation of an inquisitive audience to look for the remission of sins by or through immersion into the name of the Lord Jesus. Suppose, for example, when these three thousand were afterwards dispersed through the community, as many of them were, to a great distance from Jerusalem, and that one or all of them had been asked, for what they had been immersed on the day of Pentecost; what answer could they have given but "for the remission of their sins?" If they believed either the words of Peter or their own experience they could not otherwise respond. Had not this been the true meaning of immersion, the apostles laid the foundation of universal imposition and deception by thus commencing the administration of the reign of heaven. If ever any practice demanded circumspection in the institution and explanation of it, this one did; and if ever any person or persons were qualified so to do, these persons were. So that the inference is inevitable that the apostle meant what he expressed, and that in the act of immersion the remission of sins was bestowed.

I argue, and who can argue otherwise? that whatever immersion was to Paul, it is the same to every person, man, woman and child; barbarian, Scythian; bondman or freeman, who had the same faith Paul had when Ananias immersed him."

But enough. This is "explicit;" and I am sure no one will charge Bro. Campbell with not knowing what he was writing about, or that there is any uncertainty about his teaching. "Let us all speak the same things."

Fraternally,

P. H. ADAMS.

"When I gaze into the stars they look down upon me with pity from their serene and silent spaces like eyes glistening with tears, over the little lot of man. Thousands of generations, all as noisy as ours, have been swallowed up by time, and there remains no record of them any more, yet Arcturus and Orion, Sirius and the Pleiades are still shining in their courses, clear and young as when the shepherds first noted them from the plains of Shinar. What shadows we are, and what shadows we pursue. —Thomas Carlyle.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, APRIL 1, 1887.

Vol. 3—No. 9

THE FIRM FOUNDATION.

Entered at the Postoffice at Austin, Texas, as
second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. GRUBER. J. W. JACKSON.
J. S. DURST. E. HANSBROUGH
I. C. STONE. A. J. MCGARY

WELCOME EVERMORE.

BY J. F. GRUBER.

Just beyond the rolling river,
Where our partings will be o'er,
Where no pain and sadness ever
Will be felt and feared no more;
Where no sickness sin and sorrow
E'er can enter any more,
But in that eternal morrow
We'll be welcome evermore.

Down beside that wondrous river,
Wait the forms we've loved before;
Bidding us to falter never,
With their voices as of yore;
Soon we'll join the angel chorus,
Singing on the golden shore;
Joining those who've gone before us,
Singing welcome evermore.

Perchance there is a sainted mother
Waiting on the other side,
Or perhaps a father—brother,
Who the door has opened wide;
Oh! don't you hear that whisper
Coming from the other shore?
It may be an angel sister
Saying, welcome evermore.

I've a father, sister, brother,
Waiting for me over there;
Where we hope to meet each other
In that realm so bright and fair;
Where we'll meet and live with Jesus
On the bright and golden shore,
Where delightful prospects please us
With his welcome evermore.

Let me bid farewell to pleasure,
And their seasons here below,
For of them I've had a measure—
Of their bitterness I know—
Then turn away from sin and sadness,
And engage in them more,
And you'll hear with joy and gladness
Jesus' welcome evermore.

On the other shore they'll meet us—
Forms that we have loved before—
With their angel voices greet,
Smiling as in days of yore;
Down beside that balmy river
Glad hosannas o'er and o'er,
'Mid the glad rejoicings ever,
We'll be welcome evermore.

Affectation is certain deformity.
[Blair.]

A drop of ink may make a mil-
lion think.—Byron.

True benevolence is to love all
men. Recompense injury with jus-
tice, and kindness with kindness.

[Confucius.]

It is more from carelessness about
the truth than from intentional ly-
ing that there is so much falsehood
in the world.—Johnson.

THE BAPTISMAL QUESTION— WHAT IS THE ISSUE?

The last half century's discussion of baptism, we had thought, had so well defined its notes and boundaries that no one of ordinary understanding need be uninformed as to the act itself, or its place and purpose in the plan of salvation. The unmistakable act with all its vital environments has been so often and so forcibly set forth by the master minds of "this reformation," that it seems nothing but the dullest indifference or a determination not to see, could prevent a clear perception of its scriptural import. Yet we find even preachers and editors differing, and that among those claiming to take the precepts and examples furnished by the scriptures as their guide. How they find the ground for the difference it is difficult for some of us to see. Where lies the issue?

The FIRM FOUNDATION (if I understand its position, and if I do not I want the editor to correct me) insists that the gospel should be preached in all its fullness of facts, commands and promises; and that every one that believes with the heart respecting this righteous plan of justification preached, confesses its author with his mouth in order to salvation, and obeys from the heart the form of doctrine in baptism, is thereby inducted into the church of Christ, or reign of grace, and is consequently made free from sin and become the servant of God. To this the scriptures and the writings of "the current reformation" agree. Who, then dissents? Some editors and contributors of journals claiming to maintain "our plea" seem to dissent, for they set up the hideous howl of heresy! heresy! The cry is against the FIRM FOUNDATION. Where is the heresy? Will any of the papers that have been denouncing the FIRM FOUNDATION tell us what particular point in the plan of salvation should be omitted so as to conform to their new standard of orthodoxy? Do they object to having all the facts of the gospel preached? If so, what fact should be left out? Will any one claiming to stand upon the one foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone, object to a single point in the position above stated? We think that all this ground has been too thoroughly canvassed, and all its butts and boundaries too well defined and defended by pleadings from the divine statute for any conscientious man of respectable at-

tainments in the truth as believed among us, to gainsay a single item in this position. On what ground, then, is the issue made with the FIRM FOUNDATION? From what we can discover, it is about this: Some—who claim to represent "our plea"—are disposed to take risks outside of the law of the Spirit of Life in Christ Jesus for the salvation of at least a few souls. They assume that faith in feeling, a profession of feeling, and submission to a denominational ordinance, somehow associated with a desire to honor God, may possibly serve as a substitute for the belief in order to righteousness, the confession in order to salvation, and the baptism into Christ. The friends of the FIRM FOUNDATION refuse to share in the risks of such a plea. This is the issue. This is the head and front of our offending. We prefer to walk by the light of the law of Christ, and to lead others in the same safe way, and think it far from convenient to waste our time in defending doubtful or false ways. We think it best to give good heed to the apostolic injunction: "Take heed to thyself and unto the doctrine; continue in the things taught; for by doing this thou shalt both save thyself and them that hear thee."—I. Tim. iv: 16. Proceeding upon this principle, we think it much better to present the plan of salvation so men can understand and obey it, than to waste our efforts in speculating about whether God will save those who did not understand, and could not obey it. Whether God, in His infinite goodness, will save those ignorantly immersed into the fellowship of a denomination, or those merely ranted ("the pious unimmersed") for the same purpose, is something of no concern whatever to him who believes and teaches the gospel of Christ as the power of God unto salvation to every one that believes it. If the good and great of the past (such as Campbell, Wesley, Luther, etc., etc., often referred to by speculators about other gospels, as examples requiring the gospel of Christ to be varied in order to suit it to their individual cases) believed it and died in the faith, they are safe without any speculation on the subject. If they didn't believe it, our speculations can not save them. And in any conceivable case we deem it unsafe and uncalled for to attempt to reconcile the unquestionable requirements of the gospel to that which is exceptional, abnormal, or doubtful. Above all, we certainly should not—as was the

case with clinic baptism—take that which was irregular and abnormal and foist it upon the church as the rule. For example, suppose the deceased Campbells and the living Lipscomb had all received baptism in ignorance of its place and purpose in the plan of salvation—a thing which we are very far from supposing, though some are wont to assume it—this is anything but a reason for keeping those to whom we preach in ignorance as to the design of baptism. If the gross humanisms of those times had blinded them to the import of baptism, that would not bind us to perpetuate that blindness. Christ said, "You shall know the truth, and the truth shall make you free." It is our imperative duty as the ministers of Christ to plant this truth in the understandings of the people. In the days of the Son of Man on earth men could not be converted because they did not understand, and we doubt that any are converted now without the understanding being enlightened. Let us, therefore, enlighten our neighbors, both by precept and example, so that they may understand with the heart and be converted, that the Lord may heal them. "Ignorance is the mother of devotion" only to those who are devoted to false theories. "Ignorance is bliss" also to those who know not that they are already condemned, because they believe not the only begotten Son of God. But ignorance is anything else but instrumental in saving from sin. It is light that makes manifest; the true light enlightens the mind and saves from sin. Hence the Savior enjoined, "Let your light shine before men," etc. In no other way can this be so effectually done as by preaching the whole truth and practicing exactly what we preach. No apology for error, however plausible, will ever commend the truth to the consciences of thinking men as does the truth demonstrated in the life. It is in keeping with this law of mind that the Savior said, "Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." If doing and teaching the commandments of the Savior, causes those who break them and teach men so to call us heretics, and say all manner of evil of us falsely for his sake, let us endure it patiently, for he will call us great in his kingdom.

"If any man teach otherwise, and consent not to wholesome words, even the words of the Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing, dotting about questions and strifes of words whereof cometh error, strifes, railings, (cries of heresy without any proof of false teaching) evil surmings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thyself."
J. R. W.

A TRIP TO LAMPASAS.

On Wednesday, March 16th, Bro. McGary and I arrived in the town of Lampasas, about an hour by sun and put up for the night with Bro. Holder. While eating supper we learned that the Methodists had closed a protracted meeting there about two weeks before, and that the Baptists had commenced one as soon as they closed, which was still being carried on by a certain Rev. Carroll, and, I suppose, D. D. We concluded to go and hear him that night. He read Luke xviii: 9-14, giving an account of the prayer of the Pharisee and Publican to show the necessity of prayer, and the power that it had to move God and make him willing to forgive the sinner. In reading it he read the fourteenth verse right, "I tell you this man went down to his house justified, rather than the other;" but in quoting it which he did at least half a dozen times afterwards, he said "this man went down to his house justified," and left off the words "rather than the other," which words show that neither of them were justified.

Now any divinity that has to be sustained by such a perversion of God's word as that is surely sickly and is greatly in need of D. D.s, but a healthy divinity needs no doctoring, has no need for such quacks to patch it up. Said Carroll is a fine looking man and said some good things in a very impressive manner; but like his great prototype or exemplar (Satan) when he deceived our fore-parents in the garden of Eden, he mixed so much falsehood with the good he said that it vitiated the whole.

Four, as I suppose good, honest-hearted people, went up to the altar of prayer at the invitation of the preacher, and complied with all his instructions, and submitted to all his manipulations; but without obtaining what they desired, and what they had a right to expect from what their preacher had told them they would receive—a feeling sense of the pardon of their sins. They were bound to conclude that they had not been actuated by the proper motive when they went up to be prayed for, or that their preacher had told them lies, or that God had failed to do his part.

The next morning after attending to some matters of business, we went to see our brother Dr. Atkins, not a D. D. but an M. D., for he is not identified with a people who, as a class claim that there should be doctors of divinity, though some are looking earnestly in that direction, and such should step down and out, and go where they belong, to some of the sectarian parties.

The Doctor was very social and communicative, seemed to feel a good deal of interest in the welfare and success of the F. F. Said that he had from the time he embraced Christianity, believed the principles for which it contended were right, and that he had always opposed receiving sectarians on their

unscriptural, so-called baptism; that he himself was immersed by a Brother Northum who was opposed to receiving members from any of the sectarian bodies without their making the confession and being immersed, understanding that baptism is for the remission of sins. That he and Bro. Baird had once stood together on these subjects, and that Bro. Burnett, editor of the *Christian Messenger*, had converted Bro. Baird, and tried to convert him, but without success.

It is strange to me, however, that one of Bro. Atkin's talent and capability of setting forth and contending for what he believes, does not contend more earnestly and industriously for what he considers a part, at least, of the faith once delivered to the saints. He may have what he considers a good reason for his present course, but I hope he will consider the importance of the matter, and come out boldly in defence of what he seems so thoroughly convinced is the truth.

We went to hear the Baptist again that night. He read Luke xiii: 24, "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in and shall not be able;" and, if possible, he perverted that scripture more than he did the scripture he read the night before. He dwelt more upon the words "enter in" than any other portion of his text; said a great many came right to the door and did not enter in; gave a good many reasons why they did not—all of them of his own fixing up—and was either not aware of the scriptural reason why they did not enter in, or studiously avoided giving it, if the latter it was because the shoe fit him too tight. Let us read it: (52). "Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered."—Luke xi: 52. How did they hinder them? why, by their false teaching, just as Mr. Carroll did the two nights we heard him. He did not tell those four persons how to enter the kingdom of Christ, (and I think the same parties were up the second night) according to the scriptures. Suppose he had told those persons to do as Peter told the 3,000 on Pentecost—Acts ii: 38; or as Ananias told Saul—Acts xxii: 16—or as Paul and Silas told the Philippian jailor—Acts xvi: 31, varying his instructions to suit the condition of the parties seeking to enter, what would have been the consequences? Why, the Baptist brethren would have stopped him from preaching the first church meeting they had. And yet, conversions occurring under this Carol sort of preaching are just as good—as acceptable—to many of our brethren (not to the Lord) as those that occurred under the preaching of the Holy Spirit through the apostles, just so they can get hold of their hand and shake them. Oh, what a transforming influence that hand shaking has! Why, baptism in lieu of cir-

cumcision is nothing compared to it, for baptism in lieu of circumcision only takes the place of one item while this powerful hand shaking takes the place of faith, repentance, confession and baptism.

E. HANSBROUGH.

TALKS WITH THE SISTERS.

Dear Sisters:—Another issue of the F. F. is before you, and no recruits for the sisters' department yet. Surely, my appeal fell only on stony ground. Where are sisters Titworth, Elston, Fuston and Huston? We would be so glad to have any one of them write again. Sister Huston's letter on "Tobacco," was not without points. Will she not give us another? But should any decide that their talent is not in this line, they can do a good work by persuading others to read the F. F. You can certainly use your tongues, if not your pens, in this good work, and to much better advantage, than in gossiping, repeating slanders, and criticizing the weaknesses and short comings of others, a common and very hurtful fault among women, arising from empty-mindedness. We fall to fill our minds with either earthly or heavenly wisdom, and hence, when we meet, have nothing to discuss but our neighbors. Let me urge you, then, to employ your tongues and a small part of your time, in trying to get your neighbors to subscribe for the F. F. It certainly is the only paper among us that is perfectly fearless in proclaiming the truth. There is no conservatism with it. It advocates unflinchingly, every item of the gospel. "But it fights so much," one says. "It stands bristled, ready to pitch into every one that attacks it." Well, that is exactly what Paul said do. Put on the whole armor of God, and stand (not run) ready to quell the darts of the wicked one. Now, these darts are being hurled thick and fast by false brethren within and enemies without. They are misrepresenting the teaching of the FIRM FOUNDATION, dubbing it a "new gospel," and thus misleading many honest brethren, who want the whole truth. It is not a personal fight, but a question as to whether the blessed truth shall be obscured by false teaching; and the fight must needs go on until the gospel banner shall be held aloft, unsullied by one single commandment of men. All, doubtless, regret the necessity of so much discussion, and sometimes there is a retaliative spirit shown, which is wrong; but then, there are a great many things being said on the other side to provoke retaliation and anger, and it is but human to yield. But let me say to the writers, that they have the truth, and know it, and it is not necessary for them to employ the weapons of derision and retaliation to show honest people the truth. Such language only angers, and serves to becloud the truth. But I fear that those who object to the spirit of the paper, only make this an excuse behind

which to hide their real objection. I fear the F. F. makes the Christian path a little too narrow to suit a great many. It is too exclusive to admit of fellowship with Odd Fellows, Masons, Alliances, etc., and it cuts off theatre-going, dancing, fine dressing, vanities, etc., etc. But is it the F. F. that forbids these things? If so, why should you be guided by its teaching? Why indeed! Because you know it but holds forth the teachings of the Holy Spirit on these questions! You object to it for the very reason that you object to reading your Bible, viz: because it condemns you every time you read it, for who of us is there, that is not guilty of some of these sins? Then, sisters, if we are going to read papers for the sake of our souls, let us read one that will not prophesy only smooth things, but will hold up to us the admonitions of Holy writ, and try to keep us in that narrow way that alone leads to eternal life. Let us endeavor then, to put this paper side by side with all the (so-called) Christian publications, that are misguiding honest men and women, that they may learn the way of the Lord more perfectly. One good sister, of her own means, has twice paid for several copies, that she might send it to friends to read. This is an example worthy of imitation. We are commanded to abound in the work of the Lord; and this is His work, because it is spreading His truth. No drone can be saved, as faith without works is dead. Then stand not idle in the vineyard of the Master, but do with your might what your hands find to do, and God will abundantly bless you.

SARAI.

WHAT IS BAPTISM?

Dear Bro. McGary:

I have been requested to write some for the FIRM FOUNDATION on the above named subject; if you think it worthy of note you will please give it space in your paper.

What did the Savior mean when he told his apostles (Matt. xxviii: 19) to baptize those that had truth? This question must be settled. Back of it lies the divinity of Christ, and the power that has been given to him. You cannot neglect it without neglecting him, and woe unto the man who does this. It is said (Luke vii: 30) "that the Pharisees and lawyers rejected for themselves the counsel of God being not baptized of John, the Baptizer."

Of how much sorer punishment, think ye, shall ye be judged worthy, who now refuse to be baptized by Christ's authority, thus treading under foot the authority of John's Master? The importance in which baptism is held is seen in the fact that you cannot enter any sect without what they call baptism.

The sects may tell you that you are in full fellowship without it, but none of them will take you into full fellowship with them without your obedience to what they call baptism. It is a test of loyalty to the divine authority; to refuse to

submit to it is an insult to the one who commanded it.

Since the apostles were to do the baptizing, what element were they to use? Did Christ tell them to baptize with the Holy Spirit or with fire? No; for they did not have the power to do this. (The preposition *with* that is used in connection with baptism, is not used to denote the act performed in baptizing, but the element used.) From Acts x: 47, we learn that the element used was water. Peter said, "Can any man forbid water, that these should not be baptized?" Water was the only element the apostles used.

What action did they perform? Immersion is the only action he required. There must be the right element, right action, right subject, and upon the right authority—that of Jesus Christ, but that immersion and immersion only is baptism, you are presented with these indisputable facts about baptism: From Rom. vi: 4, Col. ii: 12, we learn that baptism is a burial; "We were buried with him in baptism." Eph. v: 26, Heb. x: 22, we learn that, as a result, the body was washed. If you have not been buried in baptism, if your body was not washed, you have not been baptized, there is nothing truer than this; it is worse than foolishness to talk of burying a thing with an element less than the thing buried; this cannot be done, hence nothing less than immersion can be called baptism; we do not read that pouring or sprinkling is baptism. True, water could be poured or sprinkled upon one until he was completely submerged or overwhelmed, and thus, baptized, but the pouring or sprinkling would not be the baptism.

We do not read that the apostles baptized in houses, or that they had water brought to them, or that it was contained in bowls and pithers; but that they always found it in its native place. Acts viii: 16, "They came to a certain water." John iii: 23, "Because there was much water there." Acts viii: 38, "They went down into the water," we have already shown that men were buried. Matt. iii: 6, Mark i: 5, Baptism took place "in the river Jordan." Mark i: 19, Acts viii: 39, "They came up out of the water." This is all out of place in sprinkling and pouring.

We do not read that they *took* the water and sprinkled or poured it on the taught; but we read that they *took them* the same hour of the night, and washed their stripes; and was baptized: this was wholly out of place if pouring or sprinkling was the practice.

No scholar of note will translate the classic Greek word for baptize by sprinkle or pour, with all the boasts, money and learning of those who sprinkle and pour for baptism. They have never given us a translation of the New Testament in which the Greek word for baptize is translated by either of these words. Immersionists have given us several translations where it is translated immerse; why is this?

All those who sprinkle and pour admit that immersion is baptism. No immersionist will admit that either sprinkle or pour means baptize.

R. S. McMURREY.
Burntcamp, Nov. 26, 1886.

CHRISTIANITY AND POLITICS.

TAPPAN, Ohio, March 7, 1887.

Dear Brother McGary:

My attention was attracted by an article under the above heading, from one J. S. D., in the December number of the F. F., and inasmuch as the writer rather modestly challenged investigation, I had hoped that many of our political brethren would, ere this time, have come out in their defence. But I have so far just looked in vain. Although the writer and I are entire strangers, (except through the article above mentioned) I trust that, in order to a better understanding, he will permit me to ask a question. He tells us, "It is contrary to the Scriptures of divine truth for Christians to become politicians." He also states, "That there is a dividing line between religion and politics." Now, the question is, where is the *dividing line*? There are many who think that a Christian should vote, but should not hold office. Your language quoted above will no doubt be construed by many so as to make the dividing line between voting, and canvassing as a candidate and holding office. If this is your meaning, will you please to answer another question? If it is wrong for a Christian to canvass as a candidate for office, and to hold the office when elected, is it not wrong for a Christian to vote for such a one to do such a wrong? I have not voted for officers in worldly governments for several years, and do not intend to again, until I learn that my citizenship is in this world. (Phil. iii: 20). My prohibition brethren tell me that I fail to do my duty; that I should help to save our country from the liquor curse, by voting the prohibition ticket; but this I cannot do, until I learn that the ballot is the power of God unto salvation.—Rom. i: 16.

Christians should be ashamed to use a power for salvation which God has not authorized, but which, upon investigation we find forbidden. Although Christian people generally pay little or no attention to the relationship which they sustain to worldly governments, I trust the time is speedily coming when they will be awakened from their slumbers. A new book, of which Bro. John Cameron is author, published by John Burns Book Co., of St. Louis, Mo., entitled the Great Image Interpreted, price \$1.50, makes a bold and daring attempt to bring us clear outside of the smoke of Babylon. The author even dares to expose the false conclusions from true premises, deducted by R. Milligan and A. Campbell. Brethren, read it. The author marks out a line of investigation from the garden of Eden to the end of time, worthy of this age of investigation in which we live.

May God bless and crown the efforts with success of all those who dare to be consistent, until faith in false Christs, (a Christ that will pardon the sins through prayer of those who turn away their ear from hearing the law and so on), and false powers shall be driven from our ranks with the weapons that are mighty through God to the pulling down of strongholds, is the prayer of your humble brother in Christ Jesus.

S. E. SNEDKER.

CHILTON, Falls Co., Tex.,
March 17, 1887.

Bro. McGary:

As I have never written anything for the F. F., will you please let me have space in your paper to call the attention of your readers to a statement made by Bro. Diffey, of McGregor, in vol. 3, No. 7. It is in regard to Bro. Harrison's position on the confession.

Now, Bro. D., you stated that he, Bro. H., did not believe that the confession was a prerequisite to baptism. My brother, are you sure that you did not misunderstand him on the confession? I am inclined to think you did as I have been with him and talked with him on this subject, and I must state, as a matter of fact, that he does believe and teach that men must make the confession, and that with the mouth, and before baptism. But he does not believe that there is any set form of words that every person, under all circumstances, must make alike. And I ask, do you? I do not. For instance, if you were to talk to a lady or gentleman on the subject of Christianity, and he or she should say to you, "Now, I believe all that the Bible says about Jesus, the Christ, and therefore demand baptism at your hand." What would you do? Would you demand of such a one anything more? or would you mock such a one by calling on him to say that he believed that Jesus was the Christ, the Son of the living God?

Well now, I have given you Bro. H.'s position. I had the pleasure of meeting him since the publication of your article, and we had some talk on the matter, and he felt aggrieved at the false attitude that you have placed him in before the brethren, and you know that such will not do him any good among those that do not know him. Now what I have written is with no unkind feeling for any one, but out of love for all. If you were wrongly impressed in regard to the matter, please so state.

With brotherly love to all God's children, I remain your brother in hope of eternal life,

J. R. LANE.

We publish this because we want every man and every question to have fair play in our columns, though we have no idea that Bro. Diffey intended to misrepresent Bro. Harrison. If Bro. H. entertains the views in reference to confession that Bro. Lane expresses in the above, then surely Bro. Diffey

has not misrepresented him. A confession(?) as vague and indefinite as Bro. Lane loosens it out to, would be no confession at all. That which proves too much, proves nothing, and that teaching which liberalizes(?) the question to take in everything, takes in nothing. But while there is no set form of words to which we are bound by the scriptures, there is a clear, definite idea to be expressed and we have it expressed in scriptural phraseology: "Thou art the Christ, the Son of the living God," Math. xvi: 16; and, "I believe that Jesus Christ is the Son of God," Acts viii: 37, are synonymous expressions, or the same in substance. "I believe that God for Christ's sake has pardoned my sins," can never be regarded by candid people as expressive of the same idea. Were it not that our brethren are trying to legalize this statement of "orthodox" heresy, that misguided men and women are deluded with, to justify their unintelligible and unauthorized immersion, there would be no effort made to justify any variation upon the confession of the Scripture. All true, loyal Christians are satisfied and will so remain, with a scriptural form of words. Who does not love the word of God better than the words of uninspired men? We are not like Bro. Lane on this question. If a person would not express to us in some determinate intelligible form of words that he believed Jesus Christ is the Son of God, we would not baptize him. "All that the Bible says about Jesus," is too indefinite. We find it said in one place in the Bible, "He hath a devil." And it is said in the Bible that He cast out devils by the power of Beelzebub. We don't want such ideas to form any part of the confession we have to approve.

A. McG.

MINERAL WELLS, March 9, '87.

A. McGary, Austin, Tex.:

DEAR BRO.—I received your favor yesterday, containing postoffice order for five dollars—will distribute it to-morrow morning. Thanks to you for your efforts in our behalf. I think all can get through, now, with what assistance they are getting from other sources without you sending any more. Doubtless you know of others that cannot, and you can send it to them, and may the good Lord reward you according to your work. You wish me to send you statement of the amounts you have sent us, and I give it as follows:

First, postoffice order.....	\$24 75
Second " ".....	5 00
Third, " ".....	8 20
Fourth, postal note.....	1 00
Fifth, postoffice order.....	5 00
Sixth, postoffice order.....	5 00

Total..... \$48 75

Your brother in Christ,

W. W. HOON.

Unless the habit leads to happiness, the best habit is to contract none.—Zimmerman.

A learned fool is more foolish than an ignorant fool.—Meyer.

FIRM FOUNDATION.

AUSTIN, TEXAS, APRIL 1, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to McGary & Hansbrough, or to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to McGary & Hansbrough. Office, 1203 East Twelfth street.

SOME who subscribed for the F. F. to the end of 1886, and now wish to discontinue their subscription, failed to notify us of it, until we had sent them many numbers of the paper on the new year. Up to this date, upon request, we have dropped their names from our list, but hereafter arrearages must be paid before any discontinuance will be made. This is the law, and we think it fair to both parties.

W. J. JONES' PLEA.

W. J. Jones, evangelist for the central district, says: "I presented my plea at Troy, and the response was about seventy-five dollars in pledges and money. The work goes gloriously on. Pray for me. It requires almost infinite courage to do the kind of work which I am doing in this district, but God help me to have the nerve. The opposition is fierce and relentless." We trust that with singleness of purpose in his good work, Bro. Jones will persevere and make a record which he will not fear to face at the judgment bar.

The above is clipped from the Guide of March 18th. Bro. Jones, you will discover, is the evangelist for the central district. He was selected by the district meeting at Waco. He is now engaged in the work for which he was employed. He says, in the above, that he presented his plea at Troy, and the response was about seventy-five dollars in pledges and money. Now, you will notice that the responses were in accordance with the nature of the plea. Bro. Jones' plea, therefore is a money plea. "And the work goes gloriously on." That is, the work of responding to Bro. J.'s money plea. In this work, too, he is desirous of the prayers of the brethren. Notwithstanding the work of presenting his plea and the money responses goes gloriously on, yet the indications are, as presented by himself, that he needs the prayers of the brethren; for he next says that "It requires almost infinite courage to do the work that I am doing, but God help me to have the nerve." That is, he wants the help of God, and the prayers of the brethren to aid him in presenting his plea. Now, we have it at last, in plain, and unequivocal words! And then, Bro. Aten "trusts that with singleness of purpose, in his good work, Bro. Jones will persevere and make a record which he will not fear to face at the judgment bar." Now, may I suggest, brethren, if you really desire to make a record that will bear the test at the judgment bar, that you be more absorbed in saving souls, than in raising money to advance my [your] plea.

Try to get the brethren to meditate more on the word of the Lord,

and the good work of sounding out the truth, will go on in the Lord's way.

I fear the *Divine plan* is rapidly being supplanted by *our plea* and *my plea*.

J. S. D.

WHAT DOES IT MEAN?

In the *Christian Leader* of November the 4th, is an article from the pen of Bro. G. W. Rice, headed "Further Review of E. A.'s Desperation." He has this to say of a "Presbyterian divine:"

"In another place, E. A. makes a very unjust allusion to a Presbyterian divine. I take the liberty of my own accord, to say that a more honorable and upright man does not walk the streets of Cincinnati. He fills high and responsible places and offices in the church to which he belongs. A scholar and Christian gentleman in every sense of those words. I have known him personally and by general reputation for a quarter of a century, and the testimony here given is in accordance with all public opinion and sentiment."

Now, Bro. Rowe, I was very much surprised when I saw this in the *Leader*. What does Bro. Rice mean by it? Think of it! G. W. Rice, who has been one of the editors of the "Old Reliable" for a great many years—one who has been considered a sound and safe leader of the people—and now associated with the *Christian Leader*. I say, what think you brethren, of what I have quoted from his pen? Let us look at it again: He is, "a scholar and a Christian gentleman in every sense of those words." Is Bro. Rice any more than this? Are you a "Christian gentleman" in every sense of the word? If so, how did you become a Christian? Were you a Christian before you "obeyed from the heart that form of doctrine?" You know you were not. Are there more ways than one of becoming a Christian? Has this "Presbyterian divine" obeyed from the heart that form of doctrine once delivered unto the saints? If not Bro. Rice, why in the name of all that is right and consistent did you say that he is a "Christian gentleman, in every sense of those words?" What does the word Christian mean in the Bible "sense" of the word? Peter says: "If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this behalf," that is, in this name. Is this "Presbyterian divine" entitled to this "worthy name by which we are called," having never obeyed the gospel of Jesus Christ? If not, why then do you dishonor God, Christ and the Holy Spirit, by calling this sectarian divine a Christian. I do most emphatically deny his being a Christian in the Bible "sense" of the word. He may be a "gentleman," and I have no doubt that he is in "every sense of the word;" but not a "Christian gentleman." I do hope Bro. Rice will repent of this. Let us have a little light on this. Please

explain yourself. I hope you will publish this Bro. Rowe, as you said you would do so when they were fair and right. I am pleased with the *Leader*, and will do all I can for it, if it stands firm on the truth and on consistent grounds, but when such loose and unsound, and, I might say, reckless statements as the above are passed by unnoticed, I think it is high time to call in question the soundness of the writer, if not the paper, and offer some criticisms. I hope, therefore, Bro. Rice will come to the front like a man, explain matters, repent of what he has said, and apologize to the brotherhood for it. There is no other honorable way to get out of this inconsistency.

Your brother in Christ,

A. J. McCARTY.

[This article was sent to Bro. Rowe for publication, but was not published. At Bro. McCarty's request we publish it.—A. McG.]

"SPEAK THE TRUTH IN LOVE," BUT "LIE NOT."

We are in receipt of a letter from one of the staunchest friends of the FIRM FOUNDATION, in which he says: "Bro. McGary, your manner of speaking to and of your opponents gives me trouble. I hear it said: 'Bro. McGary don't talk like a Christian.'"

Now, brethren, we admit that this fills us with deep concern and some sincere regrets.

During the two and one-half years that we have been publishing the FIRM FOUNDATION some brethren who have been strong adherents to the apostolic doctrine it disseminates, and who have warmly supported the paper by pen and otherwise, have all the while remonstrated with us about our "style of writing." These friends have never lost any hold upon our esteem, but have rather endeared us to them more and more by their brotherly and sisterly efforts to correct our real and seeming faults; for we readily confess that we have sometimes been at fault in this matter. But we can never hope to employ that popular style that characterizes some men's preaching and writing, in contending for the faith of the gospel of Christ, and opposing the theories and dogmas and traditions of men, and if we did, it would be extremely sinful in us, unless our convictions should undergo a very radical change; for we regard it as gross a sin to "conform" to the cajoling, sawing and wheedling sycophancy that is required to please the "itching ear" of the public, as to "conform" to the varying, shallow, ludicrous foppery and dandyism demanded by the god of this world, through "the lust of the flesh, and the lust of the eyes, and the pride of life" in decking our decaying tabernacles of clay, upon which the grave worms must so soon feast. Brethren and sisters, "Be not conformed to this world," but "a peculiar people," has a much broader signification than, I fear, a great many of us imagine. But I am

truly sorry that it is being said by my brethren that I "don't talk like a Christian." I hope I am a Christian, and that I do not deceive myself in feeling that the motive I have borne in my heart these two and one-half years I have been publishing the FIRM FOUNDATION and contending for the faith as conscience has pointed the way, has, in the main, sprung from the very depths of the pure fountain of "faith, hope and love." If it has not, I am self-deceived, beyond measure! That I have said many things that I ought not, I cheerfully confess; but brethren, please remember that I have been standing at the helm of the FIRM FOUNDATION while it has been running a gauntlet of the fiercest spirit of opposition and persecution; the most trying ordeal through which any principles have ever been borne since these same unsullied ones were being "thoroughly furnished" by those who enjoined upon us the duty of "earnestly contending for the faith" that has been and is yet being defended upon the pages of our paper.

Brethren who have grown gray in the kingdom of Christ, and some in the sanctums of our oldest religious papers, and who stand high as leaders in the brotherhood, have ruthlessly violated every principle of Christianity in their treatment of the FIRM FOUNDATION. Such things have caused us to stumble often, which we regret. But we beg our brethren not to judge us too harshly till they have given due consideration to the adverse circumstances under which we have been toiling in our contention for the faith, as a conscience which has received its schooling from the word of eternal truth, and the examples of men moved by the Holy Spirit has pointed the way. I would beg those fastidious and over-sensitive brethren and sisters who can't bear nor forgive the outbursts of over-burdened patience, that have too often been given expression in the FIRM FOUNDATION, to remember that even the great apostle, when surrounded by, and subjected to, a bitter opposition that ignored his individual rights and privileges, gave vent to his impassioned soul by saying to the high priest, "God shall smite thee, thou whited wall." Did Paul "talk like a Christian" when he said that? But was he not a Christian?

Brethren, our eyes are so full of the smoke of Babylon that we often step along in the footprints of the hypocritical Pharisees than in those of Him who so severely condemned them. It is not always the soft, smooth and pleasing words that proceed from an unfeigned or Christian heart. Listen at these two expressions and say which came from the purest heart—which "talked most like a Christian?" "Go and search diligently for the young child, and when ye have found him bring me word again, that I may come and worship him also."—Mat. iii: 8. How soft and pleasant it

sounds! Now, listen again: "Go ye, and tell that fox, behold, I cast out devils, and I do cures to-day and to-morrow; and the third day I shall be perfected." I dare say that a majority of that class to-day claiming such a large measure of spirituality that they can't bear the plain speech of the FIRM FOUNDATION against the enemies of truth, would condemn these words of Jesus who spake as never man spake, and approve the words of the soul-hearted Herod, if they did not know who were the respective authors of these expressions. Then why should we defer to the tastes of such brethren?

If Paul should rise from the dead and stand before some of our popular assemblies, state meetings, conventions or missionary societies, and should say: "Take heed unto yourselves, and to all the flock, over which the Holy Spirit has made you overseers" (?) "to feed the church of God, which he hath purchased with his blood: For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch * * * * And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up and give you an inheritance among them that are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities and them that were with me." We say that if Paul should now rise and speak these words, and not be known to be Paul, he would offend and insult a large majority of such meetings. The objection to his reference to our modern pastors and place hunting, and timeserving and bargaining preachers by representing them as "grievous wolves," would make a pretext for objecting to his style, when the real offending would be in his vivid and life-like portrayal of their ungodly characters. The brotherhood has become so priest-ridden by these "wolf"-like pastors and priests, that it can be truly said of a large majority of them, "like priest like people." Hence they, too, are crying out, hold! while the priests are being put to the "sword." Their "itching ears" have been tickled so long by the soothing lotions that these doctors have been pouring into them, that they can't "endure the sound doctrine" that is so different.

In conclusion we will say that we hope to avoid saying anything in the future that is dictated by an improper spirit. But we are not courting that popularity that is to be gained by speaking and writing smoothly and pleasantly of evil, however highly esteemed that evil may be among men.

We entertain none but the kindest feelings for the brother from whose letter we have quoted, but thank him very much. He sent us a club of subscribers in the same

letter. This shows how he loves the truth.

A. McG.

[Since writing the above we have received a copy of the *Gospel Advocate* containing an article from Bro. J. A. Harding, in which he says some things along this same line that we shall try to make room for in another column. They are so true and so fitly written.

A. McG.]

THE TEN POINTS CONSIDERED.

Bro. Burnett says of our teaching:

"1. It contradicts Paul. 2. It contradicts Daniel. 3. It requires a new interpretation of the prophecies. 4. A new kingdom. 5. A new gospel. 6. A new definition of the gospel. 7. A new obedience of the gospel. 8. A new faith. 9. A new confession of faith. 10. A new condition of fellowship in the churches of Christ. These ten points stand established, and have not been touched by the champions of the new doctrine. We ask all brethren everywhere to consider them seriously and prayerfully."

(1). Wherein do we "contradict Paul?" Did Paul tell alien sinners to believe on the Lord Jesus Christ and they should be saved? So do we.

Did Paul deliver to such persons, first of all, how that Christ died for our sins according to the scriptures, and that he was buried and that he rose again according to the scriptures? So do we.

When they believed these facts and turned their hearts to Jesus as the King and Law-giver, did he deliver to them that form of doctrine that had Christ for its author—write the law of the Spirit of life in their hearts, so that they might hear with their ears and understand with their hearts, and be converted, and be healed? So do we.

Did Paul teach persons the truth, that they might know the truth in order to be made free by the truth? So do we.

Did Paul "thank God without ceasing because the Thessalonians received the word of God from him, not as the word of men, but, as it is in truth, the word of God which effectually worked in them also that believe?" So do we thank God when any one now receives that same word.

Did Paul call the gospel "three facts?" No. Neither do we.

Did Paul teach people that they had to obey three facts, to escape the "vengeance" of Christ? No. Neither do we.

Did Paul teach persons that the doctrine of Christ, and the word of truth, and the gospel of our salvation are one? So do we.

Did he teach Timothy to rightly divide three facts, or the word of truth, the gospel of our salvation? He said study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth—"the gospel of our salvation." So do we teach.

Did Paul ever say that a man might contradict a part of the word of truth, and yet not be perverting the gospel so long as he taught that Christ died, was buried, and rose again? No. The *Messenger* read-

ers know who does say this. We do not say it.

Did Paul ever baptize, or authorize others to baptize, or in any way indicate that men and women who had not heard, understood and believed the word of truth might be baptized into Christ? No. Neither do we.

Did Paul ever re-immersion persons who had once been immersed to obey God, because their immersion was not in accordance with the authority of Christ? So have we.

Did Paul teach Christians to "all speak the same thing, and have no divisions among them but to be perfectly joined together in the same mind and in the same judgment?" So do we.

Did he ever commend unto them "our plea" as a means of bringing about this state of union and agreement? No. Neither do we.

Did he commend unto them the word of God's grace for this purpose? So do we.

Did Paul teach us to deny ungodliness, and worldly lusts, and live soberly, righteously and godly in this present world? So do we.

Did Paul say to those who were corrupting and perverting the gospel of Christ: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel?" So do we marvel at men now for being removed from the word of truth unto another gospel—the three fact gospel—"our plea," with its schismatic tendency, and long train of evil fruits that are being shed in every direction; which is all owing to departure from the word of God's grace, which thoroughly furnishes the man of God unto all good works, and which does not furnish us any missionary society but the church of Christ; any music for the worship of God but psalms and hymns and spiritual songs; any baptism but the "one" which is preceded by the "teaching" of the truth, the product of the "one faith" which comes by hearing, understanding and believing the word of God, (not the word of men).

Did Paul say: "Though I or an angel from heaven preach any other gospel unto you than that which I have preached unto you let him be accursed?" So do we.

Did Paul ever preach to men and women any of the doctrines that the sectarian and so-called orthodox bodies preach to-day? No. Neither do we.

Did he preach the doctrine of "our plea" on "Christian union" to the twelve at Ephesus, and ask them if they were satisfied with their baptism, and shake them into the church?

Did he ever preach this doctrine, anywhere, or leave one line on record, authorizing men to preach it? No. Neither have we.

Now, we appeal to all candid readers to know if our doctrine "contradicts Paul." We challenge the world to produce one word Paul ever wrote that we have ever de-

nied or ever will! It might be charged that our doctrine "contradicts" Campbell, McGarvey, Errett, Garrison, Lipscomb, Sewell, Wilmoth, Burnett, Poe, Clark, Homan, McPherson, Jones, Hill, and thousands of uninspired men, but we defy the powers of all of those brethren living, and all the world besides, to point to one word of Paul's that we have or will deny. Then why charge us with it.

But Bro. Burnett says (2): "It contradicts Daniel." Well, we have no time to show the falsity of this charge by going into detail as we have in reference to Paul. But we love and revere all that Daniel wrote, and would not wilfully deny anything he said. Suffice it to say that if we contradict him it is by teaching what Paul taught. Then Paul denied Daniel if we do.

Bro. Burnett says, (3) "It requires a new interpretation of the prophecies. So does Paul's teaching, then.

He says, (4) "A new kingdom." So does Paul's teaching, then, for we have the same law for entrance, and for government after entrance, that Paul delivered.

(5). "A new gospel." So did Paul, then; for we preach the same gospel that he preached, and warn men against preaching three fact ones, or any other, save the one Paul preached.

(6). "A new definition of the gospel." We call the gospel "the word of truth, the gospel of our salvation," just as Paul did. If we are misled, it has been by following Paul, as we thought he "followed Christ."

(7). "A new obedience of the gospel." We can't see how there is any new obedience in what we teach. We teach people the law of Christ for the remission of sins, that they may be baptized understandingly. We admit that we do not tell them to obey three facts, because Paul never told them to; and, besides, we do not believe they could do such a thing.

(8). "A new faith." We can't see how we do this. Paul says, "faith comes by hearing the word of God." We teach them this word of God. We confess that we do not teach the words of Bro. Campbell or any other uninspired man, nor the doctrine of "our plea," only such of it as we find in the word of God. If this course causes us to deliver a new faith, then we are guilty.

(9). "A new confession." Now, what confession did Peter make that Christ said was not revealed to him by "flesh and blood," but by the heavenly Father? "Thou art the Christ the Son of the Living God." This is the confession we teach; and we will not recognize one that is not in substance the same. Our confession, then, is over eighteen hundred years old (that is not very new) and was revealed by God. There is a confession or statement that has been revealed many hundreds of years later. Bro. Burnett recognizes this one, but we do not. It is in these words: "I believe

that God for Christ's sake has pardoned my sins." This statement, falsely called a confession of Christ, is made to suit the false doctrine of abstract operation of the Holy Ghost, and instantaneous regeneration. The idea being false and contrary to sound doctrine, of course the statement of it is.

(10). "A new condition of fellowship." How can this charge be true, when we teach the same gospel that Paul taught, and refuse to recognize any different and contrary to his teaching. We contend for baptizing into Christ the *very same* class of persons that Paul and other inspired teachers baptized—the taught. We refuse to baptize any other class, or to receive them after others have baptized them. Paul's example at Ephesus is a sufficient reason for it, but almost every page of inspiration forbids the practice of "our plea." The authority to baptize the taught, in the very nature of language and thought, *forbids* the baptism of the *untaught*. Of course the teaching is to be the teaching of the word of God, and not of men—which is vain. In fact, all the controversy and trouble we have with our brethren, is about things outside of the word of God—things that men want to add to that which is already "perfect." Things which they have no rule for in that which they have said time and time again, is a sufficient rule of faith and practice.

A. McG.

OFFERS A THOUSAND DOLLARS.

The *Baptist Gleaner* offers the *Messenger* and the *Review* one thousand dollars to write out and print "what Campbellites believe." "The *Messenger* and *Review* do not know anything about what the Campbellites believe, and cannot write it out."—*Christian Messenger*. Here is the information, Bro. Burnett, present it and draw your money: *Campbellites* believe that those who have been immersed are saved, whether they knew what God appointed the ordinance for or not. But they believe that Baptists and all others who are wearing unscriptural names are in Babylon. They believe that the scriptures authorize them to go unto all nations preaching the gospel to *some* and baptizing them for the remission of sins; and *shaking* those in Babylon out with "the right hand of fellowship." These *Campbellites* claim to believe that the scriptures are a sufficient rule of faith and practice. Their only authority for this *shaking* that we have seen, is Haggai II: 7—"And I will shake all nations." You need not send me my part of the thousand dollars, Bro. Burnett, I will give it to you to furnish me a better proof text than this one for shaking people into to Christ.

If temperance prevails, then education can prevail; if temperance fails, then education must fail.

[Horace Mann.

We send out some sample copies of this issue, hoping that true brethren into whose hands it may go will subscribe and induce others to take it also. Because we refuse to go where God has not directed, and counsel our brethren to abide in the doctrine of Christ, and reject all deductions of men who have become wise above what is written, certain popular leaders are trying to cry us down with false accusations, to stifle our warning words against a "plea" of uninspired men that is fast leveling the gospel of Christ to an equality with the doctrines of men. We hope the friends of the paper will press its claims before the public and help us widen its circulation.

REPLY TO BRO. JONES' QUERY.

I will now answer your query addressed to me in the *Guide* of February 18, that you may know "assuredly" my "status" on this question. Allow me, first, to say that you surely do not understand our brethren who believe in redemption (so called), or else I misunderstood them; but I hear that Bro. Durst will reply to your article, and also formulate a commission, hence I leave to him to state their position in full. I understand them to hold and teach that no baptism is valid unless the candidate has first made, with the mouth, "the good confession," and understands, at the time of his baptism, that it is for, or in order to, the remission of sins. This I do not believe nor do I believe the "new commission" as formulated by you. I have yet to learn that, under apostolic teaching, the belief of a promise is anywhere made a condition precedent to valid baptism. Faith to save must be directed to where there is salvation; that is, in Christ. Hence, under the gospel, the mind is constantly directed to this superlatively grand and glorious personage as the world's only hope and the source of all spiritual life, peace and rest. Let us then, my brother, continue to point the sinner to Jesus, teach him to believe on, love, trust and obey Jesus, and God will take care of his promises and all else on that side of the line.

A. C. HILL.

Manor, Texas.

The foregoing appeared in the *Guide*, of March 25, that Bro. Jones may know *assuredly* Bro. Hill's position. Bro. Hill understands us to teach, "that no baptism is valid unless the candidate has first made with the mouth, "the good confession," and understands, at the time of his baptism, that it is for, or in order to, the remission of sins. He says he does not believe this. It is now in order to ask him a few questions. Will he be so kind as to answer them *plainly*, in their order, that *we too* may know "assuredly" his "status" fully in this matter?

First.—Do you believe the scriptures teach the necessity of making "the confession"? If you do not, please give your reason.

Second.—Is it necessary to preach that baptism is for, or in order to the remission of sins? We want a *yes* or *no*.

Third.—Is it necessary to understand the things that are necessary to be preached? *Yes* or *no*, if you will.

Fourth.—If remission of sins can be obtained without understanding

the things precedent thereto, why the necessity of preaching them?

Bro. Hill, you are a practical man. Now, in your clear and practical manner—explain these things if you please.

Again Bro. Hill says, "I have yet to learn that, under apostolic teaching, the belief of a promise is anywhere made a condition precedent to valid baptism. Faith to save must be directed to where there is salvation; that is, in Christ." Now Bro. Hill, while the belief of a promise is not given as a condition of pardon, do you believe any one can get into Christ without looking to the promise of remission of sins as the direct ultimatum? The enjoyment is realized by the sects before they reach Christ; for, as you truly say, "Faith to save must be directed to where there is salvation, that is, in Christ," and Paul teaches that we are baptized into Christ; therefore, they do not possess the faith that saves, for their faith directs them to salvation before baptism. Is this the faith that saves? This is the kind of faith upon which they are baptized. Is it valid? Perhaps our good brother can give us light. This is what we want; and, as he has shown us a *partial face*, we want to take a good look at every feature of the question. Will you write again?

J. S. D.

Apostolic Guide will please copy.

AWAY GOES THE CONFESSION!

This is the only way to make a show of consistency:

"Some of our brethren have a custom of requiring confession of those who come to us from other churches, just as though they had never made a start in diving life. I think this an *insult* to those parties, and I, for one, have ceased to practice it. God grant that we may be charitable just so far as a non-interference with divine truth is concerned. Let us remember that we, also, may be sectarian."—*Christian Evangelist*.

The *Evangelist*, with the above was sent us, with the request that we "rip it to pieces."

All we can see in it is that it is an abandonment, not only of a fundamental plank in the platform of "our plea," but also a clear departure from the word of the Lord—a surrender of the faith Paul said he preached, see Rom. x: 8-10.

Bro. Campbell, the founder of "our plea for Christian union," gave the form of the confession in these words: "Thou art the Christ, the Son of the Living God," and said of it: "This confession must be made by every applicant for Christian baptism in order to his being constitutionally builded upon the divine foundation; or, as we usually say, admitted into the kingdom or church. No minister or church of Jesus Christ has any divine right or authority to ask for more or accept of less than this, in order to Christian baptism."—*Campbell on Baptism*, pp. 18-19.

Now who is right, the *Christian Evangelist* and its associate conspirators against Alexander Camp-

bell, who made this form of words a capital item of "our plea," or those who follow Campbell, in this matter, because he followed the "Captain of our Salvation?"

But there is a so-called confession of Christ given in these words: "I believe God for Christ's sake has pardoned my sins."

There are false doctrines preached in this world under the guise of Christianity. These preachers deliver to the people, instead of the law of the spirit of life in Christ Jesus, laws of men. These laws of men all purport to be the law of Christ. Their confession is formulated to give expression to their law—and not the law-giver. It is true, they put the name of Christ and God in this formulation, but it clearly denies both the Father and the Son. The Father says: "This is my beloved Son;" and again: "It shall come to pass, that every soul that will not hear him shall be destroyed." The Son says: "He that believes and is baptized shall be saved." Hence the statement formulated by these false teachers denies both the Father and the Son, by saying salvation comes before baptism! But some of them immerse their deluded disciples. However, they will not immerse one till he has denied both the Father and Son. Take the Baptists for instance, if two men should come forward for baptism under Baptist teaching, and one should respond to the catechism in a manner that would harmonize with their doctrine, that is, deny the Father and the Son, they would immerse him. If the other should express the doctrine of the New Testament and say that baptism was for the remission of sins, and that he wanted to be baptized for that purpose, upon the confession that Peter and the eunuch, and Timothy and all primitive disciples made, they would reject him! Yet he would be the *very* kind of person that the Lord authorizes the baptism of. This shows that if one *could* come to the light under their teaching they would reject him! They will not baptize any but those in the dark, those the Lord has not authorized to be baptized, and refuse to baptize those he did authorize the baptism of—the *taught*.

It is true, Bro. Campbell's plea authorizes union with those who have been immersed under this false teaching. This is inconsistent with what he taught on the confession, and what he taught about the necessity of understanding the design of baptism before submitting to it, which we will not quote now. But this only serves to show that the wisest of men cannot fix up a "plea" upon the religion of Christ, with *one* item *more* or *less* in it than is "furnished" by the scriptures, in which we are given "all things that pertain to life and godliness," without some part of that plea being inconsistent with some other part. So, when we accept Bro. Campbell's position on the confession, we have Campbell, and Paul, and Peter, and

the Lord Jesus Christ, and the Heavenly Father who revealed this confession to Peter, and the faith once delivered to the saints on our side.

But when we accept Bro. Campbell's position on shaking in sectarians, we turn our backs upon the Sun of Righteousness and walk in the shadows of Campbell, McGarvey, Errett, Lipscomb and other fallible men, and by so doing those confessions(?) "revealed by flesh and blood," and, which deny God and His Christ are exalted to the eminence of the one revealed by the Father of lights, with whom is no variableness, neither shadow of turning.

But we are told that it is "an insult" to our sectarian neighbors and their popular parties, to require the "good confession" of them when they desire to turn away from the traditions of men and blind leaders, and pass in at "the strait gate"! Hence our modern Esaus are selling this item of the faith Paul preached, for a thin pottage of sectarian popularity—what a dish of slop for such an enormous price!

A. MCG.

BRO. HARDING REPLIES.

WINCHESTER, KY.,
March 12, 1887.

Dear Bro. McGary:

Your issue of the 1st instant, containing my letter and your reply was received yesterday. I hasten to answer.

I believe that such a pamphlet as you propose would do good, and I am not willing that the proposed discussion should fall through on account of any hair-splitting distinctions which may arise between us as to the wording of the propositions. In order to bring about the debate, therefore, I make the following propositions:

Suppose we put upon the title page of the pamphlet something like this: "A Discussion of the Re-Baptism Question; by J. A. Harding, of Winchester, Ky., and A. McGary, of Austin, Texas." Then I will open out in such an article as you describe in your first letter, and you will reply in one of equal length. You will then return to me the proof sheets of my article, and of your reply, and I will then send in a second article, and so on until each has written five articles. Of course the ordinary rule of debate, that "no new matter should be introduced into the final negative" should be observed.

If this proposition suits you, upon your notifying me of it, I will go to work at once to fulfill my part of it.

2. If this first proposition does not suit you, I offer a second one as follows: I will state a proposition and affirm it in three articles, if you will affirm one in three. I will affirm this one:

He who believes from the heart that God raised Jesus from the dead, and who makes this faith known with his mouth is a fit subject for baptism.

On this proposition we will write

three articles each. I suggest that you affirm as follows:

The knowledge that baptism is in order to the remission of sins is necessary to the validity of the ordinance.

On this second proposition each of us will write three articles also, and then we will have twelve instead of ten articles in the pamphlet.

Now, brother, the way is open to you for the debate that you proposed, and if you cannot accept it, and proceed with the discussion, then I must conclude (to turn your own words upon you) "that the dark clouds of prejudice have dimmed your vision."

As certainly as I know my own heart, I have no bias, no prejudice against the truth. My earnest prayer and honest endeavor shall be continually for the advancement of the truth of God, the way of righteousness.

Sincerely and affectionately your brother.

J. A. HARDING.

We assure Bro. Harding that we shall not interpose any hair-splitting distinctions to hinder the discussion. It is not hair-splitting to contend for such a course as will put him upon the proof of his teaching and practice. He and I both teach people to be baptized for the remission of their sins, upon the confession of the Lord Jesus. Other men teach that none are fit subjects for baptism until after their sins are pardoned; and their converts are required to voice the false doctrine they have received in their hearts, instead of making the confession that Bro. Harding and I believe to be the proper expression to precede baptism. Now, the contemplated debate between us is about this class of persons. He holds that they are baptized into Christ—"born of water and the Spirit;" I deny it. There is no disagreement between us about that class who hear the truth, believe the truth and obey it, as did the converts of apostolic times. If Bro. Harding denied that this class are in the kingdom, or that baptism is for the remission of sins, or that "the good confession" is a pre-requisite to baptism, then the duty of proving would devolve upon us, and we would not hesitate to submit for his consideration such evidence as we believed would substantiate our teaching. If I went about recognizing as Christians those who were sprinkled in babyhood or any other time, or who have had water poured on them for baptism, and was receiving such persons into the church(?), and Bro. Harding or any one else should deny my right to do so and call upon me to show my authority for it, I would not turn upon him and tell him to prove that I did not have the authority! And if he should insist that it was my duty to affirm my right or authority for it in a clear specific proposition, I would not think that he was contending for "hair-splitting distinctions;" but

I would proceed to discharge my duty by affirming my teaching so that it might be discussed freely and fully upon proper grounds. The only way to settle this question or any other is, for the rules of debate to be followed. To attempt a fair discussion upon any other plan is sheer folly. It is like quitting the open plain and dodging about in the brush—a sort of ambushade. I do not mean that Bro. Harding is this style of debater, for I regard him a fair, conscientious man; but he stands on this question in a tight place. When he shoulders the responsibilities of his teaching in a clear affirmative proposition he will be loaded down to the guard; but it is his duty to do so or abandon the position.

We are truly tired of and sorry for the wrangling that our brethren have led us into heretofore, by dodging their responsibilities in the discussion of this question. We greatly desire to avoid the like in the future. "If it be possible, as much as lieth in us" we want to write, and "live peaceably with all men." Hence we have decided to engage in no set discussion in the future, except such as promise fair dealing, which can only be hoped for in such as bind each side to shoulder their responsibilities. In conclusion, we must say to Bro. Harding, that if he refuses to enter into the discussion on the conditions we have submitted to him, we are willing to abide the decision of all intelligent men and women who have read our correspondence in reference to it, as to who is the most prejudiced or biased. If he will affirm his teaching in a fair, open proposition, we will deny it, and shall hope to controvert it with him in such a way as to retain his good will and confidence after it is over. It is for him to decide whether we shall have the debate. But I very respectfully decline all propositions that tend to lead into a discussion of this question, upon the broad, loose and indefinite grounds that Bro. Harding's letter seems to me to point out. We can accomplish more for the truth by pointing out the inconsistencies here and there in the teachings of our opponents, than by wasting our time in such unsatisfactory controversies. But when we find a chance to meet the real issue upon open ground where candid people can behold the contest as it goes on upon a straight course, in the light of God's truth, then count us in. We are led to conclude from Bro. Harding's letter that he realizes that we are right about who should affirm. Now let him come up with his argument.

A. MCG.

Let our prayers, like the ancient sacrifices, ascend morning and evening. Let our days begin and end with God.—Channing.

We never think of the main business of life till a vain repentance reminds us of it at the wrong end. [L'Esrange.]

TO ALL TO WHOM IT APPLIES.

Feeling my incapacity, it is with diffidence that I unite my voice with that of sisters who have preceded me in exhorting a non-conformity to the fashions, and amusements of the world. "Come out from among them, and be ye separate, saith the Lord. Touch not the unclean thing, and I will receive you; for what agreement hath the temple of God with idols," "ye are the temple of the living God. The battle between right and wrong is being waged; we must espouse one side or the other. If you be for God, serve him, if for Baal, serve him. But, my sisters, you once made your choice—you gave yourself to Christ, your Redeemer, the Living God, who bought you and gave himself for you, that he might present you spotless before his Father. "Behold me, and the children thou hast given me." And now, oh, my sisters! shall we be of that happy family? He makes it entirely optional with us. "If you love me you will keep my commandments, and my commandments are not grievous." Let your adorning be that of a meek and quiet spirit, not the putting on of gold or costly apparel." The rich man was clothed in purple and fine linen, Lazarus in rags; but what a change after death! The one is lost forever, the other carried to Abraham's bosom!

Human nature, to a degree, controls us all. How many of our poorer brethren and sisters, whose souls are precious in the sight of God, feel as though they had no place in a fashionable crowd? And alas! our churches have become advertisements for the fashionable millinery and mantua-making establishments, and the plainly clad can no longer feel at home amongst them; consequently, absent themselves from the house of God and from the table of the Lord. Where will the responsibility rest at the last day? Think of this, my dear sisters, and if we are guilty, let us reform from our worldliness, and let us return to our first love and to primitive Christianity.

E. W. E.

The church of Christ should ever be
As a city on a hill,
Whose shining light cannot be hid,
Conforming to God's will,
E.

WOODLAND, California, March 28th, 1887.

TO THE SISTERS.

I have just finished reading a letter in the FIRM FOUNDATION written by "Sara." That she may know that her words are read and appreciated by at least one sister, I pen these few lines.

I have often thought of writing, and giving a word in favor of my Master's cause, yet I feel so insufficient for the task that I have put it off from time to time.

But I feel that though we are weak, a word spoken for the right will surely not be lost, but as seed sown in good ground may spring

up and bring forth fruit unto the Lord's honor.

I have often thought—with our sister—that our Lord's day meetings are conducted with too much apparent unconcern. Surely, when the Lord has given us six days in which to labor and prepare for worldly enjoyment, one day should be devoted entirely, and without reserve to religious thought and the Lord's service.

This may, at first thought, seem impracticable. But could we not, at least dismiss all *anxious* care from our minds, and even though we may be compelled to minister to the physical wants of man, this being the work assigned by the Lord, do it cheerfully, as unto him, and in thankfulness still raise our thoughts to him in praise for his mercy and favor.

"Out of the abundance of the heart the mouth speaketh." When in the house of God we are speaking of trivial, worldly affairs, and thinking how we can best advance them, is it possible for our hearts to be filled with the spirit of the meek and lowly Jesus? Most assuredly not!

The least we can say for the careless, thoughtless conversation in the Lord's house, is that it will have a most unhappy effect on the unbeliever. Let us, then, in all earnestness, strive to keep down worldly thoughts. Or, at all events, not let our worldly thoughts find outlet in words.

In conclusion, dear sisters, I will say that each of us should feel we have a place to fill in the great work of advancing the cause of truth, and we should ever stand firm and battle for the right against every foe. May we take the Bible for our guide, and our watchwords ever be

Heavenly Father, aid me—guide me;
Thou the mortal's truest friend;
Help me to fulfill my mission,
Nobly, bravely to the end."

VIENNA.

OBEDIENCE.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Rom. 1:16. In the power of God unto salvation, it is said, "Believe on the Lord Jesus and thou shalt be saved"—Acts xvi: 31. Therefore, belief or faith in the Lord Jesus is essential to salvation, as God has commanded us to believe on him. God has given us the ability to believe the testimony of His Son, and in that sense, Faith is a gift of God. Faith is the power of God to move men and women to enable them to be saved. It is in the power of man to believe not, and be damned, as he is a free agent. In the gospel of Christ, the power of God unto salvation, it is said: "Unless you repent you shall all likewise perish. God has commanded us to repent, therefore repentance is essential to salvation. God has given us the ability to repent of all our sins, and in that sense, repentance is a gift of God.

It is a power of God to move men and women to enable them to depart from iniquity and be saved. It is also in the power of man to continue in sin and likewise perish, because he is a free agent.

In the gospel of Christ, the power of God unto salvation, it is said that "With the mouth confession is made unto salvation," and as God has commanded us to confess the Lord Jesus with the mouth, therefore confession is essential to salvation. God has given us the ability to confess that Jesus is the Christ, the Son of the living God, and in that sense, confession is a gift of God. It is a power of God to move men and women to enable them to confess unto salvation. It is also in the power of man to confess not, and be denied by Christ before the Father in Heaven, because man is a free agent.

In the gospel of Christ, the power of God unto salvation, it is said, "Be baptized every one of you in the name (by the authority) of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. God has commanded baptism for the remission of sins, therefore baptism is essential to salvation. God has given us the ability to be baptized for the remission of sins, and in that sense baptism is a gift of God. It is a power of God to move men and women to enable them to obey from the heart the form of doctrine delivered to the saints. It is in the power of man to refuse to be baptized for the remission of sins, and be condemned, because he is a free agent, and can do as he pleases.

T. H. GILLESPIE.

Austin, Texas, March 27, 1887.

WEBB CITY, Mo., Feb. 27, 1887.

Bro. A. McGary, Austin, Texas:

Inclosed find postal note for \$1, which you will please place to my credit as a subscriber for the FIRM FOUNDATION. I have been bothered with granulated sore eyes for several months, during which time I have done but little reading, but an oculist from the Lone Star State stopped in our town a few weeks back and commenced doctoring my eyes, and has got them in pretty fair business shape again. Whatever I can do toward strengthening the pen of the writer, or holding up the arm of the speaker who is battling in defence of the gospel of our blessed redeemer, I am certainly willing to do. But the time has come when we have got to put on a detective look in our own camp. Doubtless we have those among us who would, if not held in check, barter away for human traditions, the great truths upon which is hinged our eternal interest. Yes, they are apparently so good that they move with muffled feet lest they should disturb some sectarian speaker, who is exhausting his wits in attempting to cover up the plain truths of the gospel of our blessed Redeemer. The early reformers met the enemy upon open battlefield, and

wherever a battle was fought victory perched upon the banners of truth. Yes, they invaded the camps of the enemy, and oftentimes routed them from their strongholds, and to-day if all our preachers would stand shoulder to shoulder, armed with the sword of the Spirit, filled with the love of the truth and in solid phalanx would move forward, trusting for victory in the God of our salvation, sectarianism would vanish before us, as mist before the rising sun.

Bro. McGary, I perhaps have already written more than you will want to waste your valuable time in reading. Trusting that you may do much good during your stay upon earth, and may be numbered with the final faithful in the world to come, is the desire of your humble brother,

J. C. HANCOCK.

McGREGOR, March 10, 1887.

Brethren McGary & Hansbrough:

In the issue of the FIRM FOUNDATION dated March 1, in my article headed "Progress of the Progressives," I stated that Bro. W. L. Harrison took the position that the confession was not a prerequisite to baptism, in which Bro. H. says I misrepresented him. I certainly so understood Bro. H., for it is not my desire to misrepresent any one, much less a brother. I cheerfully make this correction in justice to Bro. Harrison, and will endeavor to state, in Bro. Harrison's own words, as near as I can the position the brother takes: Bro. H. stated to me, a few days ago, that he believes and teaches that confession is a prerequisite to baptism, but does not believe nor teach it (the confession) should be embodied in any prescribed form of words; hence, if a person should rise in his audience and state that he believed with all his heart the entire teaching of the gospel, he (Bro. H.) would baptize him on such confession. Please insert this in next issue and send Bro. H. a copy. Your brother in Christ,

J. P. DIFFEY.

[We wonder if Bro. Harrison would baptize one who might rise and say: "I believe God for Christ's sake has pardoned my sins?" If not, how can he consistently recognize as valid the baptism of those baptized by others on such a confession?—A. MCG.]

QUINCY, Newton Co., Ark.,
March 6, 1887. }

A McGary:

DEAR BROTHER:—I received a copy of your firm paper a few days ago, that was sent to Witt Spring, and I am so well pleased with it I am going to try to get a club for it. I did not know that there was a man in our ranks that had courage to publish a paper on your platform. I am an old fogy preacher in the mountains, and preach every Lord's day. Imagine you see an old man start out Lord's day, afoot, eight or ten miles, with his old Bible in hand, to preach to 50 (per-

haps, if the day is fine, 300) persons, and no pay; preach his discourse, and start home to sleep close to his plow handles, and you have my picture.

We came to this county three years ago from Tennessee, and our people had not been represented here until then. There are now three working congregations here, in a circumference of thirty miles, the ancient doctrine gaining fast, and I can truly say no shaking in Baptists in our midst. This is more than I intended writing. You can do as you please with it, but enter my name on your subscription list, and I will send the money soon, as I want to canvass for the FIRM FOUNDATION, and send several names and money.

Yours in the one hope.

J. G. MOHUNDRU.

OBITUARIES.

W. H. D. CARRINGTON.

Bro. W. H. D. Carrington died at his home in the City of Austin, at 5 o'clock on the evening of the 24th of March, and on the evening of the 24th, was buried in the city cemetery, by an unusually large assembly of friends and acquaintances. After a memorial service at the residence of the deceased, the body was conveyed to its last resting place, and after the reading of a lesson from the word of God on death and the resurrection, it was lowered, and after the grave was filled, it was covered with wreaths of beautiful flowers as tokens of remembrance. Notwithstanding we counted six Christian preachers present the services were conducted by Dr. Wright of the Presbyterian church.

Bro. Carrington was one of our oldest Texas preachers, and an old citizen of Austin. Being a lawyer, the legal fraternity turned out in a body to pay their last tribute of respect. As we turned away homeward, we were caused to reflect seriously over the necessity of fighting the good fight of faith, that we may lay hold on eternal life.

Dear brethren let us try to be faithful unto death. J. S. D.

DEATH OF NOAH ELDRIDGE.

When God is pleased to take the aged, even when in full possession of their powers it occasions but little surprise, but when death suddenly comes on the young, full of physical health and vigor, it comes with a terrible shock to us. Such was the death we now record. Noah, up to his last illness, had ever enjoyed the best health, and seemed destined to become a talented and useful man. In his 18th year he obeyed the gospel at Bertram, Texas—he was not "ashamed to confess his Savior before men." Noah's seat was never vacant at church or Sunday school. At the time of his death he was a member of the Methodist Sunday school at Apalachicola, Fla., near which place he lived. There was no church of Christ near and no members but his father's family. Although living in a cesspool of vice, its contaminating influence, did not penetrate his pure, young life.

In disposition he was gentle, sympathetic, lovable and humble, and it seemed that all who made his acquaintance became attached to him at once. He died the 6th inst. in his 20th year. Our hearts are bowed down with grief at the sudden ending of such a useful and beautiful life, but we sorrow not as those who have no hope.

A RELATIVE
Bertram, Texas, March 24th, 1887.

NOTICE.

John Robert Foster's brother Harry, from Russia, is in New York City and wants to hear from his brother. Any one giving any information that will lead to a correspondence with John Robert, if he is still living, will confer a very great favor upon all concerned by addressing

T. H. GILLESPIE,
Box 36, Austin, Texas.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. McGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, APRIL 15, 1887.

Vol. 3—No. 10

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1203 East 12th street, Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. McGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. GRUBBS. J. W. JACKSON.
J. S. DURST. E. HANSBROUGH
I. C. STONE. A. J. M'CARTY

BACKBONE.

When you see a fellow mortal
Without fixed and fearless views,
Hanging on the skirts of others,
Walking in their cast off shoes;
Bowing low to wealth and favor,
With uncovered, abject head,
Ready to retract or waver,
Willing to be driven or lead;
Walk yourself with firmer bearing,
Throw your mortal shoulders back,
Show your spine has nerve and marrow,
Just the things which his must lack.

When you see a theologian,
Hugging close some ugly creed,
Fearing to reject or question
Dogmas which his priest may read;
Holding back a noble feeling,
Choking down each manly view,
Caring more for forms and symbols
Than to know the good and true;
Walk yourself with firmer bearing,
Throw your mortal shoulders back,
Show your spine has nerve and marrow,
Just the things which his must lack.

When you see a politician
Crawling through contracted holes,
Begging for some fat position
In the ring or at the polls,
With no sterling manhood in him,
Nothing staple, broad, or sound,
Destitute of pluck or ballast,
Double-sided all around;
Walk yourself with firmer bearing,
Throw your mortal shoulders back,
Show your spine has nerve and marrow,
Just the things which his must lack.

A stronger word
Was never heard
In sense and tone
Than this—backbone!

A modest song, and plainly told—
The text is worth a mine of gold—
For many men most sadly lack
A noble stiffness in the back.

(Health Reformer.)

NOTICE.

John Robert Foster's brother Harry, from Russia, is in New York City and wants to hear from his brother. Any one giving any information that will lead to a correspondence with John Robert, if he is still living, will confer a very great favor upon all concerned by addressing

T. H. GILLESPIE,
Box 66, Austin, Texas.

PERPETUITY.

Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.—Matt. xvi: 18. Of something it is said, the gates of hell shall not prevail against. Some people say it is the church against which the gates of hell shall not prevail. Will the scriptures bear this interpretation? I think not, and submit my reason for so thinking. The gates of hell is the unseen world, the place of departed spirits of men. The church might fall in consequence of apostasy, but when it became an apostate church it would not then be in the land of spirits. We can conceive of only two kinds of churches in this respect—a dead one and a living one. A dead church is not in the land of spirits; neither is a living one. The spirit world has nothing directly to do with the church, or the church with it. Then, if not the church, what is it against which the gates of hell shall not prevail? It is that upon which the church was built. Jesus Christ is the Son of God. For other foundation can no man lay than that is laid, which is Jesus Christ.—I Cor. iii: 11. When Jesus died he went to the spirit world, and for a time was a prisoner—a contest ensued. The spirit world prevailed not; Jesus himself prevailed, rising from the dead—"was declared to be the Son of God by a resurrection from the dead."—Rom. i: 4. Jesus was under the dominion of death three days, but this is no reason why any one should say that the prediction (the gates of hell shall not prevail against it) was a failure. The logic of some would force them to this conclusion, but such logic is only an excuse for not accepting the truth, and may serve as a jungle in which to hide when closely pursued.

The scripture that now remains to be examined, is Daniel's prophecy. No other use of these prophecies is made except to show that the kingdom set up in the days of "these kings shall never be destroyed." Some of our brethren have been quite busy in the adoption business. They have adopted the Baptist method of interpreting prophecy—adopted their conversion, their confession, (no confession at all), their baptism, and but one thing yet remains to be adopted, and I reckon they have not thought of that yet, and that is the Baptist hand of fellowship. They persist in shaking them over again—I suppose this ought to be called Ana-shakism.

But, to return. These groovy

thinkers can conceive of nothing that will secure the perpetual existence of the stone kingdom save a succession of churches, and if it was to save their souls from perdition, they can't find the chain. They are about like a setting goose—you may take all the eggs out and throw away the trash and loose feathers that they have gathered about, and they will go back and set anyhow, because they remember that they used to set there.

Three things are necessary to the perpetuity of that kingdom, seed, and good ground, and seed sowing. If ten men who never heard of the Bible were to come in possession of it—read it, understand it and obey it, it would make them christians, and form them into the kingdom of Christ. The seed is the kingdom in germ, and as it grows in a good and honest heart it loses none of its qualities to them. The kingdom has existed in its germ development from the days of the apostles to the present. I deny that it has existed from that day in the church organization development.

Here is a chance for some one to take issue who feels like undertaking a hard job. The ancient catalogues of the books of the New Testament, together with the great collection of ancient Greek manuscripts are the overwhelming testimony we have of the perpetuity of the kingdom in its germinal state of development. If there was no church two hundred years ago baptizing believers for the remission of sins, the kingdom did not exist at that time in the church stage of development, but this fact, 'if it is a fact,' does not authorize any logical mind to say that Daniel was a false prophet.

Jesus was the foundation of the church, and he predicted that death should not prevail against him. Notwithstanding this prediction, he yielded to death, but a man who believes the Bible does not believe that death prevailed against Him. Daniel said the kingdom should never be destroyed. If the church died, the fact no more proves him to be a false prophet than the death of Jesus proves him to be a false prophet. So much for that old, stale, ignorant, Baptist method of interpretation of prophecy; but since this method needs thorough ventilation we will pursue this thought some farther. To interpret any given passage of scripture in such a way as to render some other passage utterly useless has ever been the method of sectarian

teachers. "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."—Dan. ii: 44. It is thought by many, in order to sustain the character of the prophet, that it is necessary to contend for the perpetual existence of the church from the days of the apostles to the present time, either in its organized or its unorganized condition, but while attempting to help the prophet at one point they cripple him at another. "He shall speak great words against the most High, and shall wear out the saints of the most High, * * * they shall be given into his hand until a time and times and the dividing of times."—Dan. vii: 25. If the church has always existed from the days of the apostles till now in an organized or unorganized condition it is not true that the saints were worn out. This church succession theory was doubtless brought into existence to support "Official Grace," and ought to have died at the close of the dark ages. When these church succession theorists attempt to interpret "Shall wear out the saints," their interpretation is not an interpretation at all, but a contradiction of that which they profess to interpret. The persecutors attempted to destroy the kingdom: they succeeded in part, and in part they did not succeed. They attacked this holy citadel at three points: 1. Killed all the christians. 2. They offered worldly ease and aggrandizement to destroy honesty of heart from the face of the earth. 3. They attempted to burn up the word of God that was scattered over the world on parchments. They succeeded in gaining the first point. They did wear out the saints as the prophet said they would. This point was of minor importance relative to the object they had in view. They did not succeed in destroying honest hearts from the earth. They did not succeed in destroying the word of God. Since the days of the apostles the word of God has ever been sown broadcast over the world, and since their day there has ever been resident upon the face of the earth many men having good and honest hearts.

Thus we find the seed and the soil resident together all along the line. The kingdom in its germ state of development is deposited in the soil in which Jesus said it would grow. In this state of development the kingdom has been perpetual in its existence, and it has not been perpetual in any other.

Who will say that it has, and go to work to find the proof?

W. P. RICHARDSON.

FIRM FOUNDATION.

OPINION LETTER.

Foundation:
 years have been added
 I commenced read-
 I first read it with
 with indifference,
 with interest. I have
 closely in your argu-
 thought you to be
 too hard upon those
 you, for the servant of
 should be gentle. But,
 noticed those you so
 ed, I saw they had
 far away from the
 ss, giving heed to
 s, that it would take
 re like the rushing
 ightly storm than the
 e so often heard by
 eprove them of their
 s.
 came interested in my
 as I had been brought
 odist church and Im-
 o honor God; and in
 word I heard the
 ealed things belong to
 led things to man,"
 to the conclusion the
 urch was a sealed
 had never revealed it
 ore, when I was bap-
 uthority of the Meth-
 (for they must give
 before one of their
 a baptize) instead of
 of Christ, I was com-
 it (from many reasons
 ae to mention) that it
 one baptism" upon the
 e read about in the
 ed to the Bible and
 with the teaching of
 rethren to see if these
 . In the word of God
 ay: "Prove all things,
 which is good," I then
 editors, and instead
 to prove their teach-
 ine say, let the F. F.
 e;" others say, let me
 an do more with me if
 one." I then turned to
 God and found these
 pursuing the course
 ills who told Christ to
 ae and torment them
 r time. Then I heard
 in thunder tones, "by
 e shall know them."
 concluded and firmly
 brethren are following
 eemeth right to them,
 ereof is death."
 ight we would arrive
 by investigating, and
 editors would not af-
 ctice in shaking them
 sects, I wrote to Dr.
 McGregor, a brother of
 eir side, proposing to
 subject with him in a
 it, for the sake of truth,
 from Maine to Cali-
 e of course had some-
 do.
 te to Bro. W. J. Jones,
 the same proposition,
 erwards learned that
 ad always acted con-
 onvictions in shaking

them in. I also heard he said be-
 fore he was employed by the soci-
 ety, that if the society did not em-
 ploy him he would go to the FIRM
 FOUNDATION. If that be true I am
 led to believe that when the society
 withdraws its aid from him he will
 again act contrary to his convic-
 tions in shaking them in. Then it
 is not reasonable to suppose that a
 man in that frame of mind would
 like to discuss the subject at issue.

Then as I have waited in vain for
 them to produce a man who would
 affirm their practice of shaking them
 in from the sects as being scriptural,
 and they have failed to do it, I to-
 day, in view of the one way that
 leads to life eternal; in view of that
 great day when we shall stand be-
 fore God; in view of the many souls
 who are seeking after the right
 way, but have been led astray by
 these teachings; in view of the
 great responsibility that rests upon
 me to proclaim the truth, I submit
 to all lovers of truth the following
 conclusions, hoping you will consid-
 er them well, and act as truth de-
 mands:

1. The teaching of the F. F. on
 the baptism question is right or
 wrong.

2. It is the teaching of the Bible
 to obey from the heart or under-
 standing, that form of doctrine; it
 is not called in question by any of
 our brethren that a man does wrong
 when he is baptized understanding
 baptism is for the remission of sins;
 they claim it is not necessary to
 understand.

3. That if it is right to obey un-
 derstandingly, then those only who
 are thus baptized then can be
 saved.

4. If it is not necessary, as many
 claim, to understand baptism is for
 the remission of sins, yet, if a man,
 according to this argument, does
 not commit a sin by understanding
 baptism is for the remission of
 sins, it is better to so understand it,
 and be on the safe side, and make
 it as sure as he can. And as many
 of us can not accept their teaching
 that it is unnecessary to understand,
 let us write some thirty or forty
 letters on the following proposition:

Baptism, as taught by the denom-
 inations of our time, is unscriptural,
 unauthorized by the word of God,
 and we can not consistently receive
 such into fellowship with us upon
 their unscriptural baptism by giv-
 ing them a shake of the hand, with-
 out compromising the truth and
 violating God's law, which tells us
 to do all things by His authority.
 Also, I further suggest that some, or
 all of these letters, be published
 through the F. F., and that next
 January a committee receive them
 and select from them twelve letters
 setting forth the Bible teaching
 upon this subject; and these letters
 be published in pamphlet form
 worth ten cents each, and that 5000
 be published for distribution, that
 the people may be educated upon
 this subject. Also, that all who are
 willing to have the pamphlet write
 to Bro. McGary how much they will
 pay by first of January next, to get

the tract out. I am willing to pay
 \$25.00, and I can almost hear Bro.
 Hansbrough say put him down
 \$50.00, Bro. McGary \$50.00, and when
 I think of Brothers Wurts, Carter,
 Millard, Hamblen, Jackson, Grubbs,
 Stone, McCarty, Vaughn, Strode,
 and many others who will give
 \$25.00, besides many who will give
 less, and perhaps some, more, I
 know we'll have no trouble in rais-
 ing money to publish the pamphlet.

The only question is, has the time
 come for such? If so, let us hear
 from all interested. What say you,
 brethren?

Truly yours for the one way,
 J. D. TANT.

SEVERAL THINGS.

Dear Bro. McGary:

Having made arrangements so
 that I was not compelled to remain
 at one place all the time, I started
 on March 18, (with only enough
 money to take me to my first ap-
 pointment) to spend my time in
 preaching the good news of salva-
 tion to a dying world.

I am backed by the promise of no
 man, but by the promise of God—
 "all things work together for good
 to them that love God;" fully inten-
 ding to present the truth to the peo-
 ple to the very best of my ability,
 just so long as I am supported; and
 when the support is cut off, stop and
 go to work with my hands till I
 shall be able to resume my preach-
 ing.

If every preacher of the gospel
 would go to work, putting his trust
 in God, and not in missionary soci-
 eties, inaugurated without divine au-
 thority, by man, what a vast amount
 of good they could do! and how
 much time, talent, ink and paper
 would be saved. But I must not in-
 dulse in the expression of all the
 thoughts that present themselves
 here.

I have now been out a little over
 two weeks, and I have not been
 able to work half the time on ac-
 count of sickness, but hope to be
 able to go to work again to-morrow
 night. I am now in Randolph coun-
 ty, Ark.

"Be not unequally yoked togeth-
 er with unbelievers" (II Cor. vi: 14)
 is a command that is ignored by too
 many professed christians. When
 we quote this to our brethren who
 are yoked together with unbeliev-
 ers by an oath in some ungodly se-
 cret organization, they reply, "it
 don't mean that."

When we quote it to those who are
 about to be yoked together with an
 unbeliever in marriage, they say,
 "it don't mean that." Then, I ask,
 in the name of reason, what does it
 mean?

If a solemn oath, (which, by the
 way, is positively forbidden), bind-
 ing you under certain obligations,
 with unbelievers, does not consti-
 tute a yoking together with them,
 I am at a loss to know what would?
 And again, if marriage, which
 brings persons into such close rela-
 tionship as to make *one flesh*, would
 not constitute a yoking together,

methinks there is nothing that
 would. The fact is, each of them is
 a yoking together, and both are
 therefore forbidden, and should not
 be tolerated by Christians.

Sometimes preachers who object
 to Christians marrying sinners, are
 called upon to solemnize the rites of
 matrimony between two such par-
 ties, and notwithstanding we are
 admonished to not be partakers of
 the sins of others, he will, for the
 sake of popularity, or for want of
 sufficient courage to refuse, or for
 the sake of the two or three dollars
 he hopes to receive, or probably all
 of these put together, ignore the ad-
 monition, and will, by complying
 with the request, assist a brother or
 sister to disobey a command of God!
 What will be his reward? Would
 to God our preachers were more
 conscientious!

"Then cometh Jesus from Galilee
 to Jordan unto John to be baptized
 by him.—Matt. iii: 13. "And the
 eunuch said: "See, here is water,
 what doth hinder me to be bap-
 tized?"—Acts viii: 36. Our breth-
 ren claim to take the Bible as their
only rule of faith and practice. That
 is certainly right, but I insist that
 they should *practice* what they
preach.

It is a custom among us to walk
 out in front of the stand after a dis-
 course, and say, "If there is one here
 who wishes to obey the gospel, let
 him make it known by giving us his
 hand, while the brethren are sing-
 ing." Then comes the song, the louder
 the better: then the preacher, with
 all the force he possesses, pictures the
 horrors of hell, the beauty and fellic-
 ity of heaven, telling them of the
 shortness of life, the certainty of
 death: he continues in this way till
 in many instances the minds of
 many in the congregation are excit-
 ed to the highest pitch. Then they
 are under the control of the preach-
 er, and he says "come," and they do
 come. They are immersed, their
 excitement wears off, they lose all
 interest in religion, and their last
 state is worse than the first, and
 christianity is charged with being a
 failure. What is the matter? Sim-
 ply this: Every time you ask a sin-
 ner to give you his hand in token of
 his determination to obey the gos-
 pel, you act without divine author-
 ity. When Christ wanted to be
 baptized he went to the adminis-
 trator and demanded it of him.
 When the eunuch wanted to be bap-
 tized he said to Phillip: "See, here
 is water, what hinders me to be bap-
 tized?" Are not these examples
 given us for a purpose? Phillip
 didn't have to beg the eunuch
 to obey the gospel, so far as
 the record shows; neither did
 he have to scare him half to
 death; but his heart was purified
 by faith, and he wanted to be bap-
 tized. When Peter preached on
 Pentecost there was no begging, so
 far as we know, but they that *gladly*
 received his words were baptized.
 When they believed Peter's preach-
 ing they were baptized. The "gos-
 pel is the power of God unto salva-
 tion," and when an individual be-

He loves the gospel with all his heart, he will need no begging to get him to obey it.

If you have to beg a person in order to get him to be baptized, you will have to beg him to get him to do his duty after he is baptized. If you must excite a person to get him to obey the form of doctrine, you will have to keep him excited in order for him to do any good—and then he won't. Preach the gospel in a plain, simple manner, pointing out the way of life, holding up to the world the promises of the gospel, and threatenings of the Bible to the disobedient, asking the people to accept Christ, and live for heaven. And I am sure all whose hearts are purified will make known their desire to obey the gospel without us doing what the Bible does not authorize—ask sinners to give us their hand in token of their determination to obey. Let us practice what we preach.

Bro. McG., some time ago I wrote a short article for the F. F. on the subject of the "Holy Kiss." I have waited patiently for its appearance, but have not seen it. I suppose you thought other matter with which you fill your paper was of more importance, and probably you were right, but I insist that we must either obey the command to "Greet one another with a holy kiss," or give a lawful reason for not doing so.

It will not do to say that it was a custom in the days of the apostles to greet each other with a kiss, but since then the custom has changed to shaking hands, unless it can be shown from the Bible that we have a right to change customs.

Will you publish this and tell your readers what you think about the matter?

I remain your brother in Christ,
J. G. CONNER.

We heartily endorse Bro. Conner's "Several Things," except that portion which seems to convey the idea that the heart is purified before baptism. This is a mistake that is very frequently made, and that too, by some of our ablest men. We are told that Bro. Campbell held this view. But we must say that it is a mistake nevertheless, even at the risk of being regarded sacrilegious for dissenting from the father of this reformation. I know Peter said of the conversion of Cornelius and household: "God put no difference between us and them, purifying their hearts by faith." But this was not by faith in the sense of "faith only," but by the faith—the "obedience of faith."—Rom. 1: 5. If it were by faith in any other sense it would be by faith that precedes repentance, and we would have impenitent hearts, purified. If this were true, then the chief rulers who believed on Christ, but would not confess Him for fear of being put out of the synagogue, had pure hearts. The Lord said, "blessed are the pure in heart, for they shall see God." According to this doctrine then, of purification before baptism, "faith alone is a wholesome doctrine, and full of comfort." But,

brethren, one and all, it is a woeful mistake, like many other crotchets of "our plea," and we should speedily rid ourselves of all such. Now, this same Peter who said God purified the hearts of these people by faith, said afterwards in his epistle: "Seeing ye have purified your souls in obeying the truth, through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—I Pet. 1: 22-23. These persons had been born again. Then they had purified their souls by "the obedience of faith."

We have had Bro. Conner's article on the "Holy Kiss," for quite a while. We have, from the first, intended publishing it, but have been supplied with other matter that we deemed more important just now. If we know our own heart, we fear no question. If the "Holy Kiss" is a duty that devolves upon us, we are willing to learn it. So Bro. Conner may rest assured that his thoughts on this matter will be given to our readers, but we can't promise it immediate publication. We like to read and publish the thoughts of brethren who seem as earnest and self-sacrificing in the interest of truth as he does. So he may now know that we will welcome him to our columns as a regular contributor. We hope the brethren in his section will encourage him in the course he has started out upon. God's blessing will be with those who proclaim a pure gospel to the world, independent of the money making schemes that all missionary societies are moved by. For He has promised that "all things shall work together for good to them that love Him." It is all fixed, and all a man has to do to reap the blessing, is to "go and preach the gospel"—not a doctrine or "plea" of uninspired men—but "the gospel," "the word of truth"—"the faith once delivered to the saints." There are honest hearts enough anywhere to sustain the man who will do this. The power is in the seed, the truth, to cause the honest soil in which it falls to yield a living to him that sows it. No danger of the ox that treadeth out the corn being muzzled where such a man goes. But if he wants to be a fop, dressing contrary to God's teaching, God has not put power in His gospel to gratify this "pride of life or lust of the eye." If he wants to lay up money "for a rainy day," God has not put power in it for that. These things, and all that are contrary to christian principle are not blessings, but cursings. God promised that all things would work together for good to them that love Him, (not for bad. Often the things which we take as bad, are good in disguise. Treasure laid up on earth is bad for us; its rust will eat as a canker.

A. McG.

The sturdiest building man can raise is the ivy's food at last.
[Dickens.]

The superior man wishes to be slow in his words, and earnest in his conduct.—Confucius.

A CASE.

Take this case, Bro. McGary: An evangelist in the church of Christ preached a sermon in which he showed clearly that faith, repentance, confession and baptism are conditions of forgiveness, and that he who has complied with all of them has both believed and obeyed the gospel, has become a member of the body of Christ, and a Christian. At the close of the discourse, along with two or three others, came one from the Baptist church. After the preacher had heard the others make the good confession, he turned to the one from the Baptist church and said, "Now I will hear from you." The brother from the Baptists then arose and spoke as follows: "Sir, I believe every word in your discourse. I am convinced that you people hold the truth; that you are on apostolic ground; that you have, as you claim, returned to the ancient order of things. I come desiring to identify myself with you, because I believe it to be my duty. I am sure I now see the truth, and, looking back at the obedience I rendered, I am satisfied with my baptism; in fact, if I were to go and be baptized this evening I do not believe that I could beat what I did before. I want to drop the name Baptist, and every unscriptural thing held by that people, and live with you." He was received. Bro. McGary, what objections have you to this case? I have not given you this case in order to puzzle you; or simply to give you a job, but because I want to know how you dispose of it.

J. R. JONES.

NASHVILLE, ARK.

We take great pleasure in publishing the above: (1) because it gives a chance to show the real issue involved in the baptismal controversy, and (2) because we have confidence in the man who propounds it. We met Bro. Jones once, and have read with interest much that he has written for the *Messenger*—especially his articles on the parables of Jesus. However much he may differ from us on this question, we love him and regard him a sincere man and teacher. But to the question: We will suppose a case first and submit it: Suppose when the twelve at Ephesus, who had been baptized "unto John's baptism," heard Paul preach, they had said: "Sir, we believe every word you preached in your discourse. We are convinced that you people hold the truth. We come desiring to identify ourselves with you, because we believe it to be our duty. We are sure we now see the truth, and, looking back at the obedience we rendered, we are satisfied with our baptism; in fact, if we were to go and be baptized this evening, we do not believe that we could beat what we did before."

Now, who believes Paul would have received them? Let no one suppose that because in the case of the twelve we do not find the same irregularities that are to be found

in sectarian converts of to-day, that, therefore the cases are not parallel in principle. These twelve were certainly baptized to honor God.

But we would say to any man who did not think he could "beat" a baptism preceded by sectarian teaching, that he had better not be baptized; for if he did he would not in fact beat it. As to what "objection" we have to this case Bro. Jones has presented, we regard that man no nearer the kingdom than before he heard the brother preach, and no nearer than a perverted gospel could bring him. There is a standard for baptism given in the Scriptures. We would judge this man's baptism as others, by that standard. If it comes up to it, it ought to be accepted; if not, it should be rejected.

If, when he was baptized, he went to the ordinance with the law of Christ, in reference to the ordinance written in his heart, and the Law-giver confessed with his mouth, so he could truly "draw near with a true heart in full assurance of faith, having his heart sprinkled from an evil conscience, and his body washed with pure water," his baptism was authorized by Christ. But, if his conscience had been rocked to sleep by some false teacher who taught instantaneous and direct regeneration, so that he went to the ordinance with an easy conscience, believing that his heart had already been "sprinkled from an evil conscience" by a direct stroke of grace, he might as well have been buried in sand, or slipped off of a log and dropped in a creek, as to have gone through with the farce he did. From whence comes our right to judge one way or another, except we judge by the divine rule? Suppose a sprinkled man should rise and say: "Sir, I believe every word you preached in your discourse. I am convinced that you people hold the truth; that you are on apostolic ground; that you have, as you claim, returned to the ancient order of things. I come desiring to identify myself with you, because I believe it is my duty. I am sure I now see the truth, and, looking back at the obedience I rendered I am satisfied with my baptism; in fact, if I were to go and be baptized this evening, I do not believe that I could beat what I did before. I want to drop this name Methodist, and every unscriptural thing held by that people and live with you." If we have the right to pronounce his baptism (?) invalid, we have the same right to pronounce the other man's so. We have no right to decide upon either case except as we do so in the light of truth. When they are both brought under its searching beams neither is valid. We judge no man.

A. McG.

Violent excitement exhausts the mind, and leaves it withered and sterile.—Fennelon.

A couplet of verse, a period of prose, may cling to the rock of ages as a shell that survives a deluge.
[Bulwer Lytton.]

FIRM FOUNDATION.

AUSTIN, TEXAS, APRIL 16, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to McGary & Hansbrough, or to the FIRM FOUNDATION, Box 30. All checks or money orders should be made payable to McGary & Hansbrough, Office, 1203 East Twelfth street.

Had Christ expressed his will in regard to missionary societies, either for or against, they would then have belonged to the items of the faith, like the organization of churches, and we would have been tied down to his direction. But since he has said nothing, they do not belong to that class of things, do not fall within the purview of such law.—*Guide*.

Had Christ expressed his will in regard to the Methodist conferences, either for or against them, they would then have belonged to the items of the faith, like the organization of churches, and we would have been tied down to his direction. But since he has said nothing, they do not belong to that class of things, do not fall within the purview of that law! and we have a Methodist conference, or may not have one, as we choose! Now, don't any of you old fogies call this an advance toward the great iron wheel, and don't you say this is not good Christian logic!!!

[*Christian Messenger*.

Had Christ expressed his will in regard to the immersion of the untaught, either for or against it, it would have belonged to the items of the faith, like the organization of churches, and we would have been tied down to this direction. But since he has said nothing about it, it may be done or not, and after it is done we may, or may not recognize it as of divine sanction. So "our plea" has decided to exercise its liberty in this matter, and recognizes it, and issues its edict that all who will not, shall be called "hobblers," "heretics," etc.

CATLIN, IND., April 1, 1887.

Dear Bro's. McGary & Hansbrough:

Still the war goes on. In the Leader of this week a pretended brother by the name of E. T. Stevens has a long article on re-immersion. He says his was a Baptist conversion and a genuine Baptist immersion, and boasts that he has held high positions in the church for many years. Then he declares that we and the Baptists are just the same. Thus through our own papers are we constantly being given away. Then, in the "Octographic Review" comes one J. K. Speer, the man who, some years ago, climbed up the theological tree and fell out. He now tells of another fall he has had. He says that he was re-immersed, and that he re-immersed quite a number of others; but it has been the experience of all, so far as he can learn, that no relief came from their re-immersion. In the name of common sense, what relief did they expect? He, and those of whom he speaks, must have been ignorant sectarians, and must have expected to experience some ecstatic feeling on being immersed. What other relief could they have looked for? Then, he says: "If one is to know

all about baptism, and the benefits to be derived from it before immersion, then it will be as well to defer it until the death bed, so as to learn nothing new about it after observing the institution? Is not that a grand idea? It sounds just like the man was yet up that theological tree. Who has said, one must understand all about the consequences of baptism? They continue to harp on that while it is their own statement, and not ours. The truth is, God has promised remission of sins upon certain conditions. If salvation is unconditional, one of two things must be true. Either God will save all men, or else he will save a certain elected number. He will do just to suit Himself, without consulting man at all. If this be true, then there was no use in giving man any revelation of His will. And if He had, it would have been to let man know that He intended to save him unconditionally. But God has not made any such revelation; but has revealed that salvation is conditional, and therefore must of necessity state the conditions. What, then, are the conditions? The first is faith. "Without faith it is impossible to please Him."—Heb. xi: 6. "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that you might believe that Jesus is the anointed Son of God; and believing, you might have life through His name."—John xx: 30-31. He that believeth not the Son, shall not see life, but the wrath of God abideth on him."—John iii: 36. "He that believeth and is baptized shall be saved."—Mark xvi: 16. "Sirs, what must I do to be saved?" "And they said, believe on the Lord Jesus Christ,"—Acts xvi: 30-31. Who can misunderstand the design of faith? Who will say that it is not necessary to know the design of faith? How can one fail to know the design? All surely know that God requires faith, for that which is not of faith, is sin. Repentance is also a condition of salvation. Jesus says, "Except you repent you shall all perish."—Luke xviii: 3-5. He also told the apostles to preach repentance.—Luke xxiv: 47. Peter said, "Repent."—Acts xi: 38. Is there anyone who does not know the design of repentance? In preaching the gospel they were distinctly told to preach repentance. What did the apostles understand that they were to preach the gospel for? For fun, or for the salvation of the people? They evidently understood that it was for the salvation of the people; and the people understood the same.

Confession is another condition. Paul says, "The word is nigh thee; even in thy mouth, and in thy heart: that is, the word of faith which we preach." What is the word of faith which they preached? Let Paul answer: "That if thou shalt confess with thy mouth the Lord Jesus, and believe with thy heart that God raised Him from the dead, thou shalt be saved." "For with the

heart man believes unto righteousness, and with the mouth confession is made unto (in order to) salvation."—Rom. x: 8-9-10.

Other passages might be quoted; but we deem it unnecessary. Paul here declares that they preached this as a part of the word of faith, and all the denials of our opposers can never alter it, nor induce any intelligent, honest Bible student to disbelieve it. It is there, immutable. Baptism is another condition of salvation, as clearly stated, and defined as well as any other. Jesus said, "go into all the world and preach the gospel to all." "Go teach the people and baptize them." Baptize who? The taught. Is any one ignorant enough to believe that the people would have submitted to baptism without a purpose? How would they have induced the people, men and women, to have gone into the water to be buried in baptism without assigning any reason for it? There is nobody ignorant enough to believe any such nonsense. Christians do not believe so now. When the Samaritans believed Phillip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women."—Acts viii: 12. Phillip is not said to be preaching the three facts only. He was preaching the things (in the plural) concerning the kingdom of God and the name of Jesus Christ.

With what is the name of Jesus connected but with baptism? What caused the Ethiopian officer to say, "See, here is water, what hinders me to be baptized?" Evidently he had been instructed that he must be baptized in order to be saved. All these wiseacres who are now tumeling so much about re-immersion used to know this. Hundreds of sectarians have been met and vanquished on these and similar questions, but now the fight is with those who ought to, if they do not, know better. These same men, at the beginning of this controversy, were wonderful advocates for "our plea;" but of late they have abandoned "our plea." They have given up the good confession and the design of baptism. Next, I expect them to begin to declare that no one need know the design of repentance or faith. Already they cannot tell why one should know the design of faith, and not know the design of baptism. How it is possible for any intelligent person to believe that God would make salvation conditional, and yet not state the conditions, I cannot imagine. Or how it would be possible for him to state the conditions and conceal the design. If I should say to a bootmaker, if you will make a pair of boots I will give you five dollars, would not the design be to get a pair of boots, and the condition the payment of five dollars? God says, "if you will believe the gospel, repent, confess Christ and be baptized I will pardon your sins. Is not remission of sins the design, and these four items the conditions?

Now, I ask, how can the promise be received, or believed, without knowing the design following the conditions? It is impossible. No one can possibly confide in Christ's promise of remission of sins without knowing the conditions.

I now ask any one of those on the other side to tell us how anyone can confide in Christ's promise of pardon without knowing the conditions on which that promise is made? This they will never try to do. This they must do, however, or they are forever silenced. Come up, gentlemen, and answer, or you are forever beaten. There is an immeasurable difference between confiding in the promises of Christ for salvation, and the promises of uninspired men. How is it possible for anyone to believe that Jesus will accept those who will not confide in His promises for salvation, but will do something else, confiding in the promises of men? Will Christ abandon His own appointments and accept those of men? It is impossible that He can, for if He should, then He makes himself a liar. He has said His words shall not pass away; and if He now abandons the plan of salvation which He has revealed, His word has failed. He never promised to forgive anyone's sins at a mourners-bench in answer to prayer; and when men pray for Him to do so, if it were possible for Him to do so, and He should, that moment His revealed truth in the plan of salvation would be forfeited; he would cease to be Christ; the whole scheme of redemption would be destroyed, and irreparable ruin would be wrought throughout God's universe. But then our sectarian apologists say, ah, it is all right for men to pray to Christ to abandon His own revelation. When they thus blaspheme, and get others to do so, and delude them, if they will dip them in the water, they are all right.

Will any one of them meet me before the people and investigate this subject? If any one will, let him speak out.

Insert this when you have nothing better.

God bless you all.

I. C. STONE.

BROTHERLY LOVE.

APRIL 2, 1887.

Dear Brethren and Sisters:

I would like to say a few words in my feeble way, in reference to members of the church of Christ calling each other "brother" and "sister."

You all know, who read the word of the Lord, how often Christ and the apostles bid us love one-another. Unless we do love one-another fervently, with a pure heart, we do not obey our Lord and Master, Jesus Christ.

When I see Christians meet and call each other "Mr." and "Mrs.," and don't seem to think any more of each other than if they did not pretend to be members of the church of Christ, I think there is but little brotherly love there.

We are told to come out from the world, and be a peculiar people. Worldlings address each other as "Mr." and "Mrs.," we should say

"sister" and "brother," as did the primitive Christians. If we all would practice it we would love each other more. I speak from experience. I have been called sister but few times since I came to this neighborhood, still, I feel it my duty to thus address them all. I asked a sister if they all did that way? She said they did, except the preacher, who sometimes said brother and sister.

I must acknowledge I would love them more, and feel better and more at ease with them, if they were not so distant, careless, or selfish, which of the three I can't tell.

I believe we ought to treat every member of the church of Christ as we would our family, the older as father and mother, the younger as brothers and sisters. It would then be so much easier for us to obey that great commandment, "love your neighbor as yourself."

Use this if you think it will do any good; if not, lay it aside. We want the best; that which is calculated to do most good. M. A. N.

We heartily endorse every word of Sister M. A. N.'s letter. "We know we have passed from death unto life, because we love the brethren." Therefore, if we have passed from death unto life, we will be willing to claim kinship with each and every member of God's household. If we are ashamed to confess our Christian relationship, then we are ashamed to confess our Savior, for He said, "In as much as ye have done it unto the least of them, my brethren, ye have done it unto me," and he that is ashamed to confess me before men, him will I be ashamed to confess before my Father which is in heaven." I know it is not stylish so to do, the custom having become almost obsolete among our city brethren, the objection being raised that it sounds "common," (vulgar). Well, perhaps so; but we read in the record of our Savior, that the common people heard Him gladly, and we are encouraged.

Many thanks to sister M. E. Mc. for her cheering words to us, and beg for more. She speaks of her unworthiness, which causes us to think of our own most forbly. I hope my dear sisters do not suppose for an instant that we consider ourself up to the divine standard which we hold up. As we have before said, were we to have waited till we were free from sin, we would never have touched pen to paper. We never write a letter that does not condemn us on some point, still we try never to write with a beam in our eye. But should a sense of unworthiness deter us from writing altogether? We think not. It only serves to make us appreciate more keenly the trials and failures of others. But this we do: "Forgetting the things that are behind, and reaching forth unto those things which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus."

Now, a word of explanation to Sisters Elston and Vienna. In our last letter we stated that there were no recruits for the sisters department, but what was my surprise and pleasure upon opening the

paper to find their earnest and most excellent letters. We suppose they came too late to be submitted to us for inspection, so, rather than deprive the readers of the immediate enjoyment of them, the editors decided to correct them themselves. Write oftener dear sisters. Your efforts are highly appreciated.

In our last, the printer made us say that Sister Huston's letter on Tobacco was not without "points," which should have been "fruits." As all the sisters know, it was bristling with sharp points, which so pricked the brethren as to make some of them give up the habit, which was the "fruits" we meant. Let us here whisper, with deep regret, that we have not heard of one sister quitting snuff. Shame! shame! Dear sisters, "we are persuaded better things of you," things that accompany salvation. Let us not be disappointed in you.

SARAI.

PURITY, RATHER THAN POPULARITY.

Editors Firm Foundation:

BRETHREN:—For many years (even before I made any profession of the Christian religion) I was strongly impressed with the idea that if the congregations claiming to be the true followers of Christ are negligent of one duty more than another, that duty is the putting forth of proper efforts to keep themselves, as congregations, "unspotted from the world." It is to be hoped that none will conclude I am advocating the up-building of congregations "without spot and blameless," but that all who read may be willing to "come and reason together."

One need not only search the scriptures, read papers published in the interests of the Christian religion, to become thoroughly convinced of the vast indifference upon the part of congregations concerning this matter; but by merely looking around home almost any of us can at once see the truth of the above statement. With this prominent fact staring us in the face, it becomes one of the duties of every true Christian to first ascertain the proper way, then labor earnestly and faithfully to accomplish the desired object. I am thoroughly convinced that in this part of Texas there is vast room for improvement among the congregations, to say nothing of the sects and non-professors; and after reading the F. F. and other papers, I am equally convinced that we do not stand alone in spiritual wants. One of the most popular pleas with the sectarian world, also with the outside of today is, that we, who claim the name of Christians only, permit persons to remain as members of the church with little or no regard to their daily walks in life. As to the grounds for, and the correctness of such pleas, I will only refer to the conscience of every professed follower of Christ who may read this article.

But where is the remedy for this already great and growing evil?

By what means can the desired and very much needed effect be brought about, that will not only result in a lasting benefit to the church for all time, but one that may be felt throughout eternity?

To my mind, one, and the first, remedy that should be applied to bring about the desired effect, will be for every congregation to adopt for their rule of faith and practice, *Purity, rather than popularity.* If I were a sectarian, or if these lines were intended for a sectarian paper, the foregoing idea would not have been presented for fear of having written something only for the waste-basket. But since I am convinced that the F. F. is published in the interest of *true Christianity*, I present this subject, trusting that some one of your editorial staff or correspondents may assist in fully presenting it to the minds of your readers. Evidently one move in the proper direction will be for each congregation to rid itself of every member who is a member only in name; or, in other words, those who have their names enrolled on the church book, but spend their time in the service of Satan. It is useless to personify, yet we can call to memory with very little effort, a goodly number who have been recognized as members of the Christian church for years, yet not one of them is ever seen in the meeting house; not even on extra occasions.

Some who read the foregoing will be ready to exclaim: "Oh! it will never do to drop the name of Mr. A. from our list, as he is our main dependence financially; or Mr. B., on account of his family;" or Mr. somebody else, for some equally frivolous reason. Well, sectarians, by the same rule, retain their vast number, and by so doing, have proven to every reflecting mind that they prefer *popularity* rather than *purity*.

If wrong in the foregoing conclusion, I stand ready and willing to be corrected.

Many, doubtless will be ready to say, "judge not, that ye be not judged," "physician heal thyself;" or, that congregations, by attempting to rid themselves of unruly, negligent members, are liable to have too small a membership to constitute a congregation.

All who meditate on the foregoing quotations, will do well to also examine the following places in the New Testament: I. Tim. vi: 3-5; 2 Tim. iii: 2-6; 1 Peter iii: 8; iv: 14-17, v: 2-8; 2 Peter ix: 6-11; 1 John iii: 13, 14; 2 John, 9-11. If the foregoing references are not sufficient, the general epistle of Jude may be read with profit to the inquiring mind.

While if any congregation claiming the name of Christian only, is not in possession of genuine material sufficient to prove itself worthy that name, the disorganization of such a one will certainly prove of no disadvantage to the Master's cause, neither can it, in any conceivable way, prove injurious, spiritually to any one.

Some members approve the use of the organ in conducting church services, that the attention of others may be attracted; or, in a word, they are seeking popularity. Do not even the sects the same?

Others cry out that "some publishers," also ministers of the Christian church, "are a little too strict," simply because said publishers and ministers present the gospel in its original purity only. I have heard the very same cry from the sectarian world, from the earliest dawn of my remembrance, until the same has become an ear-sore to me, as much so as chronic complaint among those who utter it.

The foregoing has been written merely as an introduction to what I believe to be one of the all important subjects in which the true Christian world in this, the nineteenth century, should be most earnestly interested; also one in which every true disciple should earnestly endeavor to bring about the much needed reformation, taking for their watchwords: "Purity, even as God's Word is pure."

R. W. G.

Blanco, Texas, March 15, 1887.

MACY, TEXAS, March 27, 1887.

Dear Sister Sarai:

I have missed your letter so much in the last few numbers of the F. F., and was so glad to hear from you again. I do not want you to quit writing any more, for I know the sisters love to read your good, true letters.

I have often thought I would try to write a few lines for the F. F., but have not had sufficient courage to make the start. I feel so weak, and fall so short of my duty to my blessed Master, that I hardly know how to admonish others to do right.

We are all, here at this place, a set of drones in the hive, for none of the brethren will take hold of the work. We do not meet, as is our duty, on the first day of the week. The sisters are not doing their duty either, for they are nearly all members of the Alliance, and also some of the brethren, and you can't make them believe but that they are engaged in a good work. But the Bible furnishes us unto all good works, and we fail to find anything that justifies their being members of the Alliance. "Come out from among them, be ye separate, saith the Lord," and I, for one, did come out, for I have not met with them since I professed the faith and obeyed the gospel, and do not expect to again.

My dear sister, write on, and admonish the sisterhood, for they need to be. Oh! how true your letter in regard to our conversation when we meet to partake of the emblems of our dear Lord's body!

Oh! may God help us to overcome the sins of this life, that we all may commence a new and purer life; one that will lead to a glorious life beyond this vale of tears!

Dear Bro. McGary, I would say to you, fight on, and you will receive your reward. Contend for the faith delivered to the saints, oppose all

false ways, if you receive naught but persecution here. Think of the one who died for us, and of His chosen apostles; how they suffered, and thank God that you are counted worthy to suffer shame for His dear name.

I hope you may live long to work for our Master, and you will hear a welcome "Well done good and faithful servant, enter thou into the joys of thy Lord."

Your sister in Christ,

M. E. MC.

CHURCH GOVERNMENT.

FLORENCE, WILLIAMSON CO., TEXAS,
March 1, 1887.

In the FIRM FOUNDATION of the 15th we see your special offer. We send you inclosed in a letter at our own risk, because it is so far to an order office, one yearly subscriber to the F. F., and \$1.00. Please send me Ladies Home Companion. Send the F. F. to Amanda H. Caskey, Florence, Williamson county, Texas, and the Companion to S. W. Caskey, same address. I tried to get some more names, but failed, not because they did not like the paper, for 'tis the soundest paper published, admitted by almost all, but because they haven't got the money. In the future we expect to send in names as fast as we get them. Times are so pressing now it's very hard to raise money for anything.

We are in hopes the F. F. may spread through this country and arouse the so-called people of God to see where they stand. It's true we all have the Bible, and we think it speaks very plain on what it takes to make men Christians, but after they are made Christians where do we place them? Under the care of the elders? One says yes, that is the place for them to be fed on the milk of the word. We believe there's where they were once placed, but where do they go now? Turned loose in the broad field. What do they feed on? The cream of the world. Now, instead of the elders of the church feeding the flock, they turn them loose.

Bro. McGary, what the so-called church needs to-day, is more religion; more of the Spirit of our Master. There are churches all over the country that try to keep house for the Lord, but it's a cold, formal sort of worship. Go to church, sit down; some of the sisters will say, why don't you sing some? After awhile some one starts out on something, and you will see some of the sisters, old and young, go to laughing and talking. Is this religion—is it any part of the worship? No, indeed it is not.

What about the elder, then? Well, he comes in with his lip dropped down, and the wrinkles on his forehead, and some brother says, isn't it about time for service? Yes, says another. Another says, Bro. A. won't you officiate to-day. It's not my appointment; when I preach I want to know it so I can prepare something. Is this the Bible elder? No. Where is the elder now days,

Bro. McGary, that has the qualifications of an elder? To my opinion, Bro. McGary, the so-called church of Christ to-day is a cold, formal service, and in the formal act Christ is injured more in the house of His friends than in the house of his enemies. And then, to cap it all, the church hires a preacher at some set price to come once a month and indoctrinate the church, instead of sending out the gospel where some good could be accomplished, they keep it in all the time. This is not according to the old pattern. If all this money was taken and distributed among the needy of our land, it would be the best preaching that the church could do, and the deacons should see more about the needy than they do. You remember in the Bible where the needy were neglected. What did the apostles do? They chose seven men to attend to this matter, but now it takes all the money to pay the pastor.

Bro. McGary, I believe the religious papers ought to write more on the importance of these things. It seems that people's minds are better reached through the medium of papers than through the reading of the Bible.

Is this kind of a church in the favor of God? If so, are the Baptists?

If God, in the end, saves such a church as this, may not I get up a church and be saved? If Christ has a church, where is it? Now, we know we can take the Bible and find a church, and but one church, but where is it now? Is it in existence, and will God save such a people as this? If he does, where is the justice of our God? None at all. I do hope that the firmness of the F. F., and its continued drinking into the spirit of inspiration may cause the church to see where they stand, and impress upon them the importance of doing more for religion, and not pay so much for pastors. These things have bothered me a great deal.

We hope to send you some more names soon.

Yours very respectfully,

S. W. CASKEY.

Some Questions of Profound Importance Asked by Bro. T. W. Brents, in Gospel Plan of Salvation, Pages 259 and 260.

If the belief of the fact that Jesus is the Son of God is the faith that overcomes the world, will believing that he is the very and Eternal God do the same thing?

If this is what must be confessed with the mouth unto salvation, after faith and before baptism, and it is not made, will we get the salvation unto which it should have been made?

If Timothy made this good confession for eternal life, may we dispense with it, and still get the eternal life for which he made it?

If God has determined that every tongue shall confess that Jesus is Lord to the glory of God the Father, and we fail to make it unto our sal-

vation, will we have, to make it in the final day to our eternal condemnation?

If Jesus has promised to confess before his Father such as confess him before men, will he still confess us if we fail to confess him?

If God dwells in those who confess that Jesus is the Son of God, will he also dwell in those who do not confess this fact? Does not the language imply that He dwells only in such as make this confession?

If this is what has to be confessed, will it be safe to substitute a narrative of our dreams, feelings, and imaginations, in the shape of an experience instead of the confession required by the law of the Lord?

And if these dreams, feelings and imaginations constitute all the confession made prior to baptism, when do the parties confess that Jesus Christ is the Son of God, or that Jesus is Lord to the glory of God the Father to their own salvation and for eternal life, and which secures the dwelling of God in those who make it?

Now, you who cry out hobby, extremists, etc., etc., put on your studying caps, and answer each of those questions, please.

O. H. MCGAVOCK.

Robinson, Texas, March 6, 1887.

LAVACCA DOTS.

HALLETTVILLE, TEXAS,
March 29, 1887.

Bros. McGary and Hansbrough:

In the midst of the confusion of the present one is better prepared to see the necessity of understanding the design of their obedience to the divine behests of our King—to know whether or not they are to be made children of the "Most High," or sectarians. In Matthew (xxii: 29) Jesus says to the Sadducees: "Ye do err, not knowing the scriptures, nor the power of God." And this may be given with equal propriety to-day, for so much error in our land, not knowing the scripture. I am satisfied that if people were better acquainted with the word of God there would be fewer sectarians in the world to-day than there are. When Phillip first accosted the eunuch, he said: "Understandest thou what thou readest?—quite different from preachers of the present day. They say: 'It don't matter whether you understand or not.' No matter if the Bible does say: 'For all shall know me—(Hebrews viii: 11)'. But, continue they, 'they are in bondage, and we invite them out.' This is very good, but do you refer them to the law? James says something about a law of liberty—liberates people from bondage, and I am quite sure that if they had understood the plan of salvation they never would have gone into the so-called bondage. Paul says: 'Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge.'—Romans xi: 1-2; What is the result

of their ignorance? Read third verse, which says: For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. Their establishing their own righteousness is clearly the result of ignorance—and finds its counterpart in the teachings of Bob Ingersoll; and yet, after all their zeal, Paul was praying that they might be saved. We have thousands to-day who are zealous, but it is not according to knowledge. Certainly if the Israelites could not get in on account of their ignorance, the result of which was to do something else than what was commanded, we can see no hope for the unfortunate ones of to-day. Well, what is to become of them? Well, if they are truly ignorant, and have no means of ascertaining the true way, they are to be pitied; but if they have preferred the council of blind guides instead of following the "Heaven given council," they deserve all that will be sent upon them.

The Bible says, faith comes by hearing the word of God. Not so, say friends, parents, and blind guides. We are saved before we come into confession! The Bible says, there is one body—the church. Friends, parents, and blind guides say, we are glad that there are so many. And further say the blind guides, "children are totally depraved." Jesus says, except you become as such you cannot enter into the "kingdom of heaven." This is the first time I ever heard that one had to be totally depraved to enter heaven! No wonder the Savior said, "woe" unto scribes, etc. This surely is the result of ignorance. The Savior says, Matt. xiii: 19, When any one heareth the word of the kingdom, and "understandeth" it not, then cometh the wicked one and catcheth away that which was sown in his heart. Preachers to-day take away that which is sown, by telling them it is a non-essential, when, if they understood it better, they would say the Lord does not deal in non-essentials, Acts xvi: 14, whose heart the Lord opened. The Lord opened her heart, or the eyes of her understanding, and she attended (obeyed) the thing spoken (commanded) by Paul. Read Acts xxvi: 18. To open their eyes and to turn them from darkness to light, etc. Truly, the ark is coming over the threshing floor, but remember Uzza.

O, Lord! help us to remember aright, that we may all know what the perfect and acceptable will of the Lord is. Soon we may have to try the awful realities of being judged at the bar of God, from which there is no appeal. Either enter in or depart from the presence of our King. Sad, how sad!

Love to all. J. W. STRODE.

BLUM, Texas, April 4, '87.

Bro McGary:
Bro. Richardson and myself are here—had good audiences yesterday—one baptism today—will remain a few days. There are some complaints here about subscribers not getting the paper regularly.

Please credit Mary Hestand with \$1. I will write more fully this week.

Burnett refuses to debate—proposes to continue as we are. I have not yet answered his note.

Bro. Billy sends love. Love to all.

Your bro. in Christ, J. W. J.

QUERY DEPARTMENT.

WILLOW, TEXAS.

DEAR BRO. MCGARY:

I read the F. F., although I am no subscriber. I love the position of the F. F. very dearly; it has a noble purpose to work for, and is accomplishing much good, I hope. Realizing the weakness of man, and his liability to err; also, the temptation you have from your adversaries, I wish to caution you against too harsh or severe a defense. I thought your remarks about Allen, in the last number most too severe, though I don't consider myself a judge, I only give it as my opinion, thinking it will be some encouragement to you to know there is one more earnestly hoping that you may succeed.

My object in writing to you is to ask some questions, and I hope you will answer them, as some of them are bearing heavily on my mind.

1. Is it according to the New Testament for a man to be elder or deacon, who is not married, or never was?

2. Is it proper to keep a church book and make a record of all the transactions, such as the names of members, names of those withdrawn from?

3. Have we any authority to offer the Lord's supper to any one not a member of the church of Christ?

4. Please give an explanation on Matthew 5th chapter, 34th verse, and James V: 12.

From your brother in Christ,
JNO. W. THOMPSON.

(1) No. (See I Tim. iii: 1, and 8 12). The ruling of their families well manifest their fitness to rule the house of God. The Scriptures give us all things that pertain unto life and godliness, thoroughly furnish the man of God unto all good works—a sufficient rule of faith and practice. In the Scriptures we know nothing, hear nothing, of any elders or deacons, save married ones, such as have families. To have another kind is to depart from the word of the Lord—become wise above what is written.

(2) "I know no reason why we should not. Everything should be done decently and in order. We have the same right to keep this record that we have to use a song book. But if we had been told what kind of a song book or church record to have it would be wrong to have another kind, as in the case of the elders and deacons.

(3) None whatever. We have as much right to invite Bob Ingersoll to the Lord's table, as to invite any who have not been "born of water and the Spirit, (this will exclude all unintelligently baptized)." Paul said, "Let a man examine himself, and so let him eat." But it was the kind of men he was writing to that were to examine themselves and eat. He wrote to christian men; men who had obeyed from the heart that form of doctrine delivered to them. Then it would be, let every man who has been "born of water and the Spirit"—obeyed that form of doctrine—examine himself and eat.

(4) We believe this has reference to their ordinary conversations in which they swore by all of these things, heaven, earth, Jerusalem and their own heads. We do not

believe that it forbids judicial oaths, nor any solemn, serious asseveration of the kind. Paul said to the Corinthian brethren: "I call God for record upon my soul, that to spare you I come not as yet unto Corinth." II Cor. 1:2-3.

[This letter and reply ought to have been published long ago, but was mislaid.]
A. MCG.

GLEN COVE, TEXAS, Feb. 28, 1887.
BRO. MCGARY:

Please explain through the F. F. the following verse, which is found in 1st Corinthians v, 5, and reads as follows: "To deliver such a one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus." Does it mean to exclude such a one from the visible Kingdom of Christ in order to bring him to repentance and finally save him?

By answering the above you will oblige many friends.

J. D. SILMAN JR.

There are two kingdoms, the kingdom of darkness and the kingdom of light—the Kingdom of Satan and the kingdom of God's dear Son. This lascivious man had been translated from "the kingdom of darkness into the Kingdom of God's dear Son;" but his carnal mind had not yielded to the Spirit, but was serving the old master, and causing him to live after the flesh.

Then, Christian fellowship meant more than merely eating the loaf and sipping wine together. It meant that fellowship that "looked not every man on his own things, but every man also on the things of others; (See Phil. ii: 4). It meant a family of souls redeemed from the dominion of the god of this world—non-conformists to this world; (See Rom. xii:2)—an organized body of disciples of Jesus of Nazareth, to live the simple, pure, holy life that "in the midst of a crooked and perverse nation" would appear "peculiar." It meant that when one of these suffered all were to suffer; when one was full and rejoiced, all were to be full and rejoice. It was a school for instilling into the hearts of men and women, through the hope of the gospel, the pure principles of Christ sufficiently to enable them to overcome the world and become meet for that "crown of righteousness which the Lord, the righteous Judge will give them that love his appearing."

But this man, like the sow that was washed and turned to her wallowing in the mire, had turned from the holy commandments delivered unto him, and was now living, among christians, a life of excessive vice. He had to be put away from among them, or he would corrupt the whole body. If they permitted him to continue among them following his sinful course, they would lose all possible hope of influencing the outside world. His own soul would be lost, the light of the body would be obscured, and the kingdom of God disgraced, and the "joints and bands" so loosened that the whole body would ultimately fall asunder.

But, by withdrawing their brotherly watchcare and association from him, and "having no company with him," they would show to the "crooked and perverse nation" among whom they lived, that such characters had "neither part nor lot" among christians. Besides, it might cause him to see the enormity of his guilt, and repent, and "confess his fault" to his brethren, and be received back into fellowship with them, and afterwards, "denying ungodliness and worldly lusts, live soberly, righteously, and godly, in this present world," so that "his spirit might be saved in the day of the Lord Jesus."

Now, we are sure this is correct in principle; and this principle applies to us, and should govern us in all matters of open and public sins among us.

But this particular case may have met a severer penalty than we have described. We know that the apostles of Christ could inflict severer penalties than this. (See the case of Ananias and Sapphira, and Elymas the sorcerer; one in Acts v, the other Acts xiii). It may be that something of this kind was visited upon this incestuous man, that is, like the infliction upon Elymas.

But, this would not alter the principle in the least. If such an infliction was visited on him, it was because such a manifestation was necessary to show that God's hand was with the faithful. Such a manifestation is not necessary now, for we have a record of God's miraculous dealings with them, and that record is so very conclusive and immovably fixed that we have even greater evidence than they had. God always has furnished miracles when they were absolutely needed, and only when they were so needed. They never will be needed again till Christ comes to reward the faithful and drive from his presence those who "know not God, and that obey not the gospel of our Lord Jesus Christ." If men should rise from the dead and preach the same gospel to the people, they would not believe more than they do; and if they did not preach the same gospel all who believe the Scriptures would not accept their teaching.

A. MCG.

EUGENE CITY, OREGON.

BRO. MCGARY:

Please give a column, or as much as suits you, to the following scriptures: John xvi: 9, and Matthew xxiii: 29. Some brethren say they will not subscribe for the F. F. because so cheap a paper will soon fall or not be worth reading.

J. G.

As to John xvi: 9, we refer the reader to Acts ii: 22-37. When this is read we consider it a fulfillment of this Scripture. Here was the Spirit using Peter as an instrument in the performance or execution of the work that our Lord says it would do. Whenever a man now brings these same proofs to bear upon an infidel, if that infidel has the fruitful soil of honesty in his heart,

he will feel the pangs of guilt. It is an awful sin to disbelieve Christ, the only just and pure man who ever set foot upon this earth, while His Book, and the annals of eighteen hundred years are teeming with irresistible and overwhelming evidence to substantiate His divinity. (Matt. xxiii: 29.) We think the balance of this chapter fully explains the thought.

These hypocritical Pharisees were ready to act as did their unrighteous ancestors in persecuting and killing the just men and prophets God sent them. They were "building the tombs of the prophets that Christ would send—(see verse 24). They were doing this by stiffening their necks against the holy, heaven-born principles that he was enunciating and would send these prophets to teach—they were inaugurating an opposition to the "true light," that would eventuate in the crucifixion of Christ, and the death of those He sent. They were "garnishing the sepulchres of the righteous," in that they were enacting the same part towards Christ, the Son of God, that had sent these righteous men to their sepulchres. Herod and Herodias were to John the Baptist what Ahab and Jezebel would have been to Elijah; this is the principle Christ expressed in this language to these Pharisees.

As to the objection that our paper is too cheap to live and be worth reading, we only say, such persons are merely hunting excuses. The paper has already lived through the fiercest storms of opposition and persecution.

A. MCG.

AUSTIN, Texas, April 8, 1887.

BRO. MCGARY:

As I have never written anything for the F. F., I have therefore concluded to ask you a few questions to direct your mind into a channel of thought, that my mind has never been clear on:

1. Did not the first churches elect delegates as financial agents to travel and stir up the churches in regard to their contributions?

2. If the churches had such agents, how were they chosen?

3. Did not Paul recommend expediency in collecting funds?

4. If Paul used expediency, then may we not use some expediency?

5. Is not preaching the gospel through the press, without scripture authority or precedent?

6. Does not the fact that Paul took wages for his services, imply a stipulated salary?

7. What particular scripture does a stipulated salary contravene?

Hoping for a full answer to each of the above questions, I am your brother in hope of immortality,
D. PENNINGTON.

1. I know of no such church officials as "delegates," or "financial agents." If you do, it is your place to let us know where you found it out, and show how they were chosen. We deny that the words "delegate" and "financial agent" are in the word of God. We suppose the reason these words are not there is because the ideas they convey are not Bible ideas. This also answers the second question.

2. Expediency, Webster defines

time: (1) The state or quality of being expedient; fitness or suitability to effect a purpose intended; desirableness, advantage. (2) The quality of aiming at selfish or inferior good at the expense of that which is higher, self-interest; self-seeking. But why go into the definition of the word? We may, with as much propriety, say that Paul used expediency in baptizing people. Paul gave directions how to collect funds. If you call that using expediency, then we give you an affirmative answer to this query.

A. Yes, we may use just as much expediency as Paul used. I suppose when we become wiser than Paul, we may go beyond him in expediency.

Q. No! The apostles spoke and wrote the gospel, and thus contented for the faith delivered to them. So may we. Printing is only an improved method of writing.

A. It does not imply such an idea to me. In fact, it sounds like a rebuke to impugn such an idea to him who said: "I have envied no man's silver, or gold, or apparel. Yet ye yourselves know that these hands have ministered unto my necessities, and to them that were with me."

You had as well undertake to convince me that Paul were a plumb line, and twisted a gold-headed cane over the world, as that he preached for stipulated salaries.

It contravenes the principle that runs through and through christianity. To furnish you all this is contravenes, would be to submit for your re-consideration the New Testament Scriptures. I will cite you two scriptures, and if they do not satisfy you, let me know and I will add ever so many more. Peter wrote to the elders: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy gain, but of a ready mind."—1 Peter v: 2

Now, this principle will, of course, apply to an evangelist, or any servant of Christ as well as to an elder. A stipulated salary makes the preacher a "hireling."

Our Lord said: "He that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep."—John x: 12-13. It is as true of one "hireling" as another. Preachers ought to be sustained in the good work; but when they go to setting a price on their preaching, they are making merchandise of the gospel, because hirelings, and ought to be scorned by all true disciples. Now, remember, that if you want one hundred scriptures against the stipulated salary principle, call for them.

In conclusion, may we ask you a few questions?

It is reported that you are about to seek shelter under the Bush. Is it true?

Did you not tell me that you did wrong in taking that Sun Arminian work?

If you live to this state machinery, what are you going to do about immersed saints, when they come desiring to unite with you? You have committed yourself thoroughly on this point. Is it possible that A. J. Bush will employ a man who will ignore this fundamental feature of "our plea"? If you receive them, unless you have changed your views, you will indeed be a "hireling." Are these reports true? I hope they are not!

A. McG.

FROM DAWSON.

Dawson, Texas, March 25, 1887. Bro. McGary & Household:

We, the Christian people at Dawson have just completed a church building exclusively for church purposes; and, against the wishes of some of the congregation, the house is being used for the prohibition party to make public speeches in, and discuss the constitutional amendments' merits. Of course they open services with prayer, and say it is church work, and yet we are called upon to vote on the question.

Now is this a gospel amendment? If so, it does appear to me that this is at least one step toward uniting church and state.

Give us your views, if you please, on the propriety of the above mentioned proceedings.

Your brother in Christ,

JEFF. A. DAVIS.

If King Jesus has commanded his subjects to take part in the political measures and movements of Caesar's government, it is right for the house to be used in that which pertains to the work, and brethren have no right to object. But if the Lord has not directed his disciples to take part in such things, it is wrong for them to do so, since he has "thoroughly furnished them unto all good works;" and it is doubly wrong in them to offend their brethren by using their house in which to perpetrate this wrong. We regard the principle the same as that of bringing an organ into the house of worship against the wishes of brethren who oppose its use. We do not believe that Christians ought to use the ballot-box at all. The ballot-box is not the power of God unto salvation, nor to enforce the duty of temperance.

The Lord has not commanded aliens to be temperate, but his subjects. There will be no difference in eternity between the man who withholds in the gutter from intoxication, and the one who totally abstains from the use of whisky, if they are both aliens from the kingdom of Christ. But if there is a vestige of authority for Christians to take part with the government of Caesar and yoke themselves with them in united efforts through the ballot-box, we wish some one would show that authority. We would delight in exercising that right, if it is ours. But as long as the King's code contains the following, and nothing on the ballot-box side, we cannot conscientiously join in any political movement, viz: "No

man shall warreth (for Christ) nor completh himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully," (by the law of Christ,—2 Tim. ii: 4-5. "And whatsoever ye do in word or deed, do all in the name of Christ" (by his authority).—Col. iii: 17.

"We are complete in Christ," because he has thoroughly furnished us unto all good works—all things that pertain to life and godliness. If it is our duty to take part in measures that are to be settled by the ballot-box, it is not true that we are complete in him; if this is a good work it is not true that we are thoroughly furnished unto all good works, unless the scriptures somewhere authorize us to do these things.

Men can make plausible arguments to draw disciples away on these questions, but it is our duty to "beware, lest such men spoil us through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."—Col. ii: 8. To follow after Christ is to follow the directions he has given us in his word. When we turn from his word, we turn our backs upon the "true light," and blunder along in the darkness of our own shadows—we become wise above that which is written. We would rejoice to know that not another drop of whiskey would be distilled while the world lasts; but we do not intend to transcend the authority of Christ to prevent it. It is our business to eradicate the evils of life through the gospel, "the power of God," and not through the ballot-box, a power of Caesar.

Cranks may say we are favoring whiskey because we will not oppose it through the ballot-box, but we care naught for that. If they will furnish directions from the King to whom we are subject, for a different course we will heartily abandon this one. We are opposed to adultery, fornication, lasciviousness, and all uncleanness, but we do not intend to oppose them through Caesar's ways, but through the thoroughly furnished way of the King of kings and Lord of lords.

Why not force the whole world to be baptized, by an appeal to the ballot-box?

A. McG.

THORSTON, TEXAS, April 10, 1887.

Brother A. McGary:

Dear Sir: I will pen a few lines to you: dispose of it as you deem prudent. I have recently made a tour through north-east Freestone and the western part of Leon counties, taking in Buffalo, where I got you a few subscribers; could not do much, as money was scarce in that country.

I preached all the time that the weather was suitable, for about three weeks, on the Lord's plan, and here let me say that I never visited a more destitute field before in life. I know not the number that never heard the ancient gospel preached before in life, and the people received it gladly. I took in Union, Mustang, and Keechi. We have

five or six brethren scattered over a territory of about ten miles. Bro. Norman lives near Mustang, and he knows how to treat a preacher and his horse; in fact, his family all appreciate a minister; his parsonage is Buffalo, Leon county, Texas. He lives ten miles from that point, and will welcome any of our preaching brethren that are willing to labor for the good of the cause.

I propose laboring up my meeting with a protracted effort in the near future, as the people are anxious to hear more concerning this way that is everywhere spoken against. And here let me say to our traveling evangelists who are willing to labor where there are souls to save, and not reach money in sight, to give them a call. Who will be first to go? Seems to me A. J. Bush could afford it, but I don't think he will hardly attempt it, as it would not result in much good toward "our plea," nor the Lord's plea.

Now, dear brethren in Christ, I will state my experience as best I can in a few words. After laboring in the cause of my Master for seventeen years, principally in Robertson, Freestone and Limestone, and occasionally in Hill and Navarro, Leon and Falls, McLennan and Houston counties, I have never, in the first place, failed to be reasonably sustained. I have never, with few exceptions, had an agreement with my brethren as to how much I was to get, and in those cases I am free to acknowledge I did wrong, and ask pardon. I have, it is true, been subjected to some things that were unpleasant, but never suffered like my Master, so I will not complain.

Brethren, let us keep prominently before the minds of the people, Christ, and when he enters the domain of man's affections, love for the world and the things of the world will no longer abide.

R. P. SWEENEY.

Dear Bro. McGary:

It is with much pleasure that we have read the FIRM FOUNDATION about nine months, and we can say that we are delighted with it, and find no fault in it. It is the only paper that we have ever seen that we thought was just what it ought to be. You have great opposition, which is no more than we expect from the world. We marvel not if the world hate us and persecute us; but when it comes from the brethren as it does, we do marvel, and cannot understand it. We can't see why all that love the Lord cannot take his word, and teach it as you do. We can't see why they are so bitter against you and your paper. I reckon the time has come when they "will not endure sound doctrine." It will require a great deal of patience on your part. I would say to you, let patience have her perfect work. Let them talk about your "theory," your "new doctrine," "new commission," etc; let none of these things move you, but continue to rebuke, reprove and exhort with all long suffering.

I would like to see more such articles as Bro. McCarty wrote on the Farmers Alliance; that was grand, and many thanks to him. This is the only way we can show the evil of these things, viz: single them out and speak of one at a time. Hoping you may be spared many years in your good work, I remain your sister in Christ.

M. A. McQUEEN.

Application is the price to be paid for mental acquisition. To have the harvest we must sow the seed.

[Daily.

Good manners and good morals are sworn friends and firm allies. [Bristol.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, MAY 1, 1887.

Vol. 3—No. 11

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1203 East 12th street, Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.
One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. F. GRUBBS. J. W. JACKSON.
J. S. DURST. E. HANSBROUGH
I. C. STONE. A. J. M'CARTY

ZEKE JACKSON AND THE PASTOR.

The "second Lord's day," (Sabbath, as the "orthodox" call it,) at 11 o'clock a. m., found the old meeting-house in the Jackson neighborhood jammed and crammed full of people anxiously waiting for the "new preacher." Some of every "branch" of the great "orthodox" (?) "vine" were there—that is, "the vine of Sodom; whose grapes are grapes of gall, and whose clusters are bitter; and, whose wine is the poison of dragons, and the cruel venom of asps." Duot. xxxii: 32.—and some of no vine, as the saying goes, but, are really of the same planting and pruning as this "orthodox" (?) monstrosity,—the enemy, who "sows tares among the wheat"

The preacher took, for his subject, "The name."

He read for a "text" Isaiah Lxii: 2, "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name."

He argued that if the Lord had not somewhere given this "new name," His prophecy had failed! He said that none who believed the word of God, and who believed in the wisdom, omnipotence and fore-knowledge of God, could believe that this prophecy had failed. He said that, He, with whom "one day is as a thousand years, and a thousand years as one day," could not fail to fulfill this promise and prophecy. As sure as it is that God cannot deny himself and his own words, that sure is it that he either has or will name his people by a "new name"—new or different from any they had ever been known by prior to this prophecy.

He asked if it had not been fulfilled? He answered it affirmatively; and proceeded to substantiate the fact by an appeal to the Scriptures.

He said that Acts xi: 26, gave that "new name:" "They were call-

ed Christians first at Antioch." He met the objection that is sometimes brought to weaken this argument, which is, that this name was given (by the enemies of Christ in derision,) by an appeal to the fact that the apostles who were filled, guided and moved by the Holy Spirit, adopted the name, and ever afterwards used it. He said, that the mouth of an apostle into which the Lord put words that were to be delivered to the people, was, in the sense of this prophecy, "the mouth of the Lord." He said, that when they spoke what the Lord gave them to speak, their mouths were the Lord's. He referred to the Savior's words to his disciples when he instructed them as to the course they should pursue when their enemies should arrest them and carry them before the rulers: "But when they shall lead you, and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." Mark xiii: 2. Paul said to the Ephesian brethren, that Christ came and "preached peace to them." See Eph. ii: 12-17. But it was through the person of an apostle that he "came," and through that apostle's mouth that He preached to them. So, when the mouth of the apostle was preaching the words that were delivered to him of Christ, his mouth was "the mouth of the Lord." He called attention to the fact that, Peter said: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it begin first at us what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." I Pet. iv: 16-19. He said, the characters "Christian," "us," "house of God," "the righteous," and, "them that suffer according to the will of God," all refer to the first character mentioned,—"Christian." This name Christian, then, is the "new name" that the "mouth of the Lord was to call" His people. It is that name that the "whole family in heaven and in earth are named. Eph. iii: 15. Viewing them as members of this family, they have been variously called, by the "mouth of the Lord," brethren, saints, disciples, children of light,

children of God, children of promise, heirs of God, and joint-heirs with Jesus Christ; but nowhere are they called, by the "mouth of the Lord," Methodists, Presbyterians, Episcopalians, Baptists, Lutherans or Campbellites. He said, surely, in giving a new name for His people, God intended that they should wear that name to the exclusion of all others. "He is a jealous God." He was displeased at the Christians at Corinth for calling themselves after Paul, Apollos, or Cephas. He reproveth them for it through the apostle Paul. If, then, God was offended at His people for calling themselves after the ambassadors of His Son, into whose keeping the law of the Spirit of life in Christ Jesus was entrusted, and bound on earth and in heaven, how much more displeasing it must be to Him to have them wearing the denominational epithets that we hear upon every hand to-day, and, whose name is legion!

If there is "nothing in a name," as these "orthodox" (?) teachers tell us, then this "new name," given by the "mouth of the Lord," is certainly as good as any! And since some people believe there is something in a name, and, that, therefore, this "new name given by the Lord is better than these names given by men, it certainly is the only name upon which there can be perfect harmony and union on this question. Those who love and revere it above every name given by men, will stand by it and wear it, but they can not part from it and wear another. But those who hold that there is nothing in a name, can surrender their human names, in which there is nothing, and accept a name given by the mouth of the Lord, in which there is ground of union, if nothing else. He said that union among the children of God was an absolute desideratum and bounden duty; and the neglect of it would consign its teeming millions to the darkest abode of hell! Those who cannot wear this name on earth and be united with those who do wear it and love it because God promised it through the prophet Isaiah and gave it eighteen hundred years ago, cannot wear it in heaven; for it is the family name, "in heaven and earth," and he who wears it here may wear it in heaven; but he who will not wear it here will not be permitted to wear it "over there." He neglects the counsel of God and follows after men. He tramples the prayerful utterances of the Son of God under his feet: "Neither pray I for these alone, but for them also

which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John xvii: 20-21.

While the pastor was delivering his argument, of which the above is but a synopsis, Zeke was so impressed with it that he was continually looking at first one and then another of his Baptist brethren to see what effect it seemed to have upon them. He plainly saw that his mother was impressed with the correctness of the pastor's position.

At its conclusion, Zeke invited the pastor home with him to dinner.

Uncle Hezekiah was puffed up considerably with rage at some things said, but he was too much of a gentleman to treat him rudely at his own house; so he avoided all reference to religious topics; and the pastor was more than pleased at this, for he had a mortal dread of the old man's near-cut routes at his inconsistencies. On the way home aunt Hannah told her husband, how irresistible the pastor's argument appeared to her. She said:

"Husband, where can you find any escape from his position?"

Uncle Hez.—"Well, wife, don't we all call ourselves Christians?"

Aunt H.—"Yes, we do; but not to the exclusion of human names. In fact, if we are asked what church we belong to, we are sure to answer in a name that God never gave his people. The Corinthians that he mentioned, doubtless called themselves Christians in the same way that we do; but they had the names: Paul, Appollos, and Cephas, and these names were taking the lead, just as our name Baptist takes the lead with us."

Uncle H.—"Well, wife, I am truly sorry to see you sprouting for Campbellism."

Aunt H.—"How am I sprouting for Campbellism? Is it Campbellism to accept the truth?"

Uncle H.—"No, it is not Campbellism to accept the truth. But it is Campbellism to accept some truth and some Campbellism. There is no church or doctrine wholly destitute of truth. What I mean to say, is, that there is no use in allowing this man to unsettle your church relations on a non-essential matter."

Aunt H.—"But this, if true,—and it looks mightily like it is true to me, old man—is not a non-essential matter. If God has given this "new name," as that man seemed to me

to prove, then it seems that it is essential that we all wear it."

Uncle H.—"Wife, I see you and Zeke are both chock full of that fellow's new doctrine."

Aunt H.—"Don't say *new doctrine*. I heard no new doctrine from him, husband, and if I should I would pay no attention to it. Don't be alarmed. What have I said that seems so alarming to you? I have only said I believed that God did give the name "Christian" to His people; and that I agree with that preacher that we ought to wear it and other names that God has given us, and leave off names that men have given us that keep us from wearing these God-given ones."

Uncle H.—"Well, I will tell you what I will agree to: If you will ask that pastor at the dinner table if he believes you will go to heaven after you die, if you continue a strict member of the Baptist Church till that time, and if he says no, I will not open my mouth if you and Zeke both join him to-night. But if he says you will go to heaven by remaining a strict Baptist till death, then, truly, this "name question" is a non-essential, as we can go to heaven wearing the name we have worn so long. Is that not fair?"

Aunt H.—"Yes, that is fair; but you had better wait till somebody talks about joining him. I would not join *him* if I were to unite with that church. But I don't know that I have any notion of doing that."

Uncle H.—"Well, I know what it will lead to. I have seen too many go to them from our people, not to know that you and Zeke are sprouting for Campbellism. But will you ask him the question I suggested?"

Aunt H.—"Yes, I will, if you will promise not to insult him about it."

Uncle H.—"Agreed. I promise not to say a word at the table nor on our premises, about his reply; but I will ask him some questions at his meeting to-night, if I feel like it, after hearing his answer to you."

At the dinner table, sure enough, aunt Hannah accosted him thus:

"Parson, what will become of me in eternity, if I live a strict member of the Baptist church till I die, will I be lost?"

Parson.—"W-e-l-l, no, madame; we, as a people, do not teach that strict Baptists are lost. If you live and die, a good, strict, consistent Baptist, I can't see why you should not go to rest in Jesus."

It was all that was said on the subject of religion under the roof that day.

On the way to meeting that night uncle Hezekiah said to aunt Hannah:

"Well, wife, what's the difference in holding to the name Baptist or giving it up for this *new* name that fellow is talking about, after all? If you hold to the name Baptist and live a good, strict Baptist, you will go to "rest in Jesus" when you die. This, your *new* name Solomon, admits. Could wearing this *new* name and living a strict Campbellite, or whatever you may call them, do

more than this for you? Could it waste your soul to a more exalted niche in the sempiternal realms than, to rest in Jesus? If not, then what is the use of breaking up our church relations here which are hallowed by such fond memories and cemented by the sympathies of so many hearts that would be wounded, and some, perhaps, that are now at rest in Jesus, just to gratify the vitiated caprices of this jack-leg theologian? If he could show that we are not in Christ and would die out of Christ and be lost if we remained where we are, then I would say, let's hunt safer ground. But we are too old, and too well satisfied with the work of grace that the Holy Ghost has done in our hearts, to now act the part of children, and be "tossed to and fro, and carried about with every wind of doctrine" that sap-headed, college-bred Campbellite pastors may, "by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," concoct to break up our happy relations and lead us captive to their wicked, proselyting aims."

Aunt H.—"Yes, that's true. I confess that he made some impression on me, and there is no telling where it might have ended, had you not got me to put that question to him. I am so glad you did. I now see that it would not only be useless for me to change my church relations, since I could gain nothing by it in the end, but it would be sinful in me to take an unnecessary step that would give so much pain to my dear husband and others. I want to do right in God's sight and be saved. But, husband, I believe that he will get Zeke. How mean it is in him to be unsettling people, and working all of this worry and vexation for nothing but to gratify his spirit of proselytism."

That night the pastor spread himself on "Christian Union." He read the Savior's prayer, as recorded in John xvii, where he prayed for the Union of his chosen disciples and ambassadors. But he dwelt with particular stress on verses, 20-21: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

He showed the pertinency and wisdom of the divine aim: *that the world may believe that thou hast sent me*. He said that the present distracted and divided condition of Christendom had done more to strengthen the arms of the Lord's enemies, and obstruct the diffusion of the glorious light that came down from above, than all other influences combined. He said that if the now scattered and estranged children of God, who are up in arms against each other, would cast from them everything that has not God for its author, peace and harmony, love and enthusiasm would loom up all over the land, and prevail till its

heaven-born results would dispel the dark state of skepticism and unbelief, that is hanging over our country like the sepulchral day of "the faith once delivered to the saints"—yes, my friends, he said, if you will all discard everything not taught in the word of God, and let the Bible be the common center, the rallying point for all believers, and all rally there, and stand there, believing that book to be a sufficient rule of faith and practice, you will witness the answering of that prayer of the Lord Jesus Christ. We will all be one, even as he and his Father are one; and the world will believe that God sent Christ to bless the sons and daughters of anguish. He then asked who was willing to further bear the responsibility of trampling Christ's prayer under their feet, by clinging to these divisive things that have been handed down from the traditions of men—"doctrines and commandments of men?" He then quoted Paul's words to the Christians in Corinth, who had commenced to divide up and wear different names: "Now I beseech you, brethren, by the name (or authority) of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1:10.

He selected an invitation song: "There is a Fountain Filled with Blood," etc., etc., and said he was going to see how many were willing to unite with him on the Bible, and take it as the man of their Counsel, and help to answer this prayer of the Lord Jesus Christ for union among those who believed on him through the word of his apostles—not through the word of uninspired creed-makers, who are unwittingly breeding contention and division, and hindering that which the Son of God so much desired and so fervently prayed for.

The song was about half sung when the pastor tossed the Bible out in the aisle in front of the stand and came out of the stand and walked down to it, and asked if there was no one in that audience who would meet him at that Bible and unite with him by agreeing to discard all human names and divisive things? At this juncture Zeke Jackson met him and they shook hands over the Bible. He then offered Zeke a seat near the stand. When the song was over, the pastor called on several members of his church who had come out from town, to come forward during the singing of another song, and extend to Zeke the hand of fellowship, which they did, and Zeke was at last a member of the "church of his choice."

When the audience was dismissed, uncle Hezekiah said that he wanted just one word, and the audience waited to hear it.

He told his brethren, that he wanted them to remember that this same preacher had refused to re-

ceive Zeke when he offered himself to him for membership some months before. His objection then, he said, was that he could not consent to baptize him on the confession or experience Zeke gave. But now, after the Baptist minister has baptized him on that *very same experience*, or confession, this man receives him, and you have seen how he did it. Now, what I request of him is, to show his authority for refusing him in the first instance, and for receiving him by hand-shaking as he has to-night. If he can't furnish that authority to-night, I request him to come back and do it when it is convenient. If he will, he can take me and my wife in, too, for we do not want to keep up any religious alienation between ourselves and our only boy. Again, he quoted a Scripture which says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." Now, I want to know if the church into which he has just shaken Zeke, is thus united, speaking the same thing? Do they all even speak and act as he has done in receiving Zeke? He knows they do not. They all agree that the Bible is a sufficient rule of faith and practice; but some of his brethren are calling for this "rule" that he has worked by to-night, and it has not been shown. I read their papers and know whereof I speak. Many of their members are coming to the Baptist church. A leading lady among them, and very intelligent, too, left their church at Huntsville, Texas, a few days ago, and came to us, the Baptists. Her name was Mrs. Dean, if he desires to call it in question let him do so. This is getting to be right common among them. And why should they not come? According to the teacher who is before us, they can go to heaven, or to rest in Jesus, by living strict Baptists. We, too, are in the kingdom of Christ, as he will and has admitted. Then why leave us to go to them where there is so much fighting and division? They are not only fighting over this very question of receiving members, but they are involved in schisms and contentions and fierce conflicts over the organ question, and the missionary society question. I tell you, brethren and friends, if you can go to heaven in the Baptist church, those of you who are already Baptist had better remain with us, and you who may become interested in religion had better come to us, and not go into this boiling, gurgling Campbellite pot."

The crowd dispersed; and, on the way home, uncle Hezekiah and aunt Hannah decided to be very temperate towards Zeke, and to go and hear his preachers when they come there, and expose their sophistries and inconsistencies till Zeke would become ashamed of his course and return to the Baptist church.

Everything went off pleasantly for a month. One day Zeke went to town and received a letter from an old brother who signed himself: "Raccoon Bill Jones." He said he lived in the mountains of Arkansas, and was going to preach the unsearchable riches of Christ through Texas. He requested Zeke to make an appointment in his neighborhood for him at a certain time, which was then two months off. Zeke made the appointment. He was anxious to know how this old man found him out, for he knew he was old from the palsied look of his writing.

(TO BE CONTINUED.)

ADVANTAGES OF THE SCRIPTURES.

1. Making wise. "Moreover by them is thy servant warned, and in keeping of them is great reward." Psalms xix: 11.

"The entrance of thy words giveth light; it giveth understanding unto the simple."—Ps. cxix: 130.

"To know wisdom and instruction; to perceive the words of understanding."—Prov. 1: 2.

What more does one need through words than plain ideas? Words are signs of ideas expressed to one's understanding of what the speaker or writer designs to convey to the second party as information.

2. The scripture is satisfying desire. "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than necessary food." Job xxiii: 12.

"And I will delight myself in thy commandments, which I have loved."—Ps. cxix: 30. The inner man longs for moral, intellectual and spiritual food, as well as the outward man does for food to support the physical man. The spiritual food cometh down from above; this food cometh down through God's word. Manna came down to feed Israel before they entered the promised land; all fell in the wilderness but two—Caleb and Joshua. This is no doubt typically foreshadowing two things will survive this wilderness we are in, i. e., God's word and man's spirit will live to pass over into the promised land of rest.

3. The scriptures inspire hope. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Rom. xv: 4.

4. Imparting joy. "And these things write we unto you that your joy may be full."—I. John 1: 4.

"I will delight myself in thy statutes; I will not forget thy word." Ps. xix: 16.

"I rejoice in thy word as one that findeth great spoil," (treasure).—Ps. cxix: 162.

When the burden of the soul is removed there is joy. None can have joy unless he has obeyed from the heart that form of doctrine read in the New Covenant, and not out of it. Joy comes from a pure con-

science in taking God's word for just what it says. Guilt is found where disobedience begins; joy is found where obedience ends. Examine thyself, and feel the truth.

5. The scriptures are comforting and consoling. "So when they were dismissed they came to Antioch, and when they had gathered the multitude together, they delivered the epistle, which when they had read they rejoiced for the consolation."—Acts xv: 30-31.

"This is my comfort in affliction, for thy word hath quickened me," (or made alive).—Ps. xix: 51.

6. The scriptures are sanctifying and saving. "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John xx: 31.

"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."—Rom. 1: 16.

"So then, faith cometh by hearing, and hearing by the word of God." Rom. x: 17.

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls."—James 1: 18.

Christ, the founder of Christianity, has laid down fundamental laws to govern this system individually and collectively in his kingdom; and these laws are found embodying the entire New Covenant, where you find his birth, life death and resurrection, and all that was lacking for the edification of the body was given through his inspired ambassadors, by the Holy Spirit.

7. Nations are blessed by the scriptures. "Keep, therefore, and do them, for this is your wisdom and your understanding in the sight of the nations which shall hear all of these statutes, and say surely this nation is a wise and understanding people."—Deut. iv: 7.

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly because that unto them was committed the oracles of God."—Rom. iii: 1. God through the scriptures was educating and preparing the world for the reception of the New Covenant founded in the sacrifice and blood of His Son, that through him the world might have hope to come. This nation is blest with the scriptures, moral and spiritual light, yet darkness, moral and spiritual darkness is brooding over this nation to-day. With all our boasted sciences and natural facilities, sectarian ignorance spells its own name in large letters that the wayfaring man, though a rotten-hearted infidel need not misread division among pretended Christians.

This nation's pride will come up before God, and be placed in the balance and weighed in justice in time to come. The howl of party leaders sends the flaming firebrand smok-

ing and blazing under the very altar of God, ready to destroy pure worship throughout the habitable globe. Everything seems to be turned upon the fatal wheel of human corruption and human expediences to hasten the down-fall of apostolic worship, and crown the man of Sin in all his glory.

8. Deprive the nations of the advantages of the Scripture and a moral and Spiritual curse would follow.

These are some of the advantages of the Scriptures to mold, shape and confirm one's life for all time. They mark out the path of life or death. The Scripture is very pointed in its own sphere of operation; it leaves nothing out of its line of operation but what can be understood sufficient for all.

9. They present the dignity of the founder of the Christian religion. They present his action one, his purpose one, his plan one, his law one, its design one, its action one, its faith one, its baptism one, its Father one, its salvation one.

Bro. McGary, the battle is coming on, friends and foes are wheeling into line slowly but surely. Sectism will never be plainer exhibited on the subject of one Faith one Baptism than the coming contest. It grows gradually. This restoration will never be complete until sect baptism is wiped off the church record of this reformation. Why talk about an apostolic restoration as long as we dive into sectism for building material? Do we not preach one Faith, one Baptism? and then receive Methodist immersion as valid? Away with such stuff. It is a popish calf as blind as the blind gazer whom Jesus restored; it neither sees men nor trees walking. It is one of the polished relics of popery brightened or ventilated with three huge eyes, sprinkling, pouring or immersion. Now, which way will that calf go if one should present himself for membership in a Methodist organization? He can have his choice of the three "modes." Sprinkling is first, but if that will not work, pouring, if not that, then immersion will do. But any way baptism is non-essential, but he is required to undergo one of these non-essentials.

I received several copies of the FIRM FOUNDATION. I like its position: it is a plain dealer in Bible facts. I will distribute them among the brethren here, though they are taking the Leader; some taking none, for the lack of money at this season. I would like to have it and will send you the money some time this summer, if that will suit.

Send sample copies to Elder J. M. Jones, Island City, Oreg.; Elder Boyle, Eagle Valley, or Pine Valley, Oreg.; D. Fonch, Star, Ada county, Idaho; Wm. Ryals, Boise City, Idaho. Will send you more names by and-by. J. A. CONNER.

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—[George MacDonald.

TO THE BRETHREN AND SISTERS IN CHRIST, GREETING.

It has been my desire for some time to write a few words of encouragement, not only for the F. F., but all true lovers of apostolic teaching.

Its strict adherence to the truth as it is given in the blessed Book of Inspiration, should endear the F. F. to every child of God.

Since I read Bro. Pennington's appeal to the sisters, I could no longer refrain from writing, knowing him to be a true self-sacrificing preacher of the gospel of Christ.

To him and all others who are thus battling like valiant soldiers, fully panoplied with the armor, which is the word of God, breasting the storms and strifes, and the fiery darts of emissaries, which are being hurled furiously against the true and never dying word of God. May God's choicest blessings be with you, and may your lives be spared long upon the earth, and may you be instrumental in turning many benighted minds from darkness to the blessed light of the gospel; and may it enter into the hearts of all true Christians to minister to your necessities. This is the prayer of one who loves all the children of God.

Dear Sister Sarah, I have drifted away from the thoughts of which I intended to talk:

Out here in this southwestern section of country, we have not absolutely escaped the drouth, the great scourge of our fair land; yet we are not suffering from its consequences so much as others, less fortunate, who live in other parts of the state. But we deeply sympathize with them, and the more, it seems, from our inability to extend the helping hand. Oh, how it would satisfy our anxious minds, if we could send to our dear suffering brethren the relief necessary.

I love to read the F. F. The tone, generally, seems, so far as I am capable of judging, to be scriptural.

My sister, I am so well pleased with your article on "Slang." How lovely it would be, if all lovers of the Lord would refrain from using such phrases as are so unbecoming a child of God, and speak and write in the language of the apostles: the language of the Master. When he was among and walked and talked with the children of men, he left an example of pure speech and deportment that characterized him in all of his intercourse not only with disciples, but all others. Thus he is made our guide, our glorious guide: will we follow him?

Now, in conclusion, dear sisters who may read this, let me, who has passed the meridian of life, admonish you to follow closely in the footprints of Him who is our great exemplar, and thus by our modest demeanor put to shame many who claim to be children of God, yet deny him by refusing to sacrifice pride and fashion, and walk humbly and quietly, adorning thereby their profession. Let us remember we are not our own, but that we are bought with a price, the blood of the Son of God.

TENNIE TITWORTH,
Fairview, Texas, April 15, 1887.

FIRM FOUNDATION.

AUSTIN, TEXAS, MAY 1, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to McGary & Hansbrough, or to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to McGary & Hansbrough.

Bro. A. B. West of Blanco county, was in the office this week. He will soon move to Washington Territory. He says he fully endorses the FIRM FOUNDATION and will labor to circulate it in his new field when he gets there. Bro. West is said to be a strong gospel preacher, and a good debater. He has had many debates with the Christadelphians, and they have learned to give him a wide berth.

We hope our brethren will not send any more money through us to the drouth sufferers. Let them learn themselves where it is most needed and send it direct to the needy—not that we are not willing to take the little trouble upon ourselves, but we expect to be away from Austin the greater portion of the summer. The readers of this paper have done a good deal for drouth sufferers this year, along with their "hobby-riding." We hope they will do more and more in that line.

Bro. and sister Jackson, of Smithwick Mill, gave us a call. They are Christians of the primitive type. They have been readers of the F. F. from its beginning, and are in full sympathy with its teachings. It is a rare thing to meet with a woman who is as well informed in the scriptures as sister Jackson. She is truly one of the mothers of Israel. Woe to the college fledgling preacher, who falls into her hands with his cultivated didoes and Bible college trumpery; his pin-feathers will fall rapidly.

"TRIAL OFFER."

We will send the FIRM FOUNDATION on trial, to any one till the 1st of September, for 25 cents. Or, we will send five copies for that time for \$1. Brethren, work us up a thousand new subscribers on this offer. We intend to show to all honest readers, that no man who opposes the organ or missionary society, can be a consistent man while he recognizes sect baptism, unintelligent immersion. This is the only paper in existence that is contending for the gospel of Christ, just as the Lord has delivered it, without addition or subtraction.

HARD TIMES.

While the cry of hard times is rending the air in every direction, remember, brethren, that it costs actual cash to publish a paper. It is costing us about ninety dollars per month to publish the FIRM FOUNDATION. And this is saying nothing about any cost save that of the mechanical work, paper etc. You see we have not filled your paper with humbug advertisements, or any other kind; though we have

never believed it wrong to publish legitimate advertisements in a religious paper, any more than it is wrong for a man to earn a living at any honest, laudable occupation in connection with preaching the gospel. But we have not done it, and do not expect to unless we should change the paper to a weekly. So, brethren, we earnestly request you all to aid us by sending new subscribers; and those who are behind with us, by sending in what they owe. The amount of one or two dollars may seem a small matter to you; but if the few hundred dollars due us in such amounts were sent in now it would very materially lighten our burden. Let every brother and sister send us a new name on our "Trial Offer." The FIRM FOUNDATION is the only paper, that we know of, in the world that can produce "a thus saith the Lord" for everything it teaches and practices as items of the faith. Then brethren, help us to circulate it and thereby be co-workers in the good work.

THANK THE SISTERS.

Some time ago, a brother, for some reason, ordered his paper discontinued. To-day we are in receipt of a letter from him, saying that his wife wants the paper—he calls for back numbers! Well, we are glad to have the paper in that family, for the head of it is a good, sound gospel preacher, and he knows we are contending for the truth—not a "hobby."

It is remarkable how the sisters who read the FIRM FOUNDATION awhile love it, and work for it, even when their husbands would discontinue it,—we have several instances of this,—and it causes us to think that these sisters are really the better half of such husbands.

When a woman loves Christ's truth, you may scoff at it, and thorn-crown it, and rend the very skies with cries of, "Away with it!" and attempt to bury that truth beneath the malice and scurrility of popularity-seekers and "our plea" fanatics, but she, like her sisters, Mary Magdalene, and Joanna, and Mary the mother of Christ, and other women who loved the Author of this truth so dearly, will linger about it with her "spices and ointments," of faith and love to the last! Thank God for the dear, true sisters who are helping the FIRM FOUNDATION. They sometimes write us and request us to be gentler in our style, and administer needed reproofs; but we love them only the more for this, and try to profit from their counsel. Those who will not try to correct their own errors and shortcomings are surely poorly fitted to correct the same in others.

A. McG.

GORDTHWAITE, BROWN Co., Tex.,
April 12th, 1887.

Dear Brother:

I seat myself to let you know I am well and I hope this will find you well and enjoying all the blessings of life.

But I am sorry to have to tell you of my sad condition. I am bound

to call on my brethren in Christ for help. My folks are crying for bread to live on. I can't sell anything I have. I have offered to discount 80 per cent. on the dollar, had rather do this than call on my brethren for help. I don't think it right for me to call on the world. I have been a member of the church for about thirty-four years.

I wrote to Bro. Lane. I send you his letter. You can see what he says. I did not receive any of the help that was sent by the state. I want you to help me according to the command laid down in the Bible, my brother; for we are bound to suffer if we can't get help from our Christian brethren. I can't get any work to make a living. I want you to read this letter to the church in Austin, and see if my brothers and sisters there will not help me. I would like to read your paper, too. May the love of God be with you. Your brother in Christ.

L. B. WALTON.

We know no more about this brother than we learned from his letter. We believe that it is best to know under such circumstances whether or not a man is worthy of help before we contribute much. But we read his letter to our little band that "meets from house to house," and a small contribution was raised for him. Since then, we have received ten dollars from the Midway church, to be sent to where we find it is most needed. We have written to parties where this brother lives to learn more of the facts in his case. But it would be much better to make a mistake in sending to an unworthy person than to withhold of our substance and let a worthy one suffer. So we hope all of our readers who can, will send him a little help. We did not read his letter to the "Austin church." We had several reasons for not doing so. They would not be apt to do much for him, anyway. These tight times, it is about all they can do to pay their pastor—whom they imported and enjoy—*inter se*—at the price of one hundred dollars per month. Besides, they have to contribute some in the way of "donation parties." A man and wife have a hard time to live in this capitol city, and keep up with the fashions on less than one hundred dollars per month; and, if he did not keep up with the fashions, he would not keep up with his brethren and sisters, and they would soon become ashamed of him and discharge him. But there are a few of that church who are not so wedded to their pastor and the fashionable circle in which he moves, who will see this. They may withhold a part of their tax for the pastor and send it to our needy brother. It won't hurt the pastor to wear cheaper kids and a cheaper bee-gum for a few months, anyway. So, brethren of Austin, suppose you let him try it, while you help this or some other destitute brother.

A. McG.

BROTHER BURNETT STILL PLAYS
HIDE-AND-SEEK.

Bro. Burnett is still harping that we got tired of him and turned him over to Bro. Jackson. Yes, we did get tired of him, and our readers

know what tired us—he kept running from us and crossing his track in such a fox-chase style, that we refused to follow after him. Besides, he put words in our mouth that we did not use, and threw mud so that we saw it was a regular mud-slinging affair, or nothing, so we did get tired of it. He does not deny anything we teach, but our denial of his right to do that which the apostles never did. He denies our negative! This is the way the "liveliest debater on the American continent" tries to hide out from his true position. Well, he pretended, when he was on his precipitate retreat from us to Dan. 11:44, that he wanted to discuss the church-perpetuity question. Now, Bro. Richardson and Bro. Jackson both propose to accommodate him. We will now get another look at the sole of his foot. We told him he would run from there if anybody got after him. He still says that Paul defined the gospel to be the death, burial and resurrection of Christ. We deny it, and our denial is worth as much as his affirmation. We will submit MacKnight's translation on this point, to our readers. I believe it is considered the best translation of the the epistles extant: "Now I make known unto you, brethren, the gospel which I preached to you, which also ye received, and in which ye stand; by which also ye are saved, if ye remember in what manner I preached to you; unless indeed ye have believed rashly.

"For I delivered to you among the first things, what also I received FIRST, that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures."—I Cor. xv:1-4.

Yes, Paul did make known unto them, the same gospel he preached to them—he had no new one to declare—and his was not merely the three facts of Christ's death, burial and resurrection, but "the law of the Spirit of life in Christ Jesus"—the law delivered by Him who died and was buried and rose again. The first thing he did was to tell these facts, and that demonstrated Jesus' right to deliver this "law of the Spirit of life." That is the way preachers ought to do now. But many go and preach these three facts, and then instead of giving to the people who believe these facts, the "law of the Spirit of life," give them the doctrines of men, the law of creed-makers. Bro. Burnett is forced to say that these men preach the gospel of the Lord Jesus Christ; and if his theory were correct, that Paul here defines the gospel to be the death, burial and resurrection of Christ, Paul, if he were here, would be bound to agree that these false teachers and perverters were preaching a pure, perfect and complete gospel. This is the predicament these "our plea" fanatics get themselves into. But these quirky perverters of the truth have about gone to the end of their rope of sand. In discussing with those who are

opposed to recognizing the unintelligent and unauthorized duckings of sectarianism, on the authority of "our plea," Bro. Burnett is forced to contend that these sectarian preachers, who hate "the truth as it is in Jesus," and pervert it and deny it, are preaching the gospel of Christ. He is forced to narrow the gospel down to three facts in order to defend the work done by these enemies of truth. But here is what he says about the Baptists when he is not defending their work to justify the inconsistency of receiving their members without immersing them: "Do they not to-day wear an unscriptural name, have a human creed, use the anxious seat, relate experiences, confess feelings instead of faith," (why should they not if it suits them best, since it is just as valid an antecedent to baptism as the confession of faith?) "teach a direct operation of the Spirit, deny that the gospel is the power of God unto salvation; teach that faith comes by praying and not by hearing, and many other things contrary to the apostolic doctrine and practice?" Again, he says: "When the eunuch said, 'See, here is water, what doth hinder me to be baptized?' did Philip say: 'If thou canst confess to a feeling of love shed abroad in the heart thou mayest?' He made no such confession, and such confession was unknown in the apostolic age. Paul said: 'If thou shalt confess with the mouth the Lord Jesus—not the love shed in the heart.' Baptists do not confess the Lord Jesus with the mouth, nor confess their faith in him as the Son of God, but confess to feeling something in their hearts." Here he clearly charges that the Baptists do not do what the apostle of Christ demands as an antecedent to baptism; but to defend his practice and "our plea" he will endorse their baptism all the same! A man who would attempt, before intelligent readers, to harmonize these broad discrepancies and palpable inconsistencies that Bro. Burnett is found trying to maintain, must possess a superabundance of cheek; and if he feels no compunctious gnawings about the region of his soul after the effort, it would take something like the shower that destroyed Sodom and Gomorrah to work repentance in him.

A. MCG.

IS THE BIBLE TRUE?

There are a great many sensible and good men and women in this world that would answer the above question in the affirmative, and yet contend that it is not necessary to believe and obey the gospel of Christ, in order to be saved; and such characters are generally driven to that conclusion by the ungodly lives of some who claim to be followers of Him who "became the author of eternal salvation unto all them that obey him."—Heb. v: 9.

Now, if the declaration of the apostle is true, that he became the author of salvation to all them that

obey him, is it not necessarily implied that he is not the author of salvation to them that do not obey him? I think every sensible thinking person will give an affirmative answer to that question also, otherwise, why should Paul make any distinction between those who obey and those who do not? Paul, in speaking of God, says: "Who will render to every man according to his deeds: to those who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life; but unto them that are contentious and do not obey the truth: but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."—Rom. ii: 6-9.

Now, Paul says that indignation and wrath, tribulation and anguish will be visited upon every soul that obeys not the truth. What truth? The truth that the Savior says makes us free.—John viii: 32. The truth that Peter said, "the brethren in obeying it had purified their souls."—I Pet. i: 22. The truth that is expressed in that form of doctrine that Paul tells his Roman brethren they had obeyed from the heart, and that they were made free from sin.—Rom. vi: 7. But there can be no obedience without law. What law? "The law of the Lord that converts the soul."—Psalms xli: 7. The law of the "Spirit of life in Christ Jesus that frees from sin."—Rom. viii: 22; also Acts ii: 38.

Where is that law first expressed, to the sinner, the alien? The Savior, after his resurrection, after he had conquered death, and all power or authority in heaven and earth was given to him, authorized his apostles to "go and teach all nations."—Matt. xxviii: 19-20. "Go ye into all the world, and preach the gospel to every creature. He that believes and is baptized shall be saved; but he that believes not shall be damned."—Mark xvi: 15-16. There is the first expression of that law to the sinner, by complying with which he is taken out of the kingdom of darkness and inducted into the kingdom of God's dear Son.—Col. i: 13; the Savior having previously said to Nicodemus: "Except a man be born of water and the Spirit he cannot enter into the kingdom of God."—John iii: 5.

Now, can people, by living moral lives, refraining from evil practices, and visiting the sick, and feeding the hungry, clothing the naked and doing good generally, enter the kingdom or church of Christ without being born of water and the Spirit? Christ says not! If they can, I see no use in the death of Christ, nor any sense in the above quotations of Scripture; besides we find an account of one of the most moral men in the world who was in a lost state until he obeyed the above law, until he was "born of water and the Spirit."—(See Acts x and xi: 1-14.)

We have written this by request.
E. HANSBROUGH.

Dear Bro's. McGary & Hansbrough:

I have been a reader of your good paper, and God grant that you may be spared long to battle for the truth as it is in Christ. Oh, that all of our preachers would proclaim the truth as they used to! How it pains my heart to hear of Bro. Jones' departure! How will it be

with you, brother Jones, at that last great day? Where are brothers Carrington and Kendrick? May God bless old brother Strickland, for he is my father in the gospel! What happy times we used to have when we went to hear those old soldiers of the cross battle for the Lord, with the Sword of the Spirit, which is the word of God; and we all had to use our Testaments to silence our foes!

But how is it to-day, my brethren and sisters? Are we all contending earnestly for the faith once delivered to the saints? I am glad to know brother Pennington is still holding out faithful. I do not see anything from brothers Dyches and McFaddin. Wake up, brethren and sisters, put on the whole armor of God and fight the good fight of faith! Oh, that I could once more on earth meet with these old Christians! There are old sisters Holman, McCall and Simpson: if we could meet, what a little heaven on earth it would be, just a little taste of glory! What will it be, dear sisters, when we meet in the mansions prepared for the children of God, if we only hold out to the end! Now I want you to read the 25th chapter of Leviticus, where a blessing is promised to the obedient, and a curse to the disobedient. Also Deut. xxix, where it says the anger of the Lord and his jealousy shall smoke against the man, and all the curses written in this book, that forsakes the word of the Lord to serve other gods. I Kings, xvii, we read that Elijah, the prophet of God, cursed the earth by declaring there should be no rain nor dew for three years, because the Israelites forsook the commandments of God and followed Baalam. Hear him address this question to the people: "Why halt ye between two opinions? If the Lord be God, follow him; but if Baal, follow him." And the people answered him not a word. Then said Elijah unto the people: "I, even I, only remain a prophet unto God, but Baal's prophets are four hundred and fifty men." Now, my brethren, this time reminds me of that, when only a few remain true to God's word. While there are six hundred ways of serving Baal, there is only one way to serve God. Let me say, with Elijah: "If the Lord be God, serve him!" All of this shows that this people had once been the children of God, but had turned from his law and made a law of their own. Now, my brethren and sisters, what think you would become of us, were we under that law? or think you God is less strict concerning the law of Christ, than He was the law of Moses? Yet every transgression of that law was punished. What, then? Are we better than they? No, in no wise; for we have before proved to both Jews and Gentiles that they are all under sin. As it is written, "there is none righteous, no, not one; there is none that understandeth; there is none that seeketh after God." God has said: "One Lord, one Faith, one Baptism;" man says six hundred faiths and three baptisms. Which, think you, is right, God or man? God is truth, and He has said: "In vain do they wor-

ship me, teaching for doctrine the commandments of men." How it pains me to know there is so much vain worship! May God help us all to study and strive to do our Father's will. Oh, that I could say one word that would cause even one erring child to turn and live! I say unto you, my friends, fear not them that kill the body, but fear him, which after he hath killed, hath power to cast into hell. So said our Savior, and also, "he that denieth me before men, shall be denied before the angels of God." To refuse to follow Him, is to deny him. Oh, that men could turn and serve God according to his word! Now, bro. Hansbrough, I am in my fifty-first year, and have never written anything for publication. If you see proper you can correct and print this. My love to all my brethren and sisters in Christ. "Blessed are they that do his commandments, that they may have a right to the tree of life, and enter through the gates into the city."

Your sister in Christ,
E. H. WEST.

Dear Brother McGary:

In your criticism on my article I think you failed to evince the fact, that I was too loose. While it may be the fact, and, if I know my own heart, I have no desire to loosen up so as to include anything the Lord has left out, and I have no objection to being set right on any anything I may be wrong on, for my motto has been, ever since I came from under the Methodist yoke: "The truth, the whole truth, and nothing but the truth. But back: You said in your article that, that which proves too much, proves nothing, and so say I.

Now let me try you by this rule: You will remember that I was speaking on the confession, and, after talking to one about becoming a Christian, and such an one should say, now I believe all the Bible says about Christ, and demand baptism at your hand; and you say this is loosening up the matter too much, and to prove this you cited the passages that say, he hath a devil and cast out the devil by Beelzebub, the prince of devils.

Now you know that no man could believe any two propositions so diametrically opposed one to the other, and that upon the same testimony, and that no one who believed him to be a devil or an impostor ever did ask to be baptized in Christ's name for the remission of sins, and if this does not prove too much it is because this rule has failed to hold good.

And, as to the other passage which says, to Christians: "If any man has a quarrel against any, forgive one another, as God for Christ's sake has forgiven you. Now I believe that God for Christ's sake does forgive, and that where, when and just the way He promised to do so. I am not one of the number that loves the commandments of men more than God, and therefore have no desire to legalize any of the hundred and one human inventions of this or any other age, which is but an attempt to subvert the Lord's order for the salvation of the race. I am heart and hand with every brother in the kingdom and patience of Jesus Christ, to earnestly contend for the Faith once for all time and places delivered to the Saints, for this is the only way that God can be glorified on earth or in heaven—by doing all we do in the name, or by the authority of Christ.

But I have said enough at present, perhaps too much.

Your brother for the truth,
J. R. LANE.

ELD. J. S. SWEENEY, THE GREAT DEBATANT, ON EDUCATION.

In the *American Christian Review* of March 17, 1887, is a portion of a speech made by Bro. Sweeney at a union prayer meeting on the subject of the education of our children, and upon some of his remarks I wish to make some comments and call his attention to them.

He says, "I would have schools for all the children in the country; and I would have only Christian men and Christian women—a good many women—for teachers. I don't mean I would have them all of the church I belong to, in the denominational sense. I would be willing to have some of all denominations of Christians. I don't know that I would exclude even Mr. Craddock's church. (Catholic, I suppose). I would have godly men and women, I mean Christian men and women—at least Christians at heart—for teachers in our schools."

Now, brethren, I wish you would read carefully the above extract from Bro. Sweeney's remarks on education at a union prayer meeting, (union on what?) and then remember that Bro. Sweeney is one of the greatest debaters in the United States, and even goes to Canada debating with sectarians, (whom he calls denominations,) to prove to them that they are wrong in faith and practice in regard to the first principles of the Christian religion, and that they have never complied with the law of the Spirit by which Paul says he was made free from the law of Sin and death, and by compliance with which law all have been made free from that day to this, that have ever entered the Kingdom, or Church of Christ; and then turns around and calls them "Christians, and Christians at heart." Yes, he even recognizes the members of that old Mother of Harlots, as well as her daughters. Yes, he has been running with and after the great linguist, Dr. Ditzler, (Yes, Dr. of divinity, and the divinity must be sickly to need doctoring,) and has been debating with him (about the non-essentials), (not necessary to understand them) in so many different languages, that he has forgotten the pure Speech of Canaan, and has taken up with the language of Ashdod. I don't believe he can now pronounce Shilobeth, he has got his speech so mixed: See Judges xii: 6, also Nehemiah xiii: 23, 24, and if he can't, I would not advise that he should be slain; but I believe that the brethren ought to stop him [from traveling all over the country debating with sectarians, and his brethren at home ought to stop him from preaching there, unless he quits using the language of Ashdod.

Listen! He says, "I don't mean that I would have them all of the church that I belong to." Bro. Sweeney, what church do you belong to? I suppose you will answer the church of Christ, the Church of God, and you would not have them all belong to that church! Then

pray what church would you have them belong to? Will you please tell us?

Listen again! "Christian denominations," "Christians at heart!" It seems to me that Dr. Ditzler ought to give him graduating papers, at least in the language of Ashdod, if no other. Oh, shame, shame: talk about Christian denominations, Christian divisions, Christian heresies, "Christians at heart." Brethren, ought we not to hang our heads in mingled shame and disgust when our champion debater talks that way in the presence of that old Mother and her daughters? Where, oh where, are we drifting!

How do the Apostles Paul and Peter talk about these denominations, divisions, heresies? Why, Paul says they are the works of the flesh, "and they who do (or practice) (and, I suppose, encourage,) such thing, shall not inherit the kingdom of God."—Gal. v: 19-21.

So, Bro. Sweeney, it behooves you to be on your guard. Peter says: "but there were false prophets also among the people even as there shall be false teachers among you who privily (secretly, slyly,) (yes, at union prayer meetings,) shall bring in damnable heresies, (divisions, denominations,) even denying the Lord that bought them (by denying his word) and many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of."—II Pet. ii: 1-2.

Bro. Sweeney, we ought to be very cautious about either teaching or encouraging the teaching of falsehood, and thereby keeping up these damnable heresies, or denominations.

One more item and I will stop. He says, "No one wields a mightier influence over the child in casting its character and shaping its future, than its school teacher. I am a little jealous of the teacher of my children in school. The good teacher generally gets into the hearts of pupils, and impresses himself or herself into their very lives." Yes, Bro. Sweeney, you had better be not only "a little jealous," but greatly jealous of your children's teacher, for she will "impress herself into their very lives," yes, and make Roman Catholics of them, and you will be held accountable for it, for you say she is a Catholic: But you say: "She loves God and Jesus."

Now let us see if she loves God and Jesus: John says, "and this is love that we walk after His commandments," that is, after God's. Again: He that saith I know Him and keepeth not His commandments, is a liar and the truth is not in him.—1st John i: 2.

Again the Savior in addressing his disciples says: "Now you are clean through the word which I have spoken to you."—John xv: 3. And then tells them if they keep his commandments they shall abide in his love: "Whoever heareth these sayings of mine and doeth them I will liken him to a wise man who built his house upon a rock."—Matt. vii: 24.

Does that Catholic teacher walk after the commandments of God? Does she say she knows Him and don't keep his commandments? If so, she is a liar. Has she ever been made clean through the word of the Savior? If not, she is not in the vineyard and can't do His will as a Christian. Does she hear the saying of the Savior, and do them? or does she hear the sayings of the Pope and Priest, and do them? Which, Bro. Sweeney? Does she love God and Christ? Will you please answer in the FIRM FOUNDATION, or some other paper, and send me a copy. Your brother in Christ,

E. HANSBROUGH.

THEY KNEW.

In the re-baptism controversy now going on, I have taken no part. Whether or not a knowledge of the fact that baptism for the remission of sins is essential to its validity, I have neither affirmed nor denied in anything that I have written. I have not kept silent, however, because I regard the question of no importance, but because I prefer to let abler pens deal with the question. But this much I affirm, and think I am able to prove, that in apostolic times believers knew for what they were baptized. My first proof is based upon the fact that the apostles preached remission of sins or forgiveness to the people—"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." "Through this man is preached unto you the forgiveness of sins."—Luko 23, 47, Acts 13, 38. This forgiveness or remission they preached was either conditional or unconditional. If conditional, they so preached it. "It was conditional," you say. Very well; then they so preached it, and here is some of the proof: "And that repentance and remission of sins should be preached in his name." Notice, repentance and remission were to be preached in connection, not one without the other. Now listen at the preaching: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 2, 38, and 8, 10. Now, since the apostles preached to the people a conditional remission, it follows that the people knew that they would receive the remission when they complied with the conditions; and since baptism was the last in the list of conditions, it follows that they knew they were being baptized in order to receive remission of sins.

My second proof is found in Mark 16: 15, 16. Jesus said to the apostles, when he sent them with "the word of this salvation" to the people, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved." Here Jesus promised salvation (the same the apostles preached—salvation from sin,

remission or forgiveness) to the believer when baptized. Who will dare affirm that the apostles baptized believers without making known to them the fact that they had the promise of salvation, from Jesus himself, when baptized? Nobody, I presume. Well, then, does it not follow that those believers, if they had any confidence in the promise of their Savior, expected to receive remission when baptized? But if they expected to receive remission when baptized, of course they knew they were being baptized in order to receive it.

Third proof: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." This was said to persons who had just been made believe by "hearing the word of God," and who therefore, in great earnestness had cried out, "What shall we do?" Do for what? The answer shows, if Peter did not misunderstand them. "For the remission of sins," Peter said. The matter stands thus: Those inquirers wanted to know what to do for the remission of sins, and Peter told them to repent and be baptized for the remission of sins. To say they did not know what they were baptized for, is to say they were a set of blockheads.

I introduce Acts 10: 4, in the fourth place: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." In connection with this I quote: "For there is no other name under heaven given among men, whereby we must be saved." From these passages it is evident that the apostles, in their day, made known the fact fully and clearly to the people, that salvation or remission is found in, or comes by, or through the name of Jesus. So then, the people whom they taught, know this. At the house of Cornelius, the apostle Peter, having preached the facts of the gospel, that Cornelius might hear and believe them, continued by saying, "To him (Jesus) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. When Cornelius heard this, if he was the sort of man I think he was, he got two ideas: 1. That remission of sins is received through the name of Jesus. 2. That the believer is the one who receives it. Immediately after Peter had spoken the above to Cornelius, kinsmen and near friends, "he commanded them to be baptized in the name of the Lord." (Jesus.) When Cornelius heard this, if he was still the sort of man I think he was, he now knew two other things, in addition to the above two. 1. He knew that he was at that time a believer. 2. He knew it was his duty to be baptized in the name of Jesus. Here is the sum of what he knew, after Peter had commanded him to be baptized: He knew that the believer is the one who receives remission; knew that he was a believer; knew that remission is received through the name of Jesus;

know that he had to be baptized in the name of Jesus. He knew, therefore, as well as he knew that his name was Cornelius, that he, being a believer, had to be baptized in the name of Jesus for the remission of sins to which he was entitled through that name.

My fifth, and final argument for the present, is based upon the fact that the rejoicing of apostolic converts followed their baptism. The eunuch, when baptized, went on his way rejoicing. The jailer, when baptized, sat meat before Paul and Silas, and rejoiced. Here it is: They rejoiced because they were saved or freed from sin, as they thought. But they rejoiced as soon as baptized, which shows they thought they were freed then. Now, unless they were fooled in the matter, they obtained freedom where they expected it. Their rejoicing immediately after baptism shows where they expected. They did not, they could not, expect remission when baptized, unless they were being baptized for remission. If I pay a man a dollar for a hat, I expect the hat when the dollar is paid. Why? Because I know I am paying the dollar in order to get the hat. In apostolic times the people knew they were baptized in order to get remission of sins.—*J. in Christian Messenger.*

CYPRESS INN, Tenn., April 11, '87.

Bros. McGary & Hansbrough:

Enclosed you will find one dollar for which I wish you to send me the FIRM FOUNDATION for 12 months. It has the right tone. It has the ring of the old Jerusalem Blade. Dear brethren, you are engaged in a work that will, if persisted in, add bright stars to your crown "over there." Therefore press on, you, without a doubt, are standing upon the "Firm Foundation." The Foundation which is laid in Zion, on which, he who builds, should take heed.

Hence, the course you are pursuing will greatly add to the quality of the church, if not the quantity, and this is the very thing we so much need. The fact is, that almost every innovation which has crept into the church since the beginning of the current Reformation, has been devised and introduced by those who have been "shook into" the church, instead of having been baptized into the Christ. Indeed, it is high time to call a halt, and rouse up the drowsy watchmen of this, so called, enlightened age. Yes, the great trouble is, that those whose influence weighs greatly with many, have, in the last few years, recalitrated—turned back to the Flesh pots of Egypt.

I tell you it is hard for a man, when he does so many things among the sects which has such a tendency to popularize, elevate and exalt him in the eyes of the world, not to have some inclinations to participate in them. So it has turned out with many of our preaching brethren, who, a few years ago, manifested so much zeal and courage in defending the truth; that no one

even dreamed in so short a time they could be found with their pockets filled with gold wedges of Babylonish mould.

But alas! It is so, and what must be done? Let us do exactly like Bro. McGary, and others; place our feet upon the Firm Foundation and cry aloud and spare not. Brethren, wake up, the night cometh when no man can work. Let us not fear to declare the whole counsel of God. Yes, let us be like Joshua of old, when his people were preferring idols to the living God, said, (let others do as they may) "but as for me and my house, we will serve the Lord."

So, hoping and praying that you may live long to proclaim the truth, I am your brother in Christ,

C. E. HOLT.

NOT RE-BAPTIZED BUT RE-MISSION.

"Bro. W. H. D. Carrington, who was re-baptized by Bro. McGary, says he is very sorry he was re-baptized, and that he is not in sympathy with the new heresy."—*Christian Messenger.*

Who is making the noise about re-baptism? Bro. Burnett, who is teaching and contending for re-baptism? Nobody. The new Testament teaches baptism for remission of sins—baptism into Christ—baptized into one body.

We know of no other way that men can attain to remission, but to be baptized for re-mission; and this is what we claim and teach. But Bro. B. has misunderstood us, and got the "re" in the wrong place: hope he will recant before he makes a stumbling block of the sacred ordinance of heaven. But how new is this "new heresy?" and who first practiced it? Over eighteen hundred years ago, a preacher came to Ephesus and found twelve men that had been baptized: he interrogated them and found that the eyes of their understanding had not been properly enlightened, he taught them the way of the Lord more perfectly; and when they heard that, they were baptized in the name of the Lord Jesus.

Were they "re-baptized," Bro. B.? If so, Paul introduced the "new heresy," and the new heresy is just as new as the New Testament. And now if you will read the 42nd verse of this same chapter (Acts 19) you will find these twelve men "were very sorry that they had been re-baptized, and was not in sympathy with the 'new heresy.'" Bro. B. should be the last man to complain of innovations and sectarianism in the church. Jesus said: "I am the door, if any man enter by me (baptized into him—into the one body) he shall be saved, but if any climb in any other way, the same is a thief and a robber." You have persuaded and induced thieves and robbers to climb in other ways, and now you should not complain at them for following their occupation.

Now, Bro. B., in brotherly love, let me ask you this one question, and please give us a direct answer

—yes or no: Is a Baptist—a member of the Baptist church—a member of the church of God? Now you have negatived that question ten thousand times: you have told them that they are not, ten thousand times, and it is recorded in the Messenger ten thousand times. Now, please tell us if you are authorized to take them by the hand and thus induct them in, when God has ordained that "By one Spirit are we all baptized into one body—the church. And then publish your report, "So many added to the church by confession and baptism, and so many from the sects." That is to say, so many by the Lord's way, and so many by our plan. And this is what you call the reformation; and those who oppose it are the "new reformers of the deformity." Well, you have the "re" in the wrong place again. Restoration is what you need; and may God help us all to lay aside all malice, and envy, and strife, and evil speakings, and false accusations, and receive the truth in the love of it, and exclude all such man-born creatures from the body of Christ, that we may keep the unity of the Spirit in the bond of peace."

But now comes Bro. Jones, the associate editor of the Messenger, with the open words, and unerring counsel of God, in his hand, and reads the decision of the whole matter, from which there is no court of appeal. Let him who rejects it remember that he rejects the counsel of God against himself.

Christian Messenger please copy.
A CHRISTIAN.

BOTH SIDES.

It is hard to decide a question without both sides begiven; at least, this is so with uneducated people. Most persons take the word of the speaker or writer unquestioned; or turn a deaf ear to what he says and never investigate a single thought presented. Since this is so, it becomes the duty of the true soldier to arouse a desire for investigation. Why are people so careless? We would suggest, as a means of arousing people, that the whole article of an opponent, in most cases, be given, whether we disagree with all of it or not. If the FIRM FOUNDATION had given the whole of the Messenger's arguments regardless of points, the reader could have seen at a glance how Bro. Burnett dodged about, like a fish in shallow water, to avoid the real issue.

We talked to a sister, recently, who reads the Messenger, but does not take the F. F. She thought the Messenger had "riddled" the F. F. That sister is an intelligent woman, though she has but little education. From this we are bound to concede that the Messenger has succeeded in blinding at least one of its readers. We intend to have that sister read the F. F. which contains the other side of the argument.

When we talk to persons outside the church of Christ, and many who claim to be in the church, if we fail

to give both sides of the question, our arguments fall powerless. For example, let a preacher travel a smooth road, taking care not to cross any one's line, and what effect will his sermons have? Why, the people will say, he is a good man. But what will the Master say at his coming? A man cannot declare the whole counsel of God and always "prophecy smooth things." Some of the counsel of God is not very smooth to most people. If it were, there would not be so much kicking at the F. F.

"Let us speak where the Bible speaks, and where the Bible is silent let us be silent."

We should speak in kindness; that is the spirit of christianity, but we should not neglect to tell the whole truth, just because it might hurt some man's feelings. Hence, we say, go on Bro. McGary, Bro. Hansbrough, and all others who are fighting the good fight. You will win ere the close of the day.

Sister Sarah, continue your good work. The Master will reward you.
JAS. R. GRAHAM.

THE CHRISTIAN MESSENGER AND THE BAPTISTS.

The ridiculous "Reformation" of the nineteenth century has made the whole world sick over their interminable wrangle over organs, and pastors and plans and elders and everything else belonging to their system except the one ritualistic and popish doctrine of baptism as a saving ordinance. In this there is general agreement.—*Baptist Gleaner.*

There are so many men among us who are trying to imitate the Baptists and other sectarians and run off after plans and organs and pastors and other unscriptural things that it takes a good deal of labor to hold them to the old paths. It is not surprising that it makes the Baptist world sick to see some of us condemning the departures from the Bible that would bring us down to a level with the Baptists—a miserable sect in Babylon. [And yet Bro. B. will take one of these miserable fellows and raise him to a level with himself by a shake of the hand.—J. W. J.] We are trying to go by the Bible—you are not—and departures from the scriptural model that cause us to contend and labor, you would never notice. Of course you cannot appreciate our efforts to maintain scriptural teaching and practice, and it has no effect upon you only to make you sick to see others so much more zealous for the divine model than yourselves. Notwithstanding the serious digressions in regard to plans, pastors, and organs, thank the Lord, no one has yet diverged far enough from the old paths to wear human names, hold a human creed or use a mourning-bench as a means of grace and salvation. We yet hold enough undivided truth to make sick a good multitude of Baptists every year. Yea, about six thousand annually vomit up their unscriptural name, creed, sect, bench and practices and come to the Bible. [And are generally received by Bro. B. and others according to an old prescription: "Well shaken before taken."—J. W. J.]

If you did not have a most vitiated taste in your mouth, you would not call baptism a ritualistic Romish ordinance. Peter says 'Baptism doth also now save us,' and Jesus says, 'He that believeth and is bap-

tized shall be saved,' and you know they are not ritualistic Romanists. We have a unanimous agreement among ourselves on this point, and with Peter and Christ; and the Baptists have a unanimous disagreement. It is strange that they should unanimously agree to contradict the Scriptures. It would make the world sick to see you do this, if it did not see you do so many sickening things that it has got used to it.—*Christian Messenger*.

It is stranger still that the editor who wrote the foregoing should say that the Baptists are in the kingdom of God. "A miserable sect in Babylon," and who "unanimously agree to contradict the Scriptures" in the kingdom. It is passing strange! Then, when one of these miserable Babylonians learns something about Jerusalem and wants to go up to the house of the Lord, to walk in His ways: when he leaves behind him the old city, with its heathenish customs and names, and gives up his contradictions of the Scripture, Bro. Burnett and others will welcome him with open hands, *without obedience to the Lord*. What matters if he was born in Babylon? what's the difference if he did contradict Peter, and say baptism is not for the remission of sins? and contradict Christ, saying that he was saved before and without baptism? He was dipped-washed, and may express himself as satisfied with that Babylonish washing and the brethren will say all right, come ahead; it don't make a particle of difference about your contradicting Christ and Peter, just so you now believe them. We'll just count that washing you got over there as genuine—so come along—SHAKE! The washings of Babylon will not do for Jerusalem. If God still has any people in Babylon and they will heed the call to come out, they must sanctify themselves according to the cleansing of the sanctuary before they can make acceptable offerings. They must do like God's people did in Corinth, Acts xviii: they heard, believed and were baptized. J. W. JACKSON.

Bro. Burnett in his war against the Baptist Gleaner says: "We think now of a statement made by the Savior which Christians believe, that the *Gleaner* would give a thousand dollars to have expunged from the book. It reads: 'He that believeth and is baptized shall be saved.' Also another statement, made by an inspired disciple of Christ, which Christians believe, that the *Gleaner* would give another thousand dollars to have expunged from the book. It reads: 'Arise and be baptized and wash away thy sins.'"

Do you believe the above statement, my brother? Baptists do not. Do you believe the "statement" made by "that old heretic named Simon Peter (your words) as follows: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit?" Baptists do not. Why, then, do you strengthen

their hands by your virtual endorsement of their claims to be the church of Christ or Christians? Your exposition of their inconsistencies, can do but little good so long as you accept them as in the kingdom of God—Christians—in spite of their inconsistency and contradiction of God's word.

When you advocate the reception of Baptists (without obedience) you say that *we do not believe commands*,—that *there is positively no good news in a command*,—but above you say *we believe* the statements made by Christ—Ananias and Peter.—"The legs of the lame are not equal."

I rejoice, however, to see that you have at last found out where the difficulty lies. It is in *the faith of the Baptist*. We believe God's word, they believe Baptist tradition; believing God's word, we obey it; they, believing Baptist tradition, obey it. When they open their hearts to the reception of the truth, and believe the word of God, we will receive them upon their obedience from the heart to that word.

Bro. Burnett's special attention is invited to the foregoing.

J. W. J.

TEXAS CHRISTIAN ON DROUTH SUFFERERS.

It is remarkable that the greatest and loudest calls for help come from persons claiming to be drouth sufferers in Texas, appears in Journals that are opposed to all systematic missionary work. We presume the calls are from the same class of brethren. It is generally the case that those who will do nothing for the cause of Christ will not do much for their families. And many who are suffering from their own indolence, say it is the drouth they are suffering from.—*Texas Christian*.

It will be remembered that the paper from which this editorial is clipped, is published in the interest of the society brethren and of Ad-Ran college. We have seldom seen a thing which displayed more uncalled for venom than this. His effort is to make it appear that there is no suffering among our brethren in the west. That their suffering is all due to their own indolence and bad management, and that therefore, they ought to receive no help. In the name of our Master we ask Bro. C. to read up. Has he forgotten, or did he know, that the legislature—after looking into the matter—appropriated \$100,000 to help the sufferers in the west? Does he know that the committee to distribute this fund have gone among the sufferers and report terrible destitution? Does he not know these things? He does know. Then why this attempt to paralyze help? First he would make it appear that there is no real suffering, save such as is common to laziness. Second, that the call is made through papers "opposed to all missionary work," and he presumes the calls are from the same class. Here is a pointer thrown out to the society brethren to prevent their aiding in this work, and calculated to stifle all efforts for the sufferers. If Bro. Clark knows a single paper published among us, which is opposed to systematic missionary work, we should like him to point it out. There is no such paper. He says again, "It is generally the case that those who will do nothing for the cause of Christ, will not do much for their families." This is terribly unkind. He has come to think — it seems —

that there is nothing being done, save what is reported through his paper. While there are thousands being converted, by the church working after the Lord's plan, he imagines "no one is doing anything for the Lord's cause but us." Well my brother, if you will just look around you, and out of yourself a little, you will find there are thousands who have not bowed the knee to Baal, who are at work for the Lord. Hundreds are laying hold of this opportunity to do something for Christ, by helping his hungry disciples. Christ will take it as done to him, whether we feed these hungry brethren or try to keep others from doing it, as you have done. It is bad enough to have had no rain for nearly twenty months, without being accused of indolence and laziness. But we are charitable enough to believe you only wanted to keep your society brethren from aiding in this work, and not to prevent others. We hope this is all. We could not reasonably expect them to do much, they are too busy raising money to pay preachers, and the worst of it is, they have more preachers than money. But while you are raising money for preachers, we will go on, and will raise all we can for the poor saints. Our Master is hungry—in the person of his disciples—and we must feed him. If any of the brethren want proof that there is real suffering west, we can give it to them and if it stops all the preachers in the state for a whole year, we ought to save our brethren from starvation. The churches are responding to our calls—thank God—and help is coming in. Received ten dollars this morning from the church of Christ at Nebo, Tenn. We are sending money where it is greatly needed, just as fast as it is received. Let brethren everywhere heed this call. History is repeating itself. The brethren in the first age of the church had a chance to show their love for Christ, by aiding famine stricken brethren in Judea. We have the same opportunity given us in our brethren west, and the Lord will say of us at last, "in as much as ye did it unto one of the least of these my brethren, ye did it unto me." Send money to T. R. Burnett, Bonham; or to me at Longview, Texas, and it will be forwarded to the needy.—*John T. Poe, in Christian Messenger*.

We heartily commend these words to our readers. Perhaps, as the editor of the *Texas Christian* has not had a chance to fumble with funds for drouth sufferers, he feels slighted and envious over it, and gratifies his animus by this effort to create the impression that these unfortunate brethren are lazy and unworthy. A man who would retard or in any way hinder a flow of Christian liberality to these destitute brethren and hungry women and children, would be an unsafe medium through which to send help—Such a man's heart is so cold that his hands are doubtless clammy and sticky. The slanderous insinuations of such heartless wretches about certain journals being "opposed to all systematic missionary work," is not apt to weigh very much.

—A. McG.

Dear Bro. McGary:

I have just been reading sister Saral's letter in which she makes an appeal to the sisters for more thoughts from them on the subject of practical Christianity, and it is strange to me that so few have responded. Is it possible that the

older sisters let the love of the world crowd out the love of the truth? It is a fact greatly to be deplored, these sisters are greatly neglected, I mean the young sisters. While they are surrounded by all the allurements of a proud world, they greatly need the advice of those who are older to assist them in fighting against the sins of the flesh. But a failure to get this, is often the cause of their failure to live right. I am always glad to get the F. F., and read sister Saral's talks to the sisters, and regret that she does not write more. While the brethren are trying to suppress the vain desire to run off after the innovations of the day, the sisters should not be neglected. Imagine a young sister, just starting out to live the Christian life, in a congregation where the older sisters try to follow all the fashions of the nations around them; whose children are allowed to spend the Lord's day on the creek fishing, or at some sectarian Sunday School, and are never made to attend the Lord's house, and take part in the work of studying the word of God. What will be the result of such influence as that? Furthermore, when the Lord's day comes, and the hour arrives for worship, the young sister goes there, expecting to be taught something of what she ought to do, but the older sisters, if there at all, have read that women ought not to talk in church, and they try to follow that rule, especially about the things that pertain to eternal life. But they do not forget to tell how many chickens they have raised, or of some new pattern they have found, or of some new report they have heard.

"Set your affections on things above and not on things on this earth." Why is this so neglected? Is it not because the mind is so full of the things of this world? The older sisters are not always to be blamed for this state of affairs. The young sisters, of course, will be influenced to some extent by the older ones, but they themselves are at fault in this matter. How often is it the case that they go to church and refuse to take any part in the worship, but spend their time while there talking to some one that is not a member of the church, about some new thing that is going the rounds. If this is the way they spend the time while at church, what think ye they do the rest of the week? My sisters, do you deny yourselves of any ungodliness and worldly lust? If so, in what respect? Have you laid aside any of your ruffles, or have you stopped any of your worldly amusements? Did it ever occur to you that you would have to do this if you ever reach that "sun-bright clime?" You who have children to raise, do you ever teach them how to pray by praying with them? If we neglect this, can we say that we have done our best? Dear sisters, let us give more of our time to the study of the word, that we may be able to teach it to our children, that they may rise up and call us blessed.

Your sister in hope of eternal life.
MARY E. McMURREY.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, MAY 15, 1887.

VOL. 3—No. 12

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1203 East 12th street, Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.
One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. GRUBBS. J. W. JACKSON.
J. E. DURST. E. HANSBROUGH
I. C. STONE. A. J. M'ARTY

"Do you Believe there are Good Christians in the Different Denominations?"

This question was asked me by an intelligent class-leader of the Methodist church, who was surrounded by his friends and kindred Cornelius like.

I replied: "In order to a scriptural answer, we must of necessity, determine what is essential to constitute a good Christian." After some deliberation, all were unwilling to answer. I was requested to give an answer. I said: "In my judgment, one who believes the gospel of Christ with all his heart, and obeys from the heart all that the gospel requires of him, is a good Christian." To this all agreed. It was also agreed that nothing more nor less than faith in the divinity of Christ as the Son of God, and implicit obedience to all the ordinances and precepts of the gospel of Christ are indispensable elements of the christian religion.

Upon these agreements, I proceeded to answer the first important question. I used the following illustration: Bro. B., an old-side Baptist preacher, was pastor of a large church of the same faith on the one side of us, and Bro. A. was our Presiding Elder who ministered to the M. E. church on the other side. "Suppose," said I, "that we get Bro. A. with all our Methodist brethren to meet with Bro. B. and get him to preach his doctrine in full and every element of church polity, all of which his brethren cheerfully endorse. After a full investigation of the doctrine and usage of these Baptists, we ask the Presiding Elder and all his brethren: "Do you believe the doctrine and practice of these Baptist brethren?" All will doubtless answer, we do not believe it! Next in order: Bro. B. and all his fraternity will hear Bro. A. preach the Methodist doctrine and discipline in full; being interrogated, all declare they do not believe the doctrine nor dis-

cipline of the Methodist church. Now, suppose Bro. B. preaches and practices the gospel as did the inspired apostles, neither more nor less, can we find a good christian among those who do not believe and obey it? Again: Suppose our Presiding Elder preaches and practices the gospel as did the inspired apostles, neither more nor less, can we find a good christian among the unbelievers?.

The same is true of all denominations. If any one of them teaches and administers the gospel of Christ as did the inspired apostles, it follows as a logical sequence that all those who differ from this apostolic model and teach and practice otherwise, are to some extent unbelievers and hence under condemnation. For Jesus says, "He that believeth not shall be damned." No one dissented from the answer.

A. ALLISON.

"Then we have no patience to controvert with these one-sided, scrap-clipper, bushwhackers of the Foundation who never let their readers see but one side of the question."

"An honest confession is good for the soul." The above scrap is clipped from the *Christian Messenger*. Who is the one-sided controvertor? Is it not the man who will not affirm his own faith and practice, but tries to force his brethren to affirm negatives? Whenever Bro. Burnett can accumulate a sufficient stock of *patience* and *courage* to affirm that his practice in receiving immersed sectarians is scriptural, we will give his article in full. If he will not debate *both* sides of the question, we are determined that not only our readers but also the *Messenger* readers shall see his inconsistencies; and to this end we sent the FIRM FOUNDATION to more than 700 of his readers *free of charge*. Shall we have both sides of the debate, Bro. Burnett? The *Messenger* readers will demand it of you, either to show your scriptural authority for your faith and practice, or to cease your warfare against those who are contending for the truth.

J. W. JACKSON.

Man should trust in God as if God did all, and labor himself as if man did all.—[CHALMERS.]

Thought is invisible nature—nature is invisible thought.—[Heinrich Heine.]

We never live; we are always in the expectation of living.—[Voltaire.]

The noon-tide sun is dark, and music discord, when the heart is low.—[Young.]

IF ANY MAN SPEAK LET HIM SPEAK AS THE ORACLES OF GOD.

Bro. McGary:

I desire to answer a question propounded by Bro. Lane. He says there is no set form of words that every person under all circumstances should make alike, (that is, the confession); by which, we would understand him to infer that some persons under some circumstances should use some set form of words to express the confession. Now, my brother, please tell us who these persons are and under what circumstances.

Again: He (Bro. L.) says: "If a lady or gentleman was to talk to me on the subject of christianity, and say he believes all the Bible says of Jesus, would you baptize him, or would you mock him by asking him to state that he believes that Jesus is the Christ?" I certainly would, my brother; and, if that is what you call mockery, I had rather mock man than to mock God. God is not mocked, neither is He slack, as some men count slackness. Such a statement would be entirely out of order, because men's belief or faith never precedes their understanding; hence, the necessity of teaching. A falsehood taught, believed and obeyed will never save any man.

Do you think so, Bro. Lane? Let us come to the Book of books and be governed by its teachings.

Please answer the above in the next issue of the F. F.

Your brother for the truth,
J. P. DIFFEY.
McGregor, Tex., April 19, 1887.

A brother writes: "Bro. McGary, I have been a subscriber to the FIRM FOUNDATION since Sept. a year ago; but please discontinue it. I like it very well but I had rather read the Bible than it. I paid in advance for the first year, will pay the rest soon."

We are glad the brother has read our paper till he has learned to love the Bible. There can be no better work than that of turning back the wandering brotherhood from where the "advanced thinkers" of "our plea" have led them, to the volume of truth which is a sufficient rule of faith and practice. When we can turn them back to the Bible we are willing to drop them from our list; but when they turn from the FIRM FOUNDATION, to those papers that are advocating "our plea" we part from them reluctantly and with a sigh—yes, my brother, the Bible is better than all of the papers.

Do good by stealth, and I wish to find it fame.—[Pope.]

TAKEN SEVERELY TO TASK.

We see that Mr. J. C. Denton, of Madison county, a good, clever *Hardshell* preacher, takes us to task in the "Herald of Truth," a *Hardshell* organ that *heralds* the dreams, imaginations and liver complaints of that "elect" people—elected to tell these outrageous yarns. Mr. Denton seems to have taken umbrage at us for calling Madisonville an ungodly village; and for referring to a certain Methodist lady as one of whom a certain young man said, "she is a greater stumbling block in the way of truth than every drinking saloon in this town;" and for defending the faith once delivered to the saints, against the nonsensical fabrication that Mr. Dalton,—Mr. Denton's Goliath,—is trying to palm off on the people as his conversion, the process of which was through the "liver and bowels" of said Dalton.

Mr. Denton thinks we are a very "venomous" fellow. He says we challenged him for a discussion. Now, in spite of the pernicious hallucinations that so woefully darken his mind and direct his heart "away from the truth as it is in Jesus," we believe that he is a truthful gentleman; hence, we believe the printer made him say we challenged him, when Mr. Denton intended to say McCarty. He divides his article between McGary and McCarty.

In conclusion, although Mr. Denton anticipates a great flow of venom from us when we reply to him, we have to say, that we feel no unkindness towards him, instead of unkindness our feeling toward him is that of commiseration. He is duped and led by such prophets as are described in Jeremiah xxiii: 28-32. Poor fellow! if it be possible, we hope the light of truth may some day shine into his heart.

A. MCGARY.

STONEWALL, TEXAS, April 20, '87.

Bro. McGary:

I am well pleased with the doctrine you advocate. Hope you will continue steadfast in the doctrine of Christ to the day of your death. Reprove, rebuke, exhort, with all long suffering and doctrine: the time has come when men are turned away from the truth, lusting after this world preaching, the doctrine of devils; living fat on high salaries, crowding out the old soldiers of the cross; following after the devilish lust. Brother McGary, keep yourself pure and separate from sinners, let the church have one sound paper. Yours in hope of eternal life,
A. K. LANDRUM.

EMPIRE, TEXAS, April 23, '87

Bro. McGary & Hansbrough:

I thought I would write an article for the FIRM FOUNDATION, and if you think proper, publish it, if not, you can give it room in the waste basket.

I will direct my thoughts to our public teachers. We will read Rev. xxii: 14, "Blessed are they that do His commandments that they may have right to the tree of life and enter in through the gates into the city." I fear that many of our public teachers have failed to obey this Scripture, have failed to comply with other instructions which I will soon notice. If teachers do not the commandments, they will not have right to the tree of life: consequently, cannot enter into the city. Then they should make full proof of their ministry. Jesus says: "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, of the Son, and of the Holy Spirit."—Matt. xxviii: 19. Is this all? No; if it was, a large per cent. would hear, "well done." Jesus further instructs the same teachers, 20th verse: "Teaching them to observe all things whatsoever I have commanded you." I understand that it is as much the duty of a teacher to instruct the immersed as it is to teach the unimmersed; and, if the Master's instructions had been faithfully obeyed, there would not have been so many lukewarm congregations.

The apostles obeyed the Master, therefore, we should follow their example. It is said of those baptized: "And they continued steadfastly in the apostle's doctrine, (teaching), and fellowship, and in breaking of bread, and in prayers."—Acts ii: 42. They could not have continued in the apostle's teaching unless they had been taught; it is not so popular to teach men to deny themselves and take up the cross and follow Jesus, as it is to go out and preach sentimental discourses: for thereby they obtain a "great" name and receive a rich reward in the way of praise, money, etc., and should they do as Paul, rebuke sharply in those who claim to be Christians, they would be informed that they did not send for them to preach to the church but to convert sinners. It seems like the chief object is to have numbers, whether they obey the gospel or not, for I verily believe that many are added to the congregations that are not added to the church, and especially those that have come from the sects, on their baptism so-called.

It is an admitted fact that there are many noble exceptions, for we have many brethren who will not barter the word of God for a mess of red pottage; whilst there are many others that court the friendship of the world, and prophesy smooth things to that extent that they are invited and take part in the union meeting, so-called, and thereby bring reproach upon the church of Christ. In this they are unlike the disciples of Christ, for he (Jesus) says to them: "They

shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think he doeth God service. And these things will they do unto you."—John xvi: 2-3. Notwithstanding this forewarning, they obeyed their master and suffered accordingly. But alas! there is a change in this our day of Bible knowledge. What prompted the disciples to obey the Lord and suffer the loss of all things? They loved the Lord with all their heart. Why do men act as they do now? For the love of money and praise of men. Eternal life was placed before men as an incentive to suffer for Jesus, but it appears eternal life is lost sight of, and the life that is, is the chief concern.

The teachers of to-day have wandered away from the old paths in search of things condemned in the Bible, and prominent among them is money. Paul to Timothy vi: 10, says: "For the love of money is the root of all evil, which while some coveted after they have erred from the faith and pierced themselves through with many sorrows." The Bible union, in order to obtain money, have organized societies unknown in the Bible, and under the pretense of preaching the gospel, have sent their agents around on their circuits to stimulate the brethren to give. What for? To support the leaders of the societies.

We had a visitor in our section, to raise money to be sent to headquarters, at McKinney, so I was credibly informed. I did not see the brother, and I learned he expressed a desire to see the writer, having learned he was a renter and a poor man. He further expressed a desire to enlist the writer. I had rather follow the plow and labor at my own expense, than to go into the societies. In the first, I can honor my Master; in the latter, it is possible I would be honored by a few here, to the dishonor of my Master. I was told by a good brother and sister that the above mentioned visitor said to this sister, in about this language: "The grass is putting up, and you can make and sell butter, and the 19th of (a certain month) could send up her dollar." Now, instead of this manner of begging, if the public teachers would lay aside their unholy language and commence to instruct the members in their various duties,—when they have cleansed their own skirts by following the example of the apostles,—then the brethren will give of their means to support all the worthy preachers; and if there is any unworthy ones, they should not have a support. If they continue, we may expect them to go to the extent the Methodists did, in our boyhood days: If they failed to receive the money, they would tell the sisters "they would take a hank of thread;" and we may soon expect our brethren to call for a twist of tobacco.

We would not have any city pastors if our teachers had done their duty, for, after instructing the

church, they would leave the flock in the charge of competent elders, and would depart to the country to preach to the world, having been assured that himself and family would be cared for. Again: If our teachers would teach like Peter, Paul, James, John, and others of that day, pride would not be encouraged as it is, and the poor disciples would feel themselves welcome in the presence of their rich brethren. But, alas! the preachers, by their large salaries, have set the example of fine dressing: they wear fine clothes, gold chains, rings, etc., and dress their families fine; hence, the spirit of trying to excel has led the once humble, loving Christians away from the teachings of Paul and Peter to that of men. And the millinery shop is resorted to, where they bedeck themselves in an unbecoming and unchristian-like manner; therefore, the poor brethren are driven away, feeling themselves unworthy to associate with their rich neighbors. I understand the Bible to teach that we are one body, many members; but one body, the rich christian in this world's goods and the poor christian in this world's goods, should all be rich in faith and heirs of the kingdom of God, then there would be no room for a spirit of rivalry, but each should strive to educate and encourage humbleness, meekness, love and such like.

I fear that many have their good things here. Paul said, he shunned not to declare all the counsel of God. If our teachers would do like Paul, they would instruct those brought into the kingdom that it is wrong to visit saloons, theatres, shows, fairs, dances and play-parties, and would encourage them by precept and example to be rich in good works, by reading and learning their duty from the Bible, and following the Master, who went about doing good. Alas! we often hear that preachers are regular visitors at such places, thereby encouraging their flocks to conform to this world; therefore there is no such thing as renewing their minds, and as a natural consequence they are useless members of the church, with one exception, they pay the pastor.

There are many things we would like to say, but fearing we may weary your patience, and your readers, we will close by saying, my dear brethren we love you with a pure heart fervently and may you be spared long on the earth to contend for the truth, in the prayer of your humble brother,

JAMES P. MCCONNELL.

LEONARD, TEXAS, April 26, 1887.

Editors Firm Foundation:

BRETHREN:—On the fourth Lord's day in March, I worshipped with the brethren in Bonham, and heard Bro. Burnett preach. His subject was the "Foundation of Christianity." He mottoed with I. Cor. iii: 2: "For other foundation can no man lay than that is laid, which is Jesus Christ." His sermon, I think, had as much gospel in it as it has ever

been my privilege to hear at one time.

The language, "As a wise master-builder buildeth thereon," (I. Cor. iii: 10) he very forcibly illustrated by referring to architecture. The builders (workmen) must always follow the directions of the Architect (master builder.) They must work on the material he prescribes. They must work in the way he prescribes. Teachers must instruct the persons Paul directs them to instruct. They must place such material in the church as he directs and in the way he directs. Paul tells them to preach the gospel, not death-bed scenes, dreams, nor feelings. When the people have believed the gospel, and it has made them repent and confess Christ, he tells the teachers to baptize them into the church of Christ.

When telling what the foundation was, he said it was not the 39 articles of faith, nor the 25 articles of faith, nor any other system of faith compiled by man, but it was the gospel that Paul preached, no more nor less, and those who were on these foundations were not in the church, but those only who were on the gospel foundation.

I was beginning to think he had been reading the F. F., but lo! I found out in conversation with him after meeting was over, he had not reached so high a point in christian intelligence.

He said he had been to Denison, holding a meeting, and as part of the results, had "captured one Baptist." He "did not do him as Bro. McGary would have done, take him to the creek and give him a washing."

I would like for Bro. B. to show where any apostle tells us to place a Baptist in the church by merely shaking hands. Where can he find any Pauline directions for such a course? He was surely not following the advice of Paul, when he said "baptize them into the church." The only time Paul met any Baptists, he did as "Bro. McGary would have done."

How much of this foundation was this Baptist standing upon? Surely not more than faith and repentance. But right here, I am told, he had been baptized. If so, judging him to be like the rest of the Baptists, he had not made the confession, as Bro. Brents defines it, before performing that solemn act, and as Bro. Burnett teaches confession is preparatory to Baptism, I conclude that if he had taken his Baptist man to the creek and given him a washing, he would have been a cleaner soul.

I was surprised to see Bro. Burnett take the position he has on "what the gospel consists of. Among my first gospel lessons, taught by such men as J. M. Biard, Charles Carlton, R. P. Henderson, S. R. Exzell and J. H. Lynch, I learned the gospel was facts to believe, commands to obey and promises so that we could hope, and have christian joy, and so I yet opine. Take Bro. Burnett's definition of

the gospel, and see the prospect for salvation, so that it may become good news. It is this: Jesus, in whom there was no guile, was treated worse than any other person that ever lived; was wickedly crucified and his body placed among the common dead, but his Father, the God of the universe, raised him triumphantly from the grave and made him ruler over everything." Simply this, nothing more nor less. This robs the gospel of *obedience*, by which our souls are purified, and also of *hope*, by which, Paul says, we are saved.

Now, I ask: Will the preaching of the gospel, and it alone, as Bro. B. defines it, save any one? It never did it when preached by the stirring eloquence of the Holy Spirit as it rang from the cutting tongue of Peter. If Peter, or some one else, had not advanced them beyond the point to which their information had brought them when they said: "What shall we do?" they never would have been saved. Yet, Paul tells us, the gospel saves.

Bro. B. can't call up a single case in his own experience of a single conversion by the preaching of the death, burial and resurrection, no more nor less. If he had the history of conversion from Pentecost down, he would still be wanting in evidence.

If Paul did say this is the gospel, he did not qualify it as Bro. B. has.

I care not who teaches the three facts alone, it can do no more than to produce faith; and, as the gospel saves, salvation by faith alone would be true. Bro. B., you will have to say nothing about this when you go to debate with the Methodist?

They tell us the Baptists obey from a Bible standpoint, because they will submit to nothing but immersion. I affirm that a majority of the Baptists are baptized because it is customary, and because it is the dictate of the church. Else why do they submit to the decision of fallible persons when they must know, if they know anything about the New Testament, there is not the shadow of authority for it.

I know a case which happened at Gober, Fannin county, Texas, in which a lady "professed" and asked a Baptist preacher to baptize her, but he would not do it because there was no church organized at that place, at that time, to hear her "experience." Suppose there had been one there and it had heard her "experience" and voted to receive her. In obedience to whose command would she have been baptized? Surely not the Savior's.

If it is not necessary to know the result of baptism, why did the Holy Spirit tell us what it was for? and why do all of our preachers labor so hard to teach its purpose? "All scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—(II. Tim. iii: 16.) Then, pray tell us of what use are those passages, whose primary object is to teach us the benefit to be derived from baptism?

What would any brother think of any one who would eat and drink at the Lord's table and at the same time not know what it was for? Paul says such persons "eat and drink damnation to themselves, not discerning the Lord's body." But according to Bro. B's. logic on baptism, it is equally acceptable to the Lord, if we eat to show to the brethren, or to the sects, that we love them and consider them christians.

When will our wise ones ever look closely and see just how much our Lord has allowed us to deviate from the strict construction of the writings of divine truth?

C. G. TEFTELLER.

"GREET ONE ANOTHER WITH A HOLY KISS."

BRO. MCGARY:

As the mission of the F. F. is to "reform the reformation," and as I think there is a needed reformation in regard to our manner of salvation, I will, with your permission, give your readers a few thoughts on the "holy kiss." (Rom. xv: 16; I. Cor. xvi: 20; II. Cor. xiii: 12; I. Thess. v: 26; I. Pet. iii: 8.)

Ever since I have taken any interest in reading the Bible, I have wondered why professed christians did not obey the command to "greet all the brethren with a holy kiss."

When I was a little boy, I would say: "When I get grown, I am going to make a church of my own and make all the members kiss each other when they meet."

When I reached the age of eighteen, I heard the gospel preached, and obeyed "from the heart, that form of doctrine delivered" me; supposing that the people calling themselves Christians had a good reason for not greeting each other with a kiss. So, for a year or two, I said nothing on the subject, other than inquire of a preacher, occasionally, concerning the matter. I was informed that the reason was, the custom of greeting was changed since the days of the apostles. But I was not satisfied. So I wrote an article to the *Gospel Advocate* on the subject, thinking that perhaps he (Bro. D. L.) could give a reason for its non-observance, but said article never saw printer's ink.

Next, I wrote the *A. C. Review* on the subject. Bro. Rowe replied by quoting from some D.D., to which he added, in substance, that "it can not be denied that ancient Christians practiced greeting each other with a kiss; but that it was a church ordinance, to be perpetuated as such is not sustained by the divine record."

I replied to this, asking several questions. My second letter was published, but not one of my queries were answered; but in lieu of this, he said: "If the young brother thinks the 'holy kiss' to be a church ordinance, let him back it up with his proof and send it along. 'Visit the sick,' 'clothe the naked,' 'feed the hungry,' are commandments, but not church ordinances."

I replied to this twice, but could not get in the A. C. R. any more. This was last winter. I have kept silent on the subject until now. And as I am sure that the F. F. is not bound up by "our plea," nor anything else but the truth, I am hopeful of obtaining a favorable hearing through its columns.

Remember, it is commanded at least five times to greet each other with a holy kiss—with a kiss of charity, etc.

Now, I claim that, unless there can be found a rule by which to divide the commandments of God, we are under obligation to observe this command.

Moses, prophesying concerning Christ, said, "that we should hear Him in all things whatsoever He shall say unto you; and it shall come to pass that every soul that will not hear that prophet shall be destroyed from among his people."—(See Deut. xviii: 18; Acts iii: 22-23.) Christ said of his disciples: "I have given them thy word."—(John xvii: 14.) Now then, the apostles were guided into all truth by the Holy Spirit, and as they were thus guided, they said, "Greet ye one-another with a holy kiss."

But it is said, that the custom of greeting has changed since then. I ask, by what authority was it changed? and who changed it?

If the custom of greeting was changed by divine authority, show it—chapter and verse, remember. If it was not changed by divine authority, it must have been changed by the world.

And Paul says: "Be not conformed to this world."—(Rom. xii: 2.) But Bro. Rowe says it is not a church ordinance, but a command. He also says that "visit the sick," "clothe the naked," etc., are not church ordinances. Does he mean by this that we are not to observe anything but church ordinances? Because "visit the sick" is not what he calls an ordinance, must we not visit the sick? I know Bro. R. will not take such grounds as this; yet it is just as reasonable as to say that the "holy kiss" is not binding on us, because it is not a church ordinance.

Jesus said: "If you love me, keep my commandments." John says: "This is the love of God that ye keep his commandments." God has said through his apostles: "Greet one-another with a holy kiss." Will we do it? Do we love God? If so, will we not do as he bids? If you should tell your son to go and kiss your daughter, and he should shake hands with her and not kiss her, would he obey you in so doing? Has God given us some commandments that we must obey, and some that we need not? If so, where is the dividing rule? God has said: "Blessed are they that do his commandments."—(Rev. xxii: 14.) Will we be blessed if we don't do them?

But perhaps I have written enough for this time. Let us all try to be consistent. If we say we take the whole Bible (of course that

part that is applicable to us) for our rule of faith and practice, let us not leave out a part of it. There is no non-essentials in God's word.

Yours for the whole truth,

JAMES G. CONNER.

CHRISTIANITY AND POLITICS.

In the F. F. of April 1st is an article on the above caption, by S. E. Snedeker, of Tappan, Ohio, in which he asked me a question which would have been answered sooner, but for my removal from Austin to Junction City. He asked me the question, "Where is the dividing line between religion and politics?" I will answer, that it is right at the time and place when one is translated out of the kingdom of darkness, and into the kingdom of Christ. It is then that his citizenship is changed from earth to heaven.—(See Phil. iii: 20, R. V.) From that time he is one of those peculiar people mentioned by Paul to Titus, (ii: 14), "zealous of good works." These good works, God has ordained that we should walk in them.—Eph. ii: 10. There is no difference, in principle, between voting and holding office: hence, that class of brethren who hold that it is the duty of Christians to vote, but should not hold office, are inconsistent. The dividing line is not then between voting and holding office, but is when our citizenship is changed. If it is wrong for a Christian to be a politician and to hold office, it is certainly wrong for him to vote for one to do such a wrong. Political (so-called) Christians are greatly divided in their political convictions, and as a consequence politics has created more division, perhaps, among Christians than anything else. God is not the author of confusion, but of peace, as in all the congregations of Christ.

From the tenor of your article, I judge that we stand together on this question. The gospel being the power of God unto salvation, and Jesus the captain of our salvation, surely as true and valiant soldiers of the cross, we should employ our time and talent in the use of the implements of warfare he has commanded us to take. (Eph. vi: 17.) Therefore, my brother, you and I can walk and work together, for we are agreed. We feel strong in this position. Stand fast in the liberty wherewith God has made us free. Let's try to keep on the Lord's side, and remain aloof from many things that some brethren are advocating that will disrupt and hinder the advancement of apostolic christianity.

J. S. D.

WILSON Co., TEXAS, April 29, '87.

BRO. MCGARY:

I write to say to you by way of encouragement that I have seen a few numbers of F. F., am well pleased with it and fully endorse your position. I have been studying the Bible nearly forty years, preaching thirty years. Your paper has the right name,—may God bless your efforts. I would like to have your paper, but am not able to pay for it.

I. C. MATTHEWS.

FIRM FOUNDATION.

AUSTIN, TEXAS, MAY 15, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to McGary & Hansbrough, or to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to McGary & Hansbrough.

BRO. J. W. JACKSON is visiting us for a few weeks, and while here will occupy the editorial chair.

REMEMBER that it takes money to pay printers, and though the amount due by each subscriber may be small, if promptly remitted it will help the work forward. If you do not know how your account stands with us, drop a postal to us and find out.

I FOUND the FIRM FOUNDATION folks busy as beavers and happy over the good prospects. Bro. Hansbrough, though sixty-three years of age, is full of energy and activity; full of zeal in the cause of Christ, he works vigorously and abundantly on the divine plan for the advancement of the kingdom and the conversion of sinners. May God spare him to us for many years.

I HAVE had the pleasure during this trip of meeting Sister Sarah, who has a good article in this issue. I wish all those who complain of having no time to study or write could visit our sister's home for a day or two. She is not cumbered with much serving and yet she "guides the house" and makes you feel at home, and finds time to read and study and write. "Where there is a will, there is a way."

SEVERAL brethren who have ordered the Christadelphian discussion have written to us to know why it has not been forwarded. In reply to all of them, and for the information of others who have ordered the pamphlet, we will say, that it will be ready to mail by the 10th of June. The delay has been occasioned by Dr. Oatman's failure to send in his arguments promptly. The argument on the Kingdom, is now finished and most of it in type. Those who desire to read this discussion would do well to send in their orders. Price, single copy, 25 cents; five copies, \$1.00.

BRO. MCGARY is very busy; in fact, he is the *busiest* man I've seen for some time. Just now he is engaged in demonstrating that the Christadelphian title to the land of Canaan, though written clear enough does not bear the official seal (circumcision in the flesh) and is therefore bogus. But you must read the discussion. The argument on the kingdom question is closed now, and the second proposition will be written up and the book ready for mail by the 10th of June prox. Those who desire to read a complete refutation of the errors of Christadelphians should send their names forward for the book. Twenty-five cents per copy or five copies for one dollar.

OUR PAPER.—Reader are you sufficiently interested in the Redeemer's Cause to identify yourself with us in our work to restore primitive christianity? Do you love Christ? If you love Christ you will rejoice to see the religion, He gave us, taught and practiced just as it was once delivered to the saints. You will love to work with those who are earnestly contending for the faith once delivered to the saints. Help us then to teach the truth by extending the circulation of the FIRM FOUNDATION.

WELL—here I am in the *sanctum sanctorum* of the FIRM FOUNDATION, seated in the editor's easy-chair ready for a familiar chat with our many readers. Leaving my home on morning of 4th inst. I worried through the black mud to Hillsboro, boarded the M. P. R. R. at that place and 6:30 p. m. arrived in Austin. Bro. McGary met me at depot and I was soon domiciled under his hospitable roof. Nothing of special interest was noted on the trip. I found that the rain of 2nd and 3rd insts. had extended all along the route of our travel to this point and everybody and everything was glad.

"TRIAL OFFER."

We will send the FIRM FOUNDATION on trial, to any one till the 1st of September, for 25 cents. Or, we will send five copies for that time for \$1. Brethren, work us up a thousand new subscribers on this offer. We intend to show to all honest readers, that *no man* who opposes the organ or missionary society, can be a *consistent* man, while he recognizes sect baptism, unintelligent immersion. This is the only paper in existence that is contending for the gospel of Christ, just as the Lord has delivered it, without addition or subtraction.

THE DIVINE MODEL.

"See that thou make all things according to the pattern" is a divine injunction that should be heeded by all the workers in the vineyard. God proposes to save man and if man is saved it must be according to the purpose or will of Him who worketh all things according to the counsel of His own will. God saved Noah; and yet Noah worked out his own salvation. God purposes: gives to man the pattern; commands him to do the work according to the plan and specifications.

In above instance, God commanded Noah to build the Ark; He gave the plan and specifications, and Noah did the work.—Gen. vi. Paul says that "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house."—Heb. xi: 7. Why does Paul say Noah had faith? Because he believed God and did all the work as God commanded. Suppose that Noah had used his "sanctified common-sense" and altered the dimen-

sions of that ark in the least particular, would Paul have cited him as an example for christians to imitate? If Noah had not worked (prepared) the ark, would God have saved him? Well the same principles are in force in the divine government now. It is the purpose of God to save man. Why? Because man cannot devise a plan by which to save himself. The power that rules man, and destroys him must be overcome by divine power. If man is then saved from sin, it is by the power of God. But all of God's power for the salvation of man is in Jesus. "All power is given unto me in heaven and in earth."—Matt. xxviii: 18. But the power to save must be where it can be applied in the work of saving. So this power is given under heaven among men: Acts iv: 12, "For there is none other name under heaven given among men whereby we must be saved." But this power must reach man, must be applied. Hence, Paul says, "the Gospel of Christ is the power of God unto salvation to every one that believes it."—Rom. i: 16. Can man be saved from sin without the power of God? Can God's power save man unless man works according to the divine pattern given to him? It took God's power to save Noah, but the work done in order to that salvation was done by Noah?

So now salvation is for man and that salvation is in Christ. God is in Christ reconciling the world unto Himself.—II. Cor. v: 19. All the promises of God are in Christ.—II. Cor. i: 20. This includes remission of sins.—Eph. i: 7. To be in Christ is to be in the one body; to be a member of His body is to be a partaker of the divine nature.

In working or building a man into Christ so that he may enjoy salvation, what plan should we follow? Follow the divine pattern given. God has spoken through His Son, and the Son through Apostles, and these guided by the Holy Spirit have given the divine pattern and all specifications for working out salvation both here and hereafter.

1. Preaching the gospel. 2. Hearing. 3. Believing. 4. Repentance. 5. Confession with the mouth that Jesus is the Son of God? 6. Baptism in the name of the Lord Jesus for the remission of sins. An examination of the work done by the master-builders first appointed by the Lord demonstrates the correctness of above items in the order given. Shall we work according to this pattern? Or are we at liberty to change or modify it at our will? If we follow the divine pattern will the work be done right? Yes. If we change the pattern the work done will correspond to the changed pattern, and the result will necessarily be changed. Baptists and Methodists change the divine pattern given. They have models or patterns of their own. They work diligently according to the pattern given them by their wise men, and the result is that they make Baptists, Methodists, not Christians.

They build material into human institutions, not into Christ. Some of them after a while get their eyes open and desire to leave their human institutions and be enrolled with Christians. Some of our good brethren with "sanctified common sense" say: "Come on, all right, we'll receive you." How do they receive them? By the right hand of fellowship. Where is the authority for this? In what part of the divine pattern was this shaking process laid down? Now, brethren, in receiving this material into the church, you are bound to admit: That the material was prepared according to the divine pattern—hence is in Christ. If in Christ, they are entitled to all the promises of God, where they are. What additional blessing do they obtain by the shaking process? None whatever. Again, when you admit that their work was right, you condemn yourself; for, if the pattern or model taught and practiced by Baptists and Methodists is right and brings men and women into Christ, we are wrong; if they have the divine pattern and work according to it, we are not following the divine pattern. Brethren, let us all walk by the same rule, mind the same thing, and speak the same glorious gospel of Christ committed to our trust. Let us take heed how we build upon the one foundation already laid, Jesus Christ the Son of God.

If we must work according to divine pattern in order to build proper material into Christ, it is also necessary that we continue to follow that divine model given for building up and perfecting the spiritual man in order to an abundant entrance into the everlasting kingdom.
 J. W. JACKSON.

T. R. BURNETT AND THE BAPTISTS.

In the *Christian Messenger* of April 18th Bro. Burnett tries to defend his theory of interpretation. I do not wish to add anything to what I have written upon this subject just now; not because I have said all that I can say, (as Bro. B. charges) but because I have said enough to show conclusively to an unbiased mind that Bro. Burnett's assumption is incorrect: That Paul does not *define* the gospel, and that the gospel is not restricted in its use or application to the three facts of Christ's death, burial and resurrection.

But Bro. Burnett brings forward some arguments, in support of his practice in receiving Baptists without obedience to the gospel, which I shall notice. He asks: "Why did not Bro. Jackson meet what I said on the new birth?" I was trying to get you to discuss the issue between us, viz: your theory of a *three-fact gospel*, but you wouldn't stick to the point. Again: "I laid down an argument there which I defy all the ana-baptists on earth to set aside." It is very ugly in you, my brother, to preach one thing

and practice another. You should not call men by names that they repudiate. I reckon that those whom you maliciously style anabaptists have as much love for the truth, as much zeal for the cause of Christ, and fully as much piety, as the editor of the *Christian Messenger*.

I here give that unanswerable (?) argument: "John says, 'whosoever believeth that Jesus is the Christ is begotten of God.'" Now we affirm that every honest-hearted Baptist believes that Jesus is the Christ before he is baptized. Is he begotten of God? What else is necessary to bring him into the kingdom? He must be born of water or baptized? "Will Bro. Jackson say that a person who is begotten of God and born of water is not in the kingdom of Christ?" In *Christian Messenger* March 2d, Bro. Burnett also says: "Baptists are in the kingdom by virtue of the new birth and not by virtue of belonging to the Baptist denomination."

1. I deny that Baptists teach "the new birth" as taught by the Apostles; and hence their faith and practice is not in accord with the Scriptures.

J. R. Graves says that one mark of the model church is: "The membership all professedly regenerate in heart before baptized into it." In explanation of this mark he says: "That none but christians should be baptized and thus added to the church. I mean a person should give satisfactory evidence that he has been regenerated in heart, made a new creature in Christ, before he is baptized. All human societies—and by this test they may infallibly be known—baptize and add to the church in order to save. Baptists do it, because they believe the subject is saved. This is the grand characteristic that makes Baptists a peculiar people, that separates them from all other."—*Old Landmarkism*, page 57.

2. Many children are born crippled, deformed, idiots, and some dead. To be born of water may admit a regenerate person (see above) into the Baptist church, but not into Christ's kingdom. Jesus said: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."—John III: 5. Will you please to note that there are two elements here joined together of which a man must be born. It is not water alone, nor spirit alone; nor begotten by the spirit before born of water, but "be born of water and spirit." Jesus did not explain this birth, nor does he here explain the antecedents to it. It is only through the preaching and teaching of the Apostles that we learn what the new birth is, and who are the proper subjects of it. Any interpretation of a parable, or a metaphor that contradicts or perverts the plain statements of *John's* word, is certainly inadmissible. We do not go to parables, metaphors and symbols in order to explain that which is already plain and literal; on the contrary, meta-

phors are understood only in the light of that which is plain and literal.

Bro. Burnett will admit the Apostolic teaching and order as taught and obeyed, was as follows: 1. Preaching Jesus. 2. Believing. 3. Repentance. 4. Confession. 5. Baptism for the remission of sins. Those who obeyed this order were in the kingdom—they had entered the kingdom; hence, they were "born of water and spirit." Now, my brother, please tell me which one of these items can be omitted (from 2 to 5 inclusive) and yet have the new birth? In order to sustain your practice and give comfort to the Baptists, you leave off "for the remission of sins." They not only leave it off but positively deny that baptism is for the remission of sins, and yet they are "in the kingdom by virtue of the new birth."!

3. When a man is "born of water and spirit" he is born again; but he cannot see the kingdom of God until he is born. Remission of sins is in the kingdom of God, placed there by the authority of Jesus. Now in Nature, there is no individuality, no personality, no son, no daughter, no seeing, before being born. In the kingdom of Heaven there is no son or daughter, no enjoyment of the blessings and privileges of the kingdom until "born again." It is not only absurd, but a perversion of God's law of birth, for a man to claim those privileges and blessings given only to children when born. Baptists do not teach the new birth that Jesus teaches, because they pervert the law of generation, the law of the spirit of life, and claim that an unborn child can see: that it is a Christian, a son or daughter, and then they pass it through a bath or birth from water, to get into the Baptist church.

Bro. Burnett will please note the foregoing, and give us some more information about the Baptist new birth.

J. W. JACKSON.

WHAT IS CAMPBELLISM?

Bros. McGary & Hansbrough:

After reading the article in F. F. of April 1st, in reference to "What Campbellites Believe," the above question presents itself to my mind.

Before proceeding, I will say, that no man, in a real discussion of a real and solemn subject, will ever bring forward an unreal argument, unless he feels that he has received a real "drubbing" and really has nothing real to offer as a real argument or objection. For the same reason it is fair to presume that the term, Campbellism, is used by the present sectarian world, when speaking of the Christian church. I know nothing of the orthodox phantom called Campbellism. I have never met with this term in any standard lexicon. From the best information I can get, Campbellism is a vague, imaginary, religious bugbear or scarecrow, that originates and exists only in the disordered and overheated imagination of distempered and ghostly

sectarians, who thus try to frighten the superstitious from the truth of God; and those who believe in "Old Wives' Fables," "Mother Bunch Stories," and such like, may be influenced by such trash; but the cool, reflecting, intelligent and reading portion of mankind never will be frightened by "a specter" that has no positive existence.

"It is to be seen only in the dismal, gloomy and misty swamps of spiritual Babylon, and is witnessed only by those who have not clear conceptions of revealed truth, because they look through sectarian glasses or other defective lenses."

It is an "optical illusion" that is never perceived by the eye of faith through the telescope of divine truth. This apparition is, no doubt, produced by the morally and traditionally corrupt miasma that infests the before mentioned doleful regions. The reader will now understand that Campbellism is only an imaginary thing.

It has been asserted that Campbellism teaches "a water baptismal regeneration." If this be true, the majority of sectarians are strong Campbellites, especially those who endorse the sprinkling of unconscious babes. If to believe and teach this monstrous dogma constitutes Campbellism, then sectarians are guilty, for they teach it; but, if to plead for the union of all God's people upon the Bible alone, to teach that the Bible is the only rule of faith and practice—that it contains all articles of faith to be believed, all the commandments to be obeyed and all the promises to be enjoyed—if to believe and teach these things be Campbellism, then sectarians are innocent and the Disciples are guilty.

In reference to Elder A. Campbell, of Bethany, Va., I would say, that all christians should be proud to claim him as a brother and co-laborer; yet none were ever baptized into his name, neither was he crucified for any. Hence, according to Paul's reasoning with the Corinthians, I have no right to wear his name or be called a Campbellite; and he who thus stigmatizes me and my brethren, against our expressed wish, shows himself to be destitute of Christian courtesy, and wholly void of good breeding.

Their persisting to call us by names which we disown, can only be accounted for upon the old adage, "that misery loves company." They advocate a human system, have a human creed, and wear a human name.

We simply claim to be disciples of Christ, or Christians, and if partisan bigots reproach us for it, they are only fulfilling a declaration Christ made to his disciples: "And ye shall be hated of all men for my name's sake," etc.

In conclusion, will say that, although the sectarians far excel us here at Blanco in numbers, in holding here at Blanco in numbers, in holding protracted meetings, in popularity, in church festivals, and other innovations; we, as a band of

disciples, continue to hold our regular meetings for the purpose of commemorating the death of our once crucified but now risen Lord.

Wishing the F. F. success in the future, I remain your brother in Christ. R. W. GILLESPIE. Blanco County, Tex., April 12, '87.

BUT ONE, YET MANY.

Paul, to the Ephesians, said: "There is one body, and one Spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all."—(Eph. iv.) And to the Corinthians he said: "For though there be that are called Gods whether in heaven or in earth, (as there be gods many and lords many): but to us there is but one," "howbeit, there is not in every man this knowledge."—(Cor. viii.) Now, as that was a true contrast between the ignorant, idolatrous worshippers who had not the knowledge of the truth, and the disciples of Christ who had the knowledge; even so it is true today and applicable to all the above named units.

Let us apply the rule and observe how true: "One body, howbeit all men have not this knowledge;" for there be that are called bodies many, and churches many; their organs and by-laws—the traditions and teachings of men. But to us there is but one,—the body of Christ—the church of the living God, the pillar and support of the truth.

"One Spirit: howbeit, all have not this knowledge, for there be that are called spirits many"—mysterious, direct, abstract, deaf and dumb spirits. But to us there is but one—"the Holy Spirit—and he shall abide with you forever."

"One Hope:" but all have not this knowledge, for they hope they have religion, hope they are a child of God, hope they are one of the elect, "hope without the substance of things hoped for." But to us there is but one hope, which is an anchor to the soul, both sure and stedfast, and reaches to that within the veil.

"One Lord: howbeit all men have not this knowledge," for there be that are called lords many and christians many, to-wit: Human lords and divine lords, embodied Christ and disembodied Christ, a dead Christ in the tomb and a living Christ in our unknown, unlearned, unscriptural, unreasonable, ungodly spirit land, preaching to spirits of dead men. I have not the patience to treat such a sacrilegious-blasphemous heathenish contradiction of revealed truth, with anything short of contempt; for with us there is but one Lord Jesus Christ, who died for our sins and rose again for our justification.

"One Faith." Though there be that are called faiths many and beliefs many: faith preceded by repentance, which is sin; faith without works, which is dead; faith in a belief of three facts, which are short and wanting; faith that is prayed down, which is never obtained; faith that is mysteriously, abstract-

ly, directly given, which is no faith. But to us there is but one faith, the assurance of things promised, the confidence of things not seen,—a compound of belief with all the heart, and an unwavering and unshaken trust.

"One Baptism:" Howbeit many men have no knowledge about this, for there be that are called baptisms many and modes many: Sprinkle-baptism, pouring-baptism, infant baptism, because-of-baptism, Baptist baptism, all of which is no baptism. Then the slanderous so-called re-baptism, which is misrepresented baptism. But to us there is but one baptism—for remission of sins, into Christ, into one body.

"One God:" Yet, gods many: There are those whose belly is their god, and many whose money is their god; others have a god afar off; an angry, disobedient god who will not come at their bidding; others have a dumb god, of a dead world; others a very illiterate, weak god, who tried to make a revelation, and made a mystery, and failed to express his will to the understanding of wise men, and being so weak they had to appoint doctors to doctor his divinity, kill or cure; others have such an inferior god to themselves that they had to revise and improve his rules and regulations and plans, and they have greatly excelled him indeed; and it is thought that they will soon dethrone him and sit in the temple of God and declare themselves to be gods. But to us there is but one God and Father of all—the giver of every good and perfect gift; the Father of light in whom there is no variableness nor shadow of turning; the Father of our Lord Jesus Christ, in whom we trust and through whom we approach, a throne of mercy and pardon, and if faithful, a treasure laden with rich and precious promises of a resurrection from the dead, an entrance through the gates into the city and a right to the tree of life

Where the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul.

To His name be glory, honor and praise forever more. Amen.
Fraternally in brotherly love.

A CHRISTIAN.
Christian Messenger please copy.

HOPE.

In answer to your query, sister Sarah, I reply, "here I am!" With much interest I read your exhortations; I then feel my great lack of persuasive powers, still, I know that duty says, if I possess one talent, it should be put out on interest, that the Master, whose steward I am, may receive his own when he comes again; therefore, if I, in my weakness, can induce one soul to turn, or return, to their allegiance to the Lord, to whom they belong, I shall feel that I have achieved a victory over him that has the power of death. This hope inspires me with energy to speak to my sisters, also to my alien friends, on that all important subject, the soul's salvation, which is in jeopardy, whilst ever

the world is permitted to compete with the Lord for the possession of their hearts. "Give me thy heart," says the Lord, "I, thy God, am a jealous God." He will not be satisfied with divided affections: "You cannot serve two masters. Love not the world, neither the things of the world. He that loveth the world, the love of the Father is not in him." "A new commandment I give you, that you love one-another." Do nothing by which a brother or sister should be made to stumble. If one comes into the assembly of the saints, with the marks of poverty upon them let us endeavor to make them feel that they are with Christians who possess, as well as profess, that love which is characteristic of the followers of the meek and lowly Jesus, "who had not where to lay his head." And what should be our deportment in the house of God? The table is there spread with the emblems of the broken body and shed blood of the Lamb of God, "who taketh away the sins of the world." Should not our conduct show that we realize the importance of that sacrifice? and never engage in light and frivolous conversation and jesting? thereby diverting the minds of others, who might be won by a consistent, christian course. That we may all realize our obligations to the Lord, to the world, and to each other, is my prayer.

The Christian's course should ever be
Obedience to the Lord,
And in His precepts ever walk,
As taught in His own word.

—E. W. ELSTON.

Woodland, Cal., April 28, 1887.

A. P. ATEN AFTER THE BAPTISTS.

In the Texas department of the *Apostolic Guide* of March 25th is an article from Bro. A. P. Aten headed, "Baptismal Remission," in which he criticises something said in the *Texas Baptist and Herald*. Most of which criticisms are very good because they are Scriptural; though I am sorry that there is not that consistency between his teachings in those criticisms and his teaching and practice on other occasions that there should be.

A certain Rev. R. T. Hanks, a pastor of one of the Baptist churches of Dallas, had asserted that a "Campbellite-Christian is one who takes his name from Christ and trusts in baptism to save him, and a Baptist-Christian is one who takes his name from baptism and trusts to Christ to save him," to which language, with some other set forth in the same article, brother Aten objects very seriously, and asks the question, "who more competent to settle a question like that (that is, whether they trust in Christ for salvation or not) than the people themselves?" Again he says: "Are we not pledged to believe and obey its holy teachings?" (that is the teachings of God's word), and then goes on to say:

And yet this latter-day scribe assumes that he of all others understands our theory and practice, and that unless we have progressed be-

yond the "remission dogma of Alexander Campbell," we cannot claim to trust in Christ for remission!

It need be a matter of very little consequence whether we, in this year of grace, are ahead of or behind the distinguished individual named, but it is a matter of concern to know whether our practice is in accord with the teachings of holy Scripture. According to that Scripture, Christ died for our sins. In doing this, he brought salvation within our reach. He was thus the procuring cause, and we trust in him for salvation as such. But we are very anxious that we do not stop short of reaching him as the Author of our salvation. In this, doubtless, we differ from our Baptist friends in the proportion that the teaching of the apostles differs from their teaching. Christ and the apostles taught clearly, and in this we follow them, that baptism was a prerequisite to remission of sins, while the Baptist doctrine is that remission of sins is a prerequisite to baptism. The teaching of the chief apostle was, "Repent and be baptized for the remission of sins." The teaching of Baptist apostles is, "Repent and have the remission of sins in order to be baptized." Which is scriptural, astute scribe? You may call it "baptismal remission," if you like, but it does not change the immutable decree of Christianity's great Founder, when he says, with an emphasis, that you would do well to heed, "He that believeth and is baptized shall be saved," which you, in your pitiful plea for an emasculated gospel, would even dare to change to "He that believeth and is saved shall be baptized!" Yes, most emphatically, we trust to Christ for salvation, but we would show that trust by obedience to all his requirements as some "other Christians" do not do, and we have an abiding faith that on some great day the Lord will welcome his obedient followers to their happy home on high as those who have done the "will of his Father who is in heaven."

Now, Bro. Aten, you say, "we are very anxious that we do not stop short of reaching him (Christ) as the author of our salvation." To whom is he the author of salvation? Why, Paul says, "He is the author of eternal salvation to all them that obey him."—Heb. v: 9. Now, Bro. Aten, is not that equivalent to saying that he is not the author of eternal salvation to them that do not obey him?

Again: Peter says, "Seeing you have purified your souls (how?) in obeying the truth through the spirit unto unfeigned love of the brethren, love one-another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible by the word of God which liveth and abideth forever."—1 Pet. i: 22-23. How did these brethren purify their souls? By obeying the truth. When did they obey the truth? When they were born of incorruptible seed. What is the incorruptible seed? The word of God.

Now, Bro. Aten, a Baptist preacher comes along and preaches to the people that they must first be regenerated by a direct operation of the spirit of God upon their hearts, they must then repent, then believe, then "make a statement" that they believe that God for Christ's sake has pardoned their sins, then be baptized because their sins are for-

given, and "to honor God" and to get into the Baptist church. Now what sort of seed is that? And when people are born of that sort of seed, (and they can be born of seed), I ask, into what are they born?

Again: Bro. Aten comes along and preaches to the people, and tells them about Christ, the author of salvation to them that obey him, tells them that they must believe in him with all their heart, then confess him (not themselves) with their mouth, and be baptized for (not because of) remission of sins. Now, Bro. Aten, what kind of seed have you been sowing? and when people receive that seed into their hearts and are born of it, I ask again, into what are they born? Are they born into the same state or relationship that the first class are? If so, what difference does it make as to the character of the seed that is sown? Tares are as good as anything else, even if the devil, by his agents, does sow them. But you say, and very truly, that "Christ and the apostles taught clearly, and in this we follow them, (well, then, whom do the Baptist preachers follow? The doctrines and commandments of men, and their worship is vain,) that baptism was a prerequisite to remission of sins, while the Baptist doctrine is, that remission of sins is a prerequisite to baptism." What a difference in the seed they sow, and what a difference in the crops produced by the two kinds of seed.

Bro. Aten, can you change the character of the crop produced by the tares simply by a shake of the hand? If so, you seem, in that respect at least, to exercise more power by the shake of your hand, than was ever exercised by any of Christ's apostles.

Christ said: "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."—Matt. xxviii: 19. Teach them what? Why the gospel, the word of the Lord, that was able to make the taught wise unto salvation. And, you say, that the teaching of the chief apostle was, "Repent and be baptized for the remission of sins." The teaching of Baptist apostles is, "Repent and have the remission of sins in order to be baptized." Now, what is an apostle? One sent. Whose apostle was Peter? Christ's. How do we know? Because he preached the gospel, the word of the Lord. He sowed the seed of the kingdom.

Whose apostles are these Baptist preachers? Why, they are the devil's. How do we know they are? Because they sow tares. How do we know they sow tares? Because we can't find what they sow in the word of God, the only test we have to judge them by.

Yet, according to the teachings of many of our brethren, the seed sown by them and the crop produced is as good as any, just so "it is well shaken before taken."

E. HANBROUGH.

Austin, Texas, May 6, 1887.

QUERY DEPARTMENT.

I would like to ask the brethren a few questions concerning baptism, that is administered unto the people for the remission of sins; When we were baptized, were we planted together in the likeness of Christ's death and are we in the likeness of his resurrection? One would say yes; if I understand the teachings of God's holy word, I say no. Peter said to the Pentecostians that wanted to know what they must do: "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—(Acts 2:38.) Was Peter right? If he was, then we are wrong; for we have been baptized in the name of God and the Son and the Holy Ghost: So we are in the likeness of three instead of one. We cannot find anywhere in the New Testament where we are commanded to be baptized in the name of God or the Holy Ghost, (but the Son), and his name is Jesus Christ. Then why practice it? It is not lawful and cannot be right. I want to hear from some one on this subject. Truly your brother,
B. G. LEDWELL.

The "one baptism" that must be obeyed in order to the remission of sins is commanded "in the name of the Lord Jesus." "In the name" means by the authority of; hence baptism for the remission of sins is by the authority of the Lord Jesus.—See Acts 2:38; x:48; xix:5.

We are baptized into the name of the Father and of the Son, and of the Holy Spirit.—Matt. xxviii:19. "In the name" and "into the name" are very different expressions. The former, as stated above, means by the authority of; the latter indicates entrance into new relationship. So that when one is baptized "in the name," (by the authority of) the Lord Jesus for the remission of sins, he becomes a child of God, a joint-heir with Christ, and a partaker of the Holy Spirit that dwells in the church. J. W. JACKSON.

WAELEDER, TEXAS.

Dear Bro. McGary:

There was a question put to me the other day, by a gentleman who was once a Baptist. He says he was shaken from that to something else, but not into the church of Christ. He wants to know what church he belongs to. Can you give him light on the subject? Said man is a reader of the FIRM FOUNDATION. Answer the above and oblige, your brother,
ROBT. W. FLOYD.

There can be no change of relationship from one power or authority to another power or authority without obedience to an act of authority. The gentleman spoken of above changed his relationship from the world to the Baptist church by obedience to the form of doctrine taught by Baptists. If he received Christ or put on Christ when he obeyed that form of doctrine, he should have continued there: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him."—Col. 2:6. But Baptist form of doctrine is not the form of doctrine taught by the Apostles of the Lord Jesus, and if the gentleman wishes to come out

from under the power or authority of a human institution he must obey from the heart the form of doctrine taught by inspiration. "Shaking hands" is an act of courtesy showing goodwill—love. As practiced in the church to-day it is without precedent or authority in the word of God; and as this gentleman is only a shaken-Baptist we advise him to become a Christian by obedience to the authority of the Lord Jesus.
J. W. JACKSON.

Bro. McGary:

What do you think ought to be done with an intelligent Christian who claims to be in good standing and full fellowship, that passes right by the place where the disciples are assembled on Lord's day morning, and meets with the Methodists, or instead of meeting with the disciples, goes to hear the Methodists pervert the gospel, and even encourage them in it by singing with them? I know of several disciples who have recently been guilty of doing that very thing. To my mind it seems perfectly clear that it is high-handed rebellion against the authority of our King. If they did not know any better it would be quite different, but these to whom I refer know better. I claim, therefore, that they, and all such, sin against Christ and are walking disorderly. What do you say?
ANDREW.

I think that such Christians are acting very badly, and should be talked to about their conduct, and led to do better. There is no plausible excuse for such a course of conduct on the part of Christians, but sometimes the whole body is to blame as much as they. If a congregation does not afford the true elements of worship, and the means by which young christians may grow in grace and in the knowledge of Christ, then they will become tired of the meetings and seek the attractions afforded by their sectarian neighbors, unless their own congregation copies these attractions from the sects. It is generally the case that the church is derelict in its duty when its members prefer sectarian association. It may not be so in this case, and yet it may be. The only way to hold the body together and prevent this running off for other association, is for the body to go to work really and truly upon the divine plan, that they "may grow up into Christ in all things, which is the head: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. iv:15-16.

A. MCGARY.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Rom. xii:1-2.

WAELEDER, TEXAS, May, 1887.

Dear Sisters:

I am only a little girl, fourteen years of age, but I feel it to be my duty to let my light shine. Jesus has so commanded us, and to do this we must be steadfast and immovable, and zealously work for the cause of our blessed Redeemer. As a sister has said, when we meet to partake of the emblems of our Lord's death, it is sinful to spend the time talking about our fine dresses, or chickens, or gardens, but how often is this the case.

Dear sisters, if the Catholics were again to gain enough power to kill all the christians who would not give up the faith, how many would there be that would hold to the Bible and burn up with it? But when we think of it right, it would be far better to burn for a few moments, than to give up the Bible and burn forever and ever.

Let us try to be educated in the school of Christ, which we can be, if we study God's word. I have never been to school but very little and it was just out here in the country; but my parents teach me the Bible, and that is far better than all other schooling. Now I am old enough to read and instruct myself. I read the Bible before I became a christian, and I have read a great deal more since. I have been a christian one year. Of course, all young christians or babes in Christ, have to feed on the sincere milk of the Word, that they may grow and become strong. We are to abound in good works; therefore, if we have anything to give, let us give it to some needy person, or orphan child, and not go and buy some rich child a gold ring or such like, expecting to get twice the value of it in return. We need nothing more than food and raiment here, for we can take nothing with us when we die; therefore, if we have anything to give, let us bestow it where it will do the most good. Let us visit our neighbors, more especially in sickness; be friendly and sociable, not thinking ourselves better than others, but esteeming every one better than ourselves. Be not selfish, for God has not picked out one corner of heaven for some people, and one for another, but we shall all be the same there.

Again, we must not forget that "bridle" for our tongues, which are unruly members, and, unbridled, are apt to backbite and gossip. I heard a young lady laugh and say she had hit a streak of luck, that she had joined the church (Baptist) and it had made her so popular. This lady may have been a Baptist, but she was surely no christian.

So you see, dear sisters, that some people join the church from very different and sordid motives, such as to gain popularity, etc., and but very few go and obey the commands for Jesus' sake. Some may say I am judging, but you see we are allowed to judge a tree by its fruits. All christians are judged by their

fruits or works. It ought to be an easy matter to distinguish christians from worldlings, even at public places, by their conversation and walk. They should never be heard talking about their neighbor's dress or bonnet, or gilded ribbons, etc. No such talk should ever be named among christians, for we are told no backbiter shall ever see heaven. Remember, dear christians, that we are either working for Satan or for God; helping to build up Satan's kingdom or God's, one or the other all the time. There is no standstill ground. We are either travelling the broad road that leads to destruction or the narrow path that leads to life everlasting. Remember we cannot keep this narrow path if we have our minds fixed on getting rich, or fine dressing, or sensational reading. But we must study God's word, for that is our guide book from earth to heaven. Let us consider our Savior's trials, and it will help us to overcome our own. Your sister in Christ,
MOLLIE BAILEY.

It is with great pleasure that we submit this young sister's letter to the readers of the F. F. It would do credit to older heads than hers, and her example of the study of God's word, is worthy of imitation by little, old and young. It is not often we see a young christian, young in years especially, possessed of so much zeal, and such a clear conception of practical christianity. They generally act as if they think nothing is expected of them, but everything of the older christians. How often are they ashamed to speak a word for Jesus, or to acknowledge allegiance to him, by refusing to take part in forbidden pleasures when tempted.

A sister has written, requesting that I write on the duties of young christians, and show them that there are not two rules for governing christians: a stringent one for the old, one less so, for the young. Paul's language does not read, "You old christians must not be conformed to the world, but I can not expect any better of the young;" nor Peter's: "You old sisters, let not your adorning be with gold and pearls and costly array (and bangs and frizzes), but the young sisters may wear such, because they are becoming, and without them they would look so plain as to excite comment; besides such adorning is necessary to win husbands for them." The young seem to argue thus: "Surely God does not expect me to be sober, temperate and 'peculiar!' It would be going against nature: young people are obliged to have fun, talk foolishly and dress gaily. Old people can afford to give up all these things, but life would be so dull to me without them. Besides, it would make me so unpopular, and I would just live and die an old maid! Life is long before me, anyway, and when I get older I will be willing to give up all these things and serve God sure enough."

Well, as to popularity, I repeat what I have once before said: If any young christian woman will leave off the follies, which only attract worldly men, and live up to her duty as a child of God, noble, christian men, such as she can only scripturally wed, will seek her; not for her personal beauty, which is but for a day, but for her virtues, which will live throughout eternity. No christian girl should seek, or even desire the admiration of worldly men; and certainly she could not take a more disastrous step than to wed such a character. "Be not unequally yoked with unbelievers," is a divine injunction that should deeply impress itself on the heart of every young christian, when the time arrives for this important change. This unequal yoke will indeed prove a galling one, for she will either have to come in constant conflict with her husband's will, if she strive to please Christ, or turn back on her Savior, if she would please her husband; which former means an unhappy home, the latter an eternal death. In either case it were far better to remain a virgin.

As to that long life stretching before you, let me say: the future is not yours, to-night your souls may be required of you. "Now is the accepted time, to-day is the day of salvation." To-day only can you call yours, to-morrow may never dawn upon you. I know it is hard for the young, and for us all, to deny ourselves all these coveted things, these idols, but it is a test of faith in, and love to God, and the reward promised those that overcome, is very precious. You will not have long to strive, for time is fleeting and bears us on, on rapid wings, to the yawning grave, that awaits us one and all.

Only a daily prayerful study of God's word, can enable us to place a proper estimate on earthly pleasures. As we read of that "inheritance incorruptible, undefiled and that fadeth not away," our earthly idols seem clay indeed, contemptible beyond expression. Such an inheritance is promised to all the faithful: is it not worth ten thousand such worlds as this? Oh, then let us all strive to gain it, even though our way lead through the fiery furnace of self-denial, and scorn of men. When the journey is over our Savior will sweetly say, "They shall walk with me in white, for they are worthy." SARAL.

EVANT, TEXAS, April 26, 1887.

Dear Brother McGary:

I've been reading your reply to Jeff A. Davis in the F. F. of April 15th, and I must tell you how altogether heart-sick and disappointed and astonished I am to see the stand you have taken on the subject of opposing whisky through the ballot. I have given the subject some thought of late, and have come to the conclusion that a true christian cannot choose, but work for prohibition in every possible manner not actually prohibited by Bible teaching.

'Tis true I'm no great Bible student, yet I have read the Word enough to know there is no exact

formula given for every act of our lives. Doubtless the Giver made our brains for some purpose and left some things to our own discretion.

Really, if your child should fall into the water, you would not let him lie there and drown because the Bible does not specify the exact manner of getting him out.

Oh, how much better would it have been for countless thousands of human beings had they been drowned when innocent little ones, rather than to have lived to become miserable drunkards, degrading the God-given intellect, that makes man a little lower than the angels to something beneath the brutes.

Oh, how can a mother or a father ever rest and leave one stone unturned to prevent, when they know there is a possibility of their little one becoming drunkards? How do we know they will not? If it were only those who had come to years of discretion, who were enticed by the vile stuff, one might muster a grain of patience; but to see the innocent little ones led into the downward road by the rum-seller, who lies in wait for the souls of men, patience no longer seems a virtue. And how a christian can refuse to work to clear such a great source of sin and misery from God's beautiful earth, passes my comprehension.

Be assured you are on the wrong track, Bro. McGary, when you try to excuse yourself from your duty in any such way, and God will not hold you guiltless. But I hope you will reconsider the situation, turn square about, hold up your head, vote and work for prohibition like a true-hearted, pure-minded, noble christian gentleman is sure to do.

Are we not doing God's work when we prepare people to receive His word? How can they receive His word when they are besotted with drink? and when whisky has gained such power over them that they cannot throw it off, is it not the christian's right to assist them to do so? And did not the disciples cast lots the first business attended to after Jesus' ascension?

I may be very stupid, but I fail to see anything against sound Bible teaching in a man voting against so great an evil as whisky selling, or on any other matter pertaining to the proper government of our country. Did not Jesus respect the laws of his country? and teach men so? thereby recognizing the necessity of a country being governed by laws. How important, then, that those laws should be regulated by God-fearing men.

All honor to those christian gentlemen at Dawson who have opened their church building to so good a cause. MRS. LOIS WURTS.

I do not disagree with the sister about anything she says about the evils of whisky. And more, if I could believe that it is right for christians to entangle themselves with political measures and yoke themselves with unbelievers in the broils and contentions of the ballot-box, I would say, every time, work and vote with your might against this fluid that dethrones reason, paralyzes the cord of love that binds man and wife, and invests hunger and rage with the place of peace and plenty. But I believe that it is wrong, absolutely violative of Christian principle, for christians to mix in politics or vote at all. Believing this, I cannot conscientiously take any part in any question that is to be settled by the ballot-box; for we may not do evil that good may come of it.

No, my sister, I would not stand by and see my child drown because the Bible did not prescribe the exact manner of getting him out of the water. And if our government should order an election to determine whether or not children should fall in the water, or should be pulled out when they did fall in, I would not vote on it, but would get my children out upon the principle of providing for my household. And I would get my child out of a grogshop upon the same principle; and I would keep him out by the authority of Christ or not at all: because I am told to do everything, whether in word or deed, by the authority of Christ.

I have received several letters on this same question, and had some to talk with me, in efforts to change my views; but, strange to say, not one line of Scripture has ever been tendered me on the question. I am not anxious to ventilate this question just now; what I have said has been drawn out. But if any brother wants to prove to my readers that it is their duty to vote on any question, I will divide time with that brother till he is satisfied. After the pending election is over, I intend to probe this question to the bottom, if I can. If the church was in a good, healthy condition in reference to other matters that I conceive to be hindering the cause more than this voting question, I would make this sister's letter the occasion of a series of articles on this question. But I am anxious to see prohibition succeed. Any brother whose conscience prompts him to vote, will surely vote for prohibition; but, as proud as I would be to see whisky defeated, I would not vote on the question, with my present convictions, if I knew my vote would dry up every drop of whisky in the world. A. McG.

Since writing the above, the Advocate has come with some thoughts from Bro. Lipscomb on the same question, which are so timely that we herewith append them:

If it is wrong to vote, it is wrong to vote for prohibition. I have presented this to none save those who think it wrong to vote. If voting in civil affairs by christians is wrong, to vote to secure temperance is to do evil that good may come. If voting is wrong it is because it violates the law of God. For us to vote when something very desirable is presented, is to say we will obey God ordinarily but when something very desirable comes up we will violate his law to attain it. That kind of obedience is not such as God demands. A man who ordinarily votes believes it right to vote but refrains now because he does not wish to vote against whisky, is guilty of self-deception. A man who believes it wrong but votes now because he desires prohibition, does evil that good may come. We have no disposition to press the question of the right of voting or not voting, at the present time. But brethren, whisky was just as great an evil in the day of 'the Savior and his holy apostles as it is to-day. Neither the Savior nor any of his apostles ever made or urged a crusade against drunk-

ness, polygamy, murder or any other special crime. They did not appeal to civil law to support or help them. They directed their energies to the one work of converting men and women to Christ, knowing when this was done it cured all sins. Those who now say this fails impugn the wisdom of God and claim a superior wisdom for themselves. We are content to stand with Christ and the apostles and rest in the wisdom of God. D. L.

I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.—Paul, in Rom. 1: 16.

I am not ashamed of the tradition of men; for it is the power of Satan unto deception to every one that believeth, to the sinner first and also to the dupes.—Sectarianism.

I am not ashamed of a perverted hand-shaking gospel; for it is the power of Our Plea unto the capture of all those weak-minded persons that believe the word of man in preference to the word of God. —[Our Plea Defenders.

Advice to young women: Never marry a young man who carries a cigar in his mouth, and drinks ardent spirits in any degree.

Advice to young men: Never marry a young woman, who, passing through the kitchen, will step over the broomstick, rather than pick it up, and put it in its place.

Enemies are as necessary to the proper development of the full-grown man as friends. When lived that man that amounted to anything but could count his enemies by the scores?

The true past departs not, nothing that was worthy of the past; no truth or goodness realized by man ever dies or can die; but all is still here, and recognized or not, lives and works through endless changes.

Females, perhaps, more than males, desire to be beautiful, and that they can always be if they will. Beauty is not so much in form as expression, and the expression comes from the inward state; hence the good are always beautiful, and the evil can never be lovely.

Budaeus, the librarian of Francis I., and one of the most learned men of the sixteenth century, was once engaged in deep study in his library, when his servant came running to him in great fright to tell him that the house was on fire. With perfect calmness, and hardly raising his eyes from his book, "Go," said he, "and inform your mistress 'tis her concern. You know I never interfere in domestic matters."

A clergyman the other day was preaching upon the common blessing of mankind as sunshine and shade—day and night, the benefits of wakefulness and of sleep. At the last named point he looked up from his manuscript and saw a large number of his audience enjoying a peaceful nap, when he added, "but what is good for the people is often annoying to the preacher, and I am inclined to leave you in your lazy slumbers, to wake up in a world that may not be so comfortable to listless sinners."—Selected.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANBROUGH, Publishers.

AUSTIN, TEXAS, JUNE 1, 1887.

Vol. 3—No. 13

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1201 San Bernard street, Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. GRUBBS. J. W. JACKSON.
J. B. DURST. E. HANBROUGH.
L. C. STONE. A. J. MCGARTY.

ORDER, HEAVEN'S FIRST LAW.

Editors Firm Foundation:

Order is much spoken of and even commented upon, but frequently lost sight of, especially at times and places where it should be rigidly observed, and by those, too, upon whom a vast amount of responsibility rests.

The class to whom I wish to direct particular attention at this time is Sunday School superintendents and teachers. It is distressing to observe the disorder, confusion and general lack of system in some of the schools in this part of Texas. Recently I visited one in which order seemed very nearly obsolete.

Immediately after the opening exercises, singing and playing the organ, the classes, in going to their respective places of recitation, moved in a general "stampede style," creating more confusion than ought to exist anywhere. Some five or ten minutes having thus been spent, the recitation of lessons began from lesson papers. During this part of the programme, order was only partially observed by some of the classes. Even in the Bible class, composed principally of young men and women, while one was reading, or the teacher endeavoring to explain some portion of the lesson, others were to be seen engaged in whispering, smiling—"almost out loud"—casting glances about the house; in short, observing almost everything except order.

Without consuming time to speak of all the classes in detail, we will pass to what is termed the infant class, consisting of, perhaps, a score of boys and girls, aged from four to seven. The conduct of this latter class was evidently enough to bring shame upon the hardest hearted, I care not what his calling or profession may be. One of the boys succeeded in shoving his classmate off the bench, thus causing the latter to fall headlong upon the floor, and, as a natural result, the re-

mainder all joined in a hearty laugh. Other actions were indulged in which, perhaps, would not be proper to mention in the columns of newspapers. Suffice it to say, they were altogether out of order in a Sunday School.

Previous to dismissal, the superintendent requested that all remain for preaching, but as soon as disbanded, the majority left the house in regular "stampede style," most of the elder scholars endeavoring to reach the door first, by crowding through the aisles; while some of the small boys were attempting to "trip others up" as they passed by.

I have never attempted to superintend a Sunday School, but would suggest the word ORDER as a text for all those who have heretofore attempted to conduct schools without it, and would insist that they "stick to their text" till order is strictly observed.

All will agree that anyone attempting to conduct a day school without order, is a practical failure, and ought to be branded as such. Evidently, the rule will hold good with superintendents of Sunday Schools. True, the former is employed for a consideration and can not reasonably demand his pay till all contracts have been lawfully complied with; but the latter has voluntarily assumed a position upon which a great deal of responsibility rests: and the final result, also his individual reward for his labors, eternity alone will tell.

Teachers in our Sunday Schools can assist greatly in securing good order, but where the superintendent falls in this particular, all will ultimately prove a failure.

The failure upon the part of a general to have everything in order has resulted in the loss of many a victory upon the battle-field, even with the majority of soldiers at his command. So the head manager of any Sunday School who falls in this one point, order, is most certain to lose the final victory, which should be his chief object to gain. That Sunday Schools properly conducted are approved by the word of God, I have no doubt; but when order is wanting, many other things are wanting also: the chief thing being a proper superintendent.

The sooner such can be secured, the sooner may we expect improvement all along the line.

We are forced to admit that many children are not properly managed at home, for which a burning shame rests upon parents or guardians. However, it is not to be presumed that said parent will object to the

children being properly managed while in Sunday School; and, if children do object now, they will praise their instructors in after life for having thus corrected, or even chastised, them. Without order, very little can be accomplished. With order, success is certain.

If "Order is Heaven's first Law," evidently it can't be out of place to adopt it in Sunday Schools. How many superintendents are willing to try it?

R. W. GILLESPIE.

Blanco, Texas, May 9, 1887.

SEVERAL THINGS.

Dear Bro. McGary:

Having a few leisure hours I will spend a part of them in writing for the FIRM FOUNDATION.

I find an abundance of preaching needed in this part of the moral vineyard. I have very good attendance and attention wherever I go.

I never fail to do my best to show all sinners (including sectarians) just where they stand, regardless of feelings. Some preachers are terribly afraid of hurting somebody's feelings, and in consequence of this they prophesy "smooth things," and gain the esteem of the world and—the devil; and when one does obey the form of doctrine delivered him by such an one, he is one of those sentimental fellows, with his feelings stuck out on him like a huge sore, ready to be run against by everything that comes along.

Such an one will not put on the armor of God, for he is not one of the fighting kind himself, but one of those "whatever you are I am" sort. Brethren, should we try to please the world? If we are anxious concerning the salvation of mankind, will we not try to show them where they stand, even if they do get mad? Shall we tell sectarians that they can be saved just as well where they are, as anywhere else; and then try to get them to give up their unscriptural name, creed and practices in general? If they are Christians and on their way to glory, where they are, we are travelling the wrong road, and had better abandon it at once, and get in with them and all travel along together, for their route is much more popular than the one we are on.

My support thus far has exceeded my expectations. Of course, it, by no means, compares in amount to the enormous sums given to some of the society preachers, but if the brethren will continue to be as liberal in the future as they have since

I have started out to spend my time in preaching, I will not be apt to suffer much for the necessities of life.

"Whatsoever a man soweth, that shall he also reap."—Gal. vi: 7.

It matters not where you apply this rule, it holds good. "If you sow to the flesh * * * you reap corruption," because the flesh is corruptible, and it takes something more powerful than the flesh to produce anything that is incorruptible—"a stream cannot rise above its source."

"If you sow to the Spirit, you shall reap everlasting life," because the fruit of the Spirit is "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law (Gal. v: 22-23); and there being no law against such things, and the law being that which killeth, and the Spirit that which giveth life: "He that soweth to the Spirit shall of the Spirit reap everlasting life."

Again: If you sow wheat, if you reap anything from that sowing, you reap wheat; if you sow oats, you reap oats. You can never raise a crop of oats by sowing clover, millet, barley, or anything else but oats. Isn't that so? Did you say yes? Very well; let's try again.

If you sow Methodist seed, if you reap anything from that sowing, you reap Methodists; if you sow Baptist seed, you reap Baptists; if you sow Campbellite seed, you reap Campbellites; if you sow the seed of the kingdom, you reap Christians.

How do you sow the seed of the kingdom? "The sower soweth the word."—(See Matt. xiii; Mark iv.) We sow the seed of the kingdom by preaching the word of God.

How do we produce Christians? The seed falls into honest hearts, and springs up—honest persons believe and obey—that makes them Christians.

The gospel preached, believed and obeyed makes Christians. Methodist doctrine preached, believed and obeyed makes—Baptists? No. Makes Christians? Not by a jug full. Methodist doctrine preached, believed and obeyed makes Methodists, and nothing more.

Baptist doctrine preached, believed and obeyed makes nothing on this green earth but Baptists; and shaking hands with them will not make them Christians. No, if we wish to make Christians of them we must preach the gospel to them: they must believe and obey it—that will make Christians of them—nothing else will. Brethren, are not these things true? "Whatsoever a man sows that shall he also reap."

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification: for even Christ pleased not himself."—Rom. xv: 1-3.

We should never get the idea into our heads that a new born babe in Christ will move right off on the Christian race, with the same speed and steadiness that an older member will.

A child must learn to crawl before it can walk, and when it begins to walk it makes a great many missteps.

So will young Christians make many awkward steps, and some of them may actually be sinful, but when such is the case let those who are strong in the Lord not become angry with them and say they do not want to do right; for we that are strong ought to bear the infirmities of the weak and not please ourselves.

"Speak gently to him who in error you know not how great the temptation may be: You know not the effort—how earnest and well yielding to weakness he stumbled and fell."

"Let every one of us please his neighbor." The object of every intelligent being in life, is to be happy, and in seeking after this one great prize, a great many people simply follow the inclination of the flesh, and the result is, the more they gratify them the harder they are to satisfy, and by pursuing this course they become almost hopelessly involved in sin and iniquity, and reach that point where, instead of happiness, all is misery and degradation.

But christianity is ennobling in its nature; it is calculated to make man happy and contented; and the apostle Paul recognizing the fact that true happiness consists in making others happy, says: "Let every one of us please his neighbor." "For Christ, (to whom we are to look as being the 'author and finisher of our faith,' and he also is the one we ought to follow), pleased not himself;" so we should not be so selfish as to want to please ourselves, whether it pleases others or not. But we are not to please our neighbors by failing to do our duty as Christians: by participating with him in card playing or frolicking, drinking with him, or doing anything that would be calculated to demoralize him or ourselves, but to please him "for that which is good unto edifying." Edify means, to build up, or instruct, to improve.

Then the way we are to please our neighbor is, by instructing him, by improving him in the way of righteousness. By doing this we will not only benefit our neighbor, but will also benefit ourselves, and we will both be happier by it; and after having done our duty in this world, and passed into eternity, we will rest in that haven of eternal felicity, where unbounded happiness reigns supreme!

Bro. McGary, in your issue of April 15, you say: "We heartily en-

dorse brother Conner's 'Several Things,' except that portion which seems to convey the idea that the heart is purified before baptism. This is a mistake that is frequently made, and that, too, by some of our ablest men."

Now, if it is a mistake that the heart of man is purified before baptism, I have been preaching a mistake for over four years; and I will tell you, preaching mistakes is a dangerous business. I assure you I have not so taught simply because it was a part of "our plea," but because I understood it to be a part of the faith once delivered to the saints; and, if I am wrong, I am very anxious to get right. You may be correct, but I do not see the point as yet, and I would like you to say something more on the subject.

Will you be so kind as to tell your readers what there is in baptism to purify the heart? I have never taught, knowingly, that the soul was purified before baptism; but there is certainly a difference between the heart and soul. It would not do to say; "God breathed into Adam the breath of life, and he became a living heart."

Peter said, the heart was purified by faith, and the soul was purified by obeying the truth. So far as I know, all the preachers in this country teach that the heart is purified before baptism. Please set them right if they are wrong.

I remain yours for the whole truth,
JAMES G. CONNER,
Sulphur rock, Ark.

As we lay no claims to the science of psychology, we shall not attempt such a treatise as would be required to draw those nice distinctions of that science which mark the separate identity of the heart and soul of man. For all practical purposes such definitions of the word as are given by our standard lexicographers will suffice. Mr. Worcester defines the word, "soul," thus:

1. That part of man which is considered distinctly from the material body, as giving it life, sensibility, and understanding; the immaterial and immortal part of man; the mind; the spirit.
2. The vital or animating principle; heart; life.

It will be seen that this definition does not admit of sufficient room for two processes of purification: one for the heart, and then a separate one for the soul. But brother C's position requires the two separate processes!

Mr. MacKnight, in his paraphrase on I. Pet. 1: 22, says: "Wherefore having purified your souls, by embracing the gospel through the influence of the Spirit (this sentiment Peter delivered in the council, Acts xv: 8-9), so as to have attained an unfeigned love for your Christian brethren, ye will without doubt love one-another, not from a carnal passion, but from a pure heart continually"—the parenthetical clause shows that this scholarly man understood the soul and heart of man to be too nearly allied to admit of separate processes of purification.

If brother C. will not deny that purifying, cleansing, healing, and forgiving, are synonymous scripture terms, then he will abandon his position—and we have no idea that he will deny it. It is needless that we should remind him that sins are forgiven in baptism. Then, if these terms are synonymous, man is cleansed, healed or purified in baptism. Now let him concentrate the functions that the Scriptures ascribe to the heart, and he will have all of man that comes within gospel range. Did Peter tell three thousand souls, whose hearts were already purified by "faith alone," to repent and be baptized in order to purify their souls? Oh, no, my brother, he said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins"—that was the consummating step of the process of the purification of their hearts or souls from their past sins. Any other view will involve you in the same trouble that our sectarian friends are in, hugging their "wholesome" unwholesome doctrine, which is so "full of comfort" that will some day render them so uncomfortable. Will you cling to your position till we bring to bear upon it the arguments our brethren have overwhelmed the doctrine of "faith alone" with so often? Surely not, my brother! If your position means anything it means purification without repentance, without confession, without baptism—without good works—purification by "faith alone"—dead faith—"but wilt thou know, O vain man, that faith without works is dead?" Paul, in arguing with the same class of persons (Jews who wanted to bring the Gentiles under Mosaic customs), that caused Peter to use the language of Acts xv: 8-9, said: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference (Peter said God put no difference between us (Jews) and them (Gentiles), for all have sinned, and come short of the glory of God."—Rom. iii: 19-23. And in concluding this argument, the apostle said: "Therefore we conclude that a man is justified by faith (not faith alone) without the deeds of the law."—Rom. iii: 28. The same apostle says in Gal. ii: 16; "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified (or purified) by the faith of Christ." This is what Peter taught us, and not that the heart was purified by "faith alone," but by "the obedience of faith,"

(Rom. xvi: 16); "by obeying the truth."—I. Pet. i: 22.

Bro. Conner asks us: "Will you be so kind as to tell your readers what there is in baptism to purify the heart?" Yes, I will, my brother: It is the blood of Christ, and the authority of Christ. Is not that enough? It is just as easy to tell what there is in baptism to purify the heart, as to tell what there is in it to "purify the soul;" and Peter said: "Seeing ye have purified your souls in obeying the truth."

I tell you, brother Conner, there is danger in attributing purification of the heart to "faith alone." It is virtually the old "orthodox" dogma warp and woof. Don't you see that your failure to see anything in baptism that purifies the heart, is just like the sectarian failing to see anything in it to forgive sins?

I do trust, my brother, that you will see the true position on this question. It would be a pity for us promising a young disciple as I esteem you to get much farther out in the fog of Babylon.

A. McG.

BRO. ALLEN'S BOOK.

Bro. McGary:

I have just read the "Old Path Pulpit," by F. G. Allen, and, while there are some things imperfect in it, I am glad to see he occupies the same position you do in the F. F., and is opposed to "Our Plea" of shaking them in from the sects on their unscriptural teaching.

But, that all may know Bro. Allen's position in the matter, it will be well enough to call attention to some of his teachings:

On page 46, in "Old Path Pulpit," Bro. A. speaks of the feelings and experiences as given by the denominations in our time, and says, "that such was wholly unknown in the days of the Apostles: that they were simply required to believe in Christ, and confess his name before men." Then he says: "When one believes with the whole heart that Jesus is the Christ, he believes, as a consequence, all that Christ says, and does all he directs. He thus believes the whole of the New Testament, because Christ is its author." Then, on page 47, brother A. says: "The confession includes all truths, and it cannot be made more comprehensive."

Remarks: According to brother A., it was required, and is necessary to confess with the mouth:

1. That Jesus Christ is the Son of God.
 2. The sects do not make the confession, for brother A. says their confession is wholly unknown to the word of God.
 8. When a man believes with his whole heart that Jesus is the Christ, he believes, as a consequence, all Christ said. Then, to believe in Christ, is to believe what he said; to deny what he said is to deny Christ.
- Therefore the conclusion of the whole matter, according to brother A's teaching, is this:

1. The sects do not make the confession, for their confession was wholly unknown in the Apostolic age.

2. Therefore when the sects deny or disbelieve baptism is for the remission of sins, they deny or disbelieve what Christ said: for he taught that baptism was for the remission of sins, and, in as much as they don't believe that, they don't believe in Christ, and Christ said: "He that believeth not shall be damned."

Then, according to brother A., the sects, when baptized, are unbelievers or infidels, and if it is right to receive such into the church, why not baptize all unbelievers, even if it had to be done by force? Also, why not baptize the children? Will some brother of "our plea" answer?

Again: On page 150, brother A., in speaking of the Lord's additions, says: "We see how the Lord added those at the beginning. We have no intimation that He ever changed his plan. On the contrary, these were the first fruits of His divine system, perfected for all time. Hence, He adds people to-day just as He added them then, consequently, if we are added as they were on the day of Pentecost, we may rest assured the Lord does it. If we are added in some other way, we have no such assurance. Other ways will do for doubt, speculation and uncertainty; but if we would rest upon the assurance of God's word, we must comply with its holy requirements."

Our only comment upon this is, we turn and read and find, "they that gladly received His word were baptized." What word did they gladly receive, death, burial and resurrection of Christ? No, no; for that had pierced their heart. Then they wanted to hear the gospel by which they could be saved, and Peter told them to "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

Questions to "our plea" brethren:

1. Why did they gladly receive his word, and why were they baptized, if they did not believe baptism was for the remission of sins?

2. Could they have been baptized without believing baptism was for the remission of sins and not transgress the law of God? If so, how? For Peter commanded them to do a certain act, (be baptized), looking forward for a certain result, (remission of sins), and had they performed the act not believing the promise of remission of sins would follow, it would have been an act without faith, and whatsoever is not of faith is sin, says Paul.

Then how can you, my dear brethren, expect to escape the wrath of God when you claim to work by the authority of Christ, and will welcome and shake into his church those that have never received gladly the Word of the Spirit that said baptism was for the remission of sins, and have not come up to the divine standard, and have

not, according to brother A., the assurance of God's word. May God help you to look well to this matter.

Once more: On page 157, brother A. says: "In this age people are added to a great many churches. All will admit the church to which the Lord added those on Pentecost is the church we should be added to now. To be added to this church is to be where the Lord wants us; to be added to something else, though it be called a church, may be of no value." Also, brother A. says: "This church is clearly defined in the New Testament. Its name, its worship, its organization, its government, its conditions of membership that constitute it a distinct institution, are clearly revealed in the New Testament.

"If the institutions to which we are added, called a church, corresponds in these essential features to the church described in the word of God, whose first converts the Lord thus added, we may rest assured we are added to the same. But if the church to which we have been added have some other name or conditions of membership, or organization, or government, we may know it is not the divine institution to which the Lord added those first obedient to the gospel."

Then, on page 158, brother A. says: "In the church of Christ is the blood of atonement, the forgiveness of sins, and the habitation of God through the Spirit. The churches of men, however grand and alluring, however much they may embody the wisdom of men and glory of the world, contains not these divine and glorious things."

Now, I would like to give some more of brother A's teaching, but this is enough for this time, only let us sum up the whole matter.

Then, according to brother A's book, I find,

1. God has one church.

2. It has a certain name.

3. Was established at Jerusalem on the day of Pentecost.

4. People have to believe with the whole heart Jesus was the Christ, and are required to confess what they believe before men, and were baptized for the remission of sins.

5. And in the church of Christ they had the forgiveness of sins.

Also I find brother A. teaches:

1. There are many churches of men.

2. That if any of these churches have a different name to that church found in the Bible, (which they all have); that if any were to set up at a different time or place to that we read about in the Bible, (which they all were); that if any are added to these churches and are not added like they were to that church on the day of Pentecost, that is, believing baptism is for the remission of sins, (which none of them desire to add a person that will believe such), that such persons have not the blessings or the assurance of the blessings that are promised to those who

come in according to the divine rule.

Now this shows plainly brother Allen did not believe in shaking them in from the sects. And, if he did shake them in, will some of his friends please reconcile his teaching with his practice.

Now, dear brethren, in conclusion I will say, that many of you are shaking them in: which is right or wrong? We have called in question your practice, and have called upon you time after time for your authority from the word of God, but instead of giving chapter and verse, you would run off after the kingdom, or Campbell, or consequences. We only ask you for the authority of such, not consequences. We have shown clearly such was not the teaching of the word of God, and in reply we have been put down as disturbers, anabaptists, and many other ugly names. Why is this, brethren? Have you no authority for your practice? Also we have taken your greatest authors and shown their teaching was contrary to your practice of shaking them in, and now in as much as you will not affirm your practice in this matter, in order to arrive at the truth on this question, I make the following affirmation, which may be applied to any one seeking for the truth, who will take the negative.

1. Baptism, as taught by the denominations of our time, is unscriptural, and we cannot with the word of God, consistently receive such into the church of Christ on their baptism.

Now, if any brother desires to investigate this for information, and will let me know, and secure the paper in which it can be examined, we will give it a thorough Bible investigation.

Of course, it is the duty of the other side to affirm their teaching on this question, but they will not; hence, we make the challenge to see if they will investigate.

Write me at Hamilton, Texas.
Yours for truth, J. D. TANT.

SECRET ORGANIZATIONS.

"The wisdom of this world is foolishness with God. Hath not God made foolish the wisdom of this world?"—I. Cor. iii: 19; i: 20.

One will say these organizations are not the wisdom of this world. Ah, indeed! Well, we read in Rom. i: 20: "The invisible things of Him (God) from the creation are clearly seen." Then "the invisible things" of these organizations are not of God, unless they date a good way back. Whose wisdom are they?

Again: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, (right doing): that the man of God may be perfect, thoroughly furnished unto all good works."—II. Tim. iii: 16-17. What more could the "man of God" wish? But where in all the Scriptures do we get instruction in the righteousness of yoking our-

self with unbelievers? I suppose we will have to go to the second chapter of Jude for the information.

Naaman, when directed to wash in the Jordan, thought the waters of some other stream would be as good. So we, when directed: "Whosoever ye do, do all in the name of the Lord Jesus," are apt to think it would do as well to do some things in the name of a temperance society, a grange, an alliance, etc.

What I have said does not apply to any one outside the church of Christ. If allens wish to unite their strength in promoting the welfare of the people, I have no objections.

JAS. R. GRAHAM.

ONE DEPARTURE OPENS THE DOOR TO OTHERS.

Quite recently the progressive brethren, Bush and Stapp, held a series of meetings at Huntsville, Texas, and had quite a revival. They reported success, and a bright future for the church. Even before the increased zeal produced by this meeting began to cool, the members go to work in behalf of the church. But how do they propose to work? Please notice the following clipping from the *Huntsville Item* of April 28th:

CHURCH SUPPER.

The ladies of the Christian church will give a supper at the Skating Rink, to-morrow (Friday) 29th inst. at 8 p. m., for the benefit of the church. Admission, 50 cts.; children, 25 cts.

Now, dear brethren you all know that this is not the kind of fruit that is produced by gospel teaching. But when brethren begin to travel toward Babylon, you may expect such results. Brethren should seriously consider these things, and halt before they lose sight of Jerusalem. J. S. D.

CLOVERDALE, IND., May 10, '87.

Dear Bro's. McGary & Hansbrough: Having some sample copies of the F. F. I find it the best paper I ever read. It is just what we need in this locality. I find it straight goods. I am reading * * *, I received the F. F. and the * * * the other day, and the F. F. was taken up and read and the * * * was "laid in the shade." I have three names on your trial offer. Will send you the list as soon as I make up the number, which will be in a few days. I will do all for your paper that I can. Will ask you to supply me with sample copies of each publication from now on until I notify you to stop. I will write you something for publication in the near future. Bro. J. W. Perkins is preaching for us. He is on my list for the F. F. Will be glad to have a reply by private letter. Your brother in Christ, T. J. N.

A clergyman's widow gave this advice to a young lady friend the other day: "Jane, if ever you marry a minister, marry one who, in an emergency, has enough of God in his heart to go from the pulpit to the kitchen and pare the potatoes for dinner without grumbling."—Ex.

FIRM FOUNDATION.

AUSTIN, TEXAS, JUNE 1, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to McGary & Hansbrough, or to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to McGary & Hansbrough.

Bro. Whitmill Holland, of Mason, Texas, gave us a call last week, and met with us at our Lord's day meeting, where he gave a good, practical talk on Christian duty. Bro. Holland is a warm friend to the FIRM FOUNDATION.

We would be glad if our brethren in different sections of the country would write short reports of the summer meetings and gospel success during the protracted meeting season. Such reports will be very interesting to our readers. This is not inviting brethren to give long blasts upon their own horns, as are too frequently found in reports of meetings. Keep yourselves a little in the background, brethren, and let us have such news as will give God the glory and impart zeal to the lovers of truth. However, we are glad to be able to say, that we have had no occasion to find such fault with any of our contributors.

WHERE THERE IS A WILL, THERE IS A WAY.

A sister writes that she has been trying to raise some money to send to destitute brethren; but she says money is so scarce that she could not raise any, so she and other sisters went to work to see how many chickens they could raise for the destitute. They got the chickens together and sent them twenty-eight miles to market. They realized seven dollars. They say they will soon add three dollars more, which will be ten dollars, then they will forward it to their needy brethren and sisters. See, brethren, what can be done when there is a willing heart.

SPECIAL OFFER.

We will give the Oatman-McGary discussion, and the FIRM FOUNDATION till the 1st of January, 1888, for 75 cents.

The questions discussed in the pamphlet are as follows: "The only Kingdom of God taught in the Scriptures will be re-established on earth by Jesus Christ at the time of his personal return to earth; and faith in this Kingdom is requisite in order to valid Christian baptism."

W. A. Oatman affirms:

"Is a man 'born of water and the Spirit' when he is immersed in water by authority of Jesus Christ?"

A. McGary affirms.

"Seek ye out of the book of the Lord and read, no one of these shall fall."—Isaiah xxiv: 16. We may seek from men and their books, and will be sure to fall. What a precious promise that is, that, if we go to the word of the Lord, we shall not fall.

LOGANSPOUT, W. VA., April 30, '87

Dear Bro. McGary:

I have neglected to send the money for your noble paper, but I herewith send it to you.

I would to God that we had ten thousand such papers in circulation among our people, for I think the church needs conversion before it can convert the world to pure apostolic christianity; for the leaven of sectarianism has been brought into the church and it has worked till it has well nigh leavened the whole lump. But I am truly glad that there are still a few that have not bowed the knee to Baal, but are yet contending for the faith once delivered to the saints: Such men as I. C. Stone, A. J. McCarty, J. D. Tant, B. R. Hefly, J. W. Jackson, E. Hansbrough, and several others that I will not mention: God bless such men. For nearly forty years have I been an unyielding, unflinching and uncompromising advocate of apostolic christianity, and I am not willing now to give away anything for which I have contended so long.

If the doctrine promulgated by the FIRM FOUNDATION be heresy, I glory in such heresy, and would to God that all who wear the christian name were similarly affected. Go on, my dear brother, I think that the Lord has roused (raised) you up for a good purpose.

Yours in the one hope of eternal life,

JACOB STURGEON.

MINEOLA, TEXAS, May 7, 1887.

A. McGary:

SIR:—I have been honored (?) by three copies of your paper styled "Firm Foundation" being sent to my address. I don't think water, which you and others are trying to build on, a "firm foundation." Please don't send me any more of them and you will oblige

WASH LYLES.

One Lord, one Faith, one baptism.

We publish these two letters that our readers may see how differently some brethren regard the FIRM FOUNDATION. We might publish hundreds bearing the sentiment of the first one, and others occasionally adverse, though not quite so pointed as brother Lyles'.

Many thanks to brother Sturgeon for his kind words. It is sad indeed to us to find such a spirit among brethren who oppose our paper, as is breathed in brother Lyles' card. We are sure there is nothing in the F. F. opposed to the "one Lord, one faith, one baptism." It is passing strange that those who so loudly cry for a return to primitive christianity, and plead the sufficiency of the Scriptures to that end, could entertain such sentiments as brother Lyles' letter manifests, against a paper that pleads for the Bible in all things, and opposes all additions, subtractions or alterations of the doctrine it has delivered us. In conclusion, we beg to inform brother Lyles, that the insult to him, in sending him "three copies" of the FIRM FOUNDATION was not ours, or we would beg his pardon. However, we will send him this issue as an acknowledgment of his favor. Publishing his card will enable our readers to learn that he does not appreciate the paper, and we suppose none of them will trouble him with it in the future. A. McG.

Dear Brother McGary:

It has been some time since I have written anything for the benefit of your readers; one reason was, that my last communication failed to appear in the F. F., another reason may be attributed to the fact, that it is not wise or prudent for correspondents to fill the editors' hook with something which would be of no interest to the public, therefore, of its unworthiness, I suppose, it was not placed in the F. F.

The cause of Christ in this, my field of labor, is on the advance. The many uncalled-for, unauthorized sayings is still going the rounds: such questions as rebaptism, organ, etc., and are being discussed among the brotherhood, as well as among our editorial columns. These are questions which the Bible knows nothing of. Paul never once thought of re-baptism, for he says there is but one. This, of course, is the one Peter said was for (or in order to) the remission of sins, with the necessary prerequisites.

I am truly glad to see through the F. F. your boldness in the defense of the ancient gospel. I am well pleased with the present look of the F. F. since it has become a semi-monthly.

When any one believes the gospel, repents (reforms) and confesses their Lord with the mouth and is understandingly buried with their Savior, is he not a christian? or are they sectarians? (not a christian).

Well, suppose one repents of their sins and believes, for remission of sins, and is baptized because their sins are remitted or pardoned, what is he or she, are they christians or sectarians? (Yes, sectarians.)

Suppose, again: A. believes the facts of the gospel: repents and confesses his Savior with the mouth, and is buried with his risen Lord in baptism by a Disciple; then he goes to a sectarian organization (Baptist society) and they, the Baptists, baptize him into the Baptist society, what is he? Is he a christian, sectarian or Baptist? or is he either, if so, how did he become so? This is for light.

Enclosed find one dollar, which you will please place to my credit for the F. F., and send it on. Your brother in the one faith,

J. W. BRATCHER.

Dallas, Ark., May 4, 1887.

Such a person as you describe would be a Christian. He would be truly one of God's people in Babylon, to whom the call, "come out of her," would be applicable. Such a person would become a Christian by "believing, repenting and confessing his Savior with the mouth, and being buried with his risen Lord in baptism. He would reach Baptist street in the Mystic city, by wandering off into the Baptist church; no matter whether they received him through their ducking, called baptism, or received him on his valid, scriptural immersion. His Baptist ducking would not vitiate his scriptural immersion; it would simply be a part of their system of foolishness in which they had become entangled and snugly domiciled in Babylon. But there are more streets in this Mystic city than Baptist street. Her suburbs are rapidly encroaching upon so-called Jerusalem.

A. McG.

A STARVED CONGREGATION.

On last Lord's day one of our brethren applied to Rev. Junius Wilkins, pastor (and you know pastor means feeder) of the Christian church in Austin, to get the meeting house for Bro. J. W. Jackson to preach in at night during the week, not interfering with said Wilkins' appointments. At first he advised the brother to see the officers of the church in reference to the matter; but after a little reflection, he said the congregation was too much fatigued with the Lord's day devotions to attend services at night during the week, and under the circumstances it would be best not to see the officers, and he felt justified in saying he knew brother Jackson could not get the house.

Now, the point that I wish to call the attention of my readers to mostly is, what he said about the condition of his congregation. He had been their pastor, or feeder, from eight to twelve months, and they are too fatigued, so much overcome with the Lord's day services that they are unable to attend services at night during the week, and he is so well assured that such is their condition that it would be useless to go to see the officers about getting the use of the house. Now, if that is so, that they are as sickly, as weakly, as he represents them, I ask, upon what sort of food has he, as their feeder, been feeding them? Why, it seems that the food that they have been living upon is worse, less nutritious, than the husks upon which the prodigal son fed; for he had strength of mind sufficient to determine to return to his father, from whom he had wandered a great way, and sufficiency of physical strength to carry out his determination; but these prodigals, wanderers from God's word, in and about Austin, have not even strength enough to go a mile to get to the place of devotion, that is, if their pastor (feeder) does not misjudge them; and who is better qualified to judge the condition of a flock than he who feeds it? But then I am aware that that pastor is a hireling, and the hireling cares not for the flock but the fleece, "yea, the golden fleece," and he may misrepresent them, for whenever a man can get his consent to become a hireling, a stipulated salary preacher, he is in a fair way to become a misrepresenter.

E. HANSBROUGH.

Austin, Texas, May 17th, 1887.

DEAR BRO. MCGARY:

I have not words to express myself, but just wave the glorious banner of truth, and cry aloud and spare not. May God bless and prosper you. Give all the lovers of truth a chance to fall in line and speak out. I have fallen in love with the F. F., and think I will be able to send some subscribers soon.

It should be in every christian family. I tender you my kindest regards and many thanks.

In brotherly love.

J. C.

Dear Bro. McGary:

From some cause we did not get the FIRM FOUNDATION of March 15 and April 1. They did not reach our office at all; I thought through some misfortune, perhaps, they had not been published, but I see in the last number an allusion to an article in the F. F. of April 1.

Now if you think that it is through neglect in any way at your office, that we have lost so much good reading, and you have the back numbers, you may send them with our next, they will still be new to us; if you have not the back numbers, all right.

I greatly rejoice to know that we have such a host of men who, in the face of such opposition and persecution, dare to be consistent. Bro. I. C. Stone stands the storm well; because he has laid his foundation upon solid rock, his opposers will exhaust their strength against him and still he will stand.

Since Jesus Christ the Son of the living God offered up prayer to the Father for all them who would believe on him through the apostle's word, (John xvii: 20), many have believed on him through the apostle's word, and many have believed on him through testimony that came from a different source entirely. Some who had believed on him through the apostle's word, may have had their faith overthrown by the teaching of Hymeneus and Philletus, (II. Tim. ii: 17-18), and believed on him through their teaching, and repented of their former sins, and confessed the Son of God as they represented him, and been immersed. They would have been immersed penitent believers, but who will venture to say theirs would have been valid immersion? A man might believe on Jesus Christ through the word of the Jews.—(John viii: 28).

The apostle's word requires that men believe on Jesus Christ as one who will remit their sins on certain conditions. Those who believe and teach him as one who will remit sins on other conditions than those given by the apostles, do not believe on him through the apostle's word, and as the apostle's word is the only testimony through which men can believe on Jesus, as the Christ the Son of the living God, I conclude that those who believe upon any other testimony, get it from a false source, and consequently, believe in a false Christ.

There was nothing wrong with the immersion of those twelve mentioned (Acts xix) if their faith had been founded on testimony from the proper source, but it was not; consequently, Paul must give them the proper testimony, which they believed and were immersed, and God demonstrated his acceptance of them in miraculous gifts.

Brethren, let us stand by the word of the apostles, and not substitute for their word, the doctrines and commandments of uninspired men, which some are doing by teaching that all immersed penitent believers are Christians, no matter

upon whose testimony they founded their belief; whether upon the testimony of wicked Jews, Roman Catholics, Methodists, Presbyterians, Adventists, Campbellites, or the testimony of the apostles of Jesus Christ. Many are teaching Christ as the author of division, and many believe in him as such.

I would rejoice to see Christians agree so we could all walk together, speak the same things, be of the same mind and of the same judgment.

Bro. McGary, we will expect some very unpopular teaching from your pen after the pending election is over. The brethren are better prepared for it than we imagine. You will meet opposition, yet you will meet sympathy, and above all, you have the truth, the author of the truth, and the lovers of the truth to support you.

Brethren and sisters of the F. F. I am not ashamed that I have been permitted to associate with you in your writings, but rejoice in the noble instructions you give in order that we may be led not to love the lusts of the flesh, the lusts of the eyes, and the pride of life, which are of the world and will pass away, but to love to do the will of God that we may abide forever. Let us put on the whole armor of God that we may be able to withstand the wiles of the devil.—Yours in hope of victory through our Lord Jesus Christ.

S. E. SNEDEKER.

Tappan, Ohio, May 18, '87.

ERROR AND TRUTH.

"We deny that there is any righteousness of God revealed in the design of baptism in order to faith. Faith is produced by facts, and not by the design of baptism.—*Christian Messenger*.

Well, regardless of your denial of plain, revealed truth, we will affirm that "the righteousness of God is revealed in the design of baptism in order to faith, and in order to the obedience of faith." And we deny that the "three facts" are sufficient for either: and the proofs are abundant from alpha to omega of the New Testament. We will give just a few examples, which will be sufficient for the free reader who is not under the yoke of the old mother of error, to-wit: Sectarian fellowship in the churches of Christ.

Now, what is baptism? We answer: It is a birth of water and the Spirit.—(John iii: 4). Mark it, kind reader: water and the Spirit, i. e. baptism in obedience to, and according to the directions of the Spirit.

What are the directions? "Repent and be baptized for the remission of sins."

Now, what are the designs of this baptism? God promises salvation—remission of sins—entrance into the kingdom.

What produces the faith? God's promise.

On what is the faith based? On the promise of salvation.

What is the obedience of this

faith? The obedience of the command annexed to the promise in order to the blessing.

Now that the belief of the three facts is indispensable, no one denies but that belief does not comprise the faith of the gospel, and hence is not of itself the gospel; but that the faith of the gospel is produced by the promise of God, and consists in belief, trust and confidence in God's word, is apparent in the following examples:

"Now faith is the substance of things hoped for, the evidence of things not seen."—Heb. xi: 1. Will any one attempt to make that apply to the three facts? Try it on.

"But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. xi: 6. Try that on.

"Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised."—Heb. xi: 11.

Once more: "He (Abraham) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. And being fully persuaded that what he had promised he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake only, that it was imputed to him, but for us also to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead."—Rom. iv: 20-24.

Now faith comes by hearing the word of God; and where God speaks faith springs up: and the man whose gospel and faith stops at the cross and tomb, has stopped his ears, and should cease to pervert the right way of the Lord and learn it more perfectly.

Fraternally yours,
A. CHRISTIAN.

PROHIBITION LETTER.

"Dead flies cause the ointment of the apothecary to send forth a stinking savor, so doth a little folly him that is in reputation for wisdom and honor."

It is indeed surprising to see a man, who has such a reputation for wisdom and honor as our esteemed editor, take a stand against prohibition, judging from what I read in an "Anti" last night. I know his article will be quoted by all the rum organs in the state, a notoriety I would not suppose a Christian would covet—a dead fly, truly.

And, though I wish to give our editor credit for being strictly honest and sincere, I cannot see why he should warn Christians against the ballot-box, the very thing that makes our country a refuge for the oppressed in other lands. How they crowd our shores! But if all Christians and good people were like our editor, would this be the happy America it is to-day?

Alas! no. Satan is not yet tied, and Christians are told to be ready

unto all good works, and, if ridding our country of alcohol is not a good work, I fail to be informed on the subject. We prohibit other things: for instance, the sale of oleomargarine. Who grumbles at that? But there are those who are taking our pure bread stuffs, wheat, rye and corn, for which thousands of helpless children are starving to-day, and converting it into a death dealing drink, that destroys soul, body and spirit. Suppose some men sell our editor's children and wife adulterated food and diseased meat, and a vote of his would compel him to quit it, would he withhold it? I trust not. He might say: Oh, yes; but they were deceived, while the whisky men advertise their wares truly.

No, never; if they advertised truly, we should see on the signboard: Death, misery in every form, and liquid hell fire. It may sometimes be distilled from grain, but oftener from logwood, strychnine, fusil oil and tobacco, and distilled in the cellar of the saloon at that—isn't it?

Let us thank God for the ballot-box! And they who would "do good unto all men, especially to the household of faith," do all they can to stem the tide of evil. We are nearing the time when Satan is to be bound a thousand years, and when prohibition shall reign throughout our land. It will cripple his Satanic majesty a good deal. If we could also vote out all houses of prostitution and gambling hells, and have a compulsory education law, we might expect to see the dawning of the great millennium. Lord hasten the work. Let us look at our innocent, sweet faced children, and whatsoever our hands find to do, that do with all our might, if we would be good citizens, and Paul seemed to think that an object.

Hoping this will meet our editor's approval, I am,

Yours Respectfully,
E. M. HUSTON.

DeWitt county, Texas.

The *Christian Evangelist* thanks the *Christian Messenger* and *Review* for their valuable service in putting down the re-baptism heresy. It says, if these two papers were as sound on every other question as on this, it would not find any fault with them. If the *C. E.* will show wherein the *Messenger* is not sound on any question, it will correct its unsoundness at once.—*Christian Messenger*.

Well, yes, the *Messenger* has done some valuable service in advancing what he calls the "re-baptism." Since this debating editor shouldered his theological club and began "the putting down" process, our subscription list has more than doubled itself. We therefore join in with the *C. E.* in tendering our thanks for the "putting down." Put us down some more, brother Burnett.
J. W. JACKSON.

The orthodox societies in Danvers have banished wine from the communion. That is not so bad as others have done—banish Him who turned water into wine.—*Ex.*

PREPARING FOR DODGING.

On account of the fact that the *Christian Messenger* speaks of a new Daniel and a new Foundation, I send these few lines to the F. F. for publication.

Why does the C. M. give me the appellation of new Daniel? Is it an attempt to injure my character as a preacher by virtually accusing me of claiming to have the power of a prophet? Is it to publish to the world that I am the new, in contradistinction of the old Daniel—that I have uttered a prediction, and that that prediction is a contradiction of the old Daniel? I uttered no prediction of any kind, and gave no man any reason for calling me a Daniel.

Is it possible that this irony is intended to belittle me, that I might not have too much weight in the future? When I wrote the article referred to by the C. M. I signed my name in full; if men can't call me by that name I would rather they would not call me at all.

The C. M. says, "the new Daniel says: 'In the days of these kings the God of heaven shall set up a kingdom the seed of which shall never be destroyed.'"

There is but one way of fairly representing an opponent, and that is by representing him in his own chosen terms, this I presume the C. M. knows to be true; so his mistake cannot be a mistake of the head.

When I teach that baptism is for the remission of sins, my sectarian neighbor represents me as teaching water salvation or water regeneration, this is the manifestation of the spirit of sectarianism, and I pity the professed christian that falls into such practice. Does the editor of the C. M. berate sectarians for nicknaming christians, calling them Campbellites, and hope to escape the charge of inconsistency when he nicknames the papers published by his brethren? I never expect to find any man who has no faults, but I never expect to find anything as utterly destitute of good manners as the C. M., unless I have entirely failed to get a correct standard; my old preceptors who taught me in my boyhood days, taught me that it was the height of bad manners to give nicknames.

When I say there was a kingdom in purpose, all is right. I may say there is a kingdom in promise, in prophecy, in a preparatory state, and all is right, and I suppose I could get a fair representation all along here; but when I say that the kingdom has existed in its germ state, my proposition must be colored to suit my opponent without regard to justice. The Bible teaches that the word of God is the seed of the kingdom: it also teaches that the children of the kingdom are the seed of the kingdom, (Matt. xiii: 38); so the word of God and the children of the kingdom are equal.

If some one was able to show that there had always been christians or children of God, it would establish the perpetuity of the church in

its organic development. If the children of the kingdom are the seed of the kingdom, and the word of God is the seed of the kingdom, it follows that the word of God and the children of the kingdom are equal, so if the word of God has been perpetuated, it is not going outside of the record when we say, the kingdom has been perpetuated in its germ state.

Since this is all so unreasonable that it may turn the theological stomach of the C. M., we will close the treatment of the case with a pungent dose of his own *nostrum*, to quiet things:

When the C. M. is talking to the *Gleaner*, the Baptist church is a miserable sect in Babylon; but when in other company, the Baptist church is in the kingdom.

1. The Baptist church is in Babylon. 2. The Baptist church is in the kingdom.

Will the C. M. please tell us where Babylon is? It seems to me that the C. M. has turned Babylon into the kingdom, but if I am mistaken in this, and Babylon is not in, but out, and the Baptists are a miserable sect in Babylon, it follows that the Baptist are a miserable sect out of the kingdom.

Will the C. M. please harmonize his own statements as to the attitude of the Baptists? I suggest to the C. M. a theological blacksmith shop for home repairs.

W. P. RICHARDSON.

THE LAW OF PARDON.

"The law of the spirit of life in Christ Jesus (says Paul) hath me freed from the law of sin and death."

"The law of the Lord is perfect, converting the soul."—David.

Our king says: "Not every one that saith unto me, Lord, Lord: shall enter into the kingdom of heaven: but he that doeth the will of my Father who art in heaven."

The term LAW denotes a rule of action prescribed by one in authority for the obedience of those who are subjects of law. A monarch forms all the laws by which his subjects are governed.

Sin is the transgression of law by the law of the kingdom. Subjects are converted from other institutions and inducted into the kingdom of God's dear Son. Hence, all genuine subjects of heaven's king are converted by divine law, called "the law of the Spirit," simply because the Holy Spirit revealed it. This will be admitted!

Let us now consider this revealed "law of the Spirit" as it respects the alien sinner, which is designed to prepare his mind, change his heart and character, and induct him into Christ, into his church or kingdom. The church is not the kingdom, but it is an indispensable element of the kingdom. Now, bear in mind, that if any one is scripturally converted and enters the church according to "the law of the Spirit of life," he is not only a member of the body of Christ, but he is in "the kingdom of heaven." He has been

"delivered from the power of darkness and translated into the kingdom of God's dear Son." This is a definite, tangible written law, the obedience of which is indispensably necessary to pardon. We therefore call it the law of pardon as respects the alien.

We now refer you to the revealed law, as it is written by inspiration:

1. "This is my beloved son, in whom I am well pleased (says God) hear you him." Moses said to the children of Israel: "A prophet shall the Lord your God give unto you * * * HIM SHALL YOU HEAR IN ALL THINGS WHATSOEVER HE SHALL SAY UNTO YOU." Thus we have the first element of the law that pertains to pardon.

The penalty reads: "It shall come to pass that every soul that will not hear this prophet, shall be destroyed." Says one: "To hearken is simply to obey."

Now tell me what ordinances and precepts of the gospel of Christ are essential to pardon? The law requires you to observe "ALL THINGS whatsoever" Christ requires of you, which if you fail to do, the penalty is not removed.

2. The second element of the LAW of PARDON reads: "Believe on the Lord Jesus Christ." This element is addressed to no one but such as have heard the "all things" essential to life and godliness. It is applicable to no one else, from the fact that faith in Christ is the result of hearing the evidence concerning him. The PENALTY reads: "He that believeth not the gospel shall be damned."

3. The third and fourth elements of the law of pardon are combined and read as follows: "Repent and be baptized every one of you in the name (i. e. by the authority) of Jesus Christ for the remission of sins."

These elements of the law of pardon are evidently addressed to those *only* who have heard the facts of the gospel as did those on the day of Pentecost, and believe them with all the heart. The penalty annexed to these elements is precisely the same as the others. It reads: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be PUNISHED WITH EVERLASTING DESTRUCTION." There is also a gospel precedent requiring the candidate for baptism to CONFESS before the administrator his faith in the Lordship of the Son of God. Phillip said to a candidate or applicant for immersion: "If thou believest with all thine heart thou mayest be immersed." The confession is in order to baptism and precedes it.

The entire law of pardon to the alien sinner is now perfectly plain. It is unquestionably "the form of doctrine" which all penitents must obey from the heart in order to be made free from sin. All the converts of whom we read in the gos-

pel, heard the gospel, believed it with all the heart, confessed their faith in the Son of God, repented of all their sins and were all baptized into Christ and thus put on Christ.

Hearing the gospel is essential to faith in Christ, for faith comes by hearing. Faith in Christ as Lord of all, is essential to a change of heart and of character. Says Paul to his brethren: "You are the children of God by faith in our Lord Jesus Christ." Hence no one on earth becomes a child of God but such as hear and believe the gospel.

Bear in mind, my dear friend, that the Savior himself puts faith before baptism, and baptism before salvation or remission. He says to his ministers: "Go ye into all the world and preach the gospel to every creature. He that believeth (the gospel) and is baptized shall be saved; but he that (heareth the gospel and), believeth not, shall be damned."

Remember, that this commission requires every minister on earth to preach the same doctrine called "the gospel" to all the kindreds of earth, with a promise that all who believe this doctrine and are immersed as a result of faith in the truth of this doctrine "SHALL BE SAVED."

Now, dear reader, you hear a great deal of talk about baptism, its prerequisites and designs. Much has been said about THREE FACTS of the gospel being all that any one is required to believe to make him a fit subject for baptism: that these "three facts" constitute that *form of doctrine* which the apostles speak, that he and his brethren had obeyed from the heart in order to pardon. Did you ever read of the obedience of facts? If so, please tell us where to find it.

It is held by the opponents of the position of the FIRM FOUNDATION that all who believe that Jesus died for our sins, was buried, and arose from the dead, and are immersed into, or as an act of, this faith by any one, no difference whether the administrator is in the church of Christ or out of it, he, the immersed believer, is in Christ, and hence, a member of the body of Christ. Such a baptism is recognized as valid, as a scriptural baptism, and said member is therefore entitled to membership and full fellowship in the church of God.

Is this sect baptism valid? Is it scriptural baptism? One says yes. The F. F. says no! Who is in the affirmative? Those who say yes. In this issue, who is right? Those who affirm, or those who deny?

Let us see: Millions of Greek Catholics believe these three facts and immerse their adherents. Thousands of Mormons believe these three facts and immerse the believers for the remission of sins. All protestants believe these three facts, and millions are immersed not for the remission of sins, but because they are saved before baptism. The Savior put his salvation after baptism, but protestants put

their salvation before. Who is right? Those who hold that the baptism of all those who simply believe these three facts, and *pervert* the gospel of Christ in almost everything else that pertains to christianity, is *valid*, are, in our judgment, simply tolerating all the heresies that pertain to those respective sects above indicated. Think of it: are all right in doctrine and practice. Is Catholicism, Mormonism, Universalism, and every other ism that we read of, all right? If so, tolerate all alike. If not, reject the heretic and his works.

Will brother Burnett, or any one, affirm his position?

A. ALLISON.

(TO BE CONTINUED.)

KNOCKING IN VAIN.

"Knock and it shall be opened unto you," said the Master. But if a man knocks at the door of a sect, according to the gospel, it shall not be opened to him. The proudly styled orthodox churches of our day, with all their improvements, shut the door on him who knocks just as people knocked in the days of inspiration. He must stand without till he gets his consent to submit to some unscriptural tests of fitness.

Not long since a man approached a Baptist preacher, and sought to enter the Baptist church. Among other questions, the minister asked: "Do you believe that God, for Christ's sake, has forgiven your sins?" Applicant (hesitating): "Did people believe and confess that under the preaching of Christ and the apostles?" Minister: "We think so, and we never admit people to baptism and membership in our church unless they feel they are already saved by grace through faith; we don't baptize sinners." "I read that Peter's confession of Christ was revealed from heaven, (Matt. xvi); that the eunuch confessed that he believed Jesus Christ was the Son of God, (Acts viii); that if we confess, with the mouth, the Lord Jesus, and believe, in the heart, that God raised him from the dead, we shall be saved, (Rom. x: 9). So this confession of Christ (1) from heaven, is divine, (2) is fundamental, is the rock upon which we built, (3) is in order to salvation. I want to be saved, and can't confess that I believe I am already saved. The scriptural confession is in order to salvation, places salvation before me as something to be sought; the confession you require places salvation behind me as something already obtained. I can't confess what you require unless you show me where Christ or his apostles took such a confession before admitting people to baptism, and give me some light to prove I am already saved."

Minister: "We don't follow an isolated instance as Phillip and the eunuch, but base our practice on the general tenor of Biblical teaching. 'We know,' says John, 'that we have passed from death unto life, because we love the brethren.' If you love the brethren, you know you are saved. Don't you feel that you love God's people?"

Applicant: "I am not yet in the church, and have no brethren to love but sinners. It seems I need to become a brother before I testify how I am getting on in loving the brethren. How anybody feels is no evidence. If a man believes error, he feels that it is truth. Jacob believed and felt that Joseph had been torn in pieces by ravenous beasts,

for twenty-two years, but all the time he believed a lie, and his feelings followed his faith. What I want is truth. Let me have one example where people were asked to confess that they believed their sins were pardoned before they could be baptized into Christ, and I will conform to it."

Minister: "I believe you think baptism is in order to the remission of sins. We don't believe in baptismal regeneration."

Applicant: "If you will find one instance of the confession you require, I will make it, and be baptized. Then, of course, if I confess I believe I am already saved before baptism, I can't believe at the same time that baptism is in order to salvation."

Minister: "I have no special passage to give you. I commend you to the general tenor of the Scriptures."

He never got in. He knocked in vain at that door. Was that the door of God's church? It is sad to think that every person in the large body called the Baptist church has confessed a confession that no man ever confessed under the ministry of Christ and his apostles. It is sadder yet to contemplate that every man who confessed it, confessed what was false. Still sadder is it to think that this falsehood is not a harmless addition to the divine confession, but one that sets aside the divine simplicity of the sinner's duty, destroys the force of many scriptural statements about confession and baptism, and divides the Lord's people into parties. "Reader, take heed what you hear," what you believe, what you confess; and remember God has given you full light in his word, and that there is a church into which you can enter upon a scriptural confession. B.

The above is clipped from the *Guide* of April 29th. The writer, I presume, is W. L. Butler, one of the *Guide's* editorial contributors. He says: "The proudly styled orthodox churches of our day, with all their improvements, shut the door on him who knocks just as people knocked in the days of inspiration. He must stand without 'till he gets his consent to submit to some unscriptural tests of fitness." Now I wish to submit a few questions to Bro. B. If a sectarian knocks at the door into Christ's Body, and does not knock just as people knocked in the days of inspiration, should he not stand without, till he gets his consent to submit to the scriptural tests of fitness? Is he not knocking in vain? Does not the case you give in the foregoing extract, clearly show this fact? If no example can be given where people were asked to confess that they believed their sins were pardoned before they were baptized into Christ, why do our brethren receive so many from the sects upon this confession? Now, brother B., I fully endorse your position, if I fully understand and am glad to see it in the *Guide*. It is the position advocated by the F. F., and on account of which we have been called "New Reformers, Schismatics, Extremists, etc. As you truly say, such persons knock in vain at the door. I join with you in the following expression: "It is sad to think that every person in the large body called the Baptist church, has confessed a confession that no man ever confessed under

the ministry of Christ and his apostles. It is sadder yet to contemplate that every man who confessed it, confessed what was false. Still sadder is it to think that this falsehood is not a harmless addition to the divine confession, but one that sets aside the divine simplicity of the sinner's duty." Then why is it that we are divided just at this point? Why will we continue to receive immersed sectarians by the *shake of the hand*? We have quit this practice. Are we right? If not, why not? Will you please tell us? J. S. D.

SLANDER.

If any lover of the truth can read the Ashdod statements of the advocates of sectarian fellowship in the churches of Christ, without blush and shame, they must certainly be pre-hardened for the task.

Just hear the champion in a few assertions, and then reflect for a moment, and you will say we are justifiable in preferring the charge of slander. In replying to brother Strode, he says:

"If brother Burnett is more charitable toward the Baptists than the Bible allows, it is very strange that the Baptists hate him with such bitter hatred."

This we know is true: the Baptists do hate him; and we know more, from brother B's own statements, he *hates* the Baptists with a bitter hatred. He charges them with unbelief, disobedience, false teachers, blind guides, etc. He makes heinous charges against their baptism, "because of," instead of "for the remission of sins." He says they are a "poor, pitiful sect in Babylon." This shows the spirit existing between them—antagonistic enemies. Now, what does he say about their relationship? "Baptists believe that Jesus Christ is the Son of God, and are baptized into the body—the church—and are in the kingdom of God." Why, indeed, they are his brothers in Christ—members of the one body, "Where there is neither Jew nor Greek, bond nor free, male nor female, but they are all one in Christ." "Now see that you hate one-another with a bitter hatred from a pure heart fervently." Is not that clear as mud?

Again he says: "What we meant by a true Baptist was, a converted person that has been brought into the kingdom of God as Baptist doctrine requires." There is the first time in the annals of the church that any disciple ever penned the slanderous words, "brought right into the kingdom of God as Baptist doctrine requires." Every word of Baptist doctrine required to bring a person into the kingdom as they claim to teach and practice is, first, repentance, then to pray down faith and the very moment they believe, in they go—accepted of God. The very doctrine that he himself says is false and contrary to the doctrine of Christ, yet he says they are brought into the kingdom of God

by it. Baptist doctrine does not admit of baptism to bring persons in, yet he says they are baptized in. Moreover, we learn from this Ashdod editor, that the very Baptist church is in the kingdom.

Listen: "The Baptist church was not hitched on to the kingdom of Christ. It is a faction formed *within* the kingdom, and instead of being perfection to the kingdom, it is an imperfection." Indeed, we would suppose it would make a very imperfect thing out of it. But he continues: "After fifteen centuries, a faction was formed in the kingdom, composed of baptized believers, (a kind of conclusion) which took the name Baptist and crystalized a little party around that name."

A little party? The Baptists are no little party; and when we consider the different kinds and sects of Baptists, we find they greatly outnumber the Christians, hence the Christians are the "little party" in the church of Christ.

Oh! is he not a lovely "Bride adorned for her husband?"

Now, is there a disciple of Christ on God's green earth that believes it? Not one. Even the author will not own his deformed calf when he turns around and looks at it. Just think of it. The "Baptists are members of the one body—brought in by Baptist doctrine, and hate the Christians with a bitter hatred;" and the Baptist church is in the Christian church; a larger thing in a smaller thing; an antagonistic and entirely different body in a body; two bodies diametrically opposed to each other in one body: in the kingdom of God—"a poor, pitiful sect in Babylon." Why the thing is out of joint at every angle—the most self-contradictory statement ever fabricated on the churches of Christ, and we enter our protest against it, and against the mother of it; and we are determined to put it to an open shame, and drive it to its resting place in oblivion, that it no longer mar the peace, and sunder the unity of the Spirit, and adulterate the body of Christ. Those who will persist in the pernicious practice regardless of brotherly love, unity of spirit and word of the gospel, let them down the thing and slap on Beecher's ox-yoke, it is far more honorable, and far less sinful than the above false and sandy breastworks.

Why, sir, the editor has been down in Babylon so much with his Baptist brethren, that he speaks the language fluently. He was down there with old battle-flag Ray for a long time, and while down there he discovered that "the church was with the Baptists in the days of A. Campbell," but Campbell and others took it away from them. And Ray waved his flag and gathered the false cudgel and beat him over the head, and sustained the fact, that if the church was with the Baptists, it is with them yet. And the editor did compromise and donate to the Baptists that part of the kingdom known as Babylon, and now they form "a kind of con-

cision in the kingdom—a poor, pitiful sect in Babylon.” And when he gets one of them to “jine the church,” (though they are in the church), he says he don’t want them to “re-faith, or re-repent, or re-re-re-baptize.” That is just what we don’t ask or want. “Re” is a prefix and means to produce the same again. We want no reproduction of their repentance, faith, or baptism, for it is no account; and if they were to re and re and re it would only make them worse.

Bro. Burnett says their repentance “before faith is sin—for that which is not of faith is sin.” He says the Baptists do not believe the word of God, and would give a thousand dollars to have “for remission of sins” wiped out. Now, according to the author of these confusions, what is their faith, repentance and baptism? Let the reader answer: and then let the reader look up a “baptized believer—in the kingdom of God—who does not believe the word of God, and hates the Christians with a bitter hatred.”

Kind reader, can you be led to believe that the church of the living God, sacred body of Christ, the bride, the Lamb’s wife, is a mongrel mass of sects? And again, do you think the bridegroom will own those who have been induced to live in adultery to him, not having been lawfully married to him? And, my preaching brethren, do you remember that the injunction of heaven rests upon you to take heed how you build upon the one foundation of Christ, or do you prize the displeasure of God and applaud men in building on “hay, wood and stubble,” more than the approbation of God, the rejoicing of angels, the glory of Christ in building on “gold, silver, and precious stones?” The hay, wood and stubble to be burned up, and you to suffer loss; whereas, if you build gold, silver and precious stones, when tried by the fire, will stand as a bride adorned for her husband.

And now my aged brother and elders of the church of Christ, (of which I am an elder also), “over whom the Holy Spirit hath made you overseers,” will you, dare you sit dumb to the obligations that are incumbent upon you, and see and hear those of whom we would hope better things, induce persons into your fellowship who have not obeyed the gospel of God’s dear Son; those who desire the way of life to know; those who, if properly taught, would receive the engrafted word, which is able to save their souls; those who would gladly obey from the heart that form of teaching that would make them free from sin, and the servants of righteousness—their hearts sprinkled from an evil conscience and their bodies washed in pure water, and go on their way rejoicing in a knowledge of the truth in Christ Jesus: instead of being deceived and rocked to sleep in error, to meet Christ in shame?

My yoke fellow, will you not add to your faith, courage, and rise in the manhood of your obligations,

and call the hurtful practice to a halt, and teach the people the way of the Lord more perfectly.

And now, in conclusion, I will say to brother Burnett: “I have written what I have written,” and, of course, it will not look beautiful to you (if you chance to see it) for it is seeing yourself as others see you. But not one of your readers will point out an untruth or misrepresentation. True, I said “Ashdod and Babylon,” which signifies unscriptural and confusion. I also said “slander,” all of which the readers will say is applicable to your assertions. God forbid that I should cast any undue reflections on any brother, or create any party feeling, but when a brother of whom we would hope better things, will persist in such confused contradictions, in support of his unlawful teachings, which break down the walls of Jerusalem, and bring uncircumcised Gentiles into the holy city, (so to speak), we are in duty bound and commanded to “cry aloud and spare not—the wolf, the wolf.”

I have been reading the *Messenger* for quite a while, and am proud and pleased to see its defense of many truths, and against sectarianism. But we are awe stricken to see “the sow that was washed return again to her wallow in the mire.” Why, sir, the organ invasion, the society errors, the pastor bigot, and all such, are only baby errors of the old mother that you are holding up and trying to pass upon her crutches. But the food you feed her on is not palatable for her, and every mess you give her makes her weaker and she will soon die of her own shame. We mean these things, and time will reveal the truth of them; but we are sorry to see you seduced into so many errors. But you will say we have multiplied many words but have not met your arguments. We answer: An affirmative that negatives itself, has no negative.

Now, here is our platform, my brother, come up a little and stand with us, it is God’s word, hear it:

“Be ye not unequally yoked together with unbelievers; for what fellowship has righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

Here I anchor. Fraternally yours, fare-you-well, A. CHRISTIAN.

It is said that the Baptists have a very bad disease among them, known as “a kind of conclusion.” The doctors have prepared a remedy, which is to be “well shaken before taken.”

Brethren, stop grinding: One of my neighbors says he lived a consistent member of the Christian

church for twelve years, and then joined the Methodists; says he was baptized for the remission of sins, but didn’t get it till he got religion. Down goes your “new heresy:” it’s tried and failed—here is a living witness. Methodists just gave him a dose of “shaking before taking.”

A. C.

Dear Sisters:

I have just been reading your interesting letters in the F. F. and I wish to express my appreciation of the valuable lessons and words of admonition, and I hope many more will give a few words for this grand and glorious work.

I have often desired to join “the faithful few,” who have enlisted in the work, but, as others have said, “I feel so insufficient” for the task, I have remained silent. Yet I feel that if I can speak only a word for Jesus, it will not be lost; and I can not think of anything that I could say, (to one and all, and on which I could feel more sure of the approving smile of my Heavenly Father), than, to read and study your Bibles more, and the trashy literature of the day less, that tends to pervert our views of life instead of enlarging them.

We need more education of the heart, education in the Christian graces, giving all diligence, add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. Ah, when we consider thoughtfully and seriously that these things must be seen in our lives, we will have to apply the ninth verse of the second chapter of Peter to ourselves; and no one of them, I think, is oftener needed than patience, and could we always remember, that “a soft answer turneth away wrath,” there would be fewer angry words spoken. Let us all remember, kind words can never die, and let only such be recorded in the Lamb’s book of life.

I hope all who read this will pass my imperfections by, and pray for me that I may grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

YOUR LITTLE SISTER.

The following letter was written from Henly, Texas, to G. W. Warrick, Sulphur Rock, Ark.:

DEAR NEPHEW:—As pa has finished his letter, I will write you a few lines to let you know how glad I was to hear from you. You wanted to know if we take the F. F. Yes; have been taking it ever since you sent us that first number, and the more I read it, the better I like it. At first I thought it was a little hard, but the apostles used great plainness of speech, and the F. F. teaches just what the apostles taught. I have thoroughly tested its teaching by the word of God, and am thoroughly convinced that its position on baptism is in keeping with the word of God, and I am determined to be baptized again, the first opportunity. I do not consider my baptism valid, as I never was taught what baptism was for:

whether it was for the remission of sins, or to get into the Baptist church. There is one thing I do know, and that is, I was in good earnest in trying to serve my Master, but still I was not going according to his word; so I thank you very kindly for sending me the paper, for it is more than likely that I never should have secured the light that I now have on the subject.

I shall have to close for the present, hoping our Heavenly Father’s richest blessings may be with us all now and forever.

Your loving aunt,
MARY J. WARRICK.

Henly, Texas.

Bro. McGary:

Being unwilling to contribute to the support of a paper, laboring (as I believe you are, from the tone of your paper,) to perpetuate the greatest of all moral evils, you will stop my subscription, and present bill for payment.

Very Respectfully,

DR. J. F. HOUX.

Gordon, Tex., May 14, 1887.

Rocky Comfort, Ark., May 3, ’87.

Bros. McGary & Hansbrough:

I enclose you herewith money order for \$1.25, to be appropriated to the support and propagation of the great truths so ably taught and contended for by the FIRM FOUNDATION.

If you should at any time need help, let me hear from you.

Yours in Christ,

JOHN READ.

OBITUARIES.

Sister Louisa Newsom died at her home in Leona, Leon county, Texas, on the 6th of April, 1887. Sister Newsom lived to a “ripe old age,” being at the time of her death nearly seventy-three years old. She was a true and devoted Christian, and was faithful to the cause of our dear Redeemer unto the day of her death. Sister Newsom had served forty-three years of her life in the cause of Christ, having obeyed the gospel in 1844, in the State of Missouri. One by one the “true and tried” are passing over the river to wait the resurrection morn. Let all the Saints rest in Jesus until he comes to claim his own, and take us home to dwell with him forever more. Amen. A. J. MCCARTY.
Madisonville, Texas, May 4, ’87.

Died, in Austin, Texas, on the 18th day of May, 1887, our Sister, Ellen H., wife of Bro. J. D. Markett. They had been married about four years, and she had been a member of the church of Christ about three years, during which time her conversation (or conduct) had been as it becometh the gospel of Christ, (Phil. 1:27), and we have every reason to believe that her condition is bettered. We sympathize with brother Markett in his great loss.

E. HANBROUGH.

Austin, Texas, May 20th, ’87.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, JUNE 15, 1887.

VOL. 3—No. 14

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1201 San Bernard street, Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. GRUBBS. J. W. JACKSON.
J. S. DURST. E. HANSBROUGH
I. C. STONE. A. J. M'CARTY

PARDON, BAPTISM, ETC.

Dear Bro. Stone:

I see an article from you, of April 15, in the FIRM FOUNDATION, on the condition of Pardon, etc. Will you permit me to ask you a few questions? Hope you will take no exceptions, if I am a stranger to you personally.

1. I see you take the position that it is necessary to know the design of faith, and repentance, and confession, and baptism, in order to receive the remission of sins, when complying with these conditions.

2. Again you ask: "Is not the remission of sins the design of these four items or conditions?"

3. Then you say: "I ask how can the promise be received or believed without knowing the design following the conditions? *It is impossible.* (Italics mine.) No one can possibly confide in Christ's promise of remission of sins without knowing the conditions." This is very plain and emphatic, and as strong ground as can be taken with any show of reason.

You ask: "How can the promise be believed and received without knowing the design following the conditions? It is impossible. No one confides in Christ's promise of remission of sins without knowing the conditions." These conditions must not only be complied with, but their design must be understood for the party to be blessed or accepted when complying.

Now, my first question: Is it essential to understand what faith is in order to believe, or to understand what repentance is in order to repent, or confession to confess, or what baptism is and what it is for, that it may be accepted? If so, as you affirm, is it possible for the children, and ignorant colored people, such as we all baptize, to understand all these things? How many even of grown persons can tell you what repentance is? I will here assert that one-half of the grown

members of the various churches, if asked, will say, that repentance is sorrow for sin. And they so understood it when they were baptized; and hence, their repentance was not genuine, according to your teaching. And how many believe with all their heart in Jesus, that have never asked themselves what faith is, and how it is to be obtained?

Can we not all do things without understanding what they are? We see and hear, but how? We fall down, now why, what throws us down? We think, what is it and how is it done. We believe, how? Can you explain all connected with these phenomena? Did you fully comprehend all connected with your marriage? How good a wife you got? how much fortune she had, etc.? If not, you ought to be married over again, to enjoy all that your marriage meant, according to your teaching.

I saw a deaf mute make the good confession by a nod of the head. Will this do? But the book says this must be done with the "mouth," and hence, according to your position, it will not be accepted.

I was called on some years ago to baptize a man, privately, (by his choice.) We rode two miles to the river, and talked the matter over all the way; after we both went into the water, and found a suitable place, I proposed to go out and pray, which we did, and then turned immediately and went to the place selected, and I baptized him, forgetting entirely to ask him if he believed in the Lord Jesus. Now, as this was neglected, according to your theory, he was not pardoned. But did he not confess as much as the deaf mute? Was not every step that of a "working faith?" "Actions speak louder than words."

But there is another condition of pardon that you did not mention, and seems to be unnoticed by many writers of your views, but as clearly taught as to make the confession: "Calling on the name of the Lord." You will admit this, no doubt. Now how many think of this while standing in the cold water and full of excitement? for the calling must be done in the act of being baptized. Suppose the little girl, or boy, of ten years, or grown man, does not think to do so at the time: why, of course, no pardon, as the terms are not complied with. The conditions are infallible, and must be infallibly complied with by fallible creatures or no pardon!! Although the heart is full of prayer or the spirit of it, as also every act that brings them there. I feel that I want to stop

here and thank our heavenly Father that he does not require such absoluteness as you and some others do.

Again you say: "No one can possibly confide in Christ's promise of remission of sins without knowing the conditions." Do not the Pedo-Baptists confide in the promises without knowing that they are not baptized, or having made the good confession, or calling on the name of the Lord in baptism? Certainly they do, and seem to be as happy as you or any of us. They "confide," whether justifiable in doing so or not. And how many of our old brethren from the Baptist ranks understood what baptism was for when they were baptized? Would you have them under again? Such is your teaching, and it has created a good deal of uneasiness in the minds of some here, and, I suppose, elsewhere.

Did John the Baptist baptize for remission of sins? Yes. Well, suppose any one had not so understood him and was baptized to "fulfill all righteousness," would not he have been accepted? Not by you. How many thousands and hundreds of thousands have been baptized to "fulfill all righteousness," (to do right), and did it with the whole heart, because they knew that Jesus requires it? Does not your system cut them off because they did not know that remission of sins was received in baptism?

Your son has done badly, you tell him if he will confess his sins against you, ask your pardon and promise to amend his life, you will forgive him; but he is a little fellow and don't exactly understand what confess means, but commences rejoicing and says, "papa has forgiven me," and he says, "I will be a better boy now." Would you say: No, I have not forgiven you; and turn your back on him, or give him hickory? No, you would not be so cruel, when you believed your son's heart was right, and his head also, as far as it could understand, as he had complied with all the conditions but one. But what is man's compassion in contrast with that of our heavenly Father's?

Is there a man, or woman, living that understands fully and absolutely what faith in Jesus as the Son of God is, or what the confession means? or what it is to be baptized into Christ, into his death, to put him on, to be buried with him and resurrected as he was, in one baptism? Much less do they understand all or any of these things when they are infants in Christ.

Jesus says: "That servant who know his Lord's will and did it not shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few." Now, with this principle before us, may we not justly say, and he that knows not his Master's will and does no deed worthy of stripes, shall not be beaten at all? And I have no doubt but there are hundreds of thousands that do the best they can, under the circumstances, to serve God, and in trying to serve him, do nothing worthy of stripes.

He also says: "Where little is given little is required." Now, with these principles before us, as given by our Lord, can we be so cruel as to teach that no person will be pardoned unless they fully understand all the conditions of pardon when they comply with them?

Do you not misrepresent those that oppose your extreme views on the conditions of pardon when you say: "They have given up the good confession, and the design of baptism?" I, for one, think as much of those two conditions as I ever did, and I have never read of one of our preachers that have given them up. Because we do not accept your opinions, is no proof that we reject the word of God.

Kindly your brother in Christ.
I. N. HODGEN.

Woodland, Cal.

Dear Bro's. McGary & Hansbrough:

I am just home from a month's tour in Southern Illinois. On my return I found here a reply to an article of mine which appeared in the F. F. of April 15. The reply (if it be a reply), is from the pen of one I. N. Hodgen, of Woodland, Cal.

I shall not try to do much more than answer his questions and expose some of his awkward positions. His first question is: "Is it essential to understand what faith is in order to believe?" I will answer by asking, can a person believe a proposition without knowing what the proposition is? Why is faith so clearly defined by Jesus and Paul if people need not know what it is? Paul says without it, it is impossible to please God.—Heb. xi: 6. Again, Paul says faith comes by hearing the word of God.—Rom. x: 17. Now does not one know when he has heard the word of God and believed it?

He asks further: "Must one know what repentance is in order to repent?" Again I will ask: If one does not know what repentance is, will he ever know whether he has

repented or not? Is there any assurance of faith with that individual who does not know whether he has obeyed or not? If I know not what faith is, I know not whether I have it or not. If I do not know what repentance is, I do not know whether I have repented or not. If I do not know whether I have been baptized or not, it is because I do not know what baptism is. How could any person in such a condition have any shield of faith or helmet of salvation? That is just the condition of the sectarians; and I suppose that I. N. Hodgen would fain reduce us to the same condition.

The children and the colored people can understand all the conditions of salvation. If persons do not know what repentance is, it is because they have not been taught. Jesus told the apostles to *teach* all things that he commanded. But while such men as brother Hodgen teach the people that they need not know these things, we may expect ignorance to prevail. He says: "Many believe that repentance is sorrow for sin." I say, that if any one has a sufficient sorrow for sin, such a one knows how to quit it. They would not be sorry if they did not know it was wrong. Knowing it is wrong, is knowing to quit it. And knowing to quit, is knowing to repent. There is no argument in such talk as he gave in the above.

Then he says: "How many thousands believe with all their heart in Jesus that never asked themselves what faith is, and how it is obtained." That is, they believe in Jesus and do not know how they obtained that belief. Now, I do not believe that proposition at all. Can you, my dear sir, tell me of anything you ever believed but cannot tell me why you believed it? Did anybody ever believe a proposition without any testimony? Could he believe the testimony without knowing what the testimony was? It is not respectable nonsense.

"Can we not all do things without understanding what they are?" Bro. Hodgen may be one who can; but I never go it blind in that way. If I do not know what I do nor how I do it, I may be all the time out of the way. That is the way the sects do, for whom brother Hodgen tries to apologize. You see, if all would go to the law of the Lord where he tells what to do and how to do it, we would all be and do alike.

He then says: "We see and hear, but how? We fall down, now why, what throws us down?" I do not know what he means here.

He talks about my marriage and getting a fortune afterwards. I see no connection between that and baptism at all.

Then he refers to a deaf mute confessing Christ. I have seen that, too. God does not require a deaf person to speak. They can only make signs. If I were brother Hodgen I would not offer such an argument. If I could do no better than that I would give it up.

He says he baptized some one and

forgot to take his confession. What of that? It was his mistake and not the candidates. That amounts to nothing.

He seems not to know what calling on the name of the Lord means. He says this is another condition of salvation. Ananias told Saul to "arise and be baptized, calling on the name of the Lord." In baptism only do we come to the name of the Lord. Coming to the name of the Lord in baptism is calling on the name of the Lord. Not like the sects call on the Lord to come right now and bless them. If brother Hodgen disputes this I can prove it. He talks about the little girl or boy forgetting to call on the name of the Lord! For such light talk as that I have no adequate reply. It absolutely demands none.

He says: "I feel as if I want to stop here." I think if he had stopped, his silence would have been as edifying as his words are.

He says: "You say no one can possibly confide in Christ's promises of remission of sins without knowing the conditions." Then he says: "Do not the Pedo-Baptists confide in the promises without knowing that they are not baptized, or without making the good confession, etc." To which I answer, no. They do not confide in the promises. Will he tell us what promises they confide in? Have they any promises outside of obedience to the gospel? If so, what are they? If Pedo-Baptists hold to and practice the truth, then we do not. If they practice not according to the gospel, then where is their promises? They have nothing to confide in, but the promise of men. But our friend tells us that they *seem* to be as happy as anybody. Certainly. The Catholic goes to the priest and has him to intercede for him, and goes away as happy as anybody, too.

Again he says: "How many of our old brethren from the Baptist ranks understood what they were baptized for, and would you have them under again?" What does the notions of a few old Baptists have to do with the law of the Lord? I suppose that if it should happen that a few Baptists have made a mistake, the Lord must go back on his ordinances to accommodate them. The Pedo-Baptist is as honest as the Baptist. If the Baptists' ideas must be recognized, must not the Pedo-Baptists', too? If the law of the Lord must be set aside in the one case, why not in the other? Will our brother accept sprinkling?

He says that my "arguments have created a good deal of uneasiness in the minds of the people there. I am happy to know that some are beginning to know the truth. If sectarian is right, we ought to join them; but if wrong, we ought to wholly reject it. Truth and error will not mix.

Bro. Hodgen asks again: "Did not John baptize for the remission of sins, and if any one had been baptized to fulfill all righteousness, would he have been accepted?" Now, I fail

to see any force in that. John preached to the people the baptism of repentance FOR the remission of sins.—Luke iii: 3. When Jesus came to be baptized, he told John that it became them, (he and John) to fulfill all righteousness. No such doctrine was preached to the people.

Again he says: "How many thousands are baptized to do right, and do it with the whole heart, etc." I will ask, how many thousands sprinkle babies to do right, and do it with the whole heart? Paul persecuted the saints to do right, and did it with the whole heart. Are you answered, brother Hodgen?

You compare the sectarian to a little child who has done wrong, and his father tells him to confess his wrong, and he does not know what it is to confess. If they are as ignorant as a little child, and cannot learn, I suppose that God will not hold them responsible; but they are not. They can learn what it is to repent, to confess or to believe. When they confess, they say, God has forgiven their sins, which is not true. It is a mistake, and they will not submit to baptism for remission of sins. God deals with intelligent individuals, and addresses himself to them that they may understand. If they need not understand the conditions of salvation, then why are they all stated with their design? Bro. Hodgen will not try to answer this one question. I tried get brother Holloway to answer it and other similar questions, but he would not. neither will brother Hodgen.

Bro. Hodgen says that Jesus said: "Where little is given little is required." Suppose he does. How much more is given to him and to me, than to the sectarians? To them is given the whole revelation of God. Will God require less of them, than us? He gave them the same commands he gave me. Must I obey and they not? Away with such lame, lopsided logic!

I say again, that, if any one can not understand the conditions of pardon, God will not hold him accountable. If God failed to give conditions that can be understood by ordinary minds, he has lied himself, which is impossible. It is a direct impeachment of God with folly to make such a statement, and I would not dare to do so. But anything to save the sects.

You say: "Do you not misrepresent those who oppose your extreme views, when you say they have given up the good confession and the design of baptism." No, sir, I do not. When you take the confession of a falsehood, (that God for Christ's sake has forgiven my sins), for the good confession, have you not given it up? When you say, they need not understand the design of baptism, but may be baptized for some other design, have you not given it up? Will you tell us? If that is not giving it up, what is? You misrepresent us when you say that we have extreme views. Is God's word extreme? If we are, so is it; for we go by it precisely.

You say that you think as much of them as ever. If so, you never thought much of them, surely.

Will you please tell us what you mean by our opinions? We venture no opinions. God never authorized a sect. There is no authority for them in all God's word. They are an abomination to him, and I fear that all who try to apologize for them are, too. If I should bid them godspeed I would be partaker of their evil deeds. But I have written enough for one time.

As ever, for the truth,

I. C. STONE.

Catlin, Ind., May 21, '87.

Dear Bro. McGary:

I have been reading the *FIRM FOUNDATION* some months now, and I can say I have been well pleased with some thoughts you have given through its pages. While I am pleased with some things, I cannot agree with you on some other things you advocate. However, I am very glad to see you so zealous, firm and bold in the things you advocate.

I believe in and do baptize the persons from the denominations who come to me for baptism, and are not satisfied with their former baptism. But if one presents himself after I have preached the gospel of Jesus, which is the power of God unto salvation to every one that believeth, and says he has been a member of the Baptist church, and he has been baptized, and did it to obey the Lord and not to get in the Baptist church; he says he wants to put aside all humanism, and what could you do but give him a "shake of the hand" on that? If you should insist on his being baptized again, what would it amount to if he has no faith in it? You might put him under a hundred times and it would do no good. But when one presents himself and says he has been baptized, and did it to get into the Baptist church, or to satisfy the preacher, we could not receive him because God would not.

I see your position is, in order to obey the Lord, we *must* know that baptism is for the remission of sins. I understand remission of sins is a promise and *not* a command to be obeyed; therefore, it is our business to do the obeying and God will fulfill his promises. Does the son obey his father when he does what his father tells him, not understanding his father's motives in the command? If the son should say to his father, I will not obey you because I don't understand what it is for, that would be wrong. Solomon said: "Fear God and keep his commandments for this is the whole duty of man." F. C. SOWELL.

Columbia, Tenn.

We are much pleased with the above article from brother Sowell. He manifests a kind and Christian spirit in setting forth his objections to some of the teachings of the *FIRM FOUNDATION*.

He says he baptizes those who come to him who are not satisfied with their baptism, but if they are satisfied, he receives them on their (so-called) baptism.

Now, brother Sowell, can you tell what constitutes the difference between the baptism of the above parties? Is there any, except one is satisfied and the other is not? If there is, I cannot see it. Yet you

make a distinction between them, and is not the basis of your distinction their satisfaction or dissatisfaction? Now where did the Lord authorize you to do that?

A man comes to you after he has heard you preach the gospel of Christ "which is the power of God unto salvation," and tells you that he believes what you preached, and that he had water poured on him several years ago to honor God, to obey God, and is satisfied with it, and that he now wants to turn away from all humanisms, would you receive him? You say, no. Well, why? He comes up to the standard that you have erected to measure them by. But you say that he has done too little, that he has not obeyed the Lord, that he must be buried in water in order to obedience. That is true, he did not obey the Lord, therefore did not honor him. Another case that came under my observation in North Carolina last year: A lady came forward who had believed, repented, and made "the good confession," and had been dipped three times for one baptism: would you have received her? I think I hear you say no. Why? Why, you say she did too much. That is true: but then she was satisfied, and if you take in any because they are satisfied, you ought all, and not be a respecter of persons.

You bring up the case of a Baptist and ask: "What could you do but give him a shake of the hand?" I would teach him the way of the Lord more perfectly, and if he were not willing, after being taught, to submit to the authority of the Lord, by making the good confession and being baptized for the remission of sins, (not because his sins are remitted), I would tell him to stay where he is.

The Savior, in giving the commission, says, "teach them, then baptize them." They must first be taught—taught what? The word of the Lord, the gospel. Do the Baptists do that, brother Sowell? If they do, then you ought to preach just what they preach, and you are in the wrong place.

You say: "I understand remission of sins is a promise and not a command to be obeyed; therefore it is our business to do the obeying, and God will fulfill his promise."

Heaven and happiness are promises, but must we not do what the Lord tells us to do in order to enjoy them? And does not the Lord tell us to be baptized for the remission of sins? But you say that it is not necessary for us to understand that it is for that. Do you preach that that is what it is for? If so, why do you do it? When we obey the Lord in that institution, we are baptized for the remission of sins, and if we are baptized for any other purpose, it is not to obey the Lord, but man.

Brother Sowell, I am sixty-three years old, I have mixed with the human family a good deal, and I have never seen a Baptist whose baptism was as near the one baptism

spoken of by Paul (Eph. iv: 5) as the twelve at Ephesus spoken of in Acts 19: 1-6, and yet Paul did not ask them if they were satisfied with their baptism, but they were baptized in the name (by the authority) of the Lord Jesus; and to be baptized by his authority is to be baptized for (not because of) remission of sins, and if we can't understand that, we can't understand that Christ's blood was shed for the remission of sins, and it is only in the understanding heart that the seed does any good.—Matt. xiii: 19.

Write often, brother Sowell, and give us your objections, as well as your approval, of the teaching of the F. F. Your brother in Christ,
E. HANSBROUGH.

Bros. McGary and Hansbrough:

A copy of the *Christian Standard* (?) has just fallen into my hands, and I desire to lay before your readers a bit of news which it contains. It says that the *Northern Indiana Christian Ministerial Association*, (whatever that may mean), held its 23rd annual meeting this year with the church of Christ at Wabash, on May 10th. The report is made, as I suppose, by one B. I. Radford.

Now, dear brethren, give ear while I give you an alarming bit of news: "On Thursday morning Bro. L. R. Norton presented the subject of church organization. He advocated the establishment of a presbytery. He maintained that the thing is scriptural, and that it is needed among us." These are some of the needs which demand such an institution:

1. "Somebody to decide upon the propriety of ordination to the ministry, and attend to the same.

2. "A court of appeals in matters of discipline and difficulty.

3. "A wise and prudent body to decide upon the organization of churches and to look after weak and lukewarm churches, in the bounds of the presbytery."

After a brief discussion, a committee of five wise brethren was appointed to consider the matter and report to the next annual meeting, which is to be held at Kokomo. It is intended that large time shall be given to the discussion of this important theme. The morning session was fully rounded up and finished by an address from that sweet and sincere soul, A. McLean, upon missions.

Now, there it is. One more year and we have a presbytery and a high court to decide who shall, and who shall not, preach. If a man who has a conscience, and who is too honest to submit to the dictation of these lords, wants to preach, they can say, no, sir. If a congregation wants to worship without an organ, or without a pastor, or free from any society or board, they can declare such congregation disorganized. It is to be an ecclesiastical court to lord it over God's heritage, with all the authority of the pope. No true Christian will submit to any such arrangement. This highhanded scheme is the dividing wedge. We will soon see how many friends the Lord has. I am anxious

to know how many of those who even call themselves Christians will submit to this tendency to popery. I have been fully aware, for a long time, that these progressionists were going into sectism. And I am now prepared to believe that the shakers will go the same way. The words of the Lord will come true. "Strait is the gate and narrow is the way that leads to life and few there be that find it."

Here I desire to give your readers another scrap of intelligence: In the *Christian Evangelist* of May 5th, I find an article upon church service. It is contended that, in order to make the service more interesting and appropriate, we should introduce suitable symbols and a liturgy similar to the Catholics or Episcopalians. That they should be introduced through the Sunday School. That they should be first in a crude form, and after a while the children will demand them. Thus, you see, to what use the Sunday School is to be applied. Through it, symbols, types, images and liturgies are to be introduced. Through the Sunday School have been introduced the organ, the festival, the picnic, the Christmas tree and all other innovations. They can buy the children with a little fun, and train them to vote out the Bible and vote in the liturgy.

In the *Standard* (?) and *Evangelist* (?) you find little else than missionary society, woman's board of missions, missionary convention, Sunday-school convention, ministerial association, preacher's institute, children's day, eulogies of Beecher, Talmage, or some other sectarian Rev. D. D.

Rev. B. B. Tyler, of New York, thus delivers himself on Joseph Parker, D.D., of London. Parker is writing what he calls the *People's Bible*. Tyler says, vol. 5 brings us to the book of Judges. "These discourses," he says, "are suggestive. Parker is stimulating. He almost intoxicates me." Parker intoxicates him spouting his congregationalism; but Paul or Peter don't seem to move B. B. Tyler. He will receive a man or woman from the Reformed church on a letter. He will fraternize with all the sects and bid them godspeed. The truth is, there is but one thing now to be done to save the church of Christ from final apostasy again, and that is, for every disciple of Christ to take steps to ascertain who are true, and as soon as arrangements can be made, to disclaim any further fellowship with such heretics. If true disciples cling to them, they will ultimately be crushed and become powerless. They will all be carried away in this whirlpool of iniquity. I ask, brethren, what shall we do? Immediate action is demanded. They are forming districts and sending out their evangelists (emissaries) to capture the congregations. They will come to an innocent congregation claiming to be engaged in a simple co-operation, and they will get them to pledge so much money, and get

them hitched on until they have them fastened, and behold, it is a society with a president and other officers. It is only an auxiliary to the great ecclesiasticism that they are aiming to establish.

Cut clear loose, stand clear, brethren. "Touch not, taste not, handle not, the unclean things." It is all an effort to destroy the church, and establish a human society like the Catholic or the Episcopal society. The devil is the father of all these societies and institutions. I desire to hear from as many as possible, that we may take some action in concert to save the purity of the church.—If the Lord and the Bible have any friends, they must know each other, and stand firm against the encroachments of this ministerial association. Shall we have a presbytery and a high court of appeals? We must martial our forces.

Hoping to hear from all the friends of Jesus, I remain, yours in hope,

I. C. STONE.

Catlin, Ind., May 25, '87.

Editors Firm Foundation:

I received your kind and welcome letter; was greatly encouraged to think that we have two men in this broad land that stand flat-footed on the Bible, and the Bible alone.

Brethren, I am one that came from the sects to the church of Christ, and I thank God I saw the error of my way before it was too late. I have been, or supposed myself to have been, a member of the body of Christ for eight years, but last winter, while studying the Bible, I saw that I did not belong to the church of Christ at all, for I had not made the confession, as is required of candidates before they are baptized into Christ. Rom. x: 10, says: "With the heart man believeth unto righteousness, and with the mouth, confession is made unto salvation." And then I found that, according to Acts ii: 8, "I must be baptized in the name (or by the authority) of Jesus Christ, for the remission of sins"—all my past sins. Now I am satisfied, as I am out from under the cloud of error. Now it is the Bible, and the Bible alone, for me. Your brother in Christ,

T. J. NIXON,

Cloverdale, Ind., May 23, '87.

Bro. McGary:

Excuse me for demanding your attention for a moment or two; but the truth is suffering in these parts, under the mighty hand of sectism. Go on, dear brother! Show them no quarters in any direction; fight them with the severest means that you are authorized to use, and may God bless you with success.

Truly your brother,

HENRY HENDON.

Oak Level, Ala., May 20, '87.

Freedom of opinion—"Condemn no man," says John Wesley, "for not thinking as you do. Let every man enjoy the full liberty of thinking for himself."—Ex.

FIRM FOUNDATION.

AUSTIN, TEXAS, JUNE 15, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to McGary & Hansbrough, or to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to McGary & Hansbrough.

As all the editors of the F. F. are absent at present, the responsibility falls upon brother T. H. Gillespie to edit this issue.

A note from brother J. W. Jackson informs us that he is horse hunting. We suppose his horses have strayed off. But he continues to send in new subscribers.

Bro. E. Hansbrough is in Blanco county preaching to sinners, and teaching Christians the way of the Lord more perfectly, and working up an interest in the FIRM FOUNDATION. He expects to be at home about the time this issue of the F. F. goes to press.

Bro. A. McGary is off, west on a prospecting tour, and will be absent about three months. As he has his family with him, and is prepared to camp all summer, we hope he may enjoy the trip, and come back much improved in health and strength. He needs this rest and recreation.

Bro. G. W. Jarvis, of Creedmoor, called at our office and gave us the names of some subscribers, and paid for them himself. He said he wanted to help the cause, along some way, and he would do that much any way. Thanks, brother Jarvis. Call in again. We are sorry that neither of the editors were at home at that time, but our office boys entertained him cordially. Bro. Jarvis is a firm friend to the F. F.

We are sorry we did not get Dr. Oatman's replies in time to publish the discussion in June, as we expected, but we promise to have the pamphlet ready just as soon as we possibly can. All who wish to read the work can send in their orders at once, and it will be mailed to any address at the prices previously published: One copy, 25 cents; five copies, \$1.00; one dozen copies, \$2.00. Will be glad for our friends to send us some clubs for this discussion.

SPECIAL OFFER.

We will give the Oatman-McGary discussion, and the FIRM FOUNDATION till the 1st of January, 1888, for 75 cents.

The questions discussed in the pamphlet are as follows: "The only Kingdom of God taught in the Scriptures will be re-established on earth by Jesus Christ at the time of his personal return to earth; and faith in this Kingdom is requisite in order to valid Christian baptism."

W. A. Oatman affirms: "Is a man 'born of water and the Spirit' when he is immersed in water by authority of Jesus Christ?" A. McGary affirms:

A letter from brother Tant, of May 30, says, the Baptists shut him out at Evant recently. Well, the progressives at Austin refused the house of worship to brother Jackson, of Hillsboro, a few weeks ago. We expect no better of sectarians, therefore we justly conclude the progressives are sectarians.

Bro. Stone's letter, on third page, concerning the drift of our brethren in Indiana, "into this whirlpool of iniquity," is very timely. It is sad to realize the fact that those who pretend to understand the teaching of the New Testament, concerning our duty as Christians, are fast falling into a self-made society, by adding to their rule of faith and practice, the traditions of men and the doctrines of devils.

All notions entertained by Christians, that are out of harmony with the word of God, originate from the seed of the devil, and when it springs up into the form of words, and develops into the form of actions, those words and actions are the tares amongst the wheat, sectarians amongst Christians. If the word of God has not been entirely choked out of their hearts by these tares—these doctrines of devils—then there are hopes that they will return to their first love, and obey the Lord in all things, and be restored into the love of God. But if the love of the world, the lust of the eyes, the lust of the flesh, and the pride of life, have so warped their judgment, that they consider wrong to be right, and right to be wrong; and so changed their purpose, that they exchange the worshipping of God to the serving of the devil, and the serving of the devil to the worshipping of God, then there is no power in heaven or earth to save them from an everlasting destruction from the presence of God forever.

If persons, who have known the way of life, will harden their hearts against the word of God, and will not read where it condemns their preaching and practice; and shut their eyes against the writings of our brethren in Christ, and will not read what they write in condemnation of their wilful errors, and departures from the truth; and close their ears against all preaching and teaching to show them their errors; it is wilful disobedience on their part, and they must suffer the consequences of their evil doings sooner or later. And as God does not propose to force men and women into his service, therefore, they must choose whom they will serve. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. vi: 16.

I hope that all who read brother Stone's letter may be doubly forewarned of the evil tendencies of these departures amongst us, and not be entangled in them. And I hope all who are entangled therein will come out, and stand aloof from any, every and all ecclesiasticisms forever after.

T. H. G.

THE LINE OF DISTINCTION.

The line of distinction between the world, and the church of Christ, was drawn by the Holy Spirit of God more than eighteen hundred years ago, and it is so plain, to-day, that any one can see it who will turn around and face it, and open his eyes and look: and can understand with his heart, if it has not been hardened or prejudiced.

No one is expected to see this line with his back turned against it, or with his eyes shut, or with his face veiled with the mists of Babylon. No one can see it who is not able and willing to discriminate between the word of God and the tradition of men. A man who is so blind as to accept, indiscriminately, the word of man and the word of God, so as to be unable to tell which is which, is almost an irresponsible being in the sight of God. The line is marked out in the word of God, therefore draw nigh unto God and he will draw near unto you, and, having your hearts sprinkled from an evil conscience, his word will shine brilliantly into your hearts, and everything pertaining to life and godliness will present themselves in a light, so true and so beautiful, so grand and so glorious, that you will forever after thank God that you had the ability and the opportunity to hear the word of God, to understand it, to believe it, and to obey it from the heart. I do not mean that you will immediately understand everything written in God's word, but you will understand enough to be prepared to grow in grace and in the knowledge of God, by having the courage to obey each and every command, and to perform each and every duty devolved upon you as a disciple of Christ.

The line is marked out; our duty is plain. Whatever the word of God condemns, is on one side of this line—on that side with the world, the flesh and the devil—and whatever it approves, is on the other: on that side with God's chosen people, God's church, God's Holy Spirit and with God himself.

God's word says, "ye cannot serve two masters;" ye cannot serve God and the devil, and, if you try to hold to the word of God on the one hand, and to human opinions on the other, you are trying to perform an impossibility, for God has said you cannot do it. Do you not try to make God out to be a liar, when you try to do what he says you cannot do? Are you not trying to make God out a liar, when you teach for doctrine the traditions of men? Are you not aware that you are teaching the traditions of men when you teach what is not in the word of God, and what is not to be inferred therefrom? Is it possible that you have come to the conclusion that man's word is as good as God's word? that man's opinion is just as much the power of God unto salvation to every one that believeth, as the gospel of Christ? Is it possible that we have

become so warped in our judgment, so dull of comprehension, or so stupid in our own imagination, and so indifferent to our soul's salvation, as to be unable to discriminate between the word of God and traditions of men? as to be unable to understand the voice of our shepherd? and as to be unwilling to sacrifice one moment's ease and luxury for the eternal salvation of our souls?

I fear some of our brethren are being deceived by the wiles of the devil. I would be sorry to think that they had never been converted to the word of God; or to think that they had lost their minds, or had turned hypocrites and liars. Either they are liars or the word of God is untrue; or the word of God is true, and they are yet in their sins. There is the line of distinction.

T. H. GILLESPIE.

Austin, June 4, '87.

WHO IS A PROPER SUBJECT OF BAPTISM?

This question, like many others connected with the plan of salvation, has been asked and answered by many, though, it appears, that the answers that have been given, do not at all agree; for, while some teach that a speechless babe is a proper subject of this ordinance, others that adults only are proper subjects, and that, too, after they have been pardoned, justified and saved; it appears that we must look to some other source for information concerning this subject, than that of theologians, creed-makers, etc.

Jesus, in his last words to his chosen band, his ambassadors, said: "All power is given unto me in heaven and earth: go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, etc."—Matt. xxviii: 19-20. Hence, we see plainly that the disciples were to teach the nations before baptizing them. This being so, it follows that all not susceptible of teaching, cannot be scripturally baptized. Then, infants, idiots, and all irresponsible persons, are excluded; neither do they need to be baptized, for Jesus taught, "that of such is the kingdom of heaven," such as they are now, without baptism. But many who oppose this innovation, have as false conceptions as respects who is a proper subject of this ordinance, as those who believe and practice infant baptism. For, before baptism, they must have an individual saved, sins all pardoned, and this must be made known to the church, by relating what they have felt, imagined, or dreamed, and the church, after hearing their experience, takes a vote as to whether or not their experience is sufficient to entitle them to membership in the church to which they desire to attach themselves. If what they relate is considered sufficient evidence, they are received; if not, they are rejected.

From whence comes this power

of church authority? Not from God, for he says concernig his kingdom, that: "It shall not be left to other people."—Dan. ii:43-44. But why are they received? Evidently because they are regarded as "born again, justified, saved." Now they have a rule by which they receive them (as they term it) into church fellowship, and that is by baptism; and to make it more ridiculous, more blasphemous, they use the heaven-appointed formula.

Now, do such characters, in coming to baptism, believe it to be a divine command, forming a part of that heaven-born plan which God has devised through his Son to be his power unto salvation to every one who, from his heart believes and obeys it? Or do they not regard it as merely a "door into the church, a church custom," a thing to be done, or not done, as suits their tastes, circumstances, etc.? I say this latter idea prevails throughout sectdom; and I have my doubts as to whether there was ever an individual scripturally baptized among the sects. Indeed, there have been more time, talent, learning, etc., wasted by some who claim to be occupying apostolic ground, in defending this unscriptural practice of "our plea," than any other one item that has engaged the attention of the great men of this reformation.

Now, brother Burnett, and every other defender of this unscriptural practice, viz: that of receiving these ungodly, untaught, sectarians upon their so-called baptism, know there is not a passage of scripture in the Bible in support of this practice; and why will they continue to vilify, ridicule, and misrepresent, those who contend for the gospel, such as it was preached by the apostles? Surely it is not love of God and his word which causes them to persist in this unscriptural warfare against those who are contending for the truth, the whole truth, and nothing but the truth. They surely must have formed a league with Balaam, and must be in close alliance with those who are trying to undermine our glorious, sublime and heaven-born institution—the church of Christ.

But back to the subject: We said that teaching must be done prior to baptism. Paul says; "How can they call on him in whom they have not believed, and how can they believe in him of whom they have not heard, and how can they hear without a preacher, and how can he preach except he be sent."—Rom. x:14. "So then faith cometh by hearing, and hearing by the word of God."—Rom. x:17. To teach the gospel, or preach the gospel, is to instruct those to whom they were sent. To whom were they (the apostles) sent? "Go preach the gospel to every creature."—Mark xvi:16. "Go teach all nations,"—Matt. xxviii:19-20. "Thus it is written and thus it behooved Christ to suffer and rise from the dead the third day, and that repentance and remission of sins

should be preached in his name among all nations, beginning at Jerusalem."—Luke xxiv:46-47. Hence we see from the above scriptures, that the apostles were to preach the gospel to every creature, and this preaching was to begin at Jerusalem. Accordingly, Jesus instructs his disciples to "Tarry in Jerusalem until ye are endued with power from on high."—See Luke xxiv:49; and when the day of Pentecost was come, they were, according to the commandment of Jesus, assembled in Jerusalem. The Holy Spirit from on high visits them, their lips are unsealed, their tongues are loosed, and they begin to teach the people. What did they teach them?

1. They taught them that Jesus, whom they had wickedly slain, was raised from the dead.
2. That they were witnesses of the fact.
3. That this manifestation of the Spirit was the fulfillment of a prophecy made by Joel.
4. That Jesus, whom they had crucified, was then seated at the right hand of God, exalted to the throne of the universe.

When they heard this they were pricked in the heart, and cried out unto Peter and the rest of the apostles: "Men and brethren, what must we do?" Now, Peter had preached, what some are pleased to call it, the "death, burial and resurrection" of Christ, and about three thousand believed it, and if this is all the gospel, this surely establishes salvation by faith alone. But Peter does not stop here and call this the gospel, but continues: "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts ii:38.

Now, of what does the gospel consist? 1. Facts to be believed. 2. Commandments to be obeyed. 3. Promises to be enjoyed. Thus, we see, that these people were not left in ignorance concerning the design of the commands of God, but were told plainly what they were to do those for, and were not left to guess them out, as some would have it.

C. E. HOLT.

Cypress Inn, Tenn., May 25, '87.

T. R. BURNETT AND THE BAPTISTS.

For the information of those of our readers who have never met brother Burnett, we will state he is the senior editor of the *Christian Messenger*, published at Bonham, Texas. He is an experienced debater, having held several debates with Methodists and Baptists, and two written discussions. One with W. S. Price, a Methodist, and the other with D. B. Ray, a Baptist. The "Ray-Burnett" debate is a small book, 117 pages, and "is, perhaps, the liveliest discussion that ever took place on the American continent." (Burnett's own words). Bro. Burnett's antagonism to the FIRM FOUNDATION has not only caused him to write some un-chris-

tian things about us, but has brought him to the front as a champion for the Baptists. In thus acting, he is inconsistent. If he was incorrect in his delineation of Baptist faith and practice in the Ray-Burnett debate, and correct now, he should, as an honest man, stop the sale of the little book, retract his hard speeches against the Baptists, and—join them; that is, if they would shake him well before taking.

But he thinks that he was exactly right in the Ray-Burnett debate, and knew just what he could prove to be Baptist faith and practice; if right then, his present course must be wrong, and dictated by some other motive than a desire to establish the truth. He now says:

Baptists are in the kingdom by virtue of the new birth and not by virtue of belonging to the Baptist denomination.—*Christian Messenger*, March 2, '87.

Note the following extracts:

"Try to expel Christ from his kingdom." Another falsehood. Christ is the head of the kingdom. We wear his name, accept his authority, and take the plan of salvation as given in the last commission, without any improvements or amendments. Baptists will not do this. They refuse to wear even the name of Christ, will not call their church after him, denounce his commission as Romanism and the doctrine of devils, and take the thief on the cross as their model conversion. This is the way they expel Christ from their kingdom."—Ray-Burnett debate, p. 104.

"Christ places salvation after baptism and says, 'He that believeth and is baptized shall be saved.' Baptists invert this order and say, 'he that believeth and is saved shall be baptized.' They do not teach the doctrine of Christ, but call it Campbellism."—Page 108.

Now, reader, which is right? Can Baptists expel Christ from their kingdom, and still be in the kingdom of God? Can they get into the kingdom without the doctrine of Christ? The new birth is the doctrine of Christ. Baptists do not teach it nor do they believe or obey it, hence are not in the kingdom of God.

"It has already been observed how he holds that the sinner must repent before faith, pray before faith, mourn before faith, seek the Lord before faith, and we now add that it is a tenet of Baptist doctrine that regeneration precedes faith. If our friend denies this, we are ready with the proof."—Page 84.

Of course brother Burnett could prove this point then, and he knows now (when not writing against the F. F.) that Baptists do not teach a scriptural new-birth. They do not believe that baptism is a part of the new-birth.

"Baptists differ from us as they differ from the New Testament. They have an unscriptural name, creed, language, organization, government and communion; confess feelings instead of faith, have displaced baptism from its position in the christian system, and put the mourning-bench therein, preach a direct operation of the spirit not through the truth as the power that converts, deny the doctrine of salvation through faith, and belong to a church that is unknown to the New Testament. We differ from them on all these points."—Page 109.

If brother Burnett is correct in his specifications above, and the Baptists are now in the kingdom by virtue of the new-birth, then we are not in it. How a church that "is unknown to the New Testament" and that differs from the New Testament in all of those fundamental and essential points that characterize a church of Christ can be in the kingdom of God by virtue of the new-birth, is a mystery solvable only by rules of interpretation furnished by the senior editor of the *Christian Messenger*.

This is sufficient for this time. I hope that our Baptist friends who read this will diligently compare their faith and practice with that given in the New Testament by the authority of Christ. Please remember what James says about faith: "Even so faith if it hath not works, is dead, being alone."—Jas. ii:17.

J. W. JACKSON.

WHIRLWIND.

Brethren of every station in life are wriggling, turning, twisting and working every stratagem in their efforts to find some passage of Scripture which favors shaking the world into the church. You, every one of you, brethren, who have preached a sermon on the obedience, have told the hearers the design of obedience: so did the Savior, so did the apostles, and so do the preachers of the gospel of today. The man who preaches otherwise is a perverter of the gospel. It could not, in the very nature of things, be a gospel without giving the design of obedience to it. "Gospel means glad tidings; good news," you say. Well, how can it be glad tidings, unless it includes the design—a promise? It would not be very good news to me to learn that I must be buried, if there were no promise of any benefit to be derived from it. Besides, the heart (of the Bible) being the understanding, how could I obey from the heart while I do not understand what my obedience is for? It is strange, very strange, that men will talk of obedience, the design of which is not understood—not from the heart—meeting God's approbation. Such would be will worship. It does no good to tell these brethren of these things. They know them. But we have some hopes that those who are yet unsettled on this question, will see the truth, and henceforth hold fast to it. JAB. R. GRAHAM.

A Chinaman in San Francisco was rudely pushed into the mud from the street-crossing by an American. He picked himself up very calmly, shook off some of the mud, bowed very politely, and said with a mild, reproving tone to the offender: "You Christian, me heat en; good-by."—Ex.

It is sometimes of God's mercy that men, in the eager pursuit of worldly aggrandizement, are baffled; for they are like a train going down an inclined plane; putting on the brake is not pleasant, but it keeps the car on the track. Ex

WHAT SHALL WE PREACH?

"The law of the Lord (that) is perfect converting the soul," or some supposition as to the possibility or probability of a part of this law, supplemented by various devices being a means of salvation?

Brethren, let us hold fast and hold forth the form of sound words that men may hear, understand, believe, obey, and be saved from sin, supposition and uncertainty. We might gain more favor with the world, and especially with religious partisans, if we should simply insist on a sincere "profession of religion and compliance with the ordinances of a church," than to insist on strict compliance with the gospel of Christ; and thus might we gain more accessions to our plea and more cash for our pockets; but could we thus win souls to Christ and a holy life, and insure the crown of life to ourselves and them?

Persuading people to believe that we are a liberal, progressive and popular denomination, ready to receive and encourage all religiously inclined persons to join our ranks as a means of popularizing our enterprise, and getting money to carry on a system of proselytism, is quite a different thing from praying men in Christ's stead, to be reconciled to God. This latter is the true work of the minister of Christ; it makes men Christians, followers of Christ, saints, friends of God, and workers together with God. If this we do, we shall save ourselves and others. If we gain little that is earthly by it, it is godliness and has heaven for its gain. Therefore let us ever endeavor to declare the whole counsel of God, being assured that he is a rewarder of those that diligently serve him.

J. R. WILMETH.

ARE THEY CHRISTIANS, OR ARE THEY CAMPBELLITES?

Dear Sisters:

As my desire is great in having a part in contending against the evils of this world, I will pen a few lines, though weak they may be, yet certainly will they be written in accordance with the law of the Spirit.

I met with a sister in Burnett, not long since; and she soon began to speak about Sister Saral's being so plain, yet spoke of her in the highest terms. Our short talk was quite pleasant. In a short time she left for home; and, lo! and behold, I saw there was a considerable hump on her back. Yes, and it made a considerable change in my mind. It is certainly easier for some to talk religion, than to do religion. Some people are called "Campbellites;" perhaps, these are the ones.

Dear sisters, God, in his holy word, has commanded us not to be conformed to this world. O! do you expect to enjoy the promises, if you do not obey His commands? You certainly do not. Perhaps I am, like some say, too flat on the back. O, let me be as flat on the back as

I may, rather than place a hump there to be round, and at the same time, disobey one of God's holy commands: "be not conformed to the world." O, sisters, I hope you will consider the case, and put on the whole armor of God, that you may be able to withstand the wiles of this world. Sisters, if our Savior were to make his appearance today, would any of you like to have your hump on? or would you throw it off? The blessed Savior has commanded us to be ready.

I saw another sister spending some time in learning a beautiful crochet stitch; when she gets the piece of trimming done, and puts it in what she wishes, do you think it will add anything to a robe of righteousness, beautiful as the trimming may be? "The lust of the flesh, the lust of the eyes, and the pride of life," are not from the Father of Lights, but are of the world; the world passeth away, but he that doeth the will of God, endureth forever. Read the eleventh and twelfth verses of the second chapter of Titus; these are certainly commands we have to obey, if we enter in through the gates into the city; for the blessing is only promised to those who obey his commandments. Jesus said, that many would say to him, when he comes again, that they have done many wonderful works. O, do you think that these things are a part of the wonderful works? Perhaps they are. But, what did he say to them? "Depart, I never knew you." O, be not deceived: God is not mocked; for whatsoever we sow, we shall reap. If we sow to the flesh, we shall reap corruption, and if we sow to the spirit, we shall reap life everlasting.

Sisters, are you not willing to deny yourselves of all ungodliness and worldly lust for a season, for the sake of enjoying eternal life with the blessed Savior, who died for us, that we might live with him forever, in perfect happiness beyond this vale of tears?

I had a short talk with a highly esteemed sister a few days ago: She was in that idle habit of using tobacco. I said the apostle John said, keep ourselves from idols. She said it was an idle habit, but it made no difference if the heart was right. Sister, do you believe the heart can be right, when we transgress the law of God, willfully, knowingly, and intentionally? We are told to put off the old man with his deeds, and put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lust thereof. These are positive commands; are you going to strive to obey them? Then it will take striving.

Bro. McGary & Hansbrough, you can cast this into the waste basket, as you did the other one, if it is not worthy of a place in your noble paper. May God bless us, that we may know the truth and that we may strive to obey that and nothing else, is the earnest desire of

A SISTER.

E. G. SEWELL ON SECT BAPTISM.

Bro. McGary:

I am glad to notice among our good and great men, brother Sewell, of the *Advocate*, has come out on the right side at last. And when such men as brother Sewell comes out as he has, it shows that it will be but a short time before our plea of shaking them in from the sects, will soon be among the events of the past. But, that all may understand brother Sewell, I quote from him, as found in the *Advocate* of April 20, 1887, under the head of "Law and Liberty."

Brother Sewell, in speaking of sect baptism, says: "In the New Testament, also, we are as positively forbidden to add to or take from what God has commanded as were the Jews of the Old. God has commanded, in connection with the gospel, everything that is necessary to convert and save sinners; and to do just what he has required, is to obey the gospel; to refuse to obey these things is to refuse to obey the gospel, or in other words, is to disobey God. And any change made of these requirements will as certainly bring ruin upon those who make them, as that ruin that came upon the sons of Aaron, when they changed God's appointment regarding the burning of incense."

Once more, brother S. says, in speaking of the commission: "That God put things in a certain order, and to reverse this order, is to change God's plan of saving man, and substitute one of human wisdom in its place."

Bro. S. also says: "These changes as utterly destroy these conditions of pardon, as laid down by the Son of God, as anything can be destroyed. And this is not all, by thus putting baptism out of its place, they utterly destroy baptism altogether."

Now, if I understand brother S. upon this, God has required certain things at our hands, and has arranged them in certain order, and to change the command, or reverse the order of what is commanded, we change God's plan, and abolish the things commanded altogether. Therefore, as the Baptists and other sects reverse the order of God's command, by placing repentance before faith, and salvation before baptism, they then cease to be commands of God, and become substitutes of human wisdom, which shows they have never obeyed, scripturally, that form of doctrine, and cannot be recognized as members of the church of Christ, by a shake of the hand. If this is not brother S's position, will he please correct and reconcile this teaching with any other position he may take?

Again brother S. says: "Where the word of God says, 'repent and be baptized,' these men say, 'pray and be prayed for,' promising the sinner the same thing God promises them upon repentance and baptism, to-wit: the remission of sins. This

again, is a thorough change wrought upon the divine plan. God's authority is set aside, and human authority put in, as much so as did Nadab and Abihu, when they set aside the fire God commanded, and offered strange fire."

Then, brother S. concludes by saying: "The only safety for humanity, therefore, is, to accept the word of God as it is, and do just exactly what it commands, and as it commands it; add nothing thereto, and take nothing therefrom. To add anything is rebellion, instead of a mere exercise of human liberty, or of human expediency; and upon no other principle can unity and harmony ever prevail in the work and worship of the Lord's people."

Questions to brother Sewell:

1. If these people have, by their teaching, transgressed the law of God, as Nadab and Abihu, is there any scriptural promise of them being saved?

2. If none, do not our brethren do wrong in saying, they form a part of the kingdom, and will finally be saved, if they have only been immersed?

3. If people are made free by the belief of the truth, (that is, to believe with all the heart Jesus is the Son of God), and obedience of the gospel, can they also be made free by the belief of a falsehood? (That is, God for Christ's sake has, in answer to prayer, pardoned them), and a submission to the form of doctrine, denying the power thereof; for Baptists will not baptize a man, in our country, who believes the gospel: he must believe and confess a lie, before they will baptize him.

4. If such are not made free, do not many of our brethren, (not yourself, according to your teaching), transgress the law of God by promising them life, and welcoming them into the church by a shake of the hand?

5. Have we any authority to baptize any person upon the belief of a lie, as all sects do believe when baptized? If not, have we the authority to receive those into our fellowship who have been baptized upon the belief of a lie?

6. Is sect baptism, as taught and practiced among the sects to-day, authorized by the word of God? If not, is it right to recognize such as being true?

Will the F. F. publish this, if they think best, and will the *Advocate* copy it; and will brother Sewell please consider these questions, and give me light? For I am seeking after truth. And, while I endorse brother S. in saying, we must take the gospel and not add to, or take from, in order to have unity among our brethren, I do want to know, is it not adding to the word of God, by shaking them in from the sects? If not, please show where sect baptism, as taught and practiced in our time, is ordained of God, and then I will accept it.

Yours for the right way,
J. D. TANT,
Hamilton, Texas.

QUERY DEPARTMENT.

Bro. McGary:

In our Bible lesson last Lord's day, found in the third chapter of Acts, the question arose about the lame man, whether or not his healing was conditional or unconditional on his part. Please explain through the F. F. and oblige your brother in hope, J. D. SILMAN. Glen Cove, Tex., May 9, '87.

It was conditional; see verses four and six: "Look on us;" "rise up and walk." J. W. J.

A brother writes: "I have a strong desire to fit myself for the ministry: 1. What is the best plan to pursue? 2. Is it the best plan to use the lesson leaf in the Sunday School or the Testament? Give answer through your columns."

If you have the determination to make the attempt, and the zeal to proceed you will succeed.

1. The best plan is to study, to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, and shun profane and vain babblings: for they will increase unto more ungodliness.

2. It is best to use the Testament, the word of God, any and everywhere. Any one incapable of understanding the gospel of Christ, after hearing it preached and presented in its purity, and in its simplicity, is not a responsible being in the sight of God. Lesson leaves and Sunday-schools are sectarian inventions and innovations, unknown to the Scriptures; and are not given by inspiration of God, and are not profitable for doctrine, for reproof, for correction, for instruction in righteousness, and, through them, the map of God can not be perfect, cannot be thoroughly furnished unto all good works. T. H. G.

Bro. McGary:

I write you a few lines to inform you what steps the church has taken at this place, (and I first will say, that this is the first piece I ever wrote to an editor for publication, consequently, if I get no answer, I will not be disappointed.)

About the 8th of this month, the members voted the modern Sunday School into existence, appointed a superintendent and secretary, and organized against the protest of two brethren, myself and Bro. Hawkins, and we are still protesting against the new order of things. 1st. Because they do not show any authority for what they have done; and now they have limited the time for Lord's day services to fifteen minutes, in order to go to hear the sects preach. That you may understand the above, I will give you the programme: Meet promptly at 9:30, a. m.; Sunday-school services close at 10:45, a. m.; worship closes at 11, a. m. So you see, serving the Lord is a short horse, at this place, by these Sunday-school brethren.

Now, you have an idea how things are carried on here, so please give us some advice concerning this way of doing, if you can, that will help brother H. and myself to not be set down on by these popularity seekers, as I call them. As brother J. W. J. is now in the editorial chair,

and knows this part personally, I would like to hear from him on this subject, through the FIRM FOUNDATION, if you think proper at this time.

I remain, yours in the hope of eternal life, through the way marked out by the Savior and his Administrators, (the apostles), or not at all, W. M. HUTCHISON. Hillsboro, Texas, May 22, '87.

Bro. Hutchison, you must remember that this is a fast age in which we are living, and that the world is travelling railroad and telegraph speed, and that many of those claiming to be followers of the meek and lowly Redeemer, are trying to keep up with the world, sects and all; and have, in their ruinous, break-neck speed, gone away beyond the word of the Lord; and have adopted many things, for which they acknowledge there is no divine authority: such as missionary societies, the modern Sunday-school with its institutes and other attendants, instrumental music in the worship, church fairs, festivals, etc., and yet they are more zealous in defending and practicing them, than they are in those things that the Lord requires.

To illustrate: Not long since, and not fifty miles from here, I heard a brother say, he would walk upon his knees, about six miles, if he could not get there any other way, in order to vote the prohibition ticket, something that the Lord never told him to do; and yet he often fails to meet with his brethren on the Lord's day, which the Lord tells him to do, and it is not more than half the distance, and he has a good, fat horse to ride.

Now, to what authority does he submit most readily, that which is human or that which is divine? I leave that for him to answer.

Another case: I know a certain preacher, named Williamson, who, I am credibly informed, says, that brother Driskol, and I, and the FIRM FOUNDATION are making more infidels, and that we are doing more for the devil than we are for the Lord. A pretty serious charge, is it not? Yet, he is going over the country lecturing on prohibition, something the Lord never told him to do, to the neglect of preaching the gospel, which the Lord says do. Now, whose servant is he? The apostles tell Christians, servants of the Lord, to do whatsoever they do in the name (or by the authority) of the Lord Jesus.—Col. iii: 17. Now, brother Williamson, where does the Lord authorize you, or any other preacher, (and you are not the only one) to quit preaching the gospel and go to lecturing on prohibition? If you know where, you can have space in the FIRM FOUNDATION to show it; also to show where brother Driskol and I teach infidelity; for, to make infidels, we must teach it: and if you have that regard for your word, that even a worldian, (let alone a Christian), ought to have, you will substantiate what you say in regard to a serious charge as that.

And now, brother Hutchison, you see that the brethren at Hillsboro are not the only ones that, in their mad race for popularity, have gone away beyond the word of the Lord.

But I must stop and give brother Jackson a chance to express his views in reference to these things, as requested. Your brother in Christ, E. HANSBROUGH.

Bros. McGary & Hansbrough:

I have never written a word in my life, for any of our papers, though I am now sixty-nine years of age; but I am so well pleased with the F. F. that I thought I would write a letter of encouragement for it; however, my eyesight is falling so fast, I am afraid I shall make a poor out of it.

In regard to this thing of understanding obedience to the gospel of Christ, to be essential, it is something I fully believe to be true. How any one can obey from the heart anything they do not understand, is something I do not fully understand. The first time the gospel of Christ was ever preached, (viz: on the day of Pentecost), sinners heard it, understood it, believed it, and obeyed it, and met pardon. If the record is true, then to say they did not know it, is out of all reason, for it says, "they that gladly received his word were baptized"—the remission of sins—through obedience to the command. Would they have gladly received his word if they had not understood it? Would they have been baptized, in obedience to the command, "Repent and be baptized every one of you in the name (or by the authority) of Jesus Christ, for the remission of sins," if they had not fully understood that baptism was for the remission of sins? Do not tell me they did not understand it, when it is so plain that the wayfaring man, though a fool, need not err in the same understanding of it.

May I say to you, my brother: Slack not your determination in this glorious enterprise. Add to your faith courage, and follow the popular missionary society and organ grinders with the lightning blaze of eternal truth. Drive them into the dark corners of the earth, and let the light of the gospel even shine in upon them there till there is no longer any hiding place on earth for them, and they may see the error of their way, repent of their sins, turn to the Lord and live, and have the promise of life that now is, and of that to come.

You are at liberty to reform these few lines, and publish them, if you wish. We intend to do all we can for the F. F. Bro. Cook gave you my address and name as a subscriber. Yours in hope of the triumph of truth, S. C. ROYAL. Montague, Texas, May 24, '87.

We are pleased to publish such letters as brother Royal's for the encouragement of others, who are almost persuaded to turn loose the world, and stand firm upon the Rock of ages, to drop the societies and all other human inventions, and contend earnestly for the faith once delivered to the saints.

T. H. G.

Bros. McGary & Hansbrough:

May God bless you with all others who are battling for a "thus saith the Lord" for their faith and practice; for it seems to me that many have departed from the faith, giving heed to seducing spirits and doctrines of devils.

Bro. McG., you did right in refusing to further babble with brother Burnett; for Paul told Timothy to "shun vain babblings, as they will increase unto more ungodliness." If a brother is honestly in an error, he will not take issue against the truth, except for the sake of investigation; and, if he loves the truth, he is not afraid of its hurting him: he will receive it, and obey it, and not dodge around a fair discussion. But if he is not honest, which many are not, he will dodge the issue, and misrepresent those who hold the truth; and imitate Hymeneus and Philetus (who, concerning the truth, have erred,) saying, it is not necessary to understand what baptism is for, and are trying to overthrow the faith of many. Brothers and sisters, this proves the divine authority of the blessed book, which infidels deny. "This know also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, displeasers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof: from such turn away."—II Tim. iii: 1-5. Brothers and sisters, let us heed brother Paul's admonition.

Also: "Ever learning, (how to form societies; and how to introduce instrumental music in the house of God, as a means of worship; and to place the sects into the body of Christ, by a shake of the hand, with their sect faith, and without the confession of Christ, without a knowledge of what baptism is for; and without the authority of the Lord Jesus for everything they do), and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds: reprobate concerning the faith."—II Tim. iii: 7-8. This prophecy of the apostle is being fulfilled in this our day, and that, too, by those who claim to be Christ's disciples, as well as others of the world who make no pretensions to religion. The apostles had to contend with false brethren, and so do we. Surely, the love of money is the root of this evil.

As for error, we are all liable to err; and for a brother to entertain an error, or even write an error, is no evidence why he should dodge the truth, and misrepresent the truth itself, but it is right to confess our errors, and depart from evil; and, as God is faithful and just, He

will forgive us our sins if we ask Him.

It seems to me, we had as well receive immersed persons upon any one unscriptural confession and faith as another. So, if we can validate an act performed by any one, ten or fifteen years ago, by looking back to an act of ignorance, and say we are satisfied with our baptism, we can also validate any other act of ignorance; and, we had as well baptize our children also, for they can learn what it is for, after they become men and women, and if they are so taught, they can look back and say, we are satisfied with our baptism. If we are satisfied with ignorant baptism in one instance, why not in all? and if there is nothing in the design of baptism, is there anything in its mode?

Now, brethren, this will not do. Ignorance is unbelief. Paul did, what he did ignorantly, in unbelief. If we are ignorant of a fact, how can we believe it? for faith comes by hearing; and how shall they believe on him of whom they have not heard? Then, if we have to hear to understand, and understand to believe, and believe to obey, and obey to please God, it follows that an act done ignorantly, in unbelief, is not valid; for without faith, it is impossible to please God.

"But," says one, "the sects did believe." Yes; they did believe something, but what was it? They believed and confessed what was not true, viz: That God for Christ's sake had pardoned their sins before baptism. They also believe that God's holy command, to be baptized, is a non-essential.

"But," says another, "they believed the 'three facts' of Christ's death, burial and resurrection." So they did; and so did the devil believe and tremble. The devil did not obey from the heart that form of doctrine, and neither did the sects. But listen: the devil made a *true confession* and the sects do not. The devil said: "Jesus, thou Son of the Most High God;" and the sects say, "I believe that God for Christ's sake has pardoned my sins." The reader can judge the correctness of these statements by reading and hearing. I fear there are some like the disciples of old, who are ready to say: "This is a hard saying; who can hear it?"

Brothers, Jesus says, "If you love me, keep my commandments." So let us do. Let us not manufacture infidels and sceptics by contending for and upholding theories and practices which lead to the division of the brethren, the death of the body, and the destruction of the soul, but let us be governed by God's word, which is able to make us wise unto salvation.

Bro. McG., please read this article and correct the mistakes in spelling and wording, (as my education is limited), and then, if it is otherwise worthy, please publish it.

Show me my errors, and I will confess them. Your brother in the one hope,
J. F. COKER.
Potter, Ark., May 20, '87.

Bro. McGary & Hansbrough:

Enclosed find 25 cents for trial of your F. F. until first of September. Please send it to H. G. Schneider, Paige, Texas. Now, brethren, this is a mighty small club. I have talked with quite a number of the brothers, and the reasons they present for not subscribing are these:

1. "Times are mighty hard; I cannot afford it." Yet, we see those same ones using tobacco, smoking cigars, and wearing fine clothing, and, some of them, jewelry.

2. "I have my dues to pay in the Lodge, and I am taking the papers that are published by the Lodge—really, I do not see how I could subscribe; and, if I did take it, I could not find time to read it, for my spare time is so taken up with —" Well, with what? "Why, I must attend to the duties which are intrusted to me by the alliance, or grange, or so and so."

Thus, you see, the words of Jesus (where he said, "No man can serve two masters") are true. There are many who were opposed to secret orders, and they were good and true brethren, until the alliance, with all of its glow and fine talk, came into existence among us, and carried them away; and now, they are using all of their energies in favor of that institution. They can not find time to read the F. F., because they *must* read the alliance papers, so as to keep posted on alliance matters.

But, I truly believe, the whole cause lies just here: The F. F. condemns just what the Bible condemns, and, as the Bible teaches us, "we must not spot ourselves with the world," and the F. F. sounds out the same thing, they can't stand the F. F., and a large portion of the Bible, both go; as they have no need of anything that condemns their god of this world. There are many who worship this alliance, or some other institution of earth. True, they do not worship it to save their souls; no, oh, no! but in order to save the almighty dollar, in comparison with which the soul's salvation is a secondary matter.

I know some that have not given twenty-five cents to the church for four years. Yes, not one nickel, neither for evangelists, the poor, or for the emblems; but they pay all assessments, and all dues, in the lodge, without a *grumble*. Then, again, there are some that will scarcely ever attend night meetings because the night air does not agree with them—they take cold. Yet, these same cold-takers will ride five or six miles to a night meeting of an alliance, or some other order. Then again, some will not even ride, on Lord's day, to meeting—"team too tired, or it is too far: why, it's five miles down there!" Yet, I have known some of these same (so-called) brethren to ride forty miles to an alliance meeting. Now, is not that their worldly god?

Then, when told of their duty, they get mad. Yes, get mad and say: "Well, I never will go to hear

brother so and so preach again, because he is always talking about duty, duty, and to keep yourselves unspotted from the world, and that you must touch not, taste not, and handle not, that which perishes with the using, after the commandments and doctrines of men."

No, such preaching, such papers, and such parts of the Bible, must stand back with such men. Truly, "by their fruit ye shall know them," and, as their fruit is a worldly fruit, they are of the world.

The time is upon us when *oily*, or *soapy*, or *sugar-coated talk* will not do, nothing but the pure, unadulterated word of God:

Then, brethren McGary, Hansbrough, and all of you who write for the F. F., cut with the sword of the Spirit, and spare not. It may purge, and it will purge out all dross from among us, and then the church of Christ will prosper; but while there is more dross than gold it will not. I did not intend to write anything for publication, because I can't fix it up in proper style, but seeing where sin lies, I could not help but try to raise a cry against it. If you think this worth anything, fix it up and print it; if not, just cast it aside, and I will not try to write again.

Yours, after the pure faith,
W. H. FLOORE.
Paige, Texas, May 10, '87.

Dear Bro. McGary:

I have been reading the F. F. since last August, which makes about nine months, and I am well pleased with it. I think it is the very thing the people have been needing for some time, to get them right. I never felt much interested in the first few issues of your paper, but, since I have read more of them, I have become very much interested, and I would not take five times the cost of it and do without it. It explains just what I wanted the people to read; and if they would read it more than they do, then read the New Testament, to see if the F. F. teaches anything contrary to what it teaches, it would be better for them than to read the newspapers and sectarian papers so much, in which there is no good, but in which there is much evil, they would become more interested in the good work of our blessed Savior.

Now, brothers and sisters, let's every one of us, that can raise 25 or 50 cents, or a dollar, send the F. F. to one or two, or more, of our friends who have not had the opportunity of reading it, in order that they may become interested in the study of God's word. By so doing, you see how it would help the cause, and one quarter of a dollar is not much to any one. While he would not miss it, it might be of great use to the cause of Christ. I am going to do all I can for it. So, brother McG., please send the F. F. till September 1st to E. D. Harper, Austin, Texas; Bro. John Thompson, Rockwall, Texas; Thomas F. Jarvis, Hamilton, Lonoke county,

Ark., and I will pay you when I come to Austin.

Bro. McG., if you think this worthy of room in your paper, you can publish it; if not, drop it in the waste basket.

Yours truly, in the same faith,
G. W. JARVIS.
Creedmoor, Texas, May 24, '87.

Dear Bro. McGary:

I send P. O. money order for the F. F. for twelve months. I have read the *Christian Messenger* one year, and I can say it don't give the F. F. justice. Until I read the F. F., I thought that the C. M. was riddling it: still I wondered why the C. M. did not use more Scripture and not so much slang; but it is simply because it confounds the truth with error. I have read the F. F. enough to know that it is "Firm"—battling for "the faith" once, for all time and places, delivered to the saints; doing all that it does in the name, or by the authority, of Christ, and that is the only way that God can be glorified on earth or in heaven; for it is written: "Blessed are they that do his commandments, that they may have a right to the tree of life, and enter through the gates into the city."

But, perhaps, I have said enough. Your sister in Christ,
S. N.

SCANDAL.—They say! Who are they? Who are the cowed monks, the hooded friars, who glide with shrouded faces in the procession of life, muttering in an unknown tongue words of mysterious import. Who are they? The midnight assassin of reputation, who lurks in the by-lanes of society, with dagger tongues sharpened by invention and envenomed by malice, to draw the blood of innocence, and hyena-like, banquet on the dead. Who are they? They are a multitude no man can number; black-souled familiars of the inquisition of slander, searching for victims in every city, town, and village, wherever the heart of humanity throbs, or the ashes of mortality find rest. Oh! coward, coward world-skulker! Give us the bold brigand, who thunders along the highways with flashing weapon that cuts the sunbeams as well as the shades; give us the pirate, who unfurls the black flag, emblem of his terrible trade, and shows the planks which your doomed feet must tread; but save us from the they-sayers of society, whose knives are hidden in velvet sheaths, whose bridge of death is woven of flowers, and who spread with invisible poison even the spotlessness of the winding-sheet.—[Musical Reporter.]

The worst debt a man can owe is an old grudge. Better abandon all such claims.—Ex.

"Crafty men condemn studies," said Lord Bacon; but he only spoke for what the priests had practiced with the common people for ages.

"Piety," remarked an Arkansas preacher to his congregation the other day, "does not consist in noise. The Lord can see you give to the needy just as easily as he can hear you pray the roof off."—Ex.

There is one place where change cannot put its finger; there is one name on which mutability can never be written; there is one heart which can never alter. That place is the Most Holy, that heart is God's, and that name is love.—Ex.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, JULY 1, 1887.

Vol. 3—No. 15

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1201 San Bernard street, Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.
One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. GRUBER. J. W. JACKSON.
J. S. DURST. E. HANSBROUGH
I. O. STONE. A. J. M'CARTY

EVIL HABITS.

Editors Firm Foundation:

While writing upon the above subject, my remarks will be confined chiefly to the professed followers of our Lord and Savior Jesus Christ.

One of the greatest of evil habits that presents itself to my mind, is, evil speaking. There are so many kinds of people in this world that we cannot attempt to either write or speak without wounding the feelings of some. Therefore, if anything written in this article applies to the case, or cases, of those who read it, I trust they will not charge me of being too personal.

Evil speaking is so common, even among professed Christians, that it is very seldom, if ever, we find a body of them, who meet at the same house, entirely clear of tattlers, tale-bearers, and those who seem to delight in pointing out the faults of others.

Old feuds, in some congregations, that should have, and, perhaps, would have, long since been settled and buried forever, are frequently resurrected and kept alive, to the detriment of, not only the said congregation, but to the cause everywhere, simply by an intemperate, improper use of the tongue. If any who read this can call to mind a single case, in which they are guilty of having taken any part, it is to be hoped that, in the future, they will "bridle the tongue" before using it too long or too freely.

Loose and idle conversation, to the utter neglect of spiritual things, is too often indulged in, especially by brethren, at the house set apart for worship, even upon the day we are commanded to keep holy. If we will all attend, strictly, to our Father's business, while at His house, upon His day set apart for worship, what a vast improvement many of us will make. Suppose we all resolve to try.

The habit of reading irreligious books and papers, to the utter neglect of the Bible and publications in the interest of christianity, is practiced to an alarming extent among the brethren. While doing this, we are not only neglecting to obey the command, "search the Scriptures," but failing to contribute our mite toward the support and maintenance of those brethren who are willing to sacrifice property, time and everything of a temporal character, to assist in sending the gospel to a dying world.

Brethren, we should all read the Scriptures and Christian papers more, and politics, or other worldly matters, less, if we expect to be rewarded finally as faithful soldiers of the cross of Christ. By doing this, Christian parents will not only grow stronger in the Lord, but will exercise an influence over their children that will tell through time and eternity. Parents, provide plenty of christian literature for your own household, and your children will call you blessed.

Indulging in the use of by-words is a habit so much indulged in, that I will merely make mention of it here, and pass on to that of using tobacco. I am aware that this will press heavily upon those who indulge, but all must admit it is a useless, expensive, injurious, filthy habit, and, if forsaken, the result would be an improvement financially, physically and, perhaps, morally.

If all Christians who chew, smoke or use snuff, will keep a correct account of the amounts they spend during one year, to satisfy this one evil habit, also of the amounts given to the support of the gospel during the same period, and then have this statement published in the F. F., or some other paper, it is possible the majority would resolve to do better in the future. How may we try this? The evil habit of using tobacco is increasing to an alarming extent here in Texas. The majority of boys, from five years old upward, are to be seen smoking cigarettes whenever an opportunity is offered, thereby laying a sure foundation in early life for disease in old age; thus rendering their manhood and old age a misery to themselves and a nuisance to their associates. Those who use tobacco will not deny the truth of any of the above statements; yet many fathers will permit their sons to smoke, and their daughters to use snuff, without even advising them to do better.

Many will say, if they use tobacco and pay for it, it's nobody's business.

A similar saying is frequently uttered by the drunkard. But, however plausible this may seem to man in this world, the subject will, no doubt, present itself very differently in the day of final reckoning, when we must render a strict account of the deeds done in the body, "evil habits" not excepted. We should all think seriously of these things and act accordingly.

Instrumental music in the church is an evil habit, increasing in most places as rapidly as circumstances will permit. Many congregations are divided upon this subject. Therefore, some of the attendant evils are presented at first sight, viz: strife and division. Twelve or fifteen years ago, sectarians would not use the organ here in Blanco, simply for the reason that they were not able financially. Now they imagine there can be no music in Sunday-schools without the instrument; but, for some reason, they have not yet extended the evil habit into church services. Why they are so partial, I am not prepared to say, unless they have not yet advanced sufficiently into the ways of modern Babylon.

During Sunday-school services, all, especially the children, are invited to gather as closely about the organ as convenient; but as soon as the hour for preaching arrives, the instrument is closed up, thus practically teaching one thing in the Sunday-school and another from the pulpit. "O consistency thou art a jewel!"

Idleness, playing so-called "innocent games," are evil habits much indulged in. If we have no employment for our hand, we may read and improve our minds, and thereby abandon the practice of being idle. Some will try to argue there can be no harm in spending a portion of their time at "innocent games;" but I have never heard of one attempting to show wherein was the good resulting from such practice. It is a waste of time to say the least of it; and we will be called upon to give an account of the manner in which we spend our time.

No doubt, many who read this will be ready to call the author an extremist, but I had rather be saved finally by being extremely careful as to how I live, than to plunge headlong into hell, just for the sake of being too liberal concerning God's word and my duty.

How many professed Christians are willing to leave off evil habits and substitute good ones, in order to reach the home of the finally

faithful? That we may all fully resolve to do more good and less harm in the future, is my prayer.

Yours in the one faith,

R. W. GILLESPIE.

Blanco, Texas, June 8, '87.

BROS. MCGARVEY AND HARDING
ON PEDO-BAPTIST MINISTERS.

Bro. Harding recently put to Bro. McGarvey the following question: "When God's people are assembled, and a Pedo-baptist minister comes into the midst of them, is it right, according to New Testament teaching to call upon him to lead the prayers of the assembly?" Bro. McGarvey, in a short reply, said he would, and gave his reason for it. To this, brother Harding replied, and if space would permit, would give in full his unanswerable position. Notice the following extract: "What is a Pedo-baptist minister? He is a religious teacher, who makes void the commandments of God by his traditions. He teaches the doctrine of infant baptism, (which is a tradition of men), and changes immersion into sprinkling; that is, he substitutes a human device for the Lord's appointment."

Now, my brother, permit me to substitute another class for your consideration. What is a Baptist minister? He is a religious teacher who makes void the commandments of God by his traditions. He denies that baptism is for what the Scriptures teach it is for, and substitutes an unscriptural design, (which is a tradition of men), for the Lord's appointment.

Now, if the Pedo-baptists make void the commandments of God, and their worship is in vain, because infant baptism is a tradition of men, I would understand you to teach that it is necessary to understand who are the proper subjects of baptism, and also the action of baptism; and because these things are not properly taught and understood, that, therefore, these Pedo-baptist ministers are teaching the doctrines of men, and hence their worship is in vain, and should take no part in the worship of the saints, because they are not in the kingdom of God. We would then arrive at the following conclusion from these premises: It is necessary to understand the teaching of the Scriptures in reference to the proper subjects of baptism. An infant is not a proper subject for baptism, because it cannot be taught. An adult entertaining the idea that sprinkling is baptism, is an improper subject for baptism, because he

FIRM FOUNDATION.

does not understand the Scriptural teaching upon the action of baptism. Now then, we arrive at the following facts: There must be a *Scriptural subject* and a *Scriptural action* of baptism to qualify a person for the kingdom of Christ, and the worship of the saints. This being the case, I submit, for your further consideration, the following:

If it is necessary to understand who are the proper subjects of baptism, and the action of baptism, and these things are necessary to an introduction into the kingdom of the saints, why is its design not necessary to be understood also? Now, brother Harding, as you asked brother McGarvey to publish your article, we also ask you to publish this. If you reply to it, we will give it to the readers of the F. F. Do to others as you would have them do to you.

Affectionately submitted.
JOHN S. DURST.

TALKS WITH THE SISTERS.

Dear Sisters:

I shall take for my text, to-day, Paul's language to the Philippians: "Let your moderation be known unto all men." Now, there is a style of speech, to the use of which, the whole world must plead guilty; politely or technically termed *hyperbole*, modernly termed *exaggeration*, scripturally termed *lying*. Now, as to the world's use of it, we have nothing to say; but as to christian's indulging in such intemperate language, we have a few words of admonition. We will notice three forms of exaggeration. The first is that form, which most injures the one that employs it; the one, that were it true, would call in requisition an extra corps of doctors and grave-diggers, to sew up the split sides and bury those that "just die a laughing" several times a day, "split their sides," "kill themselves," and are "scared to death," whenever frightened; who "are nearly killed" when they stub their toe, etc. It is just as expressive to say, "I was very much amused," badly frightened, etc.

The next form I shall notice is, that employed when angry, and which we seem to think is justifiable, because prompted by anger. Such expressions as, "I have told you forty times to do that," when perhaps, it has been twice or three times. Or, "I could walk a hundred miles while you are turning around; or, you are as slow as a snail; or, it takes you an hour to get to the buggy after your hat is on and the house shut," and many other such expressions equally untruthful. The Apostle tells us to be angry and sin not; hence we are not excusable on the score of anger for such intemperate speech. More than this, such language is exasperating to those to whom it is addressed, and stirs up anger; therefore it is doubly sinful.

The last form is that, so prevalent, of tinting or highly coloring everything heard and repeated; a habit

so productive of misunderstanding and disruptions among friends and neighbors. This fault often comes from a desire to be entertaining; but it were far better to be dull and uninteresting or tediously prolix in detailing everything, than to create a false impression, by coloring a statement to make it interesting. I know christian (?) women and men, too, who are notorious for over-drawing and misrepresenting every thing they repeat. What untold harm such characters work, until people learn to estimate them properly, which they are very apt to do, as is evinced by such remarks as the following: "Where did you hear that? Why, sister or brother A. or B. was telling me. Oh, well, if that's where you got it, you can safely deduct three-fourths from it, and then doubt the other fourth." What a criticism upon a child of God, and what a shame that it can be true of any professed follower of Christ! Nevertheless, such is the case. Now let each and every christian who reads this, examine him or herself and ascertain to which of the three classes he or she belongs. If to the first, remember our Savior said we shall account for every idle word we speak, at the judgment seat of Christ. This is a fearfully solemn thought, and should serve to make us take heed how we speak, that our communications may not exceed yea, yea and nay, nay, for more than this cometh of evil.

Of the last two, I will say, Paul tells Titus to use "sound speech that cannot be condemned; that he that is of the contrary part, (or opposed to us), may be ashamed, having no evil thing to say of us." Now, can such language as the above cited be called "sound speech?" Cannot the enemies of the cross have much evil to say of us? For what worse can be said, than that we are liars, thus making us children of the devil, who is the father of lying? What a fearful reproach to the cause of Christ! Can unbelievers respect or be won by a religion that is no check to its votaries, and in no wise distinguishes them from others? Paul commands, "put away lying," and John says, "no one that loveth or maketh a lie, shall enter into the heavenly city." The trouble is, none of us seem to realize that this is lying; nevertheless it is, though perhaps, without evil intent, but a terrible example to set our children, if we desire them to be truthful. Now, let us prayerfully consider this fault, and with God's help, determine to put it away forever, and we can do it. We can never reach heaven with this fault; on the other hand, if we overcome it, we are promised an entrance into that city which only the pure in heart shall see. SARAI.

Each day's light on the days responsibilities brings with it the sight also of the provision of the God of all grace, whose promises to his children are always larger than his commands.—Selected.

THE FOUR LEADING DEPARTURES.

Dear Bros. McGary & Hansbrough:

There are four things which are derogatory to the church of Christ of which I wish to speak to the readers of the FIRM FOUNDATION, viz: The Bible Colleges, or Christian Colleges, the modern Sunday-school, the Missionary and auxiliary societies, and the receiving of sectarians into the church on their so-called baptism. I candidly believe that the education and training of young men for the ministry in our Bible schools was a grand mistake, and the first cause of the present tendency to apostasy. Young men were induced to go to these schools to prepare themselves to preach; and the idea was held out to them that, if they thus spent their time and money in qualifying themselves, that they should have the preference of employment by the congregations, and that they should demand a salary according to their ability. The fruits of this sowing are now being reaped. We now have our proud, plug-hat pastors; our liberal, broad-gauge preachers and editors. We have some honorable exceptions. I am not to be understood as opposing education by any means; but the idea of manufacturing preachers to order as our colleges do. Young men go to these colleges with the understanding and design of receiving pastorates with high salaries, and, of course, enter the ministry as they would law or medicine as a profession. And in order to get the highest price, and be most popular, they engage in any and everything that will be agreeable to the people. They are to-day selling us out to sectism. Some are clamoring for a Presbyterian form of church government, some for symbols, or images, and a liturgy in the worship, similar to the Catholics—witness, the *Christian (?) Standard* and the *Christian (?) Evangelist*. Their high-toned, college-bred editors and contributors are progressing toward Rome with rapid strides. If the five wise brethren, who were appointed not long ago, at Wabash Ministerial Association, to consider the propriety of establishing a Presbytery do not accomplish it, it will be because the brethren will not submit to it. I am satisfied that a great many will not only submit to it, but will be glad to adopt it; for one here at Catlin says, he thinks it would be a good thing. So brethren, we may begin to prepare either to accept it, or to fight it.

We are told that the liturgy, the prayer book and the symbols are to be brought in through the Sunday-school. Yes! The Sunday-school was invented and inaugurated for the sole purpose of training the children for any work desired. It came with the deceptions plea that, it was to teach children the Bible. What is the result? It has brought in the organ, the picnic, the festival, the Christmas tree, and has done more evil than all the Bible they have learned will ever do

good. Instead of learning the Bible, they have learned that, for so much Bible, they must have so much fun; they have learned to vote the elders out, and the organ in; they have learned that the Sunday-school is first, and the church second; they have learned to disregard the Bible and the church, and to regard the Sunday-school and the band of hope, and all manner of human societies and institutions; they have learned that girls and boys, and even unbelievers, can teach the Bible; they are trained to believe it necessary to have lesson-leaves and Sunday-school papers, so that editors can make lots of money by publishing little slips with a few Bible verses on them, which enables them to pay big Sunday-school workers to run around and urge the people to push the Sunday-school work. Simply a money-making device by which they can make thousands of dollars for one Bible, selling it by scraps to the people. Why cannot the people see that it would be better for each to take his Bible to the meeting-house on the Lord's day and read and examine a chapter all together? Because these Sunday-school evangelists (?) are running around leading the people to their own ruin and their children with them. All can see the results now among us if they will. Through the Sunday-school will the church be supplanted if there is not a stop, and that soon.

Next comes the society craze. Nothing is now proposed to be done through and by the church. Is it proposed to have the gospel preached by the church? No; but by a society. Is it proposed to feed the poor, or clothe them, by the church? No; but by a society. Is there anything proposed to be done in the name of Christ? No, sir; everything is proposed to be done in the name of some human organization.

Will not God be jealous of his own name and institution? Will He accept any such work? If he will, I certainly have studied his will to no benefit. Will some of these college-bred Biblical scholars show me where God has ever accepted any worship or service which he did not ordain himself? Did He ordain any society but the church? They know He did not; and what they do, they do knowingly. They know that the church has no president but Christ, and vice-president nor corresponding secretaries. They know that it does not require so much money to become a member of the church. They know as well as I do that God never authorized any of these societies; and they know as well as I do that when they form them, that it is a wicked presumption; that they can devise more appropriate means for accomplishing God's designs than He did. If they do not know these things, then they are altogether too ignorant to be teaching in Israel. If the common people would but open their eyes they could see where they are being led. Says one, don't

you believe in co-operation? I believe that if any Christian has anything to give for preaching, or for any other good object, that he has a right to give it to that object in the name of a Christian, and in no other. I believe that if any number of Christians wish to give to any good purpose, that they can put their means together and give it in the same way without any president, vice-president, or any such thing.

Last, but not least, is the receiving sectarians. From the beginning this has been a most ignorant and unreasonable practice. There has of late been so much said, and so well said, that it is not necessary for me here to say much. I can not see how it is possible for sensible men to believe that God would ordain certain conditions upon which he proposes to save the people, and when the people are not satisfied with those conditions, and adopt other conditions of their own invention, that He will abandon His plan and accept theirs. But then they say, why they do what He said to do. They believe, repent and are baptized. What do they believe? For what are they baptized? Do they believe what Jesus and the Apostles say about the conditions upon which they are to be saved? No, they do not. They say they are saved by faith alone and deny all the other conditions that Christ ordained. They then go into unbelief and do some of the things that Jesus said to do; but they deny his authority for the design of those conditions and do all they can to nullify the design; and yet some say, ah, well, he will accept them. All the proof we have of it is, their word without any backing.

I am glad the people are beginning to see through this flimsy teaching. I am getting letters from many parts of the country endorsing my position, even from women. I think these sapient doctors will get ashamed of their ignorance after a while. The sectarians themselves begin to see the awkward position they are in, and ere long they will make fun of a set of doctors who are ignorant enough to declare sectism untrue, unscriptural, and then turn and receive all of its devotees, if perchance, they have been dipped in water, no matter for what design.

Here I will rest for the present. Wishing many blessings on the F. F. and all its friends. If one is a friend to the F. F. I know he is right; but if he does not want it, I know who he is.

I. C. STONE.

Catlin, Ind., June 3, '87.

THE PERFECT LAW OF LIBERTY.

The Apostle James, in writing to his brethren, telling them to live a christian life, says: "But whose looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1: 25.

The question arises, what is law? It is a rule of action for the government of those that are, or ought to be; under the law; but there is also a meaning or definition back of that: It is the expression of the will of the law-giver. Human law is the expression of human will; divine law is the expression of divine will. What is the character of the law spoken of in the above quotation? It is divine, because it is perfect, and no human law is perfect.

It is the same law spoken of by the Psalmist, David, when he says: "The law of the Lord is perfect, converting the soul."—Psalm xix: 7. The same that the Apostle Paul calls the "law of the Spirit," which, he says, made him "free from the law of sin and death."—Rom. viii: 2. The same that he speaks of when he says: "The priesthood being changed, there is made of necessity a change of the law."—Heb. vii: 12; and the same, speaking of the new covenant, where he says: "I will put my laws into their mind, and write them in their hearts; and I will be to them a God; and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me from the least to the greatest."—viii: 10-11. The Apostle here, as in most of his epistles, is contrasting the law of Moses, which was written on tables of stones, and the gospel of the new covenant, written in the minds and hearts, and is showing the superiority of the gospel over the law.

Under the law, they were born into the relation of children by reason of their fleshly descent from Abraham, and they had to be taught afterwards, and they were circumcised, not to make them children, but because they were children; and were taught as they grew up; but under the new covenant, the gospel, they have to be taught before they enter into the relation of sons and daughters of the Lord Almighty.

Proof: Under the gospel, the new covenant, Christ, the Christian's high priest, the King of kings and Lord of lords, says: "All power (or authority) in heaven and earth is given to me, go ye therefore, and teach all nations (to be taught first) baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."—Matt. xxviii: 18-19. "The priesthood is now changed, and the new law of necessity comes into existence, they are made citizens of the kingdom, (not by a fleshly birth as under the old covenant,) but by being born of water and the Spirit, and without which birth they cannot enter into the kingdom of God."—John iii: 5.

The prophet Isaiah, speaking as he was moved or guided by the Holy Spirit, of this same law, says: "And it shall come to pass in the last days, (of the Jewish dispensation) that the mountain of the Lord's house shall be established in

the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it; and many people go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah ii: 2-3. The prophet Micah iv: 1-2, speaks of the same law going forth from the same place, which is to be written in the hearts or minds of those that become the people of God.

When were the above prophecies fulfilled, that the law went forth from Zion, and the word of the Lord from Jerusalem? Never, until the first Pentecost after the Savior was crucified, and he had conquered death, risen and had ascended to heaven, and the priesthood was changed, and he was made both Lord (law-giver) and Christ, (anointed priest); but before he ascended he commissioned his Apostles to go forth and preach the gospel to every creature, saying to them: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name (by his authority) among all nations, beginning at Jerusalem."—Luke xxiv: 46-47. Still they were not ready to go forth proclaiming the law, and the word of God, until they were endued with power from on high, (Luke xxiv: 49); therefore he told them to wait at Jerusalem.

Now they are at the right place, Jerusalem, and the right time has come; they are endued with power from on high, filled with the Holy Spirit, to guide them into all the truth, (John xvi: 13); which truth the Savior said should make people free, (John viii: 32); and Peter preached the word of the Lord to them by the Holy Spirit sent down from heaven, (I. Pet. i: 12). Three thousand heard, in the sense of believing, and were pricked in their heart, (no good news yet, though they heard the "three facts"), and they want to know what to do to be saved. Their hearts are now prepared, by Godly sorrow, brought about by Godly faith, the faith the result of Godly or divine testimony to receive the law of the Spirit, by complying with which law they were made free from the law of sin and death; the same that Paul says made him free, and Paul and Silas preached the same "word of the Lord" to the Philippian Jailor and his household, (Acts xvi: 32); their hearts were in like manner prepared to have the law of the Spirit written in them, with which law they also complied, and rejoiced in their freedom from sin: having obeyed from the heart intelligently, understandingly, the law of the Lord, the law of the Spirit.

Did these parties make the "good confession"? If they did not, then they did not comply with all the conditions of the law, and they

could not be said to be free from sins; or can we fail to comply with one or more of these conditions, and still be made free? If so, how many can we dispense with, and which are they? Will some of "our plea" brethren please inform us?

How many of the conditions of the law making foreigners citizens of the United States can they dispense with and still become citizens? A good, honest lawyer would say, not one; and a good, honest, intelligent preacher, (I mean intelligent in the Bible,) would tell the sinner, the foreigner, the alien, that he must comply with all the conditions of the law of the Spirit, of the law of the King of heaven and earth, in order to enter His kingdom, or church. Brethren, is this so? Paul, illustrating this same thought, says: "If a man also strive for masteries (or eternal life), yet is he not crowned except he strive lawfully, or according to law."

Two preachers begin a meeting together; one teaches the sinners that they must believe in Christ with all their heart, having presented to their minds the testimony necessary to that end, that they must repent of their sins, that they must confess with their mouth, the Lord Jesus, and be baptized for the remission of sins. A dozen come forward and manifest a desire to obey the Lord and enter His kingdom? Now have they had the law that was to go forth out of Zion, and the word of the Lord, that was to go forth from Jerusalem, written in their hearts? My brethren, as far as I know, say, yes. The other preacher gets up: he tells the sinners of the death, burial and resurrection of Christ, the "three fact gospel," and that they must be regenerated by the direct operation of the Holy Spirit on their hearts; they must then repent of their sins, and then believe, and, that as soon as they believe, they are saved, and they must then be baptized because they are saved, and to get into some branch of the Baptist church, or some branch of the Methodist church, or some branch of some other human organization. Now I ask, have they had the law that was to go forth from Zion, and the word of the Lord that was to go forth from Jerusalem, written in their hearts? Most of my brethren say, no. Then, have they entered the kingdom of Christ? Most of my brethren say, no. But some of them, (for instance, brother Burnett), say yes; and, if he is right, then complying with the human law brings them into the kingdom, or church, of Christ as effectually as complying with the law of the Lord, the law of the Spirit; and Paul was mistaken when he said, "If a man strive for masteries, or eternal life, yet is he not crowned except he strive lawfully." Brethren, will giving them a hearty shake of the hand, whether the gloves are on or off, make amends for the above described false teachings? If so, be diligent in shaking.

E. HANSBROUGH.

FIRM FOUNDATION.

AUSTIN, TEXAS, JULY 1, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to McGary & Hansbrough, or to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to McGary & Hansbrough.

No one can scarcely conceive of the duties and responsibilities of an editor until he has experienced it awhile.

Recent letters from brother McGary say he is enjoying his trip finely. He is, by this time, at McKavitt, Menard county.

Bro. J. W. Jackson writes that he will go to Peoria, Hill county, to attend a debate between brother Grubbs and a Baptist, commencing June 13th.

We will send the F. F. for four months, and give the Oatman-McGary discussion, for 50 cents; or five names for two dollars—commence at any time.

Bro. Hansbrough returned from Blanco the 12 inst., where he gave the brethren some straight talk, and then he went across the Colorado river to fill one of his appointments at Moore's school-house.

The conclusion of the Zeke Jackson article was ardently expected for this issue, but for some reason, unknown to us, it has failed to make its appearance at this office. But if its author, or authors, will send it in we will publish it in next issue.

The readers of the F. F. will be glad to know that, for the last two months, the paper has been published and mailed ahead of time, accounted for by the fact of our having a reliable man to set the type. So, articles intended for publication, must be sent in earlier.

We will change our special offer, as back numbers are scarce, and will commence with the date the money is received, and, for 25 cents, will send the F. F. to any address for four months, on trial, or five copies for one dollar. All can avail themselves of this opportunity at any time.

We call attention to Sister Sarah's article, "Talks with the Sisters," in this issue. It is with pleasure we publish it for the benefit of us all. We acknowledge ourself guilty of the use of extravagant expressions, similar to those she mentions. Let us avoid the appearance of evil.

We suggest to those who write, or expect to write, for the F. F. that they write to the point, write legibly, and write on only one side of their paper. Do not paste the leaves together, but page them correctly, and sign your name in full, with date and place, to insure publication. Life is too short to waste in deciphering lengthy, pointless hieroglyphics by anonymous scribes.

Christians must remember that they have been bought with the blood of the Son of God, and that they must do all that they do in the name of Jesus Christ. They must not be conformed to the world, but be transformed, by the renewing of their minds, that they may prove what is good and acceptable and perfect will of God. They must not only abstain from evil, but they must learn to do good through God's church—the body of Christ—to the glory of God the Father.

I have seen nothing in print in one year which surprised me more than the faltering of the *Guide* over the question of asking an unbaptized clergyman to pray in the worshiping assembly. Let us see: 1st. Before a child is recognized of its parents, and named, it must be born. Think of an unborn child calling upon its father. 2d. Our Savior's first prayer, of which we have any account, was immediately following his immersion. 3d. The apostles never asked unbaptized men to pray. 4th. If unimmersed clergymen be asked to pray, may we not as well ask any other alien to pray? We have seen such dishes as this served in some of our papers, but who would have thought of finding it in the *Apostolic Guide*. In St. Louis such things are tolerated, from Cincinnati they come frequently, but from Jerusalem never.—A. Ellmore, in *Christian Leader*.

That is no worse, brother Ellmore, than to receive sectarians by hand-shaking out of one human organization into which they had been dipped, into another which they vainly imagine to be the church of the living God. Paul said, the gospel of Christ is the power of God unto salvation, but these goats amongst us say, hand-shaking is the power of God unto salvation. All their argument and reasoning in the world will never change the immutable will of the ever-living God.

I have been a reader of brother I. C. Stone's writings for the last twenty years, and I have never seen anything from him that I did not consider good; but, in this issue of the FIRM FOUNDATION, is an article from him headed, "The Four Leading Departures," that is the best, in my judgment, that I ever saw from his pen, and the best, for its length, that has ever been published in the FIRM FOUNDATION. It strikes at the tap-root of nine-tenths of the innovations and departures of our brethren, which is Bible Colleges. Do away with them and the influence they have, and are exerting among our brethren, and we would soon be working together again in union, harmony and love, as we did forty years ago. But, if we continue them, it will not be ten years before we will be divided into at least two, if not more, parties. Now, brethren, you, that are in favor of and working in Bible Colleges, will you not show the Scriptural authority for them, or abandon them? It seems to me if you love the Lord, you will.

E. HANSBROUGH.

Bro. Burnett, in his reply to Bro. McGarvey, says:

"The principle that would cause Isaac Errett to forego his organ music, out of respect to John W. McGarvey's conscience, would cause John W. McGarvey to forego his missionary society out of respect to Thos. R. Burnett's conscience."

Now, why is it that the same principle will not cause Thomas R. Burnett to forego his hand-shaking delusion out of respect to the word of the living God? The reason is clear. McGarvey knows why Errett will not, Burnett knows why McGarvey will not, and God knows why Burnett will not. McGarvey believes that Errett sees but will not accept the truth, and therefore believes he is not honest. Burnett believes McGarvey sees but will not accept the truth, and therefore believes he is not honest. God knows Burnett will not accept the truth, and therefore—"Repent of this thy wickedness, and pray God, if, perhaps, the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and in the bond of iniquity."—Acts viii: 22-23.

T. H. GILLESPIE.

Bro. McGary:

If it is true, as many of our brethren teach, that the moral law, as contained in the ten commandments, was done away or abolished at the death of Christ, please explain the following Scriptures: Matt. v: 17-19; Rom. iii: 31; Rom. vii: 12-14, and James ii: 8. What law is called "the law of sin and death," in Rom. viii: 2?

W. B. P.

Bluff Springs, Texas.

It is not stating the position properly to say that, "the moral law as contained in the ten commandments was done away or abolished." The law was taken out of the way and nailed to the cross—not "the moral law as contained in the ten commandments," but the whole law; see Col. ii: 14. It was a schoolmaster to bring the Jews to Christ, that they and the Gentiles might be justified by faith; see Gal. ii: 24. There were certain moral obligations contained in that law, which are also obligatory upon the subjects of the new and better covenant; but these things are not required as any part of the old law, but as of the law of Christ. They are principles twin-born with justice, and will live while justice does, and die with it, if they ever die. These same principles are found in all political governments of civilized people, and are sedulously guarded by clearly defined legislation; but not as any part of the law of Moses or Christ, or any other law, but because civil liberty and justice demand it.

When Texas was a republic her laws threw a safe-guard around them, and guaranteed their enforcement and protection to her subjects; and she does the same as a state of the United States. But Texas does not now engraft these principles in her law, as a part of her old law when she was a repub-

lic; nor because they were contained in the ten commandments; nor yet because they are found in "the perfect law of liberty"—the law of Christ. It may just as properly be said, that these moral principles are in all political governments, as a part of the law of Moses, as they are in the law of Christ, as a part of the old law. That logic which would make "the moral law of the ten commandments," still in force, as a part of the old law, because the law of Christ enunciates the same principles, would make the mouth and eyes of man part of the "whale and every living creature," because God made the whale and these creatures and gave them mouth and eyes before He made man and gave him mouth and eyes.

We can see nothing in Matt. v: 17-19, to warrant the conclusion that brother P. seems to have reached. Paul said: "The law was our schoolmaster (Jews) to bring us to Christ, that we might be justified by faith." Now if Paul knew what he was talking about, when this was accomplished, the law had served its purpose—every "jot and tittle" of it was "fulfilled," and none of it "destroyed." If a law is not fulfilled when all of its ends have been subserved, how can it ever be fulfilled?

As to Rom. iii: 31, "Do we then make void the law through faith?" I must say, I see as little to sustain the position of brother P. as in the other. Suppose brother P. wants to go to Dallas. There is a dirt road from his place to Austin; there is a railroad from Austin to Dallas. Bro. P. travels the dirt road from his home to Austin, and there takes the railroad to Dallas. Does his taking the railroad for Dallas make the dirt road, from his home to Austin, void? Certainly not; although he has no further need of that road; for he is now upon a better road, the railroad, and it will take him to Dallas, where the other could not have taken him.

Rom. vii: 12-14. Yes, it is true, that "the law is holy, and the commandment holy, and just, and good." God was its author, hence it could not be otherwise; but it was only good to the end for which its Author designed it, which was, to bring the Jews to Christ, that they might be justified by faith. As holy as was the law, and as holy as was the commandment, "there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh to God."—Heb. vii: 18-19. In Rom. vii, where Paul speaks of the holiness of the law and commandments, he says: "My brethren, ye are dead to the law by the body of Christ."

Where is there anything in James ii: 8 that justifies the conclusion that any part of the old law, as that law, is in force? No where. Nor is the idea to be found in all of the divine volume. Brethren, we should not permit the old Jewish

vall to dangle in our face, which prevented Israel from seeing "to the end of that which was abolished."—II. Cor. III: 13. "God is love," and the center and circumference of His purposes, whether manifested through Moses, or the more perfect and "better covenant" of His Son, is love unfeigned—"perfect love." But this love aimed at through this "better covenant"—this demand of the royal law—that we shall love our neighbor as ourselves—is not demanded *as a part of the old law*; but as that pure, heaven-born principle which came down from the Father of lights from whom every good and perfect gift cometh.

In conclusion, we answer that "the law called the law of sin and death," in Rom. VIII: 2, is "the law in our members," spoken of in Rom. VII: 23. Paul says: "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"—Rom. VII: 23-24. Then he goes on to thank God for something that follows. Read it carefully. Note the words I have italicized in this quotation, and you will find the same expression in them that occurs in the second verse of the next chapter—"the law of sin and death." It was the law of Moses which *could not deliver* from this "law of sin and death." But the law of the Spirit of life in Christ Jesus could and did and does.

A. McG.

Dear Bro. Gillespie:

Your postal of the 2nd of this month came in due time, and should have been answered ere this. You will excuse me, for I have been quite busy with the founder of the "F. F.," who is here on a visit with his family. Well, you may be curious to know what has been engaging our time, and I must tell you.

In the early days of the editor, he lived in an adjoining county to mine, on the Trinity river, where game of all kind abounded, and the honey bee did "improve the shining hour." Over there, you know, he used to trace the "busy bee" to his home, and, very naturally, acquired a fondness for the product of its labors. From the manner in which many brethren are attempting to give the characteristics of his nature, one would suppose there is nothing *sweet* in his make-up; but the writer can testify that this is not the case, at least, in camp, on the Johnson Fork of the Llanco. There is another mistake that devolves upon me to correct. Some would seem to judge that the editor would "beard a lion in his den." Be this as it may. I can testify to the fact, that a *Mexican musk-hog*, at the first show of fight, put a lofty notion into his head, and a tree was affectionately embraced, and a call for help rent the mountain air. This occurred while we were run-

ning a "bee line;" and being unarmed we, in due time, beat a retreat homeward. But as the editor is not in the habit of *giving up a line of thought*, it was suggested that the fort be carried by *force of arms*: So for three days we have diligently urged the enemy to be consistent; and to renew the attack, but as usual, he has retired, and has concluded to let us "severely alone." So we were non-plused. His wife at once embraced this as a favorable opportunity to cultivate domestic duties, and with some persuasion he was placed over the *wash tub*, and for three or four hours he humbled himself to the *cleansing process*. So I am, at last, brought back to the point, that our editor doesn't seem to be afraid of anything. So you see we have been *quite busy*. When we get time, we will write more.

J. S. D.

Kimble county, Tex., June 15, '87.

THE HOLY KISS.

A brother from Arkansas, asks us if it is not a command to greet one another with a holy kiss—if so, why is it not insisted on and practiced? We have never regarded it as a command to kiss, but where the salutation is with a kiss as was common in those eastern countries, that kiss should be a holy one, not a licentious kiss. The purpose is not to command a salutation by a kiss, but if we salute by the kiss, let it be a pure one. But we find a sensible exposition of the question by Bro. Moss in the *Christian Herald*, of Oregon, that we publish in lieu of anything we may say.

"In I. Cor. x: 16 and 17 verses, Paul says the bread is the communion of the body of Christ and the cup the communion of the blood of Christ, and that all are partakers of that one bread. In verse 21 he speaks of the Lord's table. All these refer to the Lord's supper and to its observance as a public act of worship, in which all must participate. In chapter xi: 2, Paul speaks of the ordinances or public acts of worship, and in the 20 verse, of the Lord's supper as one of them. In the 23 verse he says he received it of the Lord Jesus and delivered it to them. Doubtless, then, Paul commanded the observance of the Lord's supper as a public act of worship, indeed as the most important part of the worship. Rom. xvi: 16-20. "Salute one another with a holy kiss" I. Thes. v: 26 "Greet all the brethren with a holy kiss." I. Peter v: 13 "Greet ye one another with a kiss of charity." Once it is salute and four times greet, but every time it is a kiss, not once the kiss as it is "the Lord's Supper," "the bread," "the cup," "the Lord's table." Examine the context of the above quotations and note the Romans. The churches of Christ salute you, certainly not by a kiss, but by Paul's letters, as, also, Timotheus, Galus, Tertius and others mentioned, saluted by the letter, not by a kiss. To the Corinthians, "The churches of Asia salute you." By

Paul's letter of course. "All the brethren salute you," clearly by the letter. "The salutation of Paul with mine own hand," surely not a kiss. Peter mentions the church at Babylon, and Marcus his son. Of course it was by or in the letter the saluting was done. The kiss is mentioned but five times and only as one method of saluting not the only one, nor the one most used. In all this there is no intimation of nor allusion to a church ordinance, or act of worship, either public or private, indeed, had it been instituted or commanded as part of the worship, or as a church ordinance, the apostle would not found it necessary to command it in these places. When we with our hearts in it, salute our brethren in any of the ordinary ways of saluting, we meet the requirements of scripture in regard to saluting or greeting, as we could not possibly by transferring one greeting to the house of God, and then doing something as an act of worship, which in its very nature cannot be such. Our brotherly salutations and greetings are for ourselves and cannot be any other part of our worship. They are acts connecting our relations to one another and have no immediate reference to our acts of worship. To sum up the matter, washing of feet and the kiss were not instituted by the Savior. They had been social and hospitable institutions for hundreds of years. Baptism and the Lord's Supper, were instituted by him, as they were unknown before his time. Feet washing and the kiss are not ordinances, or acts of worship and service to God. Baptism and the Lord's Supper are. Foot washing is mentioned as a good work, and the kiss as one way of greeting, in the epistle, but neither is mentioned as part of the worship or service of God; while baptism and the Lord's Supper are both public acts of obedience to Christ. Foot washing is to be done whenever and wherever needed. We are to salute at meeting and parting, in any usual way. Baptism is to be attended to ever, as our solemn act of obedience to God and Christ, and but once. The Lord's Supper is to be observed in the house of God upon the first day of the week in memory of the death of Christ, as our most solemn act of worship. Foot washing and a kiss are required by, and grow out of our relations to one another. Baptism and the Lord's Supper are required by and grow out of our relations to God and Christ. Foot washing and a kiss are of human origin. Baptism and the Lord's Supper are of divine origin."—*Gospel Advocate*.

Bros. McGary & Hansbrough:

"How firm a foundation ye salute of the Lord, He has laid for your faith in His excellent word."

"For other foundation can no man lay than that which is laid."

Having measured the F. F. by the measuring reed of heaven, we find it built upon the "foundation of apostles and prophets, Jesus Christ being the chief corner stone."

Here we come with another list of subscribers, earnestly contending for and desiring the truth, the whole truth and nothing but the truth. And still we admonish one-another, and inquire:

On what are you building, my brother? To-day may be sunny and fair, But the morrow may bring us the tempest, my brother, So choose your foundation with care.

The house built on the sand, my brother, May do well for the calm of to-day, But be wise in the sun of the present, my brother, And build for the future, I pray.

The house that is built on the rock, my brother, No tempest of earth can o'er-throw; While you are building, build safe, my brother, On the rock that is steadfast and sure.

Let the rock that you build on, my brother, Be Jesus, the hope of us all; The house built on this foundation, my brother, Shall stand when the mountains shall fall.

Enclosed find one dollar for the F. F., to be sent to M. D. Palmer, Kennedale, Tarrant county, Texas; E. Race, Enon, Tarrant county, Texas; C. G. Clevenger, Savoy, Fannin county, Texas; Dud Barnett, Bonham, Fannin county, Texas.

My kindest regards and best wishes to you all.

J. CLEVINGER.

Enon, Texas, June 12, '87.

Dear Bro. McGary:

I send you a report of brother W. R. Carpenter's work. He is preaching first Sunday, and Saturday before, at a school-house in Bossler parish, called Pine Grove, where he baptized two at his last appointment.

At Rocky Mount, second Sunday and Saturday before.

At King's Cross Roads, third Sunday and Saturday before, and at Walnut Hill, Ark., fourth Sunday and Saturday before.

Two others have been brought into the church from the Baptists under his preaching this year.

Bro. C. is only one year and a half in the ministry, but throws his whole soul, mind and body into the work; therefore he does it well. He has to work hard in the cotton-patch five days in the week. We want to help him, so he can give more time to the ministry.

H. H. MONTGOMERY.

June 13, '87.

Bros. McGary & Hansbrough:

Please find enclosed seventy-five cents for the Oatman-McGary discussion, and FIRM FOUNDATION till the 1st of January, 1888. Send it to the address of Egbert McKee, Midland, Greene county, Indiana.

I would to God that the F.F. was in the hands of every person on God's green earth that professes to wear the Christian name. I am not a subscriber to your paper yet, but I live near brother Stockrahm's and I get his copy to read, and am much delighted with it; and will work to help swell your subscription list all I can in the future.

Yours Respectfully,

J. F. RAINE.

Midland, Ind., June 14, '87.

SHOULD CHRISTIANS VOTE?

Dear Bro. McGary:

I am in receipt of the two last numbers of the F. F. I am at a loss to know who is doing me this favor. I appreciate it all the same, nevertheless. I would have subscribed for your paper some time ago but for one reason, (hard times.) I like the F. F. in the main, but I write this especially to let you know that I do not like your position on the question of prohibition. I have carefully read your references, II. Tim. II: 4-5; Col. 2: 8, and Col. 3: 17, and for the life of me, I cannot see what bearing any one of them has upon the coming election. Paul is giving them instructions in regard to their duty as Christians, and not in regard to their duty as citizens. You quote Col. 3: 17, " whatsoever you do in word or deed, do all in the name of Christ;" which you very correctly say, is to do it by his authority. It does seem to me that some of our smartest men make a terrible blunder on this one passage. I understand Paul to mean just what he did in his charge to Timothy to preach the word. He was to preach just exactly what the Holy Spirit had revealed; no more, no less. So Paul says to the brethren at Colosse: "Let every word and deed be said and done by the authority of Christ." Which from the very nature of things, could not apply to anything but the work of the Christian as such, and the church to which he belongs; in other words, he just means to follow the divine model in all matters of religion. How could it apply to matters not revealed? If you are going to apply that scripture to every day affairs of life, how dare you use a single word that is not penned by inspiration? Or how dare you commit, or do, any deed not authorized by inspiration? Has Christ authorized you to ride on the train, or publish the F. F.? One more question here: If the Comanche Indians were invading your neighborhood, which would you meet them with, the Bible, or a shot-gun?

To take your position on Col. III: 17, you have no right to engage in any matter on earth unless you find it in the New Testament, either by precept or example, which would leave a man in an awkward condition in his every day affairs of life. You had as well argue, that the Christian has no right to defend or protect himself from the midnight assassin, as that he has no right to vote for the suppression of the whisky traffic. I think the most of your "hobbies," (so-called), are sound; but this one will not hold water, unless you bottom it with better proof than the scriptures cited. I think the suppression of the whisky traffic will be one of the grandest victories for God that has ever been won by mortal man; and, unless a radical change comes over my mind I shall give my vote and influence for it. However, if you, or any one else, can show, by the scriptures, that such a course is contrary to the divine will, I will retract, and that with a vim. Would like to hear from you again on prohibition.

Yours in hope of glory,

ADD HALL.

Thorpe Springs, Tex., May 10, '87.

We have received many communications criticising our views on the voting question, but none of them have offered us any scripture to show the rightfulness of their course, or the wrongfulness of ours. We are often informed, by such brethren, that it is our duty to raise

the prohibition banner, and labor with all our might to break up the whisky traffic, through the ballot-box. But our "duty" is laid down in that volume which "thoroughly furnishes the man of God unto all good works," and if it does not some where and some way direct us to do work through the ballot-box, then such work as that is not a good work, and is no part of the duty of the "man of God." We deny that there is any direction or authority in the whole scope of that volume for subjects of Jesus, to do such a work in such a way. Now, let him who thinks there is, produce one scintilla of direction or authority for such work in that way, and we will readily agree that it is our "duty" to engage in it, and go at it with all the means and influences that we can possibly bring into the work. Brethren are wasting their time and betraying their blindness and ignorance of the right ways of the Lord, when they talk and write to us about our obligations to labor in ways and for measures, that God, who has "given us all things that pertain to life and godliness," has not even hinted at. I believe with my whole heart that "the foolishness of God is wiser than men; and the weakness of God is stronger than men." He has hidden "all of the treasures of wisdom and knowledge in Christ." "In him dwelleth all of the fullness of the Godhead bodily," and we are "complete in him." If this be true, then the ambassadors of Christ, who delivered His gospel, "which is bound in heaven and earth," to the world, have left some kind of directions for this work that our brethren are doing through the ballot-box, or they are turning their backs on Christ and walking in their own shadows, not to the honor and glory of the Creator. The Scriptures impart authority in three ways, viz: by precept, by example, and by necessary implication drawn from its precepts and examples.

Now if these zealous advocates of Caesar's power, the ballot-box, can't show the command, example, or necessary inference for this work in the way they are clamoring for it, they must think they are wiser than the Lord. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written: "He taketh the wise in their own craftiness." And again the Lord knoweth the thoughts of the wise, that they are vain. "Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, and Christ is God's."—I. Cor. III: 18-23

But how do men become truly wise? By studying "the holy Scriptures which are able to make them wise unto salvation through faith which is in Christ Jesus," and which is "profitable for doctrine, for re-

proof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—II. Tim. III: 15-17.

But whence cometh this wisdom that fills these "prohibition" Christians who prate so much about the good works of the ballot-box? From such men as Doctor Carroll, of Waco, who is so ignorant of the truth, that he thinks John the Baptist set up the kingdom of Christ; and that it is impossible for a Baptist to "fall from grace," even if he should die a drunkard. Yes, and from astute politicians, who aim to make the prohibition question a stepping-stone to official positions that they are triggering for. These are the men who are leading many of our brethren away from the power God has given to eradicate all evils in the world to the power of the ballot-box. When they are overcome by God's power, the victory will be Christ's, and His kingdom will reap the glory of it; but when these evils are prohibited by the power of Caesar, Caesar's kingdom will get the glory and honor that follows. Christians are told to "do all things to the glory of God."

A few of our readers have informed us that, they don't want to read the F. F. any longer, since we will not trample our convictions under foot and toady to their political schemes for doing what God has provided for through the gospel of His Son. Well, we can give up such readers with few regrets. Such narrow-minded men could never be rallied under the true banner of King Jesus, anyway. They are not even able to bear milk—if the Scriptures provided for such a light diet as tea-kettle tea, we would prescribe it as their only diet for about twelve months. They have grown dyspeptic on the nice condiments that their fleshy appetites have heaped to themselves.

They say we are in favor of whisky, and advancing the cause, because we will not vote and work for their side. But, if an election should be ordered to determine whether or not people should wear gold, we would take no part in it; yet we are opposed to Christians wearing gold, for the law of Christ forbids it; but we would not prevent it by prohibitory measures that Caesar or other rulers of human governments provide; but by planting the good seed of the kingdom of God in the hearts of the people. Forced obedience is no obedience in God's sight; He will have "obedience from the heart" or not at all.

Every one who has written us upon this question, except brother Hall, has jumped clear over the issue. It is not whether Christians shall vote on the question of prohibition, but shall they become actors in political questions at all? And we are willing that both sides may be heard fairly and freely in our columns. We do not fall out with those who differ from us on this question. God forbid that we should ever dwindle into such a

bundle of littleness as to refuse to hear, and weigh well, anything our opponents may say on this or any other question that relates to the kingdom of God. We were loth to touch this question under the circumstances, because there were so many other questions, that seemed to us, to demand investigation before this one, and which pave the way to this one. But we were drawn out on it, and when we write in reference to the religion of Christ, we would write our true sentiments, if we knew we would lose every subscriber on our mailing list at one stroke of our pen.

One brother who has informed us that he wants his paper discontinued because of our views on this question, was at Austin during the recent United States senatorial contest, and enumerated to us his objections to the F. F. In this conversation the whisky fumes on his breath were almost stifling. But if he can't be induced by the high and holy incentives held out in the gospel of Christ, to leave off whisky guzzling, the prohibitory barriers that Caesar's arm may stretch around liquor to hedge him off will not save his besotted soul from that place prepared for the devil and his angels. God will have voluntary submission to His law, super-induced by heart-power.

There are many men and women plunged head and ears into this political contest—for it is political, the asseverations of prohibition cranks to the contrary notwithstanding—who are bringing more reproach upon the kingdom of God, and damning more souls by their influence upon young disciples, and those without, in violating the law of Christ in reference to striving for gain, and conforming to the fashions and ways of the world in their manner of life, than all of the drinking saloons on the continent. It is the giddy-headed, fashion-followers in the church who are so unreasonable and intolerant on this question. There are many good, true men and women who disagree with us on this question. Some, too, who are associated with us in editing the F. F.—brother Grubbs and brother Tant; but we love them and respect them, because they do not manifest that narrow spirit which would prescribe all who will not fall in line with them.

As we have been forced into this question, we may write a series of articles on it. But for the present we will notice a few points in brother Hall's article and close. Bro. H. says, he can't see any bearing II. Tim. II: 4-5, and Col. II: 8, and Col. III: 17, has on the coming election. Well, it was not written with special reference to the "coming election." It is broader than this little affair which seems to have added the understanding of so many brethren till they run clear over the issue without seeing it. These Scriptures enunciate a broad principle that reaches away beyond this little whisky whirl-wind, in which so

many lazy Christians, who laid down to sleep at baptism, have waked up into a little political frolic—though we do not class brother Hall with these, for he has our unqualified respect and confidence as a true worker in the Master's vineyard; but I refer to a different class. A short time ago, a certain brother said to another: "I intend to vote for prohibition. If I have to walk to my voting place, which is eight miles off, on my hands and knees." The other brother knows him well, and says that he often falls to meet with his brethren on Lord's day, which is not a fourth of the distance, and he might ride. So, then, he would go four times as far on his hands and knees to help in the work of Caesar, than he would ride on horse-back to help in the work of the Lord, and to show forth His death, which is expressly commanded by the law of Christ. This is the class I refer to, and their name is legion. But if brother H. can't see the principle we contend for, clearly expressed in these passages, I am at a loss to know what has so effectually blunted his vision. He admits that Col. iii: 17, teaches that, whatever we do must be done by the "authority of Christ." Then since the authority of Christ is revealed to us in the New Testament, whatever we do must be done by the direction of the New Testament. Is there any direction in that book for Christians to become entangled with unbelievers in political schemes to carry measures, that are only authorized by Christ to be carried by the power of the gospel? Is there any kind of authority, in this book of authority, for Christians to vote? If so, where is it? But brother H. thinks that such a construction would inaugurate a principle that would deprive us of authority to ride on a train, or publish the F. F. But he is mistaken, we think. The apostles travelled on foot, and on sailing vessels. Sailing vessels were public carriers, then they travelled on public carriers when it suited their convenience. Railroads are public carriers, hence we may ride on public carriers. The apostles spoke and wrote the gospel, and thus contended for "the faith;" so may we. Printing is an improved method of writing; so we have fairly implied authority to ride on railroads, and to publish the gospel. We will admit that we have no right to do "anything that is not authorized by inspiration." That is just the thing we are contending for; but all authority is not expressed in direct commands, or statements. As before said, example, and necessary implication, is as good authority as expressed precept. But what we are not authorized to do by any of these avenues of authority, we may not do. He wants to know which I would meet the Indians with, the Bible or a shot-gun. What has that to do with this question? The proper thing to meet the Indians with, is the gospel of Christ. The selfishness, covetousness, love of

gain, and general ungodliness practiced toward the Indians by so-called Christian governments, when they come in contact with civilized people, was all that ever necessitated the use of carnal weapons upon these poor, down-trodden creatures. But with all of the impositions they have suffered at the hands of avaricious men and governments, the gospel of God's Son preached and lived among them, is a sufficient leaven to civilize them and discipline them to Christ.

As no one will cite us to chapter and verse which authorizes Christians to participate in political governments, as factors and citizens of such governments, we expect to write one article giving our reasons for opposing such a practice, and shall draw those reasons from a fair induction of various proof-texts. There is a feature in brother H's article which demands a more elaborate treatment than I can give it now, which I will give attention to in my next. I refer to his idea of separating our citizenship from our duty as Christians.

Bro. H. begins his article by playing leap-frog right over the issue, when he says, he does not like my position on prohibition. Why did he not say, he did not like my position on Christians voting. If I believed that Christians should vote, there would be no difference between us on the question of prohibition.

A. McG.

MORE ABOUT CHRISTIANS VOTING.

Bro. E. Hansbrough:

I enclose you one number of your paper of the 15th inst., in which I have marked an article for you to read, from Mrs. Louls Wurts, and the reply to it by A. McG. The letter, I endorse every word of it; but the reply, I hardly know what to think of it. He believes it absolutely wrong for Christians to vote at all. Now, please tell me what kind of a government would we have, if all who try to be Christians, in the United States, were not to vote, and stand back and let all foreigners, anarchists, saloonists, and drunken sons, rule and govern this country? It is bad enough as it is, and far too many such get into office now. He is one of the selfish kind of Christians: he would try to save his own child from drowning, but could, nor would not, reach out his Christian hand to save his brother's child, unless he could find chapter and verse where it tells him to do so. And further, he says, he is anxious to see prohibition succeed, and yet he can't help to make it succeed. I have my doubts of his sincerity in his desires. And says, he would be proud to see whisky defeated. Yes; be proud that others would bring it about; and, yet, if, by his vote, he could dry up every drop of whisky in the world, he would not do it. "Oh consistency thou art a jewel."

I saw and heard a Mr. Hedrick, a preacher in our church, say, if he could remove such evils and sins from the world, he would not do it. And why? I did not know we had another such a man in our church, and am sorry to know of such. I wonder if A. McG. has a family? If so, were he to have a saloon on each side of him, and a house of prostitution in front and rear, would he vote to remove the evil, or would

he want others to do for him what he is not willing to do for them?

I rather like your paper, and in many things you advocate, I fully endorse; but for McG. to want this temperance cause to succeed, and not willing to lend a willing hand to assist in the good work, looks to me like he is not honest in his pretensions. I can't see how a Christian can fold his hands, and set back and say, "for me, I will provide for my household, and get my child out of the grog-shop as best I can, and you can do the same."

Now, brother Hansbrough, I have two boys; one married, has two children, and the other boy is to be married in a few days. I have never had any cause to want the saloons put down on their account, for they are both sober boys; and yet I have always been a prohibition, temperance man: never was drunk in my life. No man living ever saw me get a dram from across the counter from a saloon keeper, and yet I feel that it is my Christian duty to do all the good I can in this world, and to reach out and save all the poor sinners I can, and especially the boys of my neighbors and friends. If this is not christianity I don't know what it is. And if temperance and sobriety does not belong to it, I am no Christian, and don't want to be one without it.

Bro. Crutcher leaves here this morning. He is going to live in Louisville, Ky. So we are out of a preacher for the present.

FRANK CHILTON.

Harrisonville, Mo., May 31, '87.

The above letter is from an old friend and brother, with whom I have been acquainted about forty years, and I esteem him highly as a brother in Christ, and as an honest man; but he, like many others of our brethren, has gone wild on this whisky, prohibition question, just like he and I, and a great many others, went wild on the subject of secession, about twenty-seven years ago, at which time I voted for Jeff Davis for President of the Southern Confederacy, while many of my brethren voted against Jeff Davis, and for some other wicked politician who was opposing that which I was in favor of.

Now, brother Frank, don't you believe that, if the Lord had made it my duty to vote, and the duty of my brethren to vote, that he would have given us such instructions as would have kept us from opposing each other? He would have told us whether to vote for Whigs, Democrats, Radicals, or Secessionists. Now, would he not? I vote, however, without any instructions from Him, and, of course, I did it ignorantly and in unbelief. Was honest in so doing; but I have learned the way of the Lord more perfectly, and have turned away from such foolishness, and when you learn it more perfectly you will do likewise.

You ask: "Now please tell me what kind of a government would we have if all who try to be Christians, in the United States, would not vote, etc." Now, I don't suppose that you wish me to give you a political answer to that question; for I don't dabble with politics; then I conclude it is a Scriptural answer you desire. Well, Paul says, "Foolish and unlearned (or un-

taught) questions avoid, knowing that they do gender strife."—I. Tim. ii: 23. Now, if you have got any better Scriptural answer to give to that question than the above, please let me know in your next.

You say you doubt brother McGary's sincerity, when he says he would like to see prohibition succeed, yet will not vote for it. Now, brother Frank, did you not pen that sentence hastily and unthoughtfully? Can you imagine what he gained by the expression of his sentiments on that subject, either in this world or the world to come, if he was not sincere? He had good reason to believe, when he wrote that article, that he would lose some subscribers, which he did, and he knew he was running against the popular current; and everything connected with his writing goes to prove to my mind that he is sincere. But you, with many others, seem to lose sight, (to some extent, at any rate,) of the true issue; which is not whether the prohibition of whisky shall prevail, but whether or not Christians have the right to vote on any subject. He denies that they have that right, and I agree with him. But he has written an article, in this issue, in answer to a letter from a brother Hall, and if you do not become satisfied from reading that, that he is sincere, then nothing I can say will satisfy you.

You say in your letter that brother Crutcher has left you and gone to Louisville, Ky., and that you are without a preacher. Well, is not the congregation at Harrisonville old enough yet to stand alone without the aid of a salaried preacher? If it is not, they have had their salaried preacher to very little purpose; they have been poorly fed.

Go with brother Crutcher to Kentucky, and meet with the brethren and sisters at Louisville, or in any wealthy part of the State, and you will find ten violators of the law of the Lord, found in I. Tim. ii: 9-11, to where you find one drunkard. Yet, there is mighty little said about it; the preachers don't ride that horse, which, for convenience, sake, we will call Fashion, like they do the whisky horse, for there is more danger of that horse pitching and throwing his rider than the whisky horse. But the preaching brethren and the elders, whose duty it is to teach the congregations, had better ride all of these wicked horses, and the higher they pitch, the more freely ought they to use the quirt and spur. You need not go to Kentucky to find these violators of God's law; but go to your own congregation next Lord's day, and you will see more violators of that law than you will of the law pertaining to drunkenness.

Now, brother Frank, you and I will go to work and get the legislatures of Missouri and Texas to pass prohibitory laws, preventing these abominable jewelers, trinket and gewgaw makers from coming into the country, and we will prevent the milliners and mantua makers

from working up this costly apparel, and making up all these humps and bumps that our sisters are wearing and disfiguring their bodies, and setting such bad examples, (and they are bad), to the rising generation; and adultery and fornication are terrible and very common sins, and we would get some very stringent and adequate laws passed in reference to them, and after we get all these things put down, prohibited, then to whom would the glory, the honor, be due, God or Cæsar? You must answer, Cæsar. Then, is it the duty of Christians to spend their time, talent, means and influence in building up these human governments and human and sectarian organizations that they may be glorified, honored, and to that extent the cause of Christ pulled down?

Bro. Frank, the Lord in his word tells us of all our duties, not only to human governments, but to everything else, and the gospel makes us all that the Lord wants us to be, if we will be governed by it.

E. HANSBROUGH.

WHY CHRISTIANS SHOULD NOT VOTE.

We have been asked, if we are going to vote at the coming election, or, in other words, to voice our sentiments through the ballot-box, upon the question of prohibition or non-prohibition, for the advancement of the cause of one or the other of the two scheming political parties. We reply, that we belong, neither to a political party, nor to a government that allows us a voice to vote away our Christian liberty wherewith Christ has made us free. We belong to a government whose laws are immutable, and cannot be amended or abrogated by the voice of the people to suit the times or the occasion. "For God hath not called us unto uncleanness but unto holiness. He, therefore, that despiseth, despiseth not man, but God who hath also given unto us his Holy Spirit."—I. Thes. iv: 7-8; he despiseth the will of God, and attempts to set it aside for the purpose of entangling himself again into the political affairs of human governments. We do not propose to serve God and the devil, for it is an impossibility. Jesus, the Son of God, said: "No man can serve two masters, for either he will hate the one, and love the other: or else he will hold to the one and despise the other, ye cannot serve God and mammon."

We have chosen whom we will serve, and we have no desire to turn back again to the beggarly elements of the world to serve the prince of the power of the air. We have no faith in politics; we have no confidence in the flesh, no confidence in things that will change and perish and pass away; for whatsoever is not of faith is sin. But we have confidence in the word of God, in the Son of God, and in the promise of the Holy Spirit of God. For where our treasures are there will be our heart also. Our

treasures are in heaven. Our affections are set on things above, and not on things on the earth, for we are dead to sin, and our life is hid with Christ in God. We live in the world, but we are not of the world, for we are dead to sin. We live under a republican form of government, but we take no part in the affairs of it. We expect to make an honest living, in the sight of all men as long as we live, for all things work together for good to them that love God and keep his commandments. We love God and we are trying to keep his commandments, and to keep ourselves unspotted from the world. We do not expect to lay up for ourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but we do expect to lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. We thank God for having been born and raised in a free country, free in so far as to be allowed to worship God according to His will, as revealed in His word, and free to follow any honest avocation in life for a livelihood without molestation. And we thank God for having favored us with the ability and the opportunity to hear the gospel of Christ preached in its purity, and to understand it, and to believe it and obey it from the heart. And we believe with all our heart that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Now, if all Christians would do the will of God, as He would have us to do, then we would not be hearers of the word only, but also doers of the word, and not like unto a man beholding his natural face in the glass: for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was, but we would look into the perfect law of liberty, and continue therein, and being not forgetful hearers, but doers of the work, we shall be blessed in our deed; we would all practice as well as preach pure religion and undefiled before God and the Father, which is this: to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world.

Now, as I said, we do not belong to a government that allows us to vote away our Christian liberties. Before we can vote, we must relinquish all our claims to the government of God, and asseverate our interest in the church of Christ—because we know that to whom we yield ourselves servants to obey, his servants we are to whom we obey, whether of sin unto death, or of obedience unto righteousness. There are but two governments in the world, and as there is nothing to vote about in the government of God—in the church of Christ—and no authority in the word of God for

our voting, or otherwise officiating in human governments or institutions, we must, of necessity, rebel against this divine government, and join ourselves to some human government in the vain attempt to put down evil by voting for scheming political parties, which implies fighting to carry our point, if voting will not do it.

From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? * * Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God. There are but two governments in the world, human and divine, and they are as opposite as the poles. We were once subjects of one of these governments, voted for it, worked for it, and fought for it. But God be thanked, we were the servants of sin, but we have obeyed from the heart that form of doctrine which was delivered us; being then made free from sin, we became the servants of righteousness—the servants of the living God. For when we were the servants of sin, of human governments, of human institutions, of religious organizations, of missionary societies, of Bible colleges, of Sunday-school conventions, of ministerial associations, of state meetings, and of all other introductions of the world, the flesh, and the devil, we were free from righteousness. What fruit had we then in those things whereof we are now ashamed? for the end of those things is death. But now, being made free from sin, and become servants to God, we have our fruit unto holiness, and the end everlasting life. That's why Christians should not vote. T. H. GILLESPIE.

Dear Sisters:

By your many kind and encouraging letters I am encouraged to say a few words for my Master, although I feel my unworthiness and inability to say anything much among so many learned writers; but I am not ashamed to own my Lord, nor to defend His cause. Ashamed! who would be ashamed to confess our dear Lord and Savior? I am anxious for the time to come when every Christian will speak for Christ; let whosoever heareth say, come. Then let us set good examples before the world, and before the babes in Christ, that they may know their duty.

Dear sisters, and brothers, too, are we interested enough in the welfare of our immortal souls? Are we a stumbling-block to any of God's children? If so, let us awake to a sense of our duty, and not hinder, but help, the weak brothers and sisters—teach them the way of life. Let your light so shine that others seeing your good works, may be constrained to glorify our Father, who art in heaven; for we, (Christians), are the light of the world.

Oh, how careful then, ought we to be in our daily walk and conversa-

tion. "Be not conformed to this world." Do Christians, as a rule obey this? No; by no means. Go to church or anywhere you please, and it is hard to tell which are the disciples of Christ, and which are not, by the way they dress. I long to see the time when Christians will dress decently and in order, so poor members, (such as me), will not feel ashamed to meet at the house of worship. God is no respecter of persons: then why must poor, dying man be, because one has a little more property than another? Why, don't you know that all you have belongs to God?

Dear sisters, when you are scorned on account of poverty, don't be ashamed or discouraged, don't stay at home, but meet on the first day of the week, though you go in rags. God will be with you, for he has promised never to forsake as long as you trust in Him. Don't go to see how others are dressed, or to see who else is there; but go to honor our Lord and Master.

I was pleased to see an article from James P. McConnell in the F. F. He is a worthy brother. He baptized me five years ago. Dear brother, write again: there was one that read your letter with interest.

I would love to meet sister Sarah, and give her a warm hand-shake, and brother McGary, too. Press onward and upward, dear brothers and sisters, until you gain your reward in Heaven. Though we may never know each other in the flesh, pray that we may meet in heaven, where we shall know as we are known. I am well pleased with the F. F. Your sister in Christ, ELIZA CONNER.

Sulphur Rock, Ark.

The setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall around us, and the world seems but a dim reflection itself—a broader shadow. We look forward into the coming lonely night; the soul withdraws itself. Then stars arise and the night is holy,—[Longfellow.

An old Jewish church in Bohemia is fast sinking into the earth with decay and dirt. A legend is extant that the name of the Almighty is written somewhere on the interior wall. Therefore it has not been cleaned for two hundred years for fear that the word might be erased.—Exchange.

According to an old legend, there were three languages in paradise. Adam and Eve talked in Arabic, the angel Gabriel in Turkish, and the Devil in Russian. Dr. Adam Clarke, the great Biblical scholar, believes that God taught Adam Hebrew, and Moses the art of penmanship.—Ex.

While we yield ourselves "unto God, as those that are alive from the dead," and accept in our lives the cross in its separating power from the world of sin, "let him that thinketh he standeth take heed lest he fall.—Ex.

He who has struck his colors to the power of an evil habit, has surrendered himself to the power of an enemy, bound by no articles of faith and from whom he can expect only the vilest treatment.—Ex.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, JULY 15, 1887.

Vol. 3—No. 16

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1201 San Bernard street, Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. F. GRUBBS. J. W. JACKSON.
J. B. DURST. E. HANSBROUGH
I. C. STONE. A. J. M'CARTY

GRUBBS—GLASS DEBATE.

The above debate took place at Peoria, Hill county, Texas. Bro. Grubbs began a meeting here on Friday night before the first Lord's day in June, and continued until second Lord's day night, with five additions by baptism. The debate began Monday, the 13th, at 10 a. m., and continued four days, having two sessions a day of two hours each, one in the morning and one in the evening. The interest manifested was very great, and it increased to the close of the debate and of the meeting that followed. The moderators were Elder Priddy, Baptist; Elder Basham, Presbyterian, and myself. Hedge's rules of debate were adopted and were most rigidly construed and enforced.

The first proposition discussed was as follows: "The church with which I, J. M. Glass, stand identified, known by me and my brethren as the Baptist Church, possesses the Bible characteristics of the church of Christ."

Two days were consumed on this proposition. I can only give you a synopsis of the arguments produced on either side.

Mr. Glass, in his opening speech, indulged in a little boasting as to what he intended to do, and claimed to be anxious to have the truth. He adopted the definition of church given in Pendleton's manual, page 56, which, in substance, is: "A body of baptized believers, having organization, laws, ordinances, etc.," and claimed that the spiritual features of the church were four in number, viz: 1. The character of members. 2. Organization. 3. Ordinances with their design. 4. Fundamental doctrines. I do not know what use he intended to make of these four features, for he never alluded to them again. He soon began hunting for a line of succession by which to link the Baptist church on to the Apostolic church. But like all of these succession hunters,

he lost himself in the remote depths of antiquity, and he found his line to be just like the Irishman's rope. An Irishman having been engaged a long time in hauling on board a cable, the captain said to him: "Pat, it takes you a long time to reach the end of that cable." Pat replied: "Faith, an' it does, sir; an' if it please yer honor, I b'love that somebody has cut off the end of it."

Glass said that the church was set up during the personal ministry of Christ, and has stood to the present day, and will stand forever. That church and kingdom were the same institution and was a visible body; something to be located on the earth. That the church of Rome was not the church of Christ, but was the man of sin alluded to in II. Thes. II: 3. That it was corrupt and could not be converted, and hence Baptists claim no succession through it. Nor did he contend for the succession of minor sects of Baptists, but said Baptists teach Bible succession. He then proceeded to tell us what this Bible succession that Baptists teach was. Premising, however, that Alexander Campbell had tried to reform the Catholic church!! Of course he failed, as the scriptures taught the rise, progress, and final downfall of this "mother of harlots." Campbell, he said, had no right to inaugurate a new system. People were called upon to come out of Babylon, not make a new church, nor reform an old one. His line of succession, up and down, which he trotted so continually that he became thoroughly fagged before the two days expired, was the same one that T. R. Burnett is trying to manufacture. I do not know whether Glass reads the *Messenger* or not, but he and Burnett could console each other somewhat, as did the Irishman that dropped the tea-kettle into the river. Hastening to the captain, he said: "Captain, is anything lost when you know where it is?" "No, Pat; but why do you ask?" "Och, sir! I dropped the tay-kettle over board and its at the bottom of the river." Just so with this succession of churches, (visible bodies, organized, etc.) they are in the remote depths of antiquity—but they are not lost, oh! no; the Baptists know they are there, and so does T. R. Burnett!

Glass quoted the prophecies of Daniel II: 44; vii: 27; Matt. xvi: 18, and asserted that in fulfillment of these scriptures, Christ did in person set up his church while he was on earth—that he was a king here

—born a king, and that he gave his

commission to this church. Matt. xxviii: 19-20. The point he tried to make here was, that the church of Christ has stood ever since it was organized. This is a line of succession. All churches claim a line of succession, but all churches can trace back from the time of their beginning, except the Baptist church. The other end of the line of Baptist succession is lost somewhere in the remote depths of antiquity—therefore the Bible line coming this way must be the same as the Baptist line going back that way. As his, (Glass's), whole argument was based on this assumption I will give a summary of it. He brought forward some extracts from Ray's succession; and some other historical notes in order to link on to the Anabaptists, Mennonites, Novatians, Waldenses, etc. After establishing his line of succession as he thought, he presented three Bible characteristics claimed by the Baptist church. 1. The kingdom set up by Jesus in person while on earth—referred to. Matt. xi: 12; Matt. xxiii: 13; Luke xvi: 16; John xviii: 37, and Matt. i: 2. From these he deduced the fact that Jesus was a king on earth, and that the kingdom existed "either in a preparatory or in a finished state." 2. Total depravity. He relied principally upon Job's language, "Can a clean thing come from an unclean?" in order to prove this point.—Job 14: 1-4. 3. He claimed that Baptists teach the Bible in order to salvation, viz: repentance before and in order to faith with the heart. His proof texts were Mark i: 15; Gal. v: 6; Acts xv: 9; Matt. xxi: 82; Acts xx: 21; Rom. v: 1; I, John v: 1; John iii: 16.

He said he did not rely alone upon the order of words in a sentence. That faith purified the heart, hence if the heart is pure, there's nothing to repent for. He claimed that justifying faith saved the man and was equivalent to the new birth; that Abraham was justified by faith when a sinner, and justified by works, forty years after, when a saint; a kind of a second blessing. This is about all that Glass advanced in support of his proposition.

In reply, brother Grubbs said, that if it were admitted that the church of Christ had stood from the date of its organization till now, that it would then devolve upon Glass to show that the Baptist church possessed the Bible characteristics of the church of Christ, and in this he, (Glass), had failed, unless he founded his claim to the church of Christ upon the two doctrines advanced,

viz: Total depravity, and repentance before and in order to faith. But, inasmuch as Glass had gone into history, in order to trace a succession of Baptists from the present day back to the Apostles, he would read some extracts from history, as to the character, etc., of those parties through whom he claimed succession. Bro. Grubbs then read from Buck's Theological Dictionary Articles: Baptists, Anabaptists, Mennonites, Novatians, etc. Also some extracts from Moehlm as to Anabaptists and their origin. These historians testify that these ancient sects held many doctrines, and practiced many things that Baptists do not believe nor practice. Then brother Grubbs introduced Benedict's history of all religious denominations. The introduction of this book produced a commotion in the ranks of the Baptists. They said it was a spurious book; that Benedict was not a Baptist; that it was not fair to bring up such records, etc. Bro. G. told them to bring up their proof and impeach the witness, but they could not do it. The extracts alluded to show conclusively that these ancient sects practiced polygamy, (that is, some of them); that the Mennonites were universalists and it gives the origin of Baptists in England about A. D. 1624. Besides this, it gives the different sects into which Baptistism was divided at the time the book was printed, A. D. 1824. Glass never would tell what part of the Baptist family he belonged to, though often asked to do so. The reading of these historical statements so demoralized the gentleman's line of succession that he abandoned it.

Bro. G. called attention to Glass's definition of a church: an organized body of baptized believers, with laws, ordinances, etc., and called attention to the fact that Glass had not located the church at all, neither the time nor place, when and where set up. Glass's admission that the kingdom existed in either a preparatory or a finished state demonstrated that he knew the true teaching of God's word; that in the days of Jesus' personal ministry, the kingdom existed in a preparatory state, but did not begin as a government until Jesus was exalted to the right hand of the Father and sent the Holy Spirit to his Apostles as recorded in Acts second chapter.

In reply to the total depravity argument, it was asked if the passages referred to (Job xiv: 1-4) teach that a child is morally impure when born, how about our Savior? He

from working up this costly apparel, and making up all these humps and bumps that our sisters are wearing and disfiguring their bodies, and setting such bad examples, (and they are bad), to the rising generation; and adultery and fornication are terrible and very common sins, and we would get some very stringent and adequate laws passed in reference to them, and after we get all these things put down, prohibited, then to whom would the glory, the honor, be due, God or Cæsar? You must answer, Cæsar. Then, is it the duty of Christians to spend their time, talent, means and influence in building up these human governments and human and sectarian organizations that they may be glorified, honored, and to that extent the cause of Christ pulled down?

Bro. Frank, the Lord in his word tells us of all our duties, not only to human governments, but to everything else, and the gospel makes us all that the Lord wants us to be, if we will be governed by it.

E. HANSBROUGH.

WHY CHRISTIANS SHOULD NOT VOTE.

We have been asked, if we are going to vote at the coming election, or, in other words, to voice our sentiments through the ballot-box, upon the question of prohibition or non-prohibition, for the advancement of the cause of one or the other of the two scheming political parties. We reply, that we belong, neither to a political party, nor to a government that allows us a voice to vote away our Christian liberty wherewith Christ has made us free. We belong to a government whose laws are immutable, and cannot be amended or abrogated by the voice of the people to suit the times or the occasion. "For God hath not called us unto uncleanness but unto holiness. He, therefore, that despiseth, despiseth not man, but God who hath also given unto us his Holy Spirit."—I. Thes. iv: 7-8; he despiseth the will of God, and attempts to set it aside for the purpose of entangling himself again into the political affairs of human governments. We do not propose to serve God and the devil, for it is an impossibility. Jesus, the Son of God, said: "No man can serve two masters, for either he will hate the one, and love the other: or else he will hold to the one and despise the other, ye cannot serve God and mammon."

We have chosen whom we will serve, and we have no desire to turn back again to the beggarly elements of the world to serve the prince of the power of the air. We have no faith in politics; we have no confidence in the flesh, no confidence in things that will change and perish and pass away; for whatsoever is not of faith is sin. But we have confidence in the word of God, in the Son of God, and in the promise of the Holy Spirit of God. For where our treasures are there will be our heart also. Our

treasures are in heaven. Our affections are set on things above, and not on things on the earth, for we are dead to sin, and our life is hid with Christ in God. We live in the world, but we are not of the world, for we are dead to sin. We live under a republican form of government, but we take no part in the affairs of it. We expect to make an honest living, in the sight of all men as long as we live, for all things work together for good to them that love God and keep his commandments. We love God and we are trying to keep his commandments, and to keep ourselves unspotted from the world. We do not expect to lay up for ourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but we do expect to lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. We thank God for having been born and raised in a free country, free in so far as to be allowed to worship God according to His will, as revealed in His word, and free to follow any honest avocation in life for a livelihood without molestation. And we thank God for having favored us with the ability and the opportunity to hear the gospel of Christ preached in its purity, and to understand it, and to believe it and obey it from the heart. And we believe with all our heart that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Now, if all Christians would do the will of God, as He would have us to do, then we would not be hearers of the word only, but also doers of the word, and not like unto a man beholding his natural face in the glass: for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was, but we would look into the perfect law of liberty, and continue therein, and being not forgetful hearers, but doers of the work, we shall be blessed in our deed; we would all practice as well as preach pure religion and undefiled before God and the Father, which is this: to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world.

Now, as I said, we do not belong to a government that allows us to vote away our Christian liberties. Before we can vote, we must relinquish all our claims to the government of God, and asseverate our interest in the church of Christ—because we know that to whom we yield ourselves servants to obey, his servants we are to whom we obey, whether of sin unto death, or of obedience unto righteousness. There are but two governments in the world, and as there is nothing to vote about in the government of God—in the church of Christ—and no authority in the word of God for

our voting, or otherwise officiating in human governments or institutions, we must, of necessity, rebel against this divine government, and join ourselves to some human government in the vain attempt to put down evil by voting for scheming political parties, which implies fighting to carry our point, if voting will not do it.

From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? * * Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God. There are but two governments in the world, human and divine, and they are as opposite as the poles. We were once subjects of one of these governments, voted for it, worked for it, and fought for it. But God be thanked, we were the servants of sin, but we have obeyed from the heart that form of doctrine which was delivered us; being then made free from sin, we became the servants of righteousness—the servants of the living God. For when we were the servants of sin, of human governments, of human institutions, of religious organizations, of missionary societies, of Bible colleges, of Sunday-school conventions, of ministerial associations, of state meetings, and of all other introductions of the world, the flesh, and the devil, we were free from righteousness. What fruit had we then in those things wherewith we are now ashamed? for the end of those things is death. But now, being made free from sin, and become servants to God, we have our fruit unto holiness, and the end everlasting life. That's why Christians should not vote.

T. H. GILLESPIE.

Dear Sisters:

By your many kind and encouraging letters I am encouraged to say a few words for my Master, although I feel my unworthiness and inability to say anything much among so many learned writers; but I am not ashamed to own my Lord, nor to defend His cause. Ashamed! who would be ashamed to confess our dear Lord and Saviour? I am anxious for the time to come when every Christian will speak for Christ; let whosoever heareth say, come. Then let us set good examples before the world, and before the babes in Christ, that they may know their duty.

Dear sisters, and brothers, too, are we interested enough in the welfare of our immortal souls? Are we a stumbling-block to any of God's children? If so, let us awake to a sense of our duty, and not hinder, but help, the weak brothers and sisters—teach them the way of life. Let your light so shine that others seeing your good works, may be constrained to glorify our Father, who art in heaven; for we, (Christians), are the light of the world.

Oh, how careful then, ought we to be in our daily walk and conversa-

tion. "Be not conformed to this world." Do Christians, as a rule obey this? No; by no means. Go to church or anywhere you please, and it is hard to tell which are the disciples of Christ, and which are not, by the way they dress. I long to see the time when Christians will dress decently and in order, so poor members, (such as me), will not feel ashamed to meet at the house of worship. God is no respecter of persons: then why must poor, dying man be, because one has a little more property than another? Why, don't you know that all you have belongs to God?

Dear sisters, when you are scorned on account of poverty, don't be ashamed or discouraged, don't stay at home, but meet on the first day of the week, though you go in rags. God will be with you, for he has promised never to forsake as long as you trust in Him. Don't go to see how others are dressed, or to see who else is there; but go to honor our Lord and Master.

I was pleased to see an article from James P. McConnell in the F. F. He is a worthy brother. He baptized me five years ago. Dear brother, write again: there was one that read your letter with interest.

I would love to meet sister Sarah, and give her a warm hand-shake, and brother McGary, too. Press onward and upward, dear brothers and sisters, until you gain your reward in Heaven. Though we may never know each other in the flesh, pray that we may meet in heaven, where we shall know as we are known. I am well pleased with the F. F. Your sister in Christ,

ELIZA CONNER.

Sulphur Rock, Ark.

The setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall around us, and the world seems but a dim reflection itself—a broader shadow. We look forward into the coming lonely night; the soul withdraws itself. Then stars arise and the night is holy.—[Longfellow.

"An old Jewish church in Bohemia is fast sinking into the earth with decay and dirt. A legend is extant that the name of the Almighty is written somewhere on the interior wall. Therefore it has not been cleaned for two hundred years for fear that the word might be erased.—Exchange.

According to an old legend, there were three languages in paradise. Adam and Eve talked in Arabic, the angel Gabriel in Turkish, and the Devil in Russian. Dr. Adam Clarke, the great Biblical scholar, believes that God taught Adam Hebrew, and Moses the art of penmanship.—Ex.

While we yield ourselves "unto God, as those that are alive from the dead," and accept in our lives the cross in its separating power from the world of sin, "let him that thinketh he standeth take heed lest he fall.—Ex.

He who has struck his colors to the power of an evil habit, has surrendered himself to the power of an enemy, bound by no articles of faith and from whom he can expect only the vilest treatment.—Ex.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, JULY 15, 1887.

VOL. 3—No. 16

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1201 San Bernard street, Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. P. GRUBBS. J. W. JACKSON.
J. B. DURST. E. HANSBROUGH
I. C. STOXE. A. J. MCGARY

GRUBBS—GLASS DEBATE.

The above debate took place at Peoria, Hill county, Texas. Bro. Grubbs began a meeting here on Friday night before the first Lord's day in June, and continued until second Lord's day night, with five additions by baptism. The debate began Monday, the 13th, at 10 a. m., and continued four days, having two sessions a day of two hours each, one in the morning and one in the evening. The interest manifested was very great, and it increased to the close of the debate and of the meeting that followed. The moderators were Elder Priddy, Baptist; Elder Basham, Presbyterian, and myself. Hedge's rules of debate were adopted and were most rigidly construed and enforced.

The first proposition discussed was as follows: "The church with which I, J. M. Glass, stand identified, known by me and my brethren as the Baptist Church, possesses the Bible characteristics of the church of Christ."

Two days were consumed on this proposition. I can only give you a synopsis of the arguments produced on either side.

Mr. Glass, in his opening speech, indulged in a little boasting as to what he intended to do, and claimed to be anxious to have the truth. He adopted the definition of church given in Pendleton's manual, page 56, which, in substance, is: "A body of baptized believers, having organization, laws, ordinances, etc.," and claimed that the spiritual features of the church were four in number, viz: 1. The character of members. 2. Organization. 3. Ordinances with their design. 4. Fundamental doctrines. I do not know what use he intended to make of these four features, for he never alluded to them again. He soon began hunting for a line of succession by which to link the Baptist church on to the Apostolic church. But like all of these succession hunters,

he lost himself in the remote depths of antiquity, and he found his line to be just like the Irishman's rope. An Irishman having been engaged a long time in hauling on board a cable, the captain said to him: "Pat, it takes you a long time to reach the end of that cable." Pat replied: "Faith, an' it does, sir; an', if it please yer honor, I b'love that somebody has cut off the ind of it."

Glass said that the church was set up during the personal ministry of Christ, and has stood to the present day, and will stand forever. That church and kingdom were the same institution and was a visible body; something to be located on the earth. That the church of Rome was not the church of Christ, but was the man of sin alluded to in II. Thes. II: 3. That it was corrupt and could not be converted, and hence Baptists claim no succession through it. Nor did he contend for the succession of minor sects of Baptists, but said Baptists teach Bible succession. He then proceeded to tell us what this Bible succession that Baptists teach was. Premising, however, that Alexander Campbell had tried to reform the Catholic church!! Of course he failed, as the scriptures taught the rise, progress, and final downfall of this "mother of harlots." Campbell, he said, had no right to inaugurate a new system. People were called upon to come out of Babylon, not make a new church, nor reform an old one. His line of succession, up and down, which he trotted so continually that he became thoroly sagged before the two days expired, was the same one that T. R. Burnett is trying to manufacture. I do not know whether Glass reads the *Messenger* or not, but he and Burnett could console each other somewhat, as did the Irishman that dropped the tea-kettle into the river. Hastening to the captain, he said: "Captain, is anything lost when you know where it is?" "No, Pat; but why do you ask?" "Och, sir! I dropped the tay-kettle over board and its at the bottom of the river." Just so with this succession of churches, (visible bodies, organized, etc.,) they are in the remote depths of antiquity—but they are not lost, oh! no; the Baptists know they are there, and so does T. R. Burnett!

Glass quoted the prophecies of Daniel II: 44; VII: 27; Matt. XVI: 18, and asserted that in fulfillment of these scriptures, Christ did in person set up his church while he was on earth—that he was a king here—born a king, and that he gave his

commission to this church. Matt. XXVIII: 19-20. The point he tried to make here was, that the church of Christ has stood ever since it was organized. This is a line of succession. All churches claim a line of succession, but all churches can trace back from the time of their beginning, except the Baptist church. The other end of the line of Baptist succession is lost somewhere in the remote depths of antiquity—therefore the Bible line coming this way must be the same as the Baptist line going back that way. As his, (Glass's), whole argument was based on this assumption I will give a summary of it. He brought forward some extracts from Ray's succession; and some other historical notes in order to link on to the Anabaptists, Mennonites, Novatians, Waldenses, etc. After establishing his line of succession as he thought, he presented three Bible characteristics claimed by the Baptist church. 1. The kingdom set up by Jesus in person while on earth—referred to, Matt. XI: 12; Matt. XXIII: 13; Luke XVI: 16; John XVIII: 37, and Matt. I: 2. From these he deduced the fact that Jesus was a king on earth, and that the kingdom existed "either in a preparatory or in a finished state." 2. Total depravity. He relied principally upon Job's language, "Can a clean thing come from an unclean?" in order to prove this point.—Job 14: 1-4. 3. He claimed that Baptists teach the Bible in order to salvation, viz: repentance before and in order to faith with the heart. His proof texts were Mark I: 15; Gal. V: 6; Acts XV: 9; Matt. XXI: 82; Acts XX: 21; Rom. V: 1; I, John V: 1; John III: 16.

He said he did not rely alone upon the order of words in a sentence. That faith purified the heart, hence if the heart is pure, there's nothing to repent for. He claimed that justifying faith saved the man and was equivalent to the new birth; that Abraham was justified by faith when a sinner, and justified by works, forty years after, when a saint; a kind of a second blessing. This is about all that Glass advanced in support of his proposition.

In reply, brother Grubbs said, that if it were admitted that the church of Christ had stood from the date of its organization till now, that it would then devolve upon Glass to show that the Baptist church possessed the Bible characteristics of the church of Christ, and in this he, (Glass), had failed, unless he founded his claim to the church of Christ upon the two doctrines advanced,

viz: Total depravity, and repentance before and in order to faith. But, inasmuch as Glass had gone into history, in order to trace a succession of Baptists from the present day back to the Apostles, he would read some extracts from history, as to the character, etc., of those parties through whom he claimed succession. Bro. Grubbs then read from Buck's Theological Dictionary Articles: Baptists, Anabaptists, Mennonites, Novatians, etc. Also some extracts from Mosheim as to Anabaptists and their origin. These historians testify that these ancient sects held many doctrines, and practiced many things that Baptists do not believe nor practice. Then brother Grubbs introduced Benedict's history of all religious denominations. The introduction of this book produced a commotion in the ranks of the Baptists. They said it was a spurious book; that Benedict was not a Baptist; that it was not fair to bring up such records, etc. Bro. G. told them to bring up their proof and impeach the witness, but they could not do it. The extracts alluded to show conclusively that these ancient sects practiced polygamy, (that is, some of them); that the Mennonites were universalists and it gives the origin of Baptists in England about A. D. 1624. Besides this, it gives the different sects into which Baptistism was divided at the time the book was printed, A. D. 1824. Glass never would tell what part of the Baptist family he belonged to, though often asked to do so. The reading of these historical statements so demoralized the gentleman's line of succession that he abandoned it.

Bro. G. called attention to Glass's definition of a church: an organized body of baptized believers, with laws, ordinances, etc., and called attention to the fact that Glass had not located the church at all, neither the time nor place, when and where set up. Glass's admission that the kingdom existed in either a preparatory or a finished state demonstrated that he knew the true teaching of God's word; that in the days of Jesus' personal ministry, the kingdom existed in a preparatory state, but did not begin as a government until Jesus was exalted to the right hand of the Father and sent the Holy Spirit to his Apostles as recorded in Acts second chapter.

In reply to the total depravity argument, it was asked if the passages referred to (Job XIV: 1-4) teach that a child is morally impure when born, how about our Savior? He

was born of woman, and, according to Glass, woman, having human nature, was unclean or impure, and hence that which was born of her was unclean. An argument proving too much; hence valueless. Again, if children are born depraved, inherit depravity, then universalism is true. "For as in Adam all die, so in Christ shall all be made alive." As to the Bible order of salvation presented by Glass: repentance before faith and in order to faith; he said, that it was a well-known fact that the collocation of words in a sentence did not always indicate the true order in which the events took place. Peter, in Acts x, speaking of Jesus, says: "Him they slew and hanged on a tree." Here, according to the gentleman's logic, we have the killing before the crucifixion. Again, in II. Thea. ii: 13, we have this order: 1. Chosen of God. 2. Saved. 3. Sanctified by the Spirit. 4. Believing the truth. But Mr. Glass does not accept this order.

As he is such a stickler for the order in which things are named in a sentence, I will try him on Mark xvi: 16: "He that believeth and is baptized shall be saved." This does not suit Baptist theology, hence the order is not right. It should read, to suit him: "He that believeth and is saved shall or may be baptized." It is well-known to Mr. Glass, and all others, that those who believe in God were called upon to repent and believe the good news of a coming Savior. Repentance having reference to moral action is produced by Godly sorrow, which in turn springs from faith in God, and in the goodness of God. Who would turn from sin unless convinced of sin? And when convinced of sin, what inducement is there to turn to God, unless he believes that God will reward him? Motives are placed before man to make him willing to act; he must believe God, believe these motives in order to his action in repentance or in obedience.

Mr. Glass says, that Abraham was justified twice by faith and once by works. I deny this, and call upon him to read us from the Scripture where Paul ever said that Abraham was justified by faith. Glass never responded to this, but continued throughout the debate to assert that Paul had said that Abraham was justified by faith, and though repeatedly asked to read it, failed to produce it.

At the close of the second day, it was evident to all that Mr. Glass had made a most signal failure in his attempts to sustain his position. Bro. Grubbs called his attention to some twelve or thirteen points of doctrine taught by Baptists which are not taught in God's word. But Glass would not take them up.

On the second proposition, Glass showed more weakness than on the former. Bro. Grubbs affirmed that, "Under the reign of Christ, baptism is a Scriptural condition of pardon." His first speech was strong, logical, Scriptural. Glass could not answer

it, and hence spent his time in quibbles and in trying to get up what he called a counter argument. Bro. Grubbs said that the reign of Christ had reference to an event in a world of events, and hence could be located as to time and place. That when we shall have located the time of Christ's reign, we then inquire whether baptism is a condition of remission of sins. That he admitted faith, repentance and confession to be conditions, and, indeed, so far as his question was concerned, there might be a thousand conditions, but he had to prove that baptism was one of the conditions.

Prior to the coronation of Jesus, God ruled the world, and gave His laws through Moses, John the Baptist, and the prophets. But Jesus was crowned A. D. 33, not on earth, for he did not reign here; crowned in Heaven.—I. Cor. xv: 25. Having established the fact that Christ reigns, he next showed that the administration of His government began on earth after his humiliation and exaltation.—Acts ii: 25-28. David, by the Spirit, speaks of his death and resurrection, and of his subsequent exaltation (verses 34 and 35.) Peter declares these Scriptures fulfilled, and appeals to the reception of the Holy Spirit as evidence of the coronation of Jesus. "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which you see and hear."

In confirmation of the truth that Jesus was "made both Lord and Christ," after His ascension to Heaven, the following Scriptures were cited: Eph. i: 19-23; Phil. ii: 7-11. Jesus having ascended to the right hand of His Father, gave gifts to men.—Eph. iv: 11. These Apostles, Prophets and Evangelists were given for the purpose of preaching and teaching. When did they go forth and begin their teaching to the nations in the name of Jesus? Prior to Jesus' death, teaching was confined exclusively to the Jews.—Matt. x: 5-7. They should tell no man that He was the Christ until after His resurrection.—Matt. xvii: 9, and xvi: 20. And should begin to preach in His name to all nations at Jerusalem in obedience to commission given.—Matt. xxviii: 19-20, Luke xxiv: 46-47, etc. The gospel preached prior to the death of Christ was right *then*, but not right *now*. It was not the gospel of Christ, nor was it preached in His name.—John xvi: 24-25.

FIRST ARGUMENT.—Mark xvi: 15-16: Here Jesus commands the gospel to be preached to every creature. This preaching must have a beginning, and they must begin just where Jesus commanded them. Luke xxiv: 49: "Tarry ye in the city of Jerusalem until ye be endued with power from on high." This power they received through the baptism of the Holy Spirit.—Acts i: 4-8; John xiv: 16-17; John xvi: 7-14. The bestowal of the Holy Spirit upon the Apostles is another proof that the administration of

Christ's government did not begin on earth until after His ascension and glorification.—John vii: 39.

Jesus lays down, in the commission quoted above, a foundation for His government, and here we find two conditions expressed upon which salvation is made to depend. Salvation is here predicated of a class, and this class is described as consisting of baptized believers. "He that believeth and is baptized," two conditions connected together and in order to salvation.

SECOND ARGUMENT.—John iii: 3-5: Here Jesus says that in order to enter the kingdom of God, "must be born of water and Spirit." All scholars of any note concede that born of water has reference to baptism. It is absolutely certain then that baptism is in order to the entering into the kingdom of God. But ALL the promises of God are in the kingdom; hence baptism is a Scriptural condition of the remission of sins, one of these promises.

THIRD ARGUMENT.—Acts ii: 36-38: It is only necessary to read this Scripture. For we have here expressed all the terms of the proposition. Certain things are commanded by the authority of Jesus, hence Jesus reigns; the things commanded are "for the remission of sins;" baptism is one of these things commanded.

Bro. Grubbs then introduced several other arguments, from the following Scriptures: Acts iii: 19; Acts xxii: 16; Acts x: 43; Rom. vi: 17-18; II. Cor. v: 17, with Gal. iii: 27; I. Peter iii: 21.

Want of space prevents my giving the entire argument based upon the above Scriptures. The reader will please turn to his Testament and read them, and he will see that each one is a direct proof of the proposition that baptism is a Scriptural condition of remission of sins.

Mr. Glass, in reply to these positions, said that God had but one plan of salvation, and that was by grace through faith without works. That salvation does not depend upon the will of man. If baptism is a condition of salvation, then it depends upon the will of the man and is a work of the flesh. No man can baptize himself, but must go to a preacher to be baptized, and thus his salvation is made to depend upon the will of another. If baptism is a condition of salvation then infants cannot be saved. Men are frequently placed where they can not be baptized, and thus deprived of salvation; and the theory makes baptism the line between the condemned and uncondemned. I deny that baptism is a condition of remission of sins because the Bible nowhere refers a man to baptism as a proof of salvation. He denied that Christ's reign on earth began at Pentecost, and said that he was born a king, and that the gospel was preached before Christ's death. Mark i: 1 was the beginning of the gospel. He denied that the scholarship of the world taught that John iii: 5 had reference to baptism. In a subsequent speech he explained

this born of water as a birth of flesh or the natural birth.—In Acts x, he cited the fact of the outpouring of the Holy Spirit on Cornelius as an evidence that he was a regenerated man before baptism. Wanted to know whether one is baptized into Christ literally or figuratively. Then on I. Peter iii: 21 he dwelt at large, claiming that baptism here spoken of was figurative. It was one figure (salvation of Noah) compared with another figure (the salvation of Christians), and, if it proved anything, proved that the conscience was good and man saved before baptism.

As a reason for not believing that the kingdom of Christ began on Pentecost, he quoted Acts ii: 47: "and the Lord added daily the saved to the church." The twelve and the 120 were incorporated into church without christian baptism, if the kingdom began then. If baptism is a condition of remission of sins, then it makes God have several plans of saving people, and places some in a position not to be reached by it. I never heard a more disjointed, illogical and unscriptural speech in my life. The gentleman showed his inability even to set forth clearly the doctrines of his own church, and could not meet the arguments advanced by brother Grubbs.

The remainder of the debate was taken up by Glass in attempting to establish a counter argument of justification by faith alone. In running this line, or as he classically expressed it, "trotting along the line," he claimed that the faith which works by love (Gal. v. 6) and purifies the heart (Acts xv: 19) is justifying faith, and equivalent to the new birth. Said that baptism was not for the remission of sins, but because of remission; that he had been asked by two or three persons to baptize them for remission of sins, and that he refused to do so; that he would not baptize any one for remission of sins.

That just as soon as any one believed they were saved, Jesus said: "He that believeth hath everlasting life." Romans, 4th chapter, was called in, and James, 2nd chapter, to teach the two justifications of Abraham, one by faith, and one by works. In reply to this argument brother Grubbs said: I admit that a man is justified by faith; and when justified, he is saved, his sins are remitted. But as Mr. Glass admits, and the Scriptures teach, a faith that does not work is a dead faith, and dead faith cannot save anyone.—Jas. ii: 17. Justifying faith then is a faith that works.—Gal. v: 6. But if faith works, what does it do? Does it work repentance? If the gentleman's theory of repentance before and in order to faith is correct, he has nothing to produce as a work of faith, hence his faith is a dead faith, and not the one that Paul speaks of. But faith does work, so James testifies. "Was not Abraham our father justified by works when he had offered Isaac, his son, upon the altar? Seest

thou how faith wrought with his works and by works was faith made perfect?"—James II: 21-22. Here was testifying faith, a perfect faith, a working faith. So now the faith that saves must be perfect. Seest thou how faith wrought with baptism and by baptism was faith made perfect. So that when this faith is made perfect in obedience, the soul is purified (I. Peter I: 22) and the heart purified, by the faith.—Acts xv: 9.

To this argument Glass never responded. I have given about the substance of the arguments introduced. It would be difficult to report all that Glass said; he denied the Scriptures, and attempted to figure away the salvation from every passage that had baptism in it. He never noticed Acts II: 38 until his last speech, and then gave the usual Baptist interpretation, viz: baptism because of remission of sins.

The debate closed on Thursday evening, and preaching was announced for the night by the Baptists, at their house, and by brother Grubbs at the Adventist's meeting-house. The deep interest manifested by the large crowds that daily attended the debate continued unabated, and that night four made the good confession, and one reclaimed. The next day at the water, one who had been "shaken in," confessed Christ and was baptized. Friday night, brother Richardson, of Johnson county, preached a most excellent discourse on "Salvation by grace through faith." Four more confessed Christ and one reclaimed. Bros. Grubbs and Richardson having to go to other appointments, left that night, and I continued the meeting until Lord's day night. Had twelve confessions and one reclaimed after their departure, making a total of twenty-seven by baptism and four reclaimed. The brethren agreed to meet hereafter every Lord's day and carry on the good work happily begun in their midst.

One of the good results of this debate is, the unification of the brethren with regard to sect baptism. Bro. W. A. Scruggs, one of our home preachers, heretofore disposed to favor the reception of immersed sectarians upon their expressed satisfaction, is now determined to work with us for the whole truth as it is in Christ Jesus. Bro. Scruggs is a good preacher and has done much good in our county. I hope that the brethren will give him plenty of work to do, and support him while at work.

There are many other things connected with this debate and meeting of which I would like to speak, and may do so in the future. There is strong likelihood of another debate, to take place at Woodbury, sometime during the summer. If it becomes a certainty, I will let you know.

If the presentation of Mr. Glass's argument in this article seems to be very weak, you must remember I cannot make a strong thing out of

a weak one. Mr. Glass is an affable gentleman, and, perhaps, did his best under the circumstances. But he labored under several very serious disadvantages. In the first place, on his affirmation, he spent most of his time and eloquence in trying to establish a myth—Baptist succession. He then failed to point out the Bible characteristics possessed by the Baptist church. If they have any, it would be a consolation to many to know what they are. To the Baptists who read this I would say, lay aside your denominational pride, turn to the gospel of Christ as taught by His Apostles, believe and obey it, and you will then have the assurance of faith that your sins are forgiven, and that you are heirs of eternal life.

J. W. JACKSON.

The following letter, or rather portion of a letter, was written by a sister in Christ, to her mother, who is a Methodist, and who, with others of her family, think they are people of extra blood. It is so replete with good common sense, and more than all, true Christian sentiment, that I send it to the paper for publication, knowing it will be interesting to many. A. McG.

I spent a day or two with sisters _____ and _____. Received a warm welcome, unrestrained, such as characterizes Christian greetings. They are living humbly, with humble surroundings, but neat and clean to perfection. They do as much or more good, considering their means, than any one I know of. The former has sent at least \$25.00 to the drouth sufferers, besides paying for the FIRM FOUNDATION for ten people, and no income except from the sale of butter, eggs, etc. When I meet such people as these, and see how they love the word of God, and never weary of talking of it, I recall what Luke, I think, said of the Savior's teaching: "the common people heard him gladly."

I know my relatives all think it strange that I should seek or desire such companionship, and no one had any greater contempt for it than I once had, for there was no congeniality there. But John says: "We know we have passed from death unto life, because we love the brethren;" and we do love anyone that loves the word of God, and is willing to live up to its strictest teaching, however humble they may be. Paul says, I. Cor. v: 26, 27, 28, Not many wise men after the flesh, not many mighty, not many noble (aristocrats) are called: but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen. These humble people are despised by fashionable, worldly minded people, looked down on with supreme contempt, but they are precious in God's sight. For did not our Savior choose ignorant and unlearned fishermen for his most intimate companions? Sister _____, with all her illiteracy, can to-day take her Testament and teach any bishop or arch-bishop in the world, the way of salvation, and make them hang their heads in shame because of their false teaching, which is a verification of the "weak things confounding the mighty." James says, the high shall be abased, and

the low exalted, which is the case, wherever the principles of Christianity are understood. God is no respecter of persons, and should we be? All my life, until I became a Christian, I was meeting with people, good, honest people, better at heart than I, whom I wanted to like, but there was that barrier of caste, "good blood," education, etc., that always prevented. But thank God, all of that is crowded out by the love of Jesus Christ, and all are dear to me who love the Savior, whether high or low, whether they speak and spell correctly or at all, whether they use white table-cloths and napkins or none at all, or dress in style or go barefooted.

I feel so disheartened when I think of my dear relatives, and realize how thoroughly they are imbued with all these false ideas, and fear that the gospel can never find its way into their hearts, but I pray all the time that it may, and that they may learn to value this world properly, and realize that, though their loftiest ambitions may be gratified, it will bring no true, no abiding happiness unless they turn and serve God. I fear that this bores you, but I feel that it is sinful for me to write so often, always of worldly things, and never a word on the subject which should be paramount, eternal salvation.

"I love to tell the story,
It did so much for me,
And that is just the reason
I tell it now to thee.

I love to tell the story
Because I know 'tis true,
It satisfies my longings
As nothing else can do."

I am sorry C. is a Catholic. I would far rather one of my children were an avowed unbeliever, for I would feel that I could convert them then; but it is so hard to uproot the thousands of pernicious errors planted in the heart by that Man of Sin spoken of by Paul, viz: the Roman Catholic church and its five or six hundred progeny. The diverse doctrines of the five or six hundred denominations, or sects as Paul calls them, make more infidels than a thousand Ingersolls would in a thousand years; simply because each sect claims to have found its respective teaching in the word of God; and many honest men and reasonable, reject the Bible without investigation, because they have no respect for a book or its author, which they believe to be the propagator of so many different faiths. It matters not if C. is conscientious. The Hindoo woman is conscientious when she casts her babe into the jaws of the crocodile. Paul was conscientious when he persecuted Christians to the death; but was either right? I think you will say no. I might to-day start to the town of B. from here and travel a road which I firmly and conscientiously believed to be the right road, but which is not, and I would never reach there, would I? So you see conscience is merely a creature of education, and no one's conscience is right or a safe guide, unless it accords with or is educated according to the law of God, His word. We read not a word of the Roman Catholic church, or any other, in the Bible, but the church of God, the body of Christ, of which He is head: therefore to belong to any other, is to belong to some sect unknown to Christ or His Apostles.

Now, mother, I hope you will read this kindly and think calmly of every word I have written. Do not get angry and call me conceited. On the contrary, I feel my unworthiness to be called a child of God, none more deeply than I; but my assurance that I am, comes from knowledge. I know that I have done everything that God has commanded me to do in order to

become a child of His. I have believed on the Lord Jesus Christ with all my heart, repented of my sins, confessed my Savior before men, and been baptized for the remission or pardon of my past sins, all of which has made me a child of God, joint heir with Christ. We can do no less and become children of God. This is all so plain and I do wish you could forget worldly things long enough to investigate the plan of salvation. Surely if you had ever understood it, as I know I do, you would have shown it to me; for it is with a sad heart that I say, that never did my mother say one word to direct me in the way of eternal life. My morals and principles were looked after, but never once did you point me to that Savior that "bled and died for me." If one day passes without my talking to my children of this important theme, I feel that I have been derelict in my duty. Oh, that people would take the Bible and search for themselves and find the only true and living way, and pay no heed to "seducing spirits" and false teachers that abound in this world. People pay preachers to do their reading and searching for them, and when they point them to the wrong road, they go blindly into it, stumbling along, and refuse to turn from it, because the preacher said it was right.

I hope you will write me that you did not become offended at this. You seem to think that I am reflecting on my father when I talk of these things; but I do not mean to. I have the deepest, tenderest love for my father's memory, and will never forget his religious instructions, and how we used to sing together the sweet songs of Zion; but did I think he was lost, it would not affect him if he were not; and were I firmly to believe him saved, it would not change his condition were he not saved. Your nor my belief either can possibly affect him. So if you were ever to become convinced that Methodist doctrine is wrong, you should not love your husband better than your Savior, and prove it by clinging to his faith instead of your Savior. The Savior says, if any man or woman loveth father or mother, son or daughter, husband or wife more than Him, he or she is not worthy of Him. Which simply means, if we let earthly ties or relations stand in the way of our obedience to our Savior's commandments, we are not worthy to be called his disciples. Now, may the peace of God which passeth all understanding, enter your heart through the gospel, and abide with you always, in the prayer of your loving daughter. B.

Bro. McGary:

Please send the F. F. to Mrs. M. M. Barkley, Gleckler, Lavacca county, Texas, until September, also to Miss Mattie Mayes, Schulenburg, Fayette county, Texas.

Closed our meeting last night, with nine confessions and baptism. Bro. R. L. McMurrey aiding in the work. On with the F. F. In the field, J. W. STRODE.

Be cheerful, contented and light-hearted. Always remember that there are others who have troubles greater than yours. In the family circle show the sunny side of your nature. Don't go around complaining, miserable and unhappy. It is too much like the uncomfortable custom of the ancient Egyptians, who never gave a feast without a skeleton in full view, that they might not forget their mortality. Selected.

FIRM FOUNDATION.

AUSTIN, TEXAS, JULY 15, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to McGary & Hansbrough, or to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to McGary & Hansbrough.

Brethren send in your clubs for the F. F. Now is the time. Send small ones and send often.

T. H. Gillespie still occupies the editorial chair, and is trying to give satisfaction during the absence of the editor.

A letter from brother McGary, at Fort McKavett, says he is much pleased with that country. It is the finest country in Texas.

Bro. J. W. Jackson has kindly furnished us a report of the Grubbs-Glass debate at Peoria, which will be found on first page.

The Zeke Jackson article is still missing, and we fear the author is not aware of the anxiety of the readers of the F. F. to see it.

If subscribers to the F. F. do not receive their paper twice a month, they will please write us word on a postal card, and let us know it.

We will send the F. F. for four months, and give the Oatman-McGary discussion, for 50 cents; or five names for two dollars—commence at any time.

We have had very pleasant visits from brother and sister J. E. Rainey, of Manor; brother J. M. McAnally, of Smithwick Mills, and brother Green Moore, of Blanco.

We had a report of brother A. J. McCarty's meetings in Polk and Walker counties, but unfortunately lost it. Would be glad if brother McCarty will rewrite it and send it to us again.

We are sorry that the Oatman-McGary discussion has so many occasions for delay in its appearance in pamphlet form, but we trust those who have subscribed for it will be kind enough to wait patiently until it is published. No more time will be taken than can be possibly helped to put it through.

SPECIAL TRIAL OFFER.

We will send the F. F. to any address till the first of January, 1888, for twenty-five cents on trial, or five copies till then for one dollar. This is a splendid opportunity for the friends of the F. F. to send in the names of some of their friends in different counties, or in different states, in order to give them a chance to read and learn that there is, published by Christians, one sound paper that boldly contends for the faith once delivered to the saints, one that will not compromise with any error in any manner, shape or form.

ERRATA:—In last issue (July 1), sixth page, second column, part of a quotation from I. Cor. iii: 18-23 was left out. It should read, "or things to come, all are yours, and ye are Christ's, and Christ is God's." Also, on same page, fourth column, twenty lines from the bottom, the word "prescribe" should read prescribe.

Bro. E. Hansbrough will begin a protracted meeting at Smithwick Mills, Burnett county, on Saturday night before the third Lord's day in this month (July). Will be glad for every one to attend that possibly can.

Bro. Burnett says, that he does not believe there is a scribe with this new reformation who can give an intelligent definition of the church. Well, now this is quite complimentary to the "new reformation." About the newest thing we have heard calling itself "the reformation" is that which is sometimes called "our plea," which reforms people by "shaking them well before taking." Now it would be right difficult for these "scribes" to give an "intelligent definition of the church," in harmony with their teaching. About the way they would define it, would be: Methodism-Baptistism-Presbyterianism-Greek-Catholicism-Christadelphianism-Mormonism-Episcopalianism-Dunkardism-tyon-ly-ness, well-shaken-before-taken-together, Humpty-dumpty sat on a wall, Humpty-dumpty had a great fall, All the king's horses, and all the king's men, Couldn't put Humpty-dumpty back again

without establishing Baptist succession. And this seems to be Burnett's profession.

LET THE TRUTH BE KNOWN.

To strive wilfully to create a false impression is not only unchristian in spirit and very sinful in God's sight, but it is unmanly, cowardly, low and disgraceful in its whole tendency. When brother T. R. Burnett tries to create the impression on his readers, that the FIRM FOUNDATION had cut him off from its exchange list, and is afraid to let its readers see the best he can say in substantiation of the dogma of a human plea, he is not only trying to misrepresent, but is doing it wilfully. Such journalism as that, under the name, "Christian," is open mockery, and it cannot succeed with God-fearing and truth-loving people.

The FIRM FOUNDATION has not seen proper to publish all the chaffy prattle that he has delivered himself of in his headlong flights away from the issue involved in the question. But we have repeatedly proposed to him, to have a full and free discussion of this question, agreeing to publish every word he might write on the question, if he would publish our replies. But he dodges the issue, refusing to affirm in a clear proposition, what he claims that the Scriptures authorize, and what he practices as under that authority; and what we deny.

We here repeat that challenge to him, and with the fear of God before our eyes, and the love of truth in our heart, and the word of God as our standard and guide, promise to be governed by the Spirit of Christ in our replies to him. But he will not do it. He fears to come to close quarters on this question but insists that we shall divide time with him in his unrestricted romp over irrelevant grounds.

We write this that his readers may know what estimate to place upon his reckless statements about the FIRM FOUNDATION. They may now know who is afraid, and who is the time-serving braggart who must be actuated by a spirit as destitute of the love of truth as was the one that tempted Mother Eve, and introduced sin into the world.

Now we feel that brother Burnett has acted towards us in such a way that, without some confession of his faults, he is not individually worthy of the consideration the FIRM FOUNDATION proposes to give him; but, for the sake of truth, we are willing to waive this in order that his readers, many of whom are worthy Christians, may see the sandiness of the foundation of his teaching. If his readers can persuade him to accept this and affirm his teaching and practice, he may choose his opponent from among the editorial force of our paper.

A. MCG.

"TAKEN IN HIS OWN CRAFTINESS."

Bro. Burnett has been at Rose Hill holding a meeting, and he says of it: "It was a new place where there were few disciples and the ancient gospel had not been preached." Verily, verily, this must be a benighted nook. Does brother Burnett mean to inform us that the death, burial and resurrection of Christ has never been told to these people before he went there? Does he mean that no Baptist, Methodist, Presbyterian, Episcopalian, Lutheran, Mormon, Christadelphian or other denominational preachers had ever preached there?—for he holds that all of these preach the gospel. If "the ancient gospel had not been preached there" before, what gospel had been preached? Will he answer this question? No; for he has caught himself in his remarks about Rose Hill, and he will follow the advice of "uncle Peter Pinder"—"remain as quiet as a little mouse" on this point. So sure as he did not mean that the death, burial and resurrection of Christ had not been preached at Rose Hill, that sure has he crossed himself again, and he stands self-convicted of such a course of conduct with God's word as renders him wholly unworthy of the confidence of his brethren, and fully as guilty before God as was Simon Magus when Peter said to him: "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

The only way for brother B. to clear himself of "handling God's

word deceitfully" in his *pros* and *cons* on what constitutes the gospel, before honest, thoughtful and unbiased readers, is, for him to show that none of the denominations had ever been represented at Rose Hill, and that no one had ever preached the death, burial and resurrection of Christ, at that place, till he went there.

When it suits his purpose, he teaches the gospel, and that the only way to pervert the gospel is to deny these three facts. But now he says "the ancient gospel" had not been preached at Rose Hill till he preached there, knowing full well that the death, burial and resurrection of Christ had often been told to these people. If the death, burial and resurrection of Christ constitutes the gospel, the whole gospel, so that nothing else is the gospel or a part of it, as he teaches when trying to bolster up "our plea for christian union" with immersed sectarians, then, why is it not the gospel, the "ancient gospel," in Rose Hill and everywhere else when his mind is not on picket duty and on the alert to spy out sophistries for that "plea?"

Brethren in Christ, I would not despoil the reputation of any man, if I could, through personal or vain glorious motives, but when a man pushes himself to the front as a teacher of "the truth as it is in Jesus," and in the livery of heaven, willfully and wickedly, as brother Burnett *must be doing*, when he calls something the gospel merely to carry a point, and then when not guarding that point, repudiates it as not being the "ancient gospel," I ask, is it not the duty of him who loves the truth and conceives it his duty to contend for that truth, to expose such men? He is caught in his own snare, where he will stick fast till he acts the part of a Christian, by "confessing his faults to his brethren," and pleads for forgiveness at the bar of the God he has thus insulted.

"The wicked stick fast in the pit
That they themselves prepared;
And in the net that they did set
Their own feet fast are snared."

None but those who are blinded by the wicked, partisan spirit will fail to see brother Burnett's wilful sinfulness in this matter; and if they do not reprove him and demand his confession of it, they are as wicked as he has proved himself to be. It matters not what they may think constitutes true gospel. Bro. Burnett has been clearly shown, that in his heart, when it is not fanned into a partisan flame by the wicked spirit of contention for a human doctrine, he does not regard that the gospel which this wicked spirit demands him to recognize when on duty for it.

Will he act the part of a Christian, or will he stiffen his neck against the truth, and as evil men always do, "wax worse and worse, deceiving and being deceived"? Surely perilous times are upon us; for we see so many men lovers of themselves, covetous, boasters, false accusers, etc. The Spirit spoke ex-

pressly and said, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons. Speaking lies in hypocrisy; having their conscience seared with a hot iron. When a man can, with so much apparent earnestness, teach that a certain thing is gospel, and then so soon and so complacently deny it, as brother B. has, we are bound to conclude that his conscience has been touched with a hot iron.

A. MCG.

Dear Bro. McGary:

On the fifth Lord's day in May, two preachers entered the town of Blum. One of them had an appointment for Lord's day and night. Preached at 11 a. m., but when he began to announce that brother F. would preach that night, one of the elders said there would be a prohibition speech and there could be no preaching. The loaf was broken at 11 a. m. One of the preachers asked why we could not have church meeting at 3 p. m., but soon learned the reason. At 3 p. m. the bell rang out over the town. Preacher and wife sallied forth to go where the merry bell was calling. Most of the brethren and sisters were there. All had a far-away look in their eyes. One was writing. The preacher was puzzled; but alas! he was soon informed by the elder that it was a temperance meeting: but will take your petition, please. No! no! we already belong to a grand temperance institution—the church of God.

The town was gathered that night to hear the speech, except said preacher and a few others, who cared not to hear the political spouter; the other preacher having gone home. Now shame on such brethren.

This is not the case only at Blum, but in many other places the church has left her own worship to bow at another shrine. We must have our temperance societies, prohibition clubs, farmers' alliance, and hundreds of others, as unscriptural as the horse race. But we are told that the societies are a good thing; but is not the church better? Yes, the grandest and noblest institution ever organized. It has God for its author and Jesus Christ for its head; it was spoken of by prophets for thousands of years before it existed, and by the wisest men that ever lived. Ministered by the Holy Spirit and band of heavenly beings. In it we have *benevolence, temperance and mutual aid* portrayed in living colors. Yes, everything necessary to make us *perfect in every good work*. Any society gotten up to supply any one principle in the church of God, blinds the minds of the people, who cannot see the light of the Christian shining, but that of a political partisan or of a worldly institution.

Now, these brethren, by their actions, said to these preachers: although you have come with a message of salvation to this people, and the Lord may have many children

in this town, to-night we will hear Caesar. We wear the badge of several societies, therefore, stand back. Yes: some say we must *moralize* the world through the societies, and then bring them to Christ. A more baseless figment cannot be found in the long catalogue of error advocated in our time. If a reformation does not occur along here, we never will convert the world. We are not adding as many to the Lord as we did some years ago, for *this very reason*. Then our talk was on Christ and salvation; but now, O! shame, where is thy blush. Look at the glorified list of morals in the laws of the kingdom of heaven, and dare to dispute the wisdom of God, and then cease to commune with worldly institutions. Progression! away with it.

In Hill and adjoining counties we have talent—a Jackson, a Richardson, a Grubbs—but few are added to the Lord. Why? *Societies is one cause*. Hear the Master: "Ye cannot serve two masters at once. Ye will hate one and love the other." And the great Apostle, (II. Cor. vi: 14-18): "Be NOT unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness, and what concord hath Christ with Bellal? or what hath he that believeth with an infidel? And what agreement hath the temple of the Lord with idols? for ye are the temple of God; as God hath said: I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore *come out from among them, and be ye separate, saith the Lord, and touch not the unclean things, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*" S. N. THOMAS.
Blum, Texas, June 8, '87.

Dear Bro. McGary:

To let the readers of the F. F. know that the Lord has a people in this place, I pen you these lines. I mean a people after the apostolic order. We read nothing but the FIRM FOUNDATION, the Christian Messenger, the Gospel Advocate, and the New Testament, hence apostolic. And just here, let me say, with the rest of my congregation, that we very much regret to see *the only papers* which advocate the primitive order of things, filled, from time to time, with wranglings over matters about which there has been no dispute among our brethren since the beginning of this restoration, to-wit: that an intelligent understanding of the gospel of Christ is necessary to salvation: authority for which, see Matt. 28: 19; Mark 16: 15; Acts 8: 1-4.

Now, if you will permit a word of comment on the above Scriptures, I will ask, first, if an understanding of the gospel is not necessary, why would it be necessary to teach the nations, or preach the gospel to every creature, or go everywhere

preaching the word? (the gospel). In the second place, as a result of understanding the thing preached, (the gospel), faith is produced in the sinner's heart, (mind), as is clearly shown by abundance of testimony, not necessary here to mention. This faith leading to a reformation of life which prepares us for the association of the Lord's people, "the good confession" being made in its proper order, commits us to Christ's cause.

And baptism, the great test of our faith, (which is for the remission of sins) brings us to the enjoyment of gospel blessings. This route traveled by the sinner, will as certainly bring him into the kingdom of the Lord as the Bible is true. About this there can be no doubt. If, then, this is undisputed ground, why cannot our scribes cease to trouble the waters?

Kickers may kick until doomsday, but they will never kick a link out of this chain. *Mark my words*. Moreover, the "shaking process," which brings men in amongst us half taught, (or taught wrong, which is worse,) has been both the mother and the grandmother of all the troubles known to the people of God; and now the disputes among our representative men will enable the enemies of God to very truthfully say of us, "every one hath a doctrine."

Now, dear brethren, is there no way to peace? "A house divided against itself cannot stand." Better for us that we were known as different people, than for things to exist as they are. In fact they can not so exist very long.

I must close. Enclosed find money and address for the F. F. Receipt same, and oblige, your brother in hope of eternal life,

W. E. HAWKINS.

Coleman, Texas.

Bros. McGary & Hansbrough:

Please find enclosed two dollars, for which you will please send the F. F. to brother J. W. Blaylock and myself. Bro. B. has been taking the F. F. for some time, and one dollar of this is to pay for his subscription for 1887. You will please put my name on your subscription list for good, and I am sure I can find one dollar each year to pay for as good a paper as the F. F. My wife and I have been members of the one body for nearly two years, and we had looked in vain for a paper published by our brethren that "earnestly contended for the faith once delivered to the saints," until a copy of the F. F. was handed us by brother R. H. Pectol; and we were surprised not to find "Lydia Pinkham's Vegetable Compound," or "Warner's Safe Cure," advertised in its columns, and hope we may never see such things in its columns.

We have read every issue for the past six months, and find but one objection, viz: When contending with the sects, for the true faith, through the columns of the F. F. you often address them (the sects,) as brethren. Now, there is one of

two things certain, you act the hypocrite and lie to them, or else they are "heirs of God, and joint heirs with Christ," if we are. (Rom. viii: 17). And I have noticed several of our brethren when meeting a Baptist or Methodist, in goodly apparel, they, (our brother), will grasp said Baptist or Methodist by the hand, and, lo and behold, I hear them call them brother so and so; when a poor brother in Christ is standing near, in vile raiment, and a nod of the head is the extent of the greeting. "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons."—James ii: 1.

Now, I hope all who read this will stop calling the sects brother or sister, and make them think, by lying to them, that they occupy a position that they cannot attain to only through our Lord Jesus Christ. Brethren, leave them down on their proper level until they have come into the family of God by virtue of the new birth, and by obeying the "gospel of Christ, which is the power of God unto salvation to every one that believes."

In conclusion; I will say, long live the F. F., and may it receive a hearty support from those who love the truth as contended for through the columns of the F. F.

Your brother in Christ,

C. W. LITTLEFIELD.

Newark, Ark.,

THE DIFFERENCE.

The difference between sectarians and Christians is this, and cannot be too often repeated: Sectarians have ideas, and they search the Scriptures to sustain these ideas, even to the perversion of the word of truth. While Christians search the Scriptures to form their ideas, even to the surrender of the world and everything in it. Every one must examine himself by the word of God, and not bend the word of God to justify anything. Draw near to God, as revealed in his word, and He will draw near unto us as we obey his will. Obedience to God's will separates us from our sins, and from the world; while holding to our ideas and opinions, and twisting the word of God to sustain those ideas, separate us from God and cover us up in the vortex of foolishness. The Christians' idea of God, and of God's will, is formed from the word of God as revealed, while the sectarians' idea of God and God's will, is formed from the traditions of men, over and above that which is written. Is it possible to know more of God than He has revealed of Himself in His word? If so, whence comes this knowledge? If we have not the whole truth, we want it; it belongs to the Christians, it is theirs by inheritance; but we will not accept for the truth what is not the truth. We once had ideas before we obeyed the gospel of Christ, that we thought were incontrovertible and we tried to sustain them by the Bible, to the best of our ability, but we were converted to the word of God and were unable to sustain those opinions, hence we turned away from every idea or opinion we ever held when we obeyed from the heart that form of doctrine once delivered to the saints. T. H. G.

FORMS.

There is an idea extant that all the blessings and privileges of the kingdom of God can be received and enjoyed without obedience to the forms of religion. This popular doctrine is thus expressed: "It makes no difference about the form of religion just so we have the substance." This implies that you can receive the blessings without a form, or that you can receive these blessings through different forms.

1. As to receiving a blessing or having a substance without a form. It is taught us by the word of God that it was necessary for Christ to die in order to the salvation of man. "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke xxiv: 46-47. He did not thus suffer and rise again without taking the form of man. "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil."—Heb. ii: 14. "But made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii: 7-8. In view of these scriptures, and many others, we learn that the blessings of salvation depended upon the death and resurrection of Jesus; and that in order to these, it was necessary that he take the form of man; hence the form was necessary to salvation.

God is the author of Nature. There is life in Nature; but this life is manifested in forms. There may be form without life, but can be no manifestation of life without form. Just so in the kingdom of God. Life is of God, and this life was manifested to the world in form, that is, in Jesus, and what he did. "For the life was manifested and we have seen it, and bear witness and show unto you that eternal life which was with the Father and was manifested unto us."—I. John i: 2. How could eternal life be shown in the person of Jesus without first bringing him under the power of death? He died and was buried and arose from the dead, thus manifesting to the world a state of life and immortality beyond the grave.

Now if it was necessary to have forms in order to procure and manifest salvation and eternal life to the world, is it not equally necessary to have forms whereby men may secure and enjoy these blessings? It is just as rational and logical to argue that salvation could have been procured for us without form, as to argue that man may receive and enjoy it without form. But to so argue would be to contradict the word of God, and I am forced to the conclusion that we

cannot receive and enjoy the blessings of God without having some form through which they are bestowed.

2. The different denominations, in order to justify their existence as separate religious bodies and branch churches of Christ, tell us further that form, in which a blessing is bestowed, is a matter of indifference; they profess to receive and enjoy God's blessings through many different forms. These different forms through which the grace of God is bestowed upon man, constitute the creed of the church. Each party claims that its creed contains the essential and fundamental doctrines of christianity, and they seek to enforce or establish the authority of their creeds by the word of God. They forget that Jesus says, the seed of the kingdom is the word of God.—Luke viii: 11. Not some form nearly like the word of God—but the word of God, the gospel of Christ itself. Why contend then for different forms? Did Jesus give us various forms of the gospel? Let us hear some of his apostles: "Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith once delivered to the saints."—Jude iii. Now, my friends, if your form of doctrine or creed is the same as "the faith," you should contend for it; but if it differs in the least particular from "the faith" you should abandon it. In order, therefore, that you commit no error in contending for something not authorized by the Lord Jesus, you should abandon the creed formulated by men, and take the word of God—and it alone as your rule of faith and practice. If "the faith" was delivered to the saints, there must have been a time and place when and where they received it, and as it was something delivered and received, it must have been clothed in form.

Paul exhorts Timothy to "hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus."—II. Tim. i: 3. Paul certainly does not refer to something different from "the faith;" for he expressly declares that "he received grace and apostleship for obedience to the faith among all nations," Rom. i: 5; and that he preached the faith which he once destroyed, Gal. i: 23; and that if man or angel preached any other gospel than that he preached, let him be accursed, Gal. i: 8-9. So then the faith—the gospel of Christ, the form of sound words, are all one and the same, and something we must earnestly contend for. Furthermore, Paul says to the Romans, vi: 17: "But God be thanked though ye were the servants of sin, yet ye have obeyed from the heart that form of doctrine which was delivered you." Doctrine is teaching something taught; words are necessary to teaching; hence the doctrine taught the Romans was conveyed in sound words taught by

the Holy Spirit, and they (the Romans) obeyed from the heart that form of sound words. To demonstrate further the importance of this form of doctrine, Paul tells us that these Romans were made free from sin when they obeyed from the heart: "Being then made free from sin ye became the servants of righteousness."—Rom. vi: 18. Again he says, "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii: 1. It follows conclusively from these scriptures that the faith was delivered in the form of sound words; that this form of doctrine is to be preached and obeyed in order to freedom from sin; and that this form of doctrine was the law of the Spirit of life by which we are made free from sin. When and where was this law given? It was not given while the law of Moses was in force. "But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed."—Gal. iii: 23. While under the law, the faith or the gospel was not revealed or made known. But when that law was fulfilled and taken out of the way (see Eph. ii: 14-15, et al) a place was found for the revelation of a new law; a life-giving law, and one which should be communicated to the world by the Holy Spirit.

By reference to Luke xxiv: 46-47, already quoted above, we see that it was necessary for Christ to die and rise again from the dead in order that repentance and remission of sins should be preached in his name among all nations. Freedom from sin, or remission, is through the law of the Spirit of life, hence this law of the Spirit of life was not revealed before the death and resurrection of Christ. Jesus also said that this preaching should begin at Jerusalem. There could be no preaching without preachers, hence we have the Apostles. "Ye have not chosen me but I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain."—John xv: 16. "Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain, they are retained."—John xx: 23. These men were selected as the parties to whom the law of the Spirit was to be revealed, and through whom the gospel should be made known to the world. In obedience then to the Lord they remained in the city of Jerusalem (Luke xxiv: 49) in order to receive power from on high, Acts i: 8. This power they received through the Holy Spirit which guided them into all truth, showed them things to come, and brought to their remembrance what Jesus had taught them.—John xvi: 7-18. As recorded in Acts ii, these Apostles received the Holy Spirit. Here then is the time, when and where the faith is revealed or made known to the saints. Paul says, "Now we have received not the Spirit of the world but the Spirit which is of God, that we might know the things that are freely given to us of God;

which things we also speak not in words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual."—I Cor. ii: 11-13.

How are we to ascertain the form of those sound words delivered by these Apostles? Evidently by taking the divine record. It seems to my mind conclusive that the Apostles, guided by the Holy Spirit, could make no mistakes in the doctrine taught; that they would teach no unnecessary duties, but that they would be clear and explicit as to the means by which life and salvation might be received and enjoyed. Hence I have no hesitancy in taking the form of sound words taught by them. We find by examination that they preached:

1. That Jesus, who was crucified, was raised from the dead, exalted to God's right hand and made both Lord and Christ.—Acts ii: 36. They preached the things concerning the kingdom and the name of Jesus Christ.—Acts viii: 12. They preached remission of sins in the name of Jesus.—Acts x: 43, and vii: 38.

2. They preached that men should believe in Jesus: "Let all the house of Israel know assuredly that God hath made that same Jesus whom you crucified both Lord and Christ."—Acts ii: 36. "Believe on the Lord Jesus Christ and thou shalt be saved and thy house."—Acts xvi: 31.

3. They preached repentance in his name.—Acts ii: 38, and iii: 19.

4. They preached the confession with the mouth of the Lord Jesus.—Acts viii: 37; Rom. x: 8-10; Phil. ii: 10-12.

5. They preached baptism in the name of the Lord Jesus for the remission of sins.—Acts ii: 38, x: 43-48 and xxii: 16.

Those who obeyed from the heart this form of doctrine were added to the Lord, and continued steadfastly in the Apostles' doctrine.

Life—spiritual life—is through the name of Jesus.—John xx: 30-31. This life is given to us through words: "Go, stand and speak in the temple to the people all the words of this life."—Acts v: 20. These are the sound words to which we must hold fast, and come from the life-giving Spirit to make us free from sin. Will you heed them? or will you still cling to the forms of doctrine made by men? If you want salvation you must accept it just as God is pleased to bestow it, and that is through your obedience to the faith.

J. W. JACKSON.

CALLING ON THE NAME OF THE LORD.

The Apostle Paul, writing to the Roman brethren, says: "For whosoever shall call upon the name of the Lord shall be saved."—Rom. x: 13. I ask, is it not important that we decide from the teaching of the Bible what it is to call on the name of the Lord? for the Apostle teaches in the above quotation that it is necessary to do it, in order to be saved. The prophet Joel uses the same language, speaking as he was

guided by the Holy Spirit, in connection with his language describing the incidents that occurred on the day of Pentecost, Joel II: 32; and the Apostle Peter quotes language to show that connected with...

Matt. xxviii: 18-19. Persons, when taught and baptized according to the above commission, are brought into...

Father to hold us guiltless? I might quote many other passages showing conclusively that the word name...

or by whose authority are they being governed? And does submission to that authority bring them to... 1901.

AUSTIN, TEXAS,

SIR:

We herewith enclose you some printed matter concerning Mr. Burlington's great discovery, called the Secret of Health and Longevity. It is fairly sweeping this country and has effected more with the people than any thing that has been heard of. Its praise is in the mouth of thousands in Texas, yet it was never offered to the public till last September. When it once gets a start in a neighborhood, it requires no effort to get the people to try it, for they all want it.

Mr. Burlington has surely touched the secret spring of health. We want a wide-awake agent in every section where one has not been appointed. Such a man or woman can easily make from \$150.00 to \$200.00 per month. The secret folder revealing the treatment is sold for \$3.00, and no agent is allowed to sell it for more or less. We allow 50 per cent commission to agents, and as every agent must know the treatment and use it, either himself or family, to be able to fairly and conscientiously represent it to others, we let them have it at 50 per cent discount or \$1.50, provided they promise in ordering it to act as agent, and will send us some reference as to their standing in their community. Of course they must sign the pledge just as others, hence we enclose a pledge, the blanks of which must be filled out. When this pledge and \$1.50 is received from you, with the promise to act as agent, we will mail you the secret folder and complete agents outfit, without further cost to you, with full instructions as to how to proceed in the work. If it will not suit you to accept the agency, then if you will be kind enough to hand this and enclosed matter to some trustworthy man or woman whom you think would take the agency, whom you could recommend, we will, for that kindness send you the folder for \$2.00, if you desire it, and you will want it so soon as some of your neighbors try it. In fact no one who values health can afford to do without it, especially if he has children.

But, of course, if you should not want the agency, but should kindly hand this to some one whom you think would make a good agent and accept, for this kindness, our offer of the folder for \$2.00 we would expect you to make the matter confidential and not mention it to others, as the regular price is \$3.00, and it might interfere with the agents success somewhat, if it were known that you got it for less than the regular price.

Hoping to hear from you soon, we are

Yours Respectfully,

A. McGARY, Gen'l Agt.

Again, on the prayer Saylor apostle for the says: to me, the kit but he Father will? 2 apostle on the saved, each of the. We altar u the na 8. It should call o prayer name; that he require ing the or auth ing Mo shalt ti sacrific ing, a sheep, where thorty I will They altar quired on the Lord. The to Mo angel the way place ware of provoke pardon y name (or -Exodus the Heav name or a governmen places its officials, an do in its na We will c Testament, and see if the not obtain unc under the old; being changed, a change of the that authority, talking. The crucified, buried before he ascended to heaven, said: "All power (or authority) is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them (the taught) into the name of the Father, and of the Son, and of the Holy Spirit."

of the Apostle would do away with all of our missionary societies, Bible colleges, instrumental music in worship, stipulated salaried pastors, church fairs, festivals, etc., and if we will not give heed to said admonition can we expect our heavenly

must be baptized because they are saved and to get into some sectarian society, founded, not on the wisdom, but the foolishness of this world. Now, brethren, when people are led to believe and practice as above described, in whose name,

and- its... were presented fifty years ago, and the pioneers considered them fully in the light of Acts 2: 38, and all that could be said on the subject. Now, brother Treat, what would you think of a Pedo-baptist who would say that... could be said about the...

FIRM FOUNDATION.

FORMS.

There is an idea extant that all the blessings and privileges of the kingdom of God can be received and enjoyed without obedience to the forms of religion. This doctrine is thus made no part of religion.

cannot receive and enjoy the blessings of God without having some form through which they are bestowed.

2. The different denominations, if their origin is as

the Holy Spirit, and they (the Romans) obeyed from the heart that form of sound words. To demonstrate further the importance of this form of doctrine, Paul tells us that these Romans were made free

which things we also speak not in words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with Spiritual.—I Cor. ii: 11-13.

How are we to ascertain the form delivered by God? It seems to be that the Apostles, by the Holy Spirit, as in the doctrine would teach but that they would collect as to the form and salvation and enjoyed. Hence in taking words taught in examination

AUSTIN, TEXAS,

1901.

SIR:

We herewith enclose you some printed matter concerning Mr. Burlington's great discovery, called the Secret of Health and Longevity. It is fairly sweeping this country and has effected more with the people than any thing that has been heard of. Its praise is in the mouth of thousands in Texas, yet it was never offered to the public till last September. When it once gets a start in a neighborhood, it requires no effort to get the people to try it, for they all want it.

Mr. Burlington has surely touched the secret spring of health. We want a wide-awake agent in every section where one has not been appointed. Such a man or woman can easily make from \$150.00 to \$200.00 per month. The secret folder revealing the treatment is sold for \$3.00, and no agent is allowed to sell it for more or less. We allow 50 per cent commission to agents, and as every agent must know the treatment and use it, either himself or family, to be able to fairly and conscientiously represent it to others, we let them have it at 50 per cent discount or \$1.50, provided they promise in ordering it to act as agent, and will send us some reference as to their standing in their community. Of course they must sign the pledge just as others, hence we enclose a pledge, the blanks of which must be filled out. When this pledge and \$1.50 is received from you, with the promise to act as agent, we will mail you the secret folder and complete agents outfit, without further cost to you, with full instructions as to how to proceed in the work. If it will not suit you to accept the agency, then if you will be kind enough to hand this and enclosed matter to some trustworthy man or woman whom you think would take the agency, whom you could recommend, we will, for that kindness send you the folder for \$2.00, if you desire it, and you will want it so soon as some of your neighbors try it. In fact no one who values health can afford to do without it, especially if he has children.

But, of course, if you should not want the agency, but should kindly hand this to some one whom you think would make a good agent and accept, for this kindness, our offer of the folder for \$2.00 we would expect you to make the matter confidential and not mention it to others, as the regular price is \$3.00, and it might interfere with the agent's success somewhat, if it were known that you got it for less than the regular price.

Hoping to hear from you soon, we are

Yours Respectfully,

A. McGARY, Gen'l Agt.

form, as to argue that man may receive and enjoy it without form. But to so argue would be to contradict the word of God, and I am forced to the conclusion that we

delivered you." Doctrine is teaching something taught; words are necessary to teaching; hence the doctrine taught the Romans was conveyed in sound words taught by

to the saints. Paul says, "Now we have received not the Spirit of the world but the Spirit which is of God, that we might know the things that are freely given to us of God;

es in the above quotation that it is necessary to do it, in order to be saved. The prophet Joel uses the same language, speaking as he was

was crucified, dead, exalted and made both Lord and Christ. I Cor. ii: 8. They concerning the name of Jesus.

They preach the name of Jesus. I Cor. i: 12.

at men should be baptized in the name of Jesus whom God sent into the world and Christ." I Cor. i: 12.

on the Lord Jesus. I Cor. i: 12.

repentance in baptism. I Cor. i: 12.

his confession of the Lord Jesus. I Cor. i: 12.

x: 8-10; Phil. i: 19.

baptism in the name of the Lord Jesus. I Cor. i: 12.

from the heart. I Cor. i: 12.

were added to the church. I Cor. i: 12.

through the word. I Cor. i: 12.

These are the words which we must use. I Cor. i: 12.

from the life. I Cor. i: 12.

as free from the law. I Cor. i: 12.

them? or will we be saved? I Cor. i: 12.

If you want to be saved, you must be baptized in the name of the Lord Jesus. I Cor. i: 12.

cept it just as it is, and that is the only way. I Cor. i: 12.

ence to the name of the Lord Jesus. I Cor. i: 12.

JACKSON.

ME OF THE

riting to the name of the Lord Jesus. I Cor. i: 12.

Guided by the Holy Spirit, in connection with his language describing the incidents that occurred on the day of Pentecost, Joel II: 32; and the Apostle Peter quotes his language to show that salvation is connected with calling on the name of the Lord, Acts II: 21.

Again I ask, how do people call on the name of the Lord? Is it by praying to Him? If so, then the Savior and the prophet and the apostles contradict each other; for the Savior, speaking of prayer says: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, or be saved; but he that doeth the will of my Father who is in heaven."—Mat. VII: 21; while the prophet and apostles say, that whosoever calls on the name of the Lord shall be saved. So we see they contradict each other, if calling on the name of the Lord means prayer.

We learn that Abraham "built an altar unto the Lord, and called on the name of the Lord."—Gen. XII: 8. It was not necessary that he should build an altar, in order to call on the name of the Lord, if prayer constitutes calling on his name; but the altar was necessary that he might offer the sacrifices required by the Lord, and in offering them, he called upon his name, or authority. The Lord, in instructing Moses, says: "An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen; in all places where I record my name (or authority) I will come unto thee and I will help thee."—Exodus XX: 24. They were required to build an altar upon which to offer the required sacrifices, and thereby call on the name, or authority, of the Lord.

The Heavenly Father, speaking to Moses, says: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name (or my authority) is in him."—Exodus XXIII: 21. Here we find the Heavenly Father placed his name or authority in an angel. The government of the United States places its name or authority in its officials, and what they do, they do in its name, or by its authority.

We will come now to the New Testament, under which we live, and see if the same principle does not obtain under the new that did under the old; but the priesthood being changed, there is of necessity a change of the law that expresses that authority, about which we are talking. The Savior, after he was crucified, buried and risen, and just before he ascended to heaven, said: "All power (or authority) is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them (the taught) into the name of the Father, and of the Son, and of the Holy Spirit."—

Matt. xxviii: 18-19. Persons, when taught and baptized according to the above commission, are brought into a new relation, under the government of the Father, Son and Holy Spirit, are translated out of the kingdom of darkness into the kingdom of God's dear Son, and it is all done in the name (by the authority) of Jesus; and Paul says: "Because he humbled himself and became obedient unto death, even the death of the cross, God also hath highly exalted him, and given him a name which is above every name."—Phill. II: 8-9. Now we notice that the name spoken of here was given after he humbled himself, and because he became obedient to the death of the cross, showing that it does not refer to the words Jesus, or Christ, or Savior, but to the authority of which he spoke when he gave the commission.

John says: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written that you might believe that Jesus is the Christ the Son of God, and that believing, you might have life through his name."—Jno XX: 30-31. Now notice, the life comes after we believe in him as the Christ the Son of God, and through his name, or through whatever he requires or authorizes, in order to that life, which is not much comfort to our "three fact" gospel brethren.

Again, Peter, speaking of Christ, says: "This is the stone which was set at naught of you builders, which is become the head of the corner; neither is there salvation in any other: for there is none other name under heaven, given among men whereby we must be saved."—Acts IV: 11-12. Now Peter was not speaking of the words Jesus, or Christ, for the word God has as much salvation in it as Jesus: but he was speaking of the authority of Christ, for no man can approach God or Christ, without submitting to the requirements, or authority of Jesus.

Again, Peter says: "To him (that is Jesus), give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins."—Acts X: 43. According to this quotation, all the prophets, speaking as they were guided by the Holy Spirit, testified, that whosoever believeth in Jesus should receive remission of sins through his name, and not through the name of uninspired men.

Once more: Paul, in writing to the Colossian brethren, says: "Let the word of Christ dwell in you richly in all wisdom . . . and whatsoever you do in word or deed do all in the name (by the authority) of the Lord Jesus."—Col. III: 16-17. Now, brethren, a faithful adherence to the above admonition of the Apostle would do away with all of our missionary societies, Bible colleges, instrumental music in worship, stipulated salaried pastors, church fairs, festivals, etc., and if we will not give heed to said admonition can we expect our heavenly

Father to hold us guiltless? I might quote many other passages showing conclusively that the word name generally carries with it the idea of authority, but I think it unnecessary.

Peter, on the day of Pentecost, quoting from the prophet Joel, said: "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."—Acts II: 21. He then preached the death, burial and resurrection of Christ, the "three facts," to a vast concourse of people, three thousand heard in the sense of believing, were pricked in their heart, (no good news yet, for good news never pricks any one's heart), they said to Peter and the rest of the brethren: "What shall we do?"—Acts II: 37. They wanted to be saved, and by calling on the name or authority of the Lord, according to their prophet, they would be saved, then, when they asked the question, they wanted to know how to call on the name of the Lord, in order to be saved. Their question was answered by the Holy Spirit: "Repent, and be baptized, every one of you in the name, (by the authority) of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit."—Acts II: 38. The Savior had said, a few days before, that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke XXIV: 47.

Now, brethren, when these three thousand did, what the Holy Spirit told them to do, did they not do right? Did they not call on the name of the Lord? And did they not obtain salvation, remission of sins? And was that not what Ananias told Saul to do, when he said: "Arise and be baptized and wash away your sins, calling on the name of the Lord."—Acts XXII: 16. By doing that he would call on the authority of the Lord and obtain the remission of his sins, which he so much desired. It was not praying to the Lord, as brother Hodgen says, for Paul had been praying for three days, and no inspired man ever told sinners to do what they had already done, in order to be saved, which, I have no doubt, brother Hodgen has preached many times, have you not, brother Hodgen? Then why say that Saul was told to pray to the Lord when being baptized?

But now, teachers, and their name is legion, come along and befuddle the minds of the people, by telling them that they must be regenerated by some mysterious, indescribable, direct operation of the Holy Ghost on their hearts, they must repent, then believe, and as soon as they exercise saving faith, they are saved, and that by faith alone, (what a muddle), and then they must be baptized because they are saved and to get into some sectarian society, founded, not on the wisdom, but the foolishness of this world. Now, brethren, when people are led to believe and practice as above described, in whose name,

or by whose authority are they being governed? And does submission to that authority bring them to salvation, the remission of sins, to the church of Christ? If so, then let us bid them Godspeed, for they are converting more by their human contrivances than the friends of Christ are by adhering to the gospel, which is God's power unto salvation. Is it not evident that to call on the name of the Lord is to do whatever he requires or authorizes in order to salvation?

E. HANSBROUGH.

REPLY TO BRO. TREAT.

In the *Octographic Review* of June 10th, page 4, columns one and two, is an article from brother Treat, headed "Remarks" on a question asked by D. M. Sprague, in which he says: "That baptism in order to remission of sins is a part of the doctrine of Christ, is a fact beyond dispute among the readers of the *Review*. But the proposition that every man has to clearly understand this fact in order to be saved, is not supported by any positive statement of Scripture."

Neither is there a positive statement of Scripture that a man must understand what is usually called the mode, (more properly, the action), of baptism. Does it follow, therefore, that it is not necessary to understand what constitutes the action of baptism, in order to acceptable obedience? Or will sprinkling or pouring a little water on the subject do just as well, provided he does not understand it? If so, then ignorance is bliss. But you may say that the action of baptism is so clearly taught that we cannot be mistaken in reference to what it is, if we will believe what the Bible says. That is true, and it is equally true in reference to the design of it. But suppose we don't believe what the Bible says about the action, and have a little water sprinkled or poured upon us, do we obey the Lord? You say, no. Well, then, suppose we don't believe what the Lord says about the design, and we are dipped because our sins are remitted, and to get into some sectarian organization, is that obeying the Lord? Do you say, yes? If so, then let us throw the Bible away; it does not mean what it says.

Bro. Treat, it is the design of baptism, connected with its necessary prerequisites, that gives it any worth. Separate that from it, and it is simply a meaningless dipping; and unless submitted to understandingly, it is to the individual submitting to it, a meaningless rite.

You say the inferential reasonings by which it is sought to establish it, (the necessity of understanding its design), were presented fifty years ago, and the pioneers considered them fully in the light of Acts 2: 38, and all that could be said on the subject. Now, brother Treat, what would you think of a Pedobaptist who would say that all that could be said about the proper

jects and action of baptism had been examined into by the Wesleys, Adam Clark, and other pioneers of Pede-baptism a hundred years ago, thereby conveying the idea that it is useless to examine into the subject any further? Would you not think he might be mistaken? You say that the brethren almost unanimously agreed with Mr. Campbell's marriage illustration. Suppose they did; was Mr. Campbell led or guided by the Holy Spirit in using that illustration? If so, his application of it was all right; if not, he, like Wesley and Clark, may have been mistaken.

Bro. Treat, why do you appeal to the pioneers of this reformation as authority in the settlement of this or any other question, instead of the inspired octographic writers of the New Testament, as the name of your paper indicates you would do? I have the same right to appeal to brother Campbell in the settlement of this matter that you have, and when I do so, I find that he says, baptism submitted to without understanding its design is like a blasted nut, the hull is there, but the kernel, that which gives it worth, is lacking.

You say further: "Said illustration was a Scriptural one, since the union of a believer with Christ is represented in the New Testament as a marriage." That is true, but were there not conditions to be complied with in that marriage ceremony? And does not Paul say, that it is consummated or completed in the act of baptism, when he says: "If we have been planted (or united) in the likeness of his death, we shall be in the likeness of his resurrection?"—Rom. vi: 5. And does he not further say, speaking of the same marriage ceremony: "But God be thanked that you were servants of sin; but you have obeyed from the heart that form of doctrine which was delivered you, being then made free from sin, you became the servants of righteousness?"—Rom. vi: 17-18. When were these Roman brethren married to Christ? When they were made free from sin. When were they made free from sin? When they obeyed from the heart that form of doctrine. Could they obey from the heart that form of doctrine without understanding it? No. Now, you further say, "Mr. Campbell's idea was that a baptized believer, who trusted in Christ, received all the legal blessings graciously promised through the ordinance, although he did not fully understand its design when he submitted thereto." The first part of that sentence is correct. Those who trust in Christ do receive the blessings connected with the ordinance; but who is it that trusts in Christ? Those that believe and obey his word, (not the word of men.) What does his word say? "He that believeth and is baptized shall be saved.—Mark xvi: 16. Repent and be baptized every one of you in the name (by the authority) of Jesus Christ for the remission of

sins.—Acts ii: 38. Arise and be baptized and wash away your sins, calling on the name (authority) of the Lord."—Acts xxii: 16. And he further says: "When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart.—Matt. 13: 19. But he that received seed into the good ground is he that heareth the word and understandeth it."—Matt. xiii: 23. Now, brother Treat, are not the above quotations from Mark and Acts a part of the word of the kingdom, and, according to the language of the Saviour in Matthew, is it not necessary to understand them in order to obedience? You say that, if it be necessary to understand the design of baptism, it would also be necessary to understand the designs of faith and repentance. Has the Lord told us what faith and repentance are for? If He has, then we ought to understand it; if He has not, then it is not necessary to understand it. You further say: "Our matured conviction is, that he is a christian who does what Christ has commanded and because he commanded it." I believe that with all my heart. Christ commands believing penitents to be baptized, (not because of) but for the remission of sins. When they understand they must be baptized because their sins are remitted and act accordingly, they obey from the heart the form of doctrine delivered them by men, and are not made free from sin; for the Saviour says: "In vain do they worship me teaching for doctrines the commandments of men."—Matt. xv: 9. They are blind leaders of the blind, and both will fall into the ditch. (14). You say, "It is not the knowledge of design, but the Spirit of faith, which sanctifies obedience." Peter says: "If any man speak let him speak as the oracles of God."—I. Pet. iv: 11. Will you please give us chapter and verse for that assertion? for if such an idea is taught by the oracles of God I am ignorant of it. If the Lord had told Abraham where to go, he would have understood Him. He obeyed as far as he understood him, and that is as far as any man obeys.

You say: "This doctrine of consequences, although wholly inferential, is not always to be despised." That is true, and I want you to look at one consequence at least resulting from your position. The prophet Daniel says: "In the days of these kings shall the God of heaven set up a kingdom (or church) which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan'l. ii: 44. You and I agree, I doubt not, that the prophet was speaking of the establishment of the kingdom or church of Christ on the first Pentecost after his ascension to heaven, and that the perpetuity of that kingdom or church is plainly taught in

the above prophecy. I have also shown from various quotations from the same infallible book, that it is necessary for persons to understand the design of baptism in order to become citizens or subjects of that kingdom or church.

Now, if you can show from fallible history, or otherwise, that there has been a time since the establishment of his church, that no one understood the design of baptism, then will you establish the fact, that the word of the Lord has failed. A pretty serious consequence, is it not?

Now, brother Treat, will you please answer the following questions:

Is the mode of baptism of more importance in your estimation than the design?

Is it more essential to understand the mode than the design of baptism when both are revealed in the New Testament?

If it is not necessary to understand the design of baptism, why will you spend your time, talent and means debating with sectarians on that subject? Can you not find enough to preach and talk to the people about, that is necessary for them to understand instead of debating about the mode or the design of that non-essential thing, baptism.

Why did not the three thousand on the day of Pentecost, rejoice when they heard the "three facts gospel," the death, burial and resurrection of Christ? And why did they rejoice when they heard in connection with those three facts that they must repent and be baptized for the remission of sins, unless it was because they understood the design of baptism to be for the remission of sins? Acts ii: 37-41.

Peter, in speaking of the salvation of Noah and family, says: "The like figure whereunto baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), or, as brother McGarvey and the Emphatic Diaglott render it, the seeking of a good conscience, (which rendering, I doubt not, you endorse.) I. Pet. iii: 21.

Now, brother Treat, will you please tell us how an individual can seek a good conscience in baptism without understanding its design?

Will you please publish this article in the *Octographic Review*? If you do not wish to publish it all, please publish the above questions I have asked you, and answer them, and we will publish your replies in the *FIRM FOUNDATION*.

Your brother in Christ,
E. HANSBROUGH.

Dear Bro. McGary:

Having received several copies of the *F. F.* I find it as good a paper as I have ever read, and I am under many obligations to you for sending it to me. I handed those copies around to the brethren to read, and I have succeeded in getting several

subscribers to your noble paper. I will send you their names and addresses, and will do all for your paper that I can. I think it is just what we need in this country. I am taking the *Gospel Advocate* also and think it is a good paper.

I am glad to hear from my old Texas friends and brethren, through the *F. F.*, and am glad to know that we have some true and noble Texas brethren who are still contending for the faith once delivered to the saints: Such men as A. McGary, E. Hansbrough, E. W. Dabney, Lipscomb and W. F. Todd. What has become of brother Ed. Dabney? I have not heard from him in some time. Also brother A. C. Hill; I would be glad to hear something from both of them through the columns of the *F. F.*, for I love them for their work's sake. I was baptized by brother Ed. Dabney in 1874, near Mahor, Travis county, in Gillespie creek. I then came to Tennessee in March, 1880, and, finding the neighborhood destitute of any of our preaching brethren, I then went to hard down work and sent for brother W. F. Todd, of East Nashville, to come and preach for us. We built an arbor in the woods, and he preached one discourse, and it rained us out of the woods. We moved to a school-house, had a large audience, but no success. I then sent for brother F. F. Dearing. He preached in a school-house and in tents for us one week, with eight additions. Among those who first accepted the truth and obeyed the gospel, I will mention, was my aged father; he was eighty years old, he came out of the water rejoicing. (He has left us now: has passed over the river to wait till the resurrection morn.) I then sent for brother B. C. Tane, and got permission to preach in the Methodist house; he preached one discourse with one addition, and then we were turned out of doors; out we went to the grove near by and preached four days with six or seven additions. We have now built us a house to worship in, and have been keeping house for the Lord ever since. Our membership is about forty-five, but only about fifteen of us meet regularly every Lord's day to carry out the Apostle's doctrine. We expect brother F. C. Sowell to commence a protracted meeting for us, if the Lord is willing, the third Lord's day in July. I will send you the results of the meeting.

Please send the *F. F.* to the following names and places for six months, and I will send you the money soon: A. W. Jordan, H. H. Snell, Sister S. E. Haynes, Snell, Rutherford county, Tennessee; I. H. Maxwell, Tenny Boring, Rufus Bethel, Almayville, Tennessee, and to me at Triune, Tennessee. I will send you another list soon. Send sample copies to R. S. Brown, Eagleville, Tennessee, and also to brother Tatum, Allison, Tennessee.

Yours for the truth,
H. T. SNELL,
Triune, Tenn., June 24, '87.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. McGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, AUGUST 1, 1887.

VOL. 3—No. 1

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1201 San Bernard street, Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.
One year.....\$1 00
Six months..... 50

A. McGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. GRUBER. J. W. JACKSON.
J. R. DURST. E. HANSBROUGH
I. C. STOXE. A. J. M'GARTY

PREACH THE WORD.

Bro. McGary & Hansbrough:

I have been reading the F. F. for some time, and the more I read it the better I like it. I certainly think you are right in contending for the truth in a bold way, as it becomes the followers of Christ to speak with all boldness, the things they ought to speak, and be always ready to give a reason of the hope that is within them. Paul said to Timothy: "I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at His appearing; preach the word * * * for the time will come when men will not endure sound doctrine." Then it is very important that men teach the truth, the whole truth, and nothing but the truth. Do all men do this? Let us see. Not long since, I heard a minister preach from the text: "Except a man be born of water and of the Spirit, he cannot see the kingdom of heaven."—John 3: 5. Notwithstanding Jesus says in plain, unmistakable language: "Born of water and of the Spirit," this minister that I have mentioned, got up and went on to say: "Except a man be born again, he cannot see the kingdom of heaven—born of the Spirit, not of water, but of the Spirit." Did he preach the "word" as did Jesus? Oh! how can a man who claims to be a follower of Jesus, and pretends to lead souls to Christ, get up and openly dispute the words of the Savior? Is there not an awful sentence awaiting such at the judgment bar of God?

Yes: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city." Then, brethren, let us gird ourselves with the girdle of truth, wear the breast-plate of righteousness, the shield of faith, the helmet of salvation, the sword of the Spirit; weapons and armors not carnal, but mighty through God, to the pulling down of the strong-holds of satan. The battle is not over. Peace has not been declared. The people and the church have been imposed upon by a whole swarm of creeds, confessions, articles of faith, etc.; and these so-called orthodox denominations, in making their tests of fellowship, have divided and subdivided into numerous hostile fragments, the church of the living God,

till to-day she is filled with the babble voice of controversy and strife, instead of singing the sweet Psalm of peace to the nations wrapped in the shroud of darkness and death. These innovations have always been the prolific source of sectism, which we regard as sin.

Unconditional surrender to Christ and his divine authority should be our constant motto, and until such surrender is made upon the part of the sectarian world, we should continue to throw into their camps, hot shots of divine truth. Denominationalism is still deeply rooted, and it remains the greatest obstacle in the way. Then, brethren, we must wage war against it. Let us arm ourselves for the conflict, enlist for the war and die on the field of Christian duty. Let us be strong in the Lord and in the power of His might, be bold in proclaiming the truth, the truth as it is in Jesus. This boldness in pressing the truth manifests its power in making sinners think over their ways, in making them aware of their danger, and often in leading them to the cross of Christ. When a whole church manifests this spirit, many are brought to confess the Savior.

Now, brethren, in conclusion, let us say, continue your good work. Lay up in store for yourselves a firm foundation against the time to come, that you may lay hold on eternal life. In this way only can we hope to secure Christian manhood. Never was there a time when men were more hungry for the word of God. Preach the word, be instant in season, and we may hope to reach the state of Christian manhood, where we may enjoy the full favor of God.

Now if you see fit to publish this do so; if not, cast it into the waste basket. Yours for the truth,

D. H. PETREE.

Germanton, N. C.

LETTER TO A YOUNG BROTHER.

My dear brother, and may I not call you my son in the gospel? I know I love you as a son, whether you are my son or not. It was with great pleasure that I received an article from you for publication in the FIRM FOUNDATION, with the sentiments of which article I was very much pleased, and was much gratified with the complimentary manner in which you spoke of the FIRM FOUNDATION. It is the only paper that I know of that contends uncompromisingly for all that the word of the Lord requires and for letting everything alone that it does not require. We contend that we are under the authority and government of the Lord Jesus Christ, the King of kings, and the Lord of lords, and that Christians are not subjects of any other authority.

The Apostle Paul says: "Let the word of Christ dwell in you richly. In all wisdom, teaching and admonishing one another in Psalms, and

hymns, and spiritual songs, singing with grace in your hearts to the Lord, and whatever you do in word or deed, do all in the name (by the authority) of the Lord Jesus, giving thanks to God and the Father by him."—Col. iii: 16-17. Well, why do all "in his name or by his authority?" Because he has all power or authority in heaven and earth, Matt. xxviii: 18; and because he humbled himself, and became obedient unto death, even the death of the cross, his Father gave him a name, or authority, which is above all names or authorities, Phil. ii: 8-11; and because we have submitted to his government, and become citizens of his kingdom, we are under obligations to do what we do by his authority. Well, says one, are we not to be subject to the powers that be? Yes, we are, because our king tells us to be, and the extent of our submission, and all of our duties to these governments are plainly taught; but there is a great difference between being submissive to these powers and helping to make them. A child is to be submissive to the laws of its parents, but does not help make them, unless things are mightily out of joint, which they are frequently now.

Paul also says: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—II. Tim. iii: 16-17. Peter also says: "His divine power (which is his gospel) has given unto us all things that pertain to life and godliness."—II. Peter i: 3. Now is it true that the Scriptures furnish Christians to all good works, to all things that pertain to life and godliness? We say, yes; then, if we engage in works that we cannot find in the Scriptures, are they good works? Why, if Paul and Peter tell the truth, they are not, then, if they are not good works, are they not bad works? Most assuredly they are, for there are but two kinds; that being so, where do the missionary societies that many of our brethren engage in stand? With bad works. Bro. McGarvey who does and has worked through them for years, says, in the *Apostolic Guide*, there is no divine authority for them, and there is a divine plan given in the New Testament for missionary work; yet he works through the human plan. Oh, shame! shame! I do not believe such work is any more acceptable to God than was Saul's

work when he saved the king Agag, the fat sheep and oxen, (I Sam'l. 15); and Paul says, these things happened unto them for examples, and they are written for our admonition, (I. Cor. x: 11); and we had better be admonished by them, or we may, as Saul lost his earthly crown, lose our heavenly. If the Lord has not told us how to raise money for missionary purposes, he does not want it raised, for he has given us a perfect system deficient in nothing.

Again, Paul and Peter being truthful, where do Christians find any authority for introducing instrumental music into the worship? No where. Some quote King David for authority; but we are not living under King David, but under King Jesus, and we are to hear him, (Matt. xvii: 5); besides, the heavenly Father, through the prophet Amos, reproved David for doing that thing.—Amos vi: 5.

Once more: Where does the Lord authorize his people to expend the means building Bible colleges which to teach young men the productions of uninspired men, if they may become preachers, as our brethren are doing all over the land? Simply nowhere.

I look upon the building of Bethany College as the greatest mistake of brother Campbell's life, as he opposed Bible colleges when first cut loose from sectarianism, as shown in the first issue of the *Christian Baptist*; but whether he was ever opposed to them or not the Lord opposes them, and that ought to be sufficient to make that desire to be governed by them will oppose them. The church the school of Christ, in which designs that young men, or old, that want to become preachers, shall be educated, the school in which you are now receiving lessons: the one Bible college that Christ instituted "the church, the pillar and ground of the truth."—I. Tim. iii: 15. The grandest Bible college that ever was erected, adapted to all countries and every condition of men, old or young, rich or poor, white, black, and Christ himself is president, yea, more than president, is King and law-giver, head in respects over that college, and Apostles are the professors, and the Bible, the text book, and the only book. There are no chairs endowed in that college for presidents, professors, (and that is the trouble and there never was a graduate student from that institution, it became a stipulated salary preacher, or that set down on rich church

as to pastorate it over God's heritage, setting the elders aside, as most of the striplings are doing that are educated at the Bible colleges of the present day, unless they departed from the institutions of the presidents and professors, and nearly all of the students that come out of those colleges, not founded by Christ, are in favor of some, or all of the departures and innovations that are distracting and rending the church of Christ all over this and other countries.

There is just as much authority for church fairs, festivals, instrumental music in the worship, and the Romish confessional, as there is for Bible colleges, and brother McGarvey opposes all these things, except Bible colleges and missionary societies, and if he can give any scriptural reason for rejecting the four, and accepting and working in the two, he ought to do it, ought he not? But when asked to do it, he is as mute as a little mouse. But oh, may not the time come when One will ask the question, who will be answered: "Who hath required this at your hand?" How careful we ought to be.

And now, my dear, young brother, my advice to you, and all brethren who desire to become preachers of the gospel of Christ, is, to keep away from all of these human organizations, for they are not authorized by the word of the Lord, and continue in the school established by Christ.

Why the Methodists, Baptists, and all sectarians, have the same right to build Bible colleges and use their deductions from the Bible, their creeds and confessions of faith for text books, that our brethren have for building them and using the text books that they do, and I have asked those of our brethren who work in those Bible colleges to show when, where, and by whom the first one was built, and they will not answer. They know it was long after the Apostle Paul said, that the gospel had been preached to all the world, and that, therefore, they are not necessary to to the promulgation of the gospel.

E. HANSBROUGH.

MISREPRESENTATIONS.

Dear Bro. Hansbrough:

I send you a letter, in full, from some Baptists, the contents of which are the words of brothers Adkins, Bush and Aten, of Lampasas. It shows plainly that brother Adkins has told a falsehood, as it is different from what he told you and brother McGary. And I feel sad to think that I am working day and night, and that my own brethren will lie on me and try to slander the cause. Though I send a copy of the letter in full, you can criticize and publish extracts from it if you deem it best.

I was preaching near Lampasas, baptized some of the Baptists, which caused them to send for E. W. Holeman, of San Saba. I heard his teaching until I thought duty

demanding me to challenge him for debate, but before they would give an answer, they sent a committee to Lampasas, which brought back the following letter, and rejected my challenge.

LETTER IN FULL:

July 2nd, 1887.

WHEREAS, E. W. Holeman, connected with the Baptist church at School Creek, was challenged by Rev. Mr. Tant, of the FIRM FOUNDATION faction party of the Campbellites, to a public discussion of the difference between the Campbellites and Baptists, and the undersigned believing that Mr. Tant was not in harmony with the main body, calling themselves Christians, in the state of Texas, and would not be endorsed by them as a representative, and suitable to defend their principles; we, therefore, submitted the following questions to Eld. J. N. Adkins, of Lampasas:

1st. Is the FIRM FOUNDATION faction of the Christian church in harmony with the general body of Christians in Texas?

2nd. Is Rev. Mr. Tant properly endorsed by the church?

He emphatically answered, "no." Continuing his statement he said: The FIRM FOUNDATION party was a small faction of not more than ten or twelve preachers representing them, the editor of the FIRM FOUNDATION at Austin heading the party; further stated Mr. Tant was an extremist—had gotten into the lobby, could not be endorsed by the church, that it would be of no benefit to the community to engage in discussion of the differences existing with such a man; advising the church to pay no attention to him; as he was out of order, but that the church had never withdrawn from them. Further, that they were making a hobby of re-baptizing candidates, and, in conclusion, added, that if Baptist baptism was not valid, neither was theirs.

Eld. Bush, state evangelist, stated same, in substance, adding, that they, the FIRM FOUNDATION, were opposed to their members taking any stock in governmental affairs, such as politics, elections, and further denying their members the right to identify themselves with any secret order.

Prof. A. P. Aten, editor of *Apostolic Guide*, stated the same, adding, that if he, J. D. Tant, was an evangelist, he was such on his own responsibility.

Respectfully submitted,

E. W. HOLEMAN, Preacher.
JNO. W. MOORE,
R. L. BROWN,
Baptist members.

This is the letter in full, and the encouragement I get from our own brethren, in trying to defend the truth. While I feel hurt to know we have such false brethren among us, I rejoice to know that I am counted worthy to suffer persecution for the cause of Christ.

Yours for the one way,

J. D. TANT,
Lampasas, Texas, July 4, '87.

The next morning after attending to some matters of business, we went to see our brother Dr. Adkins, not a D. D. but an M. D., for he is not identified with a people who, as a class, claim that there should be doctors of divinity, though some are looking earnestly in that direc-

tion, and such should step down and out, and go where they belong, to some of the sectarian parties.

The Doctor was very social and communicative, seemed to feel a good deal of interest in the welfare and success of the F. F. Said that he had from the time he embraced Christianity, believed the principles for which it contended were right, and that he had always opposed receiving sectarians on their unscriptural, so-called baptism; that he himself was immersed by a brother Northum who was opposed to receiving members from any of the sectarian bodies without their making the confession and being immersed, understanding that baptism is for the remission of sins. That he and brother Baird had once stood together on these subjects, and that brother Burnett, editor of the *Christian Messenger*, had converted brother Baird, and tried to convert him, but without success.

It is strange to me, however, that one of brother Adkin's talent and capability of setting forth and contending for what he believes, does not contend more earnestly and industriously for what he considers a part, at least, of the faith once delivered to the saints. He may have what he considers a good reason for his present course, but I hope he will consider the importance of the matter, and come out boldly in defense of what he seems so thoroughly convinced is the truth.—*Firm Foundation*, April 1st, 1887.

We have published the foregoing letter, and extract from the FIRM FOUNDATION of April 1st, 1887, for the purpose of showing to what extent some men will go to justify the ungodly practice of "our plea," and to be popular with sectarians. The statements set forth in the extract from the FIRM FOUNDATION do not begin to show all that Dr. J. N. Adkins said in favor of the position of said paper, and he had told me on a previous occasion that the brethren would all have to come to the same position; and [now, brethren, compare what he said to brother McGary and me with what he said to those Baptists, and what conclusion must you come to?

This trio inquisition that sat upon brother Tant's case before the great and popular Baptist body, decided that he was an extremist, but did not specify wherein he was extreme, also that he was out of order. Out of order with whom and what? the Bible? No; but with the Baptist church; and that inquisition who decided in favor of the Baptist church, an institution not recognized in the word of the Lord, and these men knew it. They did have enough respect for brother Tant, however, to tell their *Baptist brethren*, that he had never been withdrawn from because of his identity with the FIRM FOUNDATION faction. Then this trio have been very remiss in their duty in not having him excluded from that party who will open their arms and

receive all sectarians into their loving embrace, just so they have been dipped, and then some of them will turn right around and say, they never do it and have always opposed it. Oh shame, shame.

If a worldly man accuses a fellow being of stealing, it is expected that he will give some specifications, which is right. This trio accuses brother Tant, before his enemies and the enemies of the truth, of being an extremist and out of order. Ought they not, claiming as they do to be followers of Christ, and truth tellers, to give specifications or take back their charges?

This trio further states, that "the FIRM FOUNDATION party was a small faction of not more than ten or twelve preachers representing them, the editor at Austin heading the party." Another reckless and untruthful statement, for we can safely say, that there are not less than fifty preachers in this state alone, that stand with the FIRM FOUNDATION; but if there was not one, that does not affect the truthfulness of the position it occupies.

And last but not least, this trio says, that the FIRM FOUNDATION faction makes the participating in politics, voting, and belonging to secret societies, a test of fellowship. Now will you please give some specifications? If you cannot, will you take back the charge as untruthful? E. HANSBROUGH.

THE NAME, CHRISTIAN.

There is but one church; Christ says: On this rock I will build my church.—Matt. 16:18. Not churches, and whenever the plural is used in the New Testament, it refers to congregations, which, although in different localities, walked by the same rule, and minded the same thing. I. Cor. 1:10. Now there is but one body, one Spirit, one Lord, one faith, one baptism, and one God and Father of all.—Eph. 4:4-6. This great doctrine of unity demands but one name for the one body. Isaiah says, thou shalt be called by a new name which the mouth of the Lord shall name.—Isa. 62:2. And here it was given, and the disciples were called Christians first at Antioch.—Acts 11:26. The Scriptures teach that Christ is the foundation, the husband, and Head of the church.—Eph. 1:22, Eph 5:23-32, I. Cor. 3:11. Sustaining to the church these important relations, it is his right to give a name, and his own name, too, to the church over which he is sovereign, ruler, as he is the husband and head of the church, the church must, to be his bride, wear his name AND NO OTHER.

In harmony with this teaching, we find that the followers of Christ, in the days of the Apostles and the early church, were called Christians. King Agrippa, hearing Paul's defense of the gospel, exclaimed: Almost thou persuadest me to be a Christian.—Acts 26:28. Here there is evidence that the disciples of Christ were called and known by

this name—whatever controversy there may be about this passage as to whether the disciples at Antioch received the name Christian, by Apostolic imposition, or assumed it themselves, or were so called by the heathen. We know that the name was used by Apostolic authority, and acknowledged and worn by those who embraced Christianity. He to whom the keys of the kingdom of Christ were given, and by whom its doors were opened both to the Jews and Gentiles, called the citizens of the kingdom after the name of the king. If any man suffer as a Christian let him not be ashamed. Again, if ye be reproached for the name of Christ, happy are ye.—I. Peter 4: 14-16. James says, speaking of the persecutors, they blaspheme that worthy name by which ye are called.—James 2: 7. Paul teaches that the whole family of God wears his name.—Eph. 3: 15. The whole family of God means all his children, and the idea is, that they all wear the same name, derived from Christ—Christians.

It was for wearing the name of Christ, as well as for practicing his religion that they endured the agonies of martyrdom. The Savior told his disciples that they should be hated by all men for his name's sake.—Matt. 10: 22. Paul means much more than is commonly supposed, when he speaks of the first Christians having named the name of Christ.—II. Tim. 2: 19. That name was ever prominent, and for it they rejoiced that they were counted worthy to suffer shame.—Acts 5: 41. In the name of Christ they found salvation. In that name they asked all their blessings and performed all their works; and to it they gave an emphasis and attached an importance of which sectarianism has lost sight. In the Apocalyptic addresses to the seven churches of Asia, two of the congregations are especially commended by the head of the church for their fidelity to his name, although dwelling where Satan's seat was, and subjected to fiery persecutions. The Christians in Pergamos held fast his name.—Rev. 2: 13. That model little church in Philadelphia refused to deny his name, and upon those faithful ones who were willing to wear his name on earth, the Savior promised to write the name of God, the name of the city of God, and his own NEW NAME in heaven.—Rev. 3: 8-12. This appeared in the moral heavens of the Apostolic age. The church of Christ; the women clothed in the resplendent light of the Sun of Righteousness with the moon beneath her feet, a crown of twelve stars upon her head, and upon her shining forehead a name written, not Babylon, but Lamb's wife. Now Paul tells Timothy, that a man is not crowned except he strive lawfully.—II. Tim. 2: 5. This then settles the question, and tells why many who strive will not be crowned, because they do not strive lawfully, hence if a man strives by human laws, he cannot be crowned. He may strive and suffer all the

days of his life as a Methodist, Baptist, or Mormon, and any other human name, and not be crowned; for God never gave a law to make Methodists, as they themselves admit. He never gave a law to make Baptists or Mormons, as they admit, and so on of all of these human names. But some say, it does not matter about the name; but we can not add without being condemned.—Rev. 22: 18-19. And besides this Mr. Smith would object to his wife (Mrs. Smith) wearing the name Mrs. Jones. Why, because the law requires her to wear the name Smith if she would be heir of Smith's estate. Now she may strive under the name of Jones but she cannot get any of Smith's estate if she claimed to be Mrs. Smith and Mrs. Jones both. We would be bound to say that she was either dishonest or that she had no sense. Now what of them that claim to be Baptist Christians, and Methodist Christians, and so on. Why, the Bible teaches that such are not Christians. If any one doubts this, let him call me out on it and I will give more proof. In order to be saved, God requires a person to be a Christian and nothing else. If God cannot get all, He will not have part or too much. God gave a law to make Christians, and if a person wants to be a Christian, he must obey this law and live by it, for we are bound, if ever saved, to strive lawfully. There is no promise from God to us for our striving as a Baptist or as a Methodist or as a Presbyterian, or by striving by any other human name.

May God help us all to give up everything but God's law. Please publish this article in the F. F., and I have this to say to the friends of the F. F.: You are on God's side, and I thank God for such a people. Now Christians, take the sword of the Spirit and go out. Quench the fiery darts of the wicked one.

Yours for the one faith,
W. M. SUBLETT.
Thurlow, Ky.

LAVACCA DOTS.

Well, we are here at Alleyton, and preaching of nights to very respectful audiences. Our home for the present is at sister Gillespie's, who knows how to make a preacher feel at home. She is full of zeal and ready for every good work.

Just closed a meeting at Morales, with three accessions to the army of the faithful, and all by confession and baptism, because the Apostles did not take them any other way than "the way," one of whom was an old lady seventy-four years old, who had been a member of the Baptist fraternity, and another sixty-nine years old, who was formerly a Methodist, the third from another department in the world.

I see in one of those papers that helped to put down the "re-baptism heresy," the following: The divine way is, "He that believeth and is baptized shall be saved;" the Bap-

tist way is, "He that believeth and is saved shall be baptized;" and then asks: "Which is right? Well, we would say, that it does not matter with you which is right, since you take both; but those whom you style re-formers prefer the former. Are they right?"

Faith only, you know, is a wholesome doctrine and very full of comfort. Yes, and would have been still more comforting, if Jimmie, the apostle, had not knocked all the comfort out'en it. Reader, turn to I. Cor. 11: 2, James 2: 24, and read, and you will see that "faith only" is not so comforting after all. The discipline of the M. E. church South (of all Bible knowledge) so asserts, but the Bible says: that faith without works is dead, being alone. There is not very much comfort in death to some, and still less in being alone. Yes, but it does not mean death in the sixth of Romans. You say it does not; then what does it mean? Does it mean the literal grave? Certainly not, for in that sense we all have to obey him. Does it mean a burial in Spirit? By no means, for Christ was not buried so far as we know. The Spirit came down in a dove-like form and sat upon him; did it not? Then it must mean water in which he was buried; this being so, we had better be buried with him in baptism, then the language: "If ye then be risen with Christ, i. e. from the watery grave, seek those things which are above, etc. * * *"

"The ladies of the Christian church will give a supper at the 'Skating rink' to-morrow night, (Friday), 29th inst., at 8 p. m., for the benefit of the church. Admission, 50 cents: children, 25 cents."—Huntsville Item. The ladies of the "Christian" church can do as they please, since they are not subject to the law of Christ, neither indeed will be; but if the ladies of the church of Christ is doing this thing, they should quit it at once. But this way of doing was predicted. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Had it not been for loose teaching, doubtless, those ladies would not have engaged in any such thing. But such is the way of the digressives.

The times are quite oppressive,
And men from the old path flee:
I hear that brother Pennington is a digressive,
Where, O, where is he?
In the field at work.

J. W. STRODE.
Alleyton, Texas.

Dear Bro. McGary:

I am a reader of the F. F.; I like a suggestion by I. C. Stone, in the last issue. If I understand him, he suggests that every disciple of Christ take steps to ascertain who are true, and as soon as arrangements can be made, disclaim any further fellowship with such heretics, as those spoken of by him. I am anxious to see this done. I want soon to see those that are for the truth, as it is in Jesus, disclaim

fellowship with those that pervert the truth, and wilfully practice that for which there is no authority in the divine code. The Lord says, have no fellowship with the unfruitful works of darkness. Let us obey Him in this matter.

Again, He commands that we withdraw ourselves from every brother that walketh disorderly. Surely, these walk disorderly. Let us cut loose from them, that we be not partakers of their evil deeds, and that we be not held responsible for their ungodly acts. When we do this, we may be few in number, but the Lord is for us, and no one can be successfully against us.

Yours in hope of eternal life,
J. D. FERGUSON.
Priors, Georgia.

OBITUARY.

WM. A. CRANE, of Utopia, son of N. W. and Elizabeth Crane, died May 2, 1887, in the 29th year of his age, at San Antonio, whither he had gone to have an operation performed for stone in the bladder. He was attended in his last suffering by his brother Elijah, who brought his remains to Utopia for interment.

Bro. Crane was brought up in Burleson county, by a widowed mother, his father having died in the Confederate army in 1862. He and his brother came to this community about five years ago. Nearly three years ago he obeyed the gospel of Christ and cast his lot with the disciples of Wareville congregation. By faithfulness to his religious profession, he heightened the esteem which he had won as a worthy young man of the world.

On October 21, 1886, he was married to our amiable young sister, Fannie Burton, at the residence of her parents in Utopia, and thus became as it were, the fourth member of this quiet Christian family. His death away from home became to his young wife an extreme affliction, as it was not thought prudent for her to be with him at the operation. Though we all grieve to see his life cut off in early manhood, we mourn not as those who have no hope. "He is not lost but gone before."
J. R. W.

Bros. McGary & Hansbrough:

Our little band that meets after the apostolic order of meeting, from house to house, near Eagle Springs, met last Lord's day to worship, and after we broke the loaf, brother Ament announced that we would go immediately to the Leon river and attend to baptizing some parties. At the water brother Ament made us a splendid talk on the importance of obedience from an understanding heart, and at the close five who had heretofore believed they were in the kingdom, came forward, made the good confession, and were buried with the Lord in baptism, to rise to walk the Christian life. Bro. Ament did the baptizing, and I believe there are more to follow soon. May the truth run and be glorified, is the prayer of your brother.
J. P. DIPREY.
Eagle Springs, Texas.

FIRM FOUNDATION.

AUSTIN, TEXAS, AUGUST 1, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to the FIRM FOUNDATION, Austin, Texas.

ATTENTION, READERS.

This is to notify my brethren and friends that ere this reaches them, my home will be Fort McKavett, Menard county, Texas. All correspondence to me should be addressed there. Our exchanges will please note this change and send their papers to that place. But all funds and orders for the FIRM FOUNDATION or any pamphlet published by us should be addressed and made payable to the FIRM FOUNDATION, Austin, Texas.

A. MCGARY.

We will send the F. F. for four months, and give the Oatman-McGarry discussion, for 50 cents; or five names for two dollars—commence at any time.

We have some good articles and contributions or hand that are not suitable for this paper, and as the writers leave it to us to decide whether we will publish them or not, we hope no one will be offended if their's are not published.

We had pleasant visits from brothers F. H. Clifton, of Bee Cave, Travis county, and David Crosthwait, of Lockhart. Bro. Dave gave us some honey in payment for the F. F., and brother Clifton gave us some cash for the discussion.

Bro. Hansbrough left home Friday, July 15th, to hold a ten day's meeting at Smithwick Mills, beginning Saturday night, the 16th. From Smithwick he will go to Kimble county, to be with brother J. S. Durst in a ten day's meeting on South Llano, some miles above Junction City, beginning Saturday night before the fifth Lord's day in July. And from there he expects to go to Fredonia to be with the brethren in a meeting on Lost creek, mention of which meeting has been made in this issue.

The Junction City Clipper speaks of a dancing party at the residence of Judge Alley, in Junction City. It is said to have been an enjoyable affair to the light fantastic tippers of that town. The Judge is accommodating and popular. I like him as a man, and I believe his expressions of friendship for the writer are genuine; but he does not like the F. F. He thinks it is extreme. He believes in Christians taking a lively interest in politics, and Masonry; and believes they should open up their houses for the dance. Well, the F. F. does not coincide with these views, but combats them as things "of the flesh." Wherever you find a Christian giving dancing parties at their house, you may mark that one as an enemy to the F. F.

Parties need not expect to receive their papers regularly unless they give their names in full, correctly spelled, and also the postoffice and state and county. If any one notices an error in his address, he will confer a favor on the publishers of the F. F. to send the correction in at once on a postal card.

Some of our brethren accuse us of inconsistency, because we say, we would be glad to see prohibition carry, and yet do not join in the political movement to help in the work. If the United States should become involved in a war with Mexico, or any other foreign power, we would be sure to sympathize with the United States, but we would not take up arms to help her on to victory, because the weapons of our warfare are not carnal. If two foreign powers were to go to war, we would doubtless sympathize with one of them; but no one would think of charging us with inconsistency for sympathizing with a government that we would not unite with and fight for. Why then, charge us with inconsistency on the prohibition question? It is because this prohibition wind has blown "beams in their eyes."

A. MCG.

PROHIBITION HINDERING THE GOSPEL.

Bro. Burnett has been to Cooper holding a meeting. He was not very successful there. He says: "The reason of the failure is not so apparent. It may be the preaching was not what it should have been, or that the people's minds were occupied with other subjects at the time, and they could not attend to the word spoken. There was a show in town two nights, a prohibition meeting one night, a social party one night, and preaching at the Methodist church on Lord's day."

Yes, perhaps you told those people that the three facts constituted the gospel wholly and exclusively, and exhorted them to obey your three fact gospel. If you did, you may well say, they "could not attend to the word spoken." They could attend to the word spoken just as easily if you had told them that chinning the moon is the gospel, and then exhorted them to chin it. Why will you limit the gospel to something that cannot be obeyed and then threaten the people with the vengeance of God if they do not obey it? This is mocking them in their helplessness. Or, perhaps, you wanted to shake these people, and they did not want to join the shakers. It is surprising that brother B. has hoisted the banner, and is using every effort to rally his brethren at the polls, as servants of Caesar, while he is classing prohibition with shows, parties and Methodist preaching—but I forgot, he holds that the Methodists preach the gospel, except when they preach at Rose Hill—he has localized his gospel till it will not do for Rose Hill!

A. MCG.

SPECIAL TRIAL OFFER.

We will send the F. F. to any address till the first of January, 1888, for twenty-five cents on trial, or five copies till then for one dollar. This is a splendid opportunity for the friends of the F. F. to send in the names of some of their friends in different counties, or in different states, in order to give them a chance to read and learn that there is, published by Christians, one sound paper that boldly contends for the faith once delivered to the saints, one that will not compromise with any error in any manner, shape or form.

It may be a matter of interest to some of our readers to know that the renowned revivalist, Sam P. Jones, of Georgia, is a subscriber to the F. F. We hope he may be able to see the truth, not as it is in Methodism, but as it is in Christ Jesus. Yet we cannot expect so great a man as he is, (in the estimation of the sectarian world, and perhaps, in his own opinion), to humble himself to the religion of Jesus, through obedience to the gospel of Christ, take upon himself the yoke of Christ, and follow his duty as a Christian, regardless of consequences. A man who is educated in any of the isms is thereby disqualified to learn in the school of Christ. A man's understanding of the will of God is enlarged, only in proportion as he performs his known duties as a Christian, in the little things, as well as in the big things, as far as known to him. It is what a man does and says that we are able to judge him. As we are to shun not, to declare the whole counsel of God, so are we to shun not to do the whole will of God, as declared unto us in the counsel of God. Thus we learn to grow in grace and in the knowledge of the Lord.

CAMP-MEETING.

At the request of brother Whitmill Holland, of Mason, we take pleasure in announcing a meeting to begin on Friday night before the second Lord's day in August, at the shingled arbor on Lost creek, near Fredonia, Mason county, Texas.

Bros. J. W. Jackson, W. P. Richardson and A. McGary will be there, and, very likely, brothers J. S. Durst, J. F. Grubbs and E. Hansbrough will be with them, besides their own local force, to-wit: Bro. Balze, Larremore, Cobb and Cavness, and as many others as can possibly attend. With such a force of gospel preachers, we anticipate a fine meeting; far more useful, lovable, and godly than the state meetings, and mass meetings of this state and others. We know that an able presentation of the word of truth will be made there in its purity, its simplicity, and in its proper division, and that no compromise of the truth will be made with any error, and we hope that many precious souls, which now sleep in ignorance, may be awakened unto righteous-

ness, and gathered into the body of Christ by obedience to the gospel of God. We pray that the blessings of God may be upon them, not only in this meeting, but all through life.

BAPTISTS IN THE KINGDOM.

In the discussion between the editor of the Messenger and myself, I had hoped to see him manifest a Christian spirit, and support his proposition with something like scriptural arguments. That he has not done this, his readers can testify, if they will. In his last article (Messenger, June 29,) he evades the issue entirely and indulges in a half column of personal abuse. I have in my possession the writings of T. R. Burnett, charging upon the Baptists just what my article does. When I make the charge that they do not believe in Jesus Christ the Son of God because they deny His word, it is a slander, but when T. R. Burnett makes the same charge it is—only a lively discussion.

I shall decline henceforth to have any discussion with T. R. Burnett in his own paper. Of course, I expect him, as usual, to boast of having gained a great victory, and again trumpet forth to the world that he has completely crushed out that "new heresy," and effectually disposed of its heretical editors. We care nothing for such vain boasting. We invite the readers of the Messenger to examine our paper, FIRM FOUNDATION, read it, compare its teachings with the word of the Lord and when you find us deviating from the line of Truth therein marked out, write to us, and you shall have space in our columns for the discussion of all practical questions relative to our faith and practice.

J. W. JACKSON.

The above is a copy of an article written to the Messenger and mailed same day as this. If any brother wishes to discuss this rebaptism question—both sides of it—either orally or through the columns of our paper, we cordially invite him to do so.

J. W. J.

Bros. McGary & Hansbrough:

I desire to make a brief report of meetings recently held and the results: In April, I held a meeting ten miles west of Huntsville, Walker county, which resulted in fourteen accessions to the "one body." Six of this number came from the Baptists.

Held a very interesting and successful meeting in Polk county, twenty miles south of Livingston, which resulted in fifteen additions to the church. Fourteen of this number came out from the Baptist church; one of this number was a Baptist preacher. His name is John Moye; he is a young man about twenty-four years of age, had preached three years in the Baptist church. Bro. Moye bids fair to make a good gospel preacher. Bro. D. A. Leak, of Tyler county, was with us two or three days, and did some good preaching. Bro. Leak is sound on

all questions except the baptismal question. He loves to preach "our plea" and "shake" the Baptists out of the Baptist church and convert them to "our plea." We tried to teach him the "way of the Lord more perfectly," but he would not let us. However, I have some hope that brother Leak may yet see the inconsistency of the "shaking process," and turn from it, and earnestly contend for the one way bound on earth and in heaven.

Preached one week at Cold Springs, San Jacinto county. No additions, but left very fine impressions; think much good will result in days to come. Cold Springs is an old sectarian fort. Methodism and Baptistism has been established there for forty years, consequently the people know very little of the true way. The Baptist cause is dead there now, and its glory has departed, and I pray that the banner of the cross may yet wave over all opposition and sectarianism, and primitive christianity be established in its stead.

This brings us back to Madison county, where we have been preaching day and night. Our first meeting was held three and a half miles south of the town of Madisonville. The result was, four were baptized into Christ; three of this number came from the Baptist ranks. We are now in a meeting at Willow Hole prairie, twelve miles west of Madisonville. Bro. B. P. Sweeney is with us. We have baptized five up to date. We are having an up hill pull here; the church is cold, and the brethren generally are indifferent. However, we hope to enlist the brethren in the work of the Lord, and persuade more sinners to become Christians.

Bro. Sweeney has just closed a good meeting in Grimes county, which resulted in three additions to the "one body." Bro. S. is a preacher indeed after the Apostolic order, and a true friend of the FIRM FOUNDATION. He not only endorses it, but works for it wherever he goes. I wish we had more such preachers as brother Sweeney. I do not say this to flatter him, far from it, but because it is true. I have enjoyed a rich feast since brother S. has been with us. We have discussed freely the many things concerning the kingdom, and how we may best drive out from the church of God, all innovators and false teachers who are perverting the right way of the Lord. Enough for the present. Yours in the faith, A. J. McCARTY.

P. S.—We are resting to-day, (Friday). Bro. Sweeney has laid off his gospel coat and his clerical dignity, and is up to his elbows in the wash tub, helping his dear and faithful wife, sister S., who is not very well. The writer has not got that far along yet, but there is no telling how soon he may have it to do. Bro. Sweeney says there are more ways of keeping preachers busy besides preaching and killing bedbugs, and I heartily concur with him, for I have been sorely tried. More anon. A. J. M. Madisonville, Texas.

Dear Bro. McGary:

I am reading and well pleased with the F. F. I write to ask you to keep on digging until you cut the tap-root of not only what you have so faithfully begun, but of every plant not planted by our heavenly Father. Masons, Odd Fellows, Farmers' Alliance, Knights of Labor, prohibition, anti-prohibition, Baptists, Methodists, Catholics, Campbellites, etc., were not planted by the Father. They are all of their own father, the devil, and we can't serve in any of them. It is dishonor to God to be caught at work for any of them; we cannot serve two masters.

That shaking in process is another plant out of place. We must quit the practice altogether. We are baptized into the church and are then entitled to fellowship without the usual shake; and why are Christians required to carry a letter from one congregation to another? If we have no authority, we will quit the practice. I want to hear from you through the F. F., if it is consistent to do so. Your brother in Christ, J. M. B. Robinson, Texas.

"Except ye be converted and become as little children, you shall not enter into the kingdom of heaven."—Matt. 18: 3. A little child is not capable of thinking rationally for itself. His parents have to think for it and educate it in the way it should go. So it is with the children of God: Their Father in heaven is their teacher, teaching them through the word. Those who claim to be his children must come to him to hear his word, in order to be taught, not presuming to discern right from wrong by their own reasoning faculties or human philosophies; then, wheresoever His word leads, go. Brethren will agree this to be correct. Then why not apply this in every instance, and especially when difficult problems gender contrary opinions? At the present time, the problem of voting and prohibition fills the mind of many a child of God; and the questions, voting or not voting, prohibition or anti-prohibition, is brought before us, and in our own reasoning, we can find good and weighty reasons for both sides.

How shall we decide this difficulty? Vote or not vote? Prohibition or not? Let us then, as the children of the Most High, go prayerfully to the word of our Father, and learn of Him. If he says vote, let us vote; if He says prohibition, let it be prohibition; but let us be careful not to read His word through the colored spectacles of our imagination.

Brethren, this is a trying time! Now we can and must show if our faith rests firmly on the foundation of our Father's teaching, or if we accept our own or other men's opinions to stand upon. Brethren, let your moderation be known to all men. J. B. Double Horn, Texas.

Dear Bro. McGary:

I received one of your papers from my brother, Christy Mathews, and read it. I think it is a good paper, and I believe it will do a great deal of good by enlightening the people in the way of truth and holiness. I see it is not afraid to defend the cause of our Master. It stands firm against sectarianism, and it contends earnestly for the faith once delivered to the saints; and I would to God that all divisions were done away with, and that we all could see the same way, and that all would be of one mind and of one heart. But it seems as if their eyes are blinded, and that they cannot understand with their hearts, and that they will not be converted that the Lord might heal them.

I have for a long time been living a consistent soldier of the cross, and I have tried various ways to enlighten sinners, and to turn them from the error of their way into the marvelous light of the gospel of Christ. In some instances I have prevailed, and I would to God that I could do more for my Master, but I am getting old, and my mind is not good enough to enable me to tell what I know and what I would like to tell. Please excuse bad writing, and oblige, your faithful sister in the one hope, MRS. REBECCA BROOKOVER. Unlontown, W. Va.

Dear Brother McGary:

Seeing that you have requested the brethren to make short reports of their meetings through the F. F., and thinking that a few words from these parts might be interesting to some of your many readers, I write you these few lines. There are several things that I would like to say, but will only state, that the cause of Christ is progressing very well in this county, (Lavacca.)

Bro. J. W. Strode and the writer began a meeting near Schulenburg on Saturday night before the second Lord's day in June, and continued ten days, with nine added; all by confession and baptism. At this place, there is a noble band of workers, and they know how to make a preacher feel at home. They believe, too, that the preacher who preaches the gospel should live of the gospel. With such men as Morrow, Kirk and Smith in the lead, they can but succeed. May the blessings of our heavenly Father attend them.

Saturday night before the fourth Lord's day in June, we began a meeting with the church at Green Grove, and continued ten days, with twelve additions. One lady was refused the privilege of being baptized. It is a dangerous thing for man to stand between any one and their God. Here, also, we have a working little band of disciples, but alas! there is quite a number here who fall to live up to the profession that they have professed; having not added to their faith courage, knowledge, temperance, patience, godliness, brotherly kind-

ness and charity; the lack of which makes them barren and unfruitful in the knowledge of our Lord Jesus Christ.—(II. Peter first chapter.) But there are a few who are ready and willing to do all they can to extend the Master's kingdom.

Fight on, brethren, God will give you victory through our Lord Jesus Christ.

From here, brothers Strode and F. M. McMurrey will go to Cheap-side to hold a meeting. Will report at the close.

Bro. McGary, do not stop my paper. If my time is out, please let me know, and I will renew at once.

Your brother in the one hope, R. L. McMURREY. Antioch, Texas.

Bro. McGary:

Some thoughts occur to my mind that I would like to pen for your consideration; and, if you think these lines worthy of space in your valuable paper, you can publish the same; but, if you think they are worthless, cast them into the waste basket.

If those who are opposed to the position of the F. F. would prove their practice to be consistent, by the word God, for receiving those that come from the sects on their sect baptism, then I would suggest, that each gospel preacher start around on the shaking mission, and be diligent until they get them all well shaken in; for if said teaching can be proven, it necessarily follows that it is not an intelligent understanding of the gospel obeyed from the heart that frees people from sin and brings them into the kingdom of God's dear Son. We feel that, if the doctrine could be proven for receiving them on their sect baptism, they will delay no time in proving the same, or abandon their practice; for we claim, a thus saith the Lord, for all we teach.

I remain your brother in the one hope of eternal life, A. M. SMITH. Darby, Texas.

Bros. McGary & Hansbrough:

I have never yet reported the result of any meeting I have held, but write briefly now to say, that a few days since, I baptized an old brother about seventy-four years of age, who had been baptized by a Baptist preacher about thirty-five years ago, and was shaken into (what he thought was) the church of Christ very many years since. The old brother is a subscriber to the F. F., and has been reading it with much care, and from the F. F. has learned the way of God more perfectly, and requested me to baptize him. Not rebaptize him, for he asserted that he had never been scripturally baptized. I expect to commence holding a protracted meeting soon, and may report to the F. F. from time to time as the Lord adds to the church. J. L. BOLLING. Lovelady, Texas.

An old author says: "When canons were brought into use as negotiators, the canons of the church were set aside." The Christian world was first governed by Mitre and now by Nitre; first by St. Peter and now by Saltpetre.—[Selected.]

LETTER FROM THE EDITOR.

Dear Bro. Hansbrough:

I fear you think I have been careless about writing. I did intend to drop you a card every other day; but when I tell you of my ups and downs, I know you will excuse me—the last twenty-five miles of our trip was truly up and down, *jumply*, *bumpy*; but this was not the worst.

We travelled twenty miles the first day, and camped for the night four miles east of Dripping Springs. We struck camp just as the sun was gilding the western horizon with his cheerful farewell to the 25th of May. My wife selected for a camping place a beautiful green valley, which was about a quarter of a mile south of the road—you know "distance lends enchantment to the view." But, as this trip is her's, I wound around down the hillside to where she pointed. When the horses were staked and the tent stretched, and the children were rolling and tumbling over the green grass, there was much joy in that camp—for it is truly a pleasure to see the little ones enjoying the trip in this carefree and gleeful way after their long confinement at school. Dear little things! They should be encouraged in innocent amusement, for soon the merry sunshine of childhood will have passed away, and the dark, dreary clouds, surcharged with the sad realities of the vanities and vexations of this life will take its place; this "vapor which appeareth for a little time, then vanisheth away," will be brought face to face to them.

As life is made up of pleasure and pain, and the latter is often pressing close in the wake of the former, we experienced both at that camping place. During the night my wife was taken violently ill, and by morning was completely prostrated, but as there was no water near us for man or beast, we were forced to move somewhere. So I went to work packing up and harnessing the horses, with a heavy heart. I was seriously regretting that we had left home. But while I was trying to collect my wits to decide upon a proper course, I saw two young boys approaching our camp. When they came up they asked, "Is this Mr. McGary?" When I replied, they said: "We are Mr. Cavett's boys, and papa sent us to meet you and carry you to our house." You may well imagine my unbounded satisfaction at this. Bro. Cavett lives in Dripping Springs, and an hour's drive brought us to his hospitable home, where we spent that day (Thursday), and night. My wife received every attention at the hands of this kind family, and was soon better, and by morning was able to resume travel. We left this dear brother and sister reluctantly, for it is a great pleasure to be with those who esteem the kingdom of God as they do. Bro. Cavett has been a reader of the *Christian Standard* for years; but he is the

soundest *Standard* reader I ever met. This is not so surprising, though, when one knows his wife and that she has been a reader of the *F. F.* for more than a year. I do not desire to repay this brother and sister with flattery for their kind treatment of us; but I cannot say less of sister Cavett than, that she is one of the most earnest Christians I have ever met. She believes in returning to the religion of the Book in theory and practice—consecrating our lives to the service of God, from the first to the last step as prescribed in the precepts and examples of the Apostles. Bro. Cavett has a nice little farm home in Dripping Springs, right near the Baptist Academy, that he would sell. Any Baptist, or any one else who may desire to live in Dripping Springs would do well to take a look at his place. He wants to join a few Christian families in a small colony in Kimble or Menard county.

Five days from brother Cavett's brought us to where we are at this writing, on the bank of the Johnson Fork of the Llano, where we now sit writing this, within a few feet of the beautiful, rippling water, as it speeds by over its rocky course. It reminds us of Tennyson's impressive words about "The Brook:"

Let p I slide, I gleam, I glance
Among my skimming swallows;
I make the netted sunbeams dance
Among the sandy shallows:
And chatter, chatter as I flow
To join the brimming river:
For iron may come, and men may go,
But I go on forever.

We reached here the 1st inst. and may remain ten days. Bro. Durst is settling, now improving a place, near where we are camped. The *F. F.* has many true friends in this county—and why should they not be friends to it? When a man or woman is an enemy to the *F. F.*, you may safely set it down, that he or she loves man's institutions better than God's plan of redemption—that they have been "removed from him that called them unto the grace of Christ unto another gospel." In ten minutes time, the first evening we camped here, I caught more fish than we could all eat; and ever since, we have had all we could use. Sister Durst came walking up to our camp a few minutes ago with a five pound catfish. Bro. Durst will preach a few miles down the river next Lord's day, and we expect to go down.

I must close for this time. All join in love to you all. Sister Durst says, you must come up this summer. These brethren would like to hear you preach some. Bro. Schrier, who lives near here, spent the day with us yesterday. He has just received a letter from sister Reagan, of Del Rio, and she praised your preaching there very much. Publish this and it will save me writing several private letters till I can catch up with my correspondence.

Your brother in Christ,

A. MCGARY

Kimble county, Texas.

DEATH.

Paul declares: "The wages of sin is death."—Rom. 6: 23. Of a certain class it is said: "You were dead in trespasses and sins."—Eph. 2: 1. And again: "We are dead to sin."—Rom. 6: 2.

Being dead in sin, and dead to sin, are two things; they are opposite to each other, so that a person cannot be dead in and to sin at the same time. Sinners are dead in sin, while Christians are dead to sin.

Again Jesus said of a certain individual: "Lazarus is dead."—John 11: 14. This he spoke concerning the death of the *body* of Lazarus.

In Revelations 21: 8, we read of the second death. This is the death of the soul or spirit of man; and because the wicked being cast into the lake which burns with fire and brimstone, is called death; some have come to the conclusion that they will be forever unconscious.

In April number of *Zion's Watch Tower*, page 5, appears the following: "The wages of sin is death everlasting—not life in torment everlasting." I will here submit a proposition or two:

1. Death means a separation in every sense of the term.

2. Man is both dead and alive at the same time.

Prop. 1. God is the source of life; when, therefore, a thing is separated from God, it need not necessarily cease to exist, but it ceases to live in one sense of the term—it dies.

God said to Adam, concerning the eating of the fruit: "The day thou eatest thereof, thou shalt surely die." But Adam lived, probably 900 years after having eaten the forbidden fruit. In what sense did he die the day he ate of the fruit?

He was a sinless man before eating; but by the act of eating he was separated from a sinless into a sinful state; hence he died in the sense of being dead in sin.

Christians are said to be dead to sin. How are they dead? Paul says: "He that is dead is freed (separated) from sin." In this sense then, death is a separation.

When the spirit is separated from the body, the body is dead. James says, "the body without the spirit is dead." This natural or physical death, then, is a separation of the spirit from the body. Man's physical connection with God through the laws of nature are broken up, and, therefore, the physical part of man dies.

But it is said in Revelation, that being cast into the lake of fire is the second death. Where is the separation here? Turn to Matt. 25 and there read the sentence: "Depart from me ye cursed into everlasting fire." Can you see why this is called death? Because, like all other deaths, it is a separation—a separation from God.

Prop. 2. Man is both dead and alive at the same time.

"Verily, verily, I say unto you, he that heareth my word, and believ-

eth on him that sent me, hath everlasting life; and shall not come into condemnation, but is passed from death unto life."—John 5: 24. Here we have, according to Christ, a living man passing from death unto life. So he that possesses human life may at the same time be dead in some sense.

Again, Christ said unto a certain individual: "Let the dead bury their dead, and follow me."—Matt. 8: 22. How can a dead man bury a dead man, unless he is dead in one sense and alive in another? Is it not clear from this that one may possess human life and at the same time be as dead to God as a man void of human life is dead to the world? Paul commanded his brethren to reckon themselves to be dead to sin but alive to God, (Rom. 6: 11). Here the same individuals are said to be both dead and alive at the same time.

John says: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Here is a person living who has passed from death spiritual to life spiritual, while possessing, before and since, human life. Then it is an established fact that man is both dead and alive at the same time—dead in one sense and alive in another.

We, therefore, legitimately come to the conclusion that, as life and death are necessarily contrasted with each other as indicative of contrary states, we can have as many varieties of death as there are varieties of life. Have we physical, intellectual and spiritual or moral life? Then can we have physical, intellectual and spiritual or moral death. Have we temporal and eternal life? So can we have temporal and eternal death.

But physical, intellectual and spiritual denote the nature of life and death; while temporal and eternal denote, not the nature, but the continuance of it. Hence, "eternal" prefixed to life or death, intimates, not the nature of either, but their mere continuance.

But with some it seems mere existence is life; and such persons are want to speak, not of eternal existence, but of eternal life in misery!! Eternal life is not merely eternal existence, but eternal existence enjoyed.

When the Savior says to his faithful disciples, that in this world they shall receive a hundred fold more than they lose, and in the world to come eternal life; can any one be so simple as to imagine that he means simple eternal existence? What an anti-climax they put into the mouth of the Savior on such a view of Mark 10: 29-30: "There is no one who hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's but shall receive an hundred fold more in this world; and in the world to come something greater—eternal life—more eternal existence!!"

Can any one think the Messiah guilty of such deception under the pretense of holding out something greater in the world to come, and in fact holding out something greatly less, if it be true that eternal life simply means eternal existence? But it means far more than that. It means eternal union and communion with God, who hath life in himself, in whose presence there is fulness of joy, and at whose right hand are pleasures forevermore.

Having shown that eternal life is not mere eternal existence, follows not that the second death in connection with eternal life cannot possibly intimate second non-existence? Indeed, is not the very definition abused? The first death is non-existence; the second death second non-existence!

Eternal life is an eternal existence in happiness, while eternal death is eternal existence in misery. Remember then, kind reader, that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Accept Christ and live. No longer serve man who is going about like a roaring lion seeking whom he may devour.

Console not yourself with the thought that, if you live in sin when you die a physical death, you will ever afterwards be unconscious; for it will be eternal punishment for you. If you obey not the gospel of Christ.

J. G. CONNER.
Salisbury Rock, Ark.

Editors Firm Foundation:

I was noticing T. H. G.'s remarks on Mr. S. C. Royal's letter, and he exhorts the readers to "earnestly contend for the faith once delivered to the saints." Now, will you, or T. H. G., be so kind as to show from the Scriptures who those saints are and what it was delivered to them? I am sure, if this can be done, that a flood of light will be thrown upon what we are to believe. By this we can find out what Paul means in Heb. xi:1: "Faith is the substance of things hoped for, etc." I ask for information. Yours desiring to know the truth.

S. R. ETHRIDGE.
Lubbock, Texas.

I will attempt to reply to S. R. Ethridge's request, as he asks for information, and not for disputation. I am aware that most of our readers will understand and appreciate the explanation, though there may be some who will misunderstand me and will misrepresent my statements.

Now answer: Those saints are those called of God; those who were called out of darkness by the word of the gospel of Christ, the Son of God. Those who have heard the gospel of Christ preached in its purity, understood it, believed it, and obeyed from the heart that form of doctrine delivered to them. "And Saul, (Paul) was consenting unto his (Stephen's) death. And at that time there was a great persecution against the church, (now notice, against the church) which was at

Jerusalem, and they were scattered abroad. * * * * As for Saul, he made havoc of the church, entering into every house, and hailing men and women, committed them to prison."—Acts 8:1-3. "Then Ananias answered, Lord, I have heard by many of this man, (Paul,) how much evil he hath done to thy saints at Jerusalem. And here he hath authority from the chief priests to bind ALL that call on thy name."—Acts 9:13-14. I prove from these scriptures that there was persecution against the church, which was at Jerusalem, and they (the members) were scattered abroad; and that Paul made havoc of the church, and Ananias said he had heard how much evil this man Paul hath done to thy saints. Then if Paul made havoc of the church, hailing men and women, who were members of the church, committing them to prison, and had authority to bind all that call upon the name of the Lord, or, as Ananias, said, hath done much evil to thy saints, then the saints are those who are members of the church of God—the body of Christ. So much for that. Then again, it was the gospel of Christ, the word of truth, that was delivered to them. "But the righteousness which is of faith speaketh on this wise * * * The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation."—Rom. 10:6-10. "So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Rom. 10:17-18. The faith delivered unto the saints includes facts to be believed, commands to be obeyed and promises to be received. Jesus is the author and finisher of our faith. "And being made perfect, he became the author of eternal salvation unto all them that obey him," (obey his gospel), Heb. 5:9. Paul, in Rom. 1:16, says: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." "For God is not the author of confusion, but of peace, as in all churches of the saints."—1 Cor. 14:33. If confusion exists in our works, or in our words, or in our thoughts, it is there by the traditions of men or the doctrines of devils, or by our own evil imaginations.

Now I think I have proven by the Scriptures that the faith delivered unto the saints, and for which they were earnestly to contend, was the gospel of Christ, the word of God, the word of truth, the word of faith which we preach, and that the saints are all godly members of the church of Christ.

T. H. GILLESPIE.
Austin, Texas.

CHURCH REPORTS.

Just returned home from a twelve days absence, leaving home on Thursday, May 26th, for a preaching tour, traveling as far south as Okalona, Clark county, this state, a distance of about 75 miles; preaching at Black Springs, Montgomery county, Caddo Gap, Amity, and in the neighborhood of Clear Springs, Clark county. I found a small congregation of disciples at Caddo Gap also at Amity, who meet once a month, for preaching, not at all, for the purpose of commemorating the risen Lord in his institution which he instituted the night of his betrayal. We found some kind brethren at both places, still they are not in an organized condition; but we understand brother Secrest, their evangelist, intends to soon organize them into working congregations at each of these places, (Gap and Amity). The brethren have built them a \$300 house in which to worship. At Amity, especially, prejudice against the truth is very high, and although a town of about three hundred inhabitants, there are three organizations, if you should please to call them such, M. E. C., M. E. C. S., and Baptists; and there are also a sufficient number of disciples to organize, which will soon be done, as we understand.

At Amity we met brother A. Jones, who lives at this place, and, of course, we made his house our home while there, from Saturday until Monday morning, then one night on my return.

Bro. Secrest, the district evangelist, preaches for them, also brother A. Jones preaches for them when an opportunity presents itself. He is one of those who has shaken numbers in from the sectarians. I would ask, if Paul ever shook any one into the body of Christ from the sectarians? My time is spent in preaching the word—the ancient gospel.

Glad to see brother Allison's articles on the law, in the F. F., for they are good, as we may always expect such from his pen.

The brethren near Okalona, Clark county, are making arrangements for a camp meeting. They have purchased forty acres of land, including Clear Springs, for that purpose.

Success to the F. F. Your brother in the one hope,

J. W. BRATCHER.
Dallas, Ark.

LETTER FROM BRO. STONE.

Bros. McGary & Hansbrough:
While I am at home this hot, dry weather, I will try to write something for the readers of the FIRM FOUNDATION. Life is too short, and time too precious for us to idle much of it away. There are too many who seem to be careless and indifferent with regard to everything but money-making and worldly pleasures. Worldly-mindedness has already pervaded the church to

such an extent that the distinctive marks of Christianity are almost obliterated. Many persons who claim to be Christians, and whose names may be found on some church-book, exhibit no signs of spirituality. They appear as vain, as covetous and as worldly-minded as their neighbors, who make no profession of Christianity at all.

While this practice prevails among us to such an alarming extent, we will never succeed as we should, in building up the kingdom of Christ in the world. In this age, the difference between professing Christianity, and practicing it, is altogether too great. We hear a great deal said about practical Christianity; but the great trouble is, that those who make the greatest noise about it, are, unfortunately, the individuals who know the least about it. Practical Christianity consists not in the doing of good deeds by all classes of people as many seem to think. Here is a great mistake. And even many who, themselves claim to be Christians, have fallen into it. The truth is, that it requires a Christian to practice Christianity. A man may feed the hungry, clothe the naked, visit the sick and do many good works; but if he be not a Christian, it is not Christianity. It is only morality. The taking, or rather the mistaking of morality for Christianity, has been the means by which some have found so many good Christians among the various sects or parties claiming to be religious. Because they appear pious and benevolent, they are taken for Christians: and it is said, why, they are as pious as we. Piety is reverence for the Deity,—respect—much respect, etc. Now there are very many who have respect for God who are by no means Christians. Many men who are not Christians have too much reverence for God to blaspheme his name, or to do many other acts which would show disrespect for Him. Christianity consists in following Christ. If an individual follows not Him, he is not a Christian; but to follow Christ, one must first come to the way in which Christ walked: he must take His yoke first. In taking of the yoke of Christ, we should be very careful not to make a mistake and take the yoke of some man: as Luther, or Wesley, or Calvin, or some one else. There is a vast difference between these yokes. Christ's yoke is easy: man's yoke is burdensome. Christ's yoke is exactly adapted to our wants. It fits, and therefore is easy; but man's yoke has no adaptation, no fitness. Some are slow to learn these important truths from some cause. It may be that they neither have considered the matter, nor tried it, therefore, think man's yoke the easiest.

Let us consider this matter a while. Christ's yoke relieves us of our pride and vanity. Under it we are not harassed with so many cares and burdens. We are under no great strain to keep pace with the world. We need not spend so much for

show, nor for unnecessary gratifications. We have not so much trouble and labor for the gratification of foolish desires and indulged appetites. If we wear Christ's yoke, we are not troubled with an evil conscience, nor a miserable dread of the future. A fearful looking for of fiery indignation which shall devour the adversaries. The one gives peace and security, and the other doubt and uncertainty.

I wish that I could impress the people with the thought that Christianity is a system of faith and works combined. The faith without the works is dead being alone.—James 2: 17. And that works without faith is in the same condition, because, "without faith it is impossible to please God."—Heb. xi: 6. Now Paul says: "There is one faith."—Eph. iv: 5. If then there is but one faith, all, in order to be Christians, must have that one faith. Having the one faith, all must go forward in practical Christianity. Each can add to his faith courage, knowledge, etc. But if one have not faith the less courage he has the better. Behold what courage Sam Jones, D. L. Moody and Harrison have. They have neither faith nor knowledge, and no man can tell the injury they have done to mankind by their courage in false teaching. They may have induced some to be more moral; but never one to be a Christian. They preach another gospel which is not another, but a perversion of the gospel, and thus have led thousands astray. They have not taught the gospel steps to salvation; and if they have led any to salvation, then false steps are as good as the true. To be Christ's, we must have his Spirit. To get his Spirit, we must receive his words; for he says, my words are Spirit and life.—John vi: 63. We must walk in the light as he is in the light.—I. John i: 6.

I do not believe in a blind, ignorant, bewildered Christianity. Christ has given us light, and shall we not use it? Shall we teach the people that they need not understand the doctrine of Christ? Why did Christ give a revelation, if we need not understand it? I cannot imagine what ever produced such a thought in any sane man's mind. That which is taught is always understood, otherwise it is not taught. Christ said, go and teach. If nobody understood them, then they are not taught. To teach implies an understanding, therefore, whatever is not understood, is not taught.

Here I will close for the present and let all men who wish, examine the foregoing, and object if they choose. May God bless you all. Farewell. I. C. STONE.
C. Min, Ind.

RISES TO EXPLAIN.

The nicknaming qualities and the habit of misstating facts by putting words into the mouth of an opponent, has become the leading characteristic of the *Christian News-*

essenger. Whether this is a revolutionary action which bears witness to a sectarian ancestry, or whether it is one of many successive variations which predict the hasty evolution of the C. M. into ripe sectarianism, is a problem to be left to the future; or, perhaps, some star of the northeast is making its transit from the Methodist subdivision in Babylon into the nebulous fields of Baptist confusion.

I am informed that I must post up, and learn the use of figures—that this Babylon is not a literal country, but that it is a state of captivity to human error. Captive, is a relative term, associated with the idea that gives rise to the following inquiry: Where were these captives taken from and who captured them? The Baptist church captured them, and they were taken from the world, and now the C. M. is trying to capture them again. Before the Baptist church captured them, they were in error, and after it captured them, they were in error, or in a state of error, and the C. M. denies that they are shook in. So they come in like the fish hook came in the boy's pants: Just come so.

Will the C. M. accept the following translation, Acts xviii: 10. For I am with thee and no man shall set on thee to hurt thee, for I have much *Baptists* in this city.—"The much people in this city," whom the Lord calls my people, were not Baptists, and I presume it was necessary for them to obey the gospel although they were his people. So the Baptists who are in the city of Babylon, some of whom are the Lord's people in the same sense that these Corinthians were, ought to obey the gospel. Those Corinthians who would not obey the gospel in a spiritual point of view, stayed where they were. So those Baptist who will not obey the gospel; let them stay where they are.

W. P. RICHARDSON.

Dear Bro. McGary:

I trust that you will again permit me, through the F. F., to say a few words for the benefit of your many readers, and for the brotherhood at large. In the first place, I desire to ask a few questions:

Did Paul or any one of the Apostles ever organize or authorize the organization of any missionary society, or hold a festival, in the place of worship at Jerusalem, Ephesus, or anywhere else, for the purpose of raising money for the building of churches or paying the preachers? If so, when and where?

Now, brethren, I have failed to find any such example in God's word. The case as stated and referred to by brother Stone, taken from the *Christian Standard*, has at last filled my prediction—two years ago. I stated that the brotherhood was fast falling in ranks with the sects in the organization of such institutions as above named. Brethren, let me beseech you to investigate the teachings of Christ and the Apostles thoroughly before you

go off into this great evil of apostasy.

Bro. Stone desires to hear from the brethren as to whether they will endorse the action of the brethren of Indiana in the report made by B. I. Radford. I, for one, denounce all such, and shall forever, unless I am shown example of such in God's word. I am glad that you have made the call; so brethren speak out. I hope, brother Stone, you will, through the F. F., nip all such in the bud, and that you will forever contend for the faith once delivered unto the saints.

Bro. McG, when is a person born of the Spirit? We have a brother who preaches that in obedience of baptism we are only born of water, and in the resurrection there this spiritual birth takes place. This is not my exegesis or way of preaching it. I hope you will make your explanation quite lengthy. Send me a few sample copies of the F. F.

Your brother in the faith,

J. W. BRATCHER.

Dallas, Ark.

A man is born of the Spirit when he is "born again:" for when the Lord told Nicodemus that a man must be born again to enter into the kingdom of God, and Nicodemus had so far failed to grasp the Lord's idea as to suppose a man had to re-enter his mother's womb in order to be born again, the Lord corrected him by saying: "Except a man be born of water and the Spirit, he can not enter into the kingdom of God." This shows us that in order to see the kingdom of God we have to be "born again," and in order to be born again we have to be born of "water and the Spirit."

The first, or natural birth is a birth of the flesh; the second, or metaphoric birth, is a birth of Spirit. The first is the product of the seed of man—the seed of flesh—while the latter is the product of the good and incorruptible seed of the kingdom of God—the word of God, which is Spirit and life. John says: Christ came "unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. The Book tells us that God is Spirit. Whoever, then, is born of God, is born of the Spirit; and whoever is born of the Spirit is born of God." This settles that Christadelphian dogma which seems to have won no little following among Christians.

But in our discussion with Dr. Oatman, the Christadelphian leader in Texas, this question is discussed at length. My proposition in that discussion is, that when a man is baptized by the authority of Christ he is then and there born of water and the Spirit. The pamphlet can be had for twenty-five cents by addressing the FIRM FOUNDATION. It is a pamphlet of between eighty and ninety pages.

If Paul ever had anything to do with any other missionary society than the church, or ever had any such festivals as you describe, the Holy Spirit did not want the world to know it, for it did not have it put to record.
A. McG.

WHO IS THE TRUE DISCIPLE?

I insist, from the word of the living God, that the New Testament describes the true disciple, his character, relation to God, to man, and describes the circle of his duty as a disciple in the worship, in the body, and out of it. No theme affords a disciple more pleasure and real benefit, if rightly taught, than an intelligent appreciation of himself and his relative duty to the one given gospel, and only one given. When he is properly taught the law of life, it makes him responsible, and leaves him no way of escape from its penalty.

Every creed is but a castro mould for the overthrow of the apostolic plan given by the head of the one body. Every creed is designed, in effect, to draw away men and women from the one plan. The cry from the streets and highway of Babylon is heard, "come the way." Take the New Testament survey of all the so-called Christian people; put the gospel measuring reed to them from creed to creed and what do you have? Well, upon the true disciple of the kingdom depends the real salvation of the world; take him out of the way and what do you have? Will a counterfeit religion save the world? Look over the world, reader, water who is contending for just what the gospel is contending for, and take my word, this is the only people who it is safe for you to cast your lot with for life's practice. The gospel is designed to make me better in the life that now is and that to come. If it does not accomplish this for men, it is simply because he has not applied the remedy of gospel balm to his malady. Take a sectarian fresh from the slime pits of Babylon, all covered with the gore of the beast, having his hands and his forehead all scared with his marks, the place that man under the gospel standard, measure him up and down with the gospel line, and the make him an elder of some baptist congregation, and what the result of his teaching and example in that body? What kind fruit will that tree bear?

I would like for the FIRM FOUNDATION to write up who the true gospel disciple is, and make the lines very distinct. By this method the lines will begin to widen between counterfeit disciples and true ones. The lines must be drawn sooner or later, but the sooner the better. Thrust in your gospel scythe and gather the ripe fruit, the vintage is now ready. Let not be builders in Babylon, but the kingdom of God, upon the Lord, one faith, one baptism, exclude all spurious religions and in the recruiting camps of Babylon,
Yours,
J. A. CONNER.

Prairie Creek, Oregon.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, AUGUST 15, 1887.

VOL. 3—No. 18

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1201 San Bernard street, Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. GRUBBS. J. W. JACKSON.
J. S. DURST. E. HANSBROUGH
I. O. STONE. A. J. M'CARTY

RE-BAPTISM.

Bro. McGary & Hansbrough:

I have recently written several communications for publication to a number of our editors, but one of which has been published, and about half of that was suppressed, I suppose because I endorse the teaching which is being advocated by the F. F. Many of our editors are very much like many of those who pretend to pray at the present day: "Lord, thy will be done according to my will." Our editors are willing that all shall be heard through the columns of their respective journals, unless we happen to run counter to their peculiar manner of thinking and teaching; but do this, and the communication either finds its way to the waste basket, or is pruned down to harmonize with the peculiar notions of the editors. I have thought proper to express my humble views through some of our journals, but desired to be heard through some other than the F. F., but it seems that I can only be heard through that medium.

Many questions, or subjects are agitating those who compose the church of Christ. The organ in worship, the re-baptism, and missionary machine, and other questions, occupy much space in our religious journals, and we are much divided upon each of these questions. I desire, in this communication, to refer to what is styled the re-baptism subject, and here permit me to say, I would oppose re-baptism, if such a thing was being practiced by any of those with whom I am proud to stand identified; for I hold that when a penitent never has confessed Christ before men, and has been baptized for the remission of sins, (in order to remission), he has been baptized in to Jesus Christ, and thereby put on Christ, and that is an end to baptism; and I would always oppose re-baptizing such an one.

And now the question arises, has any one who has not been thus baptized obeyed the gospel of our Lord Jesus Christ? And be it remembered that Paul hath declared, (II. Thes. ix; 8-9,) that they who obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. And now I propose to examine the Scriptures and settle this vexed question from the plain teachings of that inspired volume.

Our Savior, (Mark 16:16,) instructed the disciples to go into all the world and preach the gospel to every creature, but bid them stay in the city of Jerusalem until they be endued with power from on high; they obeyed this injunction, and were thus endued, and all who are conversant with the Scriptures remember that our Savior said: (Luke 24:46,) that repentance and remission of sins should begin to be preached in his name at Jerusalem; and now will any dare assert that Peter did not preach the gospel on the memorable day of Pentecost? All must admit that, on that eventful day, he proclaimed the terms of pardon to the alien sinner. Then we need only to consult Acts 2:38, to determine what are the conditions precedent to the pardon of sins. The Spirit of God, in answer to the momentous question propounded by those Jews whom Peter had convinced that Jesus was the Christ, was, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Then it will be remembered that the great Apostle to the Gentiles said, (Rom. 10:17), that "faith comes by hearing, and hearing by the word of God;" then, if Paul be correct, faith cannot be obtained in any other way, or by any other means, than by hearing the word of God, and Paul demonstrated just how faith comes when he said to the Corinthians, (I. Cor. 4:15), in Jesus Christ I have begotten you through the gospel; then if the Scriptures demonstrate anything, they settle the question as to how we are to obtain faith.

And now I desire to propound a question to those who are so violently opposing what they are pleased to style re-baptism. Will you dare assert that the Baptist preachers preach the gospel, and proclaim the terms of pardon to the alien sinner, as announced by the Spirit of God by the mouth of Peter on Pentecost, and repeated by Paul and the other Apostles, from time

to time in their teaching? But how dare you not concede this fact in regard to Baptist teaching? for you know they practice the mourners bench system, and urge the sinner to repair to the anxious seat, and when he is there, they instruct and urge him to pray for pardon of his sins, which you know that all the official expounders, commentators and preachers on this mundane sphere to-day, cannot find in all the sixty-six books composing the divine library, a single instance where God ever promised to pardon the sins of an alien sinner in answer to prayer, nor did God ever command an alien sinner to pray for pardon of sins. And, brethren, you know full well that Baptist preachers do not baptize for the remission of sins, but that they require the candidate for baptism to state that he believes that God for Christ's sake has pardoned his sins, before they will proceed to baptize him. And you further know, brethren, that you, in all your literature, ignore and ridicule Baptist teaching and practice, and yet, strange to say, you announce to the world by your acts, which speak louder than words, that Baptist teaching, (although you say they teach error), makes or produces genuine Scriptural Christians.

I suggest that, in order to be consistent, you cease to antagonize Baptist teaching, or that you abandon the shaking process. Brethren, are you vain enough to suppose that the fact, that you shake the hand of a Baptist, who has never been baptized for remission of sins, nor obeyed the gospel of our Lord Jesus Christ, improves his spiritual condition? You know it does not, and you know that is all you do for them. The time for laying on of hands, and the time of miracles are past.

I have said in this communication that I would oppose re-baptism, and I surely would; but I assert that, he who has been taught by Baptist preachers, that he must get religion before he can be baptized, and is then baptized because his sins are pardoned, has never been baptized nor obeyed the gospel; and that when he thereafter obeys the gospel and is baptized, he is then, for the first time, Scripturally baptized; he then has for the first time obeyed the gospel, and there is no re-baptism in his case.

I know that many brethren whom I love dearly favor the shaking in process, but permit me to here say, that God never devised but one scheme of redemption, and the se-

quel may prove, and eternity reveal the fact, that none but those who have been baptized for the remission of sins, have obeyed the gospel. Brethren, we had better teach dying men and women to be baptized for (in order to), remission of sins in obedience to the mandate of the Holy Spirit on the great Pentecost, and thereby make it as sure as they can. This is the infallible plan.

Bro. McGary has, in days ago, indulged in too much sarcasm, but I rejoice to observe that he has toned down much, and the result is, the F. F. is daily growing in favor with the people. I know whereof I speak
J. L. B.
Pennington, Texas.

INNOVATIONS.

Editor Firm Foundation:

Through the kindness of an unknown friend, I have been receiving your valuable paper for several weeks, and now, in love for the truth which it advocates, and as a special reply to brother Stone's request, I send you a short article, which you can publish, if you deem it worthy.

In the F. F., of June 15, we find a letter from brother Stone, in which he appeals to the brotherhood against the innovations of the present day, and urges us to come out on this subject.

We are aware that these are perilous times, and that, to express a desire to return to the "ancient order of things," is not the popular thing to do. "But, if God be for us, who can be against us?" We have the promise that, "Where two or three meet together in my name there am I, in the midst of them." A promise that is not found for a crowd, or multitude. We have, living here with us, an aged aunt, who was immersed into Christ over fifty years ago, and with John Steele, Newton Mulky, Wm. D. Jourdan, and Isaac T. Reenan, for teachers, she has not yet fallen out by the way, and given heed to seducing spirits, and doctrines of devils. My husband and myself were immersed thirteen years ago. We were instructed by Isaac T. Reenan, and other faithful followers of Christ, to take the word of God as our rule of faith and practice, and to speak as the oracles of God, and now, because we will not listen to the commandments of men, and join in with Sunday-schools, children's day, church fairs, festivals, and such like, we are denounced, derided—nay, almost ostracized from polite society. It is a sad state

show, nor for unnecessary gratifications. We have not so much trouble and labor for the gratification of foolish desires and indulged appetites. If we wear Christ's yoke, we are not troubled with an evil conscience, nor a miserable dread of the future. A fearful looking for of fiery indignation which shall devour the adversaries. The one gives peace and security, and the other doubt and uncertainty.

I wish that I could impress the people with the thought that Christianity is a system of faith and works combined. The faith without the works is dead being alone.—James 2: 17. And that works without faith is in the same condition, because, "without faith it is impossible to please God."—Heb. xi: 6. Now Paul says: "There is one faith."—Eph. iv: 5. If then there is but one faith, all, in order to be Christians, must have that one faith. Having the one faith, all must go forward in practical Christianity. Each can add to his faith courage, knowledge, etc. But if one have not faith the less courage he has the better. Behold what courage Sam Jones, D. L. Moody and Harrison have. They have neither faith nor knowledge, and no man can tell the injury they have done to mankind by their courage in false teaching. They may have induced some to be more moral; but never one to be a Christian. They preach another gospel which is not another, but a perversion of the gospel, and thus have led thousands astray. They have not taught the gospel steps to salvation; and if they have led any to salvation, then false steps are as good as the true. To be Christ's, we must have his Spirit. To get his Spirit, we must receive his words; for he says, my words are Spirit and life.—John vi: 63. We must walk in the light as he is in the light.—I. John i: 6.

I do not believe in a blind, ignorant, bewildered Christianity. Christ has given us light, and shall we not use it? Shall we teach the people that they need not understand the doctrine of Christ? Why did Christ give a revelation; if we need not understand it? I cannot imagine what ever produced such a thought in any sane man's mind. That which is taught is always understood, otherwise it is not taught. Christ said, go and teach. If nobody understood them, then they are not taught. To teach implies an understanding, therefore, whatever is not understood, is not taught.

Here I will close for the present and let all men who wish, examine the foregoing, and object if they choose. May God bless you all. Farewell. I. C. STONE.
Cattin, Ind.

RISES TO EXPLAIN.

The nicknaming qualities and the habit of misstating facts by putting words into the mouth of an opponent, has become the leading characteristic of the *Christian Mes-*

senger. Whether this is a reverent action which bears witness to a sectarian ancestry, or whether it is one of many successive variations which predict the hasty evolution of the C. M. into ripe sectarianism, is a problem to be left to the future; or, perhaps, some star of the northeast is making its transit from the Methodist subdivision in Babylon into the nebulous fields of Baptist confusion.

I am informed that I must post up, and learn the use of figures—that this Babylon is not a literal country, but that it is a state of captivity to human error. Captive, is a relative term, associated with the idea that gives rise to the following inquiry: Where were these captives taken from and who captured them? The Baptist church captured them, and they were taken from the world, and now the C. M. is trying to capture them again. Before the Baptist church captured them, they were in error, and after it captured them, they were in error, or in a state of error, and the C. M. denies that they are shook in. So they come in like the fish hook came in the boy's pants: Just come so.

Will the C. M. accept the following translation, Acts xviii: 10. For I am with thee and no man shall set on thee to hurt thee, for I have much *Baptists* in this city.—"The much people in this city," whom the Lord calls my people, were not Baptists, and I presume it was necessary for them to obey the gospel although they were his people. So the Baptists who are in the city of Babylon, some of whom are the Lord's people in the same sense that these Corinthians were, ought to obey the gospel. Those Corinthians who would not obey the gospel in a spiritual point of view, stayed where they were. So those Baptist who will not obey the gospel; let them stay where they are.

W. P. RICHARDSON.

Dear Bro. McGary:

I trust that you will again permit me, through the F. F., to say a few words for the benefit of your many readers, and for the brotherhood at large. In the first place, I desire to ask a few questions:

Did Paul or any one of the Apostles ever organize or authorize the organization of any missionary society, or hold a festival, in the place of worship at Jerusalem, Ephesus, or anywhere else, for the purpose of raising money for the building of churches or paying the preachers? If so, when and where?

Now, brethren, I have failed to find any such example in God's word. The case as stated and referred to by brother Stone, taken from the *Christian Standard*, has at last filled my prediction—two years ago. I stated that the brotherhood was fast falling in ranks with the sects in the organization of such institutions as above named. Brethren, let me beseech you to investigate the teachings of Christ and the Apostles thoroughly before you

go off into this great evil of apostasy.

Bro. Stone desires to hear from the brethren as to whether they will endorse the action of the brethren of Indiana in the report made by B. I. Radford. I, for one, denounce all such, and shall forever, unless I am shown example of such in God's word. I am glad that you have made the call; so brethren speak out. I hope, brother Stone, you will, through the F. F., nip all such in the bud, and that you will forever contend for the faith once delivered unto the saints.

Bro. McG, when is a person born of the Spirit? We have a brother who preaches that in obedience of baptism we are only born of water, and in the resurrection there this spiritual birth takes place. This is not my exegesis or way of preaching it. I hope you will make your explanation quite lengthy. Send me a few sample copies of the F. F.

Your brother in the faith,
J. W. BRATCHER.
Dallas, Ark.

A man is born of the Spirit when he is "born again:" for when the Lord told Nicodemus that a man must be born again to enter into the kingdom of God, and Nicodemus had so far failed to grasp the Lord's idea as to suppose a man had to re-enter his mother's womb in order to be born again, the Lord corrected him by saying: "Except a man be born of water and the Spirit, he can not enter into the kingdom of God." This shows us that in order to see the kingdom of God we have to be "born again," and in order to be born again we have to be born of "water and the Spirit."

The first, or natural birth is a birth of the flesh; the second, or metaphoric birth, is a birth of Spirit. The first is the product of the seed of man—the seed of flesh—while the latter is the product of the good and incorruptible seed of the kingdom of God—the word of God, which is Spirit and life. John says: Christ came "unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD. The Book tells us that *God is Spirit*. Whoever, then, is born of God, is born of the Spirit; and whoever is born of the Spirit is born of God." This settles that Christadelphian dogma which seems to have won no little following among Christians.

But in our discussion with Dr. Oatman, the Christadelphian leader in Texas, this question is discussed at length. My proposition in that discussion is, that when a man is baptized by the authority of Christ he is then and there born of water and the Spirit. The pamphlet can be had for twenty-five cents by addressing the *FIRM FOUNDATION*. It is a pamphlet of between eighty and ninety pages.

If Paul ever had anything to do with any other missionary society than the church, or ever had any such festivals as you describe, the Holy Spirit did not want the world to know it, for it did not have it put to record.
A. McG.

WHO IS THE TRUE DISCIPLE?

I insist, from the word of the living God, that the New Testament describes the true disciple, his character, relation to God, to man, and describes the circle of his duty as disciple in the worship, in the body, and out of it. No theme affords more pleasure and real benefit, if rightly taught, than an intelligent appreciation of himself and his relative duty to the one given gospel, and only one given. When he is properly taught the law of life, it makes him responsible, and leaves him no way of escape from its penalty.

Every creed is but a cast-iron mould for the overthrow of the apostolic plan given by the head of the one body. Every creed is designed, in effect, to draw away men and women from the one plan. The cry from the streets and highway of Babylon is heard, "come this way." Take the New Testament survey of all the so-called Christian people; put the gospel measuring-rod to them from creed to creed, and what do you have? Well, upon the true disciple of the kingdom depends the real salvation of the world; take him out of the way and what do you have? Will a counterfeit religion save the world? Look over the world, reader, water who is contending for just what the gospel is contending for, and take my word, this is the only people who it is safe for you to cast your lot with for life's practice. The gospel is designed to make me better in the life that now is and that to come. If it does not accomplish this for men, it is simply because he has not applied the remedy of gospel balm to his malady. Take a sectarian fresh from the slime pits of Babylon, all covered with the gore of the beast, having his hands and his forehead all scared with his marks, the place that man under the gospel standard, measure him up and down with the gospel line, and then make him an elder of some haughty congregation, and what the result of his teaching and example will that tree bear?

I would like for the *FIRM FOUNDATION* to write up who the true gospel disciple is, and make the lines very distinct. By this method the lines will begin to widen between counterfeit disciples and true ones. The lines must be drawn sooner or later, but the sooner the better. Thrust in your gospel scythe and gather the ripe fruit, the vintage is now ready. Let not be builders in Babylon, but the kingdom of God, upon the Lord, one faith, one baptism, exclude all spurious religions erected in the recruiting camps of Babylon.
Yours,
J. A. CONNOR.

Prairie Creek, Oregon.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, AUGUST 15, 1887.

VOL. 3—No. 18

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1201 San Bernard street, Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS
One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. F. GRUBER. J. W. JACKSON.
J. S. DURST. E. HANSBROUGH
I. O. STONE. A. J. MCGARTY

RE-BAPTISM.

Bros. McGary & Hansbrough:

I have recently written several communications for publication to a number of our editors, but one of which has been published, and about half of that was suppressed, I suppose because I endorse the teaching which is being advocated by the F. F. Many of our editors are very much like many of those who pretend to pray at the present day: "Lord, thy will be done according to my will." Our editors are willing that all shall be heard through the columns of their respective journals, unless we happen to run counter to their peculiar manner of thinking and teaching; but do this, and the communication either finds its way to the waste basket, or is pruned down to harmonize with the peculiar notions of the editors. I have thought proper to express my humble views through some of our journals, but desired to be heard through some other than the F. F., but it seems that I can only be heard through that medium.

Many questions, or subjects are agitating those who compose the church of Christ. The organ in worship, the re-baptism, and missionary machine, and other questions, occupy much space in our religious journals, and we are much divided upon each of these questions. I desire, in this communication, to refer to what is styled the re-baptism subject, and here permit me to say, I would oppose re-baptism, if such a thing was being practiced by any of those with whom I am proud to stand identified; for I hold that when a penitent believer has confessed Christ before men, and has been baptized for the remission of sins, (in order to remission), he has been baptized into Jesus Christ, and thereby put on Christ, and that is an end to baptism; and I would always oppose re-baptizing such an one.

And now the question arises, has any one who has not been thus baptized obeyed the gospel of our Lord Jesus Christ? And be it remembered that Paul hath declared, (II. Thes. ix; 8-9,) that they who obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. And now I propose to examine the Scriptures and settle this vexed question from the plain teachings of that inspired volume.

Our Savior, (Mark 16:16,) instructed the disciples to go into all the world and preach the gospel to every creature, but bid them stay in the city of Jerusalem until they be endued with power from on high; they obeyed this injunction, and were thus endued, and all who are conversant with the Scriptures remember that our Savior said: (Luke 24:46,) that repentance and remission of sins should begin to be preached in his name at Jerusalem; and now will any dare assert that Peter did not preach the gospel on the memorable day of Pentecost? All must admit that, on that eventful day, he proclaimed the terms of pardon to the alien sinner. Then we need only to consult Acts 2:38, to determine what are the conditions precedent to the pardon of sins. The Spirit of God, in answer to the momentous question propounded by those Jews whom Peter had convinced that Jesus was the Christ, was, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Then it will be remembered that the great Apostle to the Gentiles said, (Rom. 10:17), that "faith comes by hearing, and hearing by the word of God;" then, if Paul be correct, faith cannot be obtained in any other way, or by any other means, than by hearing the word of God, and Paul demonstrated just how faith comes when he said to the Corinthians, (I. Cor. 4:15), in Jesus Christ I have begotten you through the gospel; then if the Scriptures demonstrate anything, they settle the question as to how we are to obtain faith.

And now I desire to propound a question to those who are so violently opposing what they are pleased to style re-baptism. Will you dare assert that the Baptist preachers preach the gospel, and proclaim the terms of pardon to the alien sinner, as announced by the Spirit of God by the mouth of Peter on Pentecost, and repeated by Paul and the other Apostles, from time

to time in their teaching? But how dare you not concede this fact in regard to Baptist teaching? for you know they practice the mourners bench system, and urge the sinner to repair to the anxious seat, and when he is there, they instruct and urge him to pray for pardon of his sins, which you know that all the official expounders, commentators and preachers on this mundane sphere to-day, cannot find in all the sixty-six books composing the the divine library, a single instance where God ever promised to pardon the sins of an alien sinner in answer to prayer, nor did God ever command an alien sinner to pray for pardon of sins. And, brethren, you know full well that Baptist preachers do not baptize for the remission of sins, but that they require the candidate for baptism to state that he believes that God for Christ's sake has pardoned his sins, before they will proceed to baptize him. And you further know, brethren, that you, in all your literature, ignore and ridicule Baptist teaching and practice, and yet, strange to say, you announce to the world by your acts, which speak louder than words, that Baptist teaching, (although you say they teach error), makes or produces genuine Scriptural Christians.

I suggest that, in order to be consistent, you cease to antagonize Baptist teaching, or that you abandon the shaking process. Brethren, are you vain enough to suppose that the fact, that you shake the hand of a Baptist, who has never been baptized for remission of sins, nor obeyed the gospel of our Lord Jesus Christ, improves his spiritual condition? You know it does not, and you know that is all you do for them. The time for laying on of hands, and the time of miracles are past.

I have said in this communication that I would oppose re-baptism, and I surely would; but I assert that, he who has been taught by Baptist preachers, that he must get religion before he can be baptized, and is then baptized because his sins are pardoned, has never been baptized nor obeyed the gospel; and that when he thereafter obeys the gospel and is baptized, he is then, for the first time, Scripturally baptized; he then has for the first time obeyed the gospel, and there is no re-baptism in his case.

I know that many brethren whom I love dearly favor the shaking in process, but permit me to here say, that God never devised but one scheme of redemption, and the se-

quel may prove, and eternally reveal the fact, that none but those who have been baptized for the remission of sins, have obeyed the gospel. Brethren, we had better teach dying men and women to be baptized for, (in order to), remission of sins in obedience to the mandate of the Holy Spirit on the great Pentecost, and thereby make it as sure as they can. This is the infallible plan.

Bro. McGary has, in days ago, indulged in too much sarcasm, but I rejoice to observe that he has toned down much, and the result is, the F. F. is daily growing in favor with the people. I know whereof I speak
J. L. B.
Pennington, Texas.

INNOVATIONS.

Editor Firm Foundation:

Through the kindness of an unknown friend, I have been receiving your valuable paper for several weeks, and now, in love for the truth which it advocates, and as a special reply to brother Stone's request, I send you a short article, which you can publish, if you deem it worthy.

In the F. F., of June 15, we find a letter from brother Stone, in which he appeals to the brotherhood against the innovations of the present day, and urges us to come out on this subject.

We are aware that these are perilous times, and that, to express a desire to return to the "ancient order of things," is not the popular thing to do. "But, if God be for us, who can be against us?" We have the promise that, "Where two or three meet together in my name, there am I, in the midst of them." A promise that is not found for a crowd, or multitude. We have, living here with us, an aged aunt, who was immersed into Christ over fifty years ago, and with John Steele, Newton Mulky, Wm. D. Jourdan, and Isaac T. Reenan, for teachers, she has not yet fallen out by the way, and given heed to seducing spirits, and doctrines of devils. My husband and myself were immersed thirteen years ago. We were instructed by Isaac T. Reenan, and other faithful followers of Christ, to take the word of God as our rule of faith and practice, and to speak as the oracles of God; and now, because we will not listen to the commandments of men, and join in with Sunday-schools, children's day, church fairs, festivals, and such like, we are denounced, derided—nay, almost ostracized from polite society. It is a sad state

of affairs to know that these society people are so ignorant of the word of God. True, they take a "Golden text" from the Bible, and then, as an old woman once said, "they preach from the text." [Yes, a long ways from it.—ED.]

We have with us a regular preacher who is a good man, though a progressive. He is a great favorite with the denominations. A few days ago, in conversation with my husband, on the subject of modern innovations, the subject of Moses' going up to receive the law, was discussed, and my husband said: "You know, brother T—, that when Moses returned from the Mount, after forty days' absence, that he found the people worshipping a molten calf?" Whereupon brother T. said: "W-e-l-l, I don't think the Bible states that he was absent forty days; I think it says two days, or may be three: really, I don't know." On another occasion he said he didn't know whether or not the New Testament writers recorded Timothy as ever having performed a miracle. And this brother is a college graduate, and keeps, as he says, a world of authors at his back.

Because we claim, as David did, that "the law of the Lord is perfect, etc.," without the modern auxiliaries, they call us old fogies; and we are often asked: "Why, don't you know this is a fast-age? This is the the Nineteenth century." At all this we do not falter, for it only makes the Bible clearer and more easily understood; for Paul declares that, in the last days, perilous times shall come, and men shall be boasters, heady, highminded, teaching for doctrine the commandments of men.

We often hear our own brethren say: "Oh! the Sunday-school is the greatest institution on earth. We interest the children with lesson leaves, children's day, music, ect., and they easily give their little hearts to Christ." Saying, lo here is Christ, or there, showing great signs and wonders, inasmuch that if it were possible, they would deceive the very elect. But Jesus says, "If they say unto you, behold he is in the desert, go not forth; behold he is in the secret chambers, believe it not." Again he says: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

Now we understand that Jesus Christ is the door, the way, the truth, and the life. As the Bible is silent concerning Sunday-schools, we understand that the Church is the sheepfold, and that through the church is the way to eternal life. I recently asked a sister, why her children did not attend church meeting with her? She said: "O, they didn't want to come." Then again, a short while afterwards, she said: "I am going to send my children to Sunday-school, (sectarian at that), every Sunday."

The Bible says that "Eli's sons were vile and he restrained them

not," It also tells their awful doom, for which Eli was responsible. Paul admonishes parents to bring up their children in the nurture and admonition of the Lord; and Solomon said: "Train up a child in the way it should go, and, when it gets old, it will not depart from it." No difference whether our children want to do so and so or not. We should set a good example, and compel them to obey. I well remember the time when I would much rather have staid at home and made mud cakes, than to go with my faithful mother to church; but I went, and there formed habits, and received instructions, that, though grievous at the time, have proved to be "Durable riches and righteousness, whose fruit is better than gold."—Prov. 8: 18-19. Dear dead mother. How can I express what I owe to her memory for bringing me up in the nurture and admonition of the Lord.

False teaching has been the ruin of God's people ever since satan entered Eden. And, according to God's word, the blood of those people will be on the heads of those who taught them falsely. We read in Kings where all the people, both small and great, went into the house of the Lord, and the king read in their hearing from the law of the Lord. Now, we go out to church, and it is a rare thing to see a little child. "It is not fashionable to take babies to church." Mothers do not wish to disturb the preacher, consequently, she will absent herself from the Lord's table and His house; then, after a while, will send that child to a Sunday-school to be taught by some one else.

Now my dear sisters, of the FIRM FOUNDATION, how many of you will come out and say: "The law of the Lord is perfect, we will not add to that holy word, where the Bible speaks we speak, where it is silent we are silent."?

Sunday-schools are fashionable follies through which all these innovations come. In them, they teach for doctrine the commandments of men, which is but a fashion of the present day, and must perish with the using. But as for me and my house, we will serve the Lord in his own appointed way, which is so plain that "the wayfaring men, though fools, need not err therein." Training up our own children in the nurture and admonition of the Lord, they will then rise up and call us blessed, and finally, when we are called hence, we will hear that welcome greeting: "Come ye blessed of my Father, enter thou into the joys of thy Lord."

Sincerely your sister in Christ.

MARY S. SKINNER.

Marrowbone, Ky.

WHAT IS TRUTH?

When the Jews determined to crucify Jesus, they took Him and bound Him, charging Him with trying to induce the people to rebel against the Roman authorities. And when He stood in the judg-

ment hall before Pilot, Pilot said: "Art thou the king of the Jews?" Jesus said: "My kingdom is not of this world." Pilot, not being satisfied with this answer, said: "Art thou a king, then?" Jesus said: "Thou saith that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Pilot said unto Jesus: "What is truth?" To this, Jesus gave no answer; yet, when we read, (Isalah 5: 3-7), "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened he not his mouth;" we can see the propriety of Jesus' remaining silent. When Jesus declared that, every one that is of the truth heareth his voice, He says, in substance, the truth is to be heard and obeyed. Turning back one chapter, we hear Jesus praying to the Father, saying: "Sanctify them (the twelve) through the truth."

Thy word is truth, (John 17: 16-17); and again, in verse 20, Jesus said: "Neither pray I for these alone, but for them also which shall believe on me through their word." Here we see, first, the words of God are truth, and, second, that the words of the Apostles are the things we are to believe. Neither here nor elsewhere, has Jesus intimated that any of the words of the Apostles was not to be believed; was not a part of the gospel of Christ. Hence to come within range of Jesus' prayer, is to believe what the Apostles have said; for Jesus said: "I have given them the words which thou gavest me, and they have received them." Here we see that what the Apostles have said, are the words of God.

Brethren, shall we believe God's word? Who dare say that we can be sanctified other than through the truth? Paul said: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." Here we see that we must accept the truth in righteousness. Are we thus accepting the truth? Let us examine ourselves. Again, in John 8: 31-32, Jesus said to those Jews who believed on him: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Here we see believing Jews were to know the truth. This being before the Holy Spirit had revealed the truth, they could not, therefore, know the way by which they were to be made free, and were not yet free. But when the truth was revealed on the day of Pentecost, these Jews heard, and, in this way, they knew the truth, and now, three thousand are made free. How was this done? 1st. By revealing the truth. 2nd. By understanding the truth. 3rd. By obeying the truth. We have shown that the word of God is truth; and that the Apostles were guided in all truth, speaking the word of God, as guided by the Holy Spirit.

I now ask, are not the words of God, as spoken by the Apostles, the gospel? Paul says, in Eph. 1: 13, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation." Here Paul declares that the word of truth is the gospel, and that they were made free after hearing, which, certainly shows that the Ephesians were not made free in ignorance, but by understanding and obeying. Again, in Rom. 10: 16, Paul says: "But they have not all obeyed the gospel." Here we see, as in Eph. 1: 13, that the gospel is to be obeyed. As facts cannot be obeyed, the gospel must consist of more than facts, or it could not be obeyed.

As the word of God contains the death, burial and resurrection of Christ, and commands and promises, is it not reasonable to conclude that the gospel is composed of facts to be believed, commands to be obeyed and promises to be received? Now, we can understand 1st Cor. 15: 1-1, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein you stand, and by which also you are saved, if you keep in memory what I have preached unto you, unless you have believed in vain. For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the scriptures, and He was crucified, and that He rose the third day, according to the scriptures." Here Paul is teaching facts, no commands as yet. Will those who contend that the death, burial and resurrection is the gospel, please tell how the Corinthians obeyed the death, burial and resurrection, and then harmonize this with Rom. 6: 17, where Paul declares, that they had obeyed from the heart the form of doctrine which was delivered them?

Can it be, that the form of a thing is the thing itself? In 1st Cor. 15: 1-4, Paul is laying the foundation; he said, first of all, I declared unto you, etc. Is the first of anything all? Let's see: In building a house, the first thing to be done is laying the foundation; second, building on the foundation. Have we built the house when we have only laid the foundation? Paul said: "I have laid the foundation: other foundation can no man lay than that is laid." Brethren, what was this foundation that Paul laid in Corinth? Can it be that this foundation, and the building which was placed on this foundation, was the same? Paul's preaching certainly agrees with Peter's sermon at Pentecost. Peter first laid the foundation; second, built on this foundation. Had Peter stopped when he told the Jews of the death, burial and resurrection of Jesus, would any of them have been pardoned? Not one of the three thousand obeyed from the heart the form of doctrine delivered them until Peter told them what to do.

B. D. MILLER.
Shelburn, Ind.

LETTER FROM BRO. STONE.

Bro. McGary & Hansbrough:

I still feel inclined to encourage the true friends of our common Lord through your most excellent paper, the FIRM FOUNDATION. Truly we have a warfare. Almost thirty years ago, I enlisted as a soldier under Jesus Christ. I enlisted during the war. I then understood that the contest was between Christianity and sectism; between truth and falsehood; between the gospel of Christ and heresy. I very soon was engaged in the thickest of the fight with my sectarian neighbors. I buckled on the whole armor, drew the sword of the Spirit, and found not much difficulty in putting their hosts to flight. One or two punctures with that glittering sword, would send them off howling. With the effects of that sword, I was delighted. I liked the exercise, and was wielding it gloriously; but alas! when I began to think the victory well nigh won, I looked along our glorious line, and behold, the traitors were many. They appeared to still be in our lines; but they were saying to their fellows: "Don't strike that man, he is a good friend to the king. It is true, he does not claim to belong to us; but then he has secretly taken the oath of allegiance to our king. He is our friend." Ask them: "Who are all these arrayed against us, reviling us, and calling us by ugly names," and their reply, will be something like the following: "Well, these are all in a kind of secret alliance with the king. They all serve him in one way or another." The truth is, that all those were claiming to be servants of our king; but were, in fact, servants of men. They had formulated their modes of service, and were teaching for doctrine the commandments of men. Of such, Jesus says: "In vain do they worship me."—Matt xv: 9. Their allegiance was only pretence.

I saw all this, and raised my voice against it; and my pen, too. But when I had written one or two articles, showing the disloyalty of the sects, I was shut out of the paper in which my articles appeared; which was a "Reliable" paper. Finally, the FIRM FOUNDATION appeared, which gave me another opportunity of firing on the citadel of sectism, and I at once opened fire; but no avowed sectarian returned the fire. But lo! one W. H. Krutslinger, and one John L. Garner, opened fire on me, (openly, however.) Then came one D. M. Sprague; then one Mr. A., claiming to be gathering fragments. He bush-whacked me. And then, one notorious Kansas man, who declared that his conversion was a genuine Baptist conversion, (which I believe), and his immersion a Baptist immersion, (which I am not inclined to dispute.) Then there was a certain man who climbed a Theological tree and fell out, threw a club at my head, but, fortunately missed his aim; since then, he advises moderation and

forbearance. Finally, last, but not least, W. B. F. Treat, from an eminence which I will call, the Plains of Abraham, fired a mortar at my fortifications, and, if it had not been that I was entrenched behind the truth, doubtless, he would have seriously crippled me, provided he had cut his fuse long enough. His fuse was rather short, and his shell fell just outside my fortification. I immediately returned the fire, and, about that time, one Dr. Hughey fired a swivel at Treat from Fort Hughey, (a Methodist fort out west), whereupon brother Treat brought his artillery to bear on Ft. Hughey, and, for the time, I am relieved from the fury of brother Treat. Bro. Sommer fired at me with something, the report of which reminded me of a Carbine about half charged. So you see, my friends, that peace has not been declared yet.

Here, I desire to lay before your readers, some of the things written by brother Sommer in reply to me. I do so for the benefit of those who do not read the *Octographic Review*. The first I shall notice is, where he says: "Christ gave two ordinances—baptism and the Lord's supper. The former tests the loyalty of the alien sinner; the latter, the loyalty of the saint." Here I would ask brother Sommer: How much does baptism test the loyalty of the alien sinner? Are there not hundreds of persons baptized who are not loyal to Christ? If it be a test of loyalty, then it should follow, that all who are baptized are loyal to the Lord; but that does not follow, and, therefore, it is not the test of such loyalty. Neither is the communion the test of loyalty to the saint; because thousands partake who are not saints. This is not the test given by the Lord, nor by any apostle that I know anything of. Christ said: "Do men gather grapes of thorns, or figs of thistles? Ye shall know them by their fruits."—Matt. vii: 16. And James says: "Show me your faith without your works, and I will show you my faith by my works."—James ii: 18. Not by one single act, but by works, in the plural.

I would suggest to brother Sommer, that there is much more loyalty to Christ shown in submitting to baptism for the design for which Christ said; that is, for the remission of sins, than there is in simply being immersed without any special design.

He says again: "The former was to be obeyed from the heart; concerning the latter, it is said, 'let a man examine himself.'" What does he understand, "from the heart," means? I say it means understandingly, for a purpose. "Of the latter it is said, 'let a man examine himself.'" To whom, brother Sommer, is the taking of the supper a test of loyalty? To the person himself, or to others? If we are to judge of his loyalty by his taking, then to us there is one test, and to himself there is a different test; for he has to examine

himself. His partaking is not even a test to himself, how can it be to others? Will the brother rise and explain?

Again, he says: "Our business is to preach the truth as we find it, and then leave fitness for both ordinances to be determined at the point of each individual's conscience." That leaves each individual to exercise his own conscience. I understand that to mean, that if a man's conscience says to him, "be sprinkled," that is the point of his conscience, and we have no right to search into his conscience. We must not probe that matter.

Again: "He is to examine himself and so eat." If he has been sprinkled, and his conscience is satisfied, we must let him eat, although we know he is not in Christ—is entirely outside. Do you not see to what lengths these sectarian apologists are going? Will they ever stop this side of Babylon? We must bid an unregenerate alien godspeed by worshiping with him. What is the difference between the shakers and the progressionists? Not as much as there is between Tweedledum and Tweedledee.

Hear him again: "To go beyond this, is to adopt the denominational method which virtually says, 'let each one examine each other,' or, 'let a committee be appointed to examine you.'" To go beyond what? Why, letting every one's conscience be his own guide. You must not ask any questions. You must let every man have his own opinion with regard to his fitness in all matters. I remember that Paul said, "Unto what were you then baptized?" and they said, "unto John's baptism." Here, I suppose, brother Sommer would have asked them something about the conscience, surely. But Paul re-baptized them.

But he says: "While baptism is clearly for the remission of sins, yet it is as clearly for the adoption of sons, for the privilege of prayer, for admission to the Lord's table, for the assurance of having Christ for our intercessor, and all else that comes after baptism, and yet I am certain that brother Stone never baptized, even one in all his life, who had all these important matters before his, or her mind at baptism." Did brother Sommer read in the Bible that baptism is for all these? If he did not, then it is not as clear as the other.

Peter said: "Repent and be baptized for the remission of sins." Did he ever say, be baptized in order to pray? Did he ever say, be baptized in order to have Christ for your intercessor? Never, no, never. After we are in Christ, we are to add to our faith virtue, knowledge, temperance, patience, etc. All these to be added after our baptism, and I think brother Sommer knows this when he thinks of it; but in his great anxiety to save the sects, he forgets much.

Then he says: "Finally, I make

this proposition which I am prepared to prove: Those baptized by the denominations manifest more courage and loyalty to Christ, in so doing, than those whom we baptize. If brother Stone will deny this, I will demonstrate it in a single article, and close the controversy." I wrote to him that I understood it to be the privilege of him who denies, to close the controversy; and that if he would affirm, I would deny, in a single article, and close the controversy. But if he would not do that, to quit boasting. I have not heard from him yet; and I don't expect to.

The thermometer stood here yesterday at 106 degrees, and distressingly dry.

May the good Lord bless you all. Farewell.

I. C. STONE.

Catlin, Ind., July 18, '87.

Dear Brother McGary:

I left home Saturday before the first Lord's day in July, for my appointment at Mt. Ida, the county site of Montgomery county, making my journey, a distance of thirty miles, through in one day. On arriving, I found the town in a stir; arrangements having been made for a national celebration on the fourth of July. Thinking, perhaps, we would defeat the devil in, at least, part of his arrangements, we had services on Saturday, just in front of the stand. (We could see the platform which had been erected for dancing purposes.) On Lord's day and at night, we preached to a large audience. It was supposed, that on Lord's day night, there were present about three hundred persons. Left, as we learned, a fine impression, hence a success. While there is not a saloon in Mt. Ida, yet they dance.

Preached the second Lord's day to rather a small audience. One lady came forward and made the good confession, and on Lord's day evening we buried her with her Lord in baptism. This church is not divided upon baptism, societies, etc., but as in one, in union, baptism for the remission of sins. There are several copies of the F. F. read in this congregation. My protracted meeting at this place will embrace the second Lord's day in September.

Bro. McGary, if a congregation should say: "we will give you a certain stipulated amount for your services one year," would you be justifiable in making the contract? Love to the F. F.

J. W. BRATCHER.

Dallas, Ark.

Faith steps in to our aid when our boasted reason and knowledge fail.—Ex.

The sympathy of sorrow is stronger than the sympathy of prosperity.—Ex.

Labor disgraces no man; unfortunately you occasionally find men who disgrace labor.—Ex.

Life is a quarry out of which we are to mold and chisel and complete a character.—Ex.

FIRM FOUNDATION.

AUSTIN, TEXAS, AUGUST 15, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to the FIRM FOUNDATION, Austin, Texas.

ATTENTION, READERS.

This is to notify my brethren and friends that ere this reaches them, my home will be Fort McKavett, Menard county, Texas. All correspondence to me should be addressed there. Our exchanges will please note this change and send their papers to that place. But all funds and orders for the FIRM FOUNDATION or any pamphlet published by us should be addressed and made payable to the FIRM FOUNDATION, Austin, Texas.

A. MCGARY.

We will send the F. F. for four months, and give the Oatman-McGary discussion, for 50 cents; or five names for two dollars—commence at any time.

Please notice brother McGary's change in address. Send all individual letters to him at McKavett, but send all letters pertaining to the F. F. to this office, box 36.

If you see this copy of the F. F. (or any other copy of it), and like it, and wish to give it a trial, act as your own agent, (if there is no agent for it near you,) and send for it on our trial offer from now till January 1, 1888, for twenty-five cents.

The two articles of brother Stone in this issue show so plainly the weakness of the position of those who try to uphold falsehood, that any ten year old child can see the difference between the principles of the gospel of Christ and the opinions of such men as Hodgen, Sommer, Burnett, Trent, and all that class of opinionists. The truth is mighty and will prevail. It is only a question of time.

TO OUR SUBSCRIBERS.

We are going to call upon you in all kindness, to send in your dues, if you owe anything, by the first of October. You are aware that hard times fall doubly severe upon us, when we tell you that a great many have not settled with us; and you know that we do not advertise as other papers do, hence it requires close collection to carry on the F. F. and keep it out of debt; and we hope no one will become sensitive on the subject, and have this as an excuse to stop his subscription. We want to give you the best paper in the world for the least cash. So, brethren, send us your arrears and renewals in advance and thus aid us in our work. While it is a small amount to each of you, the aggregate is immense to us.

Brethren, if you like the F. F., send us the names of some of your friends for sample copies.

When we last heard from brother Hansbrough, he had been to Smithwick Mill, had turned the meeting over to brother James, and was on his way to Menard county. He reports that the country is all excitement over politics, prohibition, and barbecues. No interest seem to be taken in the word of the Lord by any except a few old fogies who have been bought with the precious blood of the Son of God, whose citizenship is in heaven.

Just in receipt of a long letter from an old friend of ours, brother Ed Howland, of Flatonia, Texas, earnestly desiring some good gospel preacher to go and conduct a week's meeting in Columbus for the brethren at Prairie View, Colorado county, some time in August or September. He says their expenses will be paid there and back, and more besides. Who will heed this call to go and preach? Write to brother Ed for further particulars.

SPECIAL TRIAL OFFER.

We will send the F. F. to any address till the first of January, 1888, for twenty-five cents on trial, or five copies till then for one dollar. This is a splendid opportunity for the friends of the F. F. to send in the names of some of their friends in different counties, or in different states, in order to give them a chance to read and learn that there is, published by Christians, one sound paper that boldly contends for the faith once delivered to the saints, one that will not compromise with any error in any manner, shape or form.

Mr. A. McGary:

I have seen a copy of your valuable paper, entitled the FIRM FOUNDATION. I did not know that there was such a paper by that name until then. I must say, that it is the best paper I have ever read; it is fearless and not afraid to advocate the Christian faith; not afraid to talk to the sects, especially to the Baptists, who have the hardest heads of all. The people stand in need of a paper like this.

The sects cannot think of anything worse, when they hear the truth preached, than to say, it is Campbellism. We have no right to be ashamed of our departed evangelist, Alexander Campbell, who has passed over the river of death, but who leaves behind him a monument greater than one of marble or granite—a monument in the hearts of the people who love the gospel of Christ. Campbell's good works, in these dear little mountains of West Virginia, will last forever.

Send me your valuable paper one year, and I will pay the subscription in a month or so.

I remain yours in hope of eternal life.
LOT LANDENSLAGER,
Uniontown, W. Va.

Those whose time for the F. F. has expired, or will expire shortly, will please send in their renewals as early as possible. If you do not know how your account stands, write us word, stating how much you have paid.

Bros. McGary & Hansbrough:

In answer to brother I. C. Stone's request in the F. F., of June 15th, I will here state to him, and all others, who may chance to see this, that the brethren of this county, and, more especially, of Two Mile Creek church, of which I am an elder, do not hold to any human institution; therefore, we wholly denounce such departures from God's word as brother Stone calls our attention to, viz: missionary societies, ministerial associations, symbols in the house of the Lord, (Catholic like), Sunday-schools, with their celebrations and innovations, and, last, but not least, that Presbytery, there to assemble to lord it over God's heritage, with which the so-called Bible college hath its part of the work: and all departures from God's word.

Now, brethren, know this: they that commit such things are not of us who love his appearing; if they were, they would have continued with us in his doctrine; but they have gone out from us, (in that they have not kept God's holy word sacred,) that they might be made manifest, that they are not of us. They are of the world; therefore, speak they of the world, and the world heareth them.—I. John 4: 5. We know him, if we keep his commandments.—I. John 2: 3. But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies.—II. Peter 2: 1.

Here they are, in our day, with their damnable departures from the doctrine of Christ, and many shall follow their pernicious ways, by reason of whom, the way of truth shall be evil spoken of, and through covetousness shall they with fained words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not.—II. Peter 2: 2-3. They covet our silver and gold, this is why they preach their popular hand shaking, and unintelligent baptism doctrine, in order to please men, to get the number; knowing, the greater the number of this kind, the greater their profit; better for them not to have known the way of righteousness than after they have known it, to turn from the holy commandment delivered unto them; but it is happened unto them according to the true proverb, the dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.—II. Peter 2: 21-22.

We must withdraw fellowship from all who will not take God's word as a sufficient equipment for life and salvation, separate from all humanisms.

Potter, Ark.

J. F. COKER.

CHRISTIAN UNION.

I have been asked how I would preach on Christian Union, if I endorse the principles of the F. F. I will give a brief outline of how I do so. I would take the prayer of my Savior in John 17. In verse 8, he says: "I have given unto them (his disciples) the words which thou gavest me." In verses 20 and 21, he says: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

We notice first, the union for which our Savior prayed, is a union of the children of God. Second, that he prayed also for those who believe on him through the words he gave his Apostles. All, then, who believe on him through their words, are introduced into a state of oneness. This class are exhorted to remain one. We first become one, and then are taught to continue one. How then do we become one? There is One Body. There is a way into this body. Jesus says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14: 6. In connection with this examine Matt. 22: 14; Acts 15: 17; II Peter 2: 2, 15; 21; Heb. 9: 8, and you will see that Jesus, the Holy Spirit, evil spirits, the Pharisees, the Apostles and disciples, all speak of the way, and never of the ways.

But we do find the plural form. We read of the pernicious ways, and of the ways of death. One of these ways was referred to by Jesus in John 10: 1, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber."

There is but one way into the One Body. We get into this One Body by faith in the Lord Jesus Christ. We have seen that Jesus gave his Apostles the words he received from his Father, and that he prayed for those who would believe on him through their words. Hence, the Apostle Paul taught the brethren at Rome: "So then faith cometh by hearing, and hearing by the word of God." By faith in the word of the Lord we are moved to repent.—Acts 2: 38. By faith in the word of the Lord, we confess with the mouth the Lord Jesus Christ.—Rom. 10: 10. By faith in the Lord Jesus Christ we are baptized.—Mark 16: 16. All who thus come to the Savior are introduced into the One Body, and hence into a state of oneness according to the prayer of our Savior, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one." To those thus brought into this state of oneness, Paul wrote: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions

among you; but that you be perfectly joined together in the same mind and in the same judgment."—I. Cor. 1: 10. So they we must first become one, by being introduced into the family of God by the teaching of the law of the Spirit of life. We are then *Christians*, children of God, joint heirs with Christ, and must maintain this unity of interest by being perfectly joined together in the same mind, and in the same judgment.

In my early preaching life, I used to preach the necessity of the union of all religionists. Many brethren continue this practice. Such a union is no where taught by Jesus Christ nor his Apostles. Persons who have not become members of the Body of Christ by believing on Christ through the word of the Apostles, are not subjects of Christ, and to them the subject of *Christian Union* does not apply. Christian Union is a Union of Christians. To Christians Paul wrote: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind, and in the same judgment."

Now are Christians to speak the same things, and to be joined together in the same mind and in the same judgment? The last sentence of the second chapter of 1st Cor. teaches us that, "we have the mind of Christ." How? We have the words of the Apostles spoken by inspiration. Christ said: "I have given them the words which thou gavest me." Therefore, all Christians possess the mind of Christ. We can then speak the *same things*, and speak them authoritatively.

So long as we do this we will be perfectly joined together in the same mind and judgment. So long as we do this, there will be no divisions among us. It is when we cease to give heed to the words of Christ that division crops out. If material is received into the building not squared and tempered by the word of God, the result will be division. If faith on the part of the material received was *after* repentance, and was a *direct* saving power, it was not the faith that comes by the hearing of the word of God. If the repentance on the part of the material received was a repentance that *preceded* faith, and in order to faith, it was not the repentance that comes by hearing the word of the Lord. If the confession of the material received was, that Jesus *had pardoned* their sins, it was not the confession that comes by hearing the word of the Lord. If the baptism on the part of the material received was because of the remission of sins, and a door into some denomination called a church, it was not the One Baptism that comes by hearing the word of the Lord. There can be no such thing as Christian union with this class of persons, for they are not Christians. Honest persons they may be, but they are not Christians.

The reception of such persons into the building is one of the leading causes of the many divisions now in the Body. Our Alliance brethren will not receive a person into their order who does not possess the necessary qualifications, and then only by their law of induction. So with the Masons, Odd Fellows, etc. Do you not think the law of Christ is as binding as the laws of these human institutions?

There is One Father, One Lord, One Spirit, (and it instructs through words and not independent of them) One Faith, (that comes by hearing the word of God, and is not a direct impartation), One Baptism, (and it is *for* the remission of sins, and not *because of*), and One Body, which is the Body of Christ, the Church of God, the House of God, which is the Church of the living God, the pillar and ground of the truth. These things must be accepted, believed and obeyed.

In order to union, Christians must have obeyed the form of doctrine delivered, must teach the same, and practice what they teach. How can two walk together unless they are agreed? Paul, to the Corinthians, (2: 5-7), taught that we walk by faith. He taught the brethren at Rome, that faith comes by hearing the word of God. He taught the Galatians: "As many as walk according to this rule, peace be on them, etc.—Gal. 6: 16. He taught the Christians at Ephesus that, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2: 20. He taught the Christians at Philippi: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample."—Phil. 3: 17. He taught the brethren at Rome: "Now I beseech you, brethren, mark them which cause division and offenses contrary to the doctrine which ye have learned; and avoid them."—Rom. 16: 17.

Now, brethren, are we united? Where is the trouble in reference to the material brought into the building. Is it introduced by those who contend that every step should be taken as Jesus commands, and for the purpose commanded? You know it is not. Where is the trouble in the Body of Christ? Is it introduced by those who contend for *precept, example, and a necessary inference*? You know it is not. Why not give heed to the Apostle: "Now I beseech you, brethren, by the authority of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment?"

"Ye have the mind of Christ." If we possess the mind of Christ, we will not be divided over the things before mentioned. Neither will the organ question divide us if we are governed by the will of the Lord. The missionary question is settled in this way. So with

every other question over which brethren are wrangling.

Let us, brethren, work for the union of Christians, remembering that: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—II. Cor. 10: 4-6. J. S. D.

ARE WE LIKE THE SECTS?

Dear Bro. McGary:

If you can find space in the FIRM FOUNDATION for this communication I would be pleased. I am isolated here; cut off from all Christian influences save one, and through that one, the F. F. has been kindly sent to myself, and brother in Christ, by his mother, sister N. J. Basson, of Bald Prairie, Texas.

Now, brother McGary, I am no scholar, philosopher, or teacher, but I believe in "one Lord, one faith, and one baptism," as taught in the New Testament and in the FIRM FOUNDATION, and it makes my heart feel sick and faint when I see the strife among the brethren. Why is this? Is it because they cannot understand God's word? No, not that; for the Scriptures say: It is so plain that a wayfaring man, though a fool, need not err therein.

Now the subject of baptism, which is agitating the minds of the so-called disciples of Christ, is one of the plainest commandments in all the Bible. And the following questions naturally arise in my mind, and I find no way out of the dilemma into which they place us. If we acknowledge that all (the sects) are right, then the great work in the reformation of the latter days has been in vain. I will ask these questions, and every member of the church of Christ can answer at once in the negative: Are we like the sects? No! by every one. Do we hold the same articles of faith? No! Are they right? No! Then why, my brethren, I ask you why, in the name of reason, and of your profession of faith, do you, by your actions, say they are right?

"Oh," you say, "we don't." Let us investigate this further and see: In the first place, they have the mourner's bench, where, undergoing a series of howls and tears, of a few hugs, and a long string of prayers for the Holy Ghost to come down and pardon their sins, (when the Holy Ghost has performed it's mission eighteen hundred years ago,) they at last confess—what? That Jesus is the Christ, the Son of God? No. They confess that God has worked a special miracle for Christ's sake, and has pardoned their sins. Now we know that this is not true. Yet some Christians claim that that candidate is a fit subject for baptism. Oh no, you don't; do you? Well, let us see: That candidate was baptized into what? Into Christ? No; into some sectarian church. They could

not be baptized into Christ, for they claim that they were Christians before they were baptized, and we know we cannot baptize a Christian into Christ; it would be foolishness to try. Were they Christians before they were baptized? Most emphatically no. For Paul says: "Know ye not that so many of us as were baptized into Christ, were baptized into his death?" Then, if they were not Christians before, were they afterwards? No, certainly not; for they were not baptized for the remission of sins, but because God had for Christ's sake pardoned their sins. We find by this that they are not Christians, but have uttered a falsehood; and the Bible teaches us that a liar cannot enter the kingdom of heaven.

Then again, some will say, "they were in earnest and are all right. It is not the way they get into the kingdom, it is the way they do afterward. Strive to enter into the strait gate." Now, if I were to judge, I would say, the greater error is the way they enter; for many are moral, sober, and zealous workers, in the wrong cause, and it is what they do after they get into the church, (so-called by them), that they have a good chance for heaven. It is not what they do, my brethren, after their profession, it is their profession. If they confess Christ and are baptized into Christ for the remission of sins, having repented of their sins, they will be in Christ, and not in one of the sectarian churches.

Now let us all go to work for Christ, laying aside all malice, envy, strife, jealousy, and bickerings, with an eye single, not as men pleasers, with eye-service, but as true Christians, march "onward and upward," with our arms glistening beneath the rays of God's glorious and approving smile. On to Canaan, on to glory, on to God, is the sincere prayer of your brother in Christ. T. C. GOLDMAN.

P. S.—I am not a subscriber to your paper, but will be in a short time. Do you know whether or not brother R. W. Gillespie was formerly from Alabama?

T. C. G.
Williams Mill, Ala.

We do not know, but brother R. W. Gillespie will be likely to see this communication and can give you the desired information.—[Ed.]

There cannot be a more worthy improvement of friendship than in the fervent opposition to the sins of those who we profess to love.—Exchange.

All mankind are happier for having been happy, so that, if you make them happy now, you make them happy twenty years hence by the memory of it.—Ex.

Home is given for the sake of its inmates. They have the ability to render it a benefaction. Its character depends on each one striving to help the other and be helped.—Exchange.

REPLY TO J. C. STONE BY "ONE
I. N. HODGEN."

Well, brother Stone, will you permit this "awkward" fellow to talk to you a little more about who is safe and who is not? We will try to be short.

1. You reply to my inquiry, "Is it essential to understand what faith is in order to believe?" by asking the question: "Can a person believe a proposition without knowing what the proposition is?" To this I answer, positively, yes. The great proposition of the gospel is, that "Jesus of Nazareth is the Son of God." You believe this, but do you know or fully comprehend all it contains? No, sir; you do not, nor does any living man know all it contains. Hence, faith is in degree proportional to the understanding of the proposition with its evidences to be believed.

2. I asked, "must one know what repentance is, in order to repent?" You reply, "If one does not know what repentance is, will he ever know whether he has repented or not?" Now, my brother, do you say he cannot do a thing without knowing what that thing is? Did you know what your repentance was, when you repented? I will venture the assertion, that, at least, fifty per cent. of the brotherhood, if asked, will say it is sorrow for sin, and still they all repented aright—as proof of it, they mended their lives. "A tree is known by its fruit."

3. You say, "That is just the condition of the sectarian, and I suppose that I. N. Hodgen, (that awkward fellow,) would fain reduce us to the same condition." Well, if I know my heart, it is that all will learn and grow in the grace of God and not go beyond in our zeal.

4. You say, "If persons do not know what repentance is, it is because they have not been taught; but while such men as brother Hodgen teaches the people that they need not know these things, we may expect ignorance to prevail." How did you learn that I teach people that they need not know what faith and repentance and baptism are? This is not a true statement. You teach that they must absolutely know what faith and repentance and confession and baptism are. I affirm that you cannot show that God requires such absoluteness. Who knows all that "Jesus, the Son of God," means? Indeed, it is not a matter of knowledge, but faith; "we walk by faith."

5. I asked, "How many thousands believe with all the heart in Jesus, that never asked themselves what faith is, and how obtained?" But you say, "this is not respectable nonsense, and could he believe the testimony without knowing what the testimony is?" Here you change the point I made from faith to testimony. Now where is the nonsense? But to this, I answer yes—how many thousands believe and know scarcely anything of the testimony? Many children believe more because father and mother believe, than because of the testimony of the Scriptures.

6. When I asked, if we could not do things without understanding what they are, and illustrated by saying, "we see and hear and fall down." You say, you "do not understand what I mean." I mean this: as we can do these things, so can we believe without being able to explain how or why. The little three year old baby believes what its mama tells it, but can it explain how? and if it falls to do just as its mama orders, and she is so loving as to excuse its efforts on the ground of ignorance, so I believe will our heavenly Father. Jesus teaches

that, "if we, being evil, give good things to our children, how much more will our heavenly Father give the Holy Spirit to those that ask Him," (whether he fully understands how to ask or what he asks for.) He requires no such absoluteness as you and those with you teach, that all the conditions of salvation must be understood absolutely with the promises in connection with them for the parties obeying to be accepted.

I am glad to see that you make some exceptions to absolute obedience, as in the case of the deaf mute and the man I baptized, forgetting to take his confession. Yet, if a man thinks he is pardoned before baptism, and is baptized without making the confession, it is all wrong and can't be acceptable. Here is a great inconsistency. Not the fault of the man baptized without the confession, when forgotten by the baptizer; but, if the man has not been properly instructed and does not make it at all, it is his fault, and he fails to obtain pardon. Do you see the inconsistency? We can't wonder that some say we make a Savior of baptism.

If some persons are baptized as a door into church or kingdom, and this is right, if the Baptist churches are a part of the kingdom of Christ, which I believe is true, and believe they thus fulfill all righteousness, because the Lord commands it, but not specially for remission of sins; this is "sect baptism," not worth a cent. And notwithstanding they live as godly lives as any that know a little more of the gospel, yet it all amounts to nothing, they are lost, lost forever, if they are not baptized for the remission of sins.

This sounds as much of "sectism" to me, as the people that teach that little infants go to hell because they are not sprinkled by a priest.

7. You deny the correctness of my answer to your proposition, "that no one can confide in the promises not knowing whether they are baptized or not." I don't say they have a just right to confide, yet they do trust in all of them as much as we do. You ask, "What promises do they confide in?" Justification by faith, conversion, pardon, etc.

8. I have not taught any such idea, that the Lord should set aside any of his ordinances to accommodate any one. Neither do I teach that any person can be saved who makes no honest, hearty efforts to do His will. But immaterial, how they strive and what they do, unless they understood all the conditions of pardon, they have no right to hope for any good, and will be eventually lost. Now, sir, contrast this unmerciful teaching with that of the Savior: "Father, forgive them, they know not what they do." Now if Jesus could thus forgive those that were murdering him, cannot, and will he not, forgive the innocent, honest ones, who are striving with their whole hearts to obey him? I believe he will. It is matter of faith with me. Bro. A. Campbell said: "I believe there are Christians among the sects." And as a further proof of it, do you not hear God say, by John in Revelations, "Come out of her my people, that you may not partake of her sins," etc. Therefore, God has a people in Babylon, among the "sects."

9. To prove that your statement is true, that I questioned, "that some had given up the good confession," you say: "Now, when you take the confession of a falsehood, (that God, for Christ's sake, has forgiven my sins), for the good confession, have you not given it up?" I have never heard of any of our preachers taking any such confession. When

you say, "they need not understand the design of baptism, but may be baptized for some other design, have you not given it up?" I nor any other preacher of "our plea," has ever said, "they need not understand the design of baptism or may be baptized for some other purpose" that I have ever heard of. No, sir; this is not correct. We have no authority to give such permission.

Again, you say we misrepresent you when we say you "have extreme views. Is God's word extreme?" No, sir; the word nowhere teaches, that no one is or can be pardoned unless they understand all contained in the conditions of pardon. I understand you, and those with you, to so teach. Here is the issue, if you can prove that by the word, we will give it up and acknowledge our charge wrong.

Earnestly for the truth only.

I. N. HODGEN.

Woodland, Cal.

Bros. McGary & Hansbrough:

I wrote a short article for your excellent paper yesterday. To-day I have before me a tedious manuscript from brother I. Newton Hodgen in reply to what I wrote sometime ago. At that time I wrote briefly, in reply to an article of his upon this same subject. You all know, that of late, I have had to write a great deal on this baptismal question. And, in the article written yesterday, you will see the reason, I am getting tired of having to defend the truth so long, and that too, against men who ought to, if they do not, know better, I cannot imagine why men who claim to be intelligent Christians, are so determined to uphold sectism, and cling so tenaciously to the doctrine that all the various heresies are parts of the church of Christ. I am satisfied that I shall never convince brother Hodgen, nor Stephens, Sprague, nor any such men. They never started out to be convinced. They set out to defend sectism; and, I here declare, that not one of them has ever offered one single valid argument. And worse than that, when I clearly point out a matter, they seem not to see it.

I shall now take up the article before me and examine it candidly, and, if I fail to cause brother Hodgen to understand me, it will be, either because he cannot, or that he does not wish to. He says that he asked me if it is essential to understand what faith is in order to believe. I say that such a question as that is not pertinent to the question in discussion. My argument is, that the individual who complies with the conditions of salvation must know the design of each of those conditions. Now when Jesus says: "Go ye into all the world and preach the gospel to every creature: He that believeth and is baptized shall be saved; and he that believeth not shall be damned." And when they went and preached the gospel to the people, where would have been the pertinency, or even the common sense, in their saying to the apostles, what is faith? The faith was to believe the statements of the apostles. Phillip said: "If thou believest with all thine

heart, thou mayest." Believe what? Why, what Phillip had preached concerning the kingdom of God and the name of Jesus the Christ, as he had preached at Samaria.

My reply to brother Hodgen before was exactly in order. I said: How can a man believe a proposition if he does not know what the proposition is? When the people heard the gospel, they knew whether they believed it or not; so they do now. We now go to the people and preach the gospel. In preaching that, we must preach the means of salvation. Is not faith one of the means or conditions? Certainly. Then we must preach faith. If we preach faith as did the apostles, must the people understand what we preach? If they need not then we need not preach it. If we need not preach it, then Jesus need never have said a word about it. In fact, God need never have given any revelation to man, if man need not understand it. And beside, to reveal is to make known. What is known, is understood. There may be circumstances connected with things that we know that we do not understand; but those circumstances not understood, are not known. There may be such circumstances connected with baptism or any other ordinance of Christ which we do not understand; but if so, it is because those circumstances have not been revealed, or made known. What has been made known we do understand, and that is all we claim that God requires.

Our opponents are all the time asking us: "Must one know all the consequences of baptism?" Now I consider such questions both ignorant and out of order. What consequences are there connected with baptism that have not been made known? If they have been made known, then God made them known that we might understand them, or else he had no design in making them known that I, or they either, know of. But brother Hodgen says, one can believe a proposition without knowing what the proposition is. That is at least one degree further in logic or philosophy than I have ever been. If a man can believe a proposition without knowing what the proposition is, then we might all believe the gospel without ever hearing it. Listen at his explanation! He says: "The great proposition of the gospel is, that Jesus of Nazareth is the Son of God. You believe this; but do you know, or fully comprehend, all it contains?" What is the proposition? "Jesus of Nazareth is the Son of God." There is the proposition. Every one who ever read, or heard read that proposition knows what the proposition is, and it only requires proof for any one to believe it. He says: "No, you nor any other man knows all it contains." We just know all that has been revealed, and that is all God requires; but he does require us to know all he has revealed, or he would not have revealed it, unless he has been in a habit of revealing things for no

purpose. But the funny part of the matter is, that brother Hodgen then goes right on to say: "Hence, faith is in degree, proportional to the understanding of the proposition." Now that is precisely my argument all the time. "Hence," if the proposition be not understood, no faith. "Without faith it is impossible to please God."—Heb. xi: 6. If then, when Peter said, repent and be baptized every one of you for the remission of sins, the sectarian wholly misunderstands the proposition, according to brother Hodgen, how much faith has he in that proposition? He must be baptized having no faith in what Peter or Christ either said.

Oh, but says brother Hodgen: "We are not to have faith in baptism." Then you are not to believe Jesus or the apostle. That is a grand idea for a Christian. The Samaritans believed Phillip preaching the things concerning the kingdom of God and the name of Christ; and were baptized on that faith.

Bro. Hodgen then asks me if I knew what repentance was when I repented. If I had not, I should not have known what I was doing. If I had never learned what repentance was, I never could have repented. Preachers in those days told the people what to do to be saved. Many of our preachers now tell the people that they need not understand what they tell them. Is not that consistency? Bro. H. argues, too, that a person can do a thing and not know what he has done. I say that a sane person cannot. If a person does anything purposely, he knows what he has done, unless he is insane. He says further, that at least half of our brotherhood are ignorant of what repentance is. Is not that a high estimate to put on an intelligent Christian people? If I ever have seen one who did not know, I am not aware of it. He says that I said, "that is just the condition of the sects, and brother Hodgen would fain reduce us to the same condition." Then he says: "Well, if I know my own heart, it is that all should learn and grow in grace, etc." How is he to know his own heart if a man may do anything and not know what he has done? You may not know your own heart, dear brother.

Then he asks: "How did you know that I teach the people that they need not know what faith, repentance or baptism is?" Why, what a question to ask me, when you have been arguing for months through the F. F. with myself and others that very question. I contending that they should understand; and you denying. What have you been arguing, brother Hodgen? You are one verification of your statement that a person may do a thing and not know what he has done.

Bro. Hodgen then says that I say, one must absolutely know what faith, repentance, confession and baptism are. Then he says: "I affirm that you cannot show that God requires any such absoluteness." I

will ask him: Is faith a command? He must answer, yes. "This is his commandment that we believe on the name of his Son Jesus Christ."—I. John iii: 23. Is repentance a command? "Preach repentance and remission of sins in his name."—Luke xxiv: 47. Is confession a command? "With the mouth confession is made unto salvation."—Rom. x: 10. Is baptism a command? "Repent and be baptized every one of you."—Acts ii: 38. Were these to be preached? We have taught so all the time. The apostles taught these. And Jesus says: "Teach them to observe all things that I have commanded you." If any one does not understand, has he been taught? Will brother Hodgen say, yes? Then I will ask him this question: Suppose you hire a man to teach your son arithmetic, and you contract to pay him ten dollars to teach your son arithmetic; and he goes on for a week or two, and demands his ten dollars. You say to him: "Why, you have not taught my son arithmetic." "Yes," he says, "I have." You reply: "Why, he does not understand one rule." "Oh, what of that? I did not agree to make him understand it." Would you be willing to pay the ten dollars? When Jesus said, teach them to observe all things, how did he expect them to observe what they did not know or understand? "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed."—James i: 25. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil days; and having done all to stand."—Eph. vi: 13. Do these Scriptures look like absoluteness?

Says brother Hodgen: "Who knows all that Jesus means? Indeed it is not a matter of knowledge, but of faith. We walk by faith." Yes, we walk by faith; but how does faith come? By hearing the word of God, Paul says. The word of God gives us faith; but we have no faith only as we are taught. We know nothing only what has been made known, and that gives us our faith.

With regard to persons believing in Jesus with all the heart without asking what faith is, I answer as before. It has no point to it. Believing in Jesus is believing the gospel. To believe the statements of the historians who wrote of him. John says, the things that he wrote were in order that we might believe that he is the Son of God, and accordingly, trust his promises and obey his commandments. To have this faith, they must hear all the truth of the whole matter. Persons have no faith beyond what they learn. According to what they learn or hear, will their faith be. He says: "Many believe who know scarcely anything of the testimony. Many children believe more because their father or mother believe." Yes, Sam Jones said he

could give no reason why he was a Methodist than that his mother was one. That is grand logic, indeed. "Children believe because father or mother believed." If the father or mother tell the children the story of Jesus, they may believe as well as in any other way; but if they teach them Methodism or Baptistism, they will believe that all the same, and get religion at the bench, and that does brother Hodgen and all his sort just as well as the truth, provided they are dipped. Then he says, the little child does what its mother bids, but can't tell how or explain, and because the loving mother forgives, so will God do toward those who don't understand Him and do as he directs. I see no use of His giving law, if none need understand what He said: and if they go and do what they think right, He will accept it. All such teaching as that, simply sets aside the whole Bible, and establishes the will of man guided by his ignorance. I do not make any exception in the case of the deaf mute. He must know the will of God, and do it. But if God has not given him speech, He does not require him to speak; but, "he can make the necessary signs," is what I said. Neither was it any exception in the case of your forgetting to take the man's confession. That was your fault and not the man's. He was, no doubt, ready and willing to do so and did in his own mind, if you were faithful in teaching him. But the individual who confesses that God for Christ's sake has forgiven his sins tells that which is not true. His confession is a denial of the word of Jesus; and yet, you and your kind of thinkers say, it is all right. Then anything is right, true or false.

Bro. Hodgen says: "I don't wonder that some say, we make a Savior of baptism." I do not, either, when such men as he, and many others, are arguing all the time that a man may believe all the false teaching in the world. He may deny every statement of Jesus and the apostles, he may practice according to any of the forms of the sects; but, if he is only dipped in the water, no matter for what object, that saves him. The boat is decidedly on the other foot, brother Hodgen. We repudiate all baptisms not preceded by an intelligent faith; while you allow a dipping on any kind of faith, and for any purpose the person may choose. Who makes a Savior of baptism? "Thou art the man."

You say, you believe that "the Baptist church is a part of the kingdom of Christ; and that when they are baptized to get into the Baptist church they do right; that they thus fulfill all righteousness: and that we call it sect baptism—not worth a cent. And notwithstanding, they live as godly lives as any who know a little more of the gospel, yet it all amounts to nothing, they are lost if they are not re-baptized for remission of sins." I kindly suggest to brother Hodgen, that he go to the Baptists, since the

Baptist doctrine is so much preferable to the doctrine of Christ. It would be much better for all concerned, I think, for all that class to go to the Baptists. We would have no more trouble with them, and, of course, they would be better satisfied in that part (?) of the kingdom.

You say they confide in God's promises, and name some of them. "They confide in justification by faith." Yes, by faith alone, which is false. "Conversion." Yes, conversion by a direct application of the Holy Spirit, and not by the means of the gospel; which is false again. The truth is, their whole system is false from beginning to end; but brother Hodgen can swallow it as complacently as a frog can a house fly. With him and all his kind, there is no difference between truth and falsehood. I again ask you, my dear sir, why did Jesus give conditions of pardon, if they need not be understood? I have never been able to induce one of your kind to answer this question. Will you do it? No, sir; you can't do it. Will Jesus say, "Father, forgive them, they know not what they do," of those who have the revelation of his will and will not teach or obey it; but make creeds of their own, and live according to their own wills?

The Universalist thinks he is right, the Methodist thinks he is right, and so of all; and you say, AMEN. What becomes of the law of the Lord in your hands? It is simply nullified. Is a man striving with his whole heart to obey God who denies his word and teaches for doctrine the commandments of men? If they were striving with the whole heart and could not find the truth, then God has not made a revelation at all; for a revelation makes known. And Paul says: "We have the mind of Christ."—I. Cor. ii: 16. How did they get the mind of Christ? By his revelation. We all have the same revelation, but if some may not obey it, why should any?

Bro. Hodgen then says: "I, nor any other preacher of our plea has ever said they need not understand the design of baptism." In the name of sense, what has all our argument been about, then? I had so understood you all the time. He says that they have not agreed that any should be baptized for any other purpose than the remission of sins. Why, does he not know that they, (the sects), all baptize for a different purpose? And yet, he and his kind will take every one of them with a shake of the hand. It is the precise point of the whole argument.

I have written much more than I intended. Not for the benefit of those who are contending with us, but to prevent others from being deceived by those who teach differently. There is no doctrine ever taught that is calculated to do more harm, than the doctrine that it makes no difference what a person believes, so he is baptized. And that all the sects are God's people.

If they are God's people, one of two things must be true. God has ordained all these sects, or his people can become his people by going into unordained human institutions and believing and practicing after the commandments of men.

I. N. Hodgen must know that God's people are one. He must know that the Baptists believe that faith is a direct gift of God; that it does not come by hearing the word of God, and that every conversion is a miracle performed on the individual's mind, i. e. that a power above the gospel is required, while Paul says, the gospel is God's power to save. In fact, they deny nearly the entire teaching of Jesus and the apostles. And yet, he declares that they are a part of Christ's body. Now, if they are, the truth cuts no figure in the salvation of anybody. The man that cannot see that, is too blind to be taught; and all the reason in the world can never do him any good. If he is saved, it will be because he is too ignorant to be accountable. But it would require a large volume to write all that ought to be said on this subject. I must close for the present.

Being wholly set for the defense of the truth, I remain the same,
I. C. STONE,
Cattin, Ind.

WHO IS A PROPER SUBJECT OF BAPTISM.—No. 2.

If there be such a thing taught in the Bible, as unintelligent obedience, then we should at once cease caviling and disputing about the design of baptism, with all of its antecedents and consequents, and endeavor to get persons to be immersed whether they believe or understand the design of it or not.

The chief argument of those who believe in sectarian immersion is, that if those who are baptized among the sects, believing that Jesus Christ is the Son of God, and are baptized to honor God, they are Scripturally baptized. Now it is strange that men of learning, and well versed in the sacred volume, will make such an assertion as the above; for they know that faith is produced by testimony, and, as the testimony is, so is the faith, both as regards quantity and quality. We find that Jesus makes faith in him an essential prerequisite to baptism; but the great trouble seems to be this: those who advocate sect baptism, fail to make any distinction between the faith of those taught by sectarians and the faith of those who were taught by the Apostles. If they would only throw off the veil of humanism, they would see clearly that the gospel as taught by the Apostles were very different from that taught by sectarians; for, while the Apostles taught persons wanting to know the way to "repent and be baptized for the remission of sins," sectarians teach them to pray and be prayed for, giving for evidence their own feelings, imaginations, etc. Now, when such a doctrine as this is taught and believed, what do such

persons look to for salvation?

They evidently expect Christ to pardon them through these means, and in no other way can they be made believe that they can obtain remission of sins; hence they have false conceptions of Christ. Why? Simply because this is the way they have been taught. Now let any one note the words of the Savior in whom they profess to believe, and they will at once deny it. Tell them, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," (Mark 16: 16), and they will tell you it does not mean what it says, and if it did then, in that time, it does not now.

Thus we see plainly, that they reject the authority of Christ; and, in so doing, they reject Christ himself; for, to reject the authority of a man, is to reject the man. Again, the theory which teaches that persons can obey God acceptably without understanding the commandments, reminds me of the Pedobaptists, who receive infants into the church upon their sprinkling, and afterwards teach them to know the Lord. Jeremiah 31: 34 says, in speaking of the new covenant: "They shall not teach every man his brother, and every man his neighbor, saying, know the Lord; for they shall all know me from the least unto the greatest of them."

Now when a person complies with the conditions of the gospel, not knowing what it is for, they are in the same condition as the infant as respects knowledge, and consequently, must be taught to know the Lord afterwards; and, in so doing, they reverse the order of the word of God entirely; for it teaches that in the new covenant we shall not teach our brother and our neighbor to know the Lord, which shows plainly, that all must, before coming into the kingdom, know these things.

If this does not prove that knowledge is essential to salvation, I confess my inability to understand it, and when we associate with this, the teaching of our Savior, it makes it doubly sure; he says: "Ye shall know the truth and the truth shall make you free." Again, he says: "But he that received seed into good ground, is he that heareth the word and understandeth it; and bringeth forth fruit, some a hundred fold, some sixty, and some thirty."—Matt. 13: 23. Again, he says: "Ye do greatly err, not knowing the Scriptures."—Matt. 22: 29.

We suppose the same thing is as true to-day, as it was then; for all errors and innovations spring from ignorance of the divine volume. But to what must we attribute this ignorance? To a lack of the powers of understanding? Certainly not. Then, again, we ask, why is it that they do not understand it? The reason is obvious. They have a "plea" to defend and a creed to sustain, which says: "There are good Christians in all denominations; all we want is, for them to

just quit some of their practices, give up their party name, and we will recognize them as Christians." You will? Well, where did the Lord authorize such a course? It may be, it is to be found in the third epistle of Peter, or the second chapter of Jude; but it does not belong to the written part of the Bible. Yes, like all other unscriptural practices, it belongs to the "big unwritten book"—the book which never existed.

Now the book by which we must be guided, and by which we must be judged, teaches that, teaching is first, hearing is second, understanding is next, believing is next, repentance is next, confession is next, and baptism is next. This is the Lord's way, as we all very well know; and now, brethren, let us not, just because we have been guilty of things not authorized by God, shut our eyes and stop our ears, and harden our hearts, that we may not see and hear and know the right way; but let us, before it is too late, turn from this unscriptural practice, and teach that for which we have divine authority.

I have noticed carefully the arguments of those who believe in sect baptism, and their whole argument rests on an "if," if they did so and so, if they believed so and so. Does God make a positive command depend on an if? If so, we can find excuses for anything. But, to do a thing for a thing, one must understand the design of the thing done, in order to realize the thing for which it is done. Now, in proof of this, I refer to the whole Bible, for it is full of the evidence in confirmation of this statement. If this is denied by any one, I will make my assertions good by referring to numerous Scriptures in support of this fact.

Now, what I have written, has been written in the spirit of love, meekness, and a strict fidelity to the Scriptures; and for the purpose, if possible, of getting those who oppose this way to meet the issue fairly and squarely, and not dodge and quirk around, and never touch the main point at issue. Brethren, affirm your position in some set of words equivalent to the following: "We believe that sectarian immersion is valid, Christian baptism," and I, or some one else, will deny it, and we will affirm that, "all who believe the gospel as preached by the Apostles, repent of their sins, confess the Lord Jesus with the mouth, and are baptized in the name (or by the authority) of Jesus Christ for the remission of sins shall be saved." Will you try it? If so, let us hear from you. Don't let us hear anything more about your "ifs," but come right square out and affirm your position in positive terms, and we will do likewise.

Hoping that we may all see the way, and after we have seen it, be honest enough to embrace it and walk in it, I remain yours in brotherly love,
C. E. HOLT.
Cypress Inn, Tenn.

Dear Bro. McGary:

Enclosed please find twenty-five cents for the Oatman-McGary discussion, which I am very anxious to see; for I know full well, that if you handle Dr. Oatman like you have handled all other opposers of the truth, you will chase him so close across the battlefield, that he will be so busily engaged trying to save his own sectarian sign, that he will forget all about his kingdom chain, and come right out and acknowledge his defeat.

While I am not living in the drouth stricken district, I am so near it, that I have not been able to find a man that has money enough to spare to pay for a copy of the F. F.; nevertheless, it is gaining ground everywhere with the brethren. When I want to find out in the shortest possible way, what kind of timber a brother is made of; whether he will swell and warp in wet weather, or sun-crack and split in a dry season, I always ask him if he endorses the position of the FIRM FOUNDATION? I know then what kind of metal he is.

I met brother Shipp at Wright's creek, four miles north of Llano, last Lord's day, and he preached three discourses. He is an able defender of the truth; always in the field working for the Master, pay or no pay. He fully endorses the F. F., as all the solid, pioneer preachers do. I wish, brother McGary, that you would hold a meeting in Llano county; when you get back from your trip to Menard county. Let me hear from you.

Your brother in the one hope,
WILLIAM EDWARDS.
Loyal Valley, Texas.

THE COURAGE TO LIVE.

We need not preach the courage to die—that is common enough—but the courage to live, to be honest in spite of poverty and neglect; to be true, though all is dark except where God shines in; to be faithful, though the heavens fall and hearts break and friendship turns to gall. Yes we must teach men to dare to be unpopular, to be misapprehended, to be ahead of the times, to follow the voice of God, though it leads into the wilderness, to tell the devil to his very face that he lies, and also give him his dues—an act which requires the supremest courage at all times.

I wouldn't give a farthing for the triumphant faith of the death hour, unless it comes from that triumphant faith that makes our life full of noblest daring, that is more ready to fling away honor, wealth, and the praise of friends, than to impair for one moment the soul's integrity. Oh for such a courage—the courage to think, to act, to tell the world the truth, to overthrow splendid falsehoods, to disown sweet lies and to banish tenderest associations rather than cheek in the least the free movement of the sovereign soul. We must all die with more or less equanimity, but we cannot live in the full splendor of our being except by courage and determined exertion. The coward, under certain circumstances, may die grandly; but never, under any circumstances, can he live grandly.—Selected.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, SEPT. 1, 1887.

VOL. 3—No. 19

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1201 San Bernard street, Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.
One year.....\$1 00
Six months.....50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. P. ORUBER. J. W. JACKSON.
J. B. DURST. E. HANSBROUGH
I. C. STONE. A. J. MCGARY.

ZEKE JACKSON AND THE PARSON.

RACCOON BILL JONES' MEETING.

At the appointed time, Raccoon Bill Jones was on hand, at his appointment in the Jackson neighborhood—the name, "Raccoon," had been given him, partly because he lived in the mountain wilds of Arkansas, and partly because he bore so many of the characteristics of that old "soldier," Raccoon John Smith. He made his headquarters at uncle Hezekiah Jackson's during his meeting; and there were repeated collisions between the old men, on religious topics, while aunt Hannah and Zeke constituted the audience. When uncle Hez. would advance a Baptist dogma, Bill Jones would ask: "Where did you find that?—book it, and I will accept it." He said, no good would result from a discussion on the grave question of redemption, unless it was conducted strictly upon a Scriptural basis. He said, if a man believes the Bible teaches a certain doctrine, he can and should turn to the chapter and verse which seems to him to teach it, when requested to. He said, he did not teach nor entertain an idea in reference to salvation, that he could not cite the Scripture that taught it, or, at least, seemed to him to, and that he was willing to submit his proof text, upon any religious question, to the consideration of any fair-minded seeker after truth. He said, that, if a different construction from the one he entertained in reference to any passage of Scripture could be fairly shown to be the true construction, he felt bound and pledged to the Lord that he would, and heartily embrace the truth. He said, that the man who would not, was on the direct road to that place "prepared for the devil and his angels." He had preached on "the good confession," and it aroused Zeke till he slipped off to town

to consult his friend, the "pastor of the Christian church." He accosted the pastor thus:

"Parson, why have you not been out to hear old brother Jones?"

P.—"Well, brother Zeke, I have been too busy with my own 'charge.' Lord's day, of course, I had to preach at eleven and at night. You know they pay me one hundred dollars per month to preach for them, and if I were to lose any time, they might dock my salary some, and I could not afford that, for my wife and I could not exist respectably on less than one hundred per month in this fashionable town."

Z.—"Parson, I think I could live on less than fifty dollars per month, especially if I lived after the Spirit instead of after the flesh; but why have you not been out some night through the week?"

P.—"Well, Monday night, I had to attend the prohibition rally. Tuesday night, I had to supervise the jug breaking, which was for the benefit of the church. Wednesday night, I was compelled to attend the young ladies' society; Thursday night, the married ladies' society; Friday night, the young men's society; Saturday night, the married men's society; all of which you know are good works. So you see, brother Zeke, I am up to my elbows in good work. We are told to always abound in the work of the Lord, and I am trying to do that."

Z.—"I have never read anything in the word of God about prohibition rallies, jug-breakings, young ladies', young men's, old ladies', or old men's societies; but, of course, the Scriptures do speak of these things and give directions for conducting them, because "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works"—and you say these things are good works, so they must be mentioned in some place that is not familiar to me. But, parson, I know you could have found time to have come out if you had tried hard."

P.—"Bless your life, my brother, my whole time is taxed. My congregation demands something new in the way of preaching, and they must have it—they are broad, liberal and progressive, and it takes talent, and active, industrious talent, too, to feed them. If I were to go to feeding them on the "old-fogy, thus-salth-the-Lord" diet, that country congregations are forced to subsidist upon, I would have to step

down and out with my walking papers in my pocket. But I admit that I have not been anxious to go to your meeting. I don't care to give aid or comfort to such a man as you have preaching."

Z.—"Why, parson, what's the matter with our preacher?"

P.—"Bro. Zeke, he is an extremist, and is disturbing the tranquillity of our congregations by riding his hobbies roughshod through them. All who love our plea should give him and all such a wide berth."

Z.—"Parson, I have found no hobbies in him, nor anything in his preaching that seems to me more extreme than the teaching of the Scriptures. I grant he has disturbed my mind some; but if his points are Scriptural I have no right to call them extreme, nor denominate them hobbies. My trip here to-day is to lay my difficulties before you, in the hope you can offer me relief."

P.—"Bro. Zeke, I feared that, when I heard that old crank was going to preach for you. Now I advise you to have nothing more to do with him, don't even hear him preach his stuff again. He is not one of our representative men, but is of a certain "faction party, which shall be nameless." He never saw inside of a college in his life. There are not more than a dozen preachers of his sort anyway."

Z.—"Parson, I am not inquiring after the number who preach as he does, nor to learn whether or not he has been educated at a college. If you were correct about the number who are preaching as he does, then that weighs nothing with me. 'Twelve' is just the number the Lord began to have his gospel preached by, and it is many more than preached God's word in Noah's time; but God was on their side, and He is still on the side that preaches the truth whether few or many. When you tell me not to hear brother Jones preach, you remind me of our Baptist preacher, when he used to tell me not to hear you preach. But, parson, I want you to cite me to the Scriptures that validate my baptism which was not preceded by my making what brother Jones has proven to be the "good confession," and which, it seems to me, he has proven is demanded by the Lord, as antecedent to the baptism authorized by Him. If you do not do this, I shall feel that you acted without authority in receiving me into the church as you did."

P.—"Bro. Zeke, I think you are very foolish to be disturbed by such

an extreme doctrine. That doctrine sends Alexander Campbell, and many more of the ablest men of this reformation, right down to hell! Men who have been educated specially for the ministry, at Lexington, under such learned men as brothers McGarvey and Graham, may go and preach our plea to the people with all the earnestness and eloquence of their souls, and then some backwoods, hoosier preacher, like Jones, will come along and counteract the result of his labors, with his hobbies and new heresies."

Z.—"Peter was not educated at any such college as Lexington. Paul was educated at Jerusalem, which is every whit as famous as Lexington, and his teacher was Gamaliel, who was as learned as McGarvey and Graham; and yet, on his way to Damascus he turned from the idea, he had imbibed from Gamaliel, to the doctrine preached by Gallileans, who had never seen inside of a college, and I verily believe he did right. I am not so much in quest of consequences, as I am for truth. My grandmammy was as good as Alexander Campbell; as earnest, as zealous, and as prayerful; yet she was never immersed; she died a sprinkled Methodist. Now, if I turn out to consequence-hunting, I shall want to know of you where your doctrine sends her. But what I want, parson, is for you to show me that I am safe as I am, as you received me with the right hand of fellowship."

P.—"Bro. Zeke, were you not baptized to honor God?"

Z.—"Well, I suppose I was, if I understand you. I was not baptized to dishonor Him, I know. But what do you mean by that?"

P.—"I just mean that when a person is baptized to honor God, his or her baptism is valid."

Z.—"But, parson, I did not ask for your thinksoes, but for the word of the Lord on the matter. Does the word of God say to inquirers, "repent and be baptized to honor God," or does it say, "repent and be baptized in the name of Christ (authority of Christ) for the remission of sins?"

P.—"It says, be baptized for the remission of sins, but that is to honor God at last."

Z.—"Do you mean that the three thousand who were baptized for the remission of sins, were baptized to honor God, too?"

P.—"Yes, that is just what I mean."

Z.—"Well, then, if three thousand more had been baptized for something else, would they have been baptized to honor God, too?"

P.—“That depends on circumstances. If they intended to honor God in the act, then they would have been.”

Z.—“But suppose they did not have just that idea in their minds; suppose I did not have just the idea that I was honoring God in my mind at the time I was baptized, but wanted to be baptized because I regarded it a duty; what, then, was my baptism valid?”

P.—“Yes.”

Z.—“Well, prove it, and it sufficeth.”

P.—“He that believeth and is baptized shall be saved, there is the proof.”

Z.—“Well, then, why do you say, that when people are baptized to ‘honor God’ they are saved? Why do you not say, that those who are baptized for the remission of sins, or to honor God, or as a duty, are saved? Your proof says, ‘He that believeth and is baptized shall be saved,’ but ‘believeth’ what?”

P.—“Believeth that Jesus is the Christ the Son of God, of course.”

Z.—“Well, parson, if you are right about that, then it is not necessary to confess or repent either. Does not your proof prove too much?”

P.—“Bro. Zeke, that is silly talk; when a man believes that Jesus Christ is the Son of God, he does repent; the repentance is included in the ‘believeth.’”

Z.—“Peter did not so regard it, parson, because he told those who had believed and cried out, to ‘repent.’ If the repentance is included in the ‘believeth,’ as you say, then Peter not should have said that. Again, parson, if the repentance is included in the ‘believeth,’ and that ‘believeth’ is wholly and solely confined to the fact that Jesus is the Christ, then the devils that ‘believed and trembled’ were also penitent.”

P.—“Well, there is no use arguing the matter any further. I see you are ready to depart from our plea. I say, when a man is baptized to honor God, he is Scripturally baptized.”

Z.—“Parson, that expression, ‘baptized to honor God,’ sounds like the lingo of Ashdod. It is not pure speech. Paul baptized about twelve persons who had once been immersed as much to ‘honor God’ as anybody has ever been. What do you say about that? That shows that Paul would have departed from ‘our plea’ if there had been such a godless thing in his day. When you say, those who are baptized to honor God, are Scripturally baptized, it does not carry sufficient weight for me to anchor my soul to. Just find where God has said it and it sufficeth.”

P.—“You are gone, Ephraim like you are wedded to your idols. Farewell to you, I am sorry to see you take the course you do.”

Z.—“Yes, parson, I am wedded to the word of God as far as I know it, and intend to wed myself to all of it I can learn. Are you really sorry that I have determined to take God at His word, and determined

to reject the word of men when their word conflicts with God’s? Parson, I am sorry you are wedded to a human ‘plea’ which would level the doctrine Christ delivered to the saints, to the same low plane with the doctrines of men. We must part. You have a right to risk your soul on a human plea, while I have a right and feel compelled by the Spirit of loyalty to my Master, to reject this plea, as unsound and unsafe because it did not originate with the Father of lights.”

That night Raccoon Bill Jones preached on the subject, “the gospel of Christ.” He said, he was like Paul in a few things, and that one of them was, that he was not “ashamed of the gospel of Christ.” He said, the reason he was not ashamed of it was, because it is the power of God and the wisdom of God unto salvation of them that believe it. He said, he would be ashamed of so-called gospels of Methodism, or Baptistism, or any other ism, because they are the powers of men and the wisdom of men, and are foolishness with God, and vain worship. He said any man who loves God will be ashamed of that which is foolishness with God. He said, the devil’s subtlety had lost none of its cunning in six thousand years, but was still destroying souls by the same old tricks that entailed suffering and death on the teeming millions that have returned to dust since he wriggled into the garden of Eden and added the little word “not” to what the Lord said to the primal pair. Think you not, he said, that satan has waxed worse and worse, and sharper and sharper, during these six thousand eventful years? In our fast age his satanic majesty wins souls through drinking saloons, gambling dens, brothels of prostitution, respectable card parties, horse-racing, stock-markets, and Ingersollism. But there are some who are ashamed of these things, and are of a religious bent of mind. But satan despairs not of them. He furnishes them preaching by his “ministers transformed into the ministers of righteousness.” Paul speaks of these ministers in II Cor. xi: 15. Just enough of the word of God is employed by these ministers to make satan’s lies go down smoothly. A little of his doctrine and a little of his ordinances. In the ordinance of baptism just a little water is used, which satisfies a large class, because they are made believe that the ordinance is non-essential, anyway. But there is another class who are willing to swallow all of the same “orthodox” lies, but they demand more water to make the lies go down. They cry for much water. Hence, satan has ministers at hand to satisfy this class, too. He even has them immersed under the solemn sound of Father, Son and Holy Ghost.

There is another class who are willing to swallow down these same lies, but they can’t be caught by the last named class of preachers,

because they don’t like the name they preach under. So satan fixes up what he calls “our plea,” and they shake hands with all the much-water class. But, he said, my friends, there is no God, no Christ, no Holy Spirit, hence no gospel of Christ in any of this. He said, the gospel of Christ was to be preached, and those that believed that gospel and were baptized were promised salvation. There was no authority in this for preaching Methodism, Baptistism, or any other ism. This gospel of Christ, which is authorized to be preached in the commission of Christ, and which was preached by the Apostles, is like its omniscient and adorable Author, “the same yesterday, to-day, and forever.” He said, this gospel of Christ which is the power of God unto salvation to every one that believes it, is the same “word of the Lord” which Isaiah said was to “go forth from Jerusalem,” the same “law” that he said was to “go out of Zion”—it is the law of the Spirit of life in Christ Jesus, and is to be “written in the hearts” of every one who obeys it, or they cannot “obey it from the heart,” and it is only obedience of this doctrine, this gospel, from the heart, that makes free. This gospel was preached by Peter on Pentecost, and by the Apostles of Jesus Christ throughout the world. It has lost nothing nor gained anything in these eighteen hundred years. The man who believes the same gospel Peter preached on Pentecost, the same gospel Paul and the saints preached, believes the gospel that Christ delivered to be preached, and upon the belief of which he authorized men and women to be baptized into his name. He said, those who do not believe that very same gospel in all its parts, do not believe that which Christ delivered to be preached, and which was preached by the faithful Apostles and bound in heaven and earth; and Christ said, he that believeth not (that gospel) should be damned. He asked, how many there believed it. He said, that if some had been immersed without believing that gospel, and some had been sprinkled without believing it, they stood alike in the eye of Him who is without variableness or shadow of turning.

In conclusion, he made a stirring appeal to his audience to obey the gospel and become children of God. When he was through, uncle Hezekiah, aunt Hannah and Zeke went forward and made the good confession, and were baptized. At the water’s edge, uncle Hezekiah made a talk. He said, that he could have seen the truth as brother Jones had preached it anywhere and any time. But, said he, that plea which endorses my conversion, and then appeals to me to come from the Baptist church to them—that is, millions of Baptists to go to a few hundred thousand of another name, just to change the name Baptist to the name Christian—was indeed foolishness to me, as I know it is to

my God. If the smaller body, who urges nothing against the Baptists but their name, had proposed to come to the Baptists if the Baptists would change their name to “Christian,” it would have appeared more worthy of consideration. He said, he thanked God the gospel of Christ, freed from the obscuring cloud of a human plea, had been preached to him, and that the only regrets he felt, was that this plain gospel had not been preached to him thirty years ago, so he could have been working for Christ all these years. He said, many of the Baptists were honest and would accept the truth, but would not abandon one human position for another. Thus ended Raccoon Bill Jones’ meeting.

Raccoon Bill Jones left for other fields of labor in his own state, while uncle Hezekiah, aunt Hannah and Zeke “went on their way rejoicing,” a perfectly united family in Christ.

CONVERSION NECESSARY TO SALVATION.

What is conversion, what does the word convert mean? It means to turn or change from one thing to another. To illustrate, a man has a hundred pounds of wool, which he wants to turn or convert into clothing. He takes it to a carder, who brings the power of his cards to bear upon it, and changes or converts it into rolls. There is a conversion, but not into what he wants. He then brings the power of the wheel to bear upon the rolls and converts them into thread; still it is not what he wants. He takes it to the weaver and the power of the loom is brought to bear upon it, and it is converted into cloth; yet, it is not what he wants. He takes it to the tailor, and the power of the shears and needle are brought to bear upon it, and it is converted or turned into clothing.

The reader will notice that in this illustration, there are four distinct changes, or conversions, in order to get the wool into clothing, and that the character of each change or conversion depends upon the character of the power brought to bear upon the material converted. For instance, in converting it into thread, the power of the needle and shears is not brought to bear upon it, because that power is not suited to the bringing about that change, and so with all the other changes, the power brought to bear must be suited to the change or conversion desired. If the man had only desired to convert the wool into cloth, he would not have brought the latter power to bear upon it.

Mankind, as soon as they arrive at the age of accountability become sinners, violate the law of God; iniquity separates them from their God; and their sins cause Him to hide His face from them, and they love sin and hate righteousness.—Isaiah 59:1-4. The heavenly Father loves them notwithstanding

their sinfulness: "Is not willing that any should perish, but that all should come to repentance," that all should be converted, turned or changed from the love and practice of sin, to the love and practice of righteousness, and he brings to bear upon their nature a power, (the gospel), which is adequate to bring about such a change or conversion as he desires, at the same time consulting their will as free moral agents, as to whether they will submit to or reject that power. As proof that he consults their will, when He created Adam and Eve, He gave them a law, by the observance of which they would continue in a righteous, a saved state or condition; but satan talked to them, brought another power to bear upon them, converting them from the love and service of God to his service. (See Gen. 2: 17, and 3: 4.) "And if it seems evil unto you to serve the Lord, choose you this day whom you will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Anointed, in whose land you dwell: but as for me and my house, we will serve the Lord."—Joshua 24: 15. "Go preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned."—

Mark 16: 15-16; which quotations show that man's will is consulted, and that he has the privilege of turning or converting from the service of one to the service of another; hence, Paul says, "know ye not that to whom ye yield yourselves servants to obey, his servants you are to whom you obey; whether of sin unto death or obedience unto righteousness."—Rom. 6: 16.

Having seen what conversion is, let us next see how it is effected, or brought about: The Psalmist, David, speaking as he was guided by the Holy Spirit, says: "The law of the Lord is perfect, converting the soul."—Psalms 10: 7. But that law cannot convert unless it is written in the heart, understood; hence the same witness says, "then will I teach transgressors thy ways, and sinners shall be converted unto thee."—Psalms 51: 18.

Notice, teaching first, then conversion; but people cannot be taught unless they understand; hence the apostle Paul was sent by the Savior to the Jews and Gentiles "to open their eyes, (what eyes? the eyes of their understanding—Eph. 1: 18), to turn or convert them from darkness to light, and from the power of satan to God, that they may receive forgiveness of sins."—Acts 26: 18. What is the object of this turning or conversion? That they may receive forgiveness of sins, be saved. How is this turning or conversion to be brought about? By the eyes of the understanding being enlightened. How is the understanding enlightened? By being taught. Taught what? The gospel, the law that was to go forth from Zion, and the

word of the Lord that went forth from Jerusalem.

The Savior said of the Jews: "This people's heart is waxed gross and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, (or mind), and should be converted, and I should heal (or pardon) them."—Matt. 13: 15. Now, according to the above language of the Savior, people must see and hear in order to understand, they must understand in order to be converted, they must be converted in order to forgiveness, or saved: hence, he said, when he gave his commission, "Go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."—Matt. 28: 19.

What did he want them taught? Exactly what the apostles, acting under that commission, taught them, the word of the Lord, the gospel, the law of the Lord. Why did he want them taught those things? That they might understand. Why understand? That they might be converted. Why converted? That they might be forgiven, or saved.

As there are different steps or changes in the conversion of the wool into clothing, so are there different steps or changes in the conversion of a sinner into a Christian, and as the character of the conversion of the wool depends upon the nature or character of the power brought to bear upon it, so the nature or character of the conversion of the sinner depends upon the nature or character of the power brought to bear upon him; hence, if you want to make a Roman Catholic of an individual, you bring Roman Catholic power to bear upon him, you teach him Roman Catholicism, and if he understands it, he becomes what you desire him to be. So with Calvinism, Methodism, Mormonism, Campbellism, and all other isms with which this earth is cursed; in order that a man may be converted to any of them, he must be taught, and he must understand them. If we want to convert a Radical into a Democrat, we do not get radical papers for him to read, nor bring radical influences to bear upon him; but we get democratic papers, and bring democratic influences to bear upon him.

But as we do not want to make sectarians or politicians of people (and there is not much difference between them, so far as salvation is concerned), but Christians, what power shall we bring to bear upon them? Why, the gospel of Christ; for Paul says, "It is the power of God unto salvation;" but as the power of the cards, in the wool illustration, would never have made clothing of the wool, neither will the three facts of the gospel preached to the people and believed by them, convert them to christianity; for there is no law in those three facts, and the Psalmist says: "The

law of the Lord is perfect, converting the soul."

Then let us not only believe the facts of the gospel, but give heed to the commands, that we may enjoy the promises, for all the promises of God are in Christ, not out of him; and Paul says, we are baptized into him, the last step in the commission, and if it is necessary to understand that Christ died, was buried, and rose again, it is necessary for us to understand the design of baptism, for it is as plainly revealed as the other.

E. HANSBROUGH.

REPORT OF MEETINGS AT PETTY'S GROVE AND WHITE ROCK.

Petty's Grove is situated on Cobb creek, about twelve miles south of Hillsboro. This place has been used by the Methodists for several years for their "big meetings." The old arbor was repaired by our brethren, a well dug, seats repaired, etc., and our meeting begun the first Lord's day in July. Bro. W. P. Richardson was with me, and during the first week did most of the preaching. During this week we had many hindrances. Nearly every day the gathering clouds and muttering thunder threatened to drench us with rain; and on the night of the 5th inst., we had quite a storm of wind and rain that produced quite a commotion in camp. Two families were camped on the ground, and brother R. and self camped with them. On the night above referred to, our little force was increased in numbers by another family who had remained for night meeting. If I had not promised to keep it a secret, I would tell you how badly frightened some of the ladies were. The storm was soon over, however, the tent repaired, and the whole party partook of a good supper and went to rest. I suffered much that week with chills and fever, attended with some congestion.

The attendance from the beginning of the meeting was good, although we had several picnics in the surrounding country during the time, and a Methodist meeting near us for the first two weeks. Bro. Richardson had to leave on the night of the second Lord's day, and I continued the meeting until the fourth Lord's day. Bro. Levi Speer came down from West and preached once for me, besides this I had but little help.

I would like to report many things that occurred, but do not wish to trespass upon your space. Suffice it to say that the people received the word with readiness of mind, and searched the Scriptures daily, therefore many of them believed and were baptized. The immediate result of the meeting was, thirty-three baptized, two restored and nine added to the congregation. Many others were convinced, but lacked the courage to confess Christ. On Monday I went to White Rock, McLennan county. Bro. Levi Speer had preached a week at

this place, and then left for an appointment in Hill county. I found some interest manifested, and large audiences in attendance. On Wednesday night a lady came forward, when invitation was extended, and when I asked her purpose in coming, she made the following statement: "That her husband was a member of the Christian church and she wanted to join the same church in order to have peace at home." She said, "that she had been baptized into the Baptist church, and afterwards received into the Christian church, but had, soon after this, gone back to the Baptists, and now she wanted to come back to the Christian church and was perfectly satisfied with her baptism." I told her that her motive in presenting herself was not right; that peace in the family was greatly to be desired, but that her prime motive should be to obey the Lord; and that if she believed in Jesus and was willing to satisfy the demands of the gospel, I would gladly assist her in so doing. She was not willing to confess Christ and obey him, and the brethren were unwilling to receive her.

I asked this lady, if I had not clearly shown in my discourse that night, the Scriptural conditions required by the word of God, for an alien to come to Christ. She admitted that I had. I then asked her, if she had obeyed these conditions when she joined the Baptists. She said, she had not; that she had not made the confession, and had only been baptized into the Baptist church. I then asked her, if she had obeyed the Lord. "No," she said, "I have not." "But," she continued, "I was once received into this church on my baptism, and I don't see why I can't be taken in again the same way."

I explained to her, and to the audience, the necessity of fidelity to the word of God in all things, and the time had come for us to correct the inconsistent practices of the past, and no longer receive parties from the sects upon their sect baptism.

I remained at this place until last Lord's day, and during the week, five who had been "shaken in" to the congregation, came forward and demanded baptism in the name of the Lord. There are several others in this congregation who came from the Baptists and Methodists. I think that they will soon rectify their mistakes and be baptized in the name of the Lord Jesus for the remissions of sins.

At present writing I am with my home congregation. Bro. Richardson is with me, and we will continue until next Lord's day. Next Monday morning we start for Mason county, and hope to arrive on time.

J. W. JACKSON.

All errors spring up in the neighborhood of some truth; they grow round about it, and for the most part derive their strength from such contiguity.—Selected.

FIRM FOUNDATION.

AUSTIN, TEXAS, SEPT. 1, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to the FIRM FOUNDATION, Austin, Texas.

ATTENTION, READERS.

This is to notify my brethren and friends that ere this reaches them, my home will be Fort McKavett, Menard county, Texas. All correspondence to me should be addressed there. Our exchanges will please note this change and send their papers to that place. But all funds and orders for the FIRM FOUNDATION or any pamphlet published by us should be addressed and made payable to the FIRM FOUNDATION, Austin, Texas.

A. MCGARY.

EDITORIAL NOTES.

We are offering the F. F. at a nominal price. Friends of the paper ought to press its claims upon the attention of their brethren and neighbors. Brethren, take this matter in hand and send up some large clubs. In almost every community we have visited, where the paper is taken, it has opened the eyes of sectarians, and many have been baptized. The unmixt truth of God is a hundred-fold more powerful than the thin decoction of "our plea." Push the work, brethren. Sisters, you can do much in this good work. May the "truth have free course and be glorified."

Bro. Stone's reply to brother Hodgen, in our last issue, is right to the point; and no unblased reader will fail to see that there is nothing left for brother Hodgen to say, except to quibble away from the issue. We have no "theory" on this question. Those who are opposed to the stand we take on this question are opposed to being tied down to the word of God. We preach and contend for the same faith or gospel that the apostles preached and contended for.

Bro. Sommer says, that if brother Stone will write out his creed, he will publish it in the *Review*, or words to this effect. Well, if brother Stone should write it out, it would simply be the New Testament, the Divine Creed. The fault found with our position is not, that it differs from Apostolic doctrine; but it differs from the practices of the "fathers of this reformation"—the founders of "our plea." Our offending is, in not following these "fathers" on beyond the right revelation, to their time-honored guessing ground. Well, brethren, let us walk the "narrow way" that the saints have delivered and God has "bound," if every little college upstart, and popularity-seeking editor in the land nabs at our heels as we go straight on. Many thanks to brother Stone for his untiring labors for the way "ordained of God."

I have just read a small pamphlet by David Lipscomb and Jno. T. Poe. D. Lipscomb's part is devoted to "Difficulties on Religion-Considered"—and right well does he consider them. Like most of brother Lipscomb's writings, his subject in this pamphlet is clearly and cogently treated. It is, verily, *multum in parvo*. John T. Poe's part is devoted to "What Must I Do To Be Saved? And Identity Of The Church." These questions, though briefly handled, are pointed, sound and well written. I consider the pamphlet well worthy of the attention of the brethren, and useful for distribution among aliens who are seeking light. It is offered by Lipscomb & Sewell, Nashville, Tenn., at ten cents for single copy, or twelve copies for one dollar.

As a fair sample of the wilful misrepresentations of T. R. Burnett we give the following from his paper: "The *New Foundation* has added a new plank to its platform. In addition to the re-baptism doctrine, it now says that no Christian should vote for prohibition. The last issue contains nine or ten columns on this subject. What next?"

I suppose the "next" will be another misrepresentation by T. R. Burnett, judging from his past course. Now, when did T. R. Burnett ever speak of any "new plank" in the *Gospel Advocate*? He never has that we have seen. But his misrepresentation consists in saying, that the F. F. "says, that no Christian should vote for prohibition." Now, there lurks a wilful and vicious misrepresentation in this. He knows we raise no such issue. We say that Christians should not vote on any question, or yoke themselves with unbelievers in political measures and schemes at all. He knows that we have said, if we voted at all, we would vote and work for prohibition. Then why does he thus misrepresent us? Is it because he has been unable to stay the rapid growth of the FIRM FOUNDATION with his *three fact* nonsense? What "re-baptism doctrine" does the FIRM FOUNDATION advocate? It advocates the gospel of Christ without addition or subtraction—"the doctrine once delivered to the saints." If we advocate the doctrine of the apostles—and T. R. Burnett knows we do—and refuse to sanction any doctrine or practice that originated with uninspired men, and thereby are advocating a "re-baptism doctrine," then the apostles delivered the "re-baptism doctrine," did they not?

Bro. Lipscomb has said more on the relation of Christians to human governments than any one else; and his arguments appear to me to be unanswerable. Why does T. R. Burnett not accuse him of "adding a new plank?" I suppose it is because the *Gospel Advocate* does not come in as close competition with the *Christian Messenger* in Texas as the F. F. "The love of money is the root of all evil." A. MCG.

SPECIAL TRIAL OFFER.

We will send the F. F. to any address till the first of January, 1888, for twenty-five cents on trial, or five copies till then for one dollar. This is a splendid opportunity for the friends of the F. F. to send in the names of some of their friends in different counties, or in different states, in order to give them a chance to read and learn that there is, published by Christians, one sound paper that boldly contends for the faith once delivered to the saints, one that will not compromise with any error in any manner, shape or form.

TO OUR SUBSCRIBERS.

We are going to call upon you in all kindness, to send in your dues, if you owe anything, by the first of October. You are aware that hard times fall doubly severe upon us, when we tell you that a great many have not settled with us, and you know that we do not advertise as other papers do, hence it requires close collection to carry on the F. F. and keep it out of debt; and we hope no one will become sensitive on the subject, and have this as an excuse to stop his subscription. We want to give you the best paper in the world for the least cash. So, brethren, send us your arrearages and renewals in advance and thus aid us in our work. While it is a small amount to each of you, the aggregate is immense to us.

ATTENTION!

According to previous announcement, as well as to comply with the urgent request of some of our readers, we expect to arraign some of our most prominent and popular brethren and leaders, editors and authors, before an intelligent, candid and conscientious brotherhood. Our charge against them is, that they have tarnished their own consciences to maintain a tenet of a human "plea," and that they are unworthy of the confidence now reposed in them by their brethren. This work will render us more and more unpopular, but we believe that the interest of truth will be guarded and subserved by such a course—hence, we shall prosecute it vigorously and uncompromisingly, believing it to be a good work, under the circumstances. We contemplate beginning this work in our issue for the first of September.

Every such man tried, shall be tried by his own words, as well as by the word of God. We hope our readers, in the mean time, will send in many new names in order that as many as possible may see the inconsistency and danger in further following our so-called representative men. See our trial offers, brethren, and send in all the new names you can. A. MCG.

OUR NEW HOME.

Perhaps it will interest some of our readers to know why we have settled in Western Texas, so far from the office of the FIRM FOUNDATION.

Hence we will briefly advert to our chief reasons for doing so. First of all, I was charmed by this country the first time I passed through it—about seven years ago—and saw its clear rivers, sparkling brooks and bubbling springs.

Now, we have a family of five children, ranging from ten months to sixteen years old. Our three eldest are boys. About a city is a dangerous place to raise children, especially is it so for boys. Satan's traps, with sprung triggers, are set at every nook and corner in the large towns and cities. Besides, we desired to raise our boys to till the soil, and live by the sweat of their faces, instead of doubling their risks for final destruction, by offering them professions by which to win their livelihood through the sharp tricks, and shrewd manipulations of "head-work," as it is called. Again, we wanted health; and if it is not to be found at Fort McKavett, and the adjacent country, I don't know where to look for it.

In leaving Austin we parted from some of the truest and best Christians we ever met, or ever expect to meet; and they had withdrawn themselves from the apostate body that calls itself "the Christian church" in that city. These true brethren have their regular Lord's day meeting from house to house, where they attend to the supper, and study the word, and "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Parting from these brethren and giving up these delightful and helpful meetings with those who have stood with us so earnestly and firmly against the innovations and corruptions of those, who, in that city, are seeking to secularize the kingdom of God, is regarded by us, as, by far, the severest loss we have sustained in changing homes.

Here, we find no brethren. There are some of the "branch-church" out here, but we had rather encounter them than false brethren. F. S. Young came here while he was "state solicitor," and held a meeting. I remember seeing, at the time, his report of his meeting here, and he blew a loud trumpet over it—blowing his own horn. But his work here is in ruins. One Baptist preacher in this section said that he had heard Young preach in this country, and that he was as good a Baptist preacher as he wanted to meet with. Well, I have the satisfaction of knowing that I will not have to build upon another's foundation in my contemplated work for Christ in these parts. Young's foundation was a *shaking* one, no wonder it has fallen to pieces.

I think of mentioning, from time to time, the advantages of this country, hoping to induce some good brethren to cast their lot with us in this benighted field. Several families of Christians are now planning to move here. We intend to try to fairly represent this country to our readers. While we are anxious to have some Christian families to settle here, we will not, in

any way, assist any one in looking out locations, etc., who does not first satisfy us that they are opposed to the different innovations that are now so seriously disturbing the church and hindering the progress of truth. We mean that we will not aid nor encourage brethren who are advocates of a missionary society, instrumental music in the churches, nor of "our plea" for the recognition of sectarian immersion, to settle in this country. This may appear quite proscriptive in its tendency; but we do not intend to be instrumental in introducing elements of discord in our own neighborhood if we know it. We would much prefer to out and out sectarian neighbors to one compromising, secularizing false brother.

A. McG.

OPPOSED THE MEASURE.

Elder J. F. Grubbs, pastor of the Christian church at Cleburne, has resigned his position for the reason that he opposed prohibition, while his congregation was largely in favor of it. After tendering his resignation, he addressed the largest audience that ever assembled in Cleburne, at the courthouse, on Wednesday night, about fifty per cent. of whom were ladies, in opposition to the amendment, quoting from the Bible to back up his assertions. Continuing, he said: "He had believed this amendment to be non-religious, non-sectarian, non-partisan and he could ally himself on one side or the other. He had given the question profound thought and he could not support the amendment. He had long since been taught to revere the Bible as a revelation from God to man. He had gone to the Bible for his light, and he would stand with his Bible, and he believed prohibition contrary to this teaching. All rights that man has in this world were natural and inalienable, yet in the organization of society it was necessary to have laws. Here he quoted from Leviticus, 10th chapter, 9th verse. He would not ask his audience to take his word but to go to the Bible. Man obtained his right to make and drink wine from divine authority. Noah drank wine. The apostles drank wine. Christ commanded it to be drunk to commemorate his memory. He quoted freely from the Bible to sustain his position. He believed the attempt to prohibit the manufacture of wine was a direct blow at the teaching of the Savior correct. It is left to the modern prohibitionist to contradict the teachings of the Bible in the manufacture of wine. He believed that it was the goodness of God that reformed men and not constitutional amendment."

Bros. McGary & Hansbrough:

Please find enclosed a clipping from a secular paper, that is going the rounds here as a campaign document for the anti prohibitionists. Is it so that brother Grubbs has taken that step? I thought that the F. F. and staff were not taking any stock in this prohibition question. But it seems that brother G. has, and worse than all, has fallen on the wrong side of the fence. Is it so? Hoping that the F. F. may live long to battle for the one way, I remain, your brother in Christ,
JNO. A. JACKSON.
Leona, Texas, Aug. 1, '87.

We are not posted as to the political status of brother Grubbs. We

presume, however, that the above newspaper account is substantially correct, and that he is an "anti-prohibitionist." Bro. Grubbs has not written any for the F. F. for quite a while don't know why. If we felt it our duty to vote, our present impression would lead us to work and vote for prohibition. But since we look inside and not outside of that volume which "furnishes the man of God unto all good works," for that furnishing of Christian duty; and since we find in that volume no work laid out for Christians, through the ballot-box, or elsewhere, except through the church of the living God: And, as in scanning its pages for our duty, and instead of finding authority to vote, we find such injunctions as the following: "No man that warreth, entangleth himself with the affairs of this life;" and: "Whatsoever you do, in word or deed, do all in the name (by the authority) of Christ;" and: "If a man strive for masteries, yet is he not crowned except he strive lawfully;" And, as we regard politics strictly an affair of this life; and as the only "authority of Christ" that we know anything of is his written word, in which he has not told us to vote; and, as to "strive lawfully," must mean to strive by the written law, we say, as this is the way this matter strikes our mind, we cannot vote on this or any other question. But, when brethren become wise enough to run on ahead of the Lord, and determine questions by their "sanctified common sense"—which sometimes seems very common to us—we have about as much confidence in, and respect for one as another. Hence, while we would differ from brother Grubbs on this question, when we resort to the realms of sanctified common sense, we respect his views on the question as much as we do the views of brethren who have espoused the other side, and doubt not his conscientiousness any more than theirs. Bro. Grubbs "speaking one thing," and brother Jackson and other good brethren "speaking another thing," only goes to show that the trouble is, that both parties have become wise above what is written, and have turned their backs upon the "true light," and are walking in the dark.

Paul's language to the Corinthian brethren applies to these brethren to-day with marked appropriateness: "Now I beseech you brethren, by the name (authority) of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment."—I Cor. 1: 10. The only way to do this, is for both parties to turn back from following their "sanctified common sense"—which is often very *unsanctified*—and follow Christ. "Do all by his authority," fully realizing that you are "complete in him" for "all good works"—that is, not what stump-speakers from sectarian societies, called churches, and money-loving pastors, and

would-be pastors, from among the disciples, call good works, but the "good works God has ordained we shall walk in."

Bro. Jackson thinks that brother Grubbs has "fallen on the wrong side of the fence;" and so do we; and we believe that brother Jackson, and all other brethren who have mixed up with this question, "striving" through the ballot-box, are on the wrong side, too, because they have not been "striving lawfully"—by the law of Christ, but by the law of Cæsar.

I have great respect for brother Jackson, esteeming him highly as a friend and brother. I hope he will not forget that there has been about as much said in the FIRM FOUNDATION on his side of this question as on the other. Bro. Grubbs has not written a line on it, that I remember.

A. McG.

Austin McGary, in his last *Firm Foundation*, is mad enough to bite himself with a snake, and snaps worse than a snapping-turtle. He is so disgruntled because he cannot meet the arguments of our senior editor against his new heresy, that he exhausts his whole vocabulary of billingsgate upon him. He calls him a Simon Magus, and as destitute of truth as the devil who tempted mother Eve! McGary is bad off. If the Lord don't cast the evil demon out of him he will soon go daft. We advise Jackson and Durst to soak his head in a mud-puddle, and administer large doses of Mrs. Soothlow's Winsling Syrup. Also baptize him a few more times in the Colorado river.—*Christian Messenger*.

It is a surprise to us that true disciples of Christ will help sustain a paper, whose editor-in-chief will act toward his brethren, and the truth of God, as the editor of the *Messenger* has acted toward his brethren and God's word. Brethren may differ widely on matters of opinions, and even sometimes on matters of faith, and both parties be actuated by perfectly proper motives. But I boldly assert, without the fear of any unbiased brother or sister trying to gain-say it, that no unprejudiced mind who has read both the *Messenger* and F. F., can fail to see that brother Burnett has labored all the while to misrepresent the F. F., and to discolor the facts relating to our several criticisms of each other. He has labored hard to create the impression in the minds of his readers, that we were afraid to meet him before our readers, in a debate of the question of sect baptism, and says, we will not let our readers see what he has to say. While the truth is, as all of our readers know, we have repeatedly proposed to discuss this question with him, and publish all he may say, if he will come up to a fair discussion of it. He has given things in the *Messenger*, as our sayings, that we have never said, nor never expect to, and we have called his attention to it, and he has not corrected it. He has tried to create the impression that we had cut him off from our exchange list, which was without the slightest foundation; and we so informed him, and

he could not be just enough to correct it.

He has repeatedly said that the three facts of Christ's death, burial and resurrection constitute the gospel—he has argued this in such an exclusive sense as to teach that nothing else is a *part of the gospel*, saying, that the only way to pervert the gospel is to deny these three facts. He has been forced to take this position to dodge points made against him. Then when he was reporting a meeting he held at Rose Hill, he said the "ancient gospel had not been preached at Rose Hill till he preached there," when he knew full well that the death, burial and resurrection of Christ, which he had argued before was the whole gospel, had been often preached there. In this he caught himself, as a deceitful handler of God's word; and there is no escape from this conclusion. Every one of his readers, who knows their right hand from their left, knows, that when his report of his Rose Hill meeting is laid down by the side of his arguments, as to what constitutes the gospel, he is caught dissembling and handling God's word deceitfully; and they all know that such a man is a dangerous man as a teacher.

Now, I appeal to such men as brother E. W. Dabney, and other old soldiers of Jesus, to know if they can conscientiously aid and abet, and hold up the hands of such a man?—I am not asking for their sympathy. I know they are opposed to the position of the F. F. on the baptismal question; but what I want to know is, if they are going to encourage the man on their side of the question in these wicked courses, just because he is on their side? If they are, how can they expect God to approve them. I don't believe they will do it.

One who has been intimately connected with brother B, in pushing the claims of the *Messenger*, and who has written much for it, wrote us, that we need not expect fair treatment at T. R. Burnett's hands. He said, Burnett would not do to rely on when he was pushed. Said, that he feared he would sell the *Messenger* to the progressives. Now this brother is not in sympathy with the F. F. on the baptismal question; and no man in Texas knows T. R. Burnett better than he.

Why does brother B. say, I am mad enough to bite myself with a snake? It is because I have called attention to his low trickery and disingenuousness. I am not mad. Why does he advise that my head shall be soaked in a mud-puddle? Because he knows that he has been handling God's word deceitfully, and he feels the force of what I said about it, but is too uncautious to act the part of the true man and the humble disciple of Christ and has nothing else to say. Why does he advise my brethren to baptize me a "few more times in the Colorado river?" It is because he has learned that I was immersed a second time; and he thinks the low hints

and reproachful insinuations of his and others to this circumstance will redound to the detriment of the FIRM FOUNDATION. How puellanimous his course must appear to many of his readers. I was re-immersed, and I acted in good faith in the matter. I have never seen the moment that I would not have cheerfully submitted that matter, with all its attendant circumstances, to the scrutiny and fair criticism of any fair-minded brother or sister. I have never felt that I did wrong, or doubted for one instant, even, that I did right in being re-immersed. Those who have hinted and insinuated about this matter have only betrayed the evil of their own cowardly hearts, and it has all fallen harmless at my feet. If I could be shown that I did wrong in this or any other matter, I love God and the gospel of His Son just well enough to confess my fault to all my brethren who love God.

With these remarks, I, in all candor and seriousness, ask all true lovers of Christ, to halt and examine their course in encouraging such self-willed and self-loving and wicked men as I have been describing. I would not be justified as a defender of the faith to avow that I intended to let T. R. Burnett severely alone, because as long as he has a following as a teacher, and continues to "pervert the right ways of the Lord," I owe it to Him who has "chosen me as a soldier," to expose these perversions and hold forth the right way instead. If I had the right to ignore him I would do so till he confesses his faults which I fear is not in him to do. Yet I can truly say, I have no enmity towards the flesh and blood man, Burnett. But I hereby bid T. R. Burnett a respectful farewell, in so far as he may hereafter hint, and insinuate and slander me as an individual. I have higher and nobler aims than individual refutation to pursue, and a holier cause than my own weak and sinful character to defend. Where individuals stand in the way of truth, and obstruct its free course, it is right to single them out and expose them in any way that promises advantage to the truth. If I am doing this, then brother Burnett has the right to assail me individually; but he should tell the truth.

A. McG.

TALKS WITH THE SISTERS.

Dear Sisters:

I have an idea, somehow, that a few more hints as to the duty of husbands and wives, will not be out of order. Though I wrote at some length on this subject last October, by request I will go a little deeper into it. It seems some have not profited much by my letter. As I said before, I often see husbands and wives who love each other tenderly, who, though they have the whole world for company, are not happy apart, yet wrangle and find fault with each other to a sinful

extent, and not privately always, but oftener in public. They grow gradually into this habit without realizing it, and should any kind brother or sister tell them of it, they would be surprised to think such an impression should get abroad. I think this cutting at each other in public, is not always meant earnestly, but is often done with the idea that it is amusing to others; but this is certainly a very mistaken idea. We may be assured the hearers are far from amused; on the contrary, regard it very seriously, and, perhaps, as the outgrowth of a loveless marriage.

There is a rule of etiquette which says, never entertain any one with home troubles, especially conjugal troubles; for you may be assured that no one is so much interested in them as yourself; which is very wise and true. The key to a great deal of conjugal unhappiness is a lack of consideration for the feelings and failings of others. For instance, I have heard wives say: "My husband and I get along so much more pleasantly when we are alone. When we are in company, he seems to take a delight in holding up every little weakness of mine to view, as if he desired to provoke laughter or blame." I heard another say: "My husband is such a great hand to tell all our little disagreements. If we have just had a slight dispute, and any one happens in, he is sure to rehearse it from first to last." Now this is very unwise, and if these husbands loved their wives as themselves, as they are commanded to do, they would not do this, and so with the wives to whom this may apply. When this is done, a retaliative spirit is aroused, and a dispute is the consequence. This way of making public such faults, often creates the impression of an unhappy married life, when such may not be the case at all. Married folks seem to go on the principle enunciated once by a prominent statesman, who, when a friend whom he was abusing, stepped up and overheard him, said to him: "Well, if we can't abuse our friends, whom can we abuse." So they seem to argue, "If we cannot be unpleasant to home-folks, to whom can we be unpleasant;" or, I will again repeat the poet's apt expression of this idea:

"But oft for 'our own' the bitter tone,
Tho' we love 'our own' the best.

Yes, the guest, or even the stranger, within our gate, receives a kind word and gracious smile, but we reserve for "our own" our impatient looks and words. How true, how sadly true this is! How often is a loving husband or wife, or a little, tender, clinging child repulsed with sharp, wounding words, when we know at the same time, that our very life is enwrapped in their love!

"We vex 'our own' with look and tone
We might never take back again!"

are very solemn words; and we all know the day will come, when every harsh word we speak to each

other will return to us with added bitterness; a bitterness springing from a consciousness that the one to whom they were spoken is far beyond our reproach, and will never come back again! This is somewhat of a rehearsal of a portion of my former letter, but these thoughts so naturally arise as I ponder this subject, and it is well, anyway, to keep them before our minds.

Now, let me suggest some remedy for these family broils. First, when two people unite their destinies, they agree to take each other "for better, for worse," and generally it is worse, until they become thoroughly acquainted with each other's disposition. This does not take long, however, and when each learns the faults of the other, they should follow the Apostle's advice, to forbear one another in love. We should bear in mind that every human being has his weak point or points, which, perhaps, cannot be overcome. A husband, for example, may have some fault that appears despicable to the wife, but she should remember that she may have some equally so to him. Each should try faithfully to overcome such faults, but should they fail, then avoid any further mention of them, as it will only gender strife. But instead of this plan, often we see some little inherited weakness of a faithful wife, held up to ridicule, until her eyes fill with tears, by that husband that should love her as his own body. On the other hand, there are patient, gentle, men, whose wives seem to be impatient with them, simply because they know they will bear it. When crushing sorrows come, they subdue, soften and naturally draw husband and wife together; but in these daily petty trials and irritating accidents that will occur, how often we hear the strife-stirring words, "I told you so," or, worse still, "I am glad of it," when, perhaps, they are entirely undeserved. How often, when one is on the verge of giving way to hasty temper, instead of kind and soothing words, the very thing that will aggravate most is said. How often, when one has every nerve strained to accomplish some end in a certain length of time, will the other stand idly by, irritating and wounding at every turn! How often, when a patient, weary wife has done a thing right ninety-nine times, and fails the hundredth, will the husband say she never did it right in her life. How true it is, that the things done are never noticed, but those left undone. Ah, the husband or wife who never receives a word or smile of approval is to be pitied indeed, and there are many such, I fear, especially wives.

Now a great part of this trouble arises from self-love, and a failure to realize the trials of others. Now, dear sisters and brothers, if such a state of affairs exists in any of our homes, let us set about to correct it. We will miss our crown if we do not. The great trouble is, we fail to let patience have her perfect

work. We are lacking in that "love that suffereth long and is kind; that vaunteth not itself, is not puffed up; that love that seeketh not her own, is not easily provoked, thinketh no evil; beareth all things, endureth all things; that love that never falleth. And now abideth faith, hope and love, but the greatest of these is Love."

SARAI.

REPORT OF MEETING.

Leaving White Rock, I returned to Hill county, and found brother Richardson at our church near Ficklin's, six miles south of Hillsboro. Bro. Richardson went home on Wednesday to be present at the election, he returned Thursday and went to Arnot's School-house and preached there until Saturday evening, and had eight additions. In the mean time I continued meeting at Ficklin's until brother R's. return on Saturday night. We closed this meeting Monday morning at the water—fourteen additions to the congregation.

At the close of services on Lord's day night, a gentleman came to me and said, that he had stayed away from us just as long as he could, and that he would gladly unite with the congregation, but could not consent to be again immersed. He further said, that he had no more confidence in sect baptism than myself, and that he had obeyed the gospel. He presented himself on Monday morning at the water, and we bid him welcome. Bro. Moore's statement to us was this: "That he had learned the truth from reading the Bible, and that he believed the Baptists to be nearer right than any religious body that he knew of. When he presented himself for baptism the preacher asked him, 'If he believed that God had for Christ's sake pardoned his sins.' 'No,' he said, 'I believe in Jesus Christ and believe that I will be pardoned when I obey him in baptism.'" After some parley, he was received and baptized upon this confession. After living a short time with the Baptists, he found their faith and practice so inconsistent with Bible teaching that he ceased his affiliation with them, and as soon as he heard our brethren preach, he found that we occupied the true position, and expressed his intention of taking his stand with us, and has so done.

Bidding adieu to brethren and friends, brother Richardson and self left Hillsboro on the south bound train Tuesday, August 9th, and arrived that evening, safe and sound, in Austin, where we met brother Gillespie, who soon piloted us to the residence of brother Hansbrough. Our trip down was without any incident worthy of special notice. Our stay at brother H's. was made pleasant by sister Hansbrough, brother H. being absent preaching. We found brother Gillespie and Mr. Denison, our worthy printer, "holding the fort" and as busy as bees preparing the F. F.

for the mall. We are glad to know that nearly every mall brings in new lists of subscribers, and hope that brethren and friends will work diligently for the extension of the circulation during the campaign.

Leaving Austin Wednesday morning on the A. & N. W. R. R. we arrived in Burnett about noon. After fooling our appetites with an apology of a dinner, we took the stage westward for Llano. Of our trip to that place, and thence to Mason, we will speak more particularly another time. Suffice it to say, that we arrived in Mason Thursday morning at four o'clock, sleepy, tired and dusty. Bro. Holland was on hand to receive us, though, and it was not long ere we forgot the trials and bumps of the road in sound sleep. We are resting to-day. To-morrow we start for the camp-ground, situated about fifteen miles northeast of Mason, near Fredonia. Having some other writing to do, I must wait till another time to give you some of the incidents of our journey, etc.

J. W. JACKSON.

REPORT FROM BRO. A. J. McCARTY

As an item of news from this part of the evangelistic field, I will make another brief report. I held another meeting at Roark Prairie, in Walker county, the same place where we had fourteen additions last April. The result was not as great as expected by the brethren. Two noble souls came out and made the good confession, one of this number was a member of the Baptist church. The Baptists have had full sway here for a long time, but the old moss-covered walls of mystic Babylon are tottering and soon will fall to rise no more. The work of exposing and binding of Satan is going on, and by ringing the old Jerusalem blade in his territory many have fallen in love with its glad ring, and willingly bow to the authority of the Christian's king and captain of the hosts of Israel.

The Baptists made a desperate struggle to break up our meeting, not only in making an appointment to conflict with ours (in the same house), but on Wednesday night they had me arrested for disturbing religious worship; but I gave bond (\$100.00) and continued to "preach the word." It has been said that, "When the mills of the gods grind, they grind slow but fine." May it not also be said that, "when the fire of God's word burns, it burns steadily but hot?" If one does not want to be burned, he must keep out of the fire.

Wherever the gospel is fully and faithfully preached, we will meet with opposition and persecution. The circumstance mentioned above is purely a case of persecution. A few ignorant Baptists, led by an ignorant Baptist preacher—one of Satan's ministers, a wolf in sheep's clothing, and perverter of the right way of the Lord—are kicking with might and main against the goadings of the sword

of the Spirit, and fighting against God and his Son by persecuting the people of the Lord. This is another manifestation of that spirit that was in the Old Scarlet Lady, whose headquarters is Rome, and whose foul and ungodly work for fifteen centuries has been to persecute the saints of the Most High, and to wage an unceasing warfare against the peace and safety of the church of the living God. If they do not cease their wicked opposition to the truth and repent, they will certainly have their portion in the lake of fire where the beasts and false prophets are, and where they shall be tormented for ever and ever.

We closed our meeting at the water's edge on Friday morning, July 22, and rolled for home—Madisonville—where we rested one night, and on Saturday morning we were off again for Grimes county. Antioch is the name of the church. This is modern Antioch, and the place where the disciples were first called Christians in Grimes. We have a faithful band of brethren here. The congregation was planted by brother Sikes, a faithful preacher and a warm friend of the FIRM FOUNDATION. Bro. Duke is their regular preacher. He is also a subscriber to the F. F., but I think he leans towards the Bush. I hope I am mistaken, but from what I saw in the T. C., I think I am correct. Oh, that all of our preachers had faith enough in God, and in the all sufficiency of the holy Scriptures, which thoroughly furnishes the man of God unto every good work, we would have no more use for human plans, nor human machinery to convert the world and save the church.

The result of our meeting here was, five, who had been shaken in, threw away their sectarian baptism, made the good confession and were intelligently and Scripturally baptized. There are several more in the congregation who are anxious to get rid of their unscriptural baptism. Since brothers Sikes and Tant have been converted on the baptismal question, we think they would do well to return and do their work over. However, I think the good work will go on, as the FIRM FOUNDATION has supplanted the Bush organ, the so-called *Texas Christian*.

As the audiences were large and attentive, we regretted very much that we had to close the meeting, but were forced to do so, as I was under bond to appear before Caesar's tribunal, in Huntsville, to answer the charge of "disturbing religious worship." On the first Monday in August we put in our appearance. With the Bible on our side, and many good brethren to stand by and sympathize and encourage me, and three of the ablest lawyers in Huntsville to volunteer to defend me, I naturally felt very strong. To their (these persecuting Baptists), everlasting shame and contempt, they failed to make out a case, and on Tuesday we came home, feeling happy that we were

counted worthy to suffer for his (Christ's) name, the worthy name by which we (Christians) are called.

I am now in a meeting three and a half miles west of Madisonville. Two confessions up to date. The baptizing will take place Lord's day evening. We hope to see many more obey the gospel in this neighborhood to the honor and glory of our divine Redeemer.

Wishing you success in publishing the truth and earnestly contending for the faith once delivered unto the saints, exposing error and driving all innovators out of the sacred precincts of the church, I close for the present.

A. J. McCARTY.

WILMETH-SWINDALL DEBATE.

Bros. McGary & Hansbrough:

I have just returned from the Wilmeth-Swindall debate. Dr. Swindall opened the discussion on his affirmative proposition, which is as follows: "The Church with which I, D. D. Swindall, stands identified, possesses the Bible characteristics which entitle it to be regarded as the visible church or kingdom of Jesus Christ." Mr. Swindall claims to be a great scholar, and perhaps he is, but it is such a common claim among Baptist preachers, the music has somewhat lost its charm. In defining the term, scholar, as applied to Baptist preachers, I suggest, that the definition bear prominent baptistic marks. Mr. Swindall has, perhaps, passed his three score years, has had some experience in debate, is not an extra speaker, and his wit is as blunt as the upper end of an ash-hopper. He is especially good in Latin having frequently, during the debate, made use of the word *Lipsuslingue*. He made a labored effort to make out church succession for the missionary Baptist church, and instead of making out his succession he made a failure in the double superlative degree.

On the doctrine of the final perseverance of the saints, Mr. Swindall worked hard. If a Baptist can be saved without works, there is certainly a difference between them and their doctrine, because the doctrine could not be saved *with* works. The Doctor was exceedingly mad against the name Christian. He claimed that the name was given by wicked men, that it was given by the devil.

Bro. Wilmeth found a good reason along here for saying, that Baptists were not Christians, and that he would not call them by a name that they repudiated. Bro. Wilmeth said, in this connection, that many of our brethren denied that Baptists were Christians, and since they had the Baptists on their side respecting this question, that they were in a fair way to succeed in establishing the denial, and at the close of Mr. Swindall's proposition, Bro. W. exhorted him to make the good confession, promising him that he would baptize him for the remission of his baptistic sins.

The question of the beginning of the Church was thoroughly dis-

cussed, Mr. S, depending upon the Greek to support his cause. Enggike was the Greek word that claimed all attention, Swindall contended that the word signified, has come. Bro. Wilmeth contending that it signified, has come *near*. Bro. W. showed by the lexicons that S. was wrong. S. tried to carry his point by an appeal to grammars, but it was shown that grammars were not designed to settle the meaning of words.

Mr. Swindall gave a rehash of Williams' criticism on Acts 2:38. Mr. Williams was the reviewer of the review of Jeter by brother Lard. Swindall contended that the grammatical construction in the original of Acts 2:38 forbid the conclusion that the same parties who were told to repent, were the same parties who were told to be baptized. Corroborative of his Greek criticism, he called attention to the fact, that some mocked while others did not, to show the presence of two parties. Bro. Wilmeth denied the correctness of the criticism, and introduced such men as Hackett and Lind, of the Baptists, as against Mr. Swindall. Bro. W. also showed that the two parties referred to by S. were the parties existing before Peter preached, but that Peter's answer was directed to the one party who inquired, "men and brethren, what shall we do," and that this fact, with overwhelming force, was against the gentleman's Greek.

There was one feature in this debate which was new. The discussion of the first proposition occupied three days. On the fourth day brother W. opened his affirmative proposition, affirming the same for the Church of Christ that S. had affirmed for the missionary Baptist church. When brother W. had closed his opening speech, Mr. S. arose and stated that he would reply to W's. affirmative arguments when he saw proper to do so, and continued his arguments on his own proposition. The president moderator having failed to attend on that day, the two moderators busied themselves about nothing but keeping time. Bro. W., in reply, told S. that he would give him two-thirds of the time allotted to the discussion of his proposition, and that he could prove his proposition in the one day left to him. At noon on the fourth day, (brother W's. first day), Swindall's moderator told Swindall if he did not quit that old proposition and attend to the new one, that he would leave for home immediately. This brought Swindall to time, and persuaded him to leave his missionary Baptist church robed in the faded garments of a failure, and attend to negative matters.

Bro. Wilmeth is too well known in Texas for me to attempt to describe him as a debator. It is sufficient to say, that the cause is safe in his hands. The brethren were all well pleased with the debate. I speak advisedly in saying, that the verdict from outsiders was almost

unanimous in brother W's favor. The debate closed on Saturday, July 23, having occupied six days. All appeared to be in the very best of humor. It being impossible for me to give a full account of the debate, I will close by saying, that brother Wilmeth fully sustained his proposition in every particular, and I predict good results to follow after.

W. P. RICHARDSON.

REPORT OF MEETINGS.

Bros. McGary & Hansbrough:

I desire to make a brief report of a few day's meeting, held by brother A. J. McCarty at our house of worship. Five persons, having been taught the way of the Lord more perfectly, came forward, made the good confession and were buried with Christ in baptism for the remission of sins. There are three more who had been shaken in by brother Duke, that are now waiting for his return, on the fourth Lord's day in August, to follow the example of those above mentioned.

We have a little band of brothers and sisters here at this place, about forty members of us, endeavoring to worship God according to the apostolic plan. While we claim to be a band of disciples, we have had but few preachers, such as brothers A. J. McCarty and B. P. Sweeney, to come among us and wield the old Jerusalem blade, (the sword of the Spirit), as they have done. And I might say the same of brother Duke, but I must say also that he sometimes acts inconsistently in receiving sectarians into the church of Christ upon their sect baptism. My desire is, that all those who are receiving them on their sect baptism, would see their error and abandon their practice forever.

I remain your brother in hope of eternal life,
A. M. SMITH.
Darby, Texas, Aug. 1, '87.

REPORT FROM MILLS, TEXAS.

Bros. McGary & Hansbrough:

By your permission, I will report a meeting which I held at Enon, Freestone county, commencing on Friday night before the third Lord's day in this month, and continued until the fourth Lord's day night.

In some respects this was the best meeting I have ever held. In the first place, it is usually the case, that on the eve of an election, the issue before the people commands the attention of the brethren to such an extent, that it becomes the all absorbing topic, and one can scarcely enlist them in the work, especially in an issue of such magnitude as the present one seems to be. I, however, am one of the few preachers that never take any stock in politics. I have thus far avoided any public expression, pro or con, although at times the old Adam would almost get the upper hand of me, but I would think of Paul's exhortation, (Rom. 12), and suppress my fleshly desires in that direction. The brethren at this place did not controvert prohibition nor anti-prohibition, but seemed to en-

ter right into the work of their Master. I was greatly aided by brother B. F. Sanders, who did much of the praying.

In the second place, the congregation was larger than usual. Notwithstanding the dust and extreme heat, we had a full attendance from beginning to the end, and all seemed to take a deep interest. In the day we discussed as best we were able, the practical features of the Christian's high calling, and the brethren seemed to appreciate it very much. At night we talked to all on subjects applicable to them. The Lord, through this means, added seven to the body at this place by confession and baptism. I pray the blessing of heaven upon them. Hold out faithful, for you shall assuredly reap in due time, if you faint not by the way.

We also had the pleasure of seeing three who had been out of the narrow way, return to the fold and take up their line of march to the better land. May God bless you, my brothers, and may He bless the good sisters at Enon in their work of faith and labor of love.

We obtained ten new names for the F. F. on your twenty-five cents offer. We are now at Box church. We have no church here, and can not as yet say what can be done here—not much good, I fear. Prohibitionists and anti-prohibitionists are having barbecues, sectarians are having camp-meetings, and you may know that not much good can be effected under these circumstances. Your brother for the truth.

B. P. S.

Mills, Texas, July 20, '87.

Bros. McGary & Hansbrough:

Through the kindness of somebody, I have received several copies of the F. F. In the main, I am pleased with it. It is about ten years now since I left the anvil to go forth and preach the gospel of the grace of God. During that time over three thousand have united with the disciples of Christ, under my labors. Among the number are preachers, class-leaders, Roman Catholics, infidels, and all classes of sectarians, as well as a large number of Egyptians—or persons straight from the kingdom of satan. We have faithfully done our part in telling them of Jesus and his love, and, according to the glorious gospel of the grace of God, bringing Jesus to them, and, we trust, them to Jesus.

For years we have averaged a sermon every day in the year, and, under the blessings of God, over a convert for every discourse preached. Within a few miles of home are several congregations of Christians which have been brought together through our preaching, that are doing well. Then we go over the county and state lines and we can count scores of congregations which meet every Lord's day to celebrate the praises of God and the Lamb, gathered together through our labors in preaching the things pertaining to the kingdom

of God and the name of Jesus Christ. To be able to state these facts is a pleasure to us, and if it will serve as an incentive to earnest faithful men to go to work and continue to work, and work all the time for Jesus, I will have accomplished my purpose.

I am now engaged in evangelizing, or going from place to place, as the brethren call upon me, to carry the good news to all who will give ear to the joyful messenger of life and salvation through Jesus Christ our Lord. May the Lord bless you in every good word and work.

R. H. SINGER.

California, Pa.

REPORT.

Dear Bro. McGary:

Bro. S. N. Thomas has just closed a good meeting at Tucker's schoolhouse, three miles from Blum, where we had eight additions by baptism to the one body. Much interest was manifested throughout and many others were convinced of the truth, by the plain and forcible manner of the preaching. Bro. Thomas surprised us, for we did not think he was much preacher, but we acknowledge our mistake. He never sounds a trumpet before him.

Bro. J. W. Baxter, a young brother, was with us part of the time. Tucker's has been called the worse place in Hill county, and we prophesied that no good would result, but brother Thomas says, the gospel is the power of God.

Your brother,

H. C. DICKERSON.

Blum, Texas, July 27, '87.

ADVICE TO THE UNMARRIED.

I would like to say a few words to the unmarried brothers and sisters: I would suggest, for instance, when you begin to cast your eyes about in search of a companion, be sure you look in the right direction. Be careful, for you must remember you are looking for a companion for life; not for a few short months, but for life. Think, if you can, how much depends upon your choice; a life of peace and pleasure on earth, and eternal happiness in heaven, on the one hand; while on the other, a life of suffering, self-sacrifice and bitter tears, at best, if you are faithful to your Redeemer; but, if you should happen to be weak, a final separation from your blessed Savior, who shed his precious blood for you. Oh, for Christ's sake, for the love of your soul, be ye not unequally yoked together. Paul says: "It is good to marry only in the Lord." There is no congeniality between the Spirit of Christ and an alien sinner. It is even worse with a member of any of the sects. You would be obliged to neglect your duty, one Lord's day of every month, to go with your companion to their place of worship, or cause hard feelings. You know Christ said, not to forsake the assembling of yourselves together, as the manner of some is. There is one day lost. Now suppose it is too far for you to go alone, and he will not go with you; he does not even want you to go; you see, right here, you are forced to choose to obey your husband, or your Savior, one. Too often it is the husband. 'Tis true, we are commanded: "Wives, obey your husband;" we can, and may in the Lord. If he has the Spirit of Christ,

he will ever be ready to carry you to the house of the Lord; you will both be ready to labor in the vineyard of the Lord together.

What a life of happiness and peace on earth, which will lead to a still happier home in heaven. Some may say, I never thought of that until, I am afraid, it is too late; I am betrothed to the one of my choice; I can't give them up; it is too hard; it may be I can win them to the Lord. That is seldom the case; besides, must you do evil that good may come? Is it not easier to give them up, than to give up the Lord and the hope of heaven for a few years of misery here? How do I know they will be in misery? Because I do not think it possible for one to taste the joys of the Lord, then forsake them and be happy. I could not, I know. If these few words can be the means of saving one soul from a life of misery, I shall feel thankful.

A SISTER.

OBITUARIES.

I desire to report through the F. F. the death of brother M. W. Damron. Bro. D. was born May 10th, 1824, and came to Texas in 1844, and was married to Miss Sullio Pennington in 1847, and, in 1869, he and his wife obeyed the gospel. Bro. Damron was universally popular, never asked for office that the people of his county did not give him. For the last twenty years he had retired to private life, giving much of his time and money to the upbuilding of the Master's kingdom. He was one of the elders of the church of Christ at Salado, and was greatly beloved by all the members. Bro. D's. christian wife preceded him fourteen years to the "land of the blessed." He has left two daughters to mourn his loss; but they are both Christians, and mourn not as those who have no hope. Bro. D. had been on the decline for three years, and on the 28th of April last, his pure spirit passed into the land of rest, where we all hope to go.

D. PENNINGTON.

San Gabriel, Texas, July 28, '87.

Mrs. Elizabeth Jackson was born in East Tennessee March 28, 1802, daughter of John and Lydia Howell, was married to Ephraim Jackson March 18, 1821. She united with the disciples of Christ in Limestone county, Alabama, during the early ministry of B. F. Hall and C. Kendrick, and other faithful and devoted ministers of the word, who preached the gospel in Alabama, Tennessee, and other states. Sister Jackson and family moved to Texas and settled in Hickory Valley, Burnet county, in 1855. During the last two years of her life she suffered, at times, the most excruciating pain, from disease of the heart. Four weeks before her death she was confined to the bed; her sufferings, at times, were intense. She bore them all with a patience, fortitude and resignation which only those who love God can know. Mother Jackson died as she had lived, in the triumph of that faith which has ever characterized the faithful in Christ Jesus. Every degree of care and attention was bestowed on this faithful and devoted Christian that the love of children, affectionate relatives and kind friends could bestow. Mother Jackson fell asleep in Jesus January 12, 1887. The funeral service was conducted by brethren E. Hansbrough and J. N. Gibson. By her special request the coffin was made of plain pine lumber, with not a yard of black cloth. She said: "Place nothing but plain, rough stone—nature's own manufacture—at the head of my grave."

A FRIEND.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, SEPT. 15, 1887.

VOL. 3—No. 20

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1201 San Bernard street, (cor. East Eleventh and San Bernard streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. URUBER. J. W. JACKSON.
J. R. DURST. E. HANSBROUGH
I. O. STONE. A. J. MCGARTY.

THE RELATION OF A CHRISTIAN TO CIVIL GOVERNMENTS.

Now that the heat of passion has somewhat subsided, we hope that all can study this subject with that calmness and deliberation that should actuate every lover of the truth.

By many, our position is regarded as extreme, narrow and unscriptural. If this is true, it is earnestly solicited that the error be pointed out. I ask then, the most critical test of the position herewith given. Be it understood, first, that I do not embrace the denominations under the term *Christian*. The great majority of professed Christians are made so by the "doctrines of men," and not by the law of the Lord. I allude to *Bible Christians*, and not to the hosts of persons who are nominally so. There is a law of induction into Christ. I do not understand any to be in Christ, who have not complied with this law. It is, hence, not to the alien that this question relates. It will be conceded, I think, that all questions concerning Christian duty to be settled by the word of the Lord.

If then, the Christian should take part in the governments of this world, the word of God will so direct. I believe our brethren are generally agreed, that there are three sources of authority derived from the word of God: 1st. By precept. 2d. By example. 3rd. By inference (Ex necessitate rei,) from the necessity of the case. Then the word of God, in reference to Christians duty in this respect as well as every other commands, or it furnishes an *example of approval*, or we must draw from its teaching, a *necessary inference*.

You will then, my brethren, go with me to the Oracles of God, to investigate the subject under consideration. I present the following proposition: The will of the Lord Jesus Christ, the Christian's King,

embraces his entire duty as a subject of his kingdom, and the kingdom of the Savior is distinct from the kingdoms of this world. The kingdoms of this world, are divisive in their nature, and intended only for the children of the world; hence, Christians should not render active service in them.

My first proof is found in John 18: 20-30. In his answer to Pilate, Jesus said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Paul to Christians at Colosse, (1: 13), says: "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." To the Hebrew Christians he wrote, (Heb. 12: 28), "Wherefore receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God, with reverence and awe." (N. R.) The Savior's kingdom, then, is distinct from the kingdoms of this world. The kingdoms of this world are included in the kingdom of darkness. Christians have been translated *out of the kingdom of darkness, and into the kingdom of Christ*. In this kingdom we are to serve the Master, with reverence and awe; and such service will be pleasing to God.

When our Savior was on earth, he was a source of great comfort to his disciples, by his personal ministrations. Just before he ascended, he told them, "I will pray the Father, and he shall give another comforter that he may abide with you forever: even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him."—John 14: 16-17. In the sixth chapter and sixty-third verse he says: "My words are Spirit, and they are life." The words of our Master first guide the alien into his kingdom, before they are a source of comfort to him. For the world cannot receive this comforter. The words of the Savior, are then, a comforter alone to his children. All of the Christian graces and Christian duties are given by virtue of the relationship to their King. As subjects of Christ's kingdom, we are to produce the fruits of a Christian life. Hence, that portion of the New Testament commencing with Romans and ending with Jude, embracing twenty-one letters to Christians, contains the directory of Christ, and covers the field of Chris-

tian duty. No part of these duties were given to aliens. He must first come into the kingdom of Christ before he is a subject of the commands and promises in this division of the will of Christ. Citizens of earthly governments, and citizens of the kingdom of Christ are a separate people.

Will you go with me to the second letter of Paul to the church of God at Corinth, sixth chapter? In the fourteenth verse he says: "Be not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness?" I here pause and ask the question: Are my political brethren giving heed to this, when they yoke themselves together with unbelievers in the advocacy of Christian duty? But we continue: "What communion hath light with darkness? What concord hath Christ with Belial? or what part hath he that believeth with an unbeliever? And what agreement hath a temple of God with idols? For we are a temple of the living God: even as God said, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Wherefore, *come out from among them* and be you separate saith the Lord, and touch not the unclean thing." What unclean thing is alluded to that we must separate ourselves from? 1. Being yoked together with unbelievers. 2nd. Unrighteousness. 3rd. Darkness. 4th. The things of Belial. 5th. Infidelity. If we separate ourselves from these things, Christ says: "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters."

In the light of such clear teaching, how can my political brother claim the approval of the Master? Paul to his brethren at Rom. 12: 2, wrote, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Again I ask my partisan brother, are you being transformed, and renewing your mind, and proving by your course what the acceptable and perfect will of the Lord is? If you answer yea, then what about the equally zealous, and equally honest, political brethren who are opposed and working contrary to your politics? This is a question you must meet, or surrender to the will of the Lord, as an honest, God fearing man. Will you do it? "God is not the author of confusion, but of peace."—I. Cor. 14: 33. Now, James 3: 16, tells us where confu-

sion exists, even among brethren. "For where envy and strife is, there is confusion and every evil work." Paul tells us in Gal. 5: 19-22, that they which do such things, shall not inherit the kingdom of God. To the church at Corinth, (3: 16-17), "Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Paul clearly shows to the Philippians the Christian citizenship. "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world, holding forth the word of life."—Phil. 2: 15.

Here the great duty of the Christian is clearly set forth. 1st. We are in the midst of a crooked and perverse generation. 2nd. We are to shine as lights among them. 3rd. We must constantly be guided by, and hold forth the word of life. The grand reason why we should do this, is given in the twentieth verse of the next chapter. "For (says the Apostle) our citizenship is in heaven, from whence also we look for our Savior the Lord Jesus Christ." (N. R.) "As ye have therefore received Christ Jesus, the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."—Col. 2: 6-10. Hence, as Christians, we are to touch not, taste not, handle not, (which all are to perish with the using) after the commandments and doctrines of men.—Col. 2: 20-22.

We will now go to the impressive exhortation of Paul to Timothy: "I exhort, therefore, that first of all, supplications, prayers, intercessions, giving of thanks, be made for all men; for kings, and for all that are in authority." What for Paul? "That we (Christians) may lead a quiet and peaceable life in all godliness and honesty."—I. Tim. 2: 1-2. In his second letter (2: 1-4) he wrote, "And these things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou, therefore, endure hardness (hardships) as a

good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

Is it not strange that many brethren, in the light of such teaching, will entangle themselves in the affairs of this life, and insist on others doing likewise, and exhibit a spirit of ostracism toward those who prefer to be true to the Master. Many of us prefer to so act, that we may please him who hath chosen us to be soldiers of the cross. In the kingdom of Christ, He alone is law-giver. He has legislated in reference to the duty of his subjects. Let us survey the statutory of the Master. What has he said about the crime of *theft*? "Let him that stole, steal no more; but rather let him labor working with his hands the thing which is good, that he may have to give to him that needeth."—Eph. 4: 28. What has he said about *lying*? "Lie not one to another, seeing that ye have put off the old man with his deeds."—Col. 3: 9. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. 22: 14-15. Here we have judgment pronounced against six classes of wicked deeds, including *lying*.

What has he said about the *married state*, one of the most important and responsible positions in life? "For the woman which hath a husband, is bound by the law to her husband so long as he liveth, but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man."—Rom. 7: 2-3. Our Savior said: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery."—Mat. 5: 32. In the fifth chapter of Galatians, we learn that a *fornicator*, and an *adulterous person* shall not enter the kingdom of God.

What has he said about *drunkenness*? "Be not drunk with wine, wherein is excess, but be filled with the Spirit."—Eph. 5: 18. In I. Cor., 5: 11, we are told not to keep company with a drunkard, and with such an one not to eat. In I. Cor., 6: 10, we are told that "a drunkard shall not inherit the kingdom of God." In I. Tim., 2: 9, He forbids the wearing of *gold*, of *pearls*, and of *costly array*. In 5th of Galatians, he condemns, as works of the flesh, *adultery*, *fornication*, *uncleanness*, *lavisciousness*, *idolatry*, *witchcraft*, *hatred*, *variance*, *emulations*, *wrath*, *strife*, *seditions*, *heresies*, *envyings*, *murders*, *drunkenness*, *revelings*, and *such like*, making seventeen counts,

clearly specified, and many others necessarily included in the expression, such like.

Now I submit a question for my political brethren. In legislating against the crime of theft, lying, sorcery, witchcraft, whoredom, murder, idolatry, violating the marriage covenant, fornication, adultery, drunkenness, conformity to the world, the wearing of gold, pearls, and costly array, uncleanness, lasciviousness, hatred, variance, emulations, wrath, strife, seditions, heresies, envy, revelings, and things like it, if the Lord intended that Christians should take part in the governments of the world, why was he silent in mentioning all the foregoing crimes, about their duty when these things should occur in governmental jurisprudence, both in reference to voting and assessing the requisite penalty? Again: if it is the Christian's duty to labor to incorporate into our state, or national constitution, a prohibitory measure in reference to one of these crimes, because, of its evil tendency, then his work should not stop till every other one is likewise included, even to the wearing of gold, of pearls and of costly array. And when our work shall have ended, governmental criminal law will be the counterpart of the divine, and we will have changed the language of our Savior to Pilate, from my kingdom is not of this world, to my kingdom is of this world.

Thus we establish from the unerring word of God our proposition, namely: The law given by the Christian's king, embraces his entire duty, and that his kingdom is distinct from, and not of, the kingdoms of this world.

I will notice a few of the strongest objections offered against my position. In reference to converted office holders, I am asked, where is it stated that they resigned their offices, which they should have done, if political office holding is incompatible with the Christian's calling. I am willing to calmly weigh any objection that may be brought against the position before established by the word of God. Hence we will examine this question by the record. In order to a full understanding, I will ask a few questions, too: Where is it stated that the thief stopped stealing; that the adulterer ceased his adulteries; that the converted priest ceased to perform his duties as a priest? What converted persons ceased to do, is not stated, but what they continued to do is often alluded to, commented upon, and instruction given for the performance of duty. This is true, whether their acts were good or evil. If good, they were encouraged in them, and directed how to continue to do good. If their acts were evil, they were affectionately warned to cease to do so, under the penalty of final punishment. If then, these converted officers, continued to perform the functions of their respective offices, why were their positions and duties, as officers, never after referred

to? We find that every other relationship, position, and duty, from the greatest to the least, was alluded to, and minutely given to guide them in the path of duty; but in no part of the book of God is there a single reference to a single one of these officers, after his conversion, in his official position, nor a line of direction or guidance as such. Will some one of our political brethren explain this consistently with their position. A Christian is taught how to act as a friend, a neighbor, an enemy, a husband, a wife, a parent, a child, a rich man, a poor man, a master, a servant, and as a subject of a civil government. Now there are a number of officers of the government referred to that were converted to Christ, on whom largely depended the happiness, the peace, and prosperity of the people, and not a single line given in reference to their continuing in office; not a line of instruction or guidance, in these, the most difficult positions, of civil governments. Can my office-holding and political brethren explain this to the satisfaction of reasonable Bible Christians? I know it is not said, in so many words, that converted officers resigned their offices. Yet we know that the incompatibility of the Christian's calling forced them to do so. We know that Matthew resigned his office. We know that Paul did. How do we know this? Their after life is given, and this shows this fact. Then we see that some resigned whose resignation is not stated. May not all have done so? In every case where the after life is given, they ceased to perform official duty, notwithstanding the mention of their resignation is not given. Does not this raise the strongest probability, that if the after life of the others had been given, the same fact would have been shown in the other cases. In Rom., 16: 23, reference is made to Erastus, the chamberlain of the city. We see, however, from references elsewhere given, that at this very time he was not acting as chamberlain—not in office. He was the greater part of his time traveling as an evangelist with the Apostles. His title as mentioned in the above Scripture, he had acquired by his former office, just as we call a man who has been a general in the army, General, when he has ceased to be such. One who has been a judge, Judge, after he has ceased to be one. One who has been a governor, Governor, after he has ceased to be so. While then it is not mentioned that converted officers resigned, or were turned out of office, it is, I think, certain that they all did give up their offices.

Look at the Jailor's case. His duty as an officer was to imprison criminals. All Christians were criminals in the sight of the authority under which he was acting. Under the law, to let a prisoner escape, even by accident, involved punishment by death. When the jailor thought the prisoners had es-

caped, he was in the act of killing himself, rather than meet it by the law for his carelessness. Paul's assurance that they were all there stayed his hand. He was, by the preaching of Paul, converted to God. After his conversion, he turned them out of his own accord. Do you believe that the authorities permitted him to remain in office? If the after history of the Jailor had been given, it would certainly tell us that he either fled from the authorities for his life, or was killed for turning these prisoners out.

We will look at another case: There was an office in primitive times called a Centurion. His duty was to arrest criminals. Christians were regarded as criminals. This being so, it was the Centurion, who at the command of the Magistrates, punished Paul and Silas so severely before their imprisonment. This was their official duty. We have, in the 10th of Acts, an account of the conversion of Cornelius, a Centurion. Now do you believe that a government, regarding Christians criminals, would permit a Christian to hold the important position of executing its acts of punishment upon Christians? Again: do you believe that a person converted to Christ, would continue to hold an office, the duties of which are so antagonistic to his principles of Christian duty? A Christian man who can believe such things is certainly not to be reasoned with. It is, then, clearly deducible as a *necessary inference*, that converted office-holders ceased to hold office in civil governments.

If mention had been made that some resigned their offices, it would doubtless have been also mentioned that they did so for reasons, and those reasons would have been given. If others had continued in office, and mention had been made, instructions would certainly have been given for their guidance. From the fact that neither is mentioned, we deduce the conclusion that there was a general and well understood rule that controlled the life of every one converted to Christ. Hence it was no more necessary to say that a converted officer resigned his office, than it was necessary to say that a thief ceased to steal after his conversion.

Both the enemies and the followers of Christ well understood that fidelity to Christ prevented active participation in, or support of, the government of this world. It would be better for the Master's cause, if brethren would so understand it now. The disciples, however, at that time were disposed to recognize *in no sense*, or to submit *in any way*, to governmental matters. It was to correct this extreme view that Paul wrote to the Romans, in 13th chapter, as follows: "Submit to the powers that be." Also to Titus: "Put them in mind to be subject to principalities and powers, to obey magistrates, etc.;" and that Peter wrote, "Honor the king;" clearly drawing the line of duty, not in *active opposition*, not in ac-

the participation, but in passive submission. But be it fully understood that our passive submission must be modified by our highest duty to obey God, rather than man. For instance, our government requires at our hands the payment of our taxes. Christ says, render unto Caesar the things that are Caesar's. We do not conflict with Christ's law when we pay our taxes. Hence, we submit to human law in this respect. But should my government demand of me something that Christ has forbidden, my duty to Christ is first. The Apostle Paul, rising to the full height of Christian manhood, exclaimed: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, (and this includes the powers that be), nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. 8. Exhortatively he addresses the Ephesian Christians thus: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."—Eph. 1: 18-23.

Then our submission is not demanded when it forces us to violate the law of the Lord. We are justified by example, to avail ourselves of the privileges of human law, when necessity demands it. Paul, when persecuted, appealed to the authorities for protection. This was no evidence, however, that he was a participant in the government. If so, then the Union man who appealed to the protection given him under the Confederacy, was a supporter and a participant in the rebellion. The Englishman who is tried under the laws of our government, claiming the immunities granted him under our laws, is a participant in, and a citizen of our government. In the late war between the States, Bros. Lipscomb and Fanning, of Tennessee, claimed from both the Federal and Rebel authorities exemptions from military service, granted by the laws of both governments, for themselves and their brethren. Did this make them participants and active supporters of the Federal and Confederate governments? We then, must passively submit to our government in the payment of taxes, and all other duties not in conflict

with the law of the Lord; and may claim its protection under persecution, as Paul did.

History tells us when and how the question arose in reference to Christians holding office. It was bitterly opposed, and as late as the year 250, a bishop was deposed for accepting office. I know that questions frequently arise in civil government, involving issues that appeal strongly to our judgment to take part, and to cast our vote on the side of morality. But, dear brethren, the devil transforms himself into an angel of light that he may deceive, and by these moral questions, he labors to draw the children of God away from their fealty to their Master.

But, I am told, that common sense and our better judgment is against me. I answer, that it is the part of wisdom to be guided by the teaching of Christ, and not by our judgment independently of the precepts of the Christian's King. This my dear brethren, is precisely the contest God is having with the world—whether it will follow his word, or man's judgment and wisdom. This is a grand contest. The Christian is a soldier in this conflict. He is to "take the sword of the Spirit, which is the word of God." "The weapons of his warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—II. Cor. 10: 4-5.

Hence, in the language of one of old, "To the law and to the testimony; If they speak not according to this word, it is because there is no light in them."

I am frequently approached under a moral garb, and solicited to unite with the order of Friends of Temperance: You are a preacher of the gospel and we want your influence. My reply invariably is, my dear sir, you possess nothing good in your order, that I, as a child of God, am not obligated to teach, to exemplify, and to work for. The Christian stands upon the best foundation of any organization of earth—the rock, Christ Jesus. He has given him his word—the grand lever that can elevate sinful man from the lowest depths of sin and temptation to the citadel of God. This is enough for me. Why should it not be for you?

From another standpoint I am asked: "What is to become of the people, if Christians withdraw from active participation in civil governments?" Will you weigh well my answer? Give to the cause of the Master, brethren, as he directs, the same time, zeal, work, and means, that you are giving to the Farmer's Alliance, Grange, Odd Fellows Lodge, Masonic Lodge, Friends of Temperance, the cause of Prohibition, and to governmental affairs, and the religion of our Divine Master will permeate society, and there will be inaugurated a

standard of morality that will govern and control those within the body of Christ, and gain the respect of those without. Such a standard of morality as this will stand the test in this world, and the fiery ordeal in the world to come. So far as earthly governments are concerned, the force of circumstances demand the best laws they can frame. This necessity has always existed, and will continue to exist. The welfare of society demands that the wicked be punished. The laws of earthly governments are to govern and control those who are earthly minded. In all civilized governments a large proportion of the best human laws are framed by those who are not Christians, for the very purpose of governing and controlling the wicked. It was in view of this fact that Paul said: "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same." A passive submission, then, to human law, when it is not in conflict with the will of the Christian's King, is demanded of all Christians. Active participation in governmental matters, by Christians, is neither enjoined by precept, example, or necessary inference.

I have given you, dear brethren and friends, some of my reasons for entertaining the position I do on this question. I confidently present them, and ask the closest scrutiny, by all lovers of the truth. I abstract them from the Bible, heavens golden measuring reed. Will you stand on the Rock of ages, the platform of eternal, unerring truths given by God to man? I pray God that we may fully understand the Christian's duty. He alone will survive the wreck of worlds, and will exist as a perpetual monument of fidelity to Christ on the plane of immortal life.

J. S. D.

BAPTISTS' REPENTANCE.

Dear Brother McGary:

I have three or four questions to ask you which were put by one who is doing all he can against the F. F. Please answer through the columns of your paper and oblige:

Is the repentance Baptists have genuine? If you answer, no; why not? If you answer, yes; then does the belief that repentance comes before faith, keep repentance from coming at all? If not, why not, according to the principle involved in your teaching on the baptism subject?

R. T. LAWRENCE.
Burnet, Texas.

As Bro. McGary is absent at present, and has his hands full of other business, I will answer the above questions.

"Is the repentance Baptists have genuine?" We answer, no, it is not. "If you answer, no; why not?" I answer, no; because God's word says nothing about the repentance Baptists have; therefore, it is not genuine, but is false.

Now, for the proof: You admit, and Baptists teach, that repentance

comes before faith. Now this is either true, or it is false. If their repentance comes before their faith, it is displeasing to God, for Paul says: "Without faith it is impossible to please him." Is God pleased with genuine repentance? He is. Is He pleased with the repentance Baptists have? No; for it is a repentance which precedes faith, a repentance that needs to be repented of—and it is not genuine repentance, but is false. If you persist it is true that the repentance the Baptists have comes before one kind of faith, but not before saving faith, as Baptists say, when you press them closely, then you have two faiths for them, when Paul says there is one faith. Now one or the other of their faiths is false. Yes, both of them are, because both are a contradiction of the word of God.

The third and fourth questions are only suppositional, and are answered in the preceding.

Now, in conclusion, if the repentance the Baptists have is false, because it precedes faith, then the faith Baptists have is false, because it follows repentance; then the confession Baptists make, or the experience Baptists give in, is false, because it is a confession unknown to the word of God, and not required by Christians, and is an experience founded in ignorance and through excitement of the feelings and imaginations, and is contrary to and a contradiction of the word of the Lord. And then the baptism Baptists have is false, because their faith is false, and their repentance is false, and their confession is false, and their baptism is bound to be false, and so also is their works and worship, and it is a great delusion on the part of our own members of the body of Christ, to imagine that those who ignorantly, and sometimes wilfully disobey the word of God, are as good Christians as those who have heard the pure gospel of Christ preached in its simplicity, and understood in its beauty, and believed in its fulness, and obeyed from the heart. If a lie, believed and practiced, will free us from sin, what advantage then hath the truth over a lie? If there are any errors let's avoid them.

T. H. GILLESPIE.

AN ERROR IN SIMPLE ADDITION
BY A DOCTOR, AN EDITOR
AND A STATE EVANGELIST.

I noticed in a recent number of the F. F. a statement over the signatures of Bros. Aten, Bush, and Dr. Adkin, that Bro. Tant belonged to the FIRM FOUNDATION faction, which consisted of only 10 or 12 erratic brethren. It is hardly necessary to say, that after the way which they call heresy, so worship we the God of our fathers.

Will you please to readjust your figures, brethren? I can call to mind about 75 preaching brethren in this State who endorse the F. F. I think it can be swelled to 100. Do you want the names, brethren? They will be forthcoming if demanded.

J. S. D.

FIRM FOUNDATION.

AUSTIN, TEXAS, SEPT. 15, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to the FIRM FOUNDATION, Austin, Texas.

ATTENTION, READERS.

This is to notify my brethren and friends that ere this reaches them, my home will be Fort McKavett, Menard county, Texas. All correspondence to me should be addressed there. Our exchanges will please note this change and send their papers to that place. But all funds and orders for the FIRM FOUNDATION or any pamphlet published by us should be addressed and made payable to the FIRM FOUNDATION, Austin, Texas.

A. MCGARY.

EDITORIAL NOTES.

We notice that Bro. D. Lipscomb, senior editor of the *Gospel Advocate*, proposes to exchange a few articles with Bro. J. W. McGarvey on the question: May Christians participate in the control of human government. Bro. L. proposes to affirm. Now if Bro. McGarvey will engage in this discussion, and publish it in the *Guide*, *pro* and *con*, he will supply his readers with some of the most nutritious gospel diet they have had in a long while. The only danger would be in its being stronger meat than most of them could bear. These men are both as strong as their respective sides can muster. We would agree to find sale for five hundred copies of such a debate, in pamphlet form; because we believe that this question is fraught with lessons of more practical utility to the congregations than almost any other that could be named.

The editors of the one-sided *Filmsy Foundation* continue their bitter war upon Bro. Barnett, without letting their readers see anything that Bro. Barnett writes. This is the only way they can meet him in debate.—*Christian Messenger*.

Dalton was the contriver of the happy hit, "*Filmsy Foundation*." He wore it thread-bare, and cast it aside for any ape that might come along and pick it up and don himself with it. Our brother seems to think that it is debating, to refer to our paper as the "*Filmsy Foundation*." Well, he ought to know what debating is, since he is, at least in his own estimation, one of the "liveliest debaters on the American continent." But our paper is not only "*Filmsy*," but it is "one-sided." Now, the *Messenger* is a *two-sided* paper. That is, one side of it proclaims that the *three facts* of Christ's death, burial and resurrection constitute the gospel wholly and exclusively. And the other, or second side of it denies, that when these three facts are preached, separate from the whole doc-

trine delivered to the saints, that the "ancient gospel is preached," that is, it denies that this is the "ancient gospel" when preached at Rose Hill. Yes, a *two-sided* paper—two gospels: one for Rose Hill, and the other for the special pleading of "our plea." Now if there is not something *filmsy* in such double-dealing as this, then the word, "*filmsy*," has lost its usual significance. I think the man's chance for heaven, who shows *two* such inconsistent sides as this, a very *filmsy* one, indeed.

SPECIAL TRIAL OFFER.

We will send the F. F. to any address till the first of January, 1888, for twenty-five cents on trial, or five copies till then for one dollar. This is a splendid opportunity for the friends of the F. F. to send in the names of some of their friends in different counties, or in different states, in order to give them a chance to read and learn that there is, published by Christians, one sound paper that boldly contends for the faith once delivered to the saints, one that will not compromise with any error in any manner, shape or form.

SOME QUESTIONS TO BRO. BURNETT.

When you said, that the ancient gospel had never been preached at Rose Hill till you preached there, did you mean that the death, burial and resurrection of Jesus had never before been preached there? Will you now tell your readers that these *three facts* had never been preached there till you preached them? Now please answer these questions in the spirit of Christian candor, and don't run off to frivolous and vulgar personal reflections and nicknaming. You know just what you meant when you reported your Rose Hill meeting, and we ask you these questions with the view of enforcing the truth, and not for personal advantage.

A. MCG.

SPIRIT OF PARTIALITY.

Prof. J. W. McGarvey, in giving a history of "The Kentucky Christian Education Society," in a recent issue of the *Guide*, says of that society: "In order to receive the aid of this society, a student must be in good standing of some Christian congregation, having been 'baptized for remission of sins.'" Now it seems rather strange that Prof. McGarvey would call attention to such a demand on the part of said society, without offering some adverse criticism. He is also the president of this society. This demand, that the applicant shall have been "baptized for remission of sins," is a discrimination against a large class of young men whom Bro. McGarvey considers Christians. Why will he remain silent on this matter, while this society is being conducted upon this discriminative and proscriptive principle? The President considers

those who have been immersed because they believed God had already remitted their sins every whit as good Christians as those "baptized for remission of sins." Then this discriminating principle of partiality practiced by this society, is in direct conflict with the Spirit of Christ, which says: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."—I. Tim. v: 21. A. MCG.

TO OUR SUBSCRIBERS.

We are going to call upon you in all kindness, to send in your dues, if you owe anything, by the first of October. You are aware that hard times fall doubly severe upon us, when we tell you that a great many have not settled with us, and you know that we do not advertise as other papers do, hence it requires close collection to carry on the F. F. and keep it out of debt; and we hope no one will become sensitive on the subject, and have this as an excuse to stop his subscription. We want to give you the best paper in the world for the least cash. So, brethren, send us your arrearages and renewals in advance and thus aid us in our work. While it is a small amount to each of you, the aggregate is immense to us.

THE MYTHIC JOURNAL.

The Dallas Theological Conclave decided to put out a paper that will fully represent them, or, as they express it, "be worthy of the great brotherhood." Now, if they mean by the "great brotherhood," that impatient, rebellious faction led by C. McPherson, A. J. Bush, the three Clarks, W. K. Homan, and those that walk in the shadows of these self-willed dignitaries, then a consolidation with J. D. Shaw's *Independent Pulpit*, and the *Texas Christian* would give them just the thing that is "worthy of them," and of which they are worthy. For, to turn away from God's appointments, to human devices after beginning to walk with God, is really more rebellious and more sinful than to refuse to be led by Him at all. Hence, when these brethren, who have once been led by the Spirit into the body of Christ, turn from the directions of the Spirit as it has pointed the way through the church of God, for the spread of the gospel and the conversion of sinners, and prefer to traverse the directions of the wisdom of this world as this wisdom has pointed the way through human plans and inventions, they are more culpable in the sight of God than Mr. Shaw, or others who have never known the way of God. Open, frank infidelity like Mr. Shaw's and the *Independent Pulpit*, is entitled to more respect from men, and is less sinful in the eye of God, than the unfaithful and perfidious way of these false brethren named, and their organ, the *Texas Christian*.

They may feel the pulse of the Texas brotherhood for their paper enterprise, by which they expect to take stronger hold upon the churches and strengthen and prolong their lease of power, and reap richer harvests of "filthy lucre;" but we predict an utter failure for the enterprise.

The FIRM FOUNDATION has already found friends around too many Texas hearthstones, and is being by these, too rapidly introduced into new ones, for such a paper, as would represent these traitors to the faith, to make much headway. You are too late, brethren! The truth is soon going to "have free course" in Texas, and it will "be glorified." Your tactics of "severely letting alone" has been indulged in too long, and has proved a most splendid failure. The mighty are falling! A. MCG.

SOME QUESTIONS ABOUT PURIFICATION.

A brother who dissents from our position, in our reply to Bro. Conner, on purification of the heart by faith, says:

I will ask you some questions to which I hope you will try to answer: Now, since faith purifies the heart, does faith come before baptism?

Are purification of the heart and remission of sins the same thing? It appears this is your idea.

Can't a man's heart be pure and his sins not be forgiven? You will please answer and oblige.

1. We answer, faith "comes before baptism," and reaches way beyond baptism, so far that everything done must be an act of faith; "for whatsoever is not of faith is sin." Then, a baptism that is not of faith is of sin.

2. We do not say, that purification of heart and remission of sins are the same thing. But what we do say is, that man purifies his own heart, while God forgives sins; and at the very point at which man's heart becomes purified through the "obedience of faith," God has appointed the forgiveness of sins.

3. As to the question, "Can't a man's heart be pure and his sins not be forgiven," we must say, we are not measuring the *possibilities* of God, but gospel facts. Yet, when we strain our imagination ever so much, we cannot conceive of such a being as a *pure-hearted* sinner. Our Savior said, "blessed are the pure in heart, for they shall see God." I cannot believe that he meant that some sinners should see God; nor that *part* of the "pure in heart shall see God," but all of them. A. MCG.

"NEW IDEAS."

If we take the increase in the *Guide's* circulation in Tennessee within the past few months as reliable evidence, there has been a phenomenal awakening all along the line in that State. There is one way to account for this felicitous manifestation that is at least plausible, to-wit: We have been sending sample copies of our paper into that territory without stint. People are not blind to superior merit when they see it, and new ideas

like new blood in the veins, arouse life and activity in the mental and spiritual economy. Go ahead, Bro. Carter, we are with you.—*Apostolic Guide.*

Yes, "new ideas" do "arouse life and activity in the mental and spiritual economy." The old idea, that the church of the Living God was ordained of God to spread the gospel of Christ over the world without the aid of human auxiliaries, has been *Advocated* to the brethren of Tennessee for more than twenty years, and doubtless this idea had waxed stale and flat with many impatient, precipitate and *advancing* natures in that state. But now comes the *Guide*, with the "new idea," that the Lord needs help in the way of a human institution called the "Missionary Society," to preach the gospel of His Son to the world! This "new idea" arouses life and activity, and zeal in those spiritual sluggards; but it is a dangerous, destructive zeal, because it is not "according to knowledge." These "new ideas, like new blood in the veins," which the *Guide* is infusing into these brethren, "zealously affect them, but not well." It is a misdirected zeal. Like Paul's, before he went to Damascus, their zeal, too, is provable by their "persecuting the church"—which they are doing in scoffing at the "Lord's plan." Yes, new ideas have been in demand, and have found a popular following ever since the first batch was first whispered into mother Eve's ear, to the present. There is a large element in the church, whose "ears have been turned unto fables," or "new ideas," and they have "heaped to themselves teachers." It seems, that in the church, as well as in the commercial marts, wherever there is a demand, the supply is forthcoming. Hence, the demand for "new ideas" is being satisfied. A. McG.

CONDITION OF PARDON.

Dear Bro. McGary:

I wish to ask you a question concerning the conditions of pardon to the sinner. I learn from the Book that faith, repentance, confession and baptism are the principal conditions of pardon, and, as I understand that, faith is the mainspring that prompts a man to action—for, "without faith it is impossible to please God"—we know that there are many other things that are conditions of pardon.

We heard one of our progressive preachers yesterday, and, if he is right, we have been improperly taught. He enumerated the conditions of pardon as follows: Faith, repentance, confession, prayer and baptism. If he is right, we should erect a mourner's bench at once, and call sinners to the bench and teach them to pray, Methodist fashion. But this is not in keeping with the Apostolic teaching, therefore, we can't accept it as the word of God. I asked him for the chapter and verse, and he cited me to Saul's and Cornelius's cases. But did God command them to pray?

I love the tone of the FIRM FOUNDATION, because it speaks the words of eternal truth, and I pray God that you brethren may live long and stand firm, and shun not to declare the whole counsel of God,

as it is in Christ Jesus. Please let us hear from you through the FIRM FOUNDATION. Please explain the unpardonable sins, or sin against the Holy Ghost. Your brother in the common faith,

B. S. KING.
Farmersville, Tex., Aug. 15, '87.

Any man who adds "prayer," as a condition standing between the alien and the kingdom of God, adds to the word of the Lord, and seeks to bind on earth what the Lord has loosed in heaven and on earth. This is sinful; and its penalty is, to have the "plagues that are written in the Book, added" to such offenders. Men may, and, doubtless, do commit this sin ignorantly and conscientiously. But such men are blame-worthy because they presume to teach that which they do not know. A man who attempts to teach the way of salvation, should, first, study to show himself approved unto God, rightly dividing the word of truth. If he gives to the alien that which has been meted out to God's children, he ought "to be ashamed;" for he pretends to be working for God, while his work is not approved by God. No inspired teacher ever told an alien seeker to pray! Those who teach differently are challenged to find an instance of the kind in the whole scope of Apostolic teaching, after they were told that, what they "bound on earth should be bound in heaven; and whatsoever they loosed on earth should be loosed in heaven." Since God has graciously bequeathed unto us a record of that teaching which He has bound in heaven and earth; and, since in that record we are "thoroughly furnished unto all good works;" and, since in this thoroughly furnishing record we do not find any such condition as prayer for the alien sinner, we are irresistibly forced to the conclusion, that to teach such a condition is a *bad* work, contrary to "sound doctrine," and should be condemned by all lovers of truth; and he who has taught it should "be ashamed;" and cease to do so again. The divine statement that Cornelius prayed, and that his prayers "came up for a memorial before God," weighs nothing on this question. Cornelius did not have the gospel of Christ upon record as we now have it, but it was in such "earthen vessels" as Peter, James, John, and other selected men—these men were to that age, what the New Testament Scriptures have been to subsequent ages, and will be to the end of the ages. Hence, when Cornelius was directed to send for Peter, it was just as if he had been directed to send for the New Testament, wherein to learn what to do to be saved.

Now, what conditions did Peter lay down to him when he got there? Did he tell him to pray? If he did, it failed to go to record. By turning to Acts x, the reader will find, that after Peter reached Cornelius and asked why he had sent for him, and Cornelius had detailed to him the circumstances that caused him

to send for him, Peter preached the gospel of Christ to him. He began by laying the foundation for this gospel, which was, to show that Jesus, who delivered it, was "ordained of God to be the Judge of quick and dead." This he did by referring to his wondrous works "in the land of the Jews, and in Jerusalem;" and more than all, by his resurrection from the dead after he had been hanged upon the tree and slain. He told him, that all the prophets had given witness that, through the name of Jesus, (that is, the authority of Jesus,) whosoever believed in him should receive remission of sins.—(See verses 29-43) Hence, as Cornelius had sent for the gospel of Christ as it was contained in the earthen vessel, Peter; and as Peter had laid this gospel before him and he had believed it, Peter commanded him to be baptized "in the name of the Lord." Acts x: 48: For the Lord had commanded Peter and his associate Apostles, to "Go and preach the gospel to every creature." And He promised that, He that believed that gospel and was baptized should be saved. If the case of Cornelius is to be taken as a model for subsequent conversions, prayer and all, then our sectarian friends come nearer following this model than we; for they have it prayer, Holy Ghost, and then baptism, or rantism, either one. If the record of this case is to be followed just as recorded, then people should be induced to pray to God, before they believe the gospel of Christ; for Cornelius did his praying before he believed the gospel of Christ; for it was before he heard it, and he *could not* believe it till he heard it.

Now, if there is a man in this world to-day whose case Cornelius will fit, in all its details and circumstances, let that man act as did Cornelius. But he must be a devout man, an alms-giving man—one that fears God and desires to know the will of the Lord; but can't obtain the New Testament, nor hear it from the mouth of man. That would be the man to submit Cornelius' case to, were it not for the fact, that he who could give him Cornelius' case, could, instead, give him the same gospel Peter gave Cornelius, which would obviate all that Cornelius had to do before Peter reached him. But those who try to lug in prayer as a condition for the alien, refer to Ananias' language to Paul, when he said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." They claim that the expression, "calling on the name of the Lord," means praying to the Lord. But in no use that the Apostles have made of the expression will it bear such a construction. Take Paul's use of it in Rom. x: 11-16. "For the Scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall

call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (They could not, because it was only those who were chosen and "sent," who knew what to preach. Hence, Cornelius had to send for one of these in order to call on the authority (or name) of the Lord.) "As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. But they have not all obeyed the gospel"—that is, they had not all called upon the name of the Lord. Since things that are equal to the same thing, are equal to each other; and since "calling on the name of the Lord," and "obeying the gospel," are both equal to salvation, they are equal to each other. If those that call upon the name of the Lord are saved, and if "calling upon the name of the Lord," means praying to the Lord, as some of our brethren teach, then Cornelius and Paul were both saved before baptism. Let calling on the name of the Lord mean calling on, or submitting to the authority of the Lord—that is, obeying the gospel—just what it is, and we have harmony in the word of God; but let it mean praying, and we will have contradiction after contradiction.

All sin is, in a sense, against the Holy Spirit, but I suppose you refer to the sin of "blasphemy against the Holy Spirit." Strictly speaking, persons cannot now commit the sin, which our Lord then called "blasphemy against the Holy Spirit." They saw a demonstration of his God-hood in his miracles; but with these miracles staring them in the face and challenging their attention, they resisted their convincing power, and charged that he did these things by the power of Beelzebub.

But it seems to me that, the principle is the same in those who have the evidence of these miracles, and his resurrection from the dead, transmitted in such an irrefutable, overpowering and convincing manner as it is, if they see these evidences and resist them, and scoff at them, and use their influence and energies to turn others away from the truth by such a course, we believe the principle is the same. Such people have not honest hearts. In the parable of the sower and the seed, it is only the honest heart that ever yields fruit.

A. MCG.

DANIEL WITH LOGICAL EYE-GLASSES ON.

In the *Octographic Review* of August 18th, in an article headed, "Cutting The Tap Root," and signed, "Daniel," we find some wonderful work, just such as only a "Daniel" could do. But we believe, that if the "princes, governors and captains, and the king's councillors

were gathered together, around" this modern Daniel, they could see that his "coat is changed," if "the hair of his head is not singed, nor the smell of fire passed upon him." The coat he had on a short while ago bore this inscription: "THOSE BAPTIZED AMONG THE DENOMINATIONS MANIFEST MORE COURAGE AND LOYALTY TO CHRIST IN SO DOING THAN THOSE WHOM WE BAPTIZE" Now, he has either "changed" or *turned* his coat so that we read, upon it: "When I made the proposition I did to Bro. Stone's article," (which was that sectarian path referred to, that was inscribed on his coat), "I had not put on my logical eye-glasses; for really the question at issue never appeared to me to be of sufficient magnitude to give it more than a passing notice. Hence I made the statement that I did, in a sort of off-hand way when I really should have affirmed nothing but let Bro. Stone affirm his practice." As off-hand as was his statement he does not admit that he was mistaken about it; but he ought not to have affirmed anything but let Bro. Stone affirm his practice! So then, with his logical eye-glasses on, he still, for ought he has said or that we know, sees: More courage and loyalty to Christ in those baptized among the denominations, than in those baptized by those who preach the truth as it is in Jesus, and baptize those who believe that truth. Then, as he would say, the way of the denominations is, "the more excellent way." Then why does he not adopt this way of "MORE COURAGE AND LOYALTY TO CHRIST?" Will he tell us?

But this "re-baptism tree" did not, at first, appear of sufficient "magnitude" to merit more than a "passing notice" by "Daniel." But now he has put on his logical eye-glasses, and is going to win the name of Samson, to go with "Daniel," by plucking up the "re-baptism tree," by the roots. Now, lookout, Daniel, Samson, that you do not pull this "tree" down upon yourself, and thereby "lay more at your death than you have slain in your life," by burying your *own* self under it. "Daniel," in "Cutting The Tap Root," is freeing the columns of the *O. R.* of what is commonly called "Re-baptism." He prefers to do this wonderful work all by himself; the reason he prefers to do it by himself, instead of dividing time, we suppose, is, because he can read the "land writing on the wall" of "our plea," and it spells to him, against the plea, "MENE, MENE, TEKEL, UPHARSIN." What he calls the "re-baptism tree," grew in Paul's day. What a pity this Daniel, Samson did not live then to "cut the tap root," and set Paul right. He calls that, which refuses to recognize immersions that are not authorized by Christ, "the re-baptism tree." Now, if he will turn to Acts xix, he will find that the roots of this "tree" run back to Paul's time. Hence if it is a tree it is as one

"planted by the rivers of water, that bringeth forth fruit in season; its leaf also shall not wither," even at "Daniel" Samson's efforts. But there is a tree that demands Daniel's best efforts. It is the corrupt tree of "our plea," which "was not planted by our heavenly Father," and "shall be rooted up." This tree was planted by "the fathers of this reformation," and the "axe" of truth, "is laid unto the root" of it. If it was planted by our heavenly Father, as Daniel contends, then let him show it quickly, or down it must come! But this mighty man of valor and his courageous comrades that have taken shelter under this umbrageous human plant, call on us, who are for "up-rooting all plants not planted by our heavenly Father," to prove that their tree was not planted by our heavenly Father!! This is the kind of "logical eye-glasses" they wear! Because "Daniel" thinks he could disturb the minds of his brethren on so many subjects, such as the nature of "repentance," "believing upon a personal examination of testimony, in contradistinction from taking anything for granted," the "form of confession," etc., etc., his *therefore*, is, that it is not necessary to believe what inspired preachers preached and what primitive disciples heard and believed. I would throw away such "logical eye-glasses," as made things look that *green*.

I think that if "Daniel" would play "Nebuchadnezzar" a while, and not "Daniel" so much, for the *O. R.* it might be better for the cause. We do not say this to help Bro. Stone; for he needs no help. If "Daniel" would only attempt to prove that his *tree* is a heavenly plant, and permit Bro. Stone to examine his proofs, his Samsonian locks would be quickly shorn. But he will not do this, but wants Bro. Stone to affirm a negative. If his "logical eye-glasses" were not so *green*, he would answer Bro. Stone's demand, to know where he got his catechism: "Are you satisfied with your baptism?" He called for the origin of Bro. Stone's catechism, now let him tell where his own came from. If he really wants to investigate what he calls the "re-baptism question," then why does he not consent to handle the real issue that is involved? He will not deny that the Lord authorized the preaching of the gospel that the Apostles preached, in which gospel they preached the remission of sins through baptism, and the baptism of those who now believe that same gospel. Neither will he deny that the Lord authorizes the baptism of those who have been baptized contrary to the Lord's authority; that is, authorizes the baptism of such, when they believe this same apostolic gospel, as Paul baptized about twelve at Ephesus. Then, this is all we teach on this question. If he will deny it any of us will affirm it. But he teaches that the Lord authorizes the baptism, also, of persons who have not heard, hence do not believe the gospel the Apostles

preached. This we deny, and call for the proof; but his logical eye-glasses are too *thin* and *green* to see his duty on this question. We hereby call on him for the proof of his teaching. If he must deal with "trees," let him show just one virtue of this Upas that God did not plant, and which has no place in the vineyard of Christ. A. McG.

J. W. MCGARVEY, SR.

All the disciples know, either personally or from character, the man whose name stands at the head of this. His reputation as a religious teacher extends over two hemispheres. For thirty-six years he has been preaching the gospel of Christ, and submitting the terms of "Our Plea," to immersed sectarians. We think it safe to say, that no man, among the disciples of modern times has exerted more influence, at home and abroad, than he. And his popularity and influence has grown with his years, and is at the present on the increase. To-day he fills more positions of responsibility, perhaps, than any man among the disciples. He is a leading Professor in "the College of the Bible," editor of one of the most popular and widely circulated religious papers published by the disciples—the *Apostolic Guide*; and is president, treasurer, etc., of several auxiliary societies, or institutions.

Now it is not the moral character, nor individual piety of J. W. McGarvey that we propose criticizing, or calling attention to. We presume that from this standpoint he is about as unassailable as any Christian who has wielded the influence he has; in fact, we suppose his private character is as free from serious blemishes as any ordinary man's. But it is the public actions of J. W. McGarvey, sr., his career as a public religious functionary that we propose arraigning before our readers. This we have the undisputed right to do; for all of the public acts of any man, whether secular or religious, are the acknowledged property of the public, to be used as circumstances may demand, when fairly handled; and we intend to handle his upon the strictest principle of fairness.

We are truly sorry that Bro. McGarvey and other leading men among our brethren, have treated the FIRM FOUNDATION the way they have, thereby forcing us to pursue the course that we have now set out upon to bring the truths that we contend for, to the attention of our brethren throughout the land. These leaders have studiously avoided the issues involved in the chief question that we have pressed upon their attention, by letting the FIRM FOUNDATION "severely alone."

However, a few allusions have been made from time to time, in our leading papers, to the question of sect immersion; but every such time the real issue has been held off at arms length and evaded, and sympathy sought by fore-casting the consequences through worldly-

wise calculations. Now, inasmuch as our confidence is unshaken in the rightfulness of our course, in refusing to acquiesce in the practice of recognizing and receiving into Christian fellowship persons who have been immersed from the denominational, "orthodox," standpoint; and as it is the evident duty of those who teach and practice this thing, to show their authority for the practice: and, as they have been repeatedly called upon to furnish this authority: and as they have not responded to this fair demand upon them; but have, when they have taken any notice of the demand at all, called upon those who deny the Scripturalness of the practice to affirm their negative position; we say, in consequence of the foregoing facts, we have determined to show from the ripest thoughts of J. W. McGarvey—and, perhaps, other prominent men among the disciples, who, like Bro. McGarvey, have taught and practiced this thing that we deny their right to teach—that he has condemned this practice doctrinally, potentially and virtually, as pointedly and effectually as it has ever been condemned in the FIRM FOUNDATION.

We have alluded to these things before; but as the circulation of the FIRM FOUNDATION is four or five times as extensive now as when we mentioned these things, we think that the time has come to make these inconsistent attitudes, of these brethren, tell for the truth. Bro. McGarvey became offended at us when we mentioned these things before, and wrote us that we had violated the principle of Christianity, in publishing a private letter of his. But we could not see the matter in that light, as his letter had nothing of a private nature in it. But even if we did wrong, he has no right to refuse to answer the palpable and equitable demand upon him, to harmonize his position on this question, with his teaching in his "Commentary on Acts," which has been before the public about twenty-five years. True and acceptable teachers of the religion of God's Son, that is, acceptable in God's sight, must not let any individual offense against them, however trying it may be to their patience, stand in the way of any known duty—and Bro. McGarvey *must* know that it is his duty to give attention to this matter: for it is not out of idle curiosity that we ask him to explain his discrepant teachings; but many, many brethren want to hear his explanation of this matter; and he owes it to the "Lord who bought him" to explain it, whose life-giving truth, from Alpha to Omega, is one unbroken, harmonious system, and in it there is no inconsistency at all.

So, we conclude this, by notifying Bro. McGarvey, that we shall lay his teaching and practice down by the side of some of his matured thoughts in his "Commentary," and shall ask him some questions bearing upon them, in our next. With the fear of God, and the love of

truth actuating us, we assure him that our motive in this contemplated examination of his teachings, is free from all personal considerations and influences. Of course, if Bro. McGarvey will not give these matters some attention, we shall proceed to make out our case against him, on the presumption that he feels unable to grapple with these difficulties satisfactorily, and is unwilling to confess his fault to his brethren. But how can he, knowing the truth of God so well, and the demand for humility on the part of true disciples of Jesus, act so sinfully in God's sight, as to refuse to comply with so plain a duty?

A. McG.

THE TWELVE AT EPHESUS.

It is a fact that cannot be denied, that Paul commanded the twelve at Ephesus to be baptized. He had them re-baptized. Now the question is, why did he have this done? I take the position, that they had to be taught, and hence did not have the right kind of faith before they went into the water. It is evident to my mind that those twelve were made disciples through the eloquent preaching of Apollos, who was mighty in the Scriptures. "For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ. 1st. The twelve at Ephesus had heard Christ preached. 2nd. They believed in Christ. 3rd. They repented of their sins. 4th. They were baptized for the remission of sins: and, finally, I may safely say, this was all done in obedience to God. Who will deny it? Was their baptism valid? No. Why? Because Paul taught them the truth more perfectly and had them baptized in the name of the Lord Jesus. Why did he re-baptize them? The first reason is, they knew nothing of the Holy Spirit; and, the second reason is, they were "baptized unto John's baptism"—by the authority of John. They were ignorant of those two items of "the faith," Paul knowing this, taught them the full measure of the faith necessary to gospel obedience; and, without asking them, if they were satisfied with their former immersion, he baptized them in the name, (by the authority), of the Lord Jesus.

Had some of our brethren been present, who believe in and practice the "shaking process," they, no doubt, would have asked them, if they were satisfied with their baptism, and by a good, hearty shake of the hand, bid them Godspeed, with their John the Baptist baptism, which had been out of date for twenty years. But Paul knew better than to encourage them with their unauthorized baptism, and so he instructed them and taught them the gospel in its fulness, and baptized them by the authority of the Lord Jesus Christ, and then he laid his hands on them, and they received the Holy Spirit.

I take the position, that there is but one baptism now, as in Paul's

day, and the one baptism has its antecedents and consequents, and without these it is not the "one baptism" ordained of the Lord Jesus Christ. The baptisms practiced by the sectarians is not the "one baptism," because the scriptural antecedents are wanting. Persons immersed by sectarian preachers do not make the good confession. They tell the preacher that God for Christ's sake has pardoned their sins. They do not believe what Peter said in Acts 2:38. They do not believe in the Scriptural doctrine of the Holy Spirit. The Spirit they pray for and claim to get, is not the Holy Spirit that guided the Apostles into all truth. Admitting them to be conscientious and honest, still we deny the acceptableness of their obedience. If the baptism of the twelve (Acts xix:1-5) was not valid with all their honesty, their repentance, their confession of sins, etc., how can we say and affirm that the baptism of these sectarians is valid and Scriptural?—Let those who affirm and accept it, prove it. I deny it. If Paul re-baptized twelve men because they had not been properly taught, we who claim to take the Apostles as our spiritual guides, have a right to do what he (Paul) did. Paul says: "Those things which ye have both learned and received and heard and seen of me, do, and the God of peace shall be with you."—Phil. iv:9. We learn from Acts xix:1-5, that Paul baptized twelve men who had been baptized unto John's baptism, and whenever I find Baptists who are honest enough, and will let me, I will teach them the way of the Lord more perfectly, and baptize them into Christ, (by his authority) for the remission of their sins. I have re-baptized about one hundred during the past three years, and will continue to do so until some of our wise scribes show me the authority for shaking them in on their baptism. If our wise and able brethren, who think we are disturbing the peace of Zion, by baptizing these sectarians into Christ for the remission of sins, will show the authority against it, I will cease it at once. I never have thought there was power enough in man's puny grasp to shake these sinners into Christ. I invite any one who will, to criticize what I have written, and we will answer him in a friendly and brotherly spirit. I desire peace and union, but the Church must be purified before we ever can have peace and union. Brethren, let us settle these questions by the word of the living God, which thoroughly furnishes the man of God unto every good work, and not by an appeal to the "fathers of the great reformation."

Respectfully,
A. J. McCARTY.

REPORT OF MEETING.

On Friday night before the fifth Lord's day in July, Bro. J. S. Durst began a meeting at Caljack, twelve miles above Junction City, Kimble

county, Texas. On Saturday evening Bro. McGary and I joined him. We continued the meeting until Tuesday night. Six made the good confession and were baptized; two of them, Bro. and sister Wooten, having at one time joined the Methodist church, and becoming dissatisfied with that, they were baptized into the Baptist church, and about two years ago they were shook out of the Baptist church into (as they supposed) the church of Christ; but having learned the way of the Lord more perfectly, they made "the good confession," and were baptized for remission of sins, as the Scriptures teach; by complying with which teaching they were inducted into the body, or church, of Christ, and not a human organization.

Bro. Wooten has a beautiful farm of about one hundred acres, which he irrigates, and raises fine crops of small grain, mellons, vegetables, etc., and there is a good deal of land on that stream, the South Llano, susceptible of irrigation, and profitable culture, and can be bought now on reasonable terms.

We trust that the brethren at Caljack will realize the importance of the position they occupy, and the relation they sustain to each other in the body of Christ, his church, and the obligations they are under to live in accordance with His will, avoiding even the appearance of evil, and that they will meet together every Lord's day, read and study the Scriptures, sing and pray with and for each other, partake of the emblems of his broken body and shed blood, and thereby grow in grace and in the knowledge of the truth as it is in Christ Jesus our Lord. Brethren, let us "hear of your affairs, that you stand fast in one Spirit, with one mind striving together for the faith of the gospel."—Phil. 1:27. E. H.

ATTENTION, BRETHREN.

Some strange things are noticed in the F. F., of August 1st, second page, second column. Those who believe the teaching as presented in the F. F. are said to be out of harmony with the "general body of Christians in Texas." Bro. Tant is said not to be "properly endorsed by the Church," has "gotten into the lobby," also he is said to be "an extremist," and is "out of order."

The above charges have moved me in the Spirit to say a few things, which, perhaps, would not have been said, had they not appeared. I have hoped and prayed for a fair and impartial investigation of the differences between the brethren of the F. F., and those who shake the immersed sects in, but all seems in vain; hence, I have come to the conclusion that a fair and impartial discussion will never be, and that we will have to put each party to the test; try their teaching in the court of Apostles, and hear the verdict as rendered by the Divinely inspired Apostles. Let us, then, examine the teaching of Bro. Tant by this rule.

1. As to his preaching: It is admitted by all parties, that whatever the Apostles preached, should be preached. Attend to the following: They "preached the gospel." They preached "Jesus." (Acts 8:35.) Now what is the difference in preaching Jesus and the gospel? All answer, none. They preached "the word of the Lord."—Acts 16:32. Now what is the difference between preaching the word of the Lord and the gospel? All answer, none.

Now let us compare Bro. Tant's preaching with the Apostle's preaching:

1. The Apostles told of Christ's wonderful suffering and death for our sins. So does Bro. Tant.
2. The Apostles told of his burial. So does Bro. Tant.
3. The Apostles told of his resurrection. So does Bro. Tant.
4. The Apostles told unbelievers to believe on the Lord Jesus Christ for salvation. So does Bro. Tant.
5. The Apostles told believers to repent—for the remission "of sins." So does Bro. Tant.
6. The Apostles taught that "with the mouth confession is made unto salvation" So does Bro. Tant.
7. The Apostles told men to "be baptized—for the remission of sins." So does Bro. Tant.
8. The Apostles taught that all Scripture was given by inspiration of God, and was profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. So does Bro. Tant.

Again: We, one and all, agreed before God and man, on becoming Christians, "to speak where the Bible speaks, and keep silent where the Bible is silent." That "what-ever could not be read in the Bible, or proven thereby, was to be rejected." This is substantially the position of Bro. Tant.

Where, then, is the difference between Bro. Tant and the Apostles? Just nowhere. But did the Apostles receive into the church by the shake of the hand those who were baptized without understanding the gospel as others understood it when they were baptized? No. Neither does Bro. Tant.

What did the Apostles do in such cases? They taught them the way of the Lord, and baptized them just as though they never had seen any water baptism. (Acts 10.) So does Bro. Tant.

Did the Apostles use the organ, or endorse the use of it in the worship? No. Neither does Bro. Tant.

Did they organize a missionary society, separate from the church, with its president, secretary, committee, etc.? No. Neither does Bro. Tant. But enough.

In conclusion, I must say, that such charges are scandalous, and that every true disciple of Christ should withdraw fellowship from the men who made them. Every Christian should declare his disapproval of all such slander. Those

brethren and sisters that are for the Lord, will sooner or later have it to do. As for me, you may enroll my name among those, who will speak where the Bible speaks, and keep silent where the Bible is silent.

Let's hear from the brethren all along the line from Maine to California. Put on the whole armor of God. Fight the good fight of faith; lay hold on eternal life, and remember that it is no little fight, no light reward. May the blessings of God, our heavenly Father, ever be with you, is my prayer.

O. H. MCGAVOCK.

Robinson, Texas.

LAVACCA DOTS.

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly and walketh in righteousness and speaketh the truth in his heart.

Just home again, after an absence of two weeks, among the sighing pines. Nacogdoches is the place of my birth, and I love it still. There I have many warm friends; there I have a brother; there I left my mother, and there I long to be. There I met the "East Texas War Horse," John F. Brill, a man of wonderful courage, and an excellent preacher. He is bold and fearless, yet kind and firm in his manner of speech. He has given up the shaking lay-out altogether. Three confessions and baptisms there.

Went to a Baptist meeting while there; heard wonderful things, indeed. Text: (whatever that is,) "Come and go with us, and we will do thee good, for the Lord hath spoken good concerning Israel."—Moses to Jethro. He said, that Jethro represented the world, and Moses the Baptist church. Exactly. Jethro was Moses's father-in-law, and, according to this rule, the world is father-in-law to the Baptist church. Now you have it exactly! This is what I have suspected for some time. Behold, it was shapened in iniquity, and in sin did it's mother conceive it. But it will not do to say, that "old Israel" was the type of the "Baptist church," for more reasons than one. Baptists, you know, can't fall, while all of Israel, who passed through the "Red Sea," did, with two exceptions. So you see that Israel was not a type of the Baptist church. Again, the Israelites were not saved until they had passed through the water. Baptists saved before they had. Don't sit again. Moses did not propose to vote to see whether or not Jethro should go: Baptists, you know, do. No fitness here. Moses did not ask the Israelites, do you realize that you are in danger? and then, in the next breath, do you feel that you are safe? Two things at once, you see. Saved and damned, too. Hardly anything impossible with the sects. But they are erring brethren, say their apologist. Certainly. But if God will forgive their former error, may He not forgive the latter; so let them alone where they are.

That Stone, out in Indiana, is rather hard to turn over.

The Bush Co. treated Bro. Tant rather badly, did they not? The *Texas Christian* is breathing rather hard just now.

The digressive organ is nearly gone, and they must, for another look, Or else be found floundering in the pond.

Blitting at the naked hook. They stood upon the digressive deck, Whence all but them had fled. Burnett, McGary, their speed tried to check;

But they listened not to what was said.

Hurrying on, they cannot wait, Nor for the old path look, Shows, conclusively, they want the bait—

Don't care for the Book.

Well, well, does it not look like it, sure enough. On with the F. F. I am picking up subscribers occasionally. Yours in the faith.

JOHN STRODE.

Wellersburg, Texas.

Dear Bro. Hansbrough:

I have just closed a meeting, with three additions, at Alnaville, Rutherford county, Tennessee, where you preached a few sermons, two or three years ago. There are several readers of the F. F. in this neighborhood, and they are highly pleased with it.

The brethren at Alnaville are good, earnest, faithful, working brethren. We had large congregations, and good interest, throughout the meeting.

From Alnaville, I went to Cedar Dell, and preached four discourses to a house full of people every time. Cedar Dell is in Marshall county, Tennessee.

Bro. Hansbrough, unfortunately, I lost the paper in which you replied to my article; so, I am not able to refer to any of the things in it now. But I desire to draw you out a little farther: In John, 9th chapter, you find there, Christ spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with clay, and told him to go, wash in the Siloam. The man went and washed and came seeing. Now, I want you to tell me why he went and washed.

Did he go to get the clay off, or with the expectation of seeing, or to obey the command of the Savior? If he went, not knowing what the blessing would be, did he obey the command?

I try to speak a good word for your paper, occasionally, because I think such a paper as the F. F. is very much needed among our brethren. I find those who read your paper are generally good, earnest workers in the vineyard of the Lord. I send you the following names, for four month's subscription: Wm. Anderson, Carter's Creek; E. E. Wilson and G. L. Harmon, Chapel Hill; C. S. Richardson, Triune. All the above places are in Tennessee. I send you also fifty cents for my subscription for the remainder of the year.

I am truly glad the F. F. is not joined to the human prohibition party. I am sorry to say, that many of our preaching brethren in Tennessee have almost quit preaching

the gospel of Christ and gone out preaching prohibition. But some of our preaching brethren are standing very firm, and working earnestly on the God-given plan.

Bro. Anderson, of Carter's Creek, whose name I sent you, is a man who sticks closely to God's plan. Bro. Anderson is a most earnest preacher.

I trust much good may be done by the FIRM FOUNDATION.

F. C. SOWELL.

Columbia, Tenn.

Dear Bro. McGary:

I pen you a few lines to let my Texas brethren know how the cause progresses in this part. The Lord has added nearly seventy souls to our little band recently. I am preaching in Wayne and Hardin counties, Tennessee, and thank the Lord that my humble labors have been thus far blessed. Opposition from the sects have been, and is yet very great. Many of them who, a few years ago, wanted to unite with us by virtue of "our plea," have become very bitter against us, because we want them to put on Christ before receiving them. So much the better for us; probably, for them.

The F. F. is the paper for the brotherhood. Send sample copies to Bro. John A. Jackson, Waynesboro, Tenn. Your brother in Christ,

C. E. HOLT.

Cypress Inn, Tenn.

Dear Bro. McGary:

It has been a long time since I have written to you. I have moved from Dallas county to Denton county; have been very busy building and improving my farm, since the last of May. My postoffice is Garza, Denton county. I made one trip around, visiting several congregations. Got a few subscribers for the FIRM FOUNDATION. All I have seen, say they intend to renew when their time paid for is out. Many say, that it is the only pure paper they have ever read.

I have just closed a meeting of six days, close to home, (at a place called Lebanon, with eight additions; six by immersion. I left a good interest, and Bro. White to carry on the meeting.

Bro. Griffin says he will send you several subscribers after awhile. I am happy to see so many able pieces written and the cause of Christ so ably defended in the FIRM FOUNDATION. It has the right name and it has the right ring of good metal.

I am sorry to see Bro. Burnett's miserable failure, after defending the cause of Christ so ably against the Baptists, and then, to be like the cow, kick it all over. Bro. Burnett would be useful, if we could get him converted; but as long as he thinks the Church of Christ came down through the slime-pit of Baptist theology, he never can be sound. The Church of God stands upon its own merits; needs no sectarian props to hold it up. Everything that had a beginning has an ending. The Church of Christ had its beginning on the day of Pentecost, and its ministry will end when Christ shall come again; called the church militant here on earth, but is eternal as God is eternal, and was with the Father before the world was; for in the beginning was the word and the word was made flesh, and dwelt among

men, and this is the word by which the gospel is preached unto you, wherein you stand, by which ye are saved. If you keep in memory that which I delivered unto you, except you have believed in vain, how that Jesus Christ died for our sins according to the Scriptures, that he was buried and rose again according to the Scriptures, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. The law of the Lord went forth from Mount Zion, or Sinai, and the word of the Lord from Jerusalem. I have anchored the Church of the first born with the throne of God before the world was.

It takes three things to make a kingdom: territory, subjects and a king. The king has not been dethroned. The devil is as a roaring lion, seeking whom he may destroy, but as long as there is one subject, the kingdom is in him, and is not in the Baptist church. Ye are the temple of God: ye are God's building, and he that defiles the temple of God, him will God destroy. So the Baptist church is not the temple of God, neither did the Church of Christ come down through such a slime-pit of corruption, for God never had one Child horn of any of the daughters of Babylon, the Baptists not excepted. If they will show one, I will quit preaching.

So let Burnett and all the other bobby-shealy, shake-in preachers come up to the word of God, or quit lying against the truth, for it is not their rule of faith and practice.

Now, my dear brother, I have promised this to your subscribers, so you will please correct mistakes in spelling, and let the brethren know where I am. I will send you more subscribers soon. Yours truly in the one faith,

WILLIAM MCINTIRE.

Garza, Texas.

PUBLISHERS NOTES.

Notice Bro. Durst's article, "The Relation of a Christian to Civil Governments," on first page in this issue. It is irrefutable.

Bro. R. W. Floyd, of Waelder, gave us a pleasant call a few days ago. He is sound on the Bible, and is a firm friend to the F. F.

We received an invitation to the marriage of sister Maggie L. Stone to Mr. H. H. Shick, at Catlin, Ind., Aug. 20th. Sorry we could not attend.

There are several good articles on hand, that are crowded out of this issue. The paper is too small, or the articles are too long, or there are too many of them, one. Which?

Bro. W. P. Richardson stopped one night with us on his return from the big meetings in Mason and McCulloch counties recently, and gave us a full description of the proceedings, and cheered us all up considerably.

A postal from Bro. Grubbs recently states he has had about ninety additions to the church of Christ under his preaching. All by confession and baptism. Mostly from the Baptist society. One Methodist preacher and wife obeyed from the heart that form of doctrine once delivered to the saints, and were thereby made free from sin.

Bro. A. J. McCarty was in our office the 2nd of this month, on his way to Belton, to perform the marriage ceremony between his brother, Eric F. McCarty, and Miss Lula Armstrong. Bro. Mc. says, the Baptists of Walker county have had him rearrested on the same old charge of disturbing their worship, and he has hopes of proving not guilty to the charge. T. H. G.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. McGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, OCT. 1, 1887.

Vol. 3—No. 21

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1201 San Bernard street, (cor. East Eleventh and San Bernard streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS:
One year.....\$1 00
Six months..... 50

A. McGARY, EDITOR.

ASSOCIATE EDITORS:

J. P. GRUBBS. J. W. JACKSON.
J. S. DURST. E. HANSBROUGH
I. O. STONE. A. J. M'GARTY.

FILIAL DUTY.

Dear Brethren and Sisters:

I feel it my duty to write a few lines for the F. F. on this very important subject, my mind having been directed thereto, by one of the saddest, most pitiable cases of filial disrespect the world has ever known; I hope. We often read touching stories of unkindness to the aged, but they are generally represented as taking place at a distance; and we comfort ourselves with the hope that they are untrue or rather fancy sketches. But the one to which I refer, is only too true, and several of the readers of the F. F. will recognize the characters involved.

First, I will draw a contrasting picture, also from life. I was once intimately acquainted with a dear, charming old lady, who died about a year ago, at the ripe age of eighty-six years. She was the mother of nine children, five sons and four daughters, and such deep respect and devotion as they manifested toward their aged mother is rarely seen and was lovely to behold. She was reared in affluence, but was reduced to comparative poverty by the war; but her children determined that in her old age she should never know any change; so she was kept from domestic cares the rest of her life. She passed the last twenty years of her life, visiting among her children and in each child's home there was a room known as "Grandma's room," containing every comfort that love could devise; and when tidings came of a contemplated visit from her to any one child, such preparations were made as would do honor to a queen; but such a loving, tender welcome as greeted her no queen ever received. Her children were splendid specimens of manhood and womanhood; and a pleasing sight it was to see great giant-like men

and stately women seek her bedside at night, to inquire after her comfort, and imprint a tender, good-night kiss on her wrinkled brow. A like greeting awaited her each morning. Every grandchild held her in the same deep reverence and love. Oh, were this display of affection oftener seen in families! We should show affection to our children, and teach them to demonstrate their affection for each other, by loving deeds and caresses. But to return: Dark sorrows crossed my aged friend's pathway. In the death of three of these dear children, but those remaining, so softened with loving sympathy her grief, that she soon regained her accustomed cheerfulness.

But, at last the summons suddenly came for her to go hence, and she realized it. Her son with whom she was staying at the time, was wild with grief, and begged her to live for her children's sake. But with a happy smile she shook her head saying, she had had a long, happy life, and it was going out suddenly and peacefully, just as she had always desired it should. She "fell asleep" as quietly as an infant in its mother's arms. When her still form had been made ready for its last narrow bed, her son came into the room, and throwing himself by the bier, with one arm clasping the pulseless clay, he thus sat throughout the long night in agonizing grief. Now, contrast this lovely picture of filial devotion with the sad one following, the one which I set out to portray.

The writer very recently knew another aged woman, who was nearing her ninetieth year when death claimed her. She was the mother of ten children, eight of whom lived to be grown. But consumption laid its relentless claim on six of them, and they passed from earth in the morning of life. Her husband died when these children were quite young, and she had to devote all her energies to their maintenance. But death having robbed her of all but her two youngest, a son and daughter, she lived at the old homestead with her son till he married and things changed. His wife was not kind to her, she said, so she lived in one part of the house, with a motherless grandchild whom she had reared, and had all things separate. But as time went on, this child grew up and married, and as she was too old to live alone, she boarded with her son.

Her daughter lived in a distant state, and her mother-heart began

to yearn to see her, and she pined so, that her son gratified her desire to visit her daughter. This daughter called to see me a few days before her mother's arrival, and told me of the expected visit. I congratulated her upon the joy of having her mother with her, but she checked me by saying, she had much rather she would postpone her visit, as she had nowhere to put her, as she only had one spare room and she did not like to give that up.

I called on the unwelcome mother a few days after she reached her new home, and found a white-haired, lovable old lady, vigorous in mind and body for her advanced age, eighty-six years, reading a large-printed Testament. This was almost her only diversion for three years and it was pleasant to see her face light up with eager interest over some "old, old story" of the Savior's life, as some new beauty presented itself to her mind. She always talked of the past, as is the wont with all old people; she told me much of her past life, which was full of interest to me. I visited her as often as domestic cares would permit, and grew quite fond of her, and the affection seemed to be mutual. But in these visits, I was always pained to see the impatient, unloving demeanor of her daughter, who was constantly reminding her that no one was interested in her reminiscences. Little respect was shown her by either her daughter or two grown grand-daughters. They always interrupted her conversation, though she was very polite herself, and was often more interesting than they. Her tastes in the preparation of food were rarely gratified, and she was not allowed to take any part in the household work that they could prevent, but was constantly made to feel that she had out-lived her usefulness, and was only in the way. Her childish, troublesome (?) ways were often mentioned and heartlessly commented upon in her presence. No courtesy was shown her, but she was treated as an unreasonable child, or imbecile, though she was very sensible.

When I first met her, she repeated to me, clearly, a discussion she had heard between a Universalist and a Christian, and remembered the points made by the latter; and yet they always tried to convey the impression that her mind was very weak. Her daughter so often complained, in her presence, of the trouble she was at night, and how her rest was broken by having to get up and down with her mother.

Yet this same mother had often told me, that for three years of this twin son's and daughter's life, she had not thought they would live, and how often she had watched alone with them at night, lest they should die before morning, and what great anxiety she suffered on their account; and *this* was her return!

She was quite sick once, and I called to see her after she was up, and after a long absence. She was sitting alone, the family being in the parlor with guests. She looked thin and pale and was very weak. She was overjoyed to see me, and said she had so longed for me; that she needed christian companionship, and "her folks" were not interested in such things. She rocked back and forth, clasping and unclasping her hands in the most pitiful way, and begged me to ask them to be kind and patient with her, at least till she got well. She said they were not patient with her; that they would not answer her questions, nor talk to her, and that she had to live with her dead too much. Said she felt as if she had lived too long; that it would be best if God would take her home. I mingled my tears with hers, comforting her as best I could, but my heart was aching over the heartlessness of this wicked daughter.

She was very fond of company and visiting, but they gratified her very little in the latter, though every convenience for so doing was theirs. She so often spoke of how she missed the privilege of meeting weekly, as had been her custom, to commemorate her dear Lord's death; and as a little band of disciples met regularly each Lord's day, almost at her door, we desired her presence at such meetings, but were refused.

She once requested me to read a letter from her son to her daughter in regard to the old mother returning to him. A more heartless letter was never penned! He said he did not want her to come back to him, as he was not prepared to care for her, and none of her grandchildren wanted her, so she must stay where she was, *whether she liked it or not*. I afterwards learned he agreed to pay his sister \$125.00 per year, out of the old lady's money, to take care of her. She had a good sum of money, as her son-in-law once told us, and part of it was used to build the house, under whose roof she found so little comfort.

They finally denied her the pleasure of visiting altogether; she felt that she was being unjustly treated and often told them so, and finally

rebelled and would leave home frequently and go to the neighbors, but was relentlessly dragged back as soon as missed. She would beg pitifully to go, and several of us would gladly have devoted one day in the week to her pleasure, but were not allowed the privilege, and they even requested us not to invite her to see us. They grew less and less patient, and finally took to locking her in the house.

Denied every coveted pleasure, the continued persecution of three years began to tell on her mind, and a wild desire seemed to possess her to go somewhere where she could find what was denied her there, and she would ask every one to take her home, and was it any wonder! At last they began to lock her in her little room, and felt that she was "crazy," which was false. She would beat on her door and beg so pitifully to be let out, but all in vain. They allowed no one to see her, and just before the Christmas holidays, she was put out of their way entirely, by being deposited in the Lunatic Asylum at Austin, Texas. The Superintendent pronounced her trouble a giving way of the mind from old age, as her son-in-law informed us. He further said, she was too great a care on his wife, but when she got bed-ridden, they would take her back home.

Dear readers, let us hope that they were ignorant of the enormity of their sins, and that their hearts are not so black as they appear.

In justice to her son-in-law, let me say, that she always had confidence in him, and spoke kindly of him and her grandson to the last, but not so of the others. Now does not this story sound like a mad fancy of a deranged mind? Alas, alas, it is only too true!

I visited her in her prison home, and as I approached the grated door of her ward, a touching sight greeted me. She was seated on a hard, slatted bench, with three other *bona fide* lunatics, her bent form hovering over the register for warmth, her thin gray hair straggling from under the border of her cap. She looked thin, pale and tired, and asked us, at once, if we had seen "her folks," and begged us to take her back home; said she was so tired there. We talked with her an hour, perhaps, and she followed us to the door, and the last sight my eyes rested upon, was her poor wrinkled face, pressed against the glass door, begging us to send her folks after her.

The next time I saw her, she was resting peacefully in her coffin, forever out of the way. She lived but two weeks in this wearisome home, having received a blow on the head, from falling one night in trying to get out of bed, with no one to help her, which blow produced paralysis and death. They brought her home to die, but she was all unconscious of the home-coming. The preacher spoke beautifully of the long, useful life, so fittingly ended—and I suppose he was ignorant of the circum-

stances—but others present could have told a tale that would have chilled the hearts of his hearers. As I gazed for the last time on the peaceful face, I thanked God fervently, that she was forever beyond such neglect and cruelty; but bitter thoughts arose and "would not down at my bidding," against those who had perpetrated this cruelty.

Now, in my first sketch, none of the characters were christians, many of them unbelievers; in the last, every one claims to be a child of God, and are regular attendants at his house and prominent members of the church of Austin, Texas. Do you wonder at the infidelity of the world? The Savior says "by their fruits ye shall know them." Now, who of you would like to stand before the judgement seat of Christ, in the place of this unnatural son and daughter? There that gray-haired mother will rise up in judgement against them, and the Savior will say: Depart, I never knew you, ye workers of iniquity.

My dear brothers and sisters, if a hoary head crowns your hearthstone, thank God for the blessing! We are commanded "to requite our parents, for this is good and acceptable before God."—I. Tim. v: 4. To requite does not mean simply to give food and shelter, but also to return with interest that love that has blessed us all our days. It hovered around us in tender infancy and throughout the varied trials of childhood, and now we should gladly give them every loving care that they so unselfishly bestowed upon us. To me, every wrinkle of their time-worn hands, is touchingly eloquent of some act of self-sacrifice, some uncongenial service made sweet through love of us; and shall we now let their aged hearts be burdened with a sense of neglect and unwelcomeness? God forbid! Then be patient with all their little childish ways, that often, try us, remembering we have been more trying to them. Never let them feel that they are of no use, but let them perform any little service they may desire. It is but a little while at most, before they go hence; and we will have abundant time to rejoice in a consciousness of having fully done our duty, or be racked with remorse for a neglect of the same. It seems if there is any one sin that is greater in God's sight, than another, a failure to requite our parents would be the greatest. This duty fully done, insures to us the love and respect of our own children, and the approbation of our heavenly Father, who honored this sacred relation, by attaching a promise to his command to us to "honor thy father and mother." Oh, then let us perform this duty faithfully, and many a gray head will descend in peace to the grave, to arise and shine as stars in our crown in the resurrection morning.

L. B. MCG.

Doctrine is the plowshare that opens the furrows for the seed of life.—Selected.

THE CAMPMEETING.

Bro. Richardson and self left Mason August 12th and arrived at the campground about 3 p. m. The Shingled arbor is situated on a small branch that runs into Lost creek. It is in the midst of a mountainous country, near the little village of Fredonia, and is about fifteen miles northeast of Mason. A good spring in Lost creek furnished water for cooking, drinking and for stock. The arbor is about fifty feet square, well seated, and has a good shingle roof.

By night of the first day there were quite a number of campers on the ground, some of them from a great distance. On Saturday and Sunday the number had increased to such a degree that it was apparent to all that the surrounding country could not support such a crowd of people. There was no grass for stock, and the drouth having been severe in this section, corn and fodder were difficult to obtain.

There were campers present from Llano, Burnet, Mason, McCulloch, Williamson, San Saba and Atascosa counties. It was estimated that at different times during the week about 1500 were present; some days the crowd would decrease to about 350 or 400; the scarcity of stock food compelling a great many to return home for supplies.

There were present during the meeting the following preachers: R. W. Floyd, from Gonzales; J. J. Larrimore and Bro. Cavness, from Llano; D. P. Balze, W. G. Churchill, from McCulloch; Bro. Shipp, from San Saba; Bros. Cobb, Holland and Edwards, from Mason; and Bro. E. Hansbrough, from Austin. Bro. Durst and McGary did not put in their appearance, and thereby disappointed a great many of us.

The order of exercises for each day was: Prayer and Investigation meeting at 9 a. m.; preaching at 11, a. m., 8:30 p. m., and at night. We had sermons during the meeting from each of the following brethren: Hansbrough, Balze, Larrimore and Floyd. Bro. Richardson and self were worked continuously.

On account of the scarcity of stock food, and the beginning of another meeting at Field creek, Llano county, not very far from the Arbor, it was determined to close the meeting at the end of first week. The interest increased to the very last, and I think that the brethren made a great mistake in not continuing the meeting at least another week. During the week there were three conversions, only two of these baptized, the other deferred on account of sickness, and five reclaimed.

Good will and peace reigned throughout the entire meeting, and there was joy in the communion of loving brothers and sisters thus brought face to face from so many different and distant homes. Here we met a great many readers of the FIRM FOUNDATION, and we are strengthened and encouraged to go

go in the good work by the hearty approval given by so many staunch Christians.

There were many brethren and sisters from adjoining counties who came to see what *legislation* was going to be done! One of these good brethren said: "Why, they preach the same gospel that we all believe." Yes, my brother, we preach the one gospel of Christ, but we insist upon carrying out in *practice* that which we preach. Don't preach one thing and practice another.

The meeting closed on Lord's day night, the 21st, and on Monday morning there was a general break-up of camps. Bro. Richardson went on to Field Creek to remain there a day or two and then go home. I went to Tiger creek, near Voca, McCulloch county, about eight miles west of the Shingled arbor. During my stay here I made my home with Bro. W. H. Jones. Bro. Balze, an old and faithful soldier of the cross lives here. Bro. Churchill is also here, one of the Elders of the church.

I began preaching here on Tuesday night and continued until the following Friday night week. The attendance was large, interest good to the close of the meeting. There were twelve baptisms, one reclaimed and several who "took membership in the congregation." I did not preach during the day at this place, but spent the time in visiting, looking at the country and resting. I found here a large number of Christians, but not in good working order. The disturbing elements that have hindered the progress of the cause here are in a great measure local. I shall have something to say hereafter about these things. In the mean time, I am assured that much good was done in the church, and that they are more than ever determined to practice that "more excellent way" pointed out by the Apostle Paul in I. Cor. xiii.

On Saturday, the 3rd of September, I bid farewell to Voca, and in company with Bro. Jones, came to Mason, and am at home with Bro. Holland and his estimable Christian wife.

There are many things out here that I would like to write about, but will forbear for the present promising, in the near future, if the Lord spare me, to write particularly concerning those things that disturb the peace and harmony of certain congregations.

MASON MEETING.

Mason, the county seat of Mason county, is situated near the center of the county, on Comanche creek. It has a population of about four hundred. Most of the buildings in town are built of rock, of which this country produces a most bountiful supply. They have shown their interest in educational matters by the erection of a beautiful two-story rock building, capable of accommodating about two hundred pupils; besides this, they have voted the special tax for the support of the school. A full corps of teachers has

been employed and the school will open on the first Monday in November. Religiously, the people are much divided. I find here good substantial houses built for the use of the following denominations: Catholic, Presbyterian, Lutheran, Episcopal (not yet finished), Northern Methodist and Christian. Besides these, there are a few Baptists; the Southern Methodists, who use the house of the Northern brethren; and some Christadelphians. On looking around at the many altars here erected, I thought of Paul's visit to Athens.—Acts 17.

The Christian church at this place has a neat and substantial house of worship; built of rock, well seated, and well furnished with lights, etc. I could not ascertain the strength of the church in numbers, but was informed by one of the Elders, Bro. Dunlap, that the regular Lord's day attendance was about thirty or thirty-five. There has been division and alienation in the church here for several years. Some few brethren and sisters objecting to the introduction of humanisms into the church, and the majority ruling them in as expedients. The discussion of these matters produced some bitterness of feeling, which was finally turned against the FIRM FOUNDATION on account of the controversy between B. F. Gooch and Bro. McGary. This controversy originated in a visit to this place by Bro. J. S. Durst and his report of it. Our readers will remember that Bro. Gooch assumed the authority to say that no one connected with the F. F. should preach in the church at Mason; though brethren here seek to modify this statement by adding a proviso to the effect that they might preach here if they would preach the gospel. The proviso is a greater slur than the direct prohibition.

We believe the statement made by Paul that the gospel of Christ is the power of God to save every one that believes it, hence we preach that gospel, and do not pander to the vitiated tastes of those who would pervert the gospel of Christ in order to gain converts from sectarian bodies.

But to return to our meeting. I arrived here on Saturday, Sept. the 3rd, and found a hearty Christian welcome in the home of Bro. Whitmill Holland. On Sunday morning before the preaching hour, I was informed by Bro. Dunlap, one of the Elders, and Superintendent of the Sunday School, that there was some ill feeling amongst the members on account of my appointment being made in conflict with the regular services of the pastor, D. W. Pritchett. I went on to the church and there met Bro. Pritchett and insisted that he should go on with his regular services, and that I would wait until next day to begin my preaching. This, however, he refused to do, and I then went on with the preaching.

To prevent any ground of complaint by the church, Bro. Holland had announced that I would preach

here in Mason, and Bro. Dunlap told him that the Christian meeting house was at my service, and that he would announce the meeting at their prayer-meeting, which I suppose he did. But Bro. Pritchett was not consulted about it, and hence the ill-feeling on the part of two or three members.

On Monday I had a conference with Bro. Pritchett in which he told me of the fears and doubts entertained by the church. The secret of it is just this: They were so prejudiced against the FIRM FOUNDATION and all connected with it, that they could not act toward me other than as an enemy. I told him and the church generally that I wished to get acquainted with them, that they might see and hear that their prejudices were unwarrantable. The meeting went on, the attendance being very good up to the last night. Some of the staunch members never put in their appearance at all during the meeting, and, of course, they are still full of prejudice. As to others, I am glad to say that from some of them I received a cordial, Christian welcome; others, however, held themselves aloof; they gave us their presence, but never a word of welcome.

There were three confessions, one reclaimed, and four others received into the congregation, during the meeting.

As to the future of this congregation, we can but hope for the best. Their pastor, D. W. Pritchett, is a nice man, a splendid singer, and judging from his well-filled library, a well educated man. Whether he can preach or not, I only know from hear-say, and am told that he can preach the gospel well. He is on the popular side; that is, favors church socials, (though I don't know what they are,) missionary societies, and says that he is perfectly willing to accept an organ in the worship, as it is not forbidden. But he treated me courteously, for which I thank him; and, if he will accept it, will tender this advice: Quit church socials, croquet and lawn parties, and go out into the field for a year or two and endure hardness as a good soldier.

I find here a complaint made that the country members are very neglectful of their attendance, except when a protracted meeting is on hand. The difference between the manners, dress and customs of town members and country members is more apparent in the regular meetings than in the large gatherings at protracted meetings. The laws of fashion and city etiquette destroy all cordiality and affection and introduce a cold, dead formalism, that so chills the hearts of true Christians that they stay away from such meetings. I do not say that such is the case here, this may in part be the reason, but not altogether. If town members would see the country members in constant attendance, they must show that brotherly love, that Christian

kindness and cordiality that serves to cement the body into one.

I am glad that I have been at Mason; I made the acquaintance of some true hearted brothers and sisters, and was instrumental in doing some good. I entertain none but the kindest feelings for those whose prejudices prevented them from showing at least common courtesy, and sincerely hope that they may grow in grace and in the knowledge of the truth, and that they may be diligent workers in the Lord's vineyard.

J. W. JACKSON.

LETTER FROM BRO. STONE.

I do not care to occupy too much space in the F. F. But being at home to-day, and my domicile being situated immediately on the gravel-road, I have been observing the great numbers passing on their way to the county fair. To-day is the last day—the day for the fast stock to test their speed. A day of gambling on the races. I observe that nearly everybody is on the road. I have already counted three preachers on the road. The preachers were men who call themselves Christians, too. To-day premiums are to be paid for the fastest horses. It is simply gambling. The company pays the premiums out of the money collected from the people; hence, every one who pays his or her money to enter, helps to furnish the gambling money for the day.

What is the difference between the man who goes to a horse race and bets his money on the horse he thinks the fastest, and the man who goes to the fair and pays his money to see his fun? The difference is, the one may win, and, so far as money is concerned, be benefitted. The other gives his money to forward the gambling, but gets nothing in return. They are equally guilty before God. Which does the most harm, he who dances or he who pays the fiddler?

Will Christians (?) ever learn Christian propriety and duty? Many Christians (?) go to the theatre and opera house and pay their money to support a class of people who generally have little or no regard for Christianity: while their business has a direct tendency to eradicate every virtuous, as well as religious sentiment from the mind. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God by him."—Col. iii: 17. Do they do the above things in the name of the Lord Jesus? In all these things they are assisting the evil one directly. If they be professed Christians, it is yet worse. Christians should shun every appearance of evil.

All persons who give any aid to any evil work will be held responsible for the consequences of such evil work. Just so will it be with all who give aid and encouragement to sectism. They acknowledge that there is Christianity in it. If any one who acknowledges that the

sects are Christians, has any influence, those influenced by them may be led astray. In proportion as they admit the correctness of sectism will their faith be diminished in the truth of Scripture. No man can believe the Bible and admit the Christianity of the sects. Jesus never authorized sects. By what authority then do they exist? Only by their own authority, thus presuming upon the authority of the Lord. Teaching for doctrine the commandments of men. What a fearful responsibility rests upon all who know the truth, and yet compromise it with falsehood. God forbid that I should ever give aid and comfort to anything that is not precisely in accordance with the truth.

I am glad to see new scribes appearing in the F. F., both male and female. May grace, mercy and peace abound with all the true friends of the Lord and his truth.

I. C. STONE.

Catlin, Ind.

Bros. McGary & Hansbrough:

I closed my meeting at home, on the 7th Inst., of sixteen days, sixteen confessions and baptisms. After two days' hurry, we got our things into the wagon, and started for the southwest. This morning finds us near the west line of Burleson county. Please send me a few copies of the F. F. to Weesatchle, Gollad county, Texas, and I will work for the F. F. in Live Oak, Bee and Gollad counties. You need not send my paper to New Baden any more until the first of November. I don't suppose I will get home sooner than that. Enclosed you find (\$1.00) one dollar to pay for the F. F. Send it to L. T. Davis, Acorn, Robertson county, Texas.

Yours in the hope of the gospel.
B. H. WEBB.

Aug. 15, '87.

Dear Bro. McGary:

Faith comes by understanding and understanding by the word of God. The deaf man cannot hear, yet he can read and understand the word of God, and render acceptable obedience to the same. If I had never heard the gospel and a Frenchman should come to our village and preach it in its "pristine purity," it would produce no faith in me because my mind could not in this case understand it.

For therein, (in the gospel) is the righteousness of God revealed from faith to faith. Testimony reveals to us the Sonship of Jesus. We are then ready to "hear him." He says, believe the gospel. The facts of the gospel are then revealed. The "death, burial and resurrection of Christ." Any man that has these in his memory can understand them, and if they are not in his memory sustained by the testimony of the Bible, he cannot say, truthfully, that he believes them, for faith comes by understanding the word of God. When he understands these, he is prepared to accept salvation by believing, then repenting of his sins, confessing Christ, and being baptized for the remission of his sins, which are the next revelations of the Spirit through the gospel, or he is prepared to reject salvation by saying he does not believe.

G. C. R.
Owlet Green, Texas.

FIRM FOUNDATION.

AUSTIN, TEXAS, OCT. 1, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to the FIRM FOUNDATION, Box 30. All checks or money orders should be made payable to the FIRM FOUNDATION, Austin, Texas.

ATTENTION, READERS.

This is to notify my brethren and friends that ere this reaches them, my home will be Fort McKayett, Menard county, Texas. All correspondence to me should be addressed there. Our exchanges will please note this change and send their papers to that place. But all funds and orders for the FIRM FOUNDATION or any pamphlet published by us should be addressed and made payable to the FIRM FOUNDATION, Austin, Texas.

A. MCGARY.

We have received two or three late copies of the *Firm Foundation*. This paper is published from Austin, Texas, though it is not intended that its circulation shall be confined to the Southwest. The paper, true to its name, is striving to present just the foundation laid in Zion nearly two thousand years ago. The copies I received I thought lacked a little in variety, but their space is smaller than the usual weeklies have; but we should look rather to the quality than the quantity in the make-up of literature. Success to the F. F.—[A. Ellmore, in *Christian Leader*.

We heartily thank Bro. Ellmore for these commending and encouraging words. We will offer the same excuse, substantially, for the lack of "variety," that Bro. E. has, doubtless, often offered to meet the sectarian charge that, our brethren "preach too much on baptism"—which is as follows: The FIRM FOUNDATION seems to be the only paper contending for the faith against the practice of recognizing sectarian unauthorized immersion. The *Leader*, *Review*, *Advocate* and the *Messenger*, are all opposing the "Missionary Societies," of men; and the use of the organ in the worship. We think they are all doing right in opposing these things. We do not say as much on these questions as these other papers; yet the F. F. has said enough on them for all of its readers to know where it stands.

Now let these papers cease to oppose missionary societies and go to opposing the popular practice of recognizing these unauthorized duckings, and see how soon the F. F. will say more about the missionary societies and less about these sectarian duckings. Or let them cease to oppose the use of the organ, and see how soon we will say more about that divisive instrument and less about the immersions that God has not recorded his name in.

A wise general will not combine all of his forces at one point when he is being assaulted in the center, and on both wings of his army. So, the FIRM FOUNDATION, being set for the defense of the faith in its

entirety beholds, with joy unspeakable, the impregnable positions upon which these other papers have planted their banners against these other points of invasion; and it is ever ready to shout hallelujah! at their gallant and irresistible assaults against the invaders.

The attacks of these same papers upon the F. F. all rebound, without harming it, and fall upon their own heads. The F. F. stands upon the only ground of safety against all gospel perversions. If these papers one, or all combined, can produce authority for recognizing sectarian immersions they will, in so doing, lay a predicate for "Missionary Societies, instrumental music," and everything else that "sanctified common sense" may demand; for there is no precept, example nor fair implication for any of these troublous things.

Again, Bro. Ellmore, we thank you, and herewith invite you to spice up our columns with some of your gospel "varieties." I read a pamphlet of Bro. Ellmore's—"Which Is The True Church?" I believe was the title. I saw from it, that he would have to be as inconsistent as all opposing brethren who have "written a book," if he opposed the teaching of the F. F. That pamphlet, by the by, is a bushel of pure "wheat." A. MCG.

Bros. McGary & Hansbrough:

I see through the F. F., in one of your articles, that you are opposed to the present mode or manner of raising missionary money, also opposed to societies, co-operation meetings, etc. Will you, through the F. F., tell your readers how you are in favor of raising such means. I mean means to send abroad or to pay for home Evangelistic labor. Give us the manner of the Apostles of raising all such means. While it is right to go and preach the gospel, and you are opposed to the stipulated amount to Evangelists, (if this is the idea), suppose one of you, or both, go and hold a meeting for a congregation one month, then decide they would not pay you anything; then what?

Yours truly,
J. W. BRATCHER.

Paul wrote to the Corinthian brethren: "Now concerning the collections for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no collections when I come. And when I come, whomsoever ye shall approve by your letters, they will I send to bring your liberality."—I. Cor. xvi: 2. This was the Lord's work and this is the way it was done. Now, the sending of the spiritual bread is also the Lord's work. Why, then, should there be a different method for raising means to supply this spiritual bread, from the method furnished by the Holy Spirit for raising the means to supply the bread that nourishes the body? The only reason for the different methods employed, that I can see, is that the experiments of

worldly-wise men may have loose rein.

The Lord's day collection is the way to raise all means for the work of the Lord. It is the only method furnished by the Scriptures; and, as the Scriptures "thoroughly furnish the man of God unto all good works," the Lord has tied us down to this method. When the churches have slipped the yoke of Christ, and "heaped to themselves teachers" that modulate the gospel to suit "itching ears" that have become attuned to demands upon the Lord's means, for organs, cushioned seats, Brussels carpets, tall spires, costly edifices, fashionable pastors with their clap-trap appliances and Romish trappings, then, of course, the true of such congregations, whether one or more, must withhold their prosperings and free-will offerings from such a treasury, and must use it in the Lord's work just as if they were the church of God in that locality. If he or they know of destitute brethren, or needy widows or orphans near by, they must be helped, telling them that it is given because Christ demands it. Then quote or read the Lord's words as found in Matt. xxv: 32-40; and Paul's injunction, to "work with your hands that you may have to give to him that needeth." But if there is no charitable object at hand, then some faithful preacher who has gone, without first bargaining for so much "filthy lucre" should be helped; or, the funds should be sent to some church that is free from the greedy domination of an artificial "pastor," and under the direction of God's eldership.

But the Lord's day collection is God's rule, these others are exceptions, by necessary implication. But some brethren say that the "laying by him in store," clearly indicates that it is to be laid by in an individual purse. But this idea is clearly disproven by the Apostle adding: "that there be no gatherings (N. V. says, no collections) when I come." If each individual had a private purse, out of which the means were to come, it would necessitate a "gathering," the very thing Paul wanted to avoid, and the very end that would be avoided by a church-treasury. But in no case should a disciple of Christ permit one farthing of the Lord's means to pass through any missionary society other than the church of God; for "missionary societies" are the very embodiment of disloyalty to Christ; for they seek to supplant, and are, in many cases, supplanting the institution over which Christ is head, the church of God.

No man's experience of "preaching a month," or a year, or even a life-time, without receiving any pay, will militate against God's plan, or justify us in seeking new methods for preaching the gospel. Preachers ought to be sustained when they preach the word, and I believe they will be, and always have been. I believe that God has charged the gospel with ample power to sustain the man who carries

it, and delivers it. It may not bring ease and affluence, if it should, it would be a curse in disguise. But all things will "work together for good to them that love God." Things do not have to be adjusted to this end; but they are already fixed. The sower of the good seed of the kingdom of God will be partaker of the fruit.

With all the grumbling on the part of some brethren, they have not borne one-tenth of the hardships that Paul bore; and yet he was ten fold more faithful than any of us.

A. MCG.

Bros. McGary & Hansbrough:

I have been desirous to ask you a few questions in regard to how we should spend the Lord's day. We understand that we are to meet together to break bread. Should we attend to that, sing a hymn and go out? or should we remain at church? If the latter, how should we spend the remaining portion of the day? Must we have a Sunday School? If so, how should it be conducted? Can the women teach? (the small children)? I hope you will answer at some length, and oblige myself and others. Your sister in Christ. M.

Christians should associate with, admonish, exhort, comfort and encourage each other, as often as possible. In Paul's letter to the Hebrews he says: "Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin."—Heb. iii: 13. Under the old dispensation we learn that, "Then they that feared the Lord spake often one to another." But the Lord's day, or first day of the week, is pre-eminently a day for the coming together of the disciples. On this day, primitively, when the disciples of Jesus were blessed with the personal association and guidance of the Lord's chosen and empowered teachers, whose teaching, in precept and example on earth, is bound in heaven, they met upon this day to "break bread." But, while the prime object of the coming together on this day was to perpetuate the Lord's ordinance and "show forth his death," it was also a day for the transaction of other matters pertaining to the kingdom of God.

"Upon the first day of the week let every one of you lay by him in store, as God has prospered him."—I. Cor. xvi: 2. And we also learn that time was improved at these gatherings by teaching, admonishing and exhorting; for we find that on one such occasion Paul preached to them, and continued his speech till midnight.—(See Acts xx: 7-11). It is a sad fact, that the fires of Christian "zeal," "brotherly kindness," and "love unfeigned," do not blaze in the hearts of disciples to-day with that ardor that it did in primitive days. Then, they were baptized into Christ, and "continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers." Then, too, "all that believed were together, and had all things common; and sold their possessions

and goods, and parted them to all, as every man had need." This state of things, or, that which is practically the same, would re-appear among the disciples, if their faith should ever equal the faith of primitive disciples.

The whole day should be taken up with religious exercises. Studying the word: teaching and admonishing one another in psalms and hymns and spiritual songs, singing and making melody in the heart to the Lord—not making melody on an instrument to the sensuous taste of men.

As for the "Sunday School," there is no place for it in a faithful congregation of disciples. I speak of the Sunday School as such as I know of it. The church is the only school known to the Scriptures. The church of God should be as one family. As it is the duty of the parents to bring up their children in the nurture and admonition of the Lord, this duty may be done around the family hearth-stone, and at the Lord's day meeting where these families are all thrown together as the family of God in any neighborhood. What God requires of one Christian family He requires of all Christian families under like circumstances.

Of course it is right for the mothers and sisters, whether at their respective homes, or at the Lord's day meeting, to take part in this duty. In this she does not teach the Church nor usurp authority over the man. Priscilla helped Aquila "expound the way of God more perfectly" to Apollos.

But the popular "Sunday-school," with its "lesson leaves," and other sectarian paraphernalia which is being multiplied by "bran new things almost every week," is an unprofitable and godless institution. It is a Romish relic at best.

A. McG.

"One Lord, one faith, one baptism." It is unscriptural to contend for two baptisms as for two faiths. Hence, the re-baptism doctrine is unscriptural.—*Messenger*.

Well, then, why don't you quit "contending" for Baptist, Methodist, Presbyterian, Christadelphian, Mormon, Dunker's and all other immersions besides the "one" authorized by Christ? If you were to come across one who was baptized "unto John's baptism," your rule of action would force you to contend for his too! That is one of the many differences between you and Paul. You consider all thorough *wettings* the "one baptism." Paul did not. The twelve at Ephesus had been wet all over in their baptism "unto John," but he did not recognize it as the "one baptism."

In another place you say: "The *Octographic Review* speaks out boldly in condemnation of this new heresy of re-baptism. Bro. Treat and Bro. Sommerstand squarely on the old landmarks." In this you display a wonderful amount of ignorance in reference to church history, by calling the "landmarks" that these brethren "stand on," on

this question, "the old landmarks." These "landmarks" they and you stand on; and which you call "old," were only laid out in the earlier part of the present century. While that which you call the "new heresy" runs back to Ephesus, as recorded in the ninth chapter of Acts. A man who can establish "Baptist succession," ought to be better posted than that. You are of those described in Isaiah v: 20, "Who call evil good, and good evil; and put darkness for light, and light for darkness; and put bitter for sweet, and sweet for bitter." You identify yourself with these by putting old paths for new, and new paths for old; and by putting "heresy" for things Scriptural, and things Scriptural for heresy. A. McG.

Dear Bro. McGary:

As I think I can aid you in increasing the subscription of the F. F., I write you to know if my services as solicitor will meet your approval. I am a young minister of the gospel. I began preaching one year ago. Have been reading the F. F. for nearly one year. I fully endorse its teaching as the ablest advocate of Ancient Christianity published by our brotherhood. I want to aid you in your noble efforts in spreading the ancient gospel, and I know of no better method than to preach the same things advocated by you and your associates. If my services as solicitor will be acceptable to you let me hear from you. I will say, that I am anxious to get this paper read by all with whom I labor, for it aids me in my work of stirring up the brethren on so many points of vital interest. I send, this morning, one dollar and fifty cents; one dollar for Bro. —, and fifty cents for my dear old uncle, —. If you desire reference as to my standing, I refer to the Elders of the Church of Christ at —. Love to you. Yours in Christ, F. M. T.

—, Texas, Aug. 24, '87.

We desire to assure all brethren who love the gospel of Christ as it was delivered to the saints, without human addition or subtraction, that the FIRM FOUNDATION is engaged in no individual enterprise, but is about the heavenly "Father's business." Then it is the "business" of every such "chosen soldier" of Jesus, to take hold of this work and become identified with it, and "abound in it," as this brother aims to do; because, brethren, "ye are Christ's and Christ is God's." We would be pleased to have every one who reads this, and who is willing to make an earnest effort to obtain new subscribers, to drop us a line to that effect. Address us at McKavett, Menard county, Texas. Our reason for requesting this, is, because if a goodly number will become enlisted in the effort we will then make some special offer for new subscribers, at a very reduced rate, and see how many can be enrolled during the month of November. A. McG.

TESTIMONIALS.

HENRON, W. Va., Aug. 6, '87.

Bro. Rowe:—Please say to your many readers that Bro. R. H. Singer, of California, Pa., has been with us at the Mt. Zion congregation again,

preaching the gospel to large crowds of people. Ever since he began to make his visits here (which was last October) the slanderous tongues of our enemies—the sects about us—have never ceased to vilify and scandalize him in order to kill his influence, as he was convincing many of the sectarians, as well as many others, of their duty to God; and knowing how prone our enemies elsewhere are to gather up something that has come from a distance and hurl it with all that it has gathered by traveling against our successful preachers, we deem it our imperative duty toward the cause of Christ, and Bro. Singer, that we state, positively, that while he has been with us he has walked circumspectly. His conversation and conduct have been in every respect as become a Christian, and as an earnest, honest, sincere, faithful and uncompromising leader for that "faith" once for all delivered to the saints. The whole congregation join us in commending him to the fellowship and confidence of the brethren everywhere.

IRA C. MOORE,
R. M. WEEKLY,
Elders.

HENDERSON SANDY,
S. M. BUMGARDNER,
D. M. MCCULLOUGH,
Deacons.
—[*Christian Leader*].

We publish this without request, because we believe that Bro. Singer is a faithful and sound gospel preacher. It is a pleasure to be able to do anything for such brethren, that has a tendency to remove from their names the bitter calumnies that the foul mouth of slander has breathed against them. There is just such an implacable principle of counteraction, and inevitable hostility between truth and falsehood, right and wrong, God and Mammon, that, "those who will live godly in Christ Jesus, shall suffer persecution." This fire that must ever rankle between the heaven-born principles delivered to the world by Jesus of Nazareth, and the spirit that he found here, from the "prince of the power of the air, that worked in the children of disobedience," was "kindled" by the Son of God, and it will wax hotter and hotter till his enemies are "consumed with the Spirit of his mouth, and destroyed with the brightness of his coming."

Those who love the world, and hate righteousness will ever heap odium upon those who are faithful to Christ and will not compromise with them. This is perfectly in harmony with the very nature of things. This is why our Lord said to his disciples: "Woe unto you when all men shall speak well of you." The only way for man, in this world steeped in the gall and bitterness of sin, to be spoken well of; by all men, is for him to "call evil good, and good evil; and put darkness for light, and light for darkness; and put bitter for sweet, and sweet for bitter." We have had a little experience of this, by one of our hireling "pastors" writing us up in false colors, in the *Christian Standard* last year, because we are opposed to the old and new innovations of the "fathers of this reformation," and the college boys of the

present. Christ laid no grounds for peace between these antipodal principles: for he said: "think not that I have come to send peace on earth: I came not to send peace, but a sword." It is true, he wants peace to reign supremely, but not through compromise with his enemies; but by their grounding the arms of rebellion and bowing the knee to his authority.

So then, brethren, let us not relax our opposition to all things that are contrary to "sound doctrine," but "earnestly contend for the faith delivered to the saints," as "peaceably as lieh in us" as disciples of Christ, filled with the Spirit, and living "sobriety, righteousness and Godly;" "striving together for the faith of the gospel; and in nothing terrified by our adversaries," when they speak evil of us without a cause. A. McG.

J. W. MCGARVEY, SR.—No. 2.

As before stated, these leaders will not come out upon open and fair grounds and lay aside their sophistical coat of mail, and meet the question of denominational immersion in the bright light of truth, where it may be subjected to the "sword of the Spirit," for weal or woe; but they either preserve an air of transcendent dignity, such as could not condescend to even cast a glance down the low angle that descends in the direction of the brethren who are questioning their course; or they call upon these "extreme" brethren to affirm their negative grounds! From their lofty positions in the estimation of the masses blindly led by them, their uncomplimentary epithets and insinuations, directed at the FIRM FOUNDATION, fall with such force as to make it appear a very unworthy and detestable sheet, in the eyes of many. In these ways our leading brethren have shirked the responsibility of investigating this question, and have retained their hold upon a large majority of brethren, for this dogma of "our plea," and have greatly retarded the growth of the FIRM FOUNDATION.

Yes, as Jannes and Jambres withstood Moses with their sorceries, tricks and enchantments, so do these over-zealous adherents to "our plea," "also now withstand the truth," that the FIRM FOUNDATION is advocating. "But they shall proceed no further: for their folly shall be manifest unto all men," who read the F. F., even as was the folly of Jannes and Jambres.

One brother has requested us not to call attention to the inconsistencies of Bro. McGarvey, that we once called attention to. He says: "Bro. McGarvey is our leading man, and he ought to be remonstrated with, privately, to see if he will not turn from his present course. If he will not, then it might be proper to expose him. But it is sure to injure the cause to publish his discrepant positions." But we care not how much we injure that cause that is advanced by

he suppression of the inconsistencies of men who oppose the truth. The sooner all such causes are sunk to the very depths of oblivion the better it will be for the kingdom of God. Besides, we did write to Bro. McGarvey, calling his attention to these things, before we published them, and he seemed to regard it very lightly, and persisted in his course. "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men."—I. Cor. iii: 18-21.

Many of our brethren seem to have ceased to consult the oracles of God, but bestow their time upon the *Apostolic Guide*, and speak as the oracles of McGarvey. Such brethren entrench themselves behind his sayings as the strongest bulwarks of their faith. We repeat, that it is out of no personal animosity or ill-feeling for Bro. McGarvey that we arraign his teaching before our brethren. It is not that we love him less, but the truth more. With this we call attention to some of the language of his Commentary. In his "Introduction" of that worthy book, on page 5, speaking of the record of conversions found in Acts, he says:

They possess, indeed, this advantage: that, in contrast with all the conversions of the present day, they were guided by infallible teaching, and were selected by infallible wisdom from among thousands of others which had occurred, because of their peculiar fitness for a place in the inspired record. They have, we may say, twice passed the scrutiny of infinite wisdom; for first, all the conversions which occurred under the preaching of inspired men were directed by the Holy Spirit; and second, if any difference existed between those put on record and the others, the Holy Spirit, by selecting these few, decided in their favor as the best models for subsequent generations. If a sinner seek salvation according to the model of modern conversions, he may be misled; for his model is fallible at best, and may be erroneous; but if he imitate these inspired models, it is impossible for him to be misled, unless the Holy Spirit itself can mislead him. Moreover, in so far as any man's supposed conversion does not accord with these, it must be wrong; in so far as it does accord with them, it must be right.

Now, we conclude this, by asking Bro. McGarvey some questions: (1) Is there any difference between the process of Baptist conversion, and the Apostolic process, as recorded in Acts, and which process has "twice passed the scrutiny of infinite wisdom"? (2) When you said: "In so far as any man's supposed conversion does not accord with these, it must be wrong," did you not mean that such "supposed" conversion was really no conversion in God's sight? (3) If there is a difference between Baptist conversion and the examples in Acts, which

would make Baptist conversion wrong, in so far as that difference existed, would their conversion, which would then be *wrong in part*, still amount to the new birth—the birth of the Spirit? Please answer and don't let any supposed or real wrong that we may be guilty of, influence you to do wrong. But I mean no injustice to you.

A. McG.

(CONTINUED.)

The meeting of Prof. Black, at Waco, has not thus far been very fruitful. The preaching is grand, as it always is when Bro. Black is the speaker, but the people seem hard to reach. The great excitement on political matters is partly to blame, as Waco was headquarters for both parties in the late campaign, and necessarily somewhat of a battle ground. Up to the present writing ten have been added to the congregation. — *Texas Dept. Guide*.

These are strong words for as strong an adherent to the doctrine of "prohibition" as A. P. Aten. If the agitation of this question hinders the gospel of Christ, as A. P. Aten says it has in Waco, then it would seem that a man who realizes this fact, must prefer the doctrine of prohibition to the doctrine of Christ, before he will agitate the former. In the name of Christ, brethren, let's have no more excitement of this kind if it turns the people away from the gospel.

A. McG.

Here it is. Baptism for the remission of sins, provided a man believes before he is baptized that baptism is for the remission of sins. Repentance changes the life, provided a man believes before he repents that repentance changes the life. Faith changes the heart, provided a man believes before he (what?) believes that faith changes the heart. If this looks a little foolish, remember it is in accordance with the new gospel preached by the new reformers at Austin, Texas, and founded on the *New Foundation*. The logic of it is, that a man can perform no act of gospel obedience until he knows the design of the act. Hence, a man must believe in the design of faith, before he can believe in Christ!!!—*Christian Messenger*.

We don't know what doctrine the *New Foundation* teaches; we have never seen a copy of that paper, unless it goes under the disguise of *Christian Messenger*; but that paper is published in Bonham—it tried to get down to Austin last year, but "couldn't come it."—The *FIRM FOUNDATION* is published at Austin; but he surely did not have reference to it, as it does not teach the doctrine he mentions. It is hard to keep up with the different doctrines that are being taught now. One paper in our state teaches, awhile, that the three facts alone constitute the gospel, and then, awhile, that "the ancient gospel" is not preached where these three facts alone are preached. He gets things mixed anyway. The "*Christian System*," his Bible, teaches some doctrine he raises such a miration over. It says: "Faith in God's appointments, and repentance for past transgressions, are now, always

were, and evermore shall be, necessary to forgiveness." This is substantially the same as "baptism is for the remission of sins, provided a man believes before he is baptized that baptism is for the remission of sins." What a pity Bro. Campbell did not live to meet and learn at the feet of our "livellest debater on the American continent." He might then have gotten rid of this "new heresy" before he died. We believe that Bro. Campbell was right in this statement. But then, there is something else in the doctrine that Bro. Burnett enumerated, and which Bro. Campbell taught, that the *FIRM FOUNDATION* does not fully endorse, which is that "repentance changes the life." The *New Foundation* may for aught I know. I know the *Christian Messenger* gulps it down, without modification, like a young bird swallowing a worm. Now "if it looks a little foolish" and inconsistent, and deceitful for a man to argue that the *three facts* constitute the gospel wholly and exclusively, and then deny that the ancient gospel has been preached where these *three facts* have been preached. "remember it is in accordance with the new gospel by the" editor of the *Christian Messenger*. "The logic of it is, that a man" has the right to twist and turn and handle God's word deceitfully to make his livelihood out of a so-called Christian paper. "The love of money is the root of all evil."

A. McG.

Dear Bro. McGary:

I arrived home this evening, found the F. F. and many good things therein. One thing with which I was not very well pleased. You spoke of arraigning some, (describing them,) before the brotherhood. Now, Bro. McGary, if I were you, I believe I would let them alone. I believe that by a quiet and an even, tempered course, you will accomplish more good for the Master. I do not wish to be considered dictatorial, or your advisory board, but, as a brother, I love you, and more especially the cause which you and the contributors of the F. F. advocate. I think that this great evil will naturally grow out. Bro. Burnett and those of his kind will soon "foam out their own shame." I take the *Messenger*, but do not think I can take it any longer than the time paid for. Bro. B. cannot, it seems to me, treat his opponents fairly. I believe it would be better for the F. F., and that will better the cause, not to notice him any more. The F. F. is growing in favor with the people here all the time. The course that some of our brethren are pursuing, grieves all Bible loving people most sorely, but we must be patient. "Rome was not built in a day." It will take time for the accomplishment of those things so greatly desired by the friends of the F. F. Brethren are falling into line all the time. Old Bro. —, of East Texas, has given up the shaking process. I am doing all I can for the F. F. I want it in every house where I go and I will try to put it there. May the God of heaven bless and keep you all in love. I remain true to the Master.

We publish this letter though it was not intended for publication.

It seems the brother thought we were including Bro. Burnett among the number whom we spoke of arraigning. But we did not, for we think we have already laid him away in his little tomb hewn out with his own hands at Rose Hill. He died from running against the sharp end of *three facts*. Peace to his ashes. No, Rome was not built in a day; neither can it be torn down in a day; but the work must go on till it is razed to the ground.

A. McG.

EVIDENCE OF PARDON.

The first man whose pardon is recorded in the Bible, is Abel. He offered unto God a more excellent sacrifice than Cain: he shed the blood of a lamb, while Cain offered only grain. Paul says, almost all things are, by the law, purged with blood, and without the shedding of blood, is no remission.—Heb. ix: 22.

Such being the law of pardon, we see why Cain did not obtain remission, and why his offering was not accepted—his fruit offering would not bleed, and without the shedding of blood, there was no remission. God required, under the old law, the shedding of animal blood, in order to remission, and all who had faith in the promise of God, and a right condition of heart when they obeyed, had the evidence of pardon. See Lev. iv: 20; v: 10; vi: 7; xix: 22. There was, then, under the law, a standing ordinance for the remission so certain that no honest man who had any faith in the promise of God could doubt his pardon.

And if the gospel of Christ has no better plan of salvation than the feeling, guessing, doubting system of sectarianism, where is the boasted superiority of the gospel over the law? What sensible man would not prefer to live under a sensible system of pardon than to live under the doubting, damning system of sectarianism?

When Jesus was in the land of Judea, some few were favored by receiving their pardon directly from his lips in person, but since he ascended up on high, we have not that privilege; we, therefore, look for the institution or ordinance of remission under the last commission. It reads: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."—Mark 16: 15-16.

Here we learn that the world's commission contains also an ordinance of pardon, and that ordinance is baptism. It well became Jesus in offering salvation to the world, to state the terms upon which he would grant it; he, therefore, adds: He that believeth and is baptized shall be saved. As "BELIEF" and "BAPTISM" are connected by the copulative conjunction "AND" in this commission, baptism is made a condition of salvation, or belief is not a condition of salvation either. No human ingenuity can evade or disguise this truth. It is a most PRECIOUS PROMISE; but such is the established use of the word "and," that no man can lawfully claim the promise till he has done

both, viz: BELIEVED and BEEN BAPTIZED.

Again, then Peter said unto them: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit."—Acts 2: 38.

Now, the sects have been greatly puzzled to get baptism out of their way in this text and save repentance, but they are bound to share the same fate, they stand or fall together; for we have the same right to say, that they were to repent because their sins were remitted, as to say that they were to be baptized because their sins were remitted, as the sects teach. No honest man can say that he repents because his sins have been remitted, neither can an honest man say, that he is baptized because his sins have been remitted, for the Apostle tells them to be baptized for the remission of sins.

I will now refer to some Scriptures that I only ask the reader to believe. Please examine them: John, 3: 5; I. Peter, 3: 21; Gal., 3: 27; Eph., 5: 26, and Acts, 22: 10. Jesus and his Apostles have been put to torture equal to that of the Inquisition in order to force them to recant the truth asserted in those Scriptures. Every sectarian buttery in the land has been opened upon these texts, and, in fact, upon the whole Bible. They have been attacked with a violence and perseverance equalled only by that of Saul of Tarsus. Every sophistry, every trick, and every device that the devil could invent has been employed by the sects to make these Scriptures to mean the very reverse of the truth which is expressed on their face; but these arguments, when divested of their verbosity, amount to nothing more in the aggregate than INFIDELITY, an absolute denial of the truth of the Bible on this point. As Jannes and Jambres withstood Moses, so do these sectarian infidels resist the truth. Oh foolish men! How vain to fight against God! Why fight against your own soul? The Bible says Christ's blood was shed for the remission of sins.—Matt. 26: 28. All agree to this, there is no dispute about the phrase "for the remission of sins" in this passage, but when the Bible says "repent and be baptized for the remission of sins," the sects stand ready to cavil, and say, "It is not so," and thus make God out the lie. And some of our (so-called) brethren teach that such people are Christians—a people that makes God out a lie in most of the things that He teaches in His word. Oh what a shame! and what a scandal on the divine character of God!

Christ's blood was shed for the remission of sins, on certain terms, and men are now required to perform these terms for remission of sins, namely: to believe with all the heart; to repent of all their sins; to confess Christ before men; and to be baptized by the authority

of Jesus Christ for the remission of sins. If men can obtain remission by the blood alone, then neither their baptism, repentance, faith, prayer, grace nor anything else is necessary to that object. But I trust the reader can distinguish between what God has done for us, and what we are commanded to do for ourselves. It is one thing to open a fountain for sin and uncleanness, and quite another thing for us to wash our robes and make them white in that fountain. The blood of Christ does indeed cleanse from all sin, but, in order to be cleansed, we must, or the sinner must come to the blood of Christ, His blood is found in his death. To procure the blood of the lamb, we caused the lamb's death; so the Lamb of God shed his blood in his death; and in his death we find it.

But how do we get into his death? Paul answers: Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?—Rom. 6: 3. After telling them they had been baptized into his death, he adds in the seventeenth verse: He that is dead is freed from sin.

But the sects have a different plan, and hence, we find that their protracted meetings are noisy, irreligious and disorderly. By dreams and visions, they got the sinner to the mourner's bench to get religion, which cannot be done. But they say: We know for ourselves by the witness of the Holy Ghost independent of, and without the word of God, that we are accepted of God, and all our sins are washed away and that our feelings are all the evidence that we want, for we know that our parents, and many of our friends have died and gone to heaven without other evidences.

Can Christians give their influence for the advancement of such a religion? They cannot, and at the same time be true to God. It is a matter of profound regret that such meetings should occur among intelligent and accountable beings, anywhere, but especially so that they should occur where the people have the Bible to read for themselves. They can blame no one for their false doctrine and practice. It is plain that they had rather have a false system of religion than the true one. No man has ever produced anything of the kind from the Bible. No such things as they teach ever accompanied our Lord or his Apostles, in all the accounts of the vast numbers that were added to the church under the preaching of the Apostles. There were no noisy meetings like the sects have, such as jumping, falling, swooning or slapping of the hands. The whole procedure was orderly, quiet, and intelligible, for it is a clear statement of Scripture that God is not the author of confusion, (I. Cor. 14: 33), and that everything must be done decently and in order.—I. Cor. 14: 40.

But then, what is the Bible to such people? The Bible is nothing to them. You tell them what the

Bible says about these things, and it does not have as much weight with them as a feather. No, it is nothing with them but the written word, the mere word, the bare word. Little do they think that they will be judged by that very word, that they will not hear and heed, and that these visions and dreams and experiences will all go for nothing—will not save them at the last day.

They talk of persons knowing that their sins are pardoned by their feelings! Where do they find this? Are their feelings revelations from God? If they are, is it new revelation or old? It is not anything in the Bible and above it. Then, if it is independent of the Bible and above it, it is not Bible doctrine, and therefore is not of God. We cannot conceive how people could be more completely deluded than to be turned away from the promise of God. That when Christ says: "He that believeth and is baptized shall be saved," the sects will not rely on the promise "shall be saved," after baptism, but they do rely on an uncertain class of feelings reached in an exciting meeting, without one promise of God. They could not tell whether the feelings come from God, or from the devil, if their lives depended on it. Feelings in the sinner's heart, however joyous, is no evidence of the fact of pardon. When the sinner obeys the conditions of the gospel, he then comes to God's promise of pardon; and now believing in the sure promise of God, his rejoicing has a true foundation. The rejoicing follows the believing and obeying, then the peace flows from the faith and obedience.

God's order is, first, knowledge; second, duty; third, happiness. Jesus says: "If ye know these things, happy are ye if ye do them."—John 13: 17. The case of the eunuch was, first, knowledge of duty, obtained through Phillip's preaching; second, duty, being baptized; and, third, happiness, he went on his way rejoicing.—Acts 8: 35-40. He believed his sins were pardoned because he had obeyed Christ's law of pardon; his assurance of remission was just as strong as his faith in Christ, believing in Christ, he believed his word of promise, "He that believeth and is baptized shall be saved;" but the sects will not teach the sinner to obey God's law of pardon, and to trust in his promise. They aim to feel their way to heaven in midnight darkness. They will fall into the ditch together. Lord have mercy upon them, and upon us all. Bless all that are connected with the FIRM FOUNDATION. May they stand for the truth unto the end. Fight on, soldiers of the cross, you will soon gain the victory.

W. M. SUBLETT.

Thurlow, Ky.

HE WOULD NOT REPLY.

I have been waiting some time for Bro. Treat to reply to an article of mine which appeared sometime

ago in the O. R. in reply to his of June 10th, 1887. But I have waited in vain. Daniel Sommer took up the gauntlet and floundered around for awhile; but at last excused himself, that he had forgotten to put on his logical eye-glasses, and turned the matter over to Bro. Treat again. Finally, however, he concluded to apply to it the "more excellent way" and shut me out of his paper. So you see I failed to get the long expected opportunity at Bro. Treat in his own journal.

The truth is, Daniel had made such a signal failure, after refusing to publish some of my articles, (pretending that they were not respectfully written, and proposing to send one back to be re-written, which I sent him stamps to return, but yet he has not returned), and Treat's article was so thin, that they were afraid to proceed with the argument before their readers; and Daniel concluded to cut the Tap Root. His effort to cut the Tap Root is a funny production. He boasts of how he could go among the people and unsettle their faith on almost every article of their faith. What a wonder that Daniel has not cut the tap-root of all sectism where he has gone. If he is able to go among true believers who have been taught the truth, and upset all the truth they have learned by falsehood, he certainly ought to be able, with the truth, to crush out all the falsehood among the people at once. What a Goliath Daniel is, in his own estimation.

But I wish to pay my respects to Bro. Treat. He says, in his reply to Bro. Hansbrough: "But why did he not publish our criticism on their general position? Is he afraid to let his readers see both sides of the question?" "We frankly say to our brethren of the Foundation, had you published our article, we would feel under some obligation to publish your reply." I want to ask Bro. Treat, why will not Daniel publish my replies? Is he afraid for his readers to see both sides? Did not Bro. Hansbrough tell Bro. Treat, that if he would publish his article, he would publish Treat's reply? Surely he did. But Bro. Treat, it seems, preferred to say, what he had to say, through his own paper, and then have Daniel to apply his more excellent way, and close us out. Well, 'tis said, "prudence is the better part of valor."

Bro. Treat then says: "Our statement that no positive utterance of the Bible supports the assertion that a man must clearly understand the design of baptism in order to be saved, is tacitly admitted by the Foundation in the following words: 'Neither is there a positive statement of Scripture that a man must understand what is usually called the mode of baptism.'" Why did Bro. Treat garble what he pretended to quote from Bro. Hansbrough? What is the whole statement of Bro. Hansbrough? Here it is: "Neither is there a positive statement of Scripture that a man must

understand what is called the mode of baptism. Does it follow, therefore, that it is not necessary to understand what constitutes the action of baptism, in order to acceptable obedience? Will sprinkling or pouring a little water on the subject do as well, provided he does not understand it? Now every sensible person can see how Bro. Treat garbles and perverts this passage from Bro. Hansbrough. Hansbrough's words (must understand) are italicized.

Bro. Hansbrough's language is intended to convey the following idea, viz: It is not stated in the Scripture when Jesus said, "go teach the nations and baptize them," or when he said, "he that believeth and is baptized shall be saved," that he then said, baptize means to immerse. Or, you must understand that baptize means to immerse. I think that Bro. Treat knew that Bro. Hansbrough did not mean to admit that any one need not know that baptize means to immerse. The idea seems to be to so pervert Bro. Hansbrough's meaning as to make him teach exactly the opposite of what he aimed to teach.

Bro. Treat has had too many debates not to know better than that. But Bro. Treat says: "We do not preach the why of the mode, or that it is necessary to understand the why of the mode." Is it possible that he has never preached why we baptize instead of sprinkle? That is the worst blunder yet. Why I have no doubt but that he has preached a hundred times that the mode is in the likeness of Christ's burial. That Paul says, that we are buried with him by baptism into death. That it is to come to Christ's death—to reach his blood.

If he and Daniel preach as they write, I do not wonder at their supposing the brethren to be ignorant of the design of baptism and repentance and almost everything else. When Christ said: "He who believes and is baptized shall be saved," to have made such a positive statement as Bro. Treat demands, should have added, "You must understand that the mode is immersion, and that the design is salvation." Now that is just what Bro. Hansbrough was denying. For Bro. Hansbrough has sense enough to know that when Jesus said: "He that believeth and is baptized shall be saved," that he had already told both the mode and design: and that there was no need of repeating it to sensible people.

Bro. Treat knows that baptize means immerse, and that when Jesus said it was for salvation he told the design. And yet he says there is no positive statement that we must understand it. If we need not understand that, we need not understand anything else that is written, so far as I am able to see. They are positive statements of the Savior and need no explanation.

Again, Bro. Treat says: "This concession, neither is there any positive Scripture that a man must understand, etc., is a full confession of the weakness of the case."

No one, however, as I have shown above, ever made the concession he claims. He garbled and misconstrued Bro. Hansbrough to mean a thing directly opposite to what he says. He saw Bro. H's italics, but took advantage as he thought, as I verily believe, of the ignorance of his readers. When I have to resort to such trickery to maintain a cause, and that a false cause at that, I will acknowledge that I am fairly beaten.

But, says Treat, "Where the Bible speaks, we speak: where the Bible is silent, we are silent." Where does the Bible say, either in words, or by necessary implication, you must understand, specifically, the design of all the acts of obedience in order to your salvation? That is another dodge of his: "Where does the Bible say you must understand specifically?" Where is the reason for Christ, when he gave any command stating the design, to turn and say, you must understand this specifically? Do not such questions betray either ignorance or duplicity? Bro. Treat must know that Jesus specifically stated the conditions of salvation with their design and I am not able to tell why he and many others are so determined to conceal the truth and blind the people. All that I can see in it is, that it is popular with the people and the sects.

Again, Bro. Treat says: "Our brethren of the Foundation, in common with all who have written on the affirmative of this question, insist upon a statement of which the church of Christ has never tolerated." "They harp about sect baptism administered because your sins are forgiven." "They fight nothing but a false design and represent us as endorsing that." "Nothing that we have ever said intimates that a correct obedience can be rendered with a false design in view." Here I would like to ask Bro. Treat a question. But if I did, he would not answer. All they have tried to do so far, is to misrepresent and make false issues. But I would ask him, if when a person claims to have his sins already pardoned and is not baptized for remission of sins, is not he baptized with a false design? If he is not, then what is a false design? These very people he has been taking, and defending their baptism as valid.

He says: "These brethren are welcome to their opinion; but what right have they to disturb the church with it." Is it an opinion with him that baptism is for remission of sins? If it be only an opinion with him, the sectarian opinion that it is not, is just as good. But if it is a truth, then they who do not believe it, do not believe the truth. But then, the legitimate consequence of the shaker doctrine is, that a lie does just as well as the truth, so one is sincere. Of all the dodging and zig-zag running that I have ever seen in all my life, these poor shakers have had to do it for the last two or three years. There is not one among them that

can write a single consistent article.

They will write certain things and then deny that they ever wrote so. As Daniel did about saying the sects were more loyal to Christ than the Christians, and then asked me to point out the paper in which he said so.

Bro. Treat misrepresents Bro. Hansbrough again, when he says: "To my mind it is very probable that the thousands who are baptized among the sects, there are some who submit to this ordinance simply because God has commanded it. And if they do, the Foundation admits their salvation. For, Bro. Hansbrough says, he believes with all his heart our proposition that, 'He is a Christian who does what God has commanded because he commands it.'" Now behold how he garbles Bro. Hansbrough again. Hansbrough goes right on to explain, and says: "Christ commands penitent believers to be baptized for remission of sins, (not because of). When they understand, they must be baptized because their sins have been remitted, and act accordingly, they obey from the heart the form of doctrine delivered them by men, and are not made free from sin." Bro. Hansbrough did not admit what Bro. Treat says he did at all. He says, that they must do what Christ commanded, and he commanded them to be baptized for the remission of sins; while Treat's argument is, that they must simply be baptized because Christ commanded it: no matter for what design. Any one can see the difference, and no one clearer than Bro. Treat. He knew that Hansbrough taught no such thing. But he was not able to answer him any other way and anything to save the sects.

Listen at him once more: "If there be no sincere obedience among the sects to the ordinance of baptism because it is Christ's commandment, there can be no question that they are all unbaptized. Whatever of charity we may have in this direction is based upon the presumed sincere obedience to Christ's authority." Yes! The "presumed sincere" obedience to Christ's authority. Here he makes their sincerity the ground of obedience. That is sectarianism genuine. But I must drop the pen here, for the present, and examine the remainder of his article in another paper. It is a rare specimen of garbling, sophistry and perversion. All such must be met. Bro. Hansbrough may examine this article, for anything that I know; but he nor I will ever get into the Review with it. They dare not let their readers have the light. Truth is too unpopular for big papers that have to raise big sums of money. If they desire to come into the F. F., they can get a hearing. But then they could not misrepresent and suppress articles as they can in the O. R. Wish all the friends of truth success. I remain yours with kind regards.

L. C. STONE.
Catlin, Ind., Aug. 31, '87.

PUBLISHER'S NOTES.

Bro. Stone will cause Treat to retreat now, as he cannot answer Bro. Stone's arguments, any more than a pedo-baptist can.

Brethren, write to us when you do not receive your paper regularly. If we cannot supply back numbers, we can help look up and right the wrong.

Brethren, remember to call and see us when you come to Austin. Look at the directions in the F. F. and hunt us up. Glad to see our old friends and meet new ones.

Had a pleasant visit from Bro. D. Crosthwait, of Lockhart, who spent the night with us and carried the writer with him to Creedmoor the next day to hear Bro. J. W. Jackson preach.

We enjoyed a pleasant visit from Bro. Dr. T. Alton, of Creedmoor, who came after Bro. J. W. Jackson to hold a debate with a Baptist, (if the Baptist will not back out), but if he did not hold the debate, then preach a week.

Bro. E. Hansbrough has returned home from a two month's tour, preaching the gospel of Christ. He has had success, and gained a few subscribers for the F. F., and many friends for himself. He needs rest for a few weeks, and then he is ready again to go wherever he can do good.

OATMAN—MCGARY DEBATE.—The long looked-for discussion between Oatman and McGary is ready for mailing to those who have subscribed for it, and will reach many of its readers before this reaches them. Brethren, push this discussion to the front, it is the very thing to up-root all sectarianism, directing the reader to the true teaching of the word of God on those points under consideration. T. H. G.

READ THIS, BRETHREN.

Many persons have subscribed for the FIRM FOUNDATION at my solicitation—they understanding that payment was expected in October, 1887. That time is here, and I insist that each and every one of said persons be prompt in remitting their money as early as possible. As all of said subscribers live in Montague county, each will consider this a personal and earnest call for your remittance. The F. F. needs money now. Yours in Christ.

JOHN W. HARRIS.
Forestburg, Texas.

Bros. McGary & Hansbrough:

We landed here last Monday. This place is located on the Northern Pacific railroad, ninety-four miles north of Portland, and twenty-eight south of Olympia. We have a small congregation here. I will try to assist them in building, up for a time. Please send on the FIRM FOUNDATION. I will try, and do all I can for it here. Direct to me at Centralia, Lewis county, Washington Territory, and say that this will be my postoffice until further notice. You will (the Lord willing) hear from me again.

Your brother in hope,
A. B. WEST.
Centralia, W. T., Aug. 20, '87.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, OCT. 15, 1887.

VOL. 3—No. 22

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1201 San Bernard street, (cor. East Eleventh and San Bernard streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. GRUBBS. J. W. JACKSON.
J. S. DURST. E. HANSBROUGH
L. O. STONE. A. J. MCGARY

REWARD AND PUNISHMENT.

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hob. xi: 6. "And these shall go away into everlasting punishment."—Matt. xxv: 46.

These passages teach that there is a reward and that there is a punishment. Sometimes it appears that some men would reason the Lord out of a part of his word.

Respecting reward, they tell us, that a reward cannot be given to any save those who are capable of performing a work of merit, and that man cannot perform a work of merit; therefore, man cannot obtain a reward, or God cannot bestow it. Thus the idea of reward is taken out of the way. But this is not all. If this idea of reward is removed in this way, we may now take a peep at the other side of the question. If we cannot have reward without works of merit, we cannot have punishment without works of demerit. If there is no merit, there is no demerit; and, if there is no demerit, there is no punishment. Thus the Lord is reasoned out of a part of his word.

But, some would say, I believe in punishment, but I do not believe in everlasting punishment. But why not believe in everlasting punishment? Well, for this reason: Man is a finite creature and is therefore not capable of an infinite offense; and, in justice, is not subject to everlasting or infinite punishment. Again, man is capable of action in time only, and his sins are limited to time, and it would be injustice to punish man eternally for the sins of time. Thus finite man would attempt to show the infinite God how to reason. A lightning bug has more sense than to show himself when the sun shines.

When man begins to speculate, and to array his power of reason

against God's word, the first thing is to get the measure of God's mental capacity, and when man desires to know how God works, he measures by man's methods, and then proceeds to draw his designs by the rule thus obtained.

God claims to be our master, and claims us as his servants; and man seems to assume that he knows all about God as a master, because he understands that relation as it exists among men, and God is not allowed to transcend the boundaries of the iron bedstead of human reason. God is the author of the book of nature as well as the book of salvation. Quite frequently we hear of some great one, (great in his own estimation), who knows that God did not mean that we should believe him, when he said: "These shall go away into everlasting punishment." They tell us, that it is contrary to common sense and the principles of justice, to punish a man always for the sins of one day, or the sins of three-score and ten years. These same men of this great degree of advanced thought, may find some work to do along this line, where God has made a like mistake in the administration of the laws of nature.

Over the Atlantic, on the Eastern continent A. D. 500, Mr. John Granger went out early one morning to dress his garden; when he had done, being rather too warm to be pleasant, he retired to a cave near by, and was soon in the embrace of Morpheus, in the land of forgetfulness. Upon awaking from his slumber, he found that he had taken cold; he used such remedies as he thought would restore his system to its normal condition, but all without the desired effect. In violation of the laws of nature, he had contracted a cold, which culminated in pulmonary consumption, which brought him to a premature grave, after years of intense suffering. This same physical taint was entailed upon his posterity, that is still sending the Granger family to the consumptive's grave. The sin against nature's law was committed in one short hour, but the consequences of that one sin are still widening and extending, although the sin was committed more than a thousand years ago.

Is the God of nature unjust because he thus administers his law? If not, by what course of reasoning can the charge of injustice be made and sustained against God for inflicting everlasting punishment for the sins of time. It may be claimed that the consequences of a sin is a

necessity, but that everlasting punishment is arbitrary. If the consequences of a sin may extend for more than a thousand years, without violation of the principles of justice, where would be the injustice were it to extend to all eternity? If everlasting punishment, as taught in Revelation, is unjust, the same principle of injustice is found in the administration of nature's laws. If God has made one mistake in nature, He may have made two, and, perhaps, His second mistake was made when He made the man who thinks he knows more than his creator.

But how shall we obtain the measure of one sin so that we may know exactly how much punishment is due? Man is capable of putting an evil cause in motion, and that evil cause may be in the form of disrespect for God's word. This disrespect for God's word may be transmitted from one man to twelve, and each one of these may influence another twelve, so we have one hundred and forty-four, and so on in geometrical progression.

Who shall be able to measure the magnitude of this one sin, and not step outside of the domain of finite numbers? Who shall be able to find due punishment for this sin in the realms of the finite? God may be accused of being arbitrary in his dealing with man, but the accusation may have its foundation in man's ignorance, rather than in the truth. Has God given man choice between life and death, or has He not? Has God instructed man how to make the choice of life and told him what that life will be? Has He invited him to come to life? Has God invited man to come to Him? If God has invited man to come to Him, two things must be true: Man has the power to come, or he has the power to refuse to come. If a man accepts the invitation, in doing so he accepts a certain character of condition, and the characteristics of that condition are not difficult to name.

To come to God is to come into a state of holiness. To dwell in His presence is dwelling without sin, a dwelling in holiness and in the presence of His glory and power. It is certainly not injustice for God to offer man the choice of such a dwelling place as this. There is but one other condition in which it is possible for man to be. This condition is a matter of choice. Man may, as a matter of choice, choose to travel the broad road. Is it injustice for God to allow man to

travel this road? If you see a man traveling the wrong road, and you tell him it is wrong, and he treats your advice with disrespect, do you feel guilty of any injustice to the man? You know that there is no ground for guilt here. God has told man that the broad road is the wrong road. If man travels on, is God to blame? Justice answers, no. Where does this road lead to? God tells man that it leads to destruction. When man gets to the end of his journey and finds destruction, will he accuse God of injustice? If he does, he is exactly where he ought to be—in hell.

Here we stop to attend to a few points of comparison. Is there no devil, then there is no God; the Bible speaks of both, and if it is false about one, no confidence can be placed in it about the other. Is there no hell, then there is no Heaven. Is Heaven a place, or a condition? If only a condition then hell being its opposite, is an opposite condition. Is there enjoyment in Heaven, in the presence of God, then there is its opposite in hell, in the presence of satan. Is there, in Heaven, an everlasting association with the spirits of just men made perfect, then there is, in hell, an everlasting association with the spirits of the wicked and imperfect.

The Bible says, Judas might go to his own place. How came Judas to have a place of his own? There are two places for man, Heaven and hell; these places are unchangeable. Heaven is the abode of the good, and hell is the abode of the bad. God does not force man to prepare himself for either. If man prepares himself for hell, like Judas, he makes it his own place and God cannot be so unjust as to rob man of his own. If man prepares himself for Heaven, he makes it his own place, and God allows him to possess his own. Every one is either a servant of God or a servant of satan. God promises his servants eternal life, but the wages of sin is death. When a man serves God, by His promise he is entitled to eternal life. Will the devil fulfill this promise of God? He certainly will not; such an idea would be absurd. When a man serves satan for the wages of sin, is God under any obligation to settle the account in pure coin of Heaven?

God is not unjust when He allows satan to settle his own accounts with those who render him service. The decree shall go forth: "He that is holy let him be holy still."—How long shall he be holy? Shall the "still" be measured by the

fleeting years of time, or is it commensurate with eternity? "He that is filthy, let him be filthy still." How long shall he be filthy? Just long enough to be annihilated! If eternity is equal to "still," and "still" equal to itself, the filthy shall be filthy as long as the redeemed of God are permitted to dwell in His presence and the glory of His power.

W. P. RICHARDSON.

BUSH, ATEN AND ADKINS.

Bros. McGary & Hansbrough:

As we have read an article, published in the FIRM FOUNDATION of August 1st, sent to you by Bro. J. D. Tant, of Lampasas, which was written by Mr. E. W. Holeman; being answers to questions submitted to one of our brethren, Eld. J. N. Adkins, of Lampasas, and endorsed in substance by a second brother, Eld. Bush, State Evangelist, also Prof. A. P. Aten, editor Texas Department Apostolic Guide, stating same, adding that, if he, J. D. Tant, was an evangelist, he was such on his own responsibility.

Whereof, we, the members of the Church of Christ, worshipping at Sipe Springs, having the greatest feeling for our brethren, generally, and the cause of Christ everywhere, do feel that Bro. Tant has been seriously wronged by our brothers above named, in, we hope to think, unintentionally misrepresenting him as being not in full fellowship and not in harmony with a popular sentiment of the Christian church.

Now the first question submitted to Bro. Adkins was: "Is the FIRM FOUNDATION faction of the Christian church in harmony with the general body of Christians in Texas?" To which he emphatically answered, "no!" Now, we would like for Bro. A. to explain, in what particulars the E. F. faction is not in harmony with the general body? Is it because it contends strictly for the word of God, and discards all humanisms, that he thinks it out of harmony? If so, this congregation is out of harmony with the general body; for we believe that God hath given us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue. (II Peter, 1:3.) Therefore, we need no humanisms, and we believe this to be the position of the F. F. and Bro. Tant.

Second question: "Is Rev. Mr. Tant properly endorsed by the church?" "No." Why does he say that Bro. Tant is not properly endorsed? Is it because he is not endorsed by Bro. Adkins, Bush and Aten? Do they constitute the Church?

Then again, Bro. Adkins says, Bro. Tant "is out of order." With whom is he out of order? Is it those brothers, or is it with the Baptist church, or both? "But that the Church had never withdrawn from him." Now, we do think those brethren have done Bro. Tant a great wrong in bringing those charges against him, unless

they can establish them as facts, and if it is true that Bro. Tant is out of order with the teaching of the Bible, then they should have accused him to his face, and that before the Church, as Paul did Peter, (Gal. 2:11-14), and not before his enemies, as they have done.

Now, we do hope the brotherhood will speak out, and set their condemnation on a course of conduct as these brethren have pursued, and when a brother acts in a manner unbecoming a Christian, let him be brought before the proper tribunal, (the Church of Christ), then if he will not hear the Church "let him be unto thee as a heathen man and a publican."—Matt. 18: 17.

Now we would like to know if there are other brethren that can express themselves in support of Bro. Tant, through the FIRM FOUNDATION. As we have never before written anything for publication, we hope this may find space in your worthy paper.

Written by request of the congregation at Sipe Springs.

J. T. ROGERS,
Elder.

ANSWER TO BRO. JOHNS.

Dear Brethren of the F. F.

As I have been asked some questions on the atonement of Christ, and feel that some help would be beneficial to me, and to the cause of Christ at this place, I submit the following questions:

1st. When was the atonement completed?

2nd. As the high priest took the blood of the goat of the sin offering, within the veil, and sprinkled it upon the mercy seat, and before the mercy seat, and made an atonement for himself and the people. (Lev. 16: 15-19). Did not Christ die on the cross, and then take his own blood into heaven itself and make an atonement for the sins of the whole world? (Heb. 9: 12; I. John 2: 2.)

3rd. Show that the church of Christ is like the tabernacle, its shadows.

The above questions have been given me, please answer, and oblige. Furthermore, I want to hear from Bro. I. C. Stone on the atonement of Christ.

Fraternally,
W. J. J.

Trimble, Tenn.

Dear Bro. Johns:

I have before me your letter of the 7th inst., through the kindness of Bro. T. H. Gillespie, of Austin, Texas. In your letter you have asked several questions of the brethren, and especially of me.

Your first is: "When was the atonement completed?" Paul says, in the 9th chapter of Hebrews, after giving a brief description of the tabernacle, "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood which he offered for himself, and for the errors of the people. The Holy Spirit thus signifying, that the way into the holiest of all was not yet made manifest, while the first

tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come, a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this building: neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9: 6-12. Again, Paul says in this same chapter: "And almost all things are by the law, purged with blood; and without shedding of blood, there is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these, (the blood of animals), but the heavenly things themselves, with better sacrifices than these. For Christ is not entered into the holy places made with hands; which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest enters into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world has he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many."—Verses 22 to 28.

Now it seems to me quite clear that the atonement was completed when Christ appeared before God with his own blood. The atonement was evidently for the whole world: The whole world was lost or it could not be properly said that they were redeemed. But because all were redeemed, we may not conclude that all will be saved. God has given law to all who are subjects of law, and man must accept the terms of his redemption.

In a comparison of the tabernacle and the church, I have only time to speak of one or two similitudes. In the tabernacle service the offerings were made through the priests. The people were not allowed to enter the holy places. They brought their offerings to the priest, and he officiated for them. The priests were washed before anointed and dared not approach God unwashed. In the church each one has a right to approach God in his own person, having been washed and anointed. Paul says, in Heb. 10: "For by one offering he, (that is Christ), hath perfected forever them that are sanctified. Whereof the Holy Spirit it also is a witness to us: for after he had said before, this is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds I will

write them; and their sins and iniquities I will remember no more. Now where remission of these is, there is no more offering for sin." That is, Christ will not be sacrificed any more. All past sins have been forgiven. Under the law they were remembered every year, by the same sacrifices. Christ has now been offered for the redemption of the transgressions that were under the first covenant. So, Paul says: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through his flesh; and having an high priest over the house of God; let us draw near with a true heart, (a right understanding) in full assurance of faith, having our hearts sprinkled (purified) from an evil conscience and our bodies washed with pure water."—Heb. 10: 22. Paul says: "Now he which establisheth us with you in Christ, and hath anointed us, is God."—II. Cor. 1: 21. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you," etc.—I. John 2: 27. Then those who have been washed and anointed may approach God in the name of the high priest and worship. But that individual who has not thus been prepared has no right to enter into the holiest and worship. This is one place where sectarians are dangerously in error. But when they have been taught to commit sacrilege and imagine that God has accepted their abominable sacrifice, they go and are dipped, claiming to be washed after being anointed; and some of our brethren who ought to know better will persist in accepting such sacrilege. If the Lord had not told us better we might be excusable; but not since we have been told. But I can not now pursue these thoughts further. Unto you all grace, mercy and truth.

I. C. STONE.

Catlin, Ind.

WHAT IS THE GOSPEL?

The term, "Gospel," means good news, glad tidings. We will now, in view of this definition, endeavor to learn something, as respects the gospel of Christ: the gospel which Paul declares to be "the power of God unto salvation to every one who believes it."—Rom. 1: 16. Again, Paul says: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures, and that he was buried, and that he arose again the third day, according to the Scriptures."—I. Cor. 15: 1-4.

Here Paul sets forth in brief though definite terms the fountain head of all divine truth, the great truth, around which all other truths

revolve; yet he does not say this is the whole gospel, exclusive of all other truths; for this, within itself, would not be what is termed "good news;" hence, a knowledge of these facts, without the design of them being understood, would not be conducive of one ray of light to a single individual.

But some may say, did not Paul state the design by saying, "that Christ died for our sins"? Not in a measure that would cause them to believe that their sins were remitted, unless the doctrine of unconditional election be true. Whenever these facts were preached by the Apostles' the question would naturally arise, "men and brethren what must we do?" Showing conclusively that they regarded themselves in a state of condemnation, and, therefore, appealed to the Apostles for information. Now suppose the Apostle's instructions had stopped here; how much comfort, hope and assurance would they have had? Just none at all; and this is what sectarians are doing today: they teach the sinner that he must be converted, that Christ died, was buried, rose from the dead and ascended to heaven; but the terms or conditions upon which the remission of their sins are suspended are never mentioned. They urge them to have faith, without presenting one word of testimony, with which to produce faith.

We also find some who claim to be advocates of the ancient order of things, who, in order to capture sectarians, and have them recognized as christians, without obedience to the gospel, have narrowed the gospel down to three facts, viz: "Death, burial and resurrection." Now I would ask, if this is all the gospel, why speak of obeying it? Facts may be believed, but cannot be obeyed; and Paul says: "That Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of Christ."—II. Thes. 1: 8. Then again, I ask, how obey it? According to the above definition, we cannot tell how. But let us turn to the treasure of all divine knowledge, the word of God, and see if we can get any light on this important subject. On the day of Pentecost, Peter, filled with the Holy Spirit, preached the "death, burial and resurrection of Christ," and about three thousand believed it, and asked: "Men and brethren, what must we do?" To this important inquiry, the Spirit, through Peter, said: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38. Now was not this good news? Indeed it was; and it was upon the compliance of which, that they were relieved of the guilt, bondage and corruption of sin, and made to rejoice in the God of their salvation. We find also that some have digressed so far as to say, that the only way by which men can pervert the gospel is, to

deny these three facts; and then go into a community in which these three facts have been preached for years; and then when giving an account of their preaching say, that the gospel had never been preached there before.

"O, consistency, thou art a jewel;" but whither hast thou flown? This compromising plea with sectarians must be exposed; God's sanctuary must be cleansed. Brethren, let us labor for this, regardless of consequences. This is why that I write and work for the F. F. It is the only paper published by the brotherhood that contends for the whole truth, free from all manisms. I do not say this to flatter its noble editors, but with a view of pressing its claims on the brotherhood. So, hoping that all may come to the knowledge of the truth as it is revealed in the word of God, I remain yours in the hope of eternal life,

C. E. HOLT.

Cypress Inn, Tenn.

LETTER FROM A SISTER.

Have determined to write a few lines to (or for) the F. F., do not know, but the waste basket will receive it. No difference, so a few questions are answered which are of vital importance to one who has been trying to serve God with all her heart for many years, and all alone, with no christian companionship, save my Bible and your invaluable paper.

Born and reared by sectarian parents, entirely surrounded by sectarians, will you wonder that this poor, isolated sister, has been ignorant of many things pertaining to salvation? It is at least twenty-five miles to the nearest congregation; have one sister living, some ten miles from me, we have both large families so do not meet often.

If it was not for the strength and information gained from the F. F. together with my Bible, do not know what would become of me.

Bro. Strode has preached to the people here once, and continued, almost a week; every one seemed pleased both with the man and his teaching. Yet no one joined the church, but hope he sowed good seed in the hearts of some. We hope much good has been accomplished. Am much pleased with Bro. Strode: seems to be a humble, zealous worker, in this great and glorious cause; will not shake in from the sects. After our next meeting will let you hear from us again.

In Bro. Conner's article of "Several Things," "Be ye not unequally yoked together with unbelievers." (II. Cor. vi: 14). Is it alluding to marriage ties? If so, many of us are irretrievably lost. After all our labor and struggle in this glorious warfare, it is an awful thing to feel that one wrong step taken through ignorance, because we loved and married one not a Christian, should be condemned through all eternity. Are we not justified in I. Cor. vi: 18-19? Answer something to com-

fort me, dear brothers, for God knows I want a thus saith the Lord for every thing, and my prayer is, that I may be able to read his word with an understanding heart.

Think it would always be best and more pleasant for Christians to intermarry. Yet this seems impossible on every occasion. I think it wrong to be yoked with unbelievers in societies, and never fall availing myself the pleasure of telling it on all occasions when I have a chance. But marriage is a natural consequence, and is not looked upon in that light. If one of our preachers should be called on to perform the marriage rites between a Christian and an unbeliever, is it his place to tell them it is not his duty or privilege?

I am not wise enough to contradict, (neither do I want to), so good and learned a man as we deem Bro. Conner, and if you have space in your columns, dear brothers, just answer these questions; you always make things appear so plain to me, it is no trouble to understand.

I think the FIRM FOUNDATION the best Christian paper I ever read, and it will always get my support, and I intend to do all I can towards its growth. I keep it always where my friends and neighbors can see it, and sometimes force them to read, or listen to me. May God bless you in all your efforts to do good, and help you to stand firm and stick close to the old landmarks, is the prayer of a sister in Christ.

A word to the sisters. So much has been said by other sisters through the press, far more competent than myself, I feel at a loss what to say. Sister Sarah is still rapping the sisters about snuff dipping. That is right; all can quit the filthy practice, if they will. Do not wish you to think me egotistic but just as soon as it was shown to me in an ungodly light, I laid it aside, and never intend to touch it again. Are we not commanded, dear sisters, to be temperate in all things? Then let us all abstain from this filthy and intemperate practice. Do not say, when I get through with this bottle I intend to quit. You will never bring yourself to forbear in such a way, but lay down your brush and say, I have done, if you had a shop full of it; and, if you are a Christian, the struggle will be nothing. I intend this for the brethren as well as the sisters. All should come out on the Lord's side, and put on the whole armor. None must say, I cannot.

My life is so lonely and isolated in this benighted part of the world. You know not, dear sisters, the strength and pleasure it affords me to read your letters. Write on and admonish others; if we wait to feel worthy, we will never make the attempt.

May God bless you all, and when death has set on us the seal of immortality, and the cold, chilly waters gather thickly and fast around us,

may we peacefully recline our heads on the bosom of our Savior, and be borne gently over the turbulent waves of Jordan, where we will meet to part no more.

Yours in the one faith,

A SISTER.

CREEDMOOR.

Bidding adieu to kind friends at Mason, I once more tried the tender mercies of the stage coach. Should any of our readers need a thorough shaking up, accompanied by a vigorous jolting down, with a few bumps and thumps thrown in as eye-openers, I recommend a trip from Burnet to Mason via the stage line. I arrived safe in Austin, and under the hospitable roof of Sister Hansbrough, I soon recovered from the fatigue of my journey.

On the 16th, Bro. Alton came in with his buggy to take me to Creedmoor. I enjoyed the ride very much, as the Doctor is a good talker, and an earnest Christian. On arriving at the place of meeting, we found that the Alliance would occupy the house that night, so we went on to the Doctor's home. On Saturday the Methodists had a quarterly conference at the school-house and preaching at night. On Lord's day I preached three discourses to good audiences, but on Monday and Tuesday nights was prevented by rain from preaching. Wednesday night we preached and closed the meeting. The rain, and "busy time" gathering crops were too much in the way.

We have a congregation of good brethren and sisters at this place; but they meet only once a month at a school-house not far from Creedmoor.

While at Bro. Alton's I learned something about the application of power—dog power. He has a dog—Brewster, by name—that is an important factor in the household. He does the churning every morning. The machinery used is very simple and all home-made. An incline wheel about ten feet in diameter is erected just outside the milk-house; the churn, a very large one, sets inside the house, and when the wheel is put in motion by Mr. Brewster, it works a lever to which the churn dasher is attached. Sometimes Brewster hides out till churning is past, thereby demonstrating that a dog knows how to shirk duty as well as man. Now, sisters, if you can't get the men and boys to do your churning, utilize your dogs. Leaving Creedmoor on Thursday, the 22nd, I arrived at home the next day, and found all well.

There is no reason why the brethren at Creedmoor should not succeed. They have advantages not possessed in other places. Good crops, a healthy country, and plenty of material to work upon. May the Lord bless them, and may they work diligently in the cause of the Master, and always walk by the same rule.

J. W. JACKSON.

"Be not overcome of evil; but overcome evil with good."—Paul.

FIRM FOUNDATION.

AUSTIN, TEXAS, OCT. 15, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to the FIRM FOUNDATION, Austin, Texas.

ATTENTION, READERS.

This is to notify my brethren and friends that ere this reaches them, my home will be Fort McKavett, Menard county, Texas. All correspondence to me should be addressed there. Our exchanges will please note this change and send their papers to that place. But all funds and orders for the FIRM FOUNDATION or any pamphlet published by us should be addressed and made payable to the FIRM FOUNDATION, Austin, Texas.

A. MCGARY.

EDITORIAL NOTES.

Brethren will please remember, not to send subscription money for the F. F. to me. But send all money for pamphlets or F. F. to Austin, payable to the FIRM FOUNDATION.

We will patiently wait awhile to give Bro. McGarvey time to answer our questions, which we hope he will do. If he does not, we have more to say in that connection. Yes, much more.

If Adam had only been struck by the wisdom which has beamed upon our "prohibition" brethren, he might have averted his and Eve's fall, and check-mated the devil, by cutting down and casting out of the "garden" the forbidden "tree." Poor old foggy! What a pity the Lord did not happen to get hold of some of that finer quality of "dust," when He made the first man, so that He could have made one of the "progressive" stamp—such as Clark, Homan, McPherson, Carroll, Dimmitt, et al, who have discovered a near cut on the devil. Then when the devil came into the garden to work the ruin of man, by means of the fruit of this tree, his satanic majesty would have been pointed to the place where the "tree" had stood, and he would have been—stumped.

On the 6th of last month, Jacob Ditzler, of the Methodist church, and Bro. T. W. Brents, engaged in a debate at Obion, Tenn. One of Bro. Brents' propositions was: "Baptism to a believing penitent is for, or in order to the remission of sins." Now, if it is not necessary that people shall know that baptism is for the remission of sins, then it is not necessary that T. W. Brents, or any one else should attempt to establish such a proposition. Why not, then, discuss practical questions? But it is a rare thing to hear of a debate between our brethren and any sectarian, in which this proposition is not discussed. Our brethren who say, that it is not neces-

sary that persons shall understand that baptism is for the remission of sins, in order to the validity of the ordinance, surely do not mean what they say; or they are making theological by-play of this doctrine in these debates.

See what desperate lengths the fanaticism of the advocates of "our plea" is driving some men into. One says, "those baptized among the denominations manifest more courage and loyalty to Christ in so doing than those whom we baptize"!!! Another says: baptism for the remission of sins is not of the "one-faith" of the New Testament Scriptures!!! No wonder the FIRM FOUNDATION is making friends so fast; it is the only paper that boldly holds itself aloof from the entangling alliances of "our plea," and disrobes the gospel of Christ of this goat-skin that it has been wrapped up in for so many years. Let's pull it off, brethren, that the Lamb of God may be seen without these human "blemishes and spots." Let these modern Cains pile up their faithless offerings mountain high, but let us, as did Abel, offer only by faith.

We did not expect any lovely words from Bro. Burnett in reply to our warning words to brethren, about holding up the hands of a man who will define the gospel to be one thing to-day, and to-morrow, as the occasion may demand, deny that it is the gospel. When a man sets out to merchandising on the gospel in this way, of course he will become greatly enraged at the man who would hinder his craft. Bro. Burnett's definition of the gospel, when trying to meet the demand of "our plea," and then his remarks about the "ancient gospel" never having been preached at Rose Hill till he preached there, when he knew that the death, burial and resurrection of Christ, which is the whole gospel with him when defining it to defend the plea, reminds me of a Jew in Austin, of whom I bought a pair of pants when I was there last. I had called for a good quality, and while he was looking for "the very ting wanted," I took up a pair and was examining them; but when he saw what I had and that I was in the act of putting them down, he remarked, "I know you would not vant dem; for I know you are a shudge of goots, and dem are inferior; but I vill show you shoust de ting wanted." But after overhauling his stock of pants, he called to one of his clerks to know where to find the best quality. The clerk answered that they were all sold. Whereupon he walked back to the pair I had been looking at, and picked them up, and said: "Mr. McGary, I vas mistaken about dese banta, dey ish very goot banta." So it is with Bro. Burnett about the gospel: When he was selecting the gospel for his Rose Hill report, he passed right by the *three facts*, as an inferior gospel; yes, so inferior that when it was preached, dissociated from

the entire doctrine delivered to the saints, it was no good, no gospel at all. He had the best quality in stock then, "the ancient gospel." But when a Baptist, Methodist, or other immersed sectarian, has to be fitted and "the ancient gospel" is not in stock for him, the *three facts* are represented as a "very goot" gospel. We would not throw an obstacle in the way of an honorable, high-toned journal that was sincerely contending for the gospel of Christ, under any circumstances; but on the contrary, would recommend it to our readers, even if it were being published in a stone throw of the F. F. But when a man will twist and pervert the gospel of Christ, and willfully and recklessly misrepresent his brethren to subserve his fell purposes of "filthy-lucre," it is the bounden duty of all faithful men to hinder him in such nefarious enterprises. If Bro. Burnett will furnish any plausible hypothesis for his very discrepant positions about what constitutes the gospel—that is, it seems discrepant to us—we will hasten to offer him some apologies and beg pardon for much we have said. But thus far he will not even allude to that matter. A. MCG.

What is the one faith of the New Testament? You say it is belief with all the heart that Jesus is the Christ the Son of God. Is it no more than this? You answer no. Then, belief that baptism is for the remission of sins is no part of the faith? You answer no. Then the man who preaches and requires this additional faith, in order to baptism, adds a new faith to the one faith of the New Testament? You answer yes. Then, according to his theory there are two faiths, or else belief in Christ as the Son of God is not the one faith!! Again, baptism on this one faith that Jesus is the Christ is the one baptism, is it not? You answer yes. Then additional baptism on an additional faith is another baptism, is it not? You answer yes. Then the man who preaches and requires this additional baptism adds a new baptism to the one baptism of the New Testament? You answer yes. Then, do not all the re-baptizers add a new faith and a new baptism to the "one faith" and "one baptism" of the New Testament, and are they not in conflict with Paul, and wholly outside of the Scriptures with their new heresy of two faiths and two baptisms?—*Christian Messenger*.

Seriously, we wonder how long the readers of the *Messenger* will encourage Bro. Burnett while he is insulting their intelligence, and trifling with the truth, as he has in the above, and in many other instances we could mention. Will they, who are to "contend earnestly for the faith once delivered to the saints," hold up the man's hands while he denies that faith, and propagates the heresy, that the doctrine of baptism for the remission of sins, is not of the "one faith of the New Testament?" If they will, then they become "partakers of his evil deeds," in thus "bidding him God-speed." If baptism for the remission of sins is not of the "one faith of the New Testament," then it is a sin to teach that doctrine; for

"whatsoever is not of faith is a sin." Verily, he must be determined to "foam out his shame." In the same issue of that paper, with this perverse stuff, is an article from Bro. J. R. Jones, that Bro. Burnett would do well to read carefully.

What a pity such sound wheat as Bro. Jones furnishes the *Messenger* should be bound up in the same bundle with Bro. Burnett's miserable chaff. If the *Messenger* does not cease to barter off the truth, to meet the demands of this man in a tight, it is bound to collapse, unless it has more insincere readers than we think it has. We had a letter from a section where it now has many readers, and that letter stated, that unless Bro. Burnett corrected some of his gross perversions of the Scriptures, and ceased to misrepresent his brethren, every one of his readers in that locality would drop the *Messenger* soon. We say these things out of no spirit of rivalry, but because they are true, and ought to be said of any paper that will deny the faith as Bro. Burnett has denied it above.

The circulation of the FIRM FOUNDATION has increased more rapidly since the beginning of its controversy with the *Messenger*, than ever before, and is increasing now more rapidly than ever, which we mention, to show that the *Messenger* is not in our individual way at all; but upon the contrary has, doubtless, been an advantage to us in the way of procuring subscribers; because the error the *Messenger* has taught has furnished a dark background for the truth the FIRM FOUNDATION teaches, to shine more brilliantly against.

We wonder what Bro. Jones and Bro. Wilmoth think about this departure of their senior editor. Brethren, speak out, we know you can't endorse such heresy as that. A. MCG.

Dear Bro. McGary:

Please answer the following through the F. F.: Should I contend that John's baptism is Christian baptism? Would I not deny the blood of Christ? See Rom. 6:3. Would I not be that anti-christ, as in I. John, 4:3? Would I not deny that Christ has come in the flesh, as in Acts, 19:1?

Yours for the old way,
A. M. CHANDLER,
Lingleville, Texas.

There is, under the reign of Christ, but "one baptism." This "one baptism" began to be administered by the Apostles of Christ on the first Pentecost after his resurrection and Coronation as King. This "one baptism" is the birth of "water and Spirit," without which no man can enter into the kingdom of God. It is an immersion in water of one whose heart has been prepared for an intelligent obedience of that ordinance, so intelligent that it can be said to be an "obedience from the heart." This preparation is that instruction of the Spirit which was delivered through the Apostles, "beginning at Jerusalem" at the time above mentioned, and reaching to the end of time. It is the

taking of the steps pointed out by the Spirit, no more and no less, and in the very order arranged by the Spirit, which makes it a birth of "water and the Spirit," and the "one baptism."

The baptism of the twelve whom Paul found at Ephesus, who had been "baptized unto John's baptism" was not this "one baptism," hence Paul did not recognize it as of the authority of King Jesus. If we should come across such baptisms to-day, if we are true to the "Captain of our salvation," we will act as did Paul. Yet such baptisms, if we were justified in instituting a comparison between them, would seem a thousand-fold nearer the "one baptism" than those we meet with among the denominations, who systematically avoid and berate that approach to immersion, which was pointed out by the Spirit—they have it approached from the *very opposite* angle to that by which persons came to the baptismal waters under the Spirit's guidance. Hence, it is a sham and a fraud of satans, by which he counterfeits the "one."

Yes, it is the Spirit of anti-christ which introduces all of these counterfeits, and the very way to determine the genuine from the counterfeit, is to do as John commands: "try the spirits whether they are of God: because many false prophets are gone out into the world." If the spirit which teaches a man, is false, then all he does by the guidance of that spirit, is of the spirit of anti-christ. If that false spirit, in its system of religion, imitates ordinances of Christ, they are only imitations, or counterfeits, and the more nearly they approach the true, the more mischievous they are, as all know the danger of well executed counterfeits. A. McG.

Bros. McGary & Hansbrough:

I have seen several of your answers to questions asked you by our brethren, that appeared to be so near the point, that I concluded, if you will not think it out of place, to propound a few; but will, in the outset say, I have no object in view save truth and information for others, as well as myself. God in his wisdom has seen proper to suspend the remission of sins of all accountable beings on certain specific conditions in which they exercise their wills, and have the ability to comply with, this done from a good and understanding heart, salvation or pardon is the result; though some of these parties, back in their lives, were known as thieves and robbers, and still have some of their stolen goods in their possession. Now, will these parties be admitted into the everlasting kingdom without restoring their stolen property, they having the opportunity and ability to do so? Or will they fall short of the promised inheritance for failing to do this, after having been pardoned? or will such characters ever be pardoned without first proposing in mind, as the gospel is brought to bear on them, to make restitution, and carrying out their determination in after life as they have opportunity coupled with the ability to do so?

The Savior, on a certain occasion, seems to have sanctioned the restoring of falsely obtained things to

the the extent of fourfold, and we evidently live under a better law than the Jews did. Repentance that doesn't run far enough back into the old life to root up all the old stumps and grubs of disobedience as far as we can by making good the wrongs we have done, appears to me to be no repentance at all. These thoughts published may arouse others to a sense of duty that have never given the subject a thought; our preachers seldom mention it in their teaching, so I look and long for an answer from your closely scrutinizing pen.

Yours in the hope of eternal life,
WM. EDWARDS.
Loyal Valley, Texas.

Christianity, in its entire scope, is a system of righteousness, or right doing. That of which a man has defrauded another is not rightly his however long he may have had it in his possession; but is the property of the defrauded man, though he should never lay hands on it again. Christ's blood does not wash out the rights of the defrauded, nor the wrongs of the defrauder who clings to another's property. "Let him who stole steal no more," is as applicable to this kind of a thief as any other. A. McG.

Dear Bro. McGary:

I have seen a copy of the FIRM FOUNDATION, and it claimed to stand ready to answer all fair questions bearing on its teachings. Now last year Bro. Kurfees gave attention to your position, in the *Guide*. Among other things, he asked for the Scripture which says: "The sinner must know the fact in order to the validity of his baptism," meaning the fact that baptism is for the remission of sins. Again, he asks: "Was the faith of the editor of the *Firm Foundation*, at the time of his baptism, in the proposition that Jesus is the Christ and the Son of God, so complete that it exhausted all the meaning there was, or is, in that sublime proposition so that there was nothing left about the proposition that he did not fully understand and believe? If he answers no, his inconsistency is evident; if yes, then we shall not hesitate in telling the brotherhood where to find the Daniel who can dissolve all theological doubts and difficulties."

Now, Bro. McGary, you ought to have answered these questions, if you saw them. I watched the *Guide* closely for your answer, and if you ever answered I failed to see it. * * * * * You may publish these questions, and all of my letter, but page 3, if you desire, provided you will correct mistakes. I would like to see your reply.
J. W. R.

—, Kentucky.

The brother watched the wrong paper to see our answer to these *stunning* questions. We saw the questions and gave them attention in our paper, but they never went into the *Guide*. But we must say, that we see nothing in these questions half so manifest as the blindness of the young "pastor" who asked them; and we presume this is the reason our answers were not published in the *Guide*. When he demands us to show where the Scripture says, in express words, that the sinner must know the fact that baptism is for the remission of sins, in order to the validity of his baptism,

he does some top-logical begging of the question, indeed. Now while we admit that we cannot meet his demand at this point, we would remind him, that he cannot find it stated *just that way in the Scriptures*, that we must know the facts of Christ's death, burial and resurrection; yet he teaches that we must know these facts in order to the validity of our baptism! But while we can't find the necessity for knowing the design of the ordinance stated just in those words, we do find it said: "You shall know the truth, and the truth shall make you free;" and we find that our Lord selected and qualified men to deliver or preach that truth. We find that when they were fully equipped from the Throne at God's right hand, to present this system of truth by which sinners were to be made free, that they taught that baptism was for the remission of sins.

Now, as they taught this, it must be true; and as Christ said we should know and be made free by the truth; and, as he enjoined upon these teachers, specially, to preach repentance and remission of sins in his name among all nations, beginning at Jerusalem; and as we find that they did this very thing, we must conclude, that the very same system of truth, in all its parts, must be preached, understood and believed to-day, in order to the validity of baptism. This may not satisfy a young "pastor" who can't kick off the "wooden shoe" of his Bible College curriculum, and whose vision is shaded by a green-back veil; but free, unfettered minds will be satisfied with it.

As to his question about our faith, when we were baptized, we will say that, we did understand that Jesus Christ was the Son of God, just in the sense it was preached by the Apostles; and we also understood that baptism was for the remission of sins, in that same sense.

As for that part of his question about our understanding the proposition that "Jesus is the Christ and the Son of God, so completely as to exhaust all the meaning there was or is in that sublime proposition, so that there was nothing left about the proposition that we did not fully understand and believe," we must say that our questioner would around the moon so on this that the lunar influence was so great that the gist of it was all wasted before he got back with it. We simply believe that Jesus is the Christ the Son of God, through the testimony of the inspired witnesses that have told us of him, and of his death, burial and resurrection. Now, this may make us appear "inconsistent" to the man in the moon, or to other men who whirl around the moon till they become dizzy; but we do not fear that ordinary people, even though they stand on tip-toe sometimes, will thus judge us on this matter. We have no fears about his calling us the "Daniel who can dissolve all theological difficulties." Daniel was a godly

man and never arrogated to himself the power of dissolving difficulties, except through the power of God. Neither do we. God's power for our day, for dissolving difficulties, is the gospel. If we are a Daniel that is the kind of one we are.

If to believe that Jesus is the Christ the Son of God, and that baptism is for, or in order to what he and his Apostles have said it is for, makes us appear so wise and Daniel-like in his eyes, then he could have found three thousand just such wonderful dissolvers of theological difficulties, at Peter's meeting in Jerusalem, on the first Pentecost after the resurrection of Jesus, if he had been there! What a pity he was not there to see so many prodigies baptized by the Apostle. A. McG.

Dear Bro. McGary:

If a person comes before the church for membership, from a different state, merely stating that he was a member, how would you act? Please state through your paper what would be the proper way, and by so doing you will confer a favor. I am a subscriber and expect to be as long as I live, and trust that you may be blessed with a long life.

I remain, your brother in Christ,
JUDGE WILLIAMSON.
Mexico, Texas.

If he says he is a member of "the body," and his conduct has been as becometh the gospel of Christ, he should be received, of course. If, however, there are grounds of doubt about his professions, steps should be taken to ascertain his standing where he came from, which might be done by letter or otherwise. The danger in receiving an interloper into the congregation, under such circumstances, is only imaginary. For where the congregation lives up to the law, such a character would soon be detected in his ungodliness, and then the authorized dealing with him would more than counteract any reproach he might have brought upon the cause.

So, when congregations study and act by divine guidance there is no danger of such impositions. But if they will not live up to this guidance, they are not apt to be hurt much anyway, because they are as dangerous to the cause, and as sinful in the sight of God and man, as the supposed character would be. We have to depend upon the word of all whom we receive, at last. It is only where the Scriptures enable us to detect their mistakes that we are justifiable in refusing the admission of persons into the body. A. McG.

THE RUM-SELLERS DOOM.

During the recent contest over the whisky question, vehement execrations and stirring anathemas were breathed in song and prayer, against saloon-keepers, by Christians, and so-called Christians, of every age, hue and sex. Old men, young men, old women, and fair maidens out of every "branch" of the great "orthodox" family, and from the non-church departments

of the world, as well as from among the real disciples of Christ, blended their voices in one grand chorus against the wicked rum-seller. Men who strive with main and might six days out of the week, to lay up gold in their coffers, even "devouring widows houses," and who, "for a pretense make long prayers" on Sunday, forgot that the Lord said: "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me;" forgot that he said: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven;" forgot that Paul said: "The love of money is the root of all evil;" yes, "forgot what manner of men they were," in their war upon the "rum-seller." Women, who "consume widows' houses" and rob God's poor, spending it upon the lust of the eyes, and the pride of life, in the way of "costly array, gold, pearls" and other forbidden adornings forgot that the law of the Spirit demands that they shall cease to conform to the ways of this world, and adorn themselves in modest apparel; yes, forgot what manner of women they were, in their crusade against the evil of whisky.

We would not offer a premium on any evil, neither would we extend sympathy to the man who earns his livelihood through such a nefarious means as that of the whisky saloon. But when we read the doom of such characters of Christians as are mentioned in this, and that of the saloon-keeper, as revealed in the Book out of which all are to be judged, we see they are all to depart from the presence of the Lord into the same place, that was prepared for the devil and his angels—the saloon-keeper because he never became a disciple of Christ, and the others because they would not "walk in the Spirit," but "after the flesh."

So, in the light of the Scriptures, it seems to us there will be, speaking after the world, ten highly refined Christian ladies driven from the presence of the Lord, to every saloon-keeper; and, perhaps, three times as many cultured Christian gentlemen. The love of gain underlies all of the evils; for Paul says it is the root of them all. To remove drinking saloons will only be a surface work. Then let us strike at this root of all evil. We cannot reach it through the ballot-box, but only by sowing the good seed of the kingdom in the heart. "Preach the word." A. MCG.

A LETTER FROM BRO. SOWELL.

Dear Bro. Hansbrough:

The F. F. comes again to my home, containing much weighty matter; and it is truly worthy our consideration.

Well, Bro. Hansbrough, when the truth is strong and convincing, we should be honest enough to acknowledge and accept it. I have studied carefully the word of the Lord, to know whether it is right to take the sects into the church by the "shake of the hand," I find the

word of the Lord teaches no such thing. But I find it does teach what the Apostles taught the world and what the world did in order to enter the church.

I have thought it very strange that some of our great, good and learned men would act as they do. They tell us the sects teach the plan of salvation contrary to the doctrine of the Apostles, and, of course, those who obey under such teachers, do something wrong. Now, then, will the brethren take them into the church without obedience in the right way? Yes, if they are carried through the form of sectism. Why do our brethren tell us the way the sects teach the plan of salvation is wrong, and then receive a man into the church who has accepted and obeyed that very same false doctrine?

During our last meeting at my home congregation, Corinth, we baptized three who were from the Cumberland church. We taught them and treated them as if they had never been connected with any religious body. One who presented himself said he had been immersed by a Cumberland preacher and was "satisfied with his baptism." We then made an effort to teach him the way of the Lord more perfectly; and he accepted and was baptized into Christ before the meeting closed. Some of the brethren tell us the re-baptizing of the sects is a great hobby with the FIRM FOUNDATION. Yes, it is such a great hobby they are not able to meet it with the truth. Brethren of the F. F., you are surely sounding at the right place on that subject, or some soldier on the battle field would break your sword into many pieces.

Bro. H. we differ a little on one point, which you did not make very clear to my mind, in your reply to my article of June 15th. I believe when we obey God's commands, whether we understand the promise or not, he will save us. You say, we must understand the promise: will you prove it? I understand we do the obeying and God does the promising and the blessing. May the Lord bless you, my brother.

F. C. SOWELL.

Columbia, Tenn.

Dear Bro. Sowell:—I got home from West Texas on the 17th of September, having been gone two months, and found an article in the FIRM FOUNDATION, of Sept. 15th, from you, in which you give an account of your meeting at Almarville, Rutherford county, Tenn., and at Cedar Dell, Marshall county, and in which you say: "I lost the paper in which you reply to my article." Bro. Gillespie tells me he sent you another, and I would be glad you would reply to it, if you think it best, after reading it again. You also ask me the following question in regard to the blind man, to whom the Savior gave sight.—John 9:

"Now, I want you to tell me why he went and washed. Did he go to get the clay off, or with the expectation of seeing, or to obey the command of the Savior? If he went not knowing what the blessing would be, did he obey the command?"

If he washed to get the clay off, to get his sight, and to obey the Savior, it was all right; but if the Savior told him to wash in order to get the clay off, and to get sight, and to obey Him, and he had wash-

ed just to get the clay off, do you believe he would have received the blessing, his sight? I don't, if you do. Why? Because he would not have had faith in the word of the Lord, and without faith it is impossible to please Him: and it must be faith in his word, and not in man's.

Now for the application: You, if you preach right, tell sinners that they must believe in Christ with all their heart, they must repent of their sins, they must confess with their mouth the Lord Jesus, and be baptized for the remission of sins, for salvation. They obey when thus taught. Now have you taught them the word of the Lord? You say, yes. Have they obeyed the gospel? You say, yes.

Another preacher (not of the gospel) comes along and tells sinners that they must first be begotten or regenerated by an influence of the Holy Ghost direct from heaven, they must then repent, then believe, and as soon as they believe, they are forgiven, saved, and they must be baptized because they are saved. They are dipped when thus taught, and are honest, sincere.

Has that preacher taught them the word of the Lord, the gospel? You say, no. Have these sinners, thus taught, obeyed the word of the Lord, the gospel? Do you say, yes? Oh, don't. If you do, then what is the difference between believing the truth and a lie? Understanding the truth and a lie? Obeying the truth, the gospel, and a lie?

The Savior says, the truth, (not error or falsehood), shall make you free; but He says, you shall know it.—John 8:32. But in order to know it, we must understand it; or can we know a thing and not understand it? Bro. Sowell please take your Concordance and trace the words "know" and "knowledge" and see what conclusion you will necessarily come to.

I, like you, believe that such a paper as the F. F. is very much needed among our brethren, and am glad that you speak favorably of it to the brethren, which I hope you will continue to do as long as it contends for the truth, which I verily believe it is doing, and which I verily believe a great many of our leading brethren are not doing.

We have received an article from you, not dated but postmarked Sept. 21st, which we publish above, and in which you say: "I have studied carefully the word of the Lord to know (or understand) whether it is right to take the sects into the church by the shake of the hand. I find the word of the Lord teaches no such thing." Then we ought not to do it; for Paul says: " whatsoever you do in word or deed, do all in the name (by the authority) of the Lord Jesus." We cannot do it by his authority, unless his word teaches it; and if his word teaches it, none of our leading brethren, who practice the hand shaking, as an initiatory rite, will undertake to show it, or affirm

their teaching and practice on that subject, which looks a little suspicious, does it not? Even Bro. J. A. Harding, upon whom I have always looked as such a bold, faithful and fearless soldier of Christ, will not undertake to defend his teaching and practice on that subject. It may be that he fears he will get his "sword broken into many pieces." But he need have no fears of that if he uses "the sword of the Spirit;" but if he does not, it will be broken, sure.

You ask the question: "Why do our brethren tell us the way the sects teach the plan of salvation is wrong, and then receive men into the church who have accepted and obeyed that very same false doctrine?" Well may you ask that question; but none of them will undertake to answer it; and why? Because they cannot. See how Bro. Treat did in his pretended reply to my article in the F. F., of July 15th; and see how Bro. I. C. Stone exposes his garbling and sophistry in the F. F., of Oct. 1st. When men, big men, big debaters, have to resort to such low trickery as that to sustain their cause, is it not time they were abandoning it? Why, even an ordinarily honorable lawyer, (let alone a Christian), will not stoop that low to carry his point before a jury. Treat's article is in the *Octographic Review* of August 4th, headed "More Speculation."

You say, further: "I believe when we obey God's commands, whether we understand the promise or not, he will save us. You say we must understand the promise; will you prove it?" Faith comes by hearing God's word; will you give our readers the word of God, for what you say you believe? But now for the proof: The Savior teaches, (Matt. 18: 15,) that in order to be converted we must understand, and we must be converted in order to be healed or pardoned. That is pretty strong, Bro. Sowell. Again, in verse 19, he teaches that, when any one hears the word of the kingdom and does not understand it, that the devil takes it out of the heart. See also Luke, 8: 12, and in the 23 verse he says: "But he that received the seed into the good ground, is he that heareth the word and understandeth it." If they don't understand it, the devil takes it out of the heart, and, of course, it cannot bring any fruit. Is not baptism for the remission of sins a part of the word of the kingdom? And is it not necessary to understand it in order to be forgiven, or saved? Bro. Sowell, that ought to be proof enough for you; but once more and I will stop for the present. Why do you preach, (which I have no doubt you do), that baptism to the believing penitent is for the remission of sins, if it is not necessary to be understood?

Hoping that the above proof will prove satisfactory, and that you will write again soon, I am, your brother in Christ,

E. HANSBROUGH.

LETTER FROM BRO. HEFLEY.

Bros. McGary & Hansbrough:

Through the influence of my wife and the preaching of Bro. Tomlinson, of Indianapolis, Ind., I united with the Church of Christ at Danville, Ill., a little more than six years ago. For near twenty-two years I had lived in faith and practice a Methodist. I could see but very little difference in the doctrine of the Bible as taught by Bro. Tomlinson, and as taught by the M. E. preachers. I had been sprinkled in the M. E. church. But as I understood that I could not be received in the "Campbellite church"—as I then called it—unless I was immersed, I submitted to it as a matter indifferent, nonessential. Not for, or in order to the remission of sins, for this the Methodists never taught, nor do they to-day.

In June following, I moved to St. Joseph, Ill., and in September Bro. H. C. Cassell, of Oxford, Ind., was called to hold a meeting. I was still full of sectarianism—just as many are whom we find in the Church of Christ to-day. But Bro. Cassell's plain, simple presentation of the truth, put me to thinking, and not only to thinking, but like the brethren at Beren, I "searched the Scriptures daily, whether these things were so." The result was, I lost all the sectarianism I was ever possessed of, and found I had not obeyed from the heart that form of doctrine delivered to the saints. I had not been baptized for the remission of sins. But just because, and that was about as good a reason as I could give. I requested and received at the hands of Bro. Perkins, baptism for the remission of sins. I have found and immersed several who came into the Church in about the same manner; but having learned the way of the Lord more perfectly, they were baptized for the remission of sins.

I often think of a saying of Bro. Perkins: "There are just two things that will take a man to heaven, start right and keep right." This the preacher should not only insist upon, but should teach the sinner how to start right, and how to keep right.

Bro. Sommer says he has "cut the tap-root of this re-baptism tree. It has fallen, fallen, FALLEN." Well it seems to me, from what I have read from the pen of Bro. Stone and others, and from the proposition of Bro. Jackson—which is not accepted by Bro. Sommer—to discuss the question, that ugly old tree still stands. Bro. Sommer says: "Paul did not try to unsettle the Pentecostans because of a defect in their knowledge when baptized." My brother, how do we know there was any "defect in their knowledge when baptized?" Luke says: "Then they that gladly received his word were baptized. And they continued steadfastly in the Apostle's doctrine, etc." I can see nothing that would indicate that there was any "defect in their knowledge," of what Peter meant when he com-

manded them to "repent and be baptized for the remission of sins."

In regard to "certain disciples" whom Paul found at Ephesus, if not taught by John, by whom were they taught? If not baptized by John, where do we read of John's disciples baptizing either before or after he was imprisoned or beheaded? And if they had not heard of Christ when they were baptized, what did John and his disciples preach? Paul says, Acts xix: 4: "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him: that is, on Christ Jesus." Now Bro. Sommer, I am not asking these questions in the spirit of controversy, for it would be foolishness on my part in a superlative degree to attempt a Scriptural argument with you. It is information I want.

Bro. Sommer, in *O. H.* of September 1st, under "The Needs of The Hour," says: "Some would-be Christians flatter themselves that by taking wicked wretches into their company, they can reform them. Wretched reasoners! Those who have loved sin sufficiently to corrupt themselves therewith, will mostly interpret all efforts to lift them up, without repentance on their part, as an endorsement of their misconduct, or, at least, that their sinfulness has not been regarded as exceedingly sinful." Well, some—I will not say would-be Christians—flatter themselves that, by "the more excellent way," they can reform those who have corrupted the worship of God by introducing the organ, the festival, and many other things not commanded. "Wretched reasoners!" Those who love the praise of men more than the approbation of God, and have so far forgotten that they were purged from their old sins, that they will not heed the pleadings of a crucified Redeemer: the plain and positive command of God, through Christ and his martyred Apostles. "If any man shall add unto these things, God shall add unto him the things that are written in this Book. And if any man shall take away the words of the Book of this prophecy, God shall take away his part out of the Book of Life and out of the holy city, and out of the things that are written in this book." Will mostly interpret, "the more excellent way," as an endorsement of their unrighteous ways, or at least, that it doesn't make much difference after all whether we use the organ or not. "If meat make my brother to offend," I will eat meat any way, even if through my knowledge the weak brother perish for whom Christ died. "The more excellent way," Christ's way, or any other way to the contrary notwithstanding. Your brother in hope of eternal life. B. R. HEFLEY.

Urbana, Ill.

"Good understanding giveth favor; but the way of the transgressor is hard."—Prov.

WHY WE DENY INFANT BAPTISM.

I am sometimes asked why we deny infant baptism. My answer is, because there is no authority, no precept or example for such practice, in the whole word of God. Notwithstanding there is no authority for it, four-fifths of the so-called evangelical churches baptize infants. Now a little child can neither believe, repent, nor confess. It has no desire to come to the ordinance—no ability to understand its meaning, no heart or will in it whatever. This lack of faith, confession and intelligent, voluntary submission to this ordinance, with us, wholly violates the validity of it and renders it nugatory. Water baptism alone—separated from genuine faith voluntarily held, true repentance heartily exercised, and public confession openly made—we wholly repudiate as inefficacious, whether the person be adult or infant. We do not speak of "Adult Baptism," nor "Infant Baptism," but only of *believers' baptism*.

Brethren, we must attack the evil of infant sprinkling as anti-Christian, if we stay true to the cause of Christ, though many who uphold it are regarded as among the pious of the earth. We hold them so ourselves. We unite with them, in many ways, for the purpose of advancing the kingdom of our Redeemer. We love them for their piety and their devotion to religion; yet we must oppose them in their practice before described, even at the risk of being denounced as sectarians, as bigoted, as factious, and as heretics. We may expect to encounter the displeasure of all those whose tendencies are to antiquated forms and systems of human wisdom. But if we are assured of a good cause—if we believe that God requires his people to teach the truth—and that, if all will not engage willingly in this work, those who are able and willing must do it—and if, above all, we enjoy habitual communion with Jesus Christ, we shall have sufficient courage to carry out the measure, and to act upon the principle, that "we ought to obey God rather than man."

In the Methodist discipline, under the head, "Infant Baptism," these words of Jesus are quoted, and badly misapplied: "Suffer the little children to come unto me, and forbid them not, for such is the kingdom of God." Now, this language is used in the Discipline as though meaning that his disciples were to suffer infants to be brought to the baptismal font. Brethren, this is a glaring perversion of Scripture. They were commanded not to forbid them from coming to his arms—from receiving his blessing. They were already meet for his tender welcome. They were invited to come by the shortest and most direct route, and not go round by any Jordan, nor any diminutive bowl. Now, the Discipline requires the minister to pray:

"Almighty and everlasting God, we beseech thee for thine infinite mercies, that thou wilt look upon this child: wash him and sanctify him with the Holy Ghost; that he being saved by thy grace, may be received into the ark of Christ's Church."

Thus the minister prays for God to wash a little child and sanctify it, when Jesus said, "of such, as he is, already is the kingdom of God." Now, if "of such is the kingdom of God," then little children do not need baptism nor sanctification to prepare them for it. Notice that Jesus asked that the little ones be permitted to come to him, not to the font, which he never ordained. Notice, again, that he wanted to bless them, because they were innocent, not to wash or cleanse them.

The Discipline instructs the minister to "beseech the dearly beloved" to call upon God that he will "grant to this child, now to be baptized with this water, that which, by nature, he cannot have." Why beseech them thus to pray? "For as much as all men are conceived and born in sin, and that our Savior saith, except a man be born of water and of the Spirit, he cannot enter the kingdom of God."

Then, if the Discipline be right, Jesus must be wrong; for he said of children who had not been baptized, "Of such is the kingdom of God." The Discipline interposes the font between the children and the Savior. The Discipline teaches, that the little ones were "conceived and born in sin," they must be washed on their way to their Master. The performance might do the child no harm—even as we have seen it can do no good.

When the unconscious babe grows up and hears the command, "Be baptized,"—which he has never, in any sense, obeyed—he is told he was baptized when a babe in his mother's arms. Thus he goes to the judgement-bar of God, never having obeyed the Lord in baptism, unless he breaks away from the traditions that bind him. The belief in "total hereditary depravity"—of original sin—is the fundamental error on which the heresy of infant baptism rests.

Oh! how strange that a passage, teaching the heavenly innocence of little children, should be wrested into support of their depravity. Strange, too, that they who chide immersionists for "making too much of baptism" should themselves make more of it by including unconscious babes, and quoting in justification of such folly, the words of Jesus to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." D. H. PETREE.

REVIEW OF BRO. J. A. HARDING.

In the *Gospel Advocate* of August 17th, appears an article from Bro. J. A. Harding in defense of sect baptism. Bro. H. refers to an occurrence which took place recently at a protracted meeting. The parties were a man and a lady, who were members of the Presbyterian

church; but, upon hearing the gospel preached in its purity, became convinced of its truthfulness, and hence desired to identify themselves with the Church of Christ. The gentleman referred to, had been immersed, which is described by Bro. H. in the following words: "An elderly man came forward who had been immersed by the Cumberland Presbyterians when he was between fifteen and seventeen years of age. He said that he tried faithfully, for two or three years, to live up to his "profession of religion," but that he then fell away from duty, and for many years, even to old age, lived a wild, wreckless life."

Now, here was a man who had never been in the kingdom of God, but had only submitted to a man-made creed, as Bro. H. very well knows; and after serving it a while, gets tired of it and ceases to make any pretensions to religion at all, and Bro. Harding decided that his baptism was valid, and, therefore, received him into the church.

Bro. H. seeks shelter under his favorite argument, viz: that if a person is immersed to honor God, no matter into what denomination he is baptized, it is valid, and, therefore, is accepted of God.

Now, this seems strange, when we compare it with other things Bro. H. has said concerning the sects; for, if any one will read Bro. H's articles in the last few numbers of the *Advocate*, he would, indeed, be surprised at seeing such an article as this one under consideration. Now, it is evident, that the man who had been immersed into the Presbyterian church did not, at the time of his baptism, believe the gospel; hence, his baptism was not of faith, and as "whatsoever is not of faith is sin," (Rom. 14: 23), therefore, it was sinful, and unauthorized by God.

But Bro. H. insists that the man believed in the "death, burial and resurrection" of Christ before he was immersed, consequently, was a fit subject of baptism. If the death, burial and resurrection of Christ is the whole gospel, it follows that no one can obey it; for who ever heard of any one obeying a fact? Facts may be believed, but cannot be obeyed. Paul, in Rom. 6: 16-17, speaks of his brethren having obeyed the form of doctrine delivered them, after which they were made free from sin, and became the servants of righteousness. Peter, after preaching the death, burial and resurrection of Christ, and about three thousand believed it, and inquired of the Apostles what they must do, said: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

Hence, we find that the gospel consists of facts to be believed, commands to be obeyed, and promises to be enjoyed. Do Presbyterians teach these things? No, they do not; but deny this as being the plan by which we are saved, and teach

such things as predestination, abstract spiritual influence, utter passivity, total hereditary depravity. A belief in these things is required of every one coming into the Presbyterian church; hence, instead of teaching the gospel, they teach things not to be found in the divine volume. Faith comes by hearing, and hearing by words spoken. So, if a man hears Presbyterianism, he will, if he believes anything, believe Presbyterianism. The same is true of any other doctrine. As the teaching is, so is the faith.

The second case referred to by Bro. H. was a lady, who had been sprinkled by the Presbyterians, and becoming dissatisfied with said sprinkling, applied to Bro. H. for baptism. Now it is evident that sectarians are sprinkled for the same thing for which they are immersed; and the truth is, they have no faith in God's appointment, and rely for salvation upon things which God has never promised; and if we immerse those who have been sprinkled or poured, we should also immerse those who have been dipped, for their dipping to them was no more than sprinkling to others. Hence, they should first be taught the gospel and its requirements, and then be admonished to obey it.

There are many other things in Bro. H's article which we would like to notice, but we think this is sufficient to show the inconsistency of his course; and, beside this, the F. F. has so many noble writers, that I do not wish to occupy too much space. So hoping that we may all come to the knowledge of the truth as it is in Jesus, I remain, your brother in Christ,

C. E. HOLT.

Cypress Inn, Tenn.

Bros. McGary & Hansbrough:

I have received two or three copies of the *FIRM FOUNDATION*, and am truly glad to know that we have a paper among us that is not afraid to tell sectarians that they must be baptized for (or in order to) the remission of their sins. I was raised among the general Baptists. They would call the people around the mourner's bench to get religion, or rather to have their sins forgiven; and then take them down to the water and baptize them into the church. A doctor goes to see a sick man and leaves some medicine, and says to his patient: After you get well, take this medicine. Now, my dear brethren, baptizing a person, after their sins are forgiven, does as much good to them, as the medicine will do the well man, who takes the medicine after he gets well.

But still we have brethren who will take persons into the church on such a baptism, but not into Christ, "For as many of you as have been baptized into Christ, have put on Christ."—Gal. 3: 27. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.—Rom. 6: 4.

We must not walk in that broad way any more, for it leadeth to destruction, and many there be which go in thereat. Oh, may we ever be found walking in that strait and narrow way that leadeth unto life everlasting, is my prayer.

Bro. McGary, if I have written anything worthy of your paper, publish it; if not, cast it into the waste basket. Success to the F. F. Enclosed you will find fifty cents, for which you will please send me the F. F. for six months.

Yours for the truth,

GEORGE HARSHMAN.

A RELIGIOUS DISCUSSION.

There will be a debate between J. D. Tant, of the Church of Christ, and N. W. Little, of the Primitive Baptist Church, to take place ten miles south of Hamilton, in Hamilton county, beginning on the 17th of November next, and lasting four days.

FIRST PROP.—The Scriptures teach, that the Spirit of God operates immediately upon the sinner's heart in conversion. Baptist affirms.

SECOND PROP.—The Scriptures teach, that after a man has been converted, he can wander away, or apostatize so as to be eternally lost. Christian affirms.

THIRD PROP.—The Scriptures teach, that the heirs of eternal salvation are unconditionally elected thereunto, by the God of heaven, before the foundation of the world. Baptist affirms.

FOURTH PROP.—The Scriptures teach, that baptism in water to a penitent believer is in order to the remission of all past sins. Christian affirms.

Please insert the above, and oblige, yours for the one way.

J. D. Tant.

READ THIS, BRETHERN.

Many persons have subscribed for the *FIRM FOUNDATION* at my solicitation—they understanding that payment was expected in October, 1887. That time is here, and I insist that each and every one of said persons be prompt in remitting their money as early as possible. As all of said subscribers live in Montague county, each will consider this a personal and earnest call for your remittance. The F. F. needs money now. Yours in Christ,

JOHN W. HARRIS.

Forestburg, Texas.

Do daily and hourly your duty; do it patiently and thoroughly. Do it as it presents itself; do it at the moment, and let it be its own reward. Never mind whether it is known and acknowledged or not, but do not fail to do it.—Ex.

People who find the most fault with the world, are those most discontented with themselves. The man who is at peace with himself, is at peace with everybody; who thinks well of himself, sees the world in a lovely aspect; but when we see through eyes green or blue, they give that color to all we look upon.—Selected.

PUBLISHER'S NOTES.

If you want to please the publishers of this paper, send them in your dues, and send them one or more new subscribers. ALL TRY IT.

If you have not received your copy of the *Oatman—McGary* discussion, as you directed us to send, please let us know at this office at once.

Had a pleasant visit from Bro. L. O. Johnson, of Fliskville, Texas, not long since, and he gave us some encouraging words. Call again, Bro. Johnson.

Let those who think that they know more than God, study Bro. Richardson's article, in this issue, closely, and find God's second mistake. There are many who are afraid to trust to the wisdom of God, preferring their own. God can not be mocked, cannot lie and can not change.

We publish a letter from a sister, in this issue, which should have appeared three months ago, but it was misplaced, and not found until recently. It is good advice and is always new. We hope all will read it carefully, and meditate upon it seriously, and search the Scriptures honestly to know the truth on this subject, and the truth will make you free, indeed.

A recent letter from Bro. F. M. McMurrey, of Sweet Home, Lavacca county, Texas, says: "The cause of the Master in this county, (Lavacca), is prospering. There seems to be a forward movement all along the line, and under the preaching of J. W. Strode and R. L. McMurrey there have been between sixty and seventy persons converted, this summer, to the word of God."

OATMAN—MCGARY DEBATE.—The long looked-for discussion between Oatman and McGary is ready for mailing to those who have subscribed for it, and will reach many of its readers before this reaches them. Brethren, push this discussion to the front, it is the very thing to up-root all sectarianism, directing the reader to the true teaching of the word of God on those points under consideration.

Had a pleasant call from Bro. D. J. Garvin, of Hye, Blanco county, a few days ago, and soon learned that he is sound on the gospel plan of salvation—no shakelism about him. He delighted us with a statement made by a shaken-in Baptist at Willow City, who said not long since, that he had tried very hard and for a long time, to bend the Bible to suit his baptism, but said, it would not bend. So he humbled himself like an honest man, who understands the word of God on that point, and made the good confession, and was baptized in the name of Jesus Christ, for the remission of sins, and now he is happy in the knowledge of the fact of having done his duty according to the will of God, and he stands upon the Rock, (a firm foundation), and relies upon the promises of God, which are sure and steadfast, safe and sound.

T. H. G.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, NOV. 1, 1887.

VOL. 3—No. 23

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1201 San Bernard street, (cor. East Eleventh and San Bernard streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. GRUBBS. J. W. JACKSON.
J. B. DURST. E. HANSBROUGH
I. O. STONE. A. J. M'CARTY

LETTER FROM BLANCO COUNTY.

I staid night before last at Bro. —, who is selling goods, and farming some, and, I think, is very much taken up with the things of this world, and not much with the things of the world to come; and, I think, that is the case with nearly all the brethren in this section of country. They nearly all belong to the Grange and Alliance, and these worldly institutions, gotten up by man's wisdom, and supplanting the Church of Christ. They are not satisfied with the grandest of all Alliances, the Alliance instituted by Christ, which is the Church; but they must go into those worldly-wise institutions, gotten up by designing and money-loving men, for the purpose of subserving their mercenary motives; and many, yes, many of our brethren and sisters are being drawn into them.

Oh, brethren, why are you thus forsaking the Church of Christ, which is his body, and of which He is the infallible head, the law-giver, and spending your time, talents and means building up these human institutions, which are not only not authorized by the Head of the Church of which you claim to be members, but are opposed to his authority, who is King of kings and Lord of lords, law-giver over all law-givers? Do you say, that you are not pulling down the Church of Christ by your present course? Do not be deceived; God is not mocked, (or deceived, if we deceive ourselves); "for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."—Gal. 6: 7-8.

Now, brethren, when you give your time, talent, means, and influence to the support and building up of these human organizations,

are you sowing to the flesh, or the Spirit? If you say, to the Spirit, then prove it by the teaching of the Spirit, and you shall have space in the FIRM FOUNDATION to set yourselves right before the brethren. If you say to the flesh, then let me entreat you not to be deceived, and thereby reap corruption, instead of life everlasting. There is no medium ground: we are either sowing to the flesh, or the Spirit. But how can we tell which we are sowing to the Spirit, or to the flesh? Why, Paul tells us in the preceding chapter, saying: "Walk in the Spirit, and you shall not fulfill the lusts of the flesh."—Gal. 5: 6. But how do Christians walk in the Spirit? It is not a liquid, like water, in which they can walk. Then, how? By walking within the limits prescribed by the Spirit.

To illustrate: A man walks in Texas as a citizen of the State; but as soon as he passes over the line, which bounds or prescribes the limits of the State, he is in another government. Then the law prescribes the boundary within which the citizens of the State are to walk, and as long as they remain within that boundary or limit, they are walking in Texas. So with the Spirit; it prescribes the limits within which Christians, the citizens of Christ's kingdom, are to walk, and as long as they walk within those limits, they walk in the Spirit, as directed; but as soon as they pass those limits, they are walking in a another government, under another ruler, the prince of darkness; for there are but the two governments in which we can walk, "and his servants we are to whom we obey, whether of sin unto death, or of obedience unto righteousness."—Rom. 6: 16.

Brethren, do not become offended at me for writing plainly to you. I do it because I believe you are doing wrong; and I believe it my duty to tell you of it, "whether you will hear or whether you will forbear."

The Apostle says: "As you have therefore received Christ Jesus the Lord, so walk you in him."—Col. 2: 6. How did we receive him, brethren? By faith, repentance, confession and baptism for the remission of our sins, thereby complying with the law of the Spirit, which Paul says, "made him free from the law of sin and death."—Rom. 8: 2. How do we walk in him? By continuing to observe all things whatsoever he has commanded, (not what men commanded), by receiving with meekness the engrafted word, which is able to save our

souls, (Jas. 1: 21); doing our Christian duty.

There are many of our brethren, yes, and preaching brethren, too, who will go ten, fifteen and twenty-five miles to a Grange, Alliance, or some other worldly institution meeting, carry their dinners and suppers, pay their initiation fees and quarterage promptly, get up and talk, and travel and lecture in the interest of the institution, who seldom go to the Lord's day meeting, when it is not more than two to five miles; and when they do go, they are so timid they cannot say a word for the cause of Christ, and have not a nickel to spare for the treasury of God. Now, brethren, ought these things to be so? And ought these preaching brethren, who, both by precept and example, teach their brethren to go into and sustain such institutions, to grumble because their brethren do not sustain them while preaching? I verily believe they ought not; because it is the necessary result or fruit of their own teaching and practice.

Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—II. Tim. 3: 16-17. Now, brethren, do you look upon yourselves as being men of God? If so, do the Scriptures furnish you to all good works? If they do, do they furnish you to Granges, Alliances, Masonry, etc? If they do, the readers of the Bible have been a long time finding it out, and I would be glad you would point me to chapter and verse, for, if it is my duty to encourage these things, I want to do it. Brethren, let us do what we do in the name (by the authority) of the Lord Jesus.—Col. 3: 17.

E. HANSBROUGH.

Blanco county, Texas, Oct. 14, '87.

"ONE LORD, ONE FAITH, ONE BAPTISM."

"Without faith it is impossible to please God."—Heb. xi: 6.

It seems that enough has been said about re-baptism, as some are wont to call it, but when I hear men say, that it makes no difference whether one understands the design of baptism or not, just so the act is performed, I cannot refrain from offering a few thoughts, as they suggest themselves to my mind, in vindication of the truth as it is in Christ Jesus.

My thoughts are based on Paul's declaration that, "It is impossible

to please God without faith." Then it follows, that an act performed, a deed done, in the absence of genuine, unrelenting faith in Christ, and his word, cannot please God, let that act be whatever it may. Then, what is faith? Paul says: "Faith is the substance of things hoped for; the evidence of things not seen."—Heb. xi: 1. Then, in the second verse he says: "Through faith we understand that the worlds were framed." Then he gives us a clear example of faith. He says: "Abel offered unto God a more excellent sacrifice than Cain." Why was Abel's sacrifice more excellent than Cain's? Not only because the material he offered was more excellent, but also because he offered it according to the plan that God marked out, and did it solely on the ground that God had commanded it to be done. Therefore, we learn from this, as well as many other passages of Scripture, that faith leads on to prompt obedience, not only to the thing done, but as to the design of the act performed. Therefore, faith is simply the belief of testimony. What is the testimony concerning the law of admittance into the kingdom of Christ? 1st. Faith. 2nd. repentance. 3rd. Confession. 4th. Baptism.

Now, brethren, do not the Scriptures clearly and distinctly teach this as God's plan of admittance into His church? and in the order I have presented them? Yes. Is there any other way by which men enter the church of Christ? No. Then, does it not follow that baptism is the consummating act, and all the rest precedes it in order to qualify one for baptism? You say, certainly so. Then does it not also follow, that in the absence of either of these three items, one is not a fit subject for baptism? Faith is the belief of testimony. Now, do not the Scriptures clearly teach, that is for (in order to) the remission of sins? You say, that is the testimony. Very well. Then if one has faith, they believe it. Then, in view of all this, when one, right on the eve of going down into the water, says, they do not believe it, but confess that they believe that God has already pardoned them. Now, do not the sects all require such confession, without a single exception? And will you say, that such a person has faith in Christ, when they do not believe his word? How can they be fit subjects for baptism?

Therefore, in the absence of faith in the word of God, they are not qualified for baptism; therefore do no

please God, because it is not of faith. "That which is not of faith, is sin." Again, Paul says: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. x: 10. Now, is confession something that the Book does not teach, making that confession that Paul says is made with the mouth unto salvation? You know it is not? Then it follows that Baptist baptism is not valid; because they are baptized before they believed the testimony concerning the way of salvation. Faith is the belief of testimony. Then, if one of the qualifications is left out, they are not fit subjects for baptism. But that is not all: they have been baptized without confession, and confession must precede baptism. Confessing to believe their sins pardoned, is not confessing Christ in any sense. But to the contrary, is positively contradicting His holy word; therefore is not of faith; and "whatsoever is not of faith, is sin." Nor is that all: they deform that form of doctrine that Paul thanked God had freed the Roman brethren from sin.

Let us look into that briefly: what is the doctrine Paul is speaking of? It is the doctrine of Christ. What is the doctrine of Christ? The death, burial and resurrection. What is the form of it? Why, it must be something just like it is in every particular. Jesus died; so must the sinner die. That is, separate himself from his sins. (Death means separation.) What next? He was buried; so must the sinner be buried in baptism. Then what? He arose from the grave; so must the sinner arise from the watery grave to walk in newness of life.

What is the Baptists rule? They first kill the sinner. That's right. But here they spoil the form by making him alive and then burying him because he is alive. O, consistency, thou art a jewel.

Now, dear brethren, one and all, will you not agree with me, that genuine faith, repentance, confession and baptism will place one in the church of Christ? And does it not follow that if one's baptism is genuine, all the rest of the items were? for it takes them to qualify one for baptism. Therefore, if Baptist baptism is valid, the Baptist church is the church of Christ. Will you admit as much. If not, quit the shaking process. But, if you are willing to admit as much, join yourselves unto them. But, mark you, if you do you can depend on going under the water, for they won't receive you otherwise.

J. S. BRADY.

Corsicana, Texas.

OBSERVE THE TRUTH.

Bros. McGary & Hansbrough:

Please let me talk awhile to the readers of your paper, because I know they love the truth, (except perhaps a few), and they that will not read it, do not love the truth. I think there is good to be accom-

plished in talking to and with those who know and love the truth, and are willing to abide by it, though they may neglect it.

Now, brethren and sisters, this is what I wish to talk to you about: A neglect to observe truths in our daily life and conduct, though we know them. We fail to remember, yes, forget that unless we strive lawfully we will not gain the crown. We do not earnestly heed the things we have learned, and therefore let them slip. "How shall we escape a just recompense of reward if we neglect the truths written for us, and thereby neglect a great salvation?" "It is a fearful thing to fall into the hands of the living God!" Knowing these things, brethren and sisters, let us watch, and as we are not children of the night, let us not sleep, but lift up the hands that hang down, and make strait paths for our feet. Take up our cross daily, and each day renew our lives in consecration to our Master's cause. Knowing that we are the "salt of the earth" and "the light of the world," how careful we should be that our light may so shine that others seeing our good works may glorify, (not us), but our Father who art in heaven.

In beginning this article, I intended to mention a few of the faults I have noticed with us, as Christians should be a peculiar people; but in doing so my talk would be too long. So for the present I will tell Bros. Hansbrough & McGary that we heard, through a Mr. Thomas, (not Bro., for he come among us only by a shake of the hand), that Bro. C. P. Vance said the F. F. is dead. What do you say, brethren? Is the Truth dead? Ah, the Truth has many enemies. Fight on, brethren, God has given you a weapon, and He has given you a measuring reed, which they cannot face, nor stand to be measured by.

A. T. CAVITT.

SOME POINTS OF DIFFERENCE.

There are spurious Christians. Some point to this fact to prove there is no genuine religion. This fact does not serve such persons. It proves to the contrary. It unmistakably proves there is a genuine. They could not have been a counterfeit dollar on this earth without the existence of a genuine dollar. The counterfeit proves the existence of a genuine. In like manner spurious christians prove the existence of genuine christians.

In a series of short articles I want to show up some points of difference between the two classes. For the sake of convenience, I will divide both classes into preachers and private members. First, I will notice the private members of the spurious class. Secondly, The genuine private members. Thirdly, The counterfeit preachers. Fourthly, The genuine preachers.

The spurious private members are generally great lovers of money. They engage so closely in making

money, that they have no time to spend in doing good. When they succeed in getting money, they refuse to honor God with it. Some of them contribute liberally, but not in a way that honors God. They want to honor men, and have men praise them. They want to contribute where it will go out to the world that they themselves are some great ones. God's persecuted poor may starve. His uncompromising, faithful ministers may suffer. These world-loving, popularity-seeking christians can afford no relief. To contribute here would not be sufficiently trumpeted. These spurious christians profess to feel a deep interest in the welfare of our country. They are great politicians. They believe the welfare of the country demands that christians take an active part in affairs of state. They vote, hold office, and some of the bravest of them will take up arms, if necessary. In short, these counterfeit christians wallow in the filthy mud-puddle of politics until they terribly besmear the garment that should be clean and white. The class of christians under consideration are very particular in the selection of their preachers. Why are they particular? Is it because they want men that will preach the word without addition or subtraction? No; this is not the reason. These are the very men they do not want. Why, I again ask, are they so particular? It is because they have itching ears, and want them tickled. It is because they are a plug the sects around them, and want them pleased. The preacher that lives in the vicinity will not do. He must be a compromising, sect-pleasing, brought-on preacher. He must come finely dressed, with his bee-gum hat on, and must have no scruples against lording it over God's heritage. When such a preacher is procured, these christians seem to think they have done their whole duty. They have no worshiping to do. The preacher is hired to do that for them. The little assembly of the saints, on the first day of the week to worship God according to the direction given in his word, has no charms for them. Notwithstanding the elder, the God-given pastor, is there anxious to feed them on the sincere milk of the word, they are on some secular business, or their way to hear the sects, pass by. Notwithstanding the table is spread, upon which are the emblems of the broken body and shed blood of the great Redeemer, they scornfully pass by, seeming to think such assembly beneath their dignified notice.

When the preacher's day arrives, they are promptly in their seats. They sit there with mouths open, like young birds, ready to swallow anything the preacher puts in, except the word of God in its ancient purity and simplicity. These christians fail to make the addition spoken of by the Apostle Peter, and as a result, they are blind. The

Lord says, shun every appearance evil. These being blind, no evil appears to them. They cannot see the traps the adversary has set for them. They rush blindly in and are caught. They see no evil in the skating rink, nor the social dance. No evil appears to them in the political strifes. They see no evil attending the organ in the worship. No appearance of evil to them in shaking the sects into the fellowship of the saints. They can see no evil in forming societies that God has not authorized. They are, as the Apostle said, blind and can not see afar off. For this blindness they are responsible, because it is wilful. It results from not making the addition commanded in the first chapter of the Apostle Peter's second letter.

The Lord commands christians to grow in grace and in the knowledge of Jesus. These spurious christians have failed to grow. They are like wasps, smaller than when born. They are so spiritually dwarfed that they are no good to the cause of Christ. They contribute to the spiritual preacher, it is true, but this does not help on the Lord's cause.

I will now bring my remarks relative to this class of private members to a close. In my feeble remarks, I have found fault, I am taught that it is wrong to find fault without suggesting an improvement. Kind reader, if you belong to the class partly described in the foregoing, I suggest that you grow in grace and in the knowledge of Jesus. I urge that two things are necessary in order to growth, literal or figurative. These are food and exercise. The food God has ordained for your spiritual growth is, the sincere milk of the word. The exercise is, the works that He has ordained that christians should walk in. These are God's appointments for your growth. If you will heartily observe them, you will cease to be counterfeit. Yes, observing these appointments, will erase all the spurious figures, and make you a bill that will pass through the gates into the eternal city. More anon.

J. D. FERGUSON.

Priors, Georgia.

LETTER FROM BRO. J. C. STONE.

Bros. McGary & Hansbrough:

Since Daniel Sommer has seen fit to "cut the tap-root," as he says, of the "re-baptism" tree, and thus close me out of his paper, I shall reply to some things he says, through the FIRM FOUNDATION.

He says, in the O. R. of September the 8th: "The Review has bid farewell to vain jangling." But in the Review of the 15th, he gives another blow at Bro. Rowe. He there intimates that there is something dreadful behind the curtain that he would expose, if his friends did not restrain him. I have seen men before now, who seemed exceedingly anxious to fight somebody while their friends would hold them; but

if turned loose, were altogether calm. Now, I suggest to Daniel's friends to turn him loose, and see if he will attack Bro. Rowe. He seems to think that no one has any right to publish a paper but himself. Rice was a scoundrel when he opposed Daniel; but now he is a gentleman. The case being altered, alters the case, you see.

Some time ago, I wrote an article for his paper, asking him to correct some misrepresentations of his, but he refused to publish, stating that he did not wish his readers to see such a "document." But finally I prevailed on him to publish it: and now it is before the brethren, and I want them to compare it with some of his abuse of Rowe and Rice, and see if will not compare favorably with his. He tried to make his readers believe that I had a catechism for the pious sects, and after I had told him plainly that I had no such thing, he still called for my catechism. I told him the second time I had none, and yet in his foot-notes in the *Review* of September 8th, where he states that, at North Salem, Ind., three came from the Missionary Baptists, and he "re-baptized two of them, and the third said he was satisfied with his baptism," he says: "If Bro. Stone had been in my place, he would probably have found it necessary to ask him half a score of questions to convince him that he ought to be again buried in baptism. This is what I meant by the word 'catechism.'" Is not this a wonderful excuse for his misrepresentation of me? He framed in his own imagination, a catechism of half a score of questions, and then attributed it to me.

Again he says: "Every one knows upon reflection that re-baptism, as it is called, must be specially preached, or some will come forward to unite with us, who are satisfied with their baptism, though they became obedient among the denominations. Well, it was the particular questioning about the views entertained when baptized, and which is necessary to lead such to become dissatisfied therewith—it was this that we denominated a catechism." Do you see how, in his own imagination, he fixes it up. If I go and preach the gospel and contrast it with sectism until the people cannot help but see the difference, and show them what the faith of the gospel is, contrasted with what the sects claim to be faith, and any see their mistake, does any call that a catechism?

What catechism was employed with the two he re-baptized at North Salem? What catechism did Bro. Daniel use to ascertain that the one there was satisfied with his baptism? I asked him where he got his catechism that says, "Are you satisfied with your baptism?" but I get no answer. I must ask him, if the baptism of the one was valid was not the baptism of the other two? They had all submitted to Baptist baptism. The difference was, that one was satisfied and two were not. Now, Bro.

Daniel, will you tell us which was right? If the two were right, the one was wrong; and if the one was right, the two was wrong. If the two were right, then you did wrong in passing the one, for if the first baptism of the two was wrong, so was that of the one; but you left him in the wrong. If his first baptism was right, so was that of the other two, and you did wrong in re-baptizing them. So, in either event you did wrong.

But Bro. Daniel has been arguing that re-baptism is wrong. In the *Review* of August 18th, he undertakes to cut the tap-root of this "re-baptism tree." He goes on and describes a man who "believes that Christ is God's Son, and the Savior of Gentile and Jew; believes that he died, was buried and arose from the dead; repents of his sins, and, in few words or many, confesses his faith in Christ, and is buried in baptism to fulfill all righteousness, etc. But he has some wrong notions. He believes baptism an outward sign of an inward grace, and not for remission of sins, and, perhaps, as a door into a church, and that he received forgiveness at a mourner-bench. Now to affirm that such wrong notions invalidate the baptism, etc.: This is placing the design of baptism above the design of Christ's death, burial and resurrection, and above the design of his atonement." Will he tell us why it is? Are not the death, burial, resurrection, and atonement all to be preached? Are they not set forth in the gospel? Does any of us deny their design or the necessity of understanding them? Not one. This is only another of Daniel's imaginations. It originated in his own brain, and not in mine.

But the nice part of the matter is, after he had gone through all this fancy sketch, he says: "Thus the tap-root of the re-baptism tree is cut, and the tree falls; and as it falls so let it lie." But instead of letting it lie, strange as it may appear, and will appear to his readers at North Salem, lo! Daniel replanted the very tree he had cut down, as he said. There, as he says himself, he "re-baptized" two good Baptist brethren, who fills the description which he gave, as I have recited above. They believed that Christ died, was buried and arose again. They believed that he is God's Son, and the Savior of the world. They had repented, as he says; they had confessed in few words or many, no doubt, as he says; they had been baptized, as he says. They had the wrong notions, no doubt, that he describes. But, he says, he assisted them in their obedience. Not only that, but he gladly assisted them in their obedience. In their obedience to what? According to his teaching, they had obeyed before. If they had not, then the third one, who he says, was satisfied with his baptism, had not obeyed. But he took him in on the same kind of baptism.

Poor Daniel, I will not cast him into the lion's den; but only into

the hole he dug in trying to get at the tap-root of the baptismal tree. The tap-root of that tree is too deep for him to injure it. He got Bro. Treat to venture near the hole he dug. But Bro. Treat was too sharp to venture near enough for me to tumble him into Daniel's pit. Treat took off after Dr. Hughey, and escaped. If, in the future, I should find him maneuvering around to pull Daniel out, I will yet tumble him in.

I am of opinion that they have done about the best they can in their opposition to the truth; but so far in the discussion not one of them has been able to give one good reason, nor one argument, in favor of sect baptism. They all contradict themselves and are wholly inconsistent. Daniel Soumer, after all his floundering around, blowing his more excellent way, comes right back and re-baptizes, two, who he had argued, were already good Christians. Will not everybody say he has condemned his own teaching? They certainly will, for they cannot help but see it. Any of them, it appears, will re-baptize any one who desires it. They leave it entirely to the person's notion. What is the will of the Lord is the question. Such a course virtually nullifies the law of the Lord. We say the law of the Lord must govern, regardless of any man's opinion. Let us earnestly contend for the faith.

I. C. STONE.

Catlin, Indiana.

A SISTER'S LAST LETTER.

Dear Bro. McGary:

I have been a reader of the FIRM FOUNDATION from the first issue to the last. I know it is the best paper for the true brotherhood of Christ Jesus, that has ever gone to the press.

I have seen so many articles from the sisters, more especially sister Saria. I have often wished I could write like her; but my misfortune was, that I was left a poor orphan in this wide world, and my education being but little I know not how to make the necessary corrections, but I will do the best I can, that is all my Lord and Master requires of me, and my poor fellow creatures ought not to require more.

Sister Sarah speaks my sentiments exactly. For years gone by I have seen and heard so much about the fashions of this world, it makes my heart ache within my breast. Time after time has the tears fell from my eyes, when I would see the wealthier sisters look on the poorer with scorn and disdain, even in what they call the Lord's house. I, for one, think the Lord has but few houses in this world. There are many houses that are claimed to be the Lord's, which, I think, if they were properly called, it would be the house of satan. I think they are generally kept filthy enough for anything but the Lord. I have met at the Lord's table to partake of the emblems of our dear Savior,

and saw the amber running under the table, and I have seen the elders, deacons, and even the preachers, take a great quid of tobacco out of their mouth and throw it under the table, when they went to prepare the Lord's supper. Shame! shame on the brother guilty of such filthiness.

I have also seen sisters dipping snuff as though they were at home, Sisters, I would set a better example before the brothers. If I ever used the filthy weed, I would be like Bro. Sweeney, never do it again. It is nothing but a filthy habit and fashion of this sinful world. Our Book teaches us to have everything in decency and in order. Is this decency, is it in order? If so, who ordered it? The fashion; not the God of heaven, who made man in his own likeness and image, and pronounced him not only good but very good. Can we imagine the God of heaven like the fashions of this world to-day, more especially the fashions of the sisters? No, no. I think of His likeness as being pure and undefiled, without spot and without blemish.

Dear sisters in Jesus, can we step to the glass to-day and look at our likeness and think we are without blemish, when we look at the beautiful covering and ornament of our heads that God has given us, seeing one-half of it cut from ear to ear, and combed down to our eyebrows, or all frizzed up, the other half combed wrong side out, and put on top of our heads: then look around and see what a great hump on our backs. Oh, what a picture the God heaven must be, if He is the likeness of the fashions of to-day.

Dear sisters in Christ Jesus, think and reflect and meditate seriously over this subject; think whether you would like for the meek and lowly Savior to enter your door or not. We should all live while it is called to-day, as though we expected to-night to be our last. I remain yours,
A SISTER.

Dear Bro. McGary:

The above letter is from the hand of my dear companion, who was called away to the Spirit land a few days after she penned those thoughts. If you think them worthy of space in your valuable paper, of which we think so much, you can let the readers see them. If not, commit it to the waste basket.

I remain yours in the one hope,
M. M. WILLIAMS.

Egan, Texas.

OBITUARY.—Died, on the 17th of July, 1887, RACHEL E., wife of M. M. Williams. On Lord's day morn, about ten o'clock, she closed her eyes in death. She quietly passed to the Spirit land, with a sweet smile and heavenly expression on her lips. She had been struggling for the Master's cause about twenty-eight years, and amid all the trials of this life she lived a devoted Christian all the way through. She leaves a husband, seven daughters, two little boys, and many warm friends, to mourn her loss; but they mourn not as those who have no hope. M.

FIRM FOUNDATION.

AUSTIN, TEXAS, NOV 1, 1887.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to the FIRM FOUNDATION, Box 86. All checks or money orders should be made payable to the FIRM FOUNDATION, Austin, Texas.

A. MCGARY's address is Fort McKavett, Menard county, Texas.

EDITORIAL NOTES.

CORRECTION.—In our issue of Oct. 15th, under "Editorial Notes," where we compared Bro. Burnett's course to the Jew merchant, four words were left out, which destroyed the sense. In the 80th line from the bottom, between the words "plea" and "reminds" should have been, "had been preached there."

Let it be kept in mind that no anabaptist has yet told us where the church was before the days of Alex. Campbell.—*Christian Messenger.*

Let it be kept in mind that a certain Baptist-successionist has failed to tell us whether the *three facts* were ever preached at Rose Hill before he preached there. It is a strange idea that, people have to stop and tell where the church was prior to "Alex. Campbell's day," before they can convince people that they have no right to alter God's law of induction into Christ. Perhaps the church, "before the days of Alex. Campbell," was in the same place that it was in at Rose Hill, before the "ancient gospel" was preached there, by T. R. Burnett.

I have read, with much interest, Bro. Richardson's article on "Reward and Punishment." And, while I believe it is about the strongest argument of its length I have ever read on that question, I do not subscribe to the views he presented. I believe, however, all who are associated with me in editing the F. F. hold to the views Bro. R. expressed. So no one of them is at all responsible for whatever I may hereafter express on that question. I have had some private correspondence on the question recently, and have from time to time expressed my views on it in private conversation with different brethren. I, therefore, (and because I believe it would be interesting and profitable to some of us,) contemplate reviewing Bro. Richardson's article some time in the future. If that review should lead to a discussion of the question between Bro. R. and myself, I may yet learn to be "orthodox" on the question; for I shall discuss it as much in quest of tenable grounds as otherwise; for, while I am inclined to the opposite side from Bro. R., I am not so well settled on it as he and others seem to be on the other side. I know of no one with whom I had rather discuss the question, for he is fair and logical, and it would be really a treat to discuss with such a brother, after so much controversy with unfair and illogical brethren. But I don't want to appear as one who knows

more than God, and as "God's second mistake," because I have not been able to see this question in the same light these other brethren do. The argument, that there can be no happiness without the existence of a state of unhappiness—and all of that line of co-relative argument—I can not yet grasp. Again, it would not, in the least, impair my faith to be forced to change my views on this question. Again, I think Bro. R., and others, mistaken when they teach that our ideas of justice cuts no figure. God is all-wise, just and merciful. A man must have a fair conception of these attributes to be able to understand God's Revelation. I grant, he is not able to scale their loftiest heights. It is in part my idea of these attributes of God that leads me to repudiate the "orthodox" idea of eternal punishment. But if I should become convinced that a fair interpretation of the Scriptures sustains Bro. R's position, it would not lessen my confidence in any of God's attributes; but I would then know I had imperfect ideas of them—in fact, it would be, in part, a change of these ideas that would lead to an acceptance of the other side of the question. But I must not now write any more, for I don't want to draw Bro. R's fire yet, as I yet have some months work laid out. I will preserve his article.

A. MCG.

J. W. MCGARVEY, SR.—No. 3.

On pp. 122-23 of Bro. McGarvey's "Commentary on Acts," he interests his readers with an account of a discussion he had with a certain "Doctor of Divinity," some years previous to the writing of his "Commentary." He says:

"I determined to apply to him a test which had been employed before by some of my brethren, and charged that he dare not, as he valued his ministerial position, and even his membership in the church, give to mourners seeking salvation the answers given by inspired men, in the very words which they employed. He interrupted me, by asking, if I intended to insinuate that he would not preach what he believed to be the truth. I replied, that I had no disposition to question his honesty, but that I was stating a startling fact, which ought to be made to ring in the ears of the people. I then told the audience I would put my statement to a test at once; turning to the Doctor, I said: 'Sir, if you had a number of mourners before you, as Peter had on Pentecost, pierced to the heart with a sense of guilt, and exclaiming: 'What shall we do?' would you dare to say to them, 'Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit?' Or, if you were called into a private house, like Ananias, to see a man fasting and weeping and praying, would you dare to say to him: 'Why do you tarry? Arise, be baptized, and wash away your sins, calling on the name of the Lord?'" I pause for a reply. I stood waiting and the immense audience held their breath; until the silence became painful; but the Doctor hung his head, and answered *not one word.*"

Bro. McGarvey, you had him in a *tight!* He saw that his course was not in harmony with the divine course. Poor fellow! It was hard to have to be subjected to such a pinching ordeal before that immense audience. No doubt it was very humiliating to his "ministe-

rial" pride. But you did right in thus "putting him to the test;" for truth is worth so much more than any man's individual reputation, that the high as well as the low, rich and poor, should be exposed, as religious teachers, whenever they deviate from the way ordained of God.

But now, my brother, you stand before a larger audience than that "Doctor of Divinity" stood before. You have been put to the test, by one who, though not so prominent and popular in religious circles as was the man by whom that Doctor of Divinity was put to the test, yet is every whit as earnest and conscientious. Are you not "hanging your head and answering *not one word?*" We have "stood waiting," too, for your reply, until our "immense audience" is about out of "breath," and yet not *one word* from you! Are you afraid you will endanger your "ministerial position?" Perhaps, though you have decided silence to be the better policy, you have not yet "hung your head."

But, my brother, if you are not more brazen-faced than I think you are, you will, ere this test is concluded, "hang your head." But I beseech you, as you so clearly saw the folly and sinfulness of that Doctor's course, to be honest and candid with yourself long enough to "see yourself as others see you," and part with one of your discrepant positions. And oh, my brother! if you do move upon consistent grounds, do, for the sake of your never-dying soul, which must render an account to the Giver of the gospel for the manner in which you deal with this system of truth and redemption, take your stand upon the side of the word of God, and let "our plea" suffer, if it is not in harmony with that move.

But we have more questions for you. On page 99 of your "Commentary on Acts," while on the immersion of the eunuch, you say:

"Luke says, Philip 'preached to him Jesus.' How, then, had he, while hearing Jesus preached, obtained instruction in reference to immersion? There is only one answer to this question. It is, that to *preach Jesus*, after the Apostolic method, involves full instruction upon the subject of immersion. The prejudice, therefore, which exists at the present day against frequent introduction of this subject in discourses addressed to sinners, is altogether unscriptural; and those only preach Jesus correctly who give to it the same prominence which belongs to it in apostolic discourses."

(1) I ask you if there is any divine authority for preaching Jesus after any other than the "apostolic method?" (2) If there is no such divine authority, is not such preaching a perversion of the gospel? (3) Will a perverted gospel believed and obeyed bring the one so believing and obeying, "into Christ?" (4) Do those who preach a denial that immersion is for, or in order to the remission of sins, give "full instruction in reference to immersion?"—do they "*preach Jesus* after the apostolic method?"

Again, you say, in the same connection, in your "Commentary," and on the same page: "Thus he who preaches Jesus has immersion in the beginning and in the end of his sermon." (5) I ask you: Do the Baptists, Methodists, or others from whom you receive converts without immersion, have immersion "in the beginning and in the end of their preaching?"—do they "give to it the same prominence which belongs to it in apostolic discourses?" If you will not answer these questions, will you please state why you will not? You have no right to become offended at our demanding answers to these questions, at your hand: for you demanded answers of that Doctor of Divinity, and when he wanted to know if you were insinuating that he would not preach what he believed, you replied, that you had no disposition to question his honesty, but that you were "stating a startling fact, which ought to be made to ring in the ears of the people."

My brother, remember, and act upon the golden rule. "Do unto others as you would have them do unto you." Now as you demanded an answer from that D.D., and thought that he acted in bad faith in not answering, so now answer these questions about your own teachings, or know that others will think you have acted *worse* than that D.D. We, too, think *this* matter should "be made to ring in the ears of the people," and we intend to ring it, for the sake of truth.

A. MCG.

KITTRELL-MCGARY DISCUSSION

Editor Firm Foundation:

With the permission of your senior editor, I will give to the readers of the F. F. what I claim to be the plain teaching of the Scriptures, by the mouth of the prophets, the Savior and Apostles, concerning the "gift of the Spirit (Holy Ghost), or what is more plainly set forth in the commission as given by Mark, 16: 16-17-18, as the "signs following them that believe." On my part I affirm that these gifts belong to the Christians to-day, and Mr. McGary denies. "If any man speak, let him speak as the oracles of God" says the holy Apostle. "To the law and the testimony: if any man speak not according to this word there is no light in him," says the prophet Isaiah.

Jesus of Nazareth, in his parting lesson to the twelve, as given in the last chapters of John's gospel, or narration of events, told them that: "When I go away, I will send to you another comforter, the Spirit of truth, which will bring to your remembrance all things whatsoever I have said, and he shall abide with you forever."

Under the guidance of this comforter was brought to John's remembrance the conversation of Jesus and Nicodemus, when Nicodemus was told how a man must "enter into the kingdom of God." "Except a man be born of water

and the Spirit, he cannot enter into the kingdom of God." Here we have set forth the birth "of water and Spirit," not two births, but two elements. Now unto Peter He says: "Unto thee I give the keys of the kingdom of heaven, and whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven." Again, after his resurrection, he commands them: "Go tarry at Jerusalem until endued with power from on high."—Luke 24:49. Again, in Acts 1:4-8: "But wait for the promise of the father, which, saith he, ye have heard of me." This is the "comforter" spoken of above. Again: "But ye shall receive power after that the Holy Ghost shall come upon you." This Peter denominated in Acts, 11:17, as a "gift." The Savior says, "the promise." Please bear these two terms in your mind. To impress this upon your mind, we will italicize them. The terms, "gift and promise," are synonymous. Before the reception of this "gift or promise," the Apostles were only for a time possessed of the fourth rate gift of hearing, afterwards they became prophets and general miracle workers.

Now follow them to Pentecost, where they received "the gift or promise," and were prepared to set forth the way to "the kingdom of heaven." Jesus spake the words given him by the Holy Ghost, with which he was anointed at the Jordan, when he set forth the way to Nicodemus, and see how perfectly the words of Peter, after the same anointing, accord with those of Jesus. First, after being "endued with power from on high," or receiving "the promise of the Father," Peter preached unto them the gospel: "declaring to them the wonderful works of God," how that God had "wrought many wonderful works by him in the midst of you all," and had at last raised him from the cruel death to which their wicked hands had brought him.

These "quick and powerful" words reached the hearts of three thousand of the hearers, and in answer to their cry of: "Men and brethren what must we do," the Spirit, speaking through Peter, says: "Repent and be baptized (born of water) every one of you in the name of Jesus Christ for the remission of your sins, and ye (Peter and the eleven others had already received it), shall receive the gift of the Holy Ghost," (birth of the Spirit). "For the promise is unto you and unto your children, but not unto all that are afar off, even as many as the Lord our God shall call." This was very near the words of the Spirit, and was the way that Peter construed it, as shows by his behavior at the household of Cornelius, and the preceding events. This is the way our opponent also construes it, but is not the language of the Spirit, but: "For the promise is unto you and your children and all that are afar off, even as many as the Lord our God shall call." How are

people "called?" "Whereunto ye were called by our gospel."—II. Thes. 2:24. "Called" to what? "To the obtaining of the glory of the Lord Jesus Christ." Now if we are called to the obtaining of this glory, are we not chosen to a higher estate? What could elevate us to this higher position except the same anointing which he received? Do the simple facts of belief and baptism bring every one to that estate? Simon, the sorcerer believed and was baptized, yet he had no part nor lot in the "gift of the Holy Ghost," which others received before his eyes.

Paul believed and was baptized, as did the others in "the city of Samaria," at the same time as Simon, and both Paul and they "obtained the glory of the Lord Jesus Christ." Then the act of believing and being baptized, while it is sufficient to save from our past sins, or gain for us "remission of sins," for our Savior said: "He that believeth and is baptized shall be saved," and Peter said, "be baptized for the remission of sins," but does not entitle us to membership in the kingdom of God; which can only be entered by being "born of the Spirit," "for if we have not the Spirit of Christ, we are none of his."

Read the language in Mark, 16:17, "and these signs shall follow them that believe: cast out devils, speak with new tongues, take up serpents, drink any deadly thing, shall lay hands on the sick and they shall recover." Now with Peter's "promise" of "the gift of the Holy Ghost" in your mind, read I. Cor., 12 chapter, commencing "concerning spiritual gifts" and after enumerating these gifts, which he says: "Is given to every man to profit withal, he commands them, in the concluding verse, to "covet earnestly the best gifts;" and again, in the first verse of the 14th chapter, to "Desire spiritual gifts." These gifts he enumerates as follows: "The word of wisdom, of knowledge, faith, gifts of healing, miracles, prophecy, discerning of spirits, divers tongues, etc." and adds, that the Spirit divides to every man severally as he will. To whom was this Corinthian letter addressed? "To the Church of God, which is at Corinth; to them that are sanctified in Christ Jesus. Called to be saints, with all that in every place call upon the name of Jesus Christ our Lord: both theirs and ours." Does this address apply to any of the readers of this article? Are any of you saints? Do any of you call upon the name of Jesus Christ? To this class of people was it addressed; to them "that in every place call, etc." Now how does this enumeration of gifts coincide with the "signs" in Mark 16:17?

But the answer will be made that these gifts only apply to the days of the Apostles, and that they could only be conferred by the laying on of the Apostles hands. There is no "thus saith the Lord" for either position, for "the promise is unto . . . all that the Lord our God shall call,"

to "all everywhere that in every place call upon the name of Jesus Christ." To whom was the promise of "remission of sins" after hearing, believing, repenting and being baptized? To the days of the Apostles only? No; to all that the Lord our God shall call." Then why not "the gift of the Holy Ghost," which promise is contained in the same sentence, and preceding "all that the Lord our God shall call"? By what manner of reasoning do you sunder this language of the Spirit from its context? Is it because it impugns your righteousness? "Yea, let God be true tho' every man be a liar."

What says the Savior in John, 7:38: "He that believeth on me out of his belly shall flow rivers of living water." This John, by the wisdom which the Holy Ghost or comforter gave him, defines in the 89th verse thus: "But this spake he of the Spirit which they that believe in him should receive, for the Holy Ghost was not yet given, for Jesus was not yet glorified." Then every one "that believes on me shall receive the water of life—living water—Holy Ghost. Do any of you, my readers, "believe on him?" Listen to the last invitation through this same John: "Whosoever will, let him come and take of the water of life freely."—Rev. 22:17. Here is an invitation to "whosoever will," to take of the Holy Ghost as defined by John. This Spirit is the mainspring of the power which characterized the Savior and Apostles. "If I by the Spirit of God do these things," says Jesus; "He was anointed with the Holy Ghost and with power, and went about doing good," says Peter, Acts 10:38. "My preaching was . . . but in demonstration of the Spirit and power," says Paul, I. Cor., 11:5.

Objection No. 2: "It could only be imparted by laying on of the Apostles hands." Who laid hands on the greatest miracle worker next to Jesus of Nazareth, Moses? Who on Jesus himself? Who on Cornelius and household? Who on Paul who never saw any Apostle for three years after his ministry commenced? And who will lay hands on the two mentioned in Rev. 11:5-6, who will have power to call down plagues on the whole face of the earth at their will, who are to prepare the way for the coming of the Lord the second time? But you say that "hands were laid upon those in the city of Samaria; the twelve disciples of John in 19 Acts; upon Timothy, what then? It comes either with or without. You say "it was only, for these in Apostolic days," but the Scripture says no such thing; but "the promises of God in Christ Jesus are eye and amen, and not yea or nay."

Again: "God is no respecter of persons." This you find in the language of Peter to Cornelius, Acts 10, and about twenty other places in the Scriptures. The position that these promises belonged to the Apostolic age is not only without the authority of the oracles of God,

but makes the promises of God in Christ Jesus, "Yea" to them, and "nay" to us, and makes God a "respector of persons." *

Mr. McGary will, or has promised to deny this power which I assert the Scriptures teach, and he has everything that claims to be a church to help him out in the fight, for the position condemns all alike. This same Holy Ghost which he won't have, nor wants no one else to have, foretold just this state of affairs 1600 years ago, when speaking through Paul it said, II. Tim. 3:1-5: "In the last days perilous times shall come, men shall be lovers of their own selves, . . . having a form of godliness, but denying the power thereof." The power of godliness is what the Scriptures promise, and to contend for which I have written this article; and to deny which Mr. McGary promises to write equally as much. Who does the prophecy by the Spirit sit? Answer reader.

My faith stands in the "power of God," i. e. Christ, the power of God, I. Cor. 1:18-24, and I believe that every promise will be fulfilled to those "that believe," for there is no promise to those who do not. You ask why those professing the faith of Christ receive none of these things, and I answer by asking, did you ever know one that believed they were entitled to them? They are only unto "them that believe" for we "must believe that he is and a rewarder of them that diligently seek him."

In conclusion, let me ask, when the Scriptures are so plain in this promise, why do you fight so, to thrust it away from you? Does your faith offer anything to compare to it? What an empty shell is the religion of the churches, one and all, compared to this.

Let me add here a prediction as to my opponent, whom I have known and loved for years, and whom I esteem an honest and truthful man, when not too much maddened by his blind zeal, for the error for which he is now contending. The prediction is, that he will, ere long, be a defender of this faith, which he now so bitterly opposes. I say this, knowing that he is a man of courage, and when he sees his error will not be ashamed to acknowledge it, tho' the churches and the world will say of him then as he now does of me, that his doctrine is foolishness, but "the foolishness of God is wiser than men," and it pleased God by the foolishness of preaching to save them that believe.

W. H. KITTRELL.
Alexander, Texas.

About the last of August, my wife received a letter from Mr. Kittrell, who is her brother, in which he wrote: "If I teach the truth, you haven't the truth, and I defy you or any one else to show wherein I teach contrary to the word of God. Aus. has threatened, but he has never dared to meet me in any way."

To this, I replied, that I would not discuss religious questions un-

less I saw some hope of benefitting some one; but if he would send me a good list of readers from among his faith and order, to read my replies, I would discuss with him. I stated terms, as to length, and number of arguments, etc. Well, he did not come up to the terms, but sent along his first argument, and four readers!—whom I suppose are of his faith—one of them I know to be, and I believe she will give what I write a fair consideration, or I would not proceed; for I have lost all hope of ever being able to reach Mr. K. But if I can lead one from under this fog-bank where they are now hugging Mr. Kittrell's delusion, I will feel repaid for my effort. As for Mr. Kittrell, individually, I entertain about the same feelings I would were he my own brother. We have been very intimately associated in the past, and not one circumstance of ill feeling ever marred this association, that I remember. It is true that, since he has been advocating his present theory of religion, we have had some warm controversies, but in all of this my attachment for him individually has remained unchanged and I am satisfied he is none the less my friend. I mention these things that the reader may not suppose from anything said in this discussion, *pro or con*, that it proceeds from personal ill will. I separate him from his doctrine as much as possible, when I handle it without gloves. He means no harm to any one, but is full of benevolent and warm-hearted impulses for everybody. But his doctrine, like all false doctrines, is surcharged with mischief, and, again, like all other false doctrines, when very zealously held, it warps the better judgment, and blunts the tender sensibilities of the heart for the time being.

Now, to the question: What bearing has the "new birth" on this question? It, like much found in his article, is as foreign to the issue as it would be were he trying to prove that, "the man in the moon" is red-headed. But, as he has defined his view of the new birth, and then, on the next page contradicted himself, I will expose this contradiction to show what a state of confusion he was in when he wrote the article.

First, he says, the birth of water

able to reconcile these two statements; and he will, in doing so, establish his proposition, by a practical demonstration; for nothing less than a miracle can accomplish this feat, and he will stand higher than a "fourth-rate" miracle worker when he performs this job. Let him try his hand, if he cannot write more to the point in his next than he has in this.

He undertakes to tell how I construe Acts ii: 38; but he had better learn how to deliver his own views without contradicting himself, as he has above, before he goes to defining mine. I have heard of some broad mistakes he has made in telling what I teach; but I attribute these mistakes to his misty standpoint rather than to intentional perversion. But, now, I am going to write some upon the real issue involved in this question, whether he does or not. I am sorry that he has put up his article so loosely and illogically, that I cannot pursue it and stay in sight of the issue. If I have space left after I define the true position on this question, I will spend it in wandering off after him again, far enough to turn some of his points against him. Really, he seems to be picking out a soft place to fall, rather than trying frankly to develop his position.

Now, reader, go back with me to the starting-point of his position. And let's study this question candidly and impartially in the divine volume. Lay your prejudice aside if you have any; for prejudice always spreads a film over the eye and shuts out the light. But why should any one act so irrationally and sinfully as to blindly cling to error, and grope in darkness, when they may bask in the bright light of truth, simply by opening their eyes and letting the light in.

Mr. K. talks about "speaking as the oracles of God speak," and then handles God's word like it was a scrap-book. We have to use the same common sense in reading God's word, that we do in reading any other literature, to advantage. We have to note the circumstances and connections, or proper divisions, that pertain to it. By using the Bible as Mr. K. does, I can prove that God is now making men out of dust, and women from ribs taken from their sides.

But now to Mr. K's fundamental

of God. And they went forth and preached everywhere, the Lord working with them, and *confirming the word with signs following.*"—Mark xvi: 19-20. This is substantially saying, the Lord fulfilled his promise to accompany them with signs. We are bound to drop one of these powers from the list, even if there were nothing to teach that these signs ceased. That of "casting out devils" cannot, in the very nature of things, pertain to our age. People are not now possessed with those demoniacal spirits. So the devils, or demons, cannot be cast out of those they are not in! But we refer the reader to some passages to show that these signs or miracles were to pass away with the apostolic age, or when a complete revelation of the New Covenant was formulated and bequeathed to the world: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part, but then shall I know even as I am known. And now abideth faith, hope, and charity, these three; but the greatest of these is charity," (love).—I. Cor. xiii: 8-13.

Again: "And he, (Christ), gave some Apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. TILL," (mark reader), "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint

to that figure of perfection called "a perfect man." To say a certain state of affairs will exist till a certain time, implies that at that time it will cease to exist. In our quotation from Cor. it says all of the, then influences, that were supporting the church would cease, but faith, hope and charity, or love; hope and love grow out of faith; and faith out of God's word.

Paul says faith comes by hearing, and hearing by the word of God. And he again says: "Faith is the substance of things hoped for, the evidence of things not seen."—Rom. xi: 17, and Heb. xi: 1. These supernaturally endowed teachers were laying the immutable foundation of "faith, hope and charity," when they were preparing God's word to pass down the fiery gauntlet of the ages. God was demonstrating to that and subsequent ages, that His hand was with them, by these accompanying signs and wonders. These miraculous accompaniments were to this "perfect man" they were erecting, as the scaffolding of a building is to its erection. When the building is completed the scaffolding is taken away.

But Mr. K. is swinging on to this old scaffolding-like grim death. He will fall and break his neck if he does not come down. He fails to grasp the divine intention of miracles. He calls them the gospel! But let's endeavor to learn the divine aim of miracles from God's word, and we will get right on it. Every new order of things brought into this world by the Creator was accompanied with a miracle. The first tree that ever was upon this globe was planted by the miraculous hand of God; but, then it propagated its species by dropping its seed naturally upon the earth, after that. So of the first man. He had to be made by some process differing from that natural one by which the earth has since been peopled. He was the first man and could not have been begotten by man, as all men have been since. But the miracle that brought him from the dust was not continued after he was complete, and the seed of subsequent billions in him. God took Abraham's family and by supernatural or miraculous intervention made them a typical people, and developed the Messiah from them. Then when the New Covenant was

FIRM FOUNDATION.

well répent for or of something else, and you know that would not do.

Then, Bro. Hodgen, you quote Christ in his prayer for the Jews, when he was going to be crucified,

the main reason why we should contend earnestly for the faith. The sects of the land are against the truth; but, in my judgement, are not capable of doing the injury that our spurious preachers are do-

We should ever be ready to speak a kind word, in a friendly and polite way, to all around us, especially to those whose heads are bowed down with the cares of this life. It will never be regretted by the actor, nor forgotten by the receiver. Kindness and politeness are the

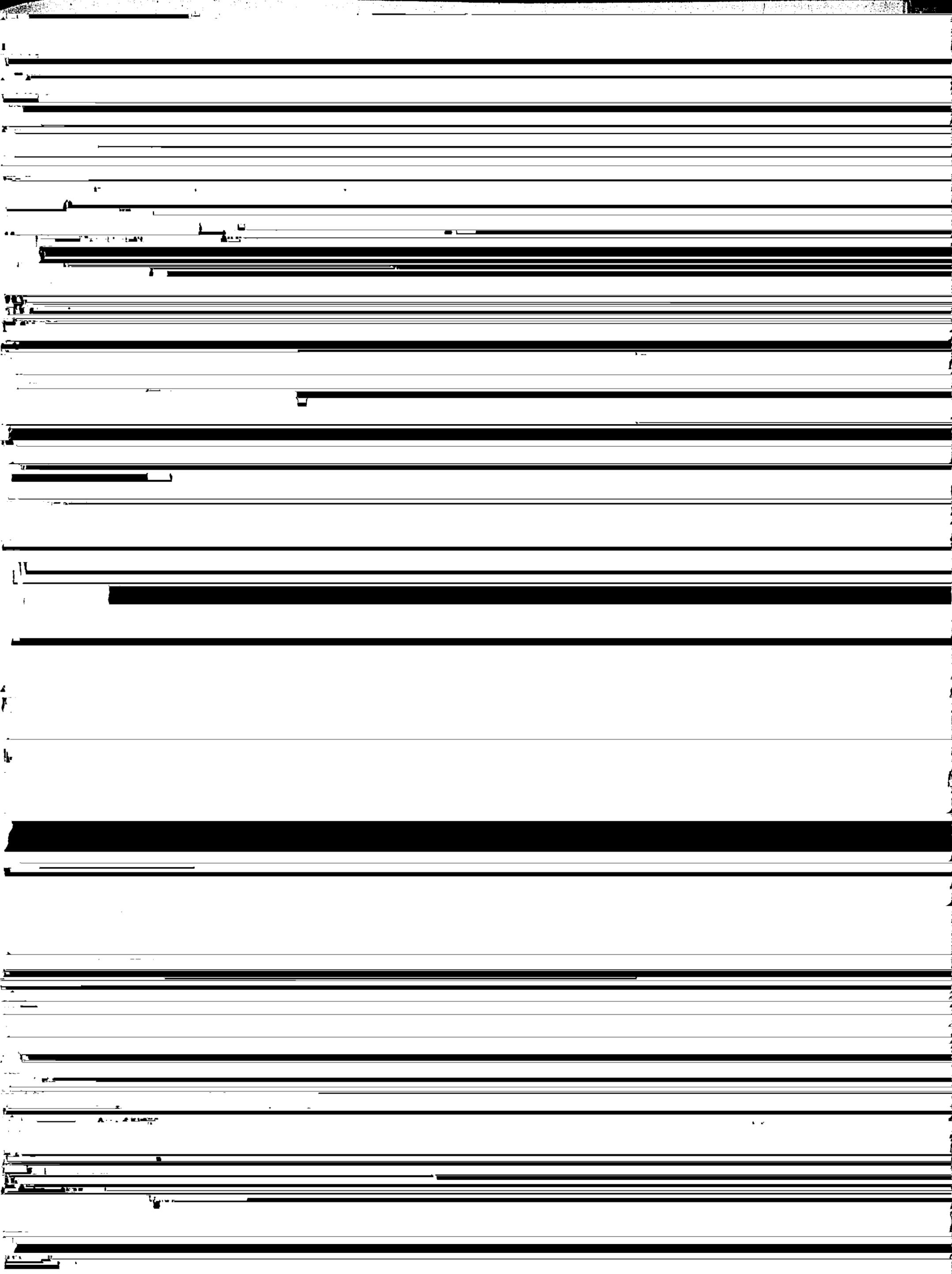
of outsiders was in favor of the truth. Bro. P. was compelled to leave us at the close of the débate. Bro. S. continued over Lord's day, with four baptisms, and two came back from Babylon. Considering all things, we claim great success for the truth. Your brother is Christ.

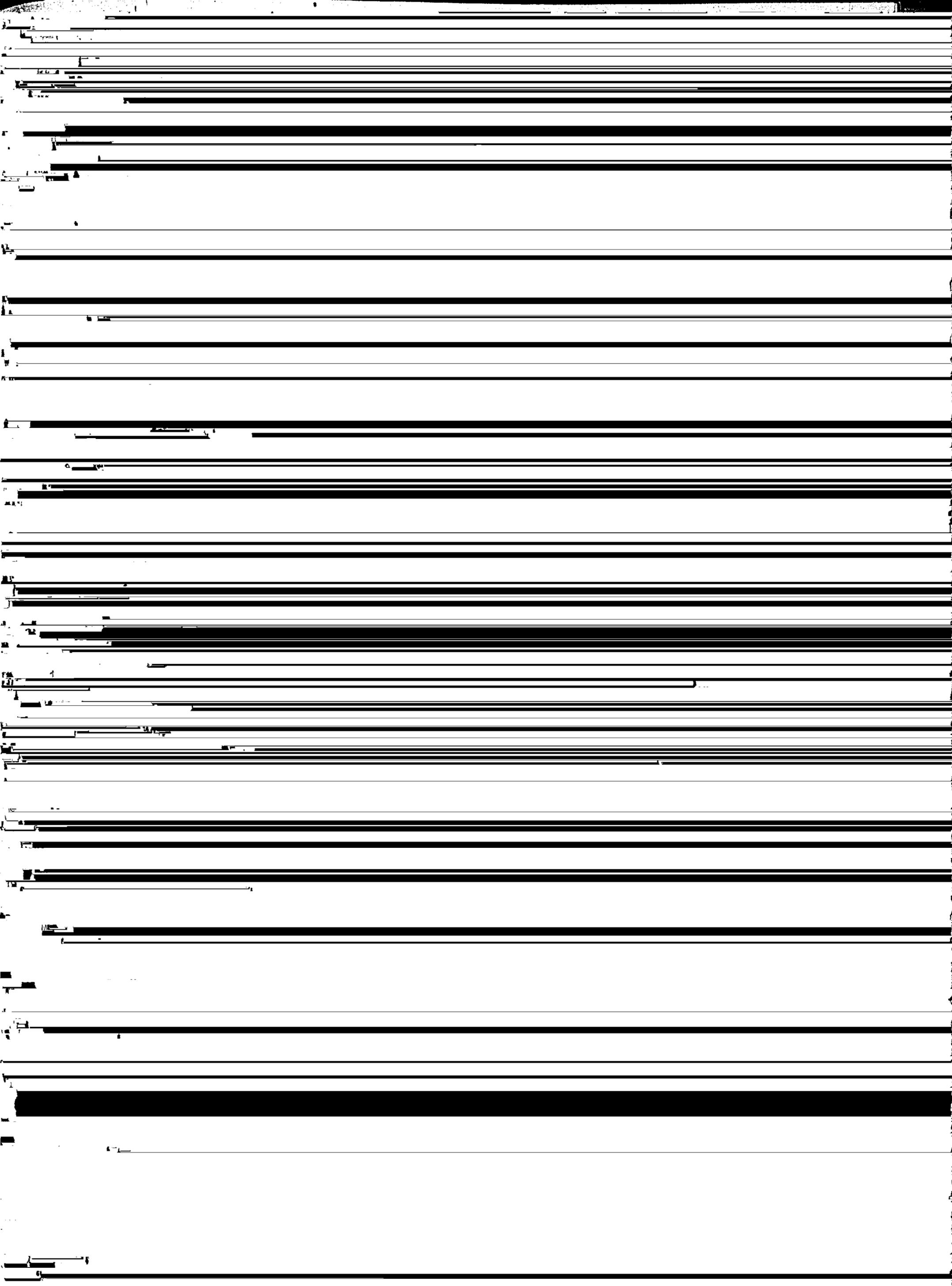
son Isaac upon the altar. Bro. R
replied, that this was the first time
and ever known anything to be

this sophistry in less time than was
required to write an account of it.
SECOND PROPOSITION.

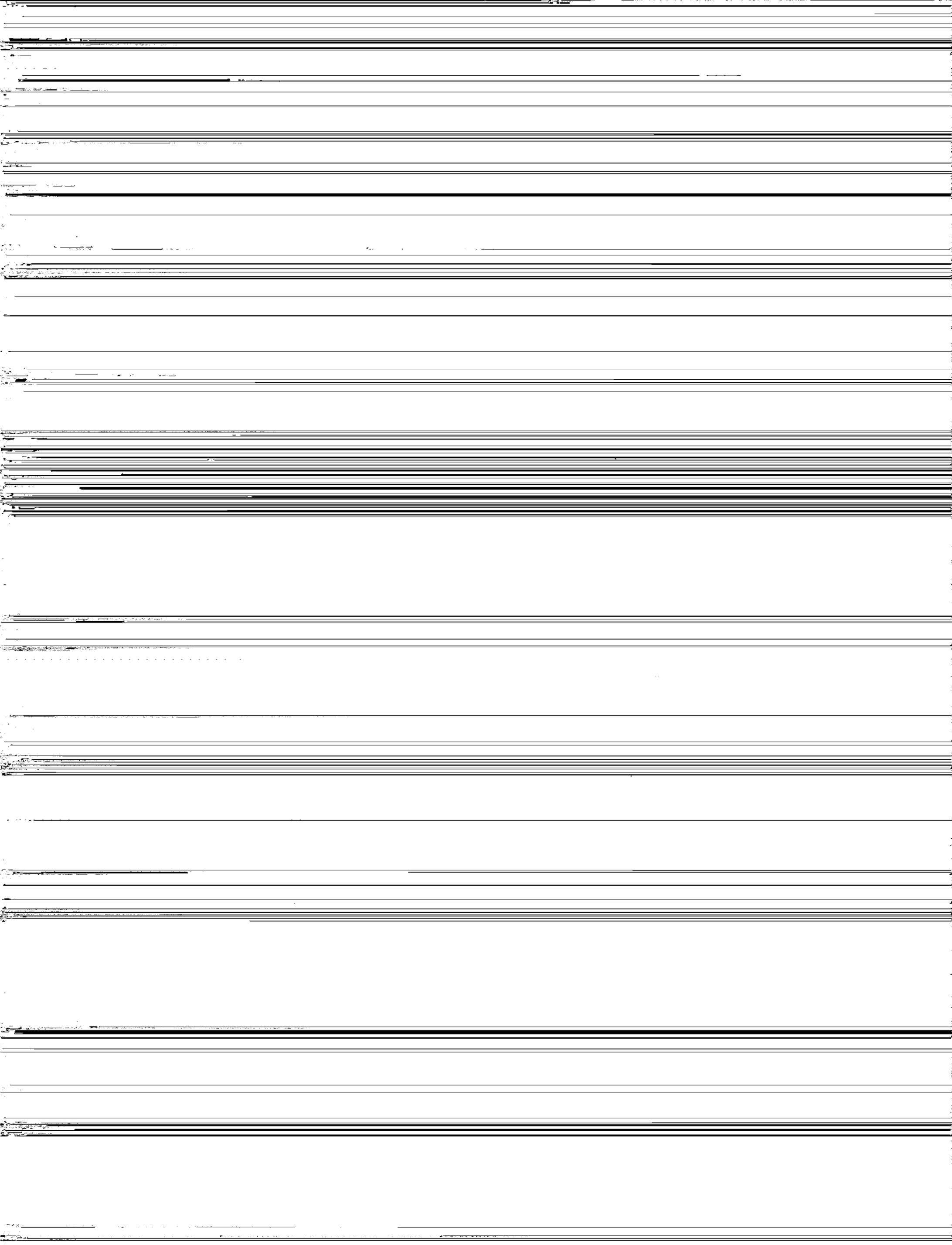
our preachers, who has opposed the
F. F. from the beginning, was
heard to remark that: "Very few

in good, hard earnest. Let us work
up new subscribers, and induce old
ones to renew. Let all of the loyal





Firm Foundations



profitable Questions". against the idea of continuing the warfare on the modern "pastor," and all other innovations, which are so rapidly crowding into the sacred precincts of the congregations of the Lord. Is Bro. Rowe going to sacrifice his convictions of truth and righteousness to save the so-called "rival journal?"

If he had the courage of his con-

turn, or play on words to evade or cover up truths, and that he was charging motives which was not very creditable, either to his opponent or himself, he apologized and did not again use the accusation.

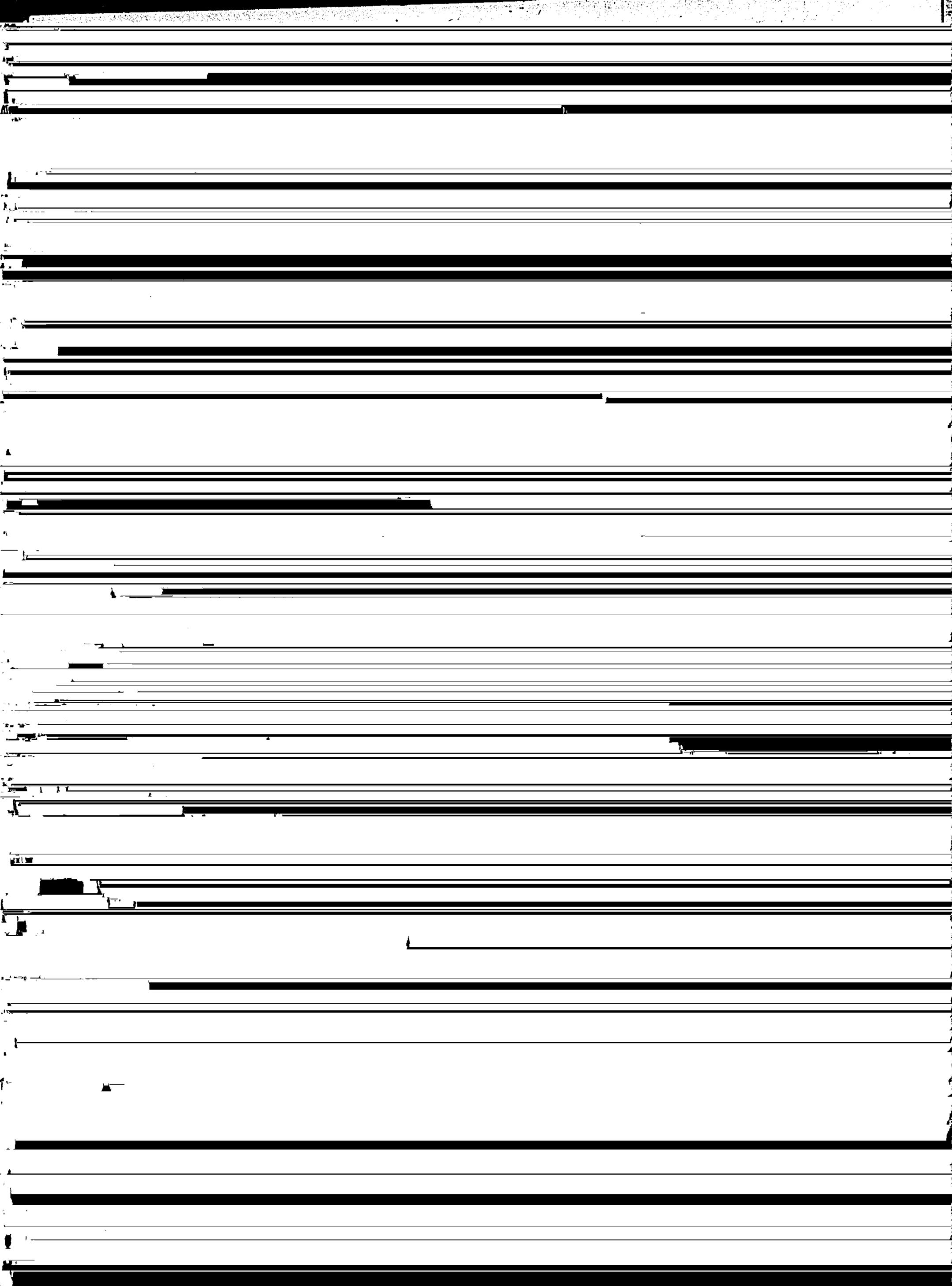
The debate was well attended from first to last. The best of order was observed, and critical attention was given to the arguments, pro and con. Our brethren seemed

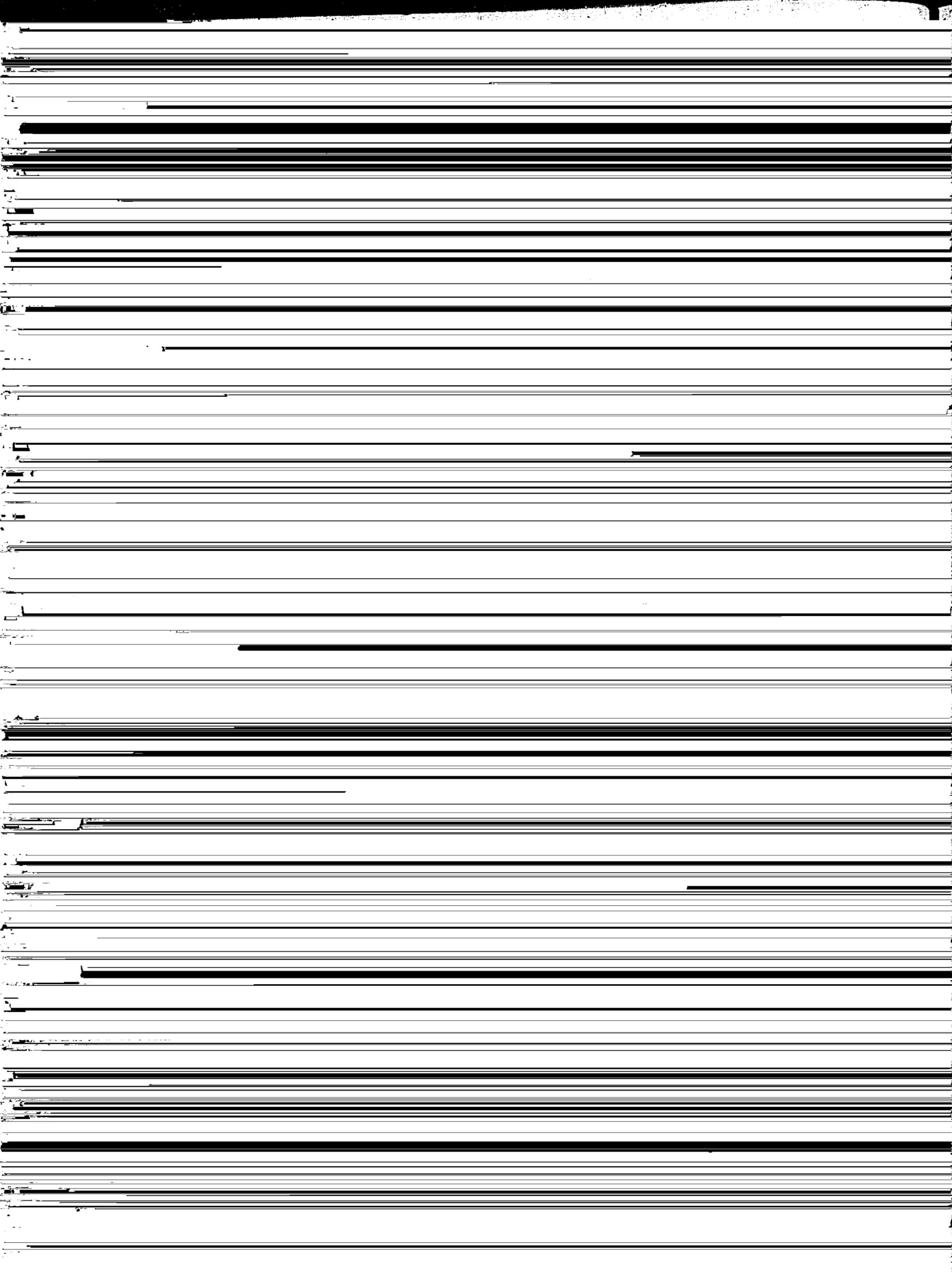
a little strange and others not a little amusing; as an illustration: when Bro. Tant gave Mark 16: 16, "He that believes and is baptized shall be saved," as an argument on baptism for the remission of sins, Little answered, by assuring the audience, this could not be taken as proof, for it was only *declarative*. Again, on the last proposition, Bro. Tant introduced the parable, where

the Savior said: "Whosoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward."

If we have not gold and silver,
Ever ready to command;
If we cannot, towards the needy,
Reach an ever open hand.

We can visit the afflicted,
O'er the erring we can weep;
We can be a true disciple.





fall and check-mated the devil by cutting down and casting out of the garden the forbidden tree." Also, "Then when the devil came into the garden to work the ruin of man by means of the tree, his Satanic majesty would have been pointed to the place where the tree had stood, and he would have been—*stumped*."

Now, since in the above figure, Adam represents the "prohibition brethren, the forbidden tree," the liquor traffic, and the "garden" the state of Texas, just what he says Adam would, or "might have" done, is what the prohibitionists are trying to do, is drive the liquor traffic from the State. But the editor would say, Adam would have done wrong to have cut the "tree" down and cast it out of the "garden." Then to exclude the sale of alcoholic liquors for drinking purposes from the State would be wrong.

Also, since God put the "forbidden tree" in the garden, the figure would make God the author of the liquor traffic. Surely the writer did not mean to teach, God the author of such a nefarious business. He is not the author of the liquor, much less the traffic, no more than he is the author of murder. He created the materials of which the liquor is made; so did he create the man that did the murder.

The conclusion one would come to on reading the article is, that the editors of the F. F., or at least one of them, thinks the saloon business right and should not be interfered with.

In a former number of the F. F., Bro. McGary took the position, if I am not mistaken, that prohibition was right, but Christians should not vote for it, on the same grounds they should not vote for governor.

Bro. McGary, please state just what is the position of the FIRM FOUNDATION on the question of prohibition, entire. If it thinks prohibition is wrong, say so; if right, say so. A paper so good as the FIRM FOUNDATION should send forth no uncertain sound.

I hope you will not get weary in exposing the flimsy position of *shakism*, and especially the inconsistencies and shortcomings of the *Messenger*.

Your brother for the truth,
C. F. TEFTLEER.
Leonard, Texas.

The trouble is, our brother makes the very common mistake of pushing our remarks, about Adam, and our modern "prohibition brethren," far beyond the point aimed at. This is always unfair, because by such a course any example can be rendered ridiculous. Even the parables of Jesus, and the types of Jehovah, when subjected to such a pressure of hyper-criticism, can be thus distorted into nonsense.

It is almost universally agreed among Biblical scholars, that fleshly Israel, under their sojourn out of Egypt, across the Red Sea, through the wilderness and to the bank of the Jordan, is a type of spiritual Israel, or, of Christians while in the flesh. And the "promised land," Canaan, a type of the "heavenly country"—the eternal inheritance of the faithful "joint-heirs with Christ."

But take this type, and stretch it out beyond its divine aim, to meet the demands of a fastidious critic, and he could enjoy a chuckle over the idea of war, bloodshed and rapine in Heaven; for fleshly Israel

crossed Jordan and entered into bloody wars.

But I do not wish to be understood as intimating that Bro. T. would thus wilfully pervert to evade the force of a point; but this is the very obvious tendency of such criticisms.

The point aimed at in our mention of Adam and "the tree of the knowledge of good and evil" was this: Adam had to avoid the fruit of this tree or suffer the penalty for disobedience. His disobedience set to work the sting of death, and filled the earth with sin and violence, among which is the "whisky traffic."

Now what we meant was, that Adam could not have kept out of the world these afflictions by carnal opposition. There was no implied privilege in God's command to him, for him to war against his desires and appetites for this fruit, except through love and reverence for God—spiritual and not carnal triumph was all that could meet the demand.

So it is now, the world is fairly reeking with sin in multiplied thousands of forms, and aspects, and can only be corrected by God's power. How our brother can say, that our position seems to be that "the saloon business is right, and should not be interfered with," can only be accounted for by us, by considering him blind with prejudice. This seems manifest, too, in the gratuitous manner he fixes up Adam representing the prohibition brethren, and the "forbidden tree," the liquor traffic, and the "garden" the state of Texas.

I would not fix it that way at all. So this is his own fixing. I aimed to enforce one point; but he would make me reach beyond one. I believe in "interfering with the saloon business" with God's power, and not with the carnal artifices of puny man. Let the world try its wisdom to uproot these evils as it may, but Christians must be guided by King Jesus, and must wield the weapon of Christian warfare—"the sword of the Spirit"—not such carnal weapons as Cæsar's ballot-box. If they resort to the ballot-box, they "turn back to the weak and beggarly elements of the world," and thereby forfeit their friendship with God.

The brother asks us to state the position of the F. F. on this question. We thought we had done this often. But we will briefly do so again:

(1) We regard the saloon a man-trap, where men and boys are caught and physically and morally poisoned—the fountain-head of rivers of tears that flow from the broken hearts of thousands of mothers, sisters and wives of our country.

(2) For Christians to become "entangled with the affairs of this life," becoming yoked with unbelievers in the use of the ballot-box, is for them to do what Christ has told them not to do—see 2 Tim. 2: 4-5.

Hence it is an evil, a presumptuous sin.

(3) We hold that Christians must not do one evil to remove another evil, however enormous the one to be removed may be.

We might go off into an argument of the question, and show that one cannot be a citizen of two governments at the same time—"Ye cannot serve God and mammon"—"Ye cannot serve two masters"—"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."—James 4: 4. "Ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God."—Eph. 2: 19, N. V. "Our citizenship is in heaven."—Phil. 3: 20, N. V. As subjects of King Jesus, we are to make a complete surrender of our ways, and realize that we are "complete in him"—"furnished completely unto every good work."—2 Tim. 3: 17, N. V. "Whatsoever ye do in word or in deed, do all in the name (by the authority) of the Lord Jesus."—Col. 3: 17.

Now, as we are completely furnished in the law of Christ unto all good works, and, as we are told to do all we do by his authority; and as we are told that we will not be crowned "except we strive lawfully"—which *must* mean by the law of Christ—and as we are told that our citizenship is in heaven, and, that such friendliness towards the world as becoming entangled with its affairs, is regarded by our heavenly Father as unfriendly towards him.

We say, in view of all these things, and many others to the same point, taught us in the "perfect law of liberty," the FIRM FOUNDATION is opposed to Christians voting, or doing any other evil that good may come of it. We hope our position may be understood.

Many conscientious brethren may, like Saul, see "good works" (?) outside of those unto which the law of Christ has completely furnished us, but such should remember that, as Saul lost his crown for "good works" (?) that God had not "ordained he should walk in," so they will fall of their crown of righteousness, if they do not cease to do "good works" (?) by "striving" through the ballot-box instead of, "by the law of Christ."

If any man has a worse opinion of saloons, saloon-keepers, and their wholesale system of corruption and robbery, than we of the F. F. have, his is surely not a good opinion. But we do not intend to "turn back to the weak and beggarly elements of the world" to oppose the saloon or any other evil. God's "grace is sufficient unto all good works."

A. MCG.

Books are the true levelers, giving to all who will faithfully use them the society and spiritual presence of the best and greatest of our race; so that an individual may be excluded from what is called good society, and yet not pine for want of intellectual companionship.—Ex.

PUBLISHERS' NOTES.

With this issue, most of our "trial offer" subscribers will be out and we would be glad if all will renew at once.

We will send the Oatman—McGary discussion, and Zeke Jackson, one copy of each, to any of our subscribers, for twenty-five cents.

Bro. E. Hansbrough, if the Lord will, expects to be in a meeting with Bro. T. W. James at McKinney's school-house, in Blanco county, during Christmas week.

We have been expecting Bro. A. McGary, but recent letters inform us that the weather was too threatening. Hope he will be with us before the old year is gone.

Recent letter from Bro. R. B. Trimble states his intention to move from Pilot Point, Denton county, to Ravenna, Fannin county. Correspondents will please note change, and address him, in future, accordingly.

Received a letter from Bro. J. H. Allen, of Goldthwaite, Mills county, requesting mention to be made of a debate to be held in Goldthwaite, beginning January 23, 1888, and ending the 28, between W. R. Alexander, of the Church of Christ, and Nathan Barrow, of the Primitive Baptist church. Issues not stated.

We request our contributors to write PLAINER, to prevent mistakes. Don't be in too big a hurry to pen your thoughts. Remember, they have to be read by others, so be particular. If you speak so as not to be understood, you will have to repeat your words or speak to no effect. So in writing your thoughts, if you write illegibly you will have to rewrite it, or write to no effect.

We call attention to a sister's letter on "Charity" in this issue. It is in the right direction. While we must contend earnestly for the faith, we must plead with others, and not abuse them; we must speak the truth in love, and not in anger; we must not let our own words condemn us. For with what judgement we judge we shall be judged. We can speak the truth and offend not, and we can speak the truth and offend. Which ought we to do? Like begets like; anger stirs up strife, and love produces love. Jesus, when he was reviled, reviled not again.

ZEKE JACKSON.—"The Religious Ups and Downs of the Jackson Family" is now ready, and will be mailed to any address, upon receipt of price, ten cents per copy, or three copies for twenty-five cents. Published by McGary & Hansbrough, Austin, Texas. Send in your orders, brethren and friends, and circulate this little pamphlet. Send it to those who have been shaken into the congregations of Christians. They will see that they have been only shaken, and this will uproot them, and the word of God will cleanse them from all unrighteousness, if they will obey the gospel of Christ.

T. H. G.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, JAN. 1, 1888.

VOL. 4—No. 3

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1308 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. F. GIBBS. J. W. JACKSON.
J. B. DUBBY. E. HANSBROUGH.
L. C. STONE. A. J. MCGARY.

OUR POEM.

BY J. CLEVENGER.

As for the FIRM FOUNDATION,
We have this much to say:
It's gaining friends and readers
Everywhere, every day.
With McGary at its head,
And Hansbrough's ready hand,
We'll send the truth a huriling
To many a distant land.
With Jackson in the field,
And McGary on the wing,
We'll preach the anointed order,
And make the gospel ring.
Brother Durant can write us up,
On politics, so well;
And, everything that's lacking,
Brother Stone is sure to tell.
When Treat and Daniel read it,
It makes them fairly groan;
But when they start to run away,
They run against that Stone.
Brother Treat has gone retreating,
And Daniel's dead again:
Turning Stones with broken corn-
stalks,
They find it all in vain.
When the three-fact-shaker rallies,
And tries to make a show;
It passes like a gust of wind,
For it only was a blow.
He calls it the *Flimsy Foundation*,
And thinks it is surprising:
While he is shaking sectarians in,
We are all baptizing.
He calls it re-baptism,
And says, it will not do;
And when we give him Paul's ex-
ample,
He says, it is not true.
But when he scoffs and scorns the
truth,
And says, we are to blame,
The readers of the *Messenger*
All shrink back in shame.
When sectarians hear the truth—
We have no other way—
We give them the Lord's appoint-
ments,
And ask them to obey.
And when they believe the gospel,
And wish to enter in,
They've told to confess, repent, be
baptized,
And wash away their sin.
No sectarian ever enters,
Any other way,
Only by baptism,
And this they must obey.

LETTER FROM BRO. STONE.

Dear McGary & Hansbrough:
Being at home and having a lit-
tle leisure, I have concluded to drop
a few thoughts with regard to some-
things which I see and hear. This

is an age of humbuggery, deception
and misrepresentation. An age in
which it behooves every one to ex-
amine all things carefully, so as to
arrive at the truth. If there can be
no means by which we can arrive
at the truth, then there has been
no revelation of the truth made.
If there has been no revelation
made, then we shall certainly not
be held responsible to the truth.

Now if all persons were willing
to accept the truth as it has been
revealed, and to act upon it, then
all that we would have to do, would
be to point them to the revelation
of truth. But too many seem to be
unwilling to accept the simple
truth as stated in the divine record.
Too many are disposed to cling to
prepossessions, and to pervert the
truth to support their opinions.
This sometimes provokes sharp
criticism; and causes those who
desire to defend the truth to have
to write very plainly. There are
some, however, who wish to appear
exceedingly modest and chaste in
what they say. So much so, that
they are actually afraid to defend
the truth; and are opposed to any
other person's defense of it.

So far as my own observation
goes, those who are so vehemently
opposed to any controversy, are
those who hold doctrines which
will not bear the light of investiga-
tion. There never was a man who
was conscious of having the truth
who was afraid of controversies.
All lovers of truth desire that the
truth shall be known on all vital
questions.

I see in the *Octographic Review*,
of Nov. 20th, that the publisher says,
"In the early part of this memor-
able year of the *Review*, it bid fare-
well to secular advertisements, and
now bids farewell to personal con-
troversies, with the intention that
this shall remain."

What does he mean by personal
controversies? Does he here refer
to such controversies as he and I
had on baptism? Or such as I and
Bro. Holloway had? Does he pre-
pose to prevent the investigation
of such questions as pertain to life
and godliness? Or does he have
reference to such personal contro-
versy as he tried to have with Bro.
Rowe? If he refers to this last, I
say, amen!

Again, he says: "At an early
date, we would, no doubt, have de-
livered the *Review* entirely from
personalities, had it not been
for an effort that was made to fast-
en upon us the odium of having
been a party in a sham transaction
in securing possession of the paper.

That effort it was necessary to con-
tradict with positiveness that could
not be misunderstood, and these
columns were thereby opened to a
personal controversy which, in
many respects, has been unfortun-
ate, and which none have regretted
more truly than the publisher of
this paper."

Now everybody knows that the
controversy here alluded to, was
mainly one-sided. And he who so
much regretted it, could have
avoided it. My opinion is, that the
publisher begins now to regret it.

But, he says further: "Besides,
there have appeared in these col-
umns reviews of several who have
assailed the publisher on doctrinal
questions. But the unfairness with
which we have been treated from
first to last has been highly unsat-
isfactory. With two exceptions,
we believe, our critics have not even
made an effort to publish our posi-
tions upon which they have offered
their strictures. One of them re-
cently confessed that he had criti-
cised an article from our pen which
he had never seen."

Here he refers to Bro. McGary,
as I suppose. Now Bro. McGary
does not say that he did not see the
article which he criticised. He did
see what Sommer said to me and
also what he saw in Bro. Neal's
paper. But Bro. Daniel will make
mistakes.

He now says: "The *Review* now
bids farewell to personal contro-
versy."

Now, I have this to say, any pa-
per that will not allow any contro-
versy, is not willing to have the
truth defended, or else they are not
willing to have their views contro-
verted. I do not wonder that the
Review should discard controversy.
Its publisher cannot write a con-
sistent article on many subjects.
He frankly acknowledges that he
has wasted his time in trying to
answer some of our articles. We
knew that before he acknowledged
it. But he, as usual, boasts of his
easy victims, and that when he
would get through with them, he
would feel sorry for them. I won-
der who the poor fellows were?

But then, the publisher says
again: "Is there any real difference
between us in regard to the action
and design of baptism? Not a
particle. What is all the trouble
about then? It is over a misunder-
standing of what is said and writ-
ten. Now, in the name of com-
mon sense, let us stop long enough
to take a straight look at the prac-
tice of the entire brotherhood every-
where. To illustrate, we will take

Bro. Sommer and Bro. McGary. If
a person says to Bro. Sommer, 'I
have been immersed, but I did not
understand [the design, and I wish
you to baptize me for the remission
of sins,' Bro. Sommer will do it, and
so will any of us. If a person says
to Bro. McGary, 'I have been im-
mersed and I understood that it
was for the remission of sins, and I
have been living in a sectarian
church, but now I am convinced
that I should discard my sectarian
name and unite with the people
who have been named by the mouth
of the Lord.' Will Bro. McGary
baptize this person again? Bro. I.
C. Stone says he would not; but
that he would receive such a per-
son."

Now, I say, that if a person has
been scripturally baptized, I or
Bro. McGary would receive such a
person. But Bro. Sommer did not
argue that way with me. Both he
and Bro. Treat argued that it is not
necessary for a person to under-
stand the design of baptism. If
Bro. Sommer denies it, I will show
his and Treat's own words.

But now he is trying to make it
appear that he and I are agreed.
In the name of reason, what did he
argue with me about? The argu-
ment was, that those baptized by
the sects were scripturally baptized
and that they need not understand
the design; and so one knows it
better than does Daniel Sommer.
But since he had, of late, to baptize
several of my converts, he is now
trying to make it appear that he
has been of the same mind all the
time. Does he think that he can
now make his readers think so?
He may, for he will not allow us
to write and correct this statement
in his own paper. He can now mis-
represent us as much as he pleases
and we cannot be heard.

He will, after a person has be-
lieved he can get religion, and has
gone to a mourner's-bench and
claims to have his sins pardoned,
and is baptized because of remission
of sins, receive such, if he says he
is satisfied with it. I and Bro. Mc-
Gary will do no such thing as that,
and so one knows it better than
does Bro. Sommer. Yet he is now
trying to make his readers believe
there is no difference. What would
his readers think of him if we could
tell them this? No wonder he has
closed us out. What can the broth-
ers think of a man who will thus
pervert the truth. He accused me of
telling about a score of lies in the
last article he wrote against me.

What do you think brethren, of a
man who will argue with another

FIRM FOUNDATION.

AUSTIN, TEXAS, JAN. 1, 1888.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to the FIRM FOUNDATION, Austin, Texas.

A. MCGARY's address is Fort McKavett, Menard county, Texas.

REMOVAL.

The office of the FIRM FOUNDATION has been removed to 1306 Rio Grande Street, (corner of West 14th and Rio Grande Streets) Austin, Texas.

SOME UNWISE, AND SOME WISE WORDS—PROGRESSION.

All Baptist preachers are not "sound" on the communion question as Baptists count soundness, but what matters it when they follow Christ! Read the following from the *Christian Standard*:

Bro. Darsie, in his letter from Boston in this week's *Standard*, after mentioning that, A. G. Lawson, a Baptist preacher, preached for him in the tabernacle, adds:

"But what I want more especially is to say that Bro. Lawson not only preached our people a good sermon, but that he presided for them at the Lord's table, and like a brother among brethren, partook of the sacred feast himself. And he showed no hesitancy whatever in so doing. He regarded it as a matter of course. It was in all respects a graceful, appropriate, and brotherly act. I mention it partly to express our appreciation, and partly to exhibit the superior breadth of our Baptist brethren in New England."

That is right. There is no reason why it should not be so done. But tell it not to the editor of the *Battle Flag*, nor to the editor who holds that a brother is guilty for proposing to receive those who are known to hold any unscriptural views. They might put up the bars and leave Boston outside of the pasture field.

The above is taken from *The Witness*, of Kansas City, edited and published by J. H. Smart, at one time an editor of the *Christian Evangelist*, of St. Louis. The *Christian Standard* endorses Darsie, and *The Witness* endorses the *Standard*.

A Baptist is "a brother among brethren" when he violates his party obligations and partakes of the Lord's Supper with the disciples of Jesus! This man knows that his religious organization holds that it is wrong for him to do this thing, yet he does it, and continues to hold fellowship with it, and receives pay from its members for preaching its doctrines! Is he honest? We have heard that Spurgeon permits members of other religious organizations to commune with him, but not long since he denounced those whom he called Campbellites as heretics. We are the editor referred to in the last paragraph of this clipping, and hence we feel at liberty to ask a question or two.

Will Darsie, the *Standard* or *The Witness*, say that the "Baptist Church" is the "Church of God?" Will they say that the individual members of the "Baptist Church" are members of the "Church of

God?" If they will answer these two questions affirmatively, they will please answer: Do the Baptists and the Apostles teach and practice the same things? If the Baptists teach differently to what the apostles teach, can they be the disciples of Jesus? Can the teaching and practice of conflicting doctrines make both parties Christians? Are there two ways of getting into the Kingdom of God?

If the Baptists are correct in their teaching and practice, are we not incorrect, and should we not abandon our teaching and practice and accept theirs? If a man can, by accepting either teaching and practice, become a child of God, ought we not, for the sake of harmony, cease to exist? But, if a man can become a child of God by accepting only the teaching of inspiration as we teach it, can we recognize those as brethren in Christ who teach and practice differently?

It seems to us that if we are correct, that those who differ from us must be in error, and we can have no fellowship with error. We can not see how we can ask Baptists to sever their connection with the Baptist church and come to us, if they are in the Kingdom of God, or how we can urge persons to come out of human organizations, if we admit that, while they are members of those organizations they are in the Kingdom of God.

We are not denying the morality or the honesty, or the goodness of the Baptists, but are asking whether they have become citizens of Christ's church, or if there is more than one way of acquiring citizenship. Neither are we enquiring whether God will accept Baptists as "well done good and faithful servants" at the final judgment, for that is not our province, but we are enquiring whether the Bible gives any promise of salvation to them. Our duty is to proclaim the terms of naturalization, and it is God's prerogative to decide who have complied with the terms. We have no right to proclaim the terms, and then say that citizenship may be acquired by other means.

According to the above, a Baptist is a "brother among brethren," and just as much a citizen of the Kingdom of God as those for whom he was presiding. If he is "a brother among brethren," then he is one of the family and our debates with Baptists must cease. If the Baptists will permit it, disciples of Jesus, when living in a locality where there is no congregation of disciples, may and should take membership in a Baptist organization, assist in supporting the Pastor and their missionary enterprises, if this position is correct. We do not so read the Bible. It may be possible that these other editors are more liberal in their fellowship and fraternity than God. We may be narrow, but we endeavor to be consistent, and we think that we are not narrower than the Word of God.—E. W. Herndon, in the *Christian Quarterly Review*.

These are wise, true and timely words, and under the circumstances, they manifest, in a marked degree, a true purpose of heart to stand by the appointments of God with unflinching Christian courage. Bro. Herndon is already under the proscriptive ban of that faithless horde that has exalted its wisdom above God's, in missionary work. He has grossly insulted these brethren by laboring for the perpetuation of apostolic methods, and proclaiming their sufficiency, and pointing out the danger and insufficiency of human improvements upon divine plans. As a penalty for this rudeness toward the wisdom of these advancing brethren, they have threatened to supplant his paper, the *Christian Quarterly Review*, by a *Quarterly*, that will reflect their sentiments and "progressive" schemes. And now he shows that he sustains that same fealty to "the law of the Spirit of life in Christ Jesus" which makes "free from sin", that he does to the divine plan for proclaiming this law to the "nations." When a man has such sound and true convictions, and has the courage of his convictions and the ability to defend them as Bro. Herndon has, his hands should be held up by his brethren while he wages the conflict against the enemies of truth, and reclaims the honest-hearted from the popular vortex of worldly wisdom and presumptuousness of ungodly men.

Every preacher who reads the FIRM FOUNDATION could easily get four subscribers for Bro. Herndon's paper, and that would insure a copy for the getter-up of the club; for Bro. Herndon promises five copies to any one who will send him four subscribers and eight dollars. Two dollars is cheap for the *Quarterly*. It contains 100 pages, or 640 pages per year. And it is all good solid reading matter from the pens of our ablest brethren. If the preachers who read the F. F. would all take advantage of Bro. Herndon's offer, they could easily send him a thousand new subscribers, thereby greatly aiding him in his work, and benefitting themselves, too.

I hope our readers will all take hold of this offer, not only preachers, but all who love truth and love to encourage a brother who is laboring for truth—I mentioned preachers specially because they stand a better chance than others to get up clubs, and they should all read the *Quarterly Review*.

Take right hold of the work, brethren, and let Bro. Herndon be encouraged by seeing that, though the advocacy of unadmixed truth may turn the backs of the untrue upon him, it will draw the hearts and hands of those who are on the Lord's side to his support. All who resist the truth will turn out about like Jannes and Jambres.

Truth crushed to earth will rise again,
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid his worshippers!

—A. McG.

LETTER FROM A SISTER.

MR. AUB. MCGARY:

DEAR BROTHER—As I used to be well acquainted with you in Madison county, in your first wife's lifetime, I do not feel embarrassed to ask you some few questions on the Scripture.

I was a member of the Missionary Baptist church nine years before I ever heard a Christian preacher; but I never could see any other scriptural way of taking members into any church, except the way the Christians receive them now. I left the Baptist church and joined the Church of Christ, just by being asked if I knew what I was immersed for? Any one that ever read the Testament and does not know what baptism is for, I don't know what to think of them; though, if any one will prove to me that I ought to be re-baptized I will be, though I think if I did not know that it was for remission of sins, Christ does surely know. Turn to 4th chapter of John. Also I wish a little light thrown on third chapter of Corinthians, 15th verse.

I read your FIRM FOUNDATION, one of my next door neighbors takes it. I would take it if I were not so poor. I will close, hoping to hear from you soon, if you think my letter worthy of notice. Your sister in the faith once delivered to the saints. M. E. W.

Yes, I remember you, and am glad to hear from you after the lapse of so many eventful years, during which I had not known your whereabouts. When I saw you last you were a merry young lady exulting in the hey-day and hilarity of that state of girlhood verging upon mature womanhood; and I was wild, reckless and exceedingly sinful, trampling the law of God under my foot without fear.

But now we have both faced about and are confronting the stern realities of an eternity to which we are rapidly hastening, and fully realize the, worse than wasted past, and that we must now work with all our might, because "the night cometh when no man can work." But this work must be done in the vineyard of Christ, not out of it.

We hear men preach that salvation is not of works, and it is true, but it is that class of works done of ourselves, out of Christ, of which this can be truly said. When we enter the vineyard, or kingdom of Christ, we are bought by Christ and are his servants. Then our work is Christ's; just such works as are profitable unto salvation. Hence Paul said to his brethren: "Therefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not vain in the Lord"—but it is vain when it is out of the Lord. And John says, "Blessed are the dead which die in the Lord," for he says, "they may rest from their labors, and their works do follow."—Rev. xiv: 13. How then can men preach that salvation is not of works of any kind?

But now to your case. It would do you no good to be baptized to satisfy any one but yourself; for it must be done, seeking a good con-

science, that is, if your conscience is satisfied as you now stand, then it would be a sin for you to be baptized, because you would not do it as an act of faith. See Rom. 14: 23.

But I am satisfied you want me to be candid with you. Then I must be. Hence I must say to you in all earnestness and seriousness that I do not believe your baptism was scriptural, even if you did understand that it was for the remission of sins. The Baptists do not have their converts to make the "good confession." They require them to say that they believe that God has already pardoned their sins before they will baptize them. I do not think a baptism is valid without the confession, such as was made by the eunuch, Acts 8: 37; or Peter, as found in Matthew 16: 18.

I would advise you to seriously consider this point, and if you can see that you have not fulfilled the requirements of the Scriptures, then by all means do so, so that your labor will be in the Lord, and not vain. But this must be done only when you see the importance of it.

I don't know to what you refer in 4th of John. I understand 1 Cor., 8: 16, to teach that a man may be in Christ, and unwittingly pervert the gospel, and mislead others, and yet be saved himself. Persons are saved by the gospel, not by something else, which they conceive to be the gospel, but the gospel. A. MCG.

Dear Bro. McGary:

Some months ago I was persuaded by Bro. C. F. Durham to subscribe for the F. F., and I found in it much that the Christian is sorely in need of. Hence I am under many obligations to Bro. Durham for his kindness in calling my attention to your valuable paper.

Bro. Durham is one of those that has come in from the Baptists by the shaking process, but he told me to-day that he was convinced of his error. I wish you would answer through the columns of the F. F., the following question:

What is meant by this Scripture, "In the beginning was the word, and the word was with God, and the word was God."—John 1: 1. "And the word was made flesh, and dwelt among us, and we beheld his glory as the only begotten of the Father, full of grace and truth."—John 1: 14.

If you do not consign this to the waste basket, I will write a longer letter next time. Your brother, J. A. McELRATH, Coleman, Texas.

This is such deep water that we go over our hat-band the first step. But we know this Word refers to Christ, then without flesh he was with God, who is Spirit, before he dwelt among men. When he came among men, he became clothed with their likeness—flesh. A. MCG.

FROM BRO. BONNER.

Dear Bro. McGary:

I am a reader of the F. F. and believe it to be the right thing in the right place. We are taking at my house some four or five papers, and

when we get our mail, if the F. F. is in the list, it is the first to be read; in fact, I and my house think it the most thorough advocate of primitive Christianity as taught by the apostles now published, and cannot see how any Christian, with an unbiased mind, can fail to see the beauty and consistency of the principles taught in its pages.

I want to ask you a few questions to be answered, (if worthy of notice), in the F. F., by you, or some one else. I frequently notice in our papers, articles of considerable length on church music; indeed, it has been a subject of discussion for a number of years. Now, the questions I want to ask is upon a different phase of the subject; about something upon which I have seen nothing from any brother or sister. Now we as a people do not believe in the organ or its use in church; this agreed upon, we now proceed to the questions:

Now, should our music books have written in them the tune for each song or hymn in some kind of notation; if so, what kind of notation should we use? Ought we to sing all the parts in church? That is, soprano, alto, tenor and bass? Can you tell me why our church music books are written in round notes? that will do very well for people who use the organ, for anything to show what letter to play, is sufficient for an organist; for truly they play the letter scale; but can we sing the letter scale? I say, no. We could easily enough learn to sing the letter scale in any one scale or key, but what will we do when our key is changed and we have to commence on another letter? Do you think we could make all the intervals correctly, placing the half stops where they belong? I say, no.

Now, the letter scale is very properly called the absolute pitch, but in order to sing in any and all scales or keys, we have to use the numeral scale, or relative pitch. Now we learn to sing the numeral and we know the relation of tones is the same in every scale, whether it be the scale of C, or of E, or of G, or A, or any other letter, the order is the same, unless changed by an accidental. Now as the numeral scale represents relative pitch, why not have a character for each number of the scale representing the pitch to be sung without having to stop to count lines and spaces, such as we have in the character notes?

I am a strong advocate of the character notes, since I find that congregations that use the character notes sing much better than where they use round notes.

I write this article because all of our church music is written in round notes, and we who prefer the character notes have either to use a notation we do not like, or else use a book published by other denominations, and the result is, that a great number of congregations of the Church of Christ use books published by the Methodists and Bap-

tists. Is it true that our brethren believe so strong in the round notes, or what is the matter? I will gladly exchange ideas with any brother on this subject whose ideas are different to mine.

I am not in the habit of writing for papers, and if you think this worthy of space, put it in; if not, put it in the waste basket.

O. E. BONNER.

Durango, Texas.

It is the duty of Christians to sing, and make melody in their hearts unto the Lord; this we try to do; but we know nothing of the science of music, but sing such as we do, by ear. So we submit Bro. Bonner's letter to the consideration of those who understand the principles of music, as he seems to, for a discussion of the relative merits of the different styles of notation.

A. MCG.

REPORT OF MEETING.

Dear Bro. McGary:

Bro. E. G. Sewell and the writer have just held a meeting with the Bethany church, Logan county, Kentucky, resulting in twenty-four additions—mostly by baptism.

Bro. Sewell is co-editor of the *Gospel Advocate*, and is an able and eloquent defender of the gospel. He preaches regularly for the church at Bethany, and lives in the hearts of the people, one of the purest and soundest men I have ever met. The audiences throughout were large and very attentive.

Several brethren in this region take the *FIRM FOUNDATION* and esteem it very highly. It is growing in favor with the disciples.

I have enjoyed my visit to my old Kentucky home, and will soon return to my field of labors at McCune, Kansas. In the one faith.

BENJ. H. SMITH.

McCune, Kansas.

Yes, we have always regarded Bro. Sewell a sound man—"mostly"—but no man is truly a sound man who attempts to build on the "one foundation" in any way but the one way the apostles built.

A. MCG.

TALKS WITH THE SISTERS.

Dear Sisters:

Let us talk awhile on the subject of Mary and Martha of Bethany, the dear friends of our Savior. The most of us need to learn a lesson from them, so engrossed are we with earthly cares.

Who has not pictured busy Martha, bustling in and out, lunging to hear the Savior's words, but neglecting this golden opportunity, lest something should occur in the kitchen to wound her housewifely pride? And gentle, sweet Mary, sitting at His feet, her eyes fastened on His heavenly face, drinking of the fountain of life freely, all unconscious that Martha is aggrieved that she leaves her to serve alone. We are nearly all Marthas, and when we find a sister who like

Mary, chooses to sit at the Master's feet and learn of him, we are too apt to criticize her, and think she cares too little for her household.

But the real truth is, we care too much for ours. We go to bed at night, and rise in the morning, thinking of what we shall eat, and wherewithal we shall be clothed. Each day, it may be, witnesses the making and breaking of the resolve to do less for our bodies and more for our souls; to steal at least a few minutes for prayer and spiritual recreation. But days and weeks go by with no time spent in doing good to ourselves, our children, or our neighbors; precious time devoted to the "meat that perisheth."

For illustration: A sister comes to spend the day with us. Is our first thought of the spiritual treat before us? Ah, no! It is "what shall I have for dinner?" We are oppressed with the weight of the question. Perhaps we call up the children and dogs, institute a chase after a chicken, and make such ado as to cause the good sister to feel that she is giving trouble, instead of the pleasure she designed to give; she feels impelled to offer her assistance. Two hours, at least are consumed in the preparation and eating of the meal, another in the care of the dishes and kitchen, and only about two left for the entertainment of the guest. Would it not have been better to have seated that sister comfortably, placing the latest christian paper in her hand, bidding her enjoy herself while you prepare a quick dinner?

But you say you feel like you ought to give her something different from what she has at home. Very well, but remember that anything you might prepare, would differ in some respect from hers, and taste all the better for having been prepared by other than herself. Then when the quick meal is over, why not spread a cloth over everything and leave the washing-up till the sister leaves? "But that is not my way of doing," you say. "I have a regular routine of work." Which is a first-rate idea, but can you not break your routine for this sister once in awhile, and devote the time to your mutual spiritual edification?

Again, in glancing around, her eyes falls on the bed, handsomely bedecked with embroidered pillows, crocheted spreads, etc., and secretly she feels ashamed of her plain beds at home, and resolves to go right back and tuck and trim something for them. This added burden to her many cares, all because an influential sister has not courage to give up these follies that arise from a lust of the eye.

The writer once went in company with several others to spend the day with a good, christian woman, expecting a feast for the soul, but instead we found a feast for the body. When dinner was over and the dishes put away, we had only about one hour to stay, before time to leave. On her table I counted thirteen kinds of sauces,

preachers, young or old, in Bible colleges.

First, because they are not authorized by the word of the Lord, and that furnishes the man of God to all good works. Second, because we find, in reading the New Testament, that the church of Christ is the School of Christ, in which he designs men shall be educated for preachers of the gospel. Third, because I see by observation that the fruit of Bible colleges is bad.

They, as a rule, manufacture preachers who wear high-top, silk hats and kid gloves, and sit down on rich churches, at stipulated salaries, pushing the elders aside, adopting the one-man pastorate system, and are generally in favor of some, or all, of the innovations and departures from God's word; such as missionary societies, instrumental music in the worship, church fairs, festivals, etc., etc., for none of which is there any particle of authority in God's word. Bad fruit, is it not? F. HANSBROUGH.

FROM BRO. MCGAVOCK.

Bro. McGary & Hansbrough:

If it is not asking too much space in your valuable paper, I will give a few items, which may be of interest to your readers:

East of here, twenty-six miles, (when the Brazos is up), is a thriving country village, surrounded by as fine land as Texas affords. For a newly settled place, Mart is really promising. Having preached several times near Mart, I felt inclined to preach there also. In company with Bro. A. F. Storrs, Saturday before the second Lord's day in August we reached the village, and enquiring, learned that there was but one church in Mart, (the Missionary Baptist), that has a house. We learned there was a school-house, but on examining it, saw that, for some purpose, one end had been taken out and not put back. Believing it would be almost impossible to keep a light in the school-house, we decided to ask the Baptists for their house. On enquiry, we learned the Baptist conference was to meet at 11 a. m. Further enquiry was made, and we were informed, that one of the Deacons was in the store where we were at that time standing. Bro. Storrs being acquainted with him, introduced me to him. I told him I desired very much to preach to the people in and around Mart a week or ten days, beginning the next Thursday night, and asked him to present my request to the conference. He promised to do so, and asked me to give him my name. I did so, on a slip of paper, and just under my name I wrote, "Christian evangelist."

The conference met and adjourned. As the Deacon was passing Bro. Storrs he informed him that I could not get the use of the house he gave no reasons for refusing. We at once announced that I would preach in the old school-house the next Thursday night. But, fortunately, the community sold the

school-house and bought, I suppose a store house. So, on arriving, I found the store house seated and a very small congregation to address. I believe I preached seven times. The people generally expressed pretty good satisfaction. I left another appointment, at which I preached only twice: the Methodists carrying on a big meeting only two miles off, succeeded in getting the people.

It was on this trip that I learned, that the reason I was refused the house was, that the Church to which I belong was "not ORTHODOX." I was also informed that, the "pastor," Pat Lumpkins, said, in a contemptible manner, after hearing the Church Clerk read the minutes of a previous meeting, in which the language, "O. H. McGavock, Christian evangelist," occurred: "He is no Christian evangelist, put it down Campbellite evangelist."

Learning these things, I wrote the following letter, which was received by the preacher and church:

ROBINSON, TEXAS,
Oct. 7th, 1887.

MR. PAT LUMPKINS,
Mart, Texas,

Dear Sir:—I have been informed that the Baptist Church at Mart, refused me the use of their house on the charge that, the church with which I stand identified, "is not Orthodox." I was also informed that you, in your church conference, said, I was a Campbellite evangelist, and not a Christian evangelist, which I was sorry to hear.

Now, Mr. Lumpkins, if you really do believe the above of us, you certainly believe the Baptist church has the man to show it up to an intelligent people; and, in as much as the Disciples and Baptists have had the point of difference between them discussed hundreds of times, I challenge you to the contest. Truth is mighty and will prevail. We have it, and have the men to defend it. I call upon the Baptist Church at Mart, Texas, to select their man, and we will furnish ours, and let them discuss the differences. Will you do it? or, are you a pitiful set of cowards, afraid to have your teachings exposed? I hope not, but will wait and see.

I then offered some propositions, which would not interest you just now.

At my next appointment in Mart my congregation was large. I explained the reason for having challenged the Baptists, insisted that they come up with their man, but all seemed in vain. I preached four discourses, and was obliged to return home. So far only three have been added at that place. I want a preacher with me there the first Lord's day in January. Can Bro. W. P. Richardson come?

Your brother in the one hope,
O. H. MCGAVOCK.
Robinson, Texas.

To-day Mohammedan men are slaves: the women worse than slaves. Infidel France, in its short history of carnage and prostitution, has demonstrated what the world would be without the gospel.—C. E. Stephen.

WILMETH-JARRELL DEBATE.

There will be a debate in this city between Bro. C. M. Wilmeth and Dr. W. A. Jarrell, Baptist, beginning January 9th, 1888, and continuing six days. Each debater will affirm the following proposition:

The Church of which I am a member is in organization, doctrine, teaching and practice, the New Testament Church.

Please announce through the F. F., and be sure to come.

Your brother in Christ,
J. W. JACKSON.
Hillsboro, Texas.

Dear Bro. McGary:

I wish a religious paper, sound in the "Faith once delivered to the Saints," one that holds out the "Bible alone" as the rule of faith and practice. I am tired of hearing and reading about "our custom," what the Campbells, Scotts, Stones, etc., believed and practiced, and that a man can believe a lie and be saved, if he is only honest in his belief. Please send me a copy of the F. F. with subscription rates, and oblige,
SARAH WILLIAMS.

OBITUARY.

Willie L. Carmichael, son of C. N. and E. J. Carmichael, was born in Dodd county, Georgia, October 3rd, 1865, and departed this life Nov. 26th, 1887, aged 22 years, 1 month and 22 days.

After lingering several days with typho-malarial fever, he was called home. He was an obedient son and a worthy young man, being as near a perfect Christian by *practice* and *example* as we ever see on earth. His death is lamented by all who knew him. He left a father, mother and several brothers and sisters to mourn his departure.

About seventeen months ago, he obeyed the gospel under the teaching of the writer, and had often expressed a desire to be a Bible teacher. Some of his last words were: "I am ready and willing to go, when my Savior calls for me." "The Christian life is the religion to live and die by." He was in his right mind up to the moment of his death, and he died without a struggle.

He is now gone to dwell with Christ and the loved ones forevermore. This is a consolation to all those who live Christians. Our dear Willie will never come to see us, but we will go to see him. He has fought the good fight, and God's blessings rest upon him. We rejoice to know that, if we live the Christian's life, we shall clasp hands with our beloved brother on the other shore; for

He sleeps the sleep of the just,
In God was his constant trust;
For he lived the life of the true,
Ever since he was born anew,

We soon shall join the glad throng: yes, soon shall our resting be at home. Oh, how sweet it will be there to meet dear ones all at home.
H. H. TURNER.

Floresville, Texas.

PUBLISHERS' NOTES.

Please remember the debates announced all along in the F. F., and attend them if you can.

Remember that the Zeke Jackson pamphlet is for sale at this office. Single copy, 10 cents; three copies, 25 cents.

If you see a big RED CROSS on your paper, you may know your subscription is out. Please renew if you want the paper.

Bro. E. Brown, Willie Jones and Mr. Andrews, of Lampasas, spent a portion of their time with us while they were in this city.

We will send the Oatman—McGary discussion, and Zeke Jackson, one copy of each, to any of our subscribers, for twenty-five cents.

Can Bro. Bolling explain how he thinks a Christian gentleman, of no ordinary ability, of whom he speaks in this issue, and whom he esteems very highly, indeed, can teach contrary to God's immutable word, and yet be a Christian gentleman?

Willie Jones and I went to the First Christian Church, in Austin, on Sunday, the 18th, and witnessed the exercises of the Sunday School, and, after which, heard a discourse by the pastor, interspersed with nice songs. One lady was given the right hand of fellowship.

Had a pleasant visit from Bro. and sister McKee, Bro. Sid Thomas and his two little sons, Jimmie and Sid, of Junction City, who came down in wagons, and brought pecans, which they sold before reaching Austin. We enjoyed their visit very much, indeed; but it was wet weather, and they were anxious to get back home before the roads would become too bad.

Bro. E. Hansbrough and I went to Moore's school-house, in this county, with Bro. McAngus, on Saturday, the 10th of Dec., 1887, and on Lord's day morning Bro. Hansbrough preached a splendid sermon to a small but attentive audience. We ate dinner with Bro. J. L. Gross, the school teacher there, and, as the weather was too inclement for night services, we induced Bro. McAngus to hack us back to Austin that evening. Two brothers and one sister requested us to send them the F. F.

ZEKE JACKSON.—"The Religious Ups and Downs of the Jackson Family" is now ready, and will be mailed to any address, upon receipt of price, ten cents per copy, or three copies for twenty-five cents. Published by McGary & Hansbrough, Austin, Texas. Send in your orders, brethren and friends, and circulate this little pamphlet. Send it to those who have been shaken into the congregations of Christians. They will see that they have been only shaken, and this will uproot them, and the word of God will cleanse them from all unrighteousness, if they will obey the gospel of Christ.
T. H. G.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANBROUGH, Publishers.

AUSTIN, TEXAS, JAN. 15, 1888.

VOL. 4—No. 4

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.
One year.....\$1 00
Six months..... 60

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. P. GRUBER. J. W. JACKSON.
J. S. DUNST. E. HANBROUGH
L. C. SPOKE. A. J. MCGARY.

CAN CHRISTIANS MARRY OUT OF CHRIST?

The above may seem to be a strange question to ask, when we see so many doing it; but the question has not reference to what Christians can do, but to what they have the right or privilege of doing. They have put themselves under the law of Christ, the King of kings and Lord of lords, and they ought to be governed by his will, as revealed in the New Testament; but it has always been wrong for the children of God to marry those that were not the children of God. It was one of the most fruitful sources of wickedness, that we have any account of, before the flood, and the wickedness resulting from it, was one of the principle causes of the destruction of the human family; and Moses gives an account of it in Gen. 6: 1-5. He says: "And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, (that is, pretty); and they took them wives of all which they chose."

Yes, like they do now, they went according to their own choice, and not according to the choice of God, as revealed by the Holy Spirit; and hence, "the Lord said my Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years." He gave them a hundred and twenty years to repent and turn from their wickedness; but they did not do like the people of Ninevah, when Jonah preached to them, and hence God's Spirit ceased to strive with them, and they were destroyed.

Moses further says: "There were giants in the earth in those days, (people of great physical and animal powers), and also after that when the sons of God came in unto the daughters of men, and they

bare children to them, the same became mighty men, who were, of old, men of renown." They were not renowned for doing good, but evil; the cross was not a good one.

After the flood, and after God had selected the descendants of Abraham as his chosen people, and after they were delivered from Egyptian bondage, and while in the wilderness (a type of the Church) through his servant Moses he gave a law to the children of Israel as follows: "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perrizzites, and the Hivites, and the Jebusites, seven nations great and mightier than thou, and when the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; (now he gives the reason), for they will turn away thy son from following me, that they may serve other Gods: so (for doing that) will the anger of the Lord be kindled against you and destroy thee suddenly."—Deut. 7: 1-4.

What important lessons are taught in those four verses. Our heavenly Father, in his dealings with the Jews, was setting up types or figures, of what would come up under the reign of Christ, and Paul says; "All these things happened unto them (the Jews) for examples: and they are written for our admonition."—1 Cor. 10: 11.

Who do those nations, by whom the Jews were surrounded, and that God drove out before them, represent or typify? If they do not represent, or typify, the sectarian parties by whom Christians are surrounded, I am at a loss to know what they do typify. If that is so, then are not Christians commanded to utterly destroy them, not with carnal weapons, but with the sword of the Spirit, which is the word of God, and to make no covenant or compromise with them, nor show mercy unto them? No, they are not to go in and work with them in their mourner's bench and "getting religion" process neither are they to accept their dipping (called baptism) submitted to through the faith brought about by the false teaching they receive at the mourner's bench, or elsewhere, and they

are not to recognize them as Christians by calling them brethren and sisters, which some of our brethren do. Yes, some of them don't seem to have the courage to call their own brethren brethren, nor the courage to keep from calling sectarians brethren, when they know they have never complied with the law of the Spirit that makes people free from sin, and brings them into the kingdom of Christ. Brethren, when you act that way are you not compromising with and showing mercy to their false teaching and bidding them godspeed?

Further, Christians are not to make marriages with them because they will turn them away from the true to vain worship, and their children will learn to speak half in the language of Ashdod or sectarianism, and half Christian (Nehem. 13: 24) and such a mixture is not acceptable to God; and Joshua, the servant of God, just before he died, warned the people so faithfully on this subject. Let us hear him: "Take good heed, therefore, unto yourselves that you love the Lord your God. Else if you do in anywise go back and cleave unto the remnant of these nations, even those that remain among you, and shall make marriages with them, and go in unto them and they to you: know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides and thorns in your eyes until you perish off this good land which the Lord your God hath given you."—Josh. 23: 11: 13.

Oh what a solemn warning given by the heavenly Father through his servant Joshua, and brethren and sisters ought we not to give heed to it, and take warning from it? How often I have seen unhappy husbands and wives, because they have violated the law of the Lord on this subject, either ignorantly or wilfully; most of them, I believe, ignorantly, for preachers are not teaching on that subject, it is not popular; but we will examine some of the teaching of the New Testament with reference to it, and close this article.

When the gospel began to be preached, and christianity established in the world, the nations of earth, (except the Jews), were worshippers of idols, and it was very common for men to have more than one wife, and that custom prevailed to some extent among the Jews also, though it was contrary to

God's will; but the gospel found men with a plurality of wives, and it did not require them to separate; but if the unbelieving husband or wife did not wish to live with the believing husband or wife, they could depart, (not being subject to the law of the Lord); but the believing husband or wife was admonished to dwell with them (if agreeable on the part of the unbeliever,) that they might be the means of saving them, (1 Cor. 7: 13-15); but the apostle says, in verse 39: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." Now is not the same privilege granted to the husband, if the wife be dead, to marry whom he will, only in the Lord? And is it not obligatory on both husband and wife, if their companion dies, and they marry again, to marry in the Lord? That verse settles that question beyond a doubt.

Now the question arises, who is in the Lord, and how do people get into Him? Our brethren say, by believing in him (Christ) with all of their hearts, by repenting of their sins, by confessing him with their mouth, as did the Ethiopian eunuch, (Acts 8: 37); or as did the apostle Peter, (Matt. 16: 16); that good confession spoken of by Paul, (Rom. 10: 10), and by being buried with him in baptism for (not because of) the remission of their sins.

Now, brethren, is that the law of induction into the Church or body of Christ? If you say yes, then I ask, do any of the many sectarian parties of earth comply with that law? If you say no, and you are bound to say it if you tell the truth, then I ask again, are they in Christ, in the Lord? Again, I say, if you tell the truth (and we ought not to tell lies), you are bound to say no. Then if they are not in Christ, in the Lord, can Christians marry them, and give their sons and daughters in marriage to their sons and daughters without violating the law of the Lord? If they can, then I will give it up, and agree that Christians may go ahead in the gratification of the desires of the flesh, and take them wives and husbands of all which they may choose, on account of their beauty, their wealth, or anything else that is calculated to gratify their animal man; but, brethren, remember that God's Spirit will not always strive with us and that there are giants in wickedness being born into the world now on account of bad marriages. E. HANBROUGH.

FIRM FOUNDATION.

AUSTIN, TEXAS, JAN. 15, 1888.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to the FIRM FOUNDATION, Austin, Texas.

A. MCGARY'S address is Fort McKavett, Menard county, Texas.

REMOVAL.

The office of the FIRM FOUNDATION has been removed to 1306 Rio Grande Street, (corner of West 14th and Rio Grande Streets) Austin, Texas.

EDITORIAL NOTES.

The Michigan *Christian Advocate*, (Methodist), says: "The Campbellites have a paper named the *Firm Foundation*. It opposes all other Campbellites, and claims to be endeavoring to restore them to apostolic Christianity on the subject of 'sect baptism,' taking the position that persons joining the Campbellites from the sects should be re-baptized." Our Methodist friend must try it again! The FIRM FOUNDATION opposes all "Campbellites"—not "all other Campbellites"—but all of them, without any kind of reservation! We have no little use for a "Campbellite" as we have for a *Methodist*, because neither have any connection with the kingdom of God. "Campbellites" are rare animals in this country, but Methodists are plentiful. I know many Methodists that I like as individuals. It is only when I view them as Methodists that I dislike them. I would like them better even as *Methodists* if they did not try to saddle off on the Bible, their idolatrous, mesmeric, infidelic "doctrines of men." Our friend is mistaken again, when he says we take any position as to how people should "join the Campbellites." We are perfectly indifferent as to how people do in "joining the Campbellites." We would discourage any one whom we might see aiming to "join the Campbellites," or Methodists either. We want to see the people obey the gospel of Christ, and enter the kingdom of God. A. McG.

Bro. N. B. Gibbons comes out in the *Messenger* in criticism of Bro. Spurlock. Bro. Spurlock's article was in the FIRM FOUNDATION; and Bro. Gibbons says the reason he replies in the *Messenger* is, because he does not believe the FIRM FOUNDATION would have published it, as it refused to publish his "reply to A. McGary's reply to J. R. Jones." Well, Bro. Gibbons was right, we would not have published his criticism of Bro. Spurlock, for the very same reason we did not publish his reply to A. McGary's reply to J. R. Jones, which was because he raised a false issue in both. If he had been saying the moon he would have come as near criticizing my

real position as he came in his so-called reply to it; and I can truly say the same of his reply to Bro. Spurlock. But in both articles he comes with a gust that puts on the air of a storm. I must say I do not think Bro. Jones would have felt much helped if the reply to A. McGary had been published. Bro. Spurlock says that Christians are as good as God wants. But when his context is taken with it, any one that can see at all can see that he does not mean good in the sense of character, but good as to state or relationship. Yet Bro. Gibbons lights in with the idea that it is preposterous to say that Christians are as good as God wants them! So he spends his cyclone at character, while Bro. Spurlock was writing about state! No, my brother, I will not publish such fusillades at "straw men." Confine yourself to something I have said when you want to reply to me, and I promise you a hearing, however terrific your logic may be. But when you have time to waste, and can come no nearer the real issue than you did at Bro. Spurlock and me, if you are determined to waste it, save your paper, and spend your time whistling jigs to gate posts, or write for the *Messenger*.

A. McG.

AN HONEST OPPONENT.

Bro. Harrison's report of Bro. Tant's debate with the Primitive Baptists, shows that although Bro. Harrison is opposed to the FIRM FOUNDATION on some points, he does not allow that opposition to dwarf his better judgment and shrivel up his soul till the Spirit of Christ is squeezed out of it, like some others. His report of this debate causes me to feel very respectfully toward him and repose a degree of confidence in him that I am sorry to have to say I have found no room for in many of our opposing brethren. Contrast this report of Bro. Harrison's with the action of Dr. Adkins and A. P. Aten when Bro. Tant was about to enter into a debate with the Baptists near Lampasas, and the grounds for these remarks will be manifest.

But I think Bro. Harrison is mistaken when he thinks there is danger of the friends of the F. F. "crystallizing into a sect." If crystallizing is the right word, we can see no danger in crystallizing around the apostolic teaching in precept and example. Bro. Harrison says we, "need to practice love and forbearance, remembering that when we die, wisdom will not die with us." And we can heartily second these wise words. But our "love" must be rightly directed, so that we will love God and his word and His Son's blood-sealed system of redemption, and consider God's "wisdom" as revealed to us in the New Testament, the never "dying wisdom," and a sufficient rule of faith and practice. If our brethren refuse to follow the teaching of "our plan" beyond the teaching of the New Testament, as far as to recog-

nize as scripturally baptized, those who have been baptized under false teaching, and whose baptism was preceded by an experience of irresistible grace, instead of by "the good confession," we do not think there is manifested in such refusal any grounds to fear that they have lost love for God and their brethren, or, that they think wisdom will die with them. The readiness of our brethren to "spite," has been the sectarian cry raised against them from the first. It is true they are ever ready to interchange views with all who differ with them, but I hope Bro. Harrison will not fall out with them for this, as it is one evidence of honesty on their part.

A. McG.

SUNDAY-SCHOOLS AND S. S. PAPERS.

Some seem to think we have been opposed to Sunday-schools, and that, in publishing Sunday-school papers, we have changed our position. There never was a greater mistake. I am certain I never wrote or spoke a word discouraging Sunday-school in my life, and have intended, for the last ten or fifteen years, so soon as able, to issue a series that would maintain the proper relation of the Sunday-school to the church, and that would not encourage practices in the Sunday-school that would be objectionable in the church. To have the Sunday-schools do things objectionable in the church, is to provide for the church doing the same thing when the school becomes the church as it will in a very few years.

So far from being opposed to them, in childhood I attended school every Sunday. At Sunday-school I memorized the New Testament to Romans, and have always believed it could be made a most efficient helper in training children for immortality. We have never believed any church does its duty that does not maintain a good school for old and young. We have several times said, in the *Advocate* that, could the whole church be induced to study the word of God together in classes instead of listening to a prosy rambling, oft-repeated sermon from an elder, or an entertaining lecture from a youthful pastor, it would be more instructive, interesting and beneficial, and do more good to others.

We have believed the school should be a part of the church work, under the guidance of the elders of the church, not necessarily taught by them, but it should be under their supervision, and the whole talent of the church should be used and developed in this work. We have long believed this would be much more in accordance with the primitive model of church worship than being sermonized every Lord's day. We have always opposed, except still to oppose the placing the Lord's school for old or young under the control of an organization separate and apart from the church. That is dishonoring to the church and its founder and opens the way for teaching error.

A lesson leaf is a Bible leaf, with explanatory notes. How one who uses Bibles with notes or a religious paper, can object to this, I cannot see. These lesson helps are much more pure Bible teaching than any religious paper. The more leaves with scriptures on them that are printed and scattered in the world, the better for the world.

We have always said, we always expect to say, that it is better for children and old persons to read

from the Bible or Testament, where the connection will be seen, and familiarity with the book will be cultivated, than to read from any separated leaf; and we urge parents and teachers to induce old and young, to use the book itself in preference to any lesson leaf. The questions will excite thought and direct attention, so are profitable.

But many families do not have testaments for each member, and the universal testimony is, if the teacher depends upon each one having a Testament, many do not read at all. Between not reading at all and reading from the leaf we greatly favor the leaf. If the demand for Lesson Leaves shall fail because all use the book itself, none will more rejoice at this failure than the publishers of the *Advocate Lesson Leaf*. D. L.

We give the above from the *Advocate* because we do not want to do it an injustice, and as we made some remarks about its position on "Lesson Leaf"—not the "Sunday School"—we thought it fair to let our readers see what Bro. Lipscomb has to say in reply to "some;" for "some" may consider his remarks applicable to what we said. But Bro. L. very clearly shows in these remarks that he regards instructions directly from the Bible better than from Lesson Leaves. He advises and endorses the Lesson Leaf, only, because the people will not use the Bible. That is the principle upon which many people tell me they work through a missionary society—they say the churches will not do their duty and send the gospel, and the societies will. The very same argument that will defend the use of Lesson Leaves, and Sunday Schools will defend the missionary society, and the argument that will overturn the one will overturn the other.

Bro. Lipscomb ought to remember his objection, some time ago, to Bro. Neal's style of argument on the voting question, too well to attempt to gain anything for "Lesson Leaves" by contrasting them with religious papers. If he has no more scriptural right for publishing the *Advocate* than he has for publishing "Lesson Leaves," we verily believe he ought to quit both.

We believe, yes, we know that Christians must bring their children up in the nurture and admonition of the Lord, or be guilty in God's sight for not doing so; but this lays no foundation for a Sunday School. My objection to such a school is, that it is strictly a Sunday School; while to obey the Lord in instructing our children we must have an everyday school, right around the family hearth-stone. Then let the children go with the parents to the Lord's day meeting, and be instructed under the eye of the feeders of the flock, and not under some man who is in Nashville or Cincinnati. Away with the Sunday School, even if Bro. Lipscomb had memorized the whole of the New Testament at Sunday School. If the apostles did not have Sunday Schools we do not need them, and should not have them. If they did have them we will find it out in the same chapter

and verse that tells about their having missionary societies, bloated clergymen, instrumental music in the worship; and about their baptizing persons who did not know for what they were being baptized.

A. McG.

THE CHRISTIAN SYSTEM THEIR BIBLE.

Alex. Campbell once said, concerning the re-baptism question:

"Some persons have thought that because they did not understand the import of Christian immersion, at the time of their immersion, they ought to be immersed again in order to enjoy the blessings resulting from this institution; but as reasonably might a woman seek to be married a second, a third, or a fourth time to her husband, because at the expiration of the second, third or fourth year after her marriage she discovered new advantages and blessings resulting from her alliance with her husband, of which she was ignorant at the time of her marriage."—*Christian Messenger*.

The apostle Paul, "once said, concerning the re-baptism question," to those who had been immersed without hearing and believing "the doctrine once delivered to the saints:" "Unto what then were ye baptized?" And after proper teaching, "they were baptized in the name (authority) of the Lord Jesus," see Acts xix: 1-5.

I believe Paul did right, "Alexander Campbell" and his blind followers to the contrary notwithstanding.

Under the rule of such sophistry as the above from the "Christian System" (T. R. Burnett's Bible), if in marrying a lady to John Smith, the administrator or performer of the marriage ceremony should call the name of John Jones instead of John Smith, she would be Mrs. Jones, the wife of John Jones, who was not there, and who had had no say or voice in the matter from the earliest inception of the courtship to the culmination in marriage! This is clearly their logic and doctrine, as may be seen from the following quotation from the champion of their side, and the strongest man on it:

"Baptist practice converts men through devices, and is a conversion by men. Their course drives God out of the work. They have more faith in human dreams, visions and imaginations than in the promises of God, given by the Holy Spirit, sealed by the blood of Christ, and confirmed by the oath of Jehovah. Baptist conversion is wholly of men."

Now the Baptists, according to this, let God have no voice in their work from beginning to end; they "drive him out!" Well, when they drive God out, they drive Christ and the Holy Spirit out. Yet these men teach that when the Baptists are marrying their converts to the Baptist church they marry them to Christ, who has been "driven out" and is not there, merely by calling his name and using the same form of words that would be used, and counterfeiting his ordinance that would be used if Christ were there, and were in the work! This is a

terrible stain on some men who have to put their fingers in their mouths and keep mum—"yes, mum is the word;" for Alexander Campbell has once spoken and his disciples "speak where he spoke, and keep silent where he has not spoken"—with them, there is "one Lord"

—Alexander Campbell; "one faith"—the doctrine of Alexander Campbell; "one baptism"—a *thorough wetting*.

With them it is, "if any man speak let him speak as the oracles of the 'Christian System,' or there is none of the light of our plea' in him—he is 'a heretic,' a 'new reformer,' an 'anabaptist,' a 'Wild Bill of the West,' standing on a 'flimsy foundation,' because he does not stand on our Bible, the 'Christian System, by A. Campbell.'"

But there are many things in the "Christian System" they don't quote much! I expect they would like to get out a new version to get rid of some of these—for instance:

"Faith in God's appointments, and repentance for past transgressions, are now, always were, and evermore shall be, necessary to forgiveness."—*Christian System*, chapter xix, verse 3, page 63.

I wonder if T. R. Burnett can find it now? Here you will have to institute a counter-march, just as your lord, A. Campbell, did. But Bro. Campbell never expected to be elevated to the point of infallibility, or that his "Christian System" would become a Bible. He was great enough to be humble; hence would have corrected his mistakes if he could have seen them, while those who blindly follow him will not. The followers of the apostles have a guide book that never contradicts itself like the "Christian System" and other unadorned books. Thank God for the New Testament, which is a consistent book, and, "a sufficient rule of faith and practice!" In this marriage illustration, so often brought forward, the very point at issue is assumed. There is no room for controversy over a legal marriage, neither is there over a legal or authorized baptism. But when the issue is over an *illegal* marriage, or an *illegal* baptism, issues arise that can only be determined by an appeal to the law governing the case.

A. McG.

"ANCIENT GOSPEL."

In the report of our meeting at Rose Hill, Texas, last summer, we stated that the "ancient gospel" had not been preached there, using the phrase "ancient gospel" in its technical sense, as it is used by writers of the reformation, to signify the system of doctrine and practice advocated by the Christians of the present day. The editor of the *Foundation*, seeing in this use of the phrase "ancient gospel" a seeming contradiction of our position that Paul defines the gospel in Cor. 15 to be the death, burial and resurrection of Christ, began to ring the changes on it, and has kept it up for three months. He has already printed six columns about it, and will print sixteen more if we do not rise and explain. As this is the only seeming contradiction he has ever found in the writings of

the *Messenger*, we ought, perhaps, to let him enjoy it; but lest he cackle himself to death, and cackle his readers to death, we will state that our use of the phrase "ancient gospel" in that report was not strictly correct or scriptural. The ancient gospel is the death, burial and resurrection of Christ. See 1 Cor. 15. We shall try to be more careful in future, lest some other weak brother misconceive the use of our words.—*Christian Messenger*.

This Rose Hill matter has worried him and fretted him until he has turned in his anger and "eaten his own words." He says that, "As this is the only seeming contradiction" we have found in his writings he would let us enjoy it, but he fears we will cackle ourself and our readers to death over it. Well, there might be some danger of such a result were it not for the serious thought that the inexcusable contradiction was made by a blunderhead that claims to be a preacher of the gospel and a lover of truth. But how badly mistaken he is, when he thinks this is the only "seeming contradiction" he is guilty of. As he will not confess his faults, but prefers to feed upon his own chaff we will agree to dish out enough of such vitals to him to fill him up and nauseate his stomach, unless it is as destitute of sensation as his head and heart.

Let him make his next meal on his two statements about the *three facts*. He has said that they are *not* to be obeyed, and that they *are* to be obeyed! This is a "seeming contradiction!" Now open your theological chops and devour this morsel, and we will then give you some more of these goodies.

He says he used "ancient gospel in its technical sense" (you should have said *nonsense*.) But he said this "technical"—*nonsense*, I will say—in which he used ancient gospel "was not strictly correct or scriptural. The ancient gospel is the death, burial and resurrection of Christ." Well, then, as "the gospel" is all that Christ has authorized any man to preach, no man has authority to preach more than the *three facts*! All pedobaptists preach these three facts; hence, all pedobaptists preach the gospel, all that any man has authority to preach. The Roman Catholics preach the *three facts*. T. R. Burnett preaches the *three facts*. Hence the Catholics and T. R. Burnett preach the "ancient gospel." Therefore, as things which equal the same thing are equal to each other, the preaching of Roman Catholics and the preaching of T. R. Burnett are equal to each other! What, then, has T. R. Burnett been making all of this fuss about for thirteen years? "The way of the transgressor is hard!"

A. McG.

WHAT IS THE GIFT OF THE HOLY GHOST?

Bros. McGary & Hansbrough:

Please answer through the F. P. the following questions:

(1) Acts, 2: 38, what is the gift of the Holy Ghost, that Peter says

they shall receive, if they will repent and be baptized for the remission of sins?

(2) Also explain the 8th verse of the 3rd chapter of John, to satisfy several inquirers.

Your brother in Christ,

J. H. MOORE.

Rockford, Washington Territory.

(1) The gift promised in Acts 2: 38 to those who believe and are baptized for the remission of sins is that satisfaction of heart and consoling emotion which always caused converts to "rejoice" after baptism.

When a fugitive fleeing from a land of oppression, with the idea that the authority of the oppressor is in hot pursuit, reaches a shore of liberty and safety, the moment his foot presses that shore he feels safe and satisfied and feels like rejoicing. He did not feel this way till he actually set his foot upon the free soil; but the instant he does his faith in the overtures and promises and power of the government of this land to protect him brings this comforting influence to his heart. So it is with the one who really realizes the danger of Satan and sin and alienation from God, when he has passed the Red Sea of baptism and stands upon the other shore of safety, and knows that the Pharaonic host of sin has been "washed away" and forever drowned and "buried" in that watery grave, he feels that comfort of heart that he never had and never could have felt otherwise. His confidence in God's word, and his comfort of heart are of equal strength. But there is no direct impartation of Spirit in it, it is the natural fruit of faith; and he who has not this spirit in his heart is none of Christ's.

I do not mean to say, that others than those who actually obey the gospel do not have a strong delusion that gives them momentary and fitful seasons of satisfaction and rejoicing; but then they have long seasons of doubt and despair. This, the one who is truly born again, born of water and Spirit, never feels. They may sometimes doubt their rectitude as children of God, and even sensibly realize that they are walking after the flesh; but they never doubt that they have been born of God. Whoever does doubt this may know from that doubt that they have not, and they had better do their first works over.

(2) This is a passage which has been forced through the theological gauntlet so often, and has been so rudely handled that I do not take it up with that alacrity I would a less mooted passage. But as I have been asked several times recently to explain it, I will venture, briefly, to do so:

"The wind" (or Spirit) "bloweth" (or the Spirit breathes) "where it listeth" (or pleases) "and thou hearest the sound" (or report) "thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

It is, perhaps, easier to tell what this passage does *not* teach, than what it does teach. There is so much confusion on the question of spirit,

some time; have assisted the brethren in adding twenty-nine to this congregation since the second Lord's day in May.

Although this country was settled by the Shakers, and all the geographical lines run at an angle of forty-five degrees, which somewhat resembles the religious lines that are being run by our "shaker" brethren, the brethren at Oakland are not "shakers" but stand by the Bible and the Bible only, they want nothing but straight lines. Although I have many times visited the old Shaker location, I am always lost, cannot tell the time of day by the sun.

Have often thought that sectarian angles have caused many to be lost in their efforts to serve the Lord. Many who claim to be brethren have been trying to follow Christ by running across the Bible at an angle of, perhaps, forty-five degrees, so long that they are lost to the truth and for this reason are trying to bolster up sect baptism. Certainly a straight line brings a man from faith to repentance, and from repentance to confession, from confession to immersion, and from immersion to a godly walk and a pious conversation, which misses sects and sectarian teaching.

Brethren, get out of your angles and follow the lines laid out by Christ and the apostles and all your crooked "tap-root" troubles will vanish from before you like a morning's fog.

B. D. MILLER.

Shelburn, Ind.

INCONSISTENCIES.

The inconsistency in the teaching in this day and time, of those who claim to be baptized with the Holy Ghost, is very apparent to Bible readers.

I heard a minister, who had been preaching for a number of years, say, after hearing a Lutheran on "sprinkling the proper mode," "that he had always been in doubt as to whether immersion was baptism or not, and now he was fully convinced that sprinkling was the proper mode." Quite recently "he ducked one," as some of them call it, which it is reasonable to suppose, is against his faith; "whatsoever is not of faith is sin," but the applicant said so and was told that she had read her Bible too much to believe that anything short of immersion was baptism; and as that was the only resort to get her in, it had to be performed. There is a very lame place in such inconsistent practice.

Some of our popular preachers of this day and time, will preach for an hour to convince their hearers that sprinkling is the proper mode and apostolic practice, and go the next hour and immerse a person, if they persistently require it. I don't see how a man claiming to be "called and sent" to preach the truth as it is in Christ Jesus, and also to be baptized with the Holy Ghost, as were the apostles, can

differ from their teaching and practice. Their remorse of conscience must be very great. Just think, a man going down into the water, not at or near by, and repeating the sacred formula, and burying the subject in water, when he conscientiously holds, (or says he does), that the act he is performing is not baptism at all. One great objection is, that it is too inconvenient; a more convenient way is, to bring a little water and sprinkle it on, as it is nothing but an outward command.

When the Savior said to Nicodemus, "Ye must be born of water and the Spirit," can a man be born of a few drops of water? Can anything be? If he repents, turns away from his sins, and turns to God by obeying from the heart the form of doctrine delivered them, then God will blot out his sins. No where in God's word did ever the apostles, at their meetings, tell or require sinners to come forward or stand up, that they might receive their prayers, or that feelings was any evidence of pardon? Let us notice the first time the gospel was ever preached in fact, on the day of Pentecost. Peter arose and preached to them Christ and him crucified, and when they heard this they were pierced to their hearts, and cried out: "What shall we do?"

—here is the evidence of their faith, and that is the way faith comes by hearing the word of God. The great and important question was then asked and answered for the first time, what must we do to be saved. What did Peter tell them? To come to the anxious seat and pray for faith, or stand up that they might be prayed for, or some of their relatives should bring them up, or did he go to them and asked them if they were satisfied, etc.? No; but repent and be baptized, —for what? A door into the church? No; but for the remission of sins, and you shall receive the gift of the Holy Ghost, after you have been baptized and not before. Now we plainly see the three thousand had not received the Holy Ghost, or remission of sins, until they had been baptized. So they were not justified by faith alone as is taught by the creeds. K.

LETTER FROM A SISTER.

Dear Bro. McGary:

Allow me, through the columns of your paper, to thank Bro. Conner for his kindness in answering the questions asked by me, several months since, concerning Christians marrying aliens. This is a subject of great importance, and I think a great deal should be said about it through the press, that the young Christians may see the fatal step ere it is too late.

We admire Bro. Conner's candor on every subject which he handles, more than we care to express. Better for many if such teachers had existed long since. My prayer is, that he may continue to grow in the knowledge of the Scriptures,

and God will surely furnish him unto all good works.

What has become of Sister Sarai that we are deprived of her advice and teaching of late? Hope to see more of her productions in the near future.

Brothers and sisters, everywhere, let us work for the F. F. We must not let it go down. I am sending some copies to places where they have none. Bro. Freeman has sent my name with several new ones, for another year. Bro. Lockhart has been holding a protracted meeting in Sulphur Springs, and the last account was, forty additions to the church. Do not know whether he is a progressive or not. That little place was once my home, and I feel a great solicitude for the church there; have sent some papers to sisters, will you please send sample copies to J. N. Pender, Oscar Pate, and Mrs. Rosa Edwards, all of Sulphur Springs, Texas.

Bro. Strode preaches for us occasionally, but has such poor encouragement he cannot come often. Hope we will be able to build up a little congregation ere long.

May the blessings of heaven attend you all in this glorious contest, is the sincere prayer of your sister in the one faith.

L. S. GRISSOM.

Morales, Texas.

My knowledge of God's word leads me to believe that the man or woman who does not understand the design of baptism, is not a fit subject for baptism; that hundreds have gone under the water spurning the idea that baptism was a condition of pardon; that I have taught many such the way of the Lord more perfectly, took their confessions and baptized them, and at the same time did not think they were being rebaptized, simply because they were never scripturally baptized before.

That we have men among us claiming to be preachers of the gospel, who never obeyed the gospel as Peter preached it on the day of Pentecost, and as such preachers were never baptized for the remission of their sins, but because they were saved. Yes, they thanked God that they were saved by "faith alone;" got religion at the mourners' bench, or out in the field, or some other place. How can such preachers say to sinners: "Repent and be baptized in the name of Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Suppose the sinner would say to the preacher: "Were you ever baptized in the name of Christ for the remission of your sins?" The preacher would be compelled to say, "No, sir." Why, then, ask me to do something you never did? If it is right for me to be baptized for the remission of sins, it is your duty, too. My advice to you, Mr. Preacher, is, practice what you preach. You are preaching to me that baptism is a condition of pardon: your former practice contradicts your preaching, for you were baptized because you were saved. "Thou that teachest that it is wrong for a man to steal, dost thou steal?" —[W. H. Devore, in *Christian Leader*, Jan. 3, '88.

An infidel seeks to make proselytes on the same principle which causes little children to cry at night for a bed-fellow—he is afraid of being left alone in the dark.—Ex.

PUBLISHER'S NOTES.

Orders are coming in for the Zeke Jackson pamphlet, but not so fast as we could wish.

Remember that the Zeke Jackson pamphlet is for sale at this office. Single copy, 10 cents; three copies, 25 cents.

If you see a big RED CROSS on your paper, you may know your subscription is out. Please renew if you want the paper.

We will send the Oatman—McGary discussion, and Zeke Jackson, one copy of each, to any of our subscribers, for twenty-five cents.

We have several good articles on hand which have been crowded out this issue, but will appear in due time. Articles which we do not have to rewrite shall have the preference always, as it takes time to transcribe them.

The red cross will not appear on your paper more than three times. If you will write us word that you want it, we will remove the cross and send the F. F. on to you. But how are we to know whether you will renew or not unless you write or send us word?

We call attention to Bro. Stone's article in this issue, and ask a careful perusal of it. Whoever takes issue with him, will have to bring as proof the testimony of the apostles, as that evidence alone is his guide, and to it only will he yield.

ZEKE JACKSON.—"The Religious Ups and Downs of the Jackson Family" is now ready, and will be mailed to any address, upon receipt of price, ten cents per copy, or three copies for twenty-five cents. Published by McGary & Hansbrough, Austin, Texas. Send in your orders, brethren and friends, and circulate this little pamphlet. Send it to those who have been shaken into the congregations of Christians. They will see that they have been only shaken, and this will up-root them, and the word of God will cleanse them from all unrighteousness, if they will obey the gospel of Christ.

Bro. Hansbrough will hold a protracted meeting in this city beginning Thursday night before the third Lord's day in this month. He has secured the temporary capital building in which to preach. He has not been invited to preach in the Christian church here, but has been refused the privilege of so doing once or twice; and, knowing that he has nothing else to present to the people but the word of the Lord, and nothing to keep back, he has secured a house wherein no one can molest him, nor make him afraid, and those who want to hear the truth preached in all its purity, should avail themselves of this opportunity, and attend regularly. Hope Bros. J. W. Jackson, J. W. Strode, A. J. McCarty, A. McGary, H. A. Casey and J. D. Tant, will try and be here, as they have all intimated that they will be here about that time.

T. H. GILLESPIE.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, FEB. 1, 1888.

VOL. 4—No. 5

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1308 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.
One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. P. GRUBB J. W. JACKSON
J. S. BURST E. HANSBROUGH
L. G. STONE A. J. MCGARY

EULOGY.

BY JAMES W. SACHARY.

The Firm Foundation, in many a home,
Is teaching the truth, wherever it is found;

Already it has caused many to think,
And turn from error, whose cup they did drink.

Many, it is leading, gently along,
From erroneous paths to sing a new song;

Many more, it will gather, as older it doth grow,
If the good word it doth continue to sow.

Then forward! dear editors, I bid you
Godspeed,

As long as you will ever for the truth
Plead.

Let us all, dear brethren, send in our
Mite,

And help the good brothers speak for
The right.

Error must fall, truth must arise,
And by his power, the world surprise.
Baptize them over; I say it again;
Baptize them over; you know who I mean.

They're not in the kingdom, never have
Been,

Perhaps if they are, I am not, then.
They ignore the confession—that is a sin:
Baptize them over! don't shake them
In!!

Comanche, Texas.

SEVERAL THINGS.

Bros. McGary & Hansbrough:

You will please change my address from Sulphur Rock, Independence county, Ark., to Strawberry, Lawrence county, Ark.

The following is a brief synopsis of my labors in the evangelistic field for the year 1887: Number of discourses preached, 208; amount of money received, \$114.65; railroad and ferrage expenses, \$10.55; number of persons immersed, 19.

The whole thing looks mighty little to me; I don't know how it looks to others. I will not be able to spend 1888 in preaching, so the prospects are, that at the end of '88, I will not be able even to make as good a report as I have this year.

I am a little like my old aunt was in time of the war. She said she wished she were a hundred men, so she could do as much fighting in the

war as she wished to. If it were possible for me to be a hundred men, I would want every one of them to be proclaimers of the old Jerusalem gospel; but I believe I had rather be a dead gnat than to be a thousand of these wishy-washy, time-serving, soft-shell, money-loving, people-pleasing, good-for-nothing preachers that the country is flooded with at the present time.

"If any man speak, let him speak as the oracles of God." I am reminded of this when I hear our brethren, and especially the preachers, calling the Lord's day (Rev. 1: 10) Sunday, or, still worse, Sabbath. They should remember that the Sabbath, as such, belonged to, and passed away with the Jewish institution, and that there is no such a word as Sunday in the New Testament.

Again, I am reminded of this when I hear our people talk about "our church," (bad), "our denomination," (worse!) "Christian denomination," (still worse!) and, if we would speak as the oracles of God speak, we should never use the phrase "Christian church," for we never find that in the Bible. I have read about the church of Christ, and the church of God, which is all the same, but I have never read of the "Christian church," nor "Christian denomination," in the Bible.

But it seems that the highest idea most people have of the Church of Christ is, that it is merely a denomination (sect) among denominations; hence, I very often have the question put to me: "What denomination do you belong to?" I always reply: I don't belong to any denomination—I belong to the Church of Christ. I cannot conceive of a more contemptible thing, than a little shebang gotten up by man, claiming to be a church!

It is time the world was finding out that when an individual is converted, or born again, he then and there becomes a member of the church or body of Christ, and that denomination is no part nor parcel of Christianity. I should like to write an article on the subject of the Church, if the F. F. could find space for it.

"The gospel is the power of God unto salvation to every one that believeth."—Rom., 1: 16. Notwithstanding this statement of the apostle Paul, I sometimes hear men pray for God to send some untried means to save sinners! As if God could try anything but his own power (the gospel) to save them!! The gospel is the very means that is untried by those who are sending

up those faithless petitions; probably if they would try the gospel awhile, they would have better success. Some of our preachers use this Scripture for a "text" sometimes, and at the close of the discourse, demonstrate to the congregation that they don't believe a word of it, by saying: "If there is one here who wishes to obey the gospel let him make it known by giving us his hand while the brethren are singing," and then talking mighty loud and waving their hands in the air, while the singing is going on; thus attempting to make sound do, what the gospel—the power of God—failed to do—move persons to obedience. But some try to justify themselves in this practice by saying, "it is customary." Just as well to say: "Because it was once customary to pay the priests to pray off the sins of the people, that therefore we will keep that up."

"I beseech you, brethren, by the name of the Lord Jesus, that ye all speak the same thing: and that there be no divisions among you; but that ye be perfectly joined together in the same mind and same judgment."—1 Cor. 1: 10.

There is a woeful deficiency among us on this matter, and the question naturally arises: Who is responsible for the divisions that exist in our midst to-day? He who speaks that which is not spoken in the Bible, and thereby causes divisions, is responsible for all the divisions that such speaking may cause.

He that practices that which is not authorized or required in the Scriptures is responsible for the divisions that may arise by such practice. For instance: Some use the organ in worship and thereby cause division; the Bible does not require us to use the organ, therefore they who use it are responsible for the division it causes.

Some join secret organizations, vote, hold office, extend the right hand of fellowship to young converts, etc., and thereby cause divisions; the Bible does not require us to do these things, therefore those who do them are responsible for the divisions that they cause.

Be careful, brethren, "it is a fearful thing to fall into the hands of the Living God!"

Your fellow laborer,
JAMES G. CONNER,
Strawberry, Ark.

TO THE READERS OF THE F. F.

Dear Readers of the F. F.:
There are many papers now published by our brethren, some of which

I am sorry to say, do not do justice to the cause they advocate. Instead of being mediums through which to disseminate divine knowledge, they are filled with long reports of Missionary conventions, "C. W. B. M.," "C. F. M. S.," Sunday School conventions, etc., made by men who seem to think that gain is godliness, who strive to make a great show of worldly wisdom.

Such papers, run by such men, will, if supported, lead us back into the mists and fog of Babylon, from which we have scarcely emerged. Hence, it behooves every lover of the "old paths" to take a careful survey of the surroundings, and, before adopting any of the various ideas of our so-called progressionists, measure their doctrines by the divine standard, the "word of God, which liveth and abideth forever."

"Oh, yes," says one, "we know all this, but then we get so much reading matter for so little money. A large sixteen-page weekly for \$1.50 to \$1.75 a year."

Yes; but hold on my friend; this great amount of reading matter obtained from such papers, reminds me of a story concerning a man, who went to a tavern to get his dinner, and after drinking six or seven cups of coffee, the keeper of the tavern began to complain, whereupon the man replied: "Sir, I have to drink a great deal of water in order to get a little coffee." So with many of our religious (?) papers; it takes so much space for the secretaries of the different "Boards," that there is room for only a small portion of other matters. Those who write for these papers are requested to be brief, and if an article is somewhat lengthy by reason of its importance, it generally finds a place in the waste basket.

But enough has been said in regard to this, let us now inquire: Have we a paper among us that is a true exponent of primitive Christianity? We answer in the affirmative. Well, where is it to be found? We answer, in the city of Austin, and State of Texas. There, in the capitol of the Lone Star State, published by A. McGary and E. Hansbrough, the FIRM FOUNDATION, a paper that contends for the whole truth, as it is revealed in the word of God.

Such a paper as this, dear readers, is one that is worthy of the support of the brotherhood, and every lover of the truth should strive to give this paper a wider circulation than any other paper among us. We should also work to make it a weekly; for, in doing

this, we would put the paper into the hands of a great many more, and the more we circulate this paper, the sooner will the cause of truth be established. We know that many will tell you, that it is too plain spoken; that it will offend the sects, and keep them from uniting with us: that it does not believe in Christian union, etc.

While the F. F. believes and teaches Christian union upon a divine basis, it, at the same time, opposes all the various schemes devised by designing men who teach sectarians that, all that is required of them is, to just take the name "Christian" and wear it to the exclusion of all other names. This is equivalent to saying that, though they have not been converted according to the Bible, yet, if they were sincere in what they have done, all right. Just come along, give us your hand, and go with us.

Yes, this is all very popular; but, did you not know, dear readers, that sincerity in the belief of a proposition, does not establish its correctness? If you will read the conversion of Saul of Tarsus you will find this statement verified.

Now, let every subscriber of the F. F. go to work, and get others to subscribe, and by so doing we will enable its editors to make it a weekly, besides doing a good work for the cause of Christ. So, hoping that these few words may be duly considered, and acted upon by all who desire the welfare of Zion, and the salvation of her people, I subscribe myself your true friend in Christ.

C. E. Holt.

Cypress Inn, Tenn.

JUSTIFICATION BY FAITH.

Rom. 5: 1, Paul says: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." A proposition which was denied by the Judaizing teachers. It is the work and purpose of Paul in all of his epistles to draw the contrast between the law of Moses and the gospel of Christ, showing thereby to his Jewish brethren the transcendent superiority of the gospel, as a system of salvation, over the law of Moses. And to prove to the Jews that the gospel of Christ is ample and adequate to the salvation of both Jews and Gentiles without observing the requirements of Moses' imperfect law; hence the wisdom there was in the call of Paul to the apostolic college; he being educated by Gamaliel, the renowned doctor of law. Taught according to the perfect manner of the law, eminently qualified him to do the work that was so essential in harmonizing the Jews and Gentiles in one grand brotherhood in Christ. To accomplish this end, the prejudice against the Gentiles must be broken down. Hence, Paul, in contrasting the two systems, for the sake of brevity, calls the one Faith, the other Law or Works.

Dear brother, (or whoever may chance to read this), has it ever oc-

curred to you, that Faith is a term almost unknown in the Old Testament? Have you ever examined to ascertain how many times the word, Faith, is used in all the Old Testament scriptures? I will not tell you, but simply ask, if there is not something very significant in the fact, that it is so seldom used in the Old Covenant? A premium will be paid to the person who finds the word, Faith, a third time.

To my mind there is a peculiar significance attaching to the word, Faith, it being a term peculiar to the New Covenant. It says to me that more than simple belief is comprehended. While it always embraces belief, yet in the great majority of its use in the New Testament, the entire gospel, with all of its conditions, as the system of salvation through Christ, is most surely embraced in it.

Hence, when Paul says: "Therefore, (which indicates that he has reached a conclusion from arguments previously made) being justified by faith," he simply means that the gospel is amply sufficient to justify without the observance of the law given by Moses. It is a rule in logic, that where a word is ambiguous to supply the meaning instead, good sense is the result. Try it. "Therefore being justified by the gospel, we have peace with God." The Judaizers taught, if circumcision and keeping the law was not observed, they could not be saved and have peace with God. Paul's argument was to correct this erroneous teaching, and thus to convince them that the gospel supplants the law, and is ample to bring man into the state of perfect reconciliation with God in Christ.

Lest this article grow to be too long and tiresome to the reader, I will cite a few passages in proof of my position, that Faith means the whole of the gospel, as a system, and then close, asking the reader to turn and read the scriptures cited: Rom. 3: 20-22-26-27-28. Read all this. Rom. 4: 16: read carefully on to close. Rom. 16: 26: obedience of Faith, (gospel.) Gal. 1: 23: Now preacheth the Faith (gospel) he once destroyed. Gal. 2: 15, to close of chapter. Here he says, justified by faith of Jesus Christ. If he means belief, then Christ does the believing and not man. Gal. 3: 2 to 5: Hearing of Faith, (gospel, evidently). Gal. 3: 11: No man is justified by the law. What law? Of Moses. Man is now and has ever been justified by law. The law of Moses could not justify. The law of the Spirit of life in Christ Jesus now makes men free from sin and death.

So we see that God rules by law. Hence, conversion is not instantaneous and miraculous, but is a process of immutable and fixed laws. Twelfth verse says: "And the law is not of Faith, (gospel). The law of Moses is not of the gospel. It is no part of the gospel. The law was only the Jews' school-master, to lead them to Christ, that they might be justified by faith, (gospel).

But after that faith, (gospel), had come, they were no longer under the law. Now for complete justification by faith see 26th verse. All children of God by faith, (gospel). 27th verse: "For as many (and no more) of you as were baptized into Jesus Christ, have put on Christ." Such as these, only, are heirs according to the promise that God made, and confirmed by his oath to Abraham. Nothing short of this is scriptural justification by Faith.

You: brother for the whole truth,

R. B. TRIMBLE.

Ravenna, Texas.

LAVACCA LOTS.

It snowed here last night, but it is melting away to-day. Why? Because the sun is shining. How fast would error melt away if the truth could shine in full upon it. But like the snow, when it has protection, does not melt away so fast. The snow does not melt because of the heat of the moon, though it shines. The sun, you say, is warmer than the moon, hence melts the snow. Error will not give away before error, however much like the truth it may seem; but the truth with its warming, healing beams will drive out error. Some of our brethren are standing in the way of many, trying to persuade them that they have obeyed God, and thus prevent the rays of truth from entering into many benighted souls, who are hungering and thirsting after righteousness. Better stand aside, brethren, lest a worse thing come upon thee.

"W. P. Richardson says: 'The kingdom existed in an embryo state only.' McGary says: 'It was an invisible kingdom,' and J. W. Strode says: 'It failed entirely.'"—*Christian Messenger*.

In what Bro. McGary and Richardson say we are not concerned, believing they can and will take care of themselves. But as for myself, I can only say, that the seed and good ground existed. Bro. Barnett thinks that because Daniel says: "It shall never end," and that the Savior says, "The gates of hell shall not prevail against it," that God is under obligation to keep it, even if they do wrong. The acute editor of the *State Messenger* is so obtuse as to not see any "ifs," in this language.

God says through his prophet: "And at what instant, (or time), I shall speak concerning a nation, and concerning a kingdom to build and to plant it; if it do evil in my sight, that it obey not my voice, then will I repeat of the 'good' wherewith I said I would benefit them."—Jeremiah 18: 2. Did He not speak good concerning "the kingdom of His Son," that the gates of hell should not prevail against it; but suppose it do evil in His sight, will He keep them anyhow? Jeremiah says, no. Do you believe it, Bro. B.? Did they not do evil in his sight, and did they not forsake His law? And did He not say, if they did, He would repent of the good He said He would benefit them?

He said He would make a new covenant with the people. Why? Because the first He broke, and why did He break it? Because the people regarded it not, saith the Lord.—Heb. 8: 9. Did the Lord say it should be an everlasting covenant? Yes; see Gen. 17: 7-13. Now we see that He broke that "old everlasting covenant" because of the wickedness of the people. And He said He would make a new one, and says of it, if they do evil in His sight, He would repent of the good He thought to do unto them.

The same prophet that prophesied of a new covenant, (see Jer. 31: 31-32), prophesied that, if they did evil He would repent of the good wherewith He said He would benefit them. But this was not the question. The question is, "is sect baptism valid?" It does not matter whether the kingdom did or did not fail during the "dark ages." The same law of pardon that was preached before the "dark ages" must be preached after.

I hunted of nights when younger than now, and there was a certain kind of a vermin which, if the dog treed, I'd whip him for it. He soon learned that, and when he would tree one of those "critters," and I came near where he was barking, he would run off and bark up another tree. Bro. B. tried the re-baptism tree, but when Bro. McGary and Jackson came near, he ran off to another tree, (perpetuity of the kingdom), thinking, perhaps, the whole thing depended on the "dark ages." He wants to know where it was during the inquisition. Well, it was with that part that had no existence—the Baptist part.

You say: "There were no Baptists for fifteen hundred years, and that the Baptists are a part of the kingdom, and so a part of the kingdom failed even in the days of the apostles." Bah! If the Baptists are a part of the kingdom, and there were no Baptists, as Bro. B. says, in the days of the apostles, of course, then a part, (the Baptist part), failed.

Daniel is barking at the same old tree, (baptismal tree.) He cut it down above ground, and finding nothing, concluded it went down the hollow, hence the scratching at the "tap root." Bro. Treat came up to see what Daniel was after, but for fear it would run out over him he fled. These brethren have dug, chopped and barked. I would kindly suggest a twist, if they have not already tried that.

The cases in Lavacca is getting along very well. Brethren, with a few exception, are all in the "Alliance." Some of them have taken unto themselves wives from among the Philistines. They look on the daughters of Gath, and see that they are fine, yes, very fine and think that by marrying one of them they will have a nice, fine sacrifice to offer unto their God, and that will atone for their crime.

By the aid of the mighty "Jo HI," good old Bro. Coombs has been enabled to lay aside his crutches, and

attend an "old sister Phoebe" play party. Hop light, ladies, the cake is all dough. "The world do move." Well, no wonder, for it has a heap of help now days. He that believeth and is baptized shall be saved.—Bible. Not so. You are saved before.—Baptist. We are baptized into Christ.—Bible. We are baptized into the Baptist church.—Baptist. We should rise to walk a new life.—Bible. Not so; we should rise to resume the old life.—Baptist. We are to be baptized in the name of Christ.—Bible. We are baptized in the name of Christ, too, but we rise in the name of the Baptist.—

While here at Sterne old Bro. Brill came around to see me. We are glad to meet such men as Bro. Brill. He is getting subscribers for the F. F. whenever he can.

We will preach at Tempson on next Saturday night and Sunday. Tempson is in Shelby county. The brethren want this scribe in Lavacca one more year. Our town, Hallettsville, is rapidly improving.

Glad to see sister O. G's. letter, of Alleyton, in the issue of the 15th. Write again, sister O. Would love to spend awhile with the Alleyton people—those who are akin to me.

On with the F. F. Love to all.

—S.

Sterne, Dec. 26, '87.

LETTER TO A COUSIN.

Dear Cousin:—I was much pleased to get a letter from you a few days since, a cousin that I have loved since my first acquaintance with you. You speak of going to Virginia in the spring, or back to Missouri.

My wife and I expect to go to North Carolina in March or April, and I expect she will go to Virginia in the spring or summer, whether I do or not. I expect to spend my time preaching in that old poor country; country poor and the people poor, and as they are too poor to pay much for preaching, they don't hear much, and but a small proportion of what they do hear is gospel, scripturally speaking.

The last letter I got from you was in answer to one I had written to you a short time before, (I forget the date of both), in which I said that I would be willing to go from Texas to Missouri to baptize you if you wanted to be baptized. You replied that, your minister told you that you had been baptized, and that you were all right on that subject.

Dear cousin, do you want to know whose minister I believe he is, be he whom he may? I know you call him your minister, but he is not your minister for good, but for evil, and now turn to 2 Cor., 11: 14-15, and you will find a description of him given by the Spirit of God, through the apostle Paul, and I would rather you would tell him what I have written about him than not. He knows you have never been buried with Christ in baptism, or by baptism. Rom. 6: 4, Col. 2: 12. He knows you have

never been born of water and the Spirit; because a birth cannot occur under surroundings smaller than the person or thing born. See John 3: 5. The reason why the Savior used the figure of a birth is, because there is something about baptism that resembles a birth, and such a resemblance cannot be brought about by a few drops of water sprinkled or poured on an infant or adult; and the Savior says: "Except a man be born of water and the Spirit he cannot enter the kingdom of God."

Dear cousin, I believe you know, as well as that minister, that you have never been born of water and the Spirit, you ought to know it, if you do not; but, perhaps, that same minister, or one of a similar character, has told you that it is not necessary to be baptized, that baptism is a non-essential; that is no account. Now, I believe you are a good woman, but you are not as good a woman as Cornelius was a man, and he had to be born of water and the Spirit to get into the kingdom of Christ, or become a Christian, and, if he had to, so will you, if you ever become a citizen of his kingdom; for we learn in the history of his conversion that God is no respecter of persons. Read carefully the 10th chapter of Acts of Apostles, and the first fourteen verses of the 11th chapter.

But you say, that you do not believe that baptism is necessary to salvation, and if you were to be baptized in that state of mind, it would do you no good. That is true, it would not do you any good in your present state of mind; but, if you believed the word of God, instead of the words of that minister of Satan, you would believe that it is necessary to salvation, and my object in writing to you is to get you to believe God's word.

The apostle Peter, speaking as he was guided by the Holy Spirit to three thousand who asked what they must do, replied: "Repent and be baptized every one of you in the name (by the authority) of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit."—Acts 2: 38. Now Peter had preached the death, burial and resurrection of Christ to these people, and instead of its being the gospel, the good news, the glad tidings to them, it pricked them in their hearts, which good news never does; but when he told them the conditions with which to comply in order to be saved, or forgiven, then they gladly received his word, that was good news to them.

Yet the same kind of ministers spoken of above, told the people that the death, burial and resurrection of Christ constitute the gospel, and they do that in order to justify their ungodly practice of shaking untaught sectarians out of their sectarian parties, and, as they suppose, into the Church of Christ.

This same apostle, in writing to his brethren, and speaking of baptism, says: "The like figure where-

unto even baptism doth also now save us. (not the putting away of the filth of the flesh, but the answer, or seeking, of a good conscience toward God), by the resurrection of Jesus Christ."—1 Pet. 3: 20-21. The water floated Noah and family out of that old wicked, sinful world, into the new, regenerated world, separated them from their sinful, wicked enemies, and there was not a baby in that ark, when they went in nor when they came out, which is a very significant fact, though Noah's three sons had been married a year or more.

Baptism floats or translates the sinner out of the kingdom of darkness into the kingdom of God's dear Son, when he is prepared for it by faith, repentance and confession; yet there is not water enough in the universe to wash one stain from the soul of an individual; but baptism is the last act of obedience that the sinner performs, which brings him to the blood of Christ, which cleanses from all sin; hence the apostle Paul says: "We are baptized into the death of Christ."—Rom. 6: 3. Because in his death his blood was shed, and baptism brings us in contact with that blood, by bringing us into his death, and that is the reason, my dear cousin, that I do not believe that you are a Christian, that you have been cleansed from sin, because you have not been brought in contact with that blood by being buried with Christ by baptism.

When I commenced writing this letter, I did not think of publishing it, but before I got through I concluded that, as there were many others in the same condition that you are; honest, but misled by false teachers, ministers of Satan, that it might be well to publish it, and, perhaps, some of them might be benefitted by reading it, as I hope you will be.

Your affectionate cousin,

E. HANBROUGH.

Austin, Texas, Jan. 16, '88.

LETTER TO BRO. CONE.

Dear Bro. Cone:

I take the privilege of asking you a question through the columns of the FIRM FOUNDATION. I do not exaggerate when I say, there lives not a man whom I esteem more highly, "for their work's sake," than you, nor who is more anxious that "we all speak the same things, and be perfectly joined together in the same mind, and in the same judgment." I have reason, as you well know, to appreciate you thus highly, having received many encouragements from you, perhaps more than all other men combined; at least, your advice has made a more lasting impression—being always founded upon the word of God.

But since I left the rocky hills, and limped streams of Arkansas, and have taken up my abode in the "Lone Star State," my mind has been called to consider the ac-

knowledgment of receiving into the fellowship of the Church, persons who were NOT baptized "for the remission of their sins." Yea, persons who had not made the good confession. Now I have entered into the investigation, in search of truth, my conclusions are, we have been acting very inconsistent with "our plea," to speak where the Bible speaks and keep silent where the Bible is silent.

And, just at this point, let me remind you of a statement you made to me, at the time you were defending the cause, by trying to hush to silence that "wicked person" After you had presented testimony as indubitable as can be offered, there were some who were wont to keep the defamer in the pulpit, you remarked that, "when a proposition is presented to my mind, I always weigh the testimony that is bearing on the proposition thoroughly, and when I reach my conclusion, I defend them, though the whole world is against me." Those may not be your exact words, but the thought is expressed.

Now, as before stated, I have given attention to the question mentioned in this letter, I have weighed the testimony that has been presented, both for and against the practice alluded to, as near as I could, studied it from every standpoint from which it has been discussed. I have reached the conclusion mentioned above, and until other evidence superior to what has so far fallen under my observation, is brought forward to vindicate the practice, I shall defend the conclusion reached, though the whole world should oppose.

But I am glad to say, that I am not alone. Our name is legion, who are determined to let those know who have builded on the sands, the danger they are in, and plead with them to no longer trust such precious interests on such unintelligent obedience, but to be builded according to the divine model, upon the Rock of Ages.

It is not my purpose to pull you into this investigation, but knowing your ability, I am anxious to hear from you, and knowing your influence, I am anxious for others to hear from you.

Question: Does the word of God teach, that persons can enter the kingdom of God without confessing Christ and being baptized, by his authority, for the remission of sins?

Hoping to receive an answer from you through the F. F., I am, as ever, "your son after the common faith."

O. H. MCGAVOCK

Robinson, Texas.

Bros. McGary & Hanbrough:

Please continue our paper, as we do not want to miss one number; we have one more subscriber; want to get five, if we can, before we send, so we can send paper money. We will send what we can get, in Jan., '88. Send to W. A. Hobbs, Alpine, Talladega county, Ala.

Success to the F. F. Go on in the good work, my brothers, and never shun to declare the whole counsel of God as it is in Christ Jesus, our Lord. We know this way is evil spoken of, but if the Lord is for us, who can be against us?

Your brother in Christ,

D. H. VARNON.

Hillabee, Ala.

FIRM FOUNDATION.

AUSTIN, TEXAS, FEB. 1, 1888.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to the FIRM FOUNDATION, Austin, Texas.

A. McGARY's address is Fort McKavett, Menard county, Texas.

REMOVAL.

The office of the FIRM FOUNDATION has been removed to 1306 Rio Grande Street, (corner of West 14th and Rio Grande Streets) Austin, Texas.

EDITORIAL NOTES.

"To Whom It May Concern:

After having been engaged in debate for four days with Eld. T. R. Burnett, of the Christian church, I hereby certify that he has shown himself to be the fairest debater I have ever met, and he presents his doctrine with more force and ability than any man with whom I have debated.

J. C. WEAVER.
—[Christian Messenger.

Now, then, who will deny that T. R. Burnett is the "liveliest debater on the American Continent"?

Remember, that there is a reward of one hundred dollars offered for a text of Scripture that commands a man to believe in the design of baptism as a prerequisite to baptism or salvation.—*Christian Messenger.*

I don't want your money, and your gassing "rewards" look contemptible to sensible people—but they show that you have money on the brain. But I will furnish you a dozen passages to that effect, if you will furnish one example where an apostle ever baptized one who did not know its design, or one intimation in all their teaching, that others may baptize such.

The idea that a Christian man or woman who has been baptized into Christ, on a confession of faith in Christ, must be re-baptized into the faith of the design of baptism, is so preposterous that it seems no man or woman with intellect enough to be accountable could be deceived by it! Yet this is the delusion that is leading away hundreds of disciples in Texas at the present time.—*Christian Messenger.*

Yes, that is very preposterous! It is about as preposterous as the idea that men can be baptized into Christ, upon the confession of their feelings, which confession is also a denial of the plain words of Jesus, that he forgives sins in the act of baptism. If any man is teaching that persons who have been "baptized into Christ, on a confession of faith in Christ," should be "re-baptized into the faith of the design of baptism," mark that man, brethren, for he is as dangerous a heretic as the man who shaves Baptists into the Church. I am glad the *Messenger* is crying out against one of these preposterous practices—though this practice has not appeared yet in our section—I do wish it would speak out against the other

also. But about all "accountable" men and women in this section have long since seen the preposterousness of this shaking process. I am sorry the brethren in the fields of the *Messenger* are being troubled with both of these heresies.

A. MCG.

"WHO MAY BE BAPTIZED?"

Under this heading Bro. Burnett gives his readers a very blinding article. In fact, the *Messenger* seems just now to be making a death-struggle to keep its readers ignorant of the glaring inconsistency of "our plea" for union with immersed sectarians.

It has resisted the truth at this point so bitterly, so persistently unfairly and cowardly, that it has seriously injured itself, and its only hope now is to keep its readers in the dark on this question. To this end Bro. Burnett and his co-laborers are bending their energies. They are terribly afraid to meet the question fairly and let their readers see both sides.

But we have a plan in view by which we think we can force them to an issue soon. We have now determined to spare no pains or expense in the prosecution of this plan by which the *Messenger* readers shall see how cowardly Bro. Burnett has acted, and how sophistical are his efforts to darken counsel. Till our plan of work in this direction is fully matured, we expect to give but little attention to what these men may write; but they may look out when we begin on them, for we intend to give their whole years crop of chaff a most thorough fanning. If Bro. Burnett really wanted his readers to know "who may be baptized," he could have informed them in few words, instead of giving his long article on it, leaving them out in the fog at its conclusion.

Now, candidly, "who may be baptized"? Where shall we find out? Is not the New Testament a sufficient rule of faith and practice on this as well as all other questions of that nature? Certainly. Well, then, who did the apostles baptize? Those who "gladly received their word," in which "repentance and remission of sins" was preached. That class may yet be baptized.

A. MCG.

GREEN-ELLIOTT CORRESPONDENCE.

KENT, PORTAGE, Co., O.,
Dec. 21, 1887.

Dear Bro. Elliott:—I read all your "Sundries" in the *Leader*, and yours of this week is among the very best. It carries me back to old pioneer times, when we had no colleges or theological institutions, or regular clergy among us, but every one that could preach the gospel, whether learned or unlearned, went everywhere preaching the word. I remember well when we had no meeting-houses to dedicate by professional dedicators, or suc-

cessful beggars for money. We had no organs to entertain the congregations, but the natural one the Lord had given to his children. We had no hired boys, just out of college to play the clergyman and usurp the authority given to the heaven-ordained elders of the Church of God. I have lived to see nearly all things we once preached and practiced changed to the modern, fashionable, sectarian practices, where all expedients are used to entertain the people and gain thereby the recognition of the conflicting sects around us, to become popular and be considered orthodox and really one of the branches of the Church.

When I became a member of the church almost fifty years ago, I never expected or dreamed that I would live to see the change in doing the Lord's work, as it is called, that I have seen.

Well, Bro. Elliott, you know pretty well where I stand on all the innovations and departures that the Disciples run into. I am now old, and the time for my departure is at hand.

I have been fighting, as I had supposed, the good fight of faith according to the revealed will of God as contained in the gospel of Christ, but if the modern improvements in church work and worship are according to the will of God, I have only preached a partial gospel, but I will plead not guilty, from the fact that I had access to only the gospel the apostles preached under the last commission given them by our Savior. I never had any authority given me from God or the Church of Christ to preach anything not contained in the law of the Lord. And until a new law is made known to me, or to make additions to the one that God has given me, shall be proclaimed by authority from heaven, as the one I now have was, I shall hold on to the one I have, God helping me.

With kindest regards for yourself, I am your brother in Christ,
P. GREEN.

Dear Bro. Green:—To know that my humble writings have given any comfort to such a veteran soldier of the Cross as yourself, is very encouraging indeed. I have known you through your writings for a good many years, and have always regarded you as true to the gospel as the needle to the pole, and have, therefore, always had a warm place in my heart for you—as I have for every true and faithful disciple of the Lord—and I would rejoice to have a personal acquaintance with you, for I am sure I should find a kindred spirit and one with whom I would be in perfect sympathy. Though not so old as yourself, I too have lived to see nearly, or quite all the departures from the simplicity of the gospel of which you speak, and have mourned over them not a little, and things seem to be growing worse instead of better, and the Lord only knows what the result will be. The height of

ambition of some of our so-called "pastors" seems to be to be considered "orthodox," and acknowledged to be so among the antagonistic sects around us, and this seems to me to be the most discouraging feature of the whole dark prospect.

Only a very short time ago, I heard one of our "representative men," while preaching a sermon on the occasion of "dedicating" a new "house of worship," declare that the sectarianism of the present day was a very mild affair compared with the sectarianism of apostolic days, and, turning to a Methodist clergyman, whom he had invited to occupy a seat on the platform, he said: "Bro. — and I are too large to let our little differences prevent our acknowledging each other as brethren. We have the same God and the same Christ, and can not afford to be separated on account of some minor matters of opinion, and we ought to be ashamed of ourselves that we ever stopped to discuss our differences. We would better discuss the things about which we are agreed. We all have the same 'one God and one Christ,' and so on *ad nauseum*. I noticed, however, that he always stopped short of saying we all had the "one baptism;" but he might as well have done so, for he has already stultified himself and given the gospel away, and all, apparently, for a very small mess of sectarian potage. Well, some of our brethren seem determined to travel by that route, but it will never suit me. I have the highest regard for a preacher of the gospel who is true to his calling, but for one who will compromise the truth and give it away because the people will to have it so, I can not help feeling a kind of contempt. I am fully aware that I have sins and shortcomings of my own, but I have no idea of ever being condemned for compromising the truth of God for the sake of being considered "liberal and large," for the approval of God and of my own conscience is worth more to me than the praise of men.

J. PERRY ELLIOTT.

The above taken from the *Christian Leader* of Jan. 17, 1888, shows clearly the rapid strides that many of our brethren are taking back toward Babylon. Yes, they have taken the back track. And now, brethren, will you look and see who it is that are in the lead in this backward movement? If you will, you will find that it is the un-learned pastors, manufactured, mostly, in our Bible Colleges. Oh, what a curse they are, that is, Bible Colleges, and the greatest mistake of Bro. Campbell's religious career was the building of Bethany College. Had the cause remained in the hands of, and been advocated by such men as Bro. Green, we would not now be cursed with missionary societies, old and young men and women societies, Sunday-school institutes and many other things unauthorized by the word of

the Lord, and, of course, not sanctioned by the heavenly Father, and I have no idea he, (Green), was ever inside of a Bible College.

E. HANSBROUGH.

FAREWELL BRO. CRAWFORD.

Elder T. R. Burnett publishing a paper in Bonham, devoted to religion, politics, and fun, has repeatedly claimed to have defeated all the scribes of the FIRM FOUNDATION, and to have completely downed "the heresy of re-baptism." Some time during the summer and again in his issue of Jan. 11th, this editor bids us farewell. In his summer article his good-bye was concluded with a reference to old Bro. Crawford of hardshell fame.

The truth is, that the Elder is on a big scare, and, like the "ole gray mar" in the hardshell story, he is making a fast run down his chosen line. The story, (as I heard it,) is as follows: Old Bro. Crawford had preached for many years to one congregation. Had baptized all that had joined the church there during that time. The time came at last for a parting, as the old brother was going to move to a distant place and preach to another congregation. The parting scenes were very affecting; and the old man left with the good wishes and prayers of all.

On arriving at his new home, the first discourse he preached to his new congregation was to describe his parting with the old one. After a pathetic description of the tears shed, the blessings spoken, and the prayers offered by old, middle aged and young, he proceeded to relate his departure from the church about as follows:

"And my, brethren-ah, when I went out and got on my old gray mar; my faithful ole gray mar that had carried the gospel around for twenty years-ah, the very meeting-house that I left behind me seemed to say, farewell Bro. Crawford-ah! and as I rode along and heard the cooing of the doves, and the bleating of the sheep, and the sweet singing birds in the groves, they all seemed to say, farewell Bro. Crawford-ah! and as I rode along down the lane, an old hog darted out of a fence corner and skered my ole gray mar-ah! Yes, my ole gray mar that had been so faithful, so kind, and so true, got skered and she flung me off right in the middle of the lane-ah! Yes, my brethering, right in the middle of a mudhole-ah! And my ole gray mar went down that lane in lightning speed, with her head rared back, and her tail switching enormously from side to side-ah, and every switch of her tail, my brethering-ah, seemed to say, farewell Bro. Crawford-ah!"

How the good old brother was extricated from the mud-hole and got his "ole gray mar" again, do you want to know?

Now the application: Elder Burnett quotes the language as applicable to me. Evidently, then, I

must be old Bro. Crawford, and he is the "ole gray mar" that so unceremoniously pitched the old man into the mud-hole. Now, the "ole gray mar" has had a big scare; he is afraid of the circulation of the FIRM FOUNDATION, and not being able to stand the spurring I gave him, he has (according to his own figure) pitched me into a mud-hole, and away he goes with his head up, tail switching, at double-quick time down his chosen line of succession and every switch of his tail seems to say: "Farewell Bro. Crawford-ah! I'll get thar—I am dodging and twisting and turning, but I'll get thar—so farewell Bro. Crawford ah."

Well, I respond, farewell my poor "ole gray mar," may the Lord have mercy on you and bring you back from the wilderness of sectarianism so that you may feed out of the gospel rack. J. W. JACKSON.

PROPER DIVISION OF THE WORD OF TRUTH.—No. 1.

Dear Bro. McGary:

Believing it would be of some benefit to the readers of the F. F., I will write a few articles on the Proper Division of the Word of God.

We are satisfied that a very large proportion of the divisions and perversions of God's word, and of all errors now taught and practiced in the world, arise from a failure on the part of religious teachers to rightly divide the word of truth; and hence a failure to rightly apply the teachings of the Bible. Many, who attempt to teach the Christian religion, make no distinction between dispensations and law, and thus make confusion out of the whole Bible. In the New Testament, they often take what is addressed to Christians and apply it to alien sinners—take what was written to teach Christians how to live the Christian life, and attempt to teach the alien sinners thereby how to become Christians. Such a course always keeps up confusion and discord.

The same preacher often takes language that was addressed to the apostles, in regard to their inspiration by the Holy Spirit, and apply it to all Christians at the present time. No wonder the world is in confusion on the subject of christianity. If the lawyers, and officers of the different States, were to pursue such a course as this, we should have a pretty state of affairs in law matters. Take, for example, a State that has made, at different times, three constitutions, two of which have been done away and the third now in force; now, what sort of a figure would a lawyer cut, who should claim that all these constitutions are equally in force, and should attempt to gain his case by the laws of the first or second instead of the third, or last? He would at once become a subject of ridicule and contempt among all sensible people.

Yet, in religion, preachers are every day acting upon this principle, and very few ever seem to pay any regard to it, many claim, for in-

stance, that there has been no change in the law of pardon from the days of Cain and Abel down to the present time—claim that all are saved by faith only, and that all the people of this world, who have obtained pardon at all, have obtained it precisely the same way.

There are three distinct dispensations, covenants, or constitutions, revealed in the Bible, with laws and regulations peculiar to each. No State or government ever had three constitutions more distinct, the one from the other, than are the three dispensations or covenants revealed in the Bible. The first of these is usually called, by way of distinction, the Patriarchal dispensation; an account of that dispensation and its laws is given in the books of Genesis and Job, so far as they are given at all.

In that dispensation, there was no special priesthood. Each man could approach God direct for himself without an intervening priest, and offer his own sacrifices, acceptable to God, as did Abel, Noah, Abraham, Isaac, Jacob and Job; and so with all the god-fearing men of that age; no temple or tabernacle stationed at one place then, to which people had to resort with their sacrifices, but wherever they chanced to be in their journeying, they could erect altars and offer acceptable sacrifices to the Lord, as did Abraham, Jacob, and others. That dispensation lasted some twenty-five hundred years till the establishment of the law dispensation, through Moses at the foot of Mount Sinai, after the Exodus from Egypt. When this law or constitution was established, many things were entirely changed from the first dispensation. One tribe, out of the twelve tribes of Israel, was chosen as the priestly tribe; while one family out of this tribe, the family of Aaron, was chosen of God to minister about holy things. And when this order of things was established, it had to be complied with, no matter how much the people might have preferred the first or Patriarchal covenant. They were compelled to abide by the regulations of the second, or Jewish dispensation.

Your brother in Christ,
T. W. JAMES.
Blanco, Texas.

Dear Bro. McGary:

Bro. D. Wallace, of Austin, preached a few sermons at Ezell, Lavaca county, not long since, and one made the good confession and was baptized. Bro. J. W. Strode then preached for three nights, but the weather was so bad he had to quit. Many of us would like for him to come back again.

There is a Baptist who talks here occasionally. He preached from Rom. 6: 23: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." He did not appear to pay any attention to the last part of the verse, (through Jesus Christ our Lord), but preached that it was a

direct gift from heaven without conditions. He should have studied some of the following passages of Scripture before spreading himself: "Howbeit for this cause I obtained mercy that in me first Jesus Christ might show forth all long-suffering for a pattern to them which should hereafter believe on him to life everlasting."—1 Tim. 1: 16. Also John 3: 15-17. By these we see we must believe to life everlasting. "When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."—Acts 11: 18. By this we see we have to repent unto life. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. 10: 10. By this we see we confess unto eternal life.

This same preacher has a good deal to say about somebody he calls Campbellites, whoever they are. He has much to say about water baptism not saving any one. Let's hear what Peter of old says about that: "Wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."—1 Pet. 3: 20-21. But then Peter is always bothering somebody with his backwoods logic and interfering in religious matters generally. He even had the assurance to rebuke the sorcerer; and, when Christ offered him the keys of the kingdom of heaven, I verily believe he had the hardihood to take them.

This same Baptist man preaches that the head may sin, but the heart cannot sin after conversion. Ah! so nice. The head can say to the legs: Come on, let's go and steal us a good fat hog. The heart may kick a little about it, but it cannot help itself, poor thing. One thief was about to join, but the preacher spoiled it all by calling for mourners. He expected to get it direct from God, but said, he had to mourn a week for it he did not want it.

I hope you will be able to bring your paper to a weekly. I will send you ten names, including those already sent. Your brother in Christ.
J. B. FREEMAN.

Ezell, Texas.

Dear Bro. Hansbrough:

Enclosed you will find two dollars. Please credit me with one dollar, and send the FIRM FOUNDATION to sister M. E. W., who writes a letter in F. F. of Jan. 1st, saying, that she was too poor to take the paper.

Our congregation is moving along here about as well as could be expected.

Yours for the FIRM FOUNDATION every week,
M. T. H. HINE.
Hillsboro, Texas.

The last issue of the *Four-Letter* contains seven columns, instead of Bro. Barnett. The previous issue contained eight columns. Gary several columns, Ricketts several columns, Tant several columns, McMurray several columns, and several other names. —*Christ Messenger*.

W-h-o-o-p-o-o, what a —

J. J.

RE-BAPTISM.

Bro. McGary & Hansbrough:

There seems to be many scribes, and great cause for many more, on the subject of re-baptism, and a perfect knowledge of God's law in regard to the same. Will you allow me to add my mite? Starting with the fact, that the philosophy of reason is good logic, we can safely say, that it is necessary for a man or woman to know God's law before they can obey it.

All this prancing around the truth by these shakers is the natural outgrowth of error, and the idea that man can obey God before he understands his commandments is an idea that was conceived in darkness, and ignorance of God's word, and is a child of the devil. Now starting out with the sectarian proposition: That, if a man is baptized to honor God, it is all right, and his baptism is valid. Let us see if a man can be baptized to honor God, if he be ignorant of God's law, and the design of baptism. If a man is baptized into Christ, and for the remission of sins, understanding what baptism is for, he honors God by his obedience to God's word, and not obedience to the think-so of some one who would destroy God's law, and establish a law that is in direct disobedience to God.

Now if a man claims to get into Christ contrary to God's way, he has thrown the lie in our heavenly Father's face and dishonors God. The same one will then submit to the ordinance of baptism, not believing it to be for the remission of sins, but because of, therefore he dishonors God again, for he denies the purpose of baptism, and throws another lie in God's face. My! Ain't they honoring God, though! when they set at naught God's revealed word, and follow the teachings of men?

I heard one from the sects, who has lived very strictly all his life, say: "I was immersed by a Methodist, and I understood the design of baptism when I was baptized, therefore my baptism is good." Not so, for if you understood the design of baptism, and then wilfully allowed yourself to be baptized into the Methodist church, knowing it to be wrong, for they do not hold baptism as essential, you united yourself with a people who are trying to get into the kingdom of heaven as a thief or robber. You were wrong in every respect, for you did wrong knowingly, and was not baptized for the remission of sins, but into the Methodist church. And God will hold all such responsible for wilful disobedience.

Light of reason, where do you shine, that you have not illuminated the dark places in some of the shakers' cretinisms?

How can a man obey God if he is ignorant of what God wants him to do?

The ones who claim fellowship with the true disciples of Christ, are getting baptism just where the

sects want it, as a non-essential. They can swallow everything but baptism, very easily, but they can't see how baptism has anything to do with the salvation of a man's soul. Now, I say, if a man don't believe that it is essential, he don't believe in Christ; for if we believe in Christ we believe in his commandments. That is just the way we prove that we do believe. And Christ said: "He that believeth and is baptized shall be saved;" therefore, if we believe in Christ, we believe that he meant for us to be baptized. Then when he, through the apostles, tells us what it is for, and we say, it is not for that purpose, then we prove that we do not believe in Christ, for we don't believe what he requires. If a man don't have to understand the design of baptism, what does he have to understand?

Let's see if this plan will work: Do you know who Jesus Christ was? Answer, no. Do you know what repentance means? Well, no; it's something to honor God, but I don't know. Do you know what baptism is for? No; it's some more of the Campbellite doctrine, something about being saved; but it's only to honor God, I suppose. You believe there was a Christ, don't you? Oh, yes; but I don't know what he was for. Did you repent? Well, I didn't know I had to; that is, I didn't know how: but I cried. Were you baptized? Yes. What for? The preacher said it was to honor God.

Now would you take such an one into your midst, ye who have the shaking power? No. You would say, they didn't understand who Christ was, and what his mission was for, and that they didn't repent, because they didn't know that they had to. Why not take them if they didn't know who Christ was, didn't know what repentance was, didn't know what baptism was for? Why not take them? If you take one who has said, (God has pardoned his sins before God did do it, who was baptized for something that God never commanded, why not take the other candidate for the shaking, as well as the last? Mighty miracle workers that you are, who can, by the simple twist of the wrist, as it were, shake a man out of the kingdom of darkness into the kingdom of God's dear Son.

Now, what's the use of your preaching? Why don't you go around and just shake "em all in?" For if you have the power to annul the last commandment and substitute a shaking process for baptism, it necessarily follows that you could do away with faith and repentance also. May God pity those who are trying to destroy his word. May their blind eyes be opened, that they may avoid the ditch they will surely fall into, with all who follow them. That ditch yawns deep and wide and their footsteps are rapidly nearing the brink.

Brethren of the FIRM FOUNDATION,

and all ye brethren, who love and fear God, continue to serve God as he has commanded; for the word that is so rudely set aside by those who shake now, and who will shake worse when that awful day shall come, that same word will judge us all. And to those who have obeyed him, he will give a crown of righteousness. But to those who reject his word will be everlastingly banished from the presence of God. May the F. F. live long and continue to contend for the faith once delivered to the saints.

Your brother in Christ,
T. C. GOLDMAN.
Bald Prairie, Texas.

REPLY TO A BROTHER'S REQUEST.

We received a letter a few days since from a brother requesting us to write an article for the F. F. for the benefit of his parents, whose minds, he says, are confused in regard to certain things pertaining to christianity, and he thinks that similar difficulties might be removed from the minds of many others in the same way.

He states their difficulties as follows: "First, The supposed infaney of the Church." Any church that is not more than eighteen hundred years old is too young to be the right one, whether it be Roman Catholic, Episcopal, Lutheran, Baptist, Methodist, or Campbellite, and there is as much salvation in any one of them as in another, and there is no salvation in any of them. The right church is the one described by the apostle Paul in Eph. 4: 4-5, where he says there is one body, which is the church, Eph. 1: 22-23, Col. 1: 18, and one Spirit, which is the Holy Spirit, which animates or gives life to that one body, or church. The apostle James says: "The body without the Spirit is dead."—2: 26. James was talking about physical bodies; but it is true in regard to other bodies, whether scientific, political or religious. Take the democratic spirit out of the democratic body and it is dead; take the Roman Catholic spirit out of the Roman Catholic body and it is dead; and it is so with all the other sects or parties.

But, now, brethren and friends let me ask, is the Spirit that animates or gives life to the Roman Catholic church, or body, the one Spirit of which Paul speaks? If so, then those bodies or churches that have not that Spirit, are not the right ones, for there is but the one Spirit, and it dwells in and gives life but to the one body.

Again: Is the Spirit that gives life to the Episcopal church or body, the same Spirit of which Paul speaks? If it is, then those bodies or churches that have not that are not the one body, having the one Spirit of which Paul speaks. (Once more: Is the Spirit that gives life to the various Baptist bodies or churches, the Spirit of which Paul speaks? If so, how does it come that there are so many bodies, and yet but one Spirit? And the same

may be asked of all the other sects or bodies.

The apostle Peter, speaking, as he was guided by the Holy Spirit, says: "But there were false prophets also among the people, (under the Patriarchal and Jewish dispensations), even as there shall be false teachers among you, who privily (secretly, slyly,) shall bring in damnable heresies," (divisions).—2 Pet. 2: 1. Now, Peter says, that these different sects, divisions, or bodies, that have these different Spirits are damnable; condemned by the heavenly Father, and yet Christians? Oh, what foolishness.

What is the ground work, or foundation, of all these different sects or parties, and how are they bound together? False teaching is the foundation, and that is brought about by covetousness, or the love of money, just like all the missionary and other societies are brought about, which are as much of an abomination in the sight of God as were the sheep and cattle which were saved by king Saul, to sacrifice to God.—2 Pet., 2: 3, and 1 Sam. 15: 14.

We find that the heavenly Father recognizes or sanctions only one body or church, animated by the one Spirit, the Holy Spirit, having the one hope, which is an anchor to the soul. One Lord, (lawgiver), one faith, which comes by hearing the words of the apostles. John 17: 20; 20: 30-31; Rom. 10: 17. One baptism, a burial with Christ in water for the remission of sins, for pardon or forgiveness.

Now as it is settled by the book that there is but the one body or church of God, or Christ, the question arises, how do we get into that body or church? Do we enter it when unconscious babes by having a little water sprinkled or poured upon us? No. Do we enter it without faith? No. But faith in whom? Why, in Christ, brought about by the words or teaching of the apostles, not the teachings of uninspired men. Do we enter without repenting of our sins, which repentance is brought about by godly sorrow? No. Do we enter without making the good confession? No. Do we enter without baptism? No. For the apostle Paul says, we are baptized into him, Gal. 3: 27, Rom. 6: 3; then, if we are baptized into him, we cannot get into him, or his body, which is his church, without baptism; but then what are we baptized for? Why, according to the apostles, through whose words we are to believe in Christ, we are baptized for the remission of our sins.

Do the members of any of the sectarian bodies enter into their organization in the above described manner? No. Take the Missionary Baptists, and how are their members taught that they must enter their church? They must first be regenerated by a direct influence of the Holy Spirit on their hearts, then repent, then exercise faith, and as soon as they believe they are pardoned, or saved, they must then confess themselves, (not

Christ), that they believe that God for Christ's sake has pardoned their sins, and they must then be baptized because their sins are pardoned. If that is not the teaching of the Missionary Baptists, then I am mistaken, and I have been hearing them for years.

Now, will compliance, or submission to the last named conditions, bring people into the same body or church, that compliance or submission to the first named conditions will bring them? If so; then complying with the conditions that makes a man a Free Mason will also make an Odd Fellow, or anything else of him. If the first conditions of entrance are taught by the apostles, then the last are taught by uninspired men, and can only induct people into a human organization.

Some preachers make a great ado about Campbellism, and tell their members that it is a very dangerous heresy, and that they had better not go to hear it, keep away; others, governed more by policy, being a little smarter, tell their members that Campbell started out with good motives, good intentions; that he only desired to unite the people of God from all sects; but that when he failed to do that, that he acknowledged that he had only added another sect to the number. Now any preacher that would make such a statement as that would have a good deal of trouble in sustaining his veracity, (if he has any), by showing where Campbell ever said it, or anything like it; and as Christians are commanded to pray for all men, (1 Tim. 2:2), and Peter says, "the eyes of the Lord are over the righteous, and his ears are open to their prayers: but the face of the Lord is against them that do evil," (1 Pet. 3:12); it might be well to pray especially for such men as they, that they might be induced by the high and holy motives of the gospel to turn from their false teaching and other wickedness, and obey the Lord and be saved.

E. HANSBROUGH.

THE BUGLE BLAST OF DOCTOR REEVES.

In the *Apocalyptic Guide of the*

Spirit of Christ. Now, seriously, do you think the Spirit of Christ influenced the Doctor to sound this *Bugle blast*? It seems that he and Bro. Aten look through different glasses. Bro. Aten advises: "Let them *secretly alone*." The Doctor attacks by *misrepresentation* and *censure*.

Now, Doctor, those you censure so severely, if in the wrong, can be exposed much better with the word of the Lord, God's measuring reed, than by *abuse*. Is this the kind of fruit your tree bears? "Thou that teachest that it is wrong for a man to steal, dost thou steal?"

Listen again to the Doctor: "Now there are quite a number of these brethren scattered all through this country, 'gone out from us,' but evidently not now 'of us.' To withdraw from those who 'walk disorderly,' is a plain duty; but they, by their acts, having already withdrawn from us, ought not the churches who have such nominal members, by some public action, declare such persons *in disorder*, and thus avoid any responsibility for the unchristian conduct of such characters?"

Now, Doctor, if you are correct, why trouble yourself longer? If they have gone out from us, and evidently are not now of us, your fears should be at an end. The *four* is in no danger of becoming unwholesome by the *smutty wheat*, as you seem to fear. You call upon Bro. McGarvey for light on this question. You thus put him under *two fires*. The very ones you censure, have been calling upon him to reconcile his teaching with his practice. They are in search of all the light possible, and stand ready to receive every ray emanating from that Light which lighteth every man that cometh into the world.

You have been looking at these brethren through *your telescope* of faith, and while doing so, ask the following questions: "Do they pray more than other people? No. Are they especially noted for acts of christian benevolence? No. Do they contribute more for the spread of the gospel? No. On the contrary, almost to a man, they bitter-

Blanche and Sweetheart variety, whose sound he expects to hear on his trail. You need not fear, Doctor. The writers of the "F. F." are good on trail, but they prefer to select the animal. Some animals, you know, are fair and honorable, and others raise *the flag of alarm*, and would *bluff* their pursuers with an *unwholesome attack*. Tray, Blanche and Sweetheart prefer a *retreat*, and ask to be excused from the chase.

J. S. D.

THE GOOD CONFESSION.

The "Good Confession" being a part of the faith, it becomes the bounden duty of every true and faithful man of God to most earnestly contend for it. Paul says: "But the righteousness which is of faith speaketh on this wise, say not in thine heart who shall ascend into heaven? (That is, to bring Christ down from above.) Or who shall descend into the deep? (That is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart, that is the word of faith which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness, and, with the mouth, confession is made unto salvation."—Rom. 10:6-10.

The above quotation shows very plainly that Paul understood, and so taught the Romans, that confession with the mouth was a part of the faith once delivered unto the saints.

The apostle, Jude, wrote, exhorting the brethren to "earnestly contend for the faith which was once for all delivered unto the saints." How can a man earnestly contend for the faith—the word of faith—and not contend for the good confession? To all, who think the confession unimportant and unnecessary, I would ask: Are you earnestly contending for the faith? I understand "the faith," "the word of faith," "the law of the Spirit," and all such expressions, to mean

written, not with ink, but with the Spirit of the living God, not in tables of stone, but in tables that are hearts of flesh.—2 Cor. 3:3, N.V.

Hence, Paul, in writing to the Romans in regard to the word of faith, says: "The word is nigh thee even in thy mouth and in thine heart." The confession was written by the Holy Spirit upon the hearts of the Romans: It was put in their hearts and minds first, and then they confessed with their mouths. This agrees with the teachings of Jesus, the law-giver, while he was on earth. (See Matt. 16:18.)

It is also the doctrine of the apostles who were guided by the infallible Spirit into *all truth*. *The good confession is not preached by Methodists and Baptists*. Their converts are not taught it; they know nothing about it, it is not written upon their hearts, it is not in their mouths and, since it is in order to salvation, and they do not know it, therefore, *they do not obtain salvation*. Our duty is plain. We should teach those ignorant sectarians "the word of faith," the gospel of their salvation. Yea, teach them to repent of their sins, (for they are sinners in the sight of God), and, according to the principles of the New Covenant, as the good confession is not written and engraven upon their hearts, teach them their duty and the honest ones will come out before men and with the mouth confess the Lord Jesus, and descend into the watery tomb, and will be there immersed into Christ, "for the remission of sins," and will arise to walk in newness of life as all servants of righteousness should do.

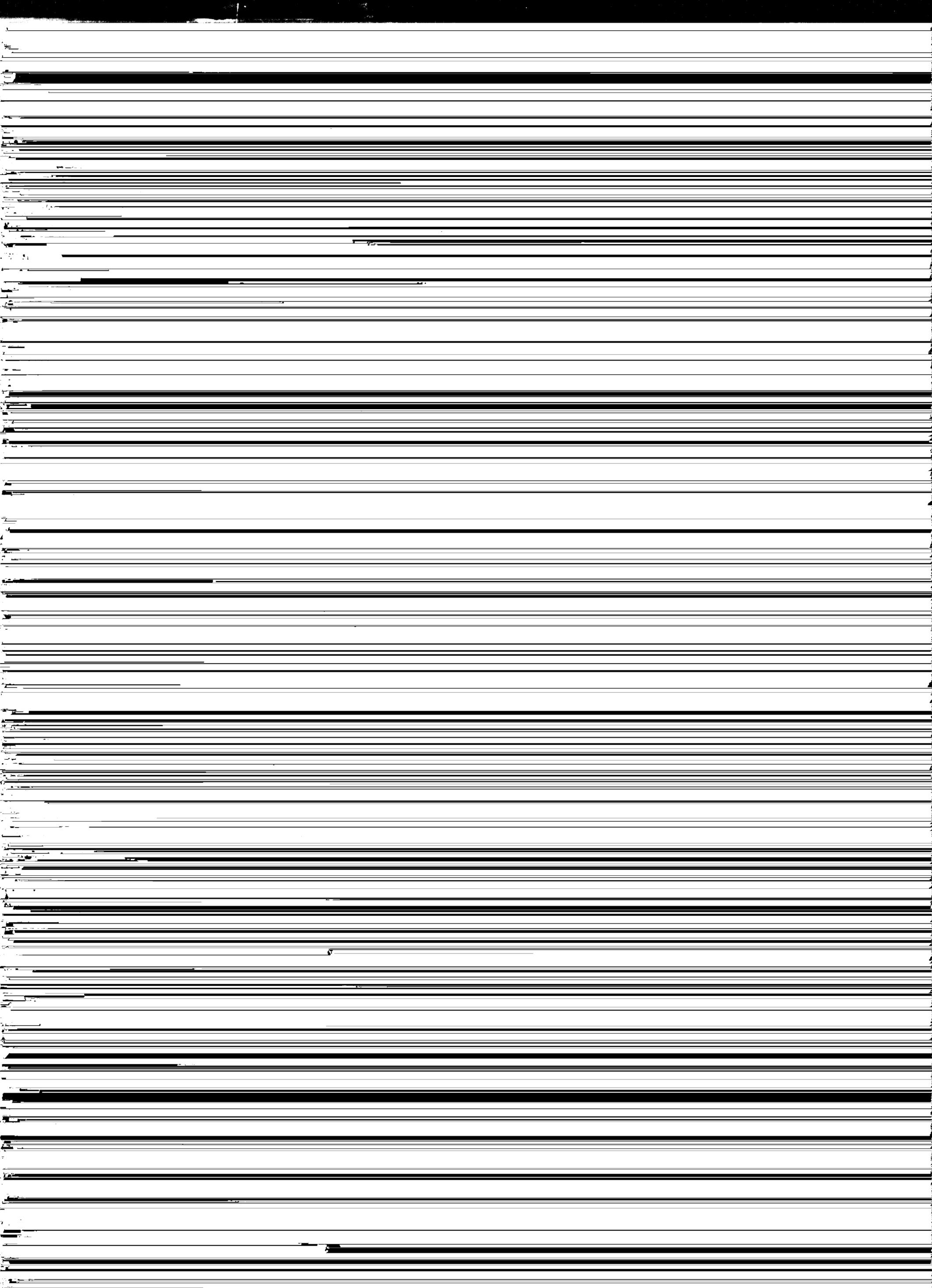
A. J. McCARTY.

LETTER FROM A SISTER.

Dear Brothers and Sisters:

Realizing my inability, through feeble health, to accomplish the task of talking to you intelligibly, which I have undertaken to do, yet, loving our common Lord, and his cause, I feel constrained to make one more effort to elicit the attention of those who are dear to me, the children of the kingdom.

I am ever desirous of holding con-



Now is Christians voting a good work? If it is, will you point out the Scripture authorizing them to do it? If you will, I will vote the balance of my days, and do all I can to get others to vote; for Paul in writing to Christians says: "Whatever you do in word or deed, do all in the name (by the authority) of the Lord Jesus."—Col. 3: 16. Now, Bro. —, your authority for voting, if you please.

I used to vote, as you know, in by-gone days, but I have learned the way of the Lord more perfectly and quit it, just as you ought to do; and while on this subject of voting, I will notice what you say about some prominent church members electioneering, (and, of course, voting,) for the saloons. Shame on such church members, voting for saloons and other things, when they claim to have put themselves under the law of the King of kings and Lord of lords; and they cannot to save their lives, find any law or authority for doing such a thing, either by command, by example, or by far-fetched inference. I have seen the latter, (inference,) tried lately and it was a total failure, worse than proving baby sprinkling. Bro. —, don't you believe that, if the Lord had wanted you to vote he would have told who and what to vote for?

You ask, what would become of the government if the anarchists, hoodlums and saloonists have the reins? I don't know what would become of it. If the Scriptures answer the question I have never found it, and if they do not, it is an untaught question, and Paul says, avoid such. 2 Tim. 2: 23.

You say the FIRM FOUNDATION is opposed to organized missionary work. When I saw you last, Bro. —, you were opposed to the use of the organ in the worship, and why? Because you did not believe it was authorized by the word of the Lord, and that was a very good reason, a better one could not be given. Now when you show me the Scriptures authorizing missionary societies, right along in the next verse I will show you the authority for using the organ and fiddle in the worship. Give us the chapter and verse, if you please.

You say, we are at war with everybody, and even differ with the brethren of our own faith and order, and look like we are striving to cause divisions. Now let me ask, are you differing with brethren of our own faith and order when you oppose the use of the organ in the worship? are you not striving to get up divisions? Oh, my brother, you ought not to do that, because Paul says, "Mark them who cause divisions and offences contrary to the doctrine which you have learned, and avoid them." Now is it you, or those in favor of the organ, that is causing the division? You say that it is those who favor the organ. So say I; and it is those in favor of the missionary societies that get up the trouble there, and I do believe they ought to be avoided, with-

drawn from, if they persist in teaching and practicing things for which they can find no authority in the word of the Lord, such as missionary societies, organs, church fairs, festivals, mysterious tea parties, etc.

In regard to Sunday Schools, I wrote an article in Jan. 1, '88, issue of the FIRM FOUNDATION setting forth my views on that subject, and I believe they are endorsed by Bro. McGary and others who write for that paper, and I refer you to that article, and if you object to it, send us your objections, and we will publish them.

You call my attention to the fact, that I went to a Bible College after I had become rather an old man, and yet the FIRM FOUNDATION opposes Bible Colleges. That is true, I did go to a Bible College in Lexington, Ky., after I had become rather an old man; but old as I was I had not learned the sinfulness attaching to such institutions. Instead of teaching the Bible, they teach their deductions about the Bible, just as the Methodists and all other sects teach their deductions or inferences in reference to the teaching of the Scriptures. I have asked the professors of that institution, who were in that college the year I was there, to tell the brethren when, where, and by whom the first Bible College was built or founded, and they were as mute as mice; they will not say one word in their defense. They know that it was centuries after the Bible was complete, and after the gospel had been preached to all nations, before such an institution ever was thought of. Surely if there ever was an age of the world when Bible Colleges were needed it was in the days of Christ and the apostles, and yet we find that the word of the Lord does not authorize them, and Paul says, that it furnishes us to all good works; that being so, Bible Colleges are a bad work, and their fruit is necessarily bad. They manufacture salaried pastors, and, as a rule, they go to old established churches, push the elders aside, that are of God's appointment, call themselves pastors, and they generally almost beardless boys. Pretty pastors, or elders are they not? And nearly all of them are in favor of the innovations and departures from God's word that are distracting and weakening our brethren, and will eventually, if persisted in, cause divisions, and whose fault will it be?

One more item and I will close this letter. You say: "I don't like Bro. McGary's style of writing, he uses the roughest language I ever read after from a preacher." The human family, in certain ages of the world, have become very wicked. For instance, just before the flood, the destruction of Sodom and Gomorrah, and the Jewish nation just before the coming of Christ, became so wicked that they were ready for destruction as a nation, and that wickedness is always preceded by a desire to have smooth things spoken unto them, deceitful

things, and not the word of the Lord. See Isaiah 30: 8-11. Hence we find that the preachers are not reproving the people for their sins; it is not popular to do so. I know that preachers, and a great many others, (for instance, yourself,) are riding the whisky horse with whip and spur, and he is a bad horse, and ought to be well whipped and spurred, and driven out of the camp of Israel, and if rough language would run him out, the language you have used in your letter about him surely would have accomplished it. But it is so hard for us to see ourselves as others see us.

The whisky horse, however, is not the only bad horse in the country that needs driving out of the camp of Israel. Go to meeting next Lord's day, and you will find more men and women violating the law of the Lord in your congregation, by wearing gold and pearls, and costly array, and humps upon their bodies, and dead birds upon their heads, than you will find saloon keepers and drunkards. How shall we stop these things? Shall we use the gospel, God's power unto salvation, and thereby honor God, or use Caesar's power, the fallible law of fallible men, and thereby honor Caesar?

But we often do not see all the influences that cause preachers and editors to use rough language. I know that Bro. McGary sometimes uses language that he is afterwards sorry for; but it is "human to err, and it ought to be human to forgive." And now, brother, we received your admonition in the same spirit of kindness with which we believe you gave them.

Your brother in Christ,
E. HANSBROUGH.

A FEW THINGS.

First item: Bro. Wise, of Johnson county, is preaching for a few days for us at Enon. This noble man is mighty in the Scriptures—knowing perfectly the gospel of Christ. The characteristics of his preaching are not those of "our plea," or shaky-shake, but *the gospel*, the power of God, and the wisdom of God. He is a reader of the F. F.

Second item: It is the unanimous expression of the readers of the F. F. that it is THE PAPER; not an advertisement, nor a bit of the world in it. It is as different from the papers, as *the Book* is from the books.

Third item: And still Bro. Burnett hurls his poisonous darts at the "fimsy foundation" and McGary. Well, it is no marvel to us who know the facts in the case. Bro. Burnett is running the C. M. as a "secular business," for the money that is in it, if you please; and not knowing that the F. F. brethren are sacrificing their time and labor for the restoration of primitive Christianity, but supposing that they, too, were running a "secular business," and seeing their low price, he supposed they were trying

to undersell him; hence he must down his opponents with scoff and misrepresentation, as is common in "secular business." But no one can say that Bro. B. is making merchandise of the gospel. No, sir; he has turned his "secular business" into a notion establishment—has no gospel in it. But has on hand, at all times, a full line of notions, slang and slander, novelty and novel stories, negro sermons and negro burlesques, Irish wits and wicked blasphemy, humbugs and humbug advertisements, politics and political blows, etc. Now, just think of it, "shake" a poor, starving, hungry soul in, and then feed him on such stuff as that, and, (of a truth the last state of that man is worse than the first.) Now we suggest to this adviser, who advises the brethren to re-baptize Bro. McGary, we can't baptize you by the authority of Jesus until you repent and make the good confession. Now we do not say that a man cannot be baptized by the authority of Jesus without making the confession precisely and publicly after the common formula, but we do boldly affirm by the authority of the New Testament, that a man is not baptized by the authority of Jesus, who openly and publicly renounces it, and refuses to make the confession—slandering the sacred precepts and examples as "a kind of Baptist experience," (which things we saw and heard.)

Now along this line we are reminded of that poor unguarded brother who denied his Master before the Baptist council, and betrayed Bro. Tant to shame and slander, and wilfully misrepresents Bro. McGary, and says, "They are a little party headed by McGary, and have only eight or ten preachers." This is not only false, but wilful dishonesty, knowing full well that this brotherhood is headed by CHRIST, and are led and taught by the *Apostles*, and will not depart from it to court favor of a Baptist cliche or clan, nor of any worldly institution, but they comprise the "one body," and I affirm (knowing whereof I speak), that a large majority of the so-called reformation and all of the restoration in the state of Texas, tully and heartily endorse, and stand identified on true Bible and New Testament teaching advocated and sustained by the FIRM FOUNDATION.

In brotherly love, my kindest regards and best wishes.

J. CLEVENGER.

Enon, Texas.

FROM P. H. A.

"Shout! shout! we're gaining ground,
Glory hallelujah,
Satan's kingdom's tumbling down,
Glory hallelujah."

The tree that was "barbed," has grown afresh with a firmer, deeper root than ever, being on a FIRM FOUNDATION by the river side, its branches are spreading, and its emerald foliage glistens in the sunshine of glory; while its fruit is juicy with truth consonant with

God's Holy Word, *The Firm Foundation* of the Christian's faith and hope. May the rich showers of God's grace fall upon it, and as it sends forth its fragrance, may it ascend as pure incense before the throne of Christ, the sole Ruler of the Universe. May its friends increase, and its foes decrease, until the world shall end. May no (k)"not" of the adversary's promptings ever grow upon its trunk, nor the slimy serpent's trail be found beneath its balmy shade. But may it prove a resting place for all those who are weary of the 'doctrines of men, and a sure and safe retreat for the creed-oppressed of "every name and order." May no false Daniel arise to prophesy evil against it, but may it thrive and thriving spread until its leaves shall heal the nations through the truth of God's word. Let the husbandmen prune closely that no dead branch may be found upon it, and clear well the ground beneath, that the "barkers" and "rooters" may retreat along the *Holloway* of its error. "So mote it be." P. H. A.

FROM BRO. CONNER.

Dear Bro. Hansbrough:
In a recent issue of the F. F. you made mention of having opened a letter, through mistake, from a prominent preacher, in which it was made known, that he was the champion chess player of Texas. Near the close of your remarks you express a desire to hear from the brethren, (and especially myself) to know whether or not we are ready to fall in with the improvements of modern times.
I can only answer for myself. My earnest conviction is, that the nearer we practice what the Bible teaches, the nearer will we be right. This being the case, I am not AND NEVER EXPECT TO BE ready to fall in line with the many innovations of the Nineteenth century.
Some of our brethren are like the foolish Israelites were. They wanted a king like the other nations. They were tired of God's way of doing business, and wanted to be like their neighbors. Our brethren, (the spurious ones, of course), are tired of being governed by their Master, Jesus, and they want to keep up with the times, by being like their neighbors, the sects, and introduce something in their preaching and practices to attract attention. Poor fools! They forget that our faith must not stand in the wisdom of men, but in the power of God.
If Paul had written to the Ephesians, begging them to "walk worthy of their vocation, with meekness, lowliness, long suffering, forbearing one another in love, endeavoring to play chess at two cents moves," or had he said, when speaking of the ancient worthies: "They through chess playing subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire," etc.; or had he when instructing Timothy, told

him to do the work of an evangelist, making full proof of his ability to play chess; then I would want to know the whereabouts of the champion chess player of the great state of Texas, and if I could get the money, take lessons from him, even if it did cost me two cents a move. But inasmuch as it is said in the Scriptures that, "That which is highly esteemed among men, is an abomination in the sight of God," I have not got much of a hankering in that direction.

I am satisfied if that "prominent preacher" had as hard a way of getting money as I have, he could make a better use of it than paying it to telegraph companies for amusement. For, having through unavoidable circumstances, made a failure in a crop in '86, and thereby becoming involved in debt for the necessities of life; and having, in '87, spent my time in preaching (for which I received a little over \$100, which I paid on my debts, all above my actual expenses, and the tenth, which I gave to the Lord), my pile is reduced to seventy-five cents, and I am not yet out of debt, and have got myself and sister to support. So I go to work with my hands to make a living, preaching only on Saturday nights and Lord's day.

Saturday morning I start through the cold to ride twenty-five or thirty miles, hoping the brethren will contribute to my necessities; but in this I am usually disappointed. I preach as best I can, receive the congratulations of the brethren, return home empty, endeavoring to bear my burden patiently, knowing that every son the Father receiveth he chastiseth.

J. G. CONNER.

Strawberry, Ark.

EAST TEXAS ITEMS.

Bro. McGary & Hansbrough:
Will give a few items from Eastern Texas, hoping that they may prove of interest to your readers.
We commenced the new year at Nevel's Prairie, Houston county. There is a good church here, having a membership of sixty.
Went from there to Homer, the county seat of Angelina county. The brethren at that place are in good earnest, and are composed of the best citizens. Owing to bad weather, we did not have a large attendance.
Went to Centralia, Trinity county, the fourth Sunday. A good congregation at that place. Also will preach at Groveton, county seat of Trinity county, the third Lord's day, from this on. The brethren at Groveton are not in good working order, but we hope to be able with the Lord's help to do much good there in the future.
We will evangelize in Houston, Trinity and Angelina counties this year. There is plenty of work in these three counties, in the by-ways and hedges, besides the churches that are in good working order.
All of the above named churches

are self-sustaining, and another good thing is, most of the members are F. F. men.

Bro. John F. Brill is evangelizing in the eastern part of Angelina county also.

No more for the present. Will do all we can for the F. F. Wishing it all the success it deserves, which can never be rightly estimated.

Yours in Christ,
LEVI SPEER,
T. C. GOLDMAN,
Lovelady, Texas.

THE WAR ENDED—PEACE DECLARED.

THE CHRISTIAN MESSENGER CONVERTED.

The first issue of the C. M. from its new home, Dallas, declares that it will advocate the following principles:

1. "It will plead for the divine creed, the Bible, as the only confession of faith for Christians, versus the human creeds and confessions of fallible men..
 2. It will plead for the divine name of the church, and of the people of God, versus the human names and sectarian titles worn by the adherents of the sectarian parties of the present age.
 3. It will plead for the divine faith, that Jesus is the Christ the Son of God, and for the divine confession of faith, made with the mouth, as in apostolic days.
 4. It will plead for the union of all Christ's people, upon the Bible as the only creed, and for one body or church, as it was in the pure age of Christianity, versus the multifarious bodies that have been set up by men in modern times and called churches.
 5. It will plead for a hearty cooperation of all Christians in the spread of the gospel over the world, by the Lord's plan of missionary work, and will oppose all plans or schemes that look to the organization of any society or institution other than the church of Christ.
 6. It will plead for the abandonment of all things which divide Christians; that are not found in the inspired record, and for the exercise of the law of love on all points of expediency.
 7. Its motto shall be, to speak where the Bible speaks, and keep silent where the Bible is silent, and advocate those things that make for peace, and condemn the bones and issues that cause strife and alienation among the Lord's people. It will therefore "look for the old paths and walk therein," and hold tenaciously to the old landmarks, and condemn departures and innovations of every caste and character."
- We gladly welcome the *Christian Messenger* into the ranks of the faithful. A strict adherence to the third and sixth articles as above given, will heal the heart-burnings and divisions produced by the C. M.'s course in the past. We wonder what our "shaking" brethren will do now for a journal to do bat-

tle for them. With Bro. Burnett on the right side, we can safely and surely predict a glorious future for the cause of Christ in Texas. Again we say, welcome, brethren, to the ranks of the faithful.

J. W. JACKSON.

FROM BRO. TRIMBLE.

Dear Bro. McGary:
I am requested by Bro. J. M. Dill, a subscriber and reader of the F. F., whose postoffice address is Roberts, Hunt county, Texas, to visit that section and preach some for them, and in case I could not arrange my affairs so as to go, that I write a short article for the F. F. stating their desire to have a Christian preacher come among them, and preach the "ancient gospel." I will say that present circumstances are such that I cannot at this time respond to this "Macedonian call" for help. Is there not some one who can?

I will say, for the benefit of any "straight jacket" preacher, who is not afraid to declare the "whole counsel of God," as did Paul to the Romans, (6: 17-18), that if such a preacher is able to go over and help them, that they will find in Bro. Dill, and his estimable Christian wife, true christian hospitality. Bro. Dill is a good man. He was, before moving to Hunt county, elder of the church at Spring Hill, Denton county, Texas, and during the entire time the "corn-field" preacher labored with them. Bro. Dill's seat was never vacant, he was always there to lead the song worship.

I will close by requesting some one of our preaching brethren to respond to this call. Is there not some one in Hunt county who can visit Bro. Dill, and plant the good seed of the kingdom?

Faithfully your brother,
F. M. TRIMBLE.
Dexter, Texas.

Dear Bro. McGary:
Enclosed, find one dollar and twenty-five cents, for my paper and Zeke Jackson's ups and downs. Yours is the only paper I have seen since I left Babylon, or the Baptist thing. Please give the readers of F. F. the sword of the Spirit, as you are and have been doing, and, if you get no reward in this world, you will in the next; and that is what I am watching and waiting for. I could write a great deal, but I will refrain, as I am a poor scribe. I never wrote but one letter for publication, and Bro. Barnett suppressed about one-half of that. So good bye. Do right and fear no evil. Yours for the gospel faith.
J. H. CURLIN.
Greenville, Texas.

Happy are those who receive religion in childhood, grow up in the faith, go through life without doubting and die with triumphant hope; and miserable is he who either believes or acts as if he believed that this span of life is the whole period allotted for his duration.—(W. H. Seward.

FIRM FOUNDATION.

AUSTIN, TEXAS, FEB. 15, 1888.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to the FIRM FOUNDATION, BOX 36. All checks or money orders should be made payable to the FIRM FOUNDATION, Austin, Texas.

A. McGARY's address is Fort McKavett, Menard county, Texas.

EDITORIAL NOTES.

We thank our brethren and sisters for their matured thoughts on the great theme of salvation, though we cannot publish all articles they send us. From this time forth short, well-written articles will have the preference. Let all who have favored us in this way in the past continue to write, and we would be glad to have others to write. Boil down, brethren and sisters, and skim off the cream and send it in. Hereafter no poetry will be published unless it seems to us to be sure enough poetry, and sound Christian sentiment. Paul was always able to proclaim the truth in prose, and we hope our brethren can do so too. Good poetry will be thankfully received and cheerfully published when the sentiment suits.

VANITY.

The *Austin Statesman*, after mentioning the "Southern Presbyterian Church," its memorial windows, dedicated to individual members of that church, who are dead, the "commanding spire," "massive scroll work" and "eloquent Brussels carpets," has this to say:

"The building as it now stands, including the lot, is estimated to be worth \$32,000. The *Statesman* congratulates Dr. Smoot and his people."

Of course, the secular papers, which are of the world, will always sound unstinted laudations upon such work as the above. Such emulative and vain-glorious work of those who profess to be Christians, is that walking with the world that pleases the world and retains its love and flattery. But how does it look to see those who claim to be the followers of him who "had not where to lay his head," spending \$32,000 for a house in which to teach people to follow him? What has become of the poor widows and orphans in Austin? Can their hunger be satiated by glimpses of the "commanding spire" and "massive scroll work"? Does the "elegant Brussels carpet" soften the rugged path of their lives as they trudge along in the tails of poverty?

Some people seem to read Christ's word as follows: "Then shall the King say to them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for ye built me fine churches with commanding spires, memorial windows, massive scrolls and elegant Brussels carpets." But did he say

it? Reader, turn to Matt. 23:32-46, and see.

We would not allude to this work of the "Southern Presbyterian church," for this is not and cannot be the church of Christ, nor any part of it, till they depart from their human doctrines and obey the gospel, but the "Christian Church" of Austin, and many other cities, are doing these same things, as far as they are able. When Christ returns, will he "and faith on the earth," or, instead, the monuments of vanity like the above described?

A. McG.

TO MANY TRUE FRIENDS.

It is very gratifying indeed to us to be able to say to the friends of the F. F., that it has, despite the hard times of the past year, added over a thousand names to its subscription list. And, that which affords us still more pleasure is, the general satisfaction, and appreciation, and promise of co-operation in the good work, expressed by our old subscribers. It is true that there are occasional complaints made at some things which have appeared in the paper, but this is regarded by us, as by no means a bad omen; but on the contrary, is a marked manifestation of true friendship and fidelity to the sound Christian principles toward which we have set our faces.

It is natural that the true friends of the fundamental principles for which the paper earnestly contends, and upon which alone apostolic christianity can be maintained, should desire to keep the columns of the F. F. as clear as possible of all objectionable expressions and features. Those who have criticised us most at this point, are the truest friends of the paper, and have proven themselves so by their constant, untiring labors to increase its circulation. We think there is far more danger, to a religious paper, in flattery than in criticism—we think we know a paper now that is being flattered to death! Of course we get some unjust criticism, which wells up from the deep fountain of bile and venom that has been stagnated by the poisonous doctrines of a human "plan." This, of course, is not pleasant or desirable, but it has not come "unawares."

But a fair criticism is an absolute necessity to the healthful growth and success of a paper that aims at a return to apostolic grounds of faith and life. Uninspired men are all fallible at best, and under the bewildering fogs of Babylon, which have overshadowed us more or less, from our cradles to this good hour, none can truly claim entire exemption from this dazing power of Satan. So, brethren and sisters, come on with your fair criticisms of all you may see, from time to time, on our columns, and from whomever the objectionable saying may proceed. And let every one who writes for our columns determine to receive all such criti-

cism in the spirit of humble Christian submission.

This is our paper—the paper of all who are determined to strive together for the faith of the gospel as it is written. The demand still comes from every quarter for a weekly. Continue, brethren, to labor with us to this end, and we believe by the first of September we will be enabled to meet this urgent demand. There is a glorious future for the F. F., if its friends, who have been so true in the past, will hold out faithful and diligent. That glorious future will be realized, we humbly trust, and firmly believe; and it will be when those that love God truly, determine to "walk by the same rule"—"the faith once delivered to the saints"—and "withdraw themselves from those that walk disorderly."

May we keep ourselves pure, so that God will be with us. Who, then, can be against us? Let all such submit their objections, in the spirit of fairness, and they shall be heard through our columns, and if criticised by us, the criticism shall be in the same spirit. We are determined to make some improvement along this line. We feel that we owe this to those who have helped the F. F. to its present promising outlook; and above all, we owe it to him who has called us to glory and virtue.

When we see such a rapid declension from "sound doctrine" by many of our papers, as all who observe must see, we feel thankful to our heavenly Father that we began the F. F. when we did, and thankful beyond power of expression for the co-operation of our dear brothers and sisters in Christ, in the good work of building it up.

Now shall we sustain a paper that will present the Lord's plea to sinful, dying men and women? Shall we sustain one that is planted upon the Rock of Ages, and which, in defiance of all of the influences and adversities of Satan, the world, and designing men, will keep the "narrow way" and declare the whole counsel of God, and oppose all of the counselings of men that are contrary to God's counsel? If we will, then we must build up the F. F. till it will meet this demand.

Certain brethren of Texas are now raising means as a joint stock company, to publish a paper at Dallas that will, as they express it, fairly represent the Texas brotherhood. If the Texas brotherhood could be fairly represented by a paper that would contend for the whole truth, it could be fairly represented by the F. F. But since it takes a modification of the apostolic ways and means to fairly represent these brethren, they must have a "progressive" paper, and we must refuse to consort with them in the enterprise. We depend for the support of the F. F. on those only who are for the whole truth and nothing but the truth. And we do not fear that they will disappoint us.

A. McG.

LETTER FROM BRO. OWNSBY.

Bros. McGary & Hansbrough:

We are entire strangers, only the acquaintance formed through the F. F., which some good friend has been sending to me this year. I suppose it was Bro. Hugh Gearhart, of Celina, Texas. You will please drop me a card, and if my paper is not paid for, I will send you the money. I will say, just continue my paper another year—make it a weekly if you can.

At first I paid but little attention to the F. F., and thought it a bundle of some would-be great man's ultra views, but being sent by a friend, I thought I would read it: the more I read the better I like it, and find it containing the same views I contended for twenty-seven years ago, but I found my views not endorsed by, what I thought were our great men, I concluded I must be wrong, and quit talking about it in public. Yet I never thought a man could obey God until he knew what God commanded.

Bro. McG. you are doing good, but be careful; in avoiding one extreme, you may run into another. Be careful, watch yourself, in your flight from Babylon, don't pass Jerusalem, stop there.

In twenty-seven years preaching I have found one person baptized by a Baptist that I thought was correct. I will give you the case, and ask you if I did right:

About twenty years ago I was preaching on Flat Creek, Overton county, Tenn., and an old lady, who was a pauper in our county poor-house, came and gave me her hand; at the proper time I asked her her motive in giving me her hand. She said, she had been a Baptist for forty years, but hearing me, she thought I was right and she wrong, and wanted to live with us. I questioned her as to her baptism. She said she was satisfied with that, for, said she, the man that baptized me, baptized just like you do, and I am satisfied. And, said she, when I went down into the water with the preacher he said to me and to the crowd, (which was large): I am not baptizing you into the Baptist church but into Christ. I so understood it, and so received it. I was satisfied then, and am yet. And she said, the same man, in about two weeks, rode forty miles to hear Alexander Campbell preach, and he joined him.

Bro. McG., was her baptism valid or not? If not, wherein was it wrong? Did I do right in receiving her? You may correct, and publish this if you think proper. If you think not proper, lay it aside.

I am, yours in the one hope,

J. P. OWNSBY.

Hilham, Tenn.

I thank this brother for his words of warning, which are manifestly well intended. We always try to give due weight to the counselings of our brethren, and hope never to become so lifted up with pride and self-sufficiency as to become deaf to the advice of any brother or sister who, through love of God's truth, may see proper to favor us with well intended admonition. We greatly desire to get clear away from "Rome," and in the straight road to "Jerusalem." We think the only way to do this, is to make God's word a "lamp unto our feet, and a light unto our path."

This is what we of the FIRM FOUNDATION have done; and we are determined to walk in this "light." Hence we confidently ex-

pect to keep out of the bewildering smoke of the mystic city, and in the "narrow," but "plain way" that leads to "Jerusalem." If we should get in a hurry and try to make near cuts through the woods, or take the left hand road where we find, pointing thus, "Our Plea," we might get into the fog and become so badly lost as to counter-march back in the direction of Babylon, supposing that we were hastening to "Jerusalem," like so many others are doing. But we don't like this left hand with its human sign-board. Many are advising us to take this road, and are saying all manner of evil of us because we will not, but there is not an apostolic track to be found in it; so we prefer the straight-forward way along which we find the foot-prints of Paul, Peter, James, John and other heavenly pioneers, who laid out and trod this way eighteen hundred years ago.

It is true it is not as popular nor as much traveled as the left hand, but it has the old "Jerusalem" back and the gospel blades all along; hence we know it leads to "Jerusalem." All who want to take risks and get into the fog and feel along for the mystic chain of "Baptist succession," to be with the crowd, may do so, but we of the F. F. will keep the "strait way." If this leads us to "extremes" we know not how to avoid "extremes," only by following the "fathers of the reformation," where they turn away from following the apostles: and this we consider extremely hazardous. We have heard of extremes meeting, and if these two meet in "Jerusalem that is above," no one will rejoice at it more than we, but we fear they will not.

If those who have been immersed before they were "taught" what Christ sent his apostles to "teach all nations," are in Christ, Christians, then we do them no harm in not recognizing them as such; for God will save them anyhow; and if we make the mistake it is God's mistake; for He has not enabled us through His word to know them as such. He has provided in His word for "teaching and baptizing," but not for baptizing before teaching. God, "according to his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."—3 Pet. 1: 3. This knowledge is given to us in the Testament of His Son. This is our rule to "prove all things" by; or to "try the Spirits" by. The "wisdom of this world is foolishness with God." Yet it is by "worldly wisdom" that men decide that the *untaught* immersed are in Christ; for that "wisdom which is from above" says, teach and then baptize.

In conclusion I must answer the question of the brother. If the sister to whom he refers was taught and baptized by the Baptist, as the apostles of Christ taught and baptized, I must, to speak as the oracle of God speak, say that she

was "baptized into Christ;" but if she was taught Baptist doctrine and baptized upon an "experience of grace," instead of upon "the good confession," fidelity to the faith delivered to the saints, as it was preached by them and recorded in the Scriptures, forces me to say, that she was not baptized into Christ.

A brother, for whom I entertain the kindest feeling, wrote an article on this question a short time ago. He represented the different religious angles from which people approach "our plea" for Christian union, by the letters A., B., C. and D. This brother tells how he would act with all of these applicants for admission into the fellowship of Christians. There is no good ground of controversy over any of these but "D." Perhaps there may be over him. I would have disposed of the others substantially as he did. He says: "I ask D. what he desires. He answers, that he has been a member of the Baptist church, but that he is not satisfied to remain longer in fellowship with a people that teach and practice things not taught in the Bible, and now that he has found a people that profess to take the Bible alone, he desires to be united with them. I ask him if he is satisfied with what he has done to become a child of God, and he says that he is; that while the Baptists taught that sins were forgiven before baptism, he was satisfied that they were not, and he was baptized to obtain forgiveness. That the Baptists seemed nearer to the Bible than any others he knew of at that time, and as he wanted to be publicly on the Lord's side, he had united with them. I make this statement, and tell my brethren that I am willing to give him my fellowship."

I have received a private letter from a prominent brother, asking if I will agree to receive such as "D."? He said, if we of the F. F. would agree to receive such, he thought he could get many who now oppose the teaching of the F. F. to come to that ground, and harmony would be restored on this question, or words to this effect. We would say to all brethren, that we would gladly have harmony; but we cannot bargain with any one upon any basis but the word of God. We would learn of "D." if he made the good confession before his baptism; if he did, we would receive him, of course, because he would have complied with the law of the Spirit of life in Christ Jesus, and we have no other way.

A. McG.

FROM SPENCER GRIFFIN.

Dear Editor McGary:

I see in your paper of Oct. 1, '98, a piece headed, "Evidence of Pardon," by W. M. Sublett, in which he sets forth the law of pardon very plainly. From the Scriptures he quotes it looks very plain to me; but as an inquirer after truth, I would like to know if the sects, as he calls them, have no Scripture for their way of pardoning the sin-

ner. They certainly do have some texts that they hold, to justify their mode of preaching. If so, what are those texts, or passages?

If Mr. Sublett would find out what they rest their happy feelings upon, and explain the true meaning of these passages, he might enlighten the sinners more, if not the sects, by exposing the errors they preach. They experience religion in their feelings, but is there no other witness, have they Scripture to rest their faith in?

I don't belong to any denomination, but I hope to learn the truth, or the right way. I think your paper is a good paper; it looks like you are contending for the truth as it is in the Scriptures. My friend takes your paper and I read it. I think I will subscribe for it.

SPENCER GRIFFIN.

Benton, Texas.

WILMETH—JARRELL DEBATE.

This debate was held in the city of Hillsboro, Hill county, Texas, beginning Jan. 9th, and closing on the night of the 18th. Notwithstanding the rain, mud and cold the debate was well attended. The proposition discussed was as follows: "The Church of which I am a member is in organization, doctrine and practice the New Testament Church." Equal time was allotted to each debater as affirmant of this proposition, Mr. Jarrell taking the lead.

Jarrell read his arguments from his book, and was very profuse in his charges of heresy against the Campbellites. He pursued the usual line of argument generally relied upon by Baptists in their efforts to establish their identity with the New Testament church. Bro. Wilmeth had no difficulty in showing the fallacy of the Baptist claims.

Bro. Wilmeth, in his affirmation, brought forward the special marks or characteristics of a New Testament church, and then showed that we as a people possess these marks, thus establishing our identity with a New Testament church.

It is not my purpose to give a detailed account of this debate as there was but little new matter introduced by either debater.

Jarrell charged upon us, that we denied "the deity of Jesus Christ," and he affirmed the old scholastic dogma "that Jesus was the veritable and eternal God." Bro. W. called his attention to the New Testament Scriptures, that "these things are written that you may believe that Jesus is the Christ the Son of God;" but Jarrell persisted in teaching as Baptist doctrine, that "Jesus, born of Mary, was the veritable and eternal God." Bro. Wilmeth did not attempt to dogmatize concerning the relation of Father and Son, but showed most conclusively from the New Testament that Jesus is divine, and that He is the Son of God.

Jarrell is not a strong debater, and yet he is strong in abuse, misrepresentation, and sophistry. He is proficient in the use of slang. Bro. Wilmeth is a good debater, except in one special point. He lacks driving power. Perhaps his

compassion for Jarrell induced him to be merciful.

The general expression of disinterested parties is, that Jarrell's attempt to establish identity was a complete failure. Several objected to the debate on account of the slang and abuse used. I think that Christians should never indulge in such things either in or out of debates. In the investigation of Scripture or in the discussion of religious topics we should preserve the character and dignity of Christians.

It is impossible to say just now what good will result from this debate, suffice it to say that we are fully satisfied with the work done by Bro. Wilmeth in behalf of truth, and believe that very soon good fruit will follow from his teaching.

J. W. JACKSON.

VISIT TO THE AUSTIN CHURCH.

On the fourth Lord's day in January I visited the "Christian Church" in this city, and heard a sermon from Eld. Junius Wilkins, based upon the language of Jesus to his mother: "Know ye not that I must be about my Father's business."—Luke 2: 49.

The sermon was short, practical and pointed; the design of the speaker evidently being to arouse the congregation to a greater zeal and diligence in the work of the church. The first thought suggested was that "we should all have a business." That God had given us life, health and talent to be used and developed; that we should in imitation of Jesus use all our time and talent in the Father's business. If we fail to do this, but put our own business ahead of the Lord's, the church will fail.

The speaker then introduced his second thought, that we should be *enterprising* in our business, and, lastly, whatever we did, we should use *dispatch*. In speaking of the enterprise to be used, he said that we should "move with the age;" that we should reach out and grasp all those instrumentalities that enable us to carry the gospel to the world; and that in this work, we should seek to *modify* the truths of the gospel so as to influence the sinner and bring him to Christ. The speaker here disclaimed any attempt to give up or compromise the fundamental principles of Christianity, but wanted them so modified as to be acceptable to the world.

If Bro. Wilkins will not take it unkindly, I wish to offer a few suggestions: The Father's business is the only business in which we should be engaged. "Therefore be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. 15: 58. In this work our enterprise must not lead us to stretch ourselves beyond the line marked out by the Master. "And if a man also strive for masteries yet is he not crowned except he strive lawfully."—3 Tim. 2: 5. And as in the

above discourse, Jesus was given as an example of diligence, and enterprise, we hear Him say: "For I came down from heaven not to do mine own will but the will of him that sent me."—John 6: 46.

Our enterprising spirit then must be controlled in its operations by the will of God. As to modifying the gospel or any part of it so as to make it more acceptable to the world, I am not sure that I understood the brother. The truth as it is in Jesus is very unpalatable to sectarians, and even to many of our own brethren, and I for one do not believe in "sugar-coating" it to please them. Paul said, "for if I yet pleased men, I should not be the servant of Christ."—Gal. 1: 10.

Truth and error are antagonistic, there must be no truce between them. If we would be faithful soldiers we must use just the weapons Jesus gave us, and if they will turn away their ears from hearing the truth, so much the worse for them. See 2 Thes. 2: 10-12. But if the brother meant that we should in all our works strive to be more like Christ, and modify our own words and actions so as to "give none offence, neither to the Jews nor to the Gentiles, nor to the Church of God," 1 Cor. 10: 32, I agree with him. For "the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, in God peradventure will give them repentance to the acknowledging of the truth."—2 Tim. 2: 24-25.

J. W. JACKSON.

SECT BAPTISM IS NOT OF FAITH.

"Whatsoever is not of faith is sin;" sect baptism is not of faith, therefore sect baptism is sin.

The word of God supplies us with everything that is included in "the faith and practice" of the Church. If the faith is right, every work or practice resulting from that faith will be right; because the practice, or the work done, is the fruit of faith. "By their fruits ye shall know them." If the word (fruit) is right or good, then the faith (tree) is good. So that the work or thing done not only shows the presence of faith, but clearly manifests the nature of it.

Now sectarians deny "that baptism is for the remission of sins." Because they cannot reason out the relation existing between baptism and remission, they deny that such relation exists. They do not believe God's word, hence have not the right faith. "But they do have faith." Yes, but it is faith in the wisdom of men; faith in tradition. The word of God says, that baptism is for the remission of sins; they do not believe this. Tradition says, that baptism is a door into the church; a sign and a seal of sins already pardoned; a christian duty—they do believe these traditions and their faith in traditions leads them to a baptism not commanded by the Lord.

God commanded Moses to rear the brazen serpent in the camp, that whosoever was bitten by a serpent might look upon it and live. What connection existed between *looking and being healed*. No reason here—no philosophy—but faith. God said look and live, they believed God; obeyed and were healed. So in baptism. The authority of the Lord Jesus says to the believing penitent, "be baptized and be saved;" or, "be baptized for the remission of sins." Faith in Jesus obeys the command. But sectarians do not obey because they do not believe God.

The traditions received by them and believed by them make void the word of God. The baptism they practice is "of tradition," or of reason and not of faith. May the Lord help all who are in sectarian toils to see the truth and obey the command of the Lord, "Repent and be baptized in the name of the Lord Jesus for the remission of sins."

J. W. JACKSON.

OUR PAMPHLETS.

We desire to call attention to our pamphlets, the "Oatman—McGary debate" and "Ups and Downs of the Jackson Family." The demand for these books has been good and is increasing. Brethren, send for them and circulate them. While I lay no claim to kinship with Zeke, I am sure that all true Christians will find in his "Ups and downs" a clear and forcible presentation of the truth as it is in Christ Jesus. You can do good by getting those who are in the toils of sectism to read this tract; they may thus be led to do as Zeke did, obey the truth. We have in contemplation another tract of about the same size in which the subsequent trials of Zeke Jackson will be set forth. Due notice will be given when published. For price of these books, look in publisher's column, eighth page.

J. W. JACKSON.

CONTRIBUTION.

My Christian brethren, permit me to stir up your pure minds by way of remembrance. I fear that you are in the dark, in a great measure. John 9: 12.

I wish to call your attention to the church contribution, or fellowship, as I understand the contribution to be the fellowship. If I am not mistaken in my reading and understanding, we have overlooked one of the great essentials of church work. Brethren, remember that God does not bless willful disobedience, but on the other hand banishment from his presence. Then how careful we should be to be right. Let us look close for the old land marks, Jer. 6: 16-17 and Isa. 8: 20-21, and when we find them, let us walk in them.

Please read 2 Tim. 3: 16-17, for a foundation, then ask yourselves the question, is our present system of contribution, as practiced, perfect? If so, all right. If not, there must be something wrong. To keep from

being too lengthy, I will give references. Please read the following Scriptures: Deut. 14: 28-29, and 26: 12-19; Neh. 10: 37-39, and 13: 10-14; Jer. 6: 9-19; Micah. 3: 8-12; Mal. 3: 8-12-18.

Brethren, don't become alarmed because I have invited your attention to the reading of the Old Testament Scriptures. They constitute one end of that great chain that is to bind old Satan. I am aware of the fact that we are not living under the law, but under grace, or gospel. I understand that the law was a shadow of better things to come, Heb. 10: 1. Now a shadow is a picture of a substance: something better than a shadow. Please read Acts 4: 33-35, and 11: 27-30; Rom. 15: 26-28; 1 Cor. 9: 14-18, 12: 25-26 and 16: 1-4; 2 Cor. 8: 1-24, and 11: 7-9; Gal. 2: 9-10; Phil. 4: 14-20.

Now I conclude that we have come to the substance of the shadow. The shadow and substance must fit, or there is something wrong. If these Scriptures do not teach differently to our practice, then I am mistaken, and ask some good brother to set me right. May God help us to understand his word, is my sincere prayer; and when we understand His revealed will, let us do it. I understand God's word to teach his children to give willingly, 2 Cor. 8: 12-15; to give equally; to give as he has prospered them, 1 Cor. 16: 2. So that one member shall not be burdened and another eased, 2 Cor. 8: 12-15; and where one member suffers, all the members suffer with that member.

How shall we suffer, feel a little sorrow, is that the way? Read James 2: 14 to last, and 3: 16-18. Faith without works is dead, being alone.

Now go with me back to the law: We find that God required his chosen people to give tithes of all they had. Mal. 3: 8-12. We find they had store-houses, Mal. 3: 10, or the treasure houses, Neh. 13: 12-14, and treasurers were appointed to take charge, because they were faithful. Where is the substance of the shadow? I ask, where is it? Just think! Brethren, I see but one way, scripturally, to give to the fellowship, and that is in the form of per cent, be it much or little, this gives equality, nothing else does.

Then, to have fellowship one with another, 1 Cor. 12: 25-26, all suffer with that member, and where one rejoices all rejoice. To illustrate, a little, it is said, they that preach the gospel shall live of the gospel, 1 Cor. 9: 14-18; it is also said, they that will not work, shall not eat, 2 Tim. 3: 10-12. Then the preacher's family must work, just the same that others work. While this is true, they need for the necessities of this life, they draw from the store-house of the congregation. No line of distinction here; and so with every other member in the fellowship of their congregation.

Preachers are not paid stated salaries, 1 Cor. 9: 18, Micah. 3: 8-12, but as they have need, and this as long as they remain in the fellow-

ship, then it is not necessary for the preacher to study about the affairs of this life, but give himself wholly to the ministry. So we have the Scripture fulfilled: they that preach the gospel, shall live of the gospel.

Orphans are reared, fed, clothed, and schooled, by the church; this seems to be an open question: the how it shall be done. I would suggest an orphan's home, that would soon become self-sustaining. This would be a glorious work for Christians. Then parents could die with this consolation; I know that my children will be cared for. So we have the Scriptures fulfilled in this, where one member suffers, all suffer with that member, 1 Cor. 12: 25-26.

Christians are required to keep out of debt. Owe no man anything, but to love one another.—Rom. 13: 8-14. If this be God's law as I understand it is, it does away with all humanisms, such as life insurances and secret organizations, so far as the benevolent part of the work is concerned.

What say you, brethren? Read up carefully, and don't try to twist God's word into old, preconceived notions. Our object is the truth, the whole truth and nothing but the truth. I want our able brethren to take hold of this subject, and sift it to the bottom; they can do nothing better for the cause of Christ this memorable year of our Lord, 1888. Your brother in Christ.

H. E. SKAGGS.

Bros. McGary & Hansbrough:

I am, at this writing, in a meeting at Zephyr, Texas. We have only a "handful of" brethren in this community. They, however, are able to "put ten thousand to flight," as they are of "the sort." A good work has begun in their midst, to-wit: the building of a house for the Lord. As they are few in number and poor in this world's goods, they ask the readers of the F. F. to lend us a helping hand. Send your contributions to L. B. Jones, or J. J. Driskill, Zephyr, Texas.

W. E. HAWKINS.

Zephyr, Texas.

Bros. McGary & Hansbrough:

I write to let you know I want the FIRM FOUNDATION; can't do without it. I will send the money as soon as I can get it, if you will continue to send the paper. Your brother for the one way.

J. H. ARCHISON.

Heoria, Texas.

Editors F. F.:

Please continue the best paper published amongst the followers of Christ, to Jno. H. Smith, Frankfort, Ky. I have the money to pay for it, and will send it as soon as I can get to the office. Yours in Christ.

J. B. McQUEEN.

Chatfield, Texas.

Precepts are useful, but practice and imitation go far beyond them; hence the importance of watching early habits, that they may be free from what is objectionable, and of keeping before our mind as much as possible the necessity of imitating the good and the wise.—Ex.

QUERIES.

We would be glad for brethren to send us reports of meetings. Write on postal cards. We have a great many articles and letters on hand that we cannot now publish for want of space. Please condense your articles, and write only on one side of your paper. Questions should be short and pointed.

J. W. JACKSON.

Is it or is it not the duty of every Christian to contribute every first day of the week?

It is.

Why is it that the teachers of your order—all that I have ever heard, precede repentance by faith? Repentance precedes faith in the Bible order. It is to my mind that a sinner must have both grief and hatred on account of sin before he can gladly receive Christ by faith as his only and all sufficient Savior. The first word of John the Baptist's preaching was "repent."—Matt. 3: 2. Christ's first words of preaching were "repent ye and believe the gospel." The twelve commissioned by Christ went out and preached that men should repent.—Mark 6: 12. Besides, if there is any verse where faith is placed before repentance in the New Testament, I have not been able to find it.

S. D. DAVIS.

Vienna, N. C.

The order in which events or things are mentioned in any given Scripture, is not always the order in which they actually occurred. As an illustration, see Acts 10: 30, 1 Tim. 3: 16. We must determine the true order of events or things from the context, parallel passages and the natural connection or dependence upon each other of the things mentioned. It is true that John the Baptist, Jesus, the Twelve and the Seventy began their preaching by saying, "repent." They were sent to the Jews, (Matt. 10: 5) et al. These people were under law to God, believed in God, and hence the call to repentance. That faith or belief is not mentioned in any verse before repentance proves nothing. There are some cases of conversion in which faith is not mentioned at all. Shall we conclude from this that faith is not necessary? No. How, then, determine the order? Paul says: "Without faith it is impossible to please God."—Heb. 11: 6. " whatsoever is not of faith is sin."—Rom 14: 23.

If repentance precedes faith it is not of faith but without faith, and hence cannot please God. Paul again says, that the goodness of God leads to repentance, Rom. 2: 4, and godly sorrow worketh repentance, 2 Cor. 7: 10. The leading and working here mentioned precede repentance, and the goodness of God, and godly sorrow, the one leading and the other working must necessarily precede repentance. How can the goodness of God lead a man to repentance unless he be-

lieves in God? and how can he believe unless he hears? and how can he hear without a preacher?—Rom. 10: 14-15. Jesus sent preachers into the world to preach the goodness of God. "Faith comes by hearing and hearing by the word of God."—Rom. 10: 17. Man hears God's goodness in sending Jesus to die for man, believes with all the heart, and is thus led to grieve and sorrow for sin. Man's emotional nature is never affected by a proposition that he does not believe; godly sorrow is a product of faith, and this sorrow works in us a change of will or repentance. The fruits of repentance are obedience to the will of God. Confession with the mouth of the Lord Jesus, and baptism for the remissions of sins.

A young brother asks an explanation of Eph. 2: 5: "Even when we were dead in sins, hath he quickened us together with Christ, (by grace ye are saved.)"

Paul is writing to Christians, and reminds them of the great love that God manifested, (verse 4,) "even when we were dead in sins." See Rom. 5: 8. Through this love or grace "he hath quickened us (Christians) together with Christ." How are we made alive or quickened with Christ? "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6: 4-5. Again, in 8th verse, Paul says, we are dead with Christ, and in the 11th verse, alive unto God through Jesus Christ our Lord. It is evident, then, that the quickening or making alive is in obedience.

Will you do me the favor to explain 2 Cor. 3: 3: "For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone but in the fleshy tables of the heart."

1. Is the heart spoken of here the physical heart?

2. If the heart here spoken of is the mind, why did the apostles use the term, "fleshy tables of the heart"?

3. If the mind alone is meant, why did Paul use both terms in Heb. 8: 10: "Put my laws in their mind and write them in their hearts"?

J. W. Z.

Comanche, Texas.

1. No.

2. Paul was contrasting a hard substance with something that would receive an impression. For similar contrasts see Ezek. 11: 19, and 36: 26.

3. Paul uses the words "mind" and "heart" interchangeably. Heb. 8: 10, and 10: 16. When the two words are thus used together we understand "mind" to refer to our

intellectual faculties; and "heart" to the affections.

Figures must never be pressed too far. It is much better always to give scriptural illustrations of our subjects. We know that laws are not literally put or written upon the mind; but are taught to us and we learn them. Hence, in plain words God's laws were taught and these people received them. For an illustration. See Ex. 4: 10-16. God selected Moses to act as Mediator between Him and Israel and to send him to Egypt to deliver them. Moses was unwilling to go, on account of his not being a good speaker. Aaron was then given to him as a mouth-piece. God told Moses "I will put words into your mouth and you shall put words into Aaron's mouth." How did God put words in Moses' mouth? "I will teach you what you shall say." God taught Moses what to say, and Moses taught Aaron, and Aaron spoke the words of God to the people. See Ex. 4: 30. So now God sent His Son into the world, and the Son selected mouth-pieces, the Apostles. God gave the words to Jesus, and Jesus to the Apostles, and the Apostles speak to man that he may hear and believe. All shall be taught of God, Isa. 2: 3, John 6: 45. Jesus the great teacher received the words from the Father (John 17: 8), and gave them to the Apostles. The Apostles speak these words to man. See 1 Cor. 2: 10-13.

Will unbelievers be resurrected?

J. W. H.

Yes. Jesus said: "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."—John 5: 28-29. Unbelievers die and go to the grave, and as "all that are in their graves" shall come forth—be resurrected—unbelievers will be resurrected. For confirmation, please read the account of judgment in Rev. 20: 11-15; and then Rev. 21: 8, where the fate of the "unbelieving" is mentioned.

ORDER VS. CONFUSION.

"God is not the author of confusion, but of peace as in all churches of the saints."—1 Cor. 14: 33.

The above language was penned over eighteen centuries ago, by the great apostle, to the Gentiles. He wrote it to the Church of God at Corinth, and in connection with many other things that had been written by him for the correction of a certain class of evils that existed in the Church at that time, growing out of the teaching of men. Prominent among them was division. Not, however, about anything they had been taught by God. As Paul clearly teaches in the above language, that God was in no wise responsible for such a state of things; or in other words, God had not given them a system of things

for their salvation, that could possibly bring about such a state of affairs, when legitimately carried out in the lives and practice of his children. But on the contrary would tend to make peace in all the assemblies of the saints.

In this article I wish to show, that nothing that God has ordained for us to walk in, could possibly beget the state of confusion and strife that exists among us to-day. Be it remembered that we, as a people, have pledged ourselves to Heaven's king, and one another, that we will take the Bible as the man of our counsel, and especially the New Testament, in all matters of faith and practice.

And now I am ready to affirm that our division does not grow out of an observance of the above rule or motto, when carried into practice by us. Let us see: 1. God has ordained that faith shall come by hearing his word, or the testimony he has furnished, and about this there is not one dissenting voice among us that I know of; so you see we are a unit at this point. And why? Because we are content with the word. To my mind there are but two main reasons for this; 1st, because God has ordained or appointed that it should be so; and, second, because we have accepted it as the truth and have stopped. Hence our oneness and joy in believing. We learn also from that that it is just as essential for us to stop at the right time and place as it is to start right in order to have peace, harmony and good will among ourselves.

2. God has ordained that men must repent or perish; and that it must succeed the faith and be preceded by a godly sorrow for past conduct or sins. That repentance is such a change of will as will result in a corresponding change in the life and conduct of the person in the future, and as far as possible correct all past wrongs. Now, so far as I know, we are one here. And if so, it is for the same reasons assigned in connection with faith.

3. We come next to the good confession that must be made with the mouth. And when any one out of a good, honest heart confesses Jesus the Christ the grand radiating center of the whole book of God, there is none to oppose. On the contrary, all are ready to say, Amen! and feel thankful to God for such noble courage in the sons and daughters of this ruined race. Here, then, we start and stop at the right place again, and hence are one. Well now we come to baptism, a thing the Lord has commanded to be done, (not as a mere formality,) but for something, and that something is for the remission of past sins, in connection with the foregoing necessary pre-requisites in their place and order. And when one from the heart has been buried with Christ in baptism, all hearts are again made to rejoice and respond amen to the glory of God. Yes, all God's children are glad with exceeding joy to welcome the

new born babe into the kingdom and patience of Jesus Christ. And all this grows out of the fact that we are satisfied that the divine requirements have been faithfully complied with.

We come now to notice those acts of worship he has appointed, such as the assembling ourselves on Lord's day, reading, prayer, exhortations, fellowship or contribution, singing, with melody in our hearts to the Lord. Then comes all those private and public acts, such as home reading and meditations upon God's word, family worship, training our little ones up in the teaching of the Lord, being kind to our husbands, wives, children and all with whom we meet. Then our visits to see the orphans, widows, sick and afflicted, and administer to their wants. Then comes our dealing, one with another, and with all men, which should be honest and upright before God and man. Always speaking the truth, because we love the truth, having been made free by it.

Now all these, and many more, are the heaven appointed means for man's happiness in this world and the one to come, and when we engage in them according to the letter and spirit of God's law, they tend directly to make us one in heart, thought and action. This course will exalt us here and hereafter, no division here, nothing in all this to mar the most refined Christian feeling; not one thing in all this to cool our zeal or paralyze our efforts for good; nothing, no, nothing here to keep us from loving one another with pure hearts fervently.

And why all this blessed state of affairs? Because we are walking in the Lord's ways, and the King of peace has given us a system when carried out in our lives can but make peace. God is not the author of confusion. But of this part we will say our say in the next, if you brethren think it worthy a place in the F. F.

Your brother in Christ,
J. R. LANE.
Chilton, Texas.

APPEAL FOR HELP.

The Church of Christ at Hallettsville, Lavaca county, Texas, sendeth greeting to the faithful everywhere, and will say to you, that a small band of us have been meeting for three or four years in a public hall. We are trying to build us a meeting-house, we have bought and paid for a good lot and have about three hundred dollars raised; we need about that much more: we are poor and appeal to you to help us, for I am sure that a house at this point will further the Master's cause, and will be for the glory and honor of God.

My dear Christian brother or sister, when you read this, do not throw it aside, but get up and send us some freewill offering. We published an appeal for aid in the *Christian Messenger*, the *Christian Leader*, and the *Oceographic Review*. The result to me was aston-

ishing; I received *not one single response*. Now, for one, I can say, that others do not meet with such a result every time.

I feel that such a call is for the good of our beloved Lord's cause, and, therefore, I have the boldness to again appeal to you. A small amount from each one who reads this will make us much richer and you will not feel the loss. The word of God teaches us to help one another to bear the burdens of life. Help us, and pray that we may be faithful unto death. Yours in hope of eternal life.

J. E. LAY.
Hallettsville, Texas.

AN APPEAL FOR HELP.

Bros. McGary & Hansbrough:

Please allow me space in the F. F. to ask for a little help. I have been so unfortunate as to lose a leg, and have been wearing an artificial limb; but it is worn out and I can go no more until I get another. I am not able to buy one, as they cost sixty-five dollars. I ruined the one I had going into the water to baptize. In the past two years have had 169 additions to the one Body. I work for the Lord in destitute places and get very little help.

I leave the matter with the brethren to do as seems best to them. Any amount however small will be thankfully received. Send either to me, or M. C. Leslie, Willis, Texas.

Your brother in the faith,
W. H. DUKE.
Willis, Texas, Jan. 29, '88.

We hope that those who are blessed with good limbs, and who have the means, may generously respond to the appeal of our unfortunate brother.

J. W. J.

THE BAPTISM OF THE HOLY SPIRIT.

"For John truly baptized in water, but you shall be baptized with the Holy Spirit not many days hence." Just a few days after this language of the Savior was uttered, and at the glorification of him at the right hand of the Father, he received of the Father the promise of the Holy Spirit, and sent it upon the apostles in compliance with a promise made to them in John 14: 16. John 16: 8, we learn from the Savior, what it was to do for the world, or the unconverted. He will convince the world of sin of righteousness and of judgment. In the ninth, tenth and eleventh verses we learn the reasons why the Spirit will do these things.

Whoever will take the Scriptures and follow the apostles to the city of Jerusalem, and remain with them until the Pentecost, and observe what the Spirit does through the apostles, cannot fail to understand how the Spirit operates on the alien sinner's heart to convert him. It filled the apostles, and through them spoke the gospel to the multitude, Acts 2: 4. They (the apostles), were all filled with the Holy Spirit, and began to speak

with other tongues as the Spirit gave them utterance. Their utterances then, were the utterances of the Spirit through them. But whatsoever He shall hear that shall He speak. The Spirit received or heard words of Christ. The apostles were instruments through which he operated. Christ had promised them, that he would be with them to the end of the world. This being so, we have the sentiments of Christ, by the Spirit, through the apostles, in the New Testament, until now, and the promise of the Savior that we will have them until the end of the world.

What use have we then for an abstract operation of the Spirit? Simply none. We object to it, because it makes God a partial God; supplants the gospel, and overthrows the very purpose for which the Holy Spirit was given to the apostles and Cornelius.

G. C. R.
Owlet Green, Texas.

LETTER FROM A SISTER.

Dear Brothers and Sisters:

After reading J. L. B's letter, I feel like writing a few lines to express my delight. One more good true soldier of the cross not afraid to speak for the truth and condemn the wrong. I am glad to hear him speak favorably of the F. F. That proves to me he is not ashamed of the gospel of Christ. We need more such men.

He says, "Praise me or blame me as you choose, brethren and sisters, I can but speak the truth." I do wish there were more who would speak the truth, regardless of what others may say or think. Then there would be no use for you to use sharpness in contending for the truth. It is impossible to argue or rather contend with some without sharpness. There are some objections to the F. F. because of so much contention. I think when I hear such objections, the one who objects is a little unsound.

True, I had rather all would work together in peace and love, but if they will not, then I think best to use the Scriptures as the apostles did. They did not round the points for love nor money; they presented them as they were inspired. I am glad you do the same. I never read the F. F. without feeling thankful that you, Bro. Mc., and others true and good, are able to defend the truth. Others I know are able, but they love the praise of men more than Christ; or it may be the money they have and are willing to sell their souls for. May they learn to be honest with their souls, and their God; it is of more importance than money or praise of men.

May you ever be guided by the Spirit of Christ in all you say and do, is my prayer. I have tried to get some subscribers, but failed. I am not able to be out much; hope I can do something this summer.

Yours in the one faith,
M. A. N.
Bertram, Texas.

At one of the Sunday Schools an inspector asked the children if they could quote any text of Scripture which forbade man having two wives. One of the children sagely quoted in reply the text: "No man can serve two masters."—Ex.

PUBLISHERS' NOTES.

Bro. J. W. Strode's address is changed to Timpon, Shelby county, Texas.

When you see a blue cross on your paper, you may know your money for renewal has been received.

If you see a big RED CROSS on your paper, you may know your subscription is out. Please renew if you want the paper.

We will send the Oatman—McGary discussion, and Zeke Jackson, one copy of each, to any of our subscribers, for twenty-five cents.

The red cross denotes that the time paid for on your subscription is out, and the blue cross denotes that the money for your renewal has been received.

Bros. Levi Speer and T. C. Goldman are both located at Lovelady, Houston county, Texas, and will work together this year in evangelizing Eastern Texas and in getting subscribers for the F. F.

STAMPS.—Brethren, if you can do better than send us stamps in pay for subscription to the F. F. do so; if not, send us one and two cent stamps. We cannot use five and ten cent stamps, and we cannot sell them, so we are out that much.

Agents will please always state the amount they wish to be credited to each name in the list they send us, and specify for how long a time. Also write plainly the name, the postoffice, the county and the state of each one every time.

Brethren, remember to write only on one side of your paper when intended for publication. Many articles go to the waste basket for being written so illegibly that they cannot be read understandingly. When we have many good articles to publish, we are compelled to select those written according to printer's requirements.

We gladly inform our readers that the effort of the brethren to secure the additional number of yearly subscribers to convert the F. F. into a weekly is very encouraging. The number of subscribers required is six thousand, and we need many more to reach this number, but if the brethren will continue in the future as in the past, we are confident that we will succeed by September 1st.

ZEKE JACKSON.—"The Religious Ups and Downs of the Jackson Family" is now ready, and will be mailed to any address, upon receipt of price, ten cents per copy, or three copies for twenty-five cents. Published by McGary & Hansbrough, Austin, Texas. Send in your orders, brethren and friends, and circulate this little pamphlet. Send it to those who have been shaken into the congregations of Christians. They will see that they have been only shaken, and this will up-root them, and the word of God will cleanse them from all unrighteousness, if they will obey the gospel of Christ.

T. H. GILLESPIE.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, MARCH 1, 1888.

Vol. 4—No. 7

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 60

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. F. GRUBER. J. W. JACKSON.
J. B. DUBST. E. HANSBROUGH.
L. C. STONE. A. J. MCGARY.

FAITH IMMEDIATELY AND FAITH MEDIATELY.

Bros. McGary & Hansbrough:

There is too much necessary to be done for me to be idle. I came home about a week ago from a protracted meeting worn down and suffering with cold and hoarseness. And while I am resting up a little, I have concluded to drop some thoughts for your readers on the subject at the head of this article.

That faith is an immediate gift of God, as is taught by most of our neighbors, is a doctrine that is certainly false, and full of mischief. Its tendency is only evil, and that continually. If it be true, that faith is an immediate gift of God, then God gives it, not by or through any means, but directly. He bestows it on the individual as He bestowed breath and life on man at the beginning. Now, if this be so, then if all men do not have faith, it must be because God has not given it to them; and God must be a respecter of persons. But Peter says: "God is no respecter of persons."—Acts 10: 34. If faith is such a gift, there is nothing which stands between God and man through which this faith comes. God holds it until he bestows it on man. Man receives it with the knowledge that he has it.

The doctrine, if I understand it, is, there is a sensible application of the principle of faith, and that this application is conversion. By it the individual is changed from a sinner to a saint. By it he is translated from the kingdom of darkness into the kingdom of God's dear Son. Now if I can show that this teaching is false, (for if it be not in accordance with God's word it is false,) then the pernicious consequences of it will be apparent. For if the word of the Lord sets forth faith as mediate, and there be but one faith as declared by Paul in the

fourth chapter of Ephesians, then any other kind of faith is vain, or unprofitable.

Now let us examine closely the word of inspiration with regard to this matter. Let us hear first from Jesus himself. He says: "Go teach all nations." Teach them what? Hear him again: "Go into all the world and preach the gospel to every creature." When he said, "Go teach the people," he meant the very same that he did when he said, "Go preach the gospel." But he says again, "He who believes and is baptized shall be saved." He who believes what? What was taught of course. Will anyone dispute this statement? If one does, then I will ask such an one, what the Lord meant when he said: "He that believeth?" He said that he who would believe and be baptized should be saved. This belief, whatever it might be, was to save them; or else the baptism was to save them alone; but sectarians tell us that baptism will save no one. Then the faith, or belief, must do it, or else Jesus was entirely mistaken as to their being saved at all. But he says; "He who believes and is baptized shall be saved." The apostle Paul tells us that, "Without faith it is impossible to please God."—Heb. xi: 6. Will any one be saved who does not please God? If not, then this belief here spoken of by Jesus must be the faith that pleases God. Did anybody believe the gospel when the apostles preached it? And were any saved? Did not three thousand gladly receive Peter's word when he preached the gospel; and were they not saved? Who will deny? Was not their glad reception of the word the very belief that Jesus had reference to in the commission? Who will say, no? Was this belief immediate or mediate? Certainly it came through the testimony of the apostles and prophets, as this testimony stood between God and the people, and, therefore, their faith was through the medium of the word.

But further, Jesus told his disciples to tarry in the city of Jerusalem until they were indued with power from on high. What did he mean? Can we ascertain exactly? Certainly we can. Because he said that he would send on them the promise of the Father and that they should be baptized in the Holy Spirit not many days hence. He had also told them that they should receive the Spirit of truth. Now let us attend to the facts of this matter as recorded by Luke in the second chapter of Acts. And facts cannot be passed by. They are inflexible things:

Now when the day of Pentecost came, Luke tells us that there were at Jerusalem Jews, devout men from every nation under heaven. Now the apostles were indued with the power from heaven on that occasion to preach the gospel in truth. This will not be denied. Now when this was done, the apostles began to speak in other tongues as the Spirit gave them utterance. The people said, are not all these Galileans, and how do we hear them

speaking every man in his own language wherein he was born?

Now this Spirit indued them with the power to speak to all these people in their own language. What for? Because it was necessary that each individual should not only hear, but understand what the apostles said. The language of the apostles was to convey intelligence to the minds of those who heard. Without such intelligence they could not believe that good news which was called the gospel. Now I say that no man can give one single reason for this endowment of tongues, save that it was to make the conditions of salvation clear and intelligible to all persons. This idea is clearly expressed by John when he declares that the things written of Jesus were written that the people might believe that he was the Christ the Son of the living God, and believing this, they might have life through his name. This belief that he was Christ, was the belief which enabled them to have life in connection with his name. Did God ever give this belief without testimony? Does he make a difference and give some faith without testimony and others through testimony? Can there be given any facts showing that he does, or any reason why he should?

The apostle Paul makes this matter very clear in the tenth chapter of Romans. He says: The righteousness of faith speaks on this wise, say not in thine heart who shall ascend into heaven? (That is to bring Christ down from above.) Or, who shall descend into the deep? (That is to bring Christ up again from the dead.) But what saith it? Saith what? The righteousness of faith. It says: The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Here the apostle declares that we are not to call for Christ from heaven, nor yet ask that he should be raised from the dead. We believe that he arose from the dead and ascended to heaven. We have this on testimony and it is a part of our faith. We have the word of faith and in this word of faith is declared that we should confess Christ with the mouth and believe that God raised him from the dead. If we do this we are then ready to accept the salvation offered, and may be saved by it. If Jesus be the Son of God, then all is safe. His words are all true and his commands all of authority. The individual who accepts not Christ cannot be a believer in Christ.

Now I want to say, that if it be a truth that faith comes by hearing the word of God, every one is mistaken who believes that he gets faith as an immediate gift of God. If he waits and prays for such faith, and rejects the faith of the gospel when he claims to receive faith and remission of sins, as is customary among the denominations, is it true, or is it false? If it be true,

then one of two other things is true. Either God has two plans of salvation, or else the apostles and Jesus have taught us wrong. If it be false, then it certainly will save no one. It is a mistake. But hundreds and thousands of people are depending on this very immediate faith. They are going to benches and altars and praying for this kind of faith, and if God does not give that kind of faith, they are being deceived. If false teaching and deception will save the people, why did the Holy Spirit enable the apostles to speak the truth to all the people in their own tongue wherein they were born? Will some one tell me? Was not Peter sent to tell Cornelius words whereby he and his house should be saved? How would words save him otherwise than by directing him to do something? Were Peter's words to act on him like a charm and thus free him from his sin as a medicine would cure a disease? No; he was to be instructed what to do for his cure. Paul was told by the Lord to arise and go into Damascus where it should be told him what he must do. Peter told the multitude at Jerusalem to do something before they should receive anything. God is the author of our faith since he has given us the means of faith.

John says: "And this is his commandment, that we should believe on the name of his Son, Jesus Christ."—1 John 3: 23. "Whosoever believeth that Jesus is the Christ is begotten of God." "For whatsoever is begotten of God overcometh the world; and this is the victory that overcometh the world, even our faith. If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son hath the witness in himself; he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son."—1 John 5: 10. The testimony that God has given of his Son is in a record then. That record is written, as John says, in his record of Jesus, that we may believe that Jesus is the Christ the Son of the living God, and that believing we may have life through his name. The believing of this record is what John calls being begotten of God. This certainly is the true and genuine faith. There is no other kind of faith described in God's book, and it is always predicated of God's word.

The solemn question is, can the people be saved outside and apart from God's ordinances? If they can, then of what account are his ordinances? If they cannot, then should not everything be done that can be done to get the people to abandon this false teaching? Ought we not to wholly repudiate everything of the kind, and not acquiesce in any means of leading the people astray? The FIRM FOUNDATION will wholly repudiate all sectarian and teach the whole truth. What other paper will? We shall see.

May God bless all lovers of the truth.
L. C. STONE.

Catlin, Ind.

OLD AND NEW ISSUE.

There is certainly a recognized difference between ignorance and unbelief. "I do not know," is an expression that differs much from the expression, "I do not believe." Who would not prefer the chance of an ignorant Hottentot, in the future state, to that of a scoffing infidel who dwells in a Christian land? If the Hottentot's chance for salvation is the least doubtful, what may be said of the chance of the unbeliever in a land of Bibles?

It is admitted that many people are immersed in ignorance of its design. Whether such an immersion is valid, is a question, in the minds of many, while many others regard such an immersion a genuine Christian baptism. There is another class who emphatically deny the validity of a baptism received by one who is ignorant of its design. Of these three classes, it is but candor to admit that each of them contains some good and wise men. So far as the authority of all these good and wise men is concerned, the validity of a baptism received in ignorance of its design, to say the least of it, is doubtful.

But some one is ready to inquire, does an appeal to these good and wise men settle anything? By no means; but shows that the question is still unsettled, and if unsettled, still open for discussion.

If sectarian baptism (which is a baptism received in ignorance of its design) is invalid, it will be admitted that it should be repudiated. If sectarian baptism is doubtful, (in my judgment), it should be repudiated for this reason. God certainly will not condemn any one for demonstrating his choice of a certainty for an uncertainty rather than to live and die in doubt. If sectarian baptism is valid, it will be admitted that it should not be repudiated. So it appears that there are two reasons for rejecting baptism in ignorance, to one for acceptance. If any one attempts to show the errors of those who reject sectarian baptism, and fails to show the validity of such baptism he can make no other stand, his best gun is spiked, his last line is broken. If any one attempts to show the error of those who accept sectarian baptism, and should fail to show that such baptism was certainly invalid, he may retreat to another strong position where he will find many heavy guns well manned.

He may first make his stand on the invalid baptism line of defence, and if unsuccessful, may fall back and mass all his forces on his second position with an increase of munitions and an increase of soldiers. Is it reasonable to suppose that the stronger position has the greater amount of truth about it, or is it reasonable to say, the weaker the position the greater the truth? But let us get the two together and send call reason out to inspection.

Baptism received with or in ignorance. Baptism received with knowledge. If ignorance is pre-

ferred by reason, it seems to me that I should repudiate all reason, or prefer to be a goose rather than a man. Baptism for the remission of sins, so says Peter. Baptism to honor God, so says sanctified common sense (?) Is "to honor God" equal to "for remission of sins?" If not, sanctified common sense is not equal to Peter. Do Baptists baptize to honor God? They do not baptize to save any one. They do not baptize for any of the benefits that lie between their regeneration (that precedes repentance and faith) and the highest gift of the spirit they claim. They do not baptize for salvation, for regeneration, for the gift of the spirit, for the power to preserve or to remove total depravity. I believe they do claim to baptize into church privileges. This church privilege of partaking of the emblems which they say are not necessary to salvation. Is God a tyrant, that it should please him to see his poor creatures work for nothing? That which does not please God, does not honor him. But more on the subject of honoring God after a bit.

So far I, have been attending to the old issue, which is, ignorance of the design of baptism does not invalidate it. Peter says, baptism is for the remission of sins—baptism saves us. Two men, A. and B. want to be baptized. A says, I do not know what baptism is for. B. says, I do not believe that baptism is for remission of sins. Now bring A. and B. close together. A. says, I do not know. B. says, I do not believe. A. and B. are not exactly alike, are they? What is the difference between them? One is ignorant, the other is an unbeliever. They do not need the same thing. A. needs to be taught, B. needs to be convinced.

There are two characters of men in the world that I never had, and never will have, the chance to baptize. One of these characters will allow a sectarian to baptize him, the other character will receive it from the hands of none. Jesus said, he was the Son of God. Jesus said, "He that believeth and is baptized shall be saved." C. says, I do not believe what Jesus said when he said, "I am the Son of God." D. says, I do not believe what Jesus said when he said, "He that believeth and is baptized shall be saved." Would it be justice to call C. an infidel, and pronounce D. a believer. What is there to support the validity of D's baptism that would not come to the support of C's. If some called and sent preacher should put C. under the water would it come any nearer being a scriptural baptism than it would have been had he accidentally fallen off a log into the creek?

Just here, some preacher who preaches the technical gospel now and then, only, may accuse me of misrepresenting D. by suppressing a part of his faith; alleging, that D. really does believe in Christ. Then I must review my position. I will bring C. and D. back together again.

C. says, I neither believe in Christ nor what he says. D. says, I do believe in Christ, but I do not believe in what he says. The difference, then, appears to be, that C. is an infidel and is honest; while D. is as much an infidel as C. and adds a fib to his infidelity.

But, stop there, says some Rose Hill circuit-rider. It is not what Christ says that D. disbelieves, but the things he disbelieves is what you say. Then I will review again. Jesus says, "He that believeth and is baptized shall be saved." I say, "He that believeth and is baptized shall be saved." I once heard of a mean slave who was full of trickery and shrewdness, whose master told him: "Sam, you are a black rascal." The negro replied: "That's so, master, but when black Tom calls me a rascal, I call him a liar." If this mean slave could get black Tom between him and his master he would call his master a liar. In like manner, if D. can get me between him and the Savior he calls the Savior a liar.

The difference between C. and D. is about this: C. is an infidel and frankly owns up, while D. is a cowardly whelp trying to hide his infidelity behind some one else.

In conclusion I will say, that no other point of Baptist doctrine is labored more than that respecting the design of baptism. They are quite particular in teaching their converts that baptism is not for the remission of sins. So their baptisms are not administered to those who are simply ignorant of its true design, but to those especially who are taught to deny the truth of plain statements of Scripture. If God ordained baptism for the remission of sins, is it honoring Him to change the purpose of His ordinance? Honor bright, please.

W. P. RICHARDSON.

PROPER DIVISION OF THE WORD OF TRUTH.—No. 2.

Dear Bro. McGary:

We find in the 16th chapter of Numbers, that a number of persons not of the family of Aaron, did rebel against the priestly arrangements which God had made, and complained at Moses and Aaron for having taken so much upon themselves, and claiming that all the people were holy and that all could burn incense as well as Aaron and his family, and so obstinate were they in this matter that the earth opened her mouth and swallowed up Korah, Dathan and Abiram and their families, and then fire came out and slew two hundred men; who, though not of the family of Aaron, attempted to burn incense before the Lord and God commanded that they should take their censers and make a covering for the altar of them to be a sign to the children of Israel afterwards that no stranger should approach the altar to burn incense thereon after the death of these parties.

The Jewish people came to Moses and Aaron and complained to them

that they had slain the Lord's people and on account of this complaint, a plague broke out among them by which fourteen thousand and seven hundred more died, so great was the anger of the Lord against those that rebelled against this new order of things, and attempted to act according to the first dispensation. God then directed twelve rods to be cut, one for each tribe, and laid up in the tabernacle as a witness before the Lord. And the next day it was found that the rod of Aaron, for the tribe of Levi, had budded, bloomed and borne an almond, thus putting the matter forever at rest, and showing the people that they were compelled to submit to the Lord's arrangements whether they preferred them or not.

What folly is it for men to claim that there has been no change of law from Cain and Abel on down, with such facts as the above before them. After the establishment of the law dispensation, and the selection of the priestly family, none could obtain pardon except by bringing the sin offering according to the law and the offering of the blood by the priest. It was not so in the first covenant, each patriarch was his own priest and could make his offering direct to God.

All the books of the Old Testament, save Genesis and Job, pertain in some way to the Jewish dispensation. The law is given in Exodus and Leviticus and mostly repeated in Deuteronomy. Then Joshua comes in, giving an account of the twelve tribes in the land of Canaan, embracing a period of forty years, then the book of Judges, two books of Samuel, two of the Kings and two Chronicles, bringing the history of the Jews down to their captivity. The books of the Prophets were all written during the law dispensation and pertain chiefly to the dealings of God with the Jews under this law dispensation, containing at the same time many prophecies concerning Christ and his mission.

Hence, those desiring to acquaint themselves with the patriarchal covenant must read Genesis and Job, while those wishing to study the Jewish institution in all its parts must read the remaining books of the Old Testament.

Whenever a new covenant is established, the preceding one is done away with, except such parts of the old as may be transferred to the new. The patriarchal order of things as such was taken away when the law of Moses was established. True, many of the same things were retained, but these were binding, not because they were in the first constitution, but because they were in the new one. There are many things in the law dispensation that were not known to the patriarchal one at all, and all these additional requisitions had to be complied with and those who refused them rejected God and were in turn rejected by him. One of the

new requisitions was that their offerings had to be made at the tabernacle, while under the first they could make them anywhere.

T. W. JAMES.

DISCOURSE.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith."—Rom. 1: 16-17.

The gospel of Christ is the power of God. As gospel means good news, had Paul not qualified the term with "of Christ," we might have been at a loss to know what good news it is that is the power of God. Or had he even said, the gospel of Christ is a power of God unto salvation, we would be left to infer that God had more ways than one of saving people. But the language will not admit of but one gospel and it is the only way God saves people; sane minded people; this does not include idiots and infants. What then is the gospel of Christ? It is composed of three sets of items and each of these are subdivided into three parts, making nine in all.

1. We have the three facts, viz: the death, burial and resurrection. These are facts of the gospel and must be believed; but these may be believed and still it may not save, simply because the other sets of items are not complied with; for faith alone cannot save. Jas. 2: 14-20.

2. The commands of the gospel are three, viz: repentance, confession and immersion in water. These must be obeyed. We cannot believe them, but we can do them. We can believe the facts and obey the commands; hence belief is more a result than an act of obedience. It does not require an act to believe, for it will usually result from testimony unless an effort is made to resist it. I mean a belief of facts; there is another phase to faith that I will notice directly.

3. We have three promises, viz: pardon of all past sins; the comforting guidance of the Holy Spirit through the word of God, and eternal life after this present life is over, on condition of our faithfulness to the end. These are to be received and enjoyed in eternity. But that phase of faith referred to, was what gave Abraham the preference and rank of father of all the faithful, viz: faith in the promise of God. "He staggered not at the promise of God through unbelief, but was strong in faith giving God the glory, and being fully persuaded that what He promised He was also able to perform; therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead."—Rom. 4: 20-24. What was it that he staggered not at? the facts? No. Any one be-

lieves that, says the sects, and so say I. What then was it that Abraham believed that made God appoint him father of all the faithful? Hear it, O ye nations. It was the promises of God; and it is not written for his sake alone that it was imputed to him, but for us also if we believe: what, the facts? No, the promises. The facts must be believed, of course, but all agree that that is not sufficient to save, but the trouble is, in knowing how to supply the deficiency; and hence some have manufactured what they call evangelical faith as distinct from what they call historic faith. Why call it by that name? Why not call it as the Bible does, faith in facts, and faith in promises? Many of them who believe the facts do not believe the promises of God, but believe something God has not promised, a falsehood that they might all be damned. 2 Thes. 2: 11-12.

If to believe a lie will condemn a person, what will become of him who manufactures them? Will somebody say? Paul said that the reason why he was not ashamed of the gospel of Christ is, that "therein the righteousness of God is revealed from faith to faith." How is that, Paul? From faith in facts to faith in promises. While it is expected that a man believe the facts it is also expected that he believe the promises. "No man can come to God unless he believes that he is, and, (not only that,) but that He is a rewarder of those who diligently seek Him."—Heb. 11: 6.

We must not be contented with believing that He is, (the fact) but must believe that He is a rewarder, the promise part of the gospel also. For therein is the righteousness of God revealed from faith to faith; the righteousness of God that Jesus fulfilled when he was baptized, stands in the midst of God's facts and promises, therein is his righteousness revealed.

The third part gives life or vitality to the two preceding. His death and burial would perfect nothing without the resurrection. So also the third of the commands gives prominence to the two preceding and to the third of the facts. For if a man obey not the gospel, Christ will take vengeance upon him when he shall be revealed from heaven in flaming fire.

The third of the third class gives vitality and importance to the two preceding and to the other two classes also. For what good will his death, burial and resurrection do if we miss heaven? Or what will all that do, and a repentance, confession and baptism do, if we miss heaven? Or what good will all the parts of the gospel, do, and all the first principles, viz: to initiate us into God's family; yea, moreover, what good the remission of past sins do, or the comforting influences of the Holy Spirit, which is the Christian Scriptures, if we fail to buckle on the armor of God, fight His battles, gain a victory over the world, the flesh and the Devil?

May we not then fear lest a promise being left us of entering into his rest, any of you should seem to come short of it. Heb. 4: 1, "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief (in His promise); let us labor therefore to enter into that rest lest any man fall after the same example of unbelief." Heb. 4: 6-11, "There remaineth therefore a rest to the people of God."

If we take the armor of God and fight the good fight of faith and lay hold of eternal glory, we can at last have it to say with the apostle Paul: "I have fought a good fight, I have finished my course; I have kept the faith, and henceforth there is a crown of righteousness laid up for me, which the Lord the righteous judge will give me at that day, and not to me only, but to all who love his appearing." May we all confide in His promises, obey His commands, and thus have a right to the tree of life, and enter in through the gate into the City, is my prayer. Amen.

JAR. L. CASTLEMAN.

THE COMMISSION.

"Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned." What shall we preach, Savior, what is the gospel? "You tarry here at Jerusalem until you are endued with power from on high." "Go teach all nations baptizing them into the name of the Father, Son and Holy Spirit—teaching them to observe all things that I have commanded you." What shall we teach them, Savior? "I will send the Holy Spirit and he will guide you into all truth and bring all things to your remembrance that I have commanded you." "For thus it is written and thus it behooved Christ to suffer and rise again the third day, and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem."

How can we preach repentance and remission of sins, Savior? Repentance is something for the people to do, and remission of sins is something for God to do, and how can we preach it? Now if the record had stopped here, the present state of confusion and the above questions would have been a very reasonable result. But, come, let us step up with the open record before us to the fulfillment of the Savior's promise, and see the apostles start on this grand commission, and hear them speak as the Spirit gives them utterance, guides them into all truth and brings all things to their remembrance.

Hear the Holy Spirit preach the gospel—teach all nations—preach repentance and remission of sins in the name—by the authority of Jesus. And just as Paul said he preached to the Corinthians (1 Cor.

15), precisely so Peter delivers unto them *first* of all; not first and last and all, but "*first of all*," how that Christ died and was buried, and that he arose again the third day, according to the Scriptures—according to the prophets.

This being confirmed by the miraculous gift of tongues, and clear quotation and application of the prophets, they, like Nicodemus, knew the teaching came from God, and they believed it with all their hearts. How much faith did they have? Just as much faith as they had gospel. Faith comes by hearing, and they believe all they have heard. What do they believe? They believe the three facts of the death, burial and resurrection of Christ; and we are told by those claiming to be preachers of the gospel, that these three facts constitute the gospel in full.

Paul told the Ephesians that, they were saved after that they had heard the gospel of their salvation, Eph. 1: 13. Were these Pentecostians saved when they heard and believed the three facts? No; but just the opposite, they were condemned, and not a word of salvation for them.

Again, the gospel contains the word of reconciliation, 2 Cor. 5: 14-19. Were they reconciled by the word that they heard? No; but just the opposite, irreconciled, guilty murderers, pierced in their wicked hearts by the gospel they had heard—doomed to eternal ruin without the word of reconciliation—the gospel of their salvation.

But, says our error advocate, they must obey the gospel. Very well; we will try them on that. "When they heard this they were pierced in their hearts and cried out, men and brethren, what shall we do?" And Peter commanded them to obey the gospel. Do they do it? No. Can they do it? No. If any one thinks they could, let him tell how. Could Peter tell them how to obey the three facts? He did not and could not; because the gospel of commands and obedience had not been preached. Moreover, if they could have obeyed, they could not have attained to remission; because they had not repented—"repentance and remission of sins" had not yet been preached.

Now can any one fail to see the inconsistent falsity and perversion of the gospel in asserting and contending and teaching that these three facts constitute the whole gospel. No one believes it, but as one error begets others, some are forced by error to thus preach it. But let falsehoods and teachings of men stand aside, and let us hear the apostles declare the whole counsel of God—preach the gospel according to the commission, according to the directions of the Holy Spirit.

J. CLEVENGER.

Love is the root of creation, God's essence; words without number lie in His bosom like children; He made them for this purpose only—to love and be loved again. Love is life; but hatred is death.—EX.

FIRM FOUNDATION.

AUSTIN, TEXAS, MARCH 1, 1888.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to the FIRM FOUNDATION, Austin, Texas.

A. MCGARY'S address is Fort McKavett, Menard county, Texas.

CONVERTED TO A THEORY.

On my recent trip I met with one of our prominent preachers who is opposed to the "extreme grounds" of the FIRM FOUNDATION. While in conversation with this brother he passed some compliments upon my writings in the paper, which he says he has been reading from the first. But he said: "Bro. McGary, many of the brethren think you were converted to a theory and have not the love of God in your heart."

Now I want to write some upon this matter to try to give these brethren a better understanding and wider and more liberal view of the work I have been engaged in for the past three years. I desire to accomplish something in this line that the F. F., which I verily believe to be the only true exponent of the whole counsel of God among our papers, may not in the future, have to encounter so much prejudice. I shall say things in this that I said to that brother, and, perhaps, some things I did not say to him, as I shall direct my remarks to this whole class of brethren and not to this particular one.

Well, I was converted to a theory; but I claim to love God and His truth and all my fellow-beings, and especially those who have earnestly enlisted as soldiers of the cross under the banner of King Jesus. I was converted to the apostolic theory! There are theories of men for which I have no use, and against which I must earnestly contend, or prove myself recreant to the obligations that devolve on me as a faithful soldier. Now I freely confess that I have no love in my heart for these theories of men. But love for these and love for God, I consider quite different things. These brethren who are wedded to these human theories are apt to be slow at recognizing the presence of "love for God in the heart" of any man who arrays himself against their exalted human theories. While we would be pleased to enjoy the esteem of all of our brethren and sisters, we cannot afford to court it at the expense of the apostolic theory, or, "the faith once delivered to the saints." When we "were of the world" we could afford to seek to please the world; "but if I yet pleased men I should not be the servant of Christ."

I beg my brethren to hear my experience, or rather a brief statement of the "theory" to which I was converted and by which I expect to stand till death. My ex-

perience for putting my own case forward is, that these brethren misjudge me, and say all manner of evil against the F. F. and its work, because of my connection with the paper and its good work.

Of course, my statement of the case will not be received by many of this class of brethren, but will be judged by their low standard of self-interest and individual advancement. But "what man knoweth the things of man, save the spirit of man which is in him?"

I once regarded the Bible and all of the wondrous things said in it to have been done by Jesus, and the story of his resurrection, as supremely mythical. A friend to whom I expressed these views handed me the Campbell and Owen debate. I read it very carefully, and the very profound arguments of Bro. Campbell met every doubt I had ever entertained and broke down and wholly eradicated my unbelief. Before this, I cared nothing for the preaching of any man. My limited education had been acquired at a Methodist school, McKenzie's Institute, which I attended two years. My father was a Methodist. These two years gave me an insight into Methodism—at whose fanatical altar I bowed many a time, to go away more confused and disgusted than benefited. These two years—during which I saw about one hundred and seventy-five mourning bench operations—paved and smoothed the way to that condition of mind I was in when I began to read the Campbell and Owen debate. But after I read this debate and believed in Jesus as a divine man, and that he actually rose up from the grave and met and conferred with men who knew him before his death, I became intensely interested in the Bible. I heard Bro. Harry Hamilton preach and learned the plan of salvation. I read it from the Scriptures and saw that Bro. Hamilton preached this plan just as the apostles had preached it. I loved this plan of truth and salvation because I saw it was the authority of Jesus Christ, and because it was so simple and easy to be understood. Hence I submitted to its conditions. I have ever since studied hard the apostolic lessons given to us in their epistles.

This is the "theory" to which I am converted. I love this theory and desire above all things to put it into practice in every particular, and to see all others do the same. I love all who are striving to do this, even if they do often stumble through the infirmities of the flesh. I love the apostles for braving the difficulties and dangers, and even death, to deliver this heaven-born theory of salvation to their fallen fellow-men. I love the Lord Jesus Christ for giving his life and pouring out his blood to show lost man the gate-way from under the dark clouds of the grave into "the air" where he may meet his Lord and be forever with him and the redeemed host of God. I love God,

the Father of our Lord Jesus Christ for His grace and mercy in the gift of His Son to lead us from a state of despair to the happy hope revealed in his gospel. Is there any love of God in this? Then I can claim to love God. If this is an empty "theory," then these brethren may be right in saying I am only converted to a theory, and have no love of God in my heart. But I have something else to say, something to admit, a confession: I "hate" all the "doctrines" and theories of men that seek to be recognized that they may modify this apostolic theory to which I have been converted. I "hate" every innovation upon the plan of the Lord for the salvation of the sinner, and every one introduced into the worship prescribed by the word of God, and every one that would in any way change, or tend to change the Lord's plan in any way, or breed strife and division among brethren, "contrary to the doctrine we have learned." Yes, I hate all of these as my Master "hated the doctrine of the Nicolaitanes."

Brethren, I have shown you to what "theory" I have been converted, what I love and what I "hate." I do not claim to have been "baptized with the Holy Ghost."

But now in conclusion, I must mention another matter that came up between the brother mentioned above and myself, in this same conversation. He said: "Bro. McGary, there is a little matter I am bothered about. The brethren at — want me to go there and preach for them. They use the organ and you know I don't countenance the organ. Now shall I write them that I will come if they will not use the organ while I am there?" I told him I would not, but that I would write them to appoint the meeting, and I would go and show the evil of the organ, and if they would consent to my teaching and put the organ out forever, I would then commence preaching to aliens to bring them into the church; but that, if they would not accept my teaching against the organ, I would not try to add any to such a body, but would point out their apostate tendency to the world. This brother said he would not do this. He had too much love for his brethren to get up a war over the organ.

Well, now, this is a kind of love I confess I have not, and I am glad of it. I admire some things about this brother, but I must say that I do not believe the devil has any objection whatever to such love as that. Brethren, there is much in this world that passes for the love of God and the Spirit of Christ, that I do not believe will pass for the genuine love and spirit of holiness at the bar of God. And I verily believe there is much that is called unholy warfare by those who seek popularity, that God will recognize and reward as the "labor of love." If not, I see not how the apostles are to stand at that great day. We

are to "try the Spirits," but not by human standards.

I mean no harm to the brother I have mentioned, and if he desires to reply to what I have said, he may do so without giving his name to the public, since he dreads publicity so much. Let him write to me and I will publish what he may desire to say in reply to this.

This principle of love which forbids that this brother shall antagonize his brethren by preaching against the use of the organ in the worship of God, which he knows is an innovation upon the true worship, would forbid him to preach to them against the practice of baby sprinkling, if they were all having their babies sprinkled! Or if they were all dancing, or playing cards, or wallowing in the gutter from drunkenness, this principle strictly adhered to, would pad-lock his mouth against all these things! I do not imbibe such a principle of love from studying God's word. In it I learn my duty to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." A. MCG.

LET US BE CONSISTENT.

In the *Leader* of Jan. 31st, Bro. Holloway gives the readers of that paper a lengthy article on "What Is It to Obey the Gospel of Christ?"

It is not our intention to review that article, but we feel it our duty to drop a few thoughts about it.

Bro. Rowe has thoroughly committed himself to the opposite view to the one now strenuously contended for in this article by Bro. Holloway. These diverse views of Bro. Rowe and Bro. Holloway, who are editors of the same paper, have a vital and fundamental bearing upon the kingdom of God. If these brethren can work together in harmony through the same paper, differing as they do on this question, then they could do so, it seems to me, if one of them should begin to advocate baby sprinkling as valid Christian baptism.

Bro. Rowe believes that immersed sectarians are as far from the kingdom of God as sprinkled sectarians. While Bro. Holloway believes that their immersion puts them into the kingdom. This, then, is a difference really as broad as the grounds between christianity and any ism in the world, even Mohammedanism. I shall undertake to prove this if it is called in question. If Bro. Rowe permits Bro. Holloway's article to pass without a review of it before his readers, then I shall conclude that Bro. McCarty's strictures some time ago against Bro. Rowe were not far wrong.

A word now with Bro. Holloway and I will have devoted all of the space I can afford to such wild and reckless teaching on the part of one who claims to be laboring to restore the ancient order of teaching and practice. Bro. H. concludes from his premises, that when Paul preached to aliens, "he did not

preach baptism for the remission of sins."

Well, if Paul did not, then Bro. Holloway ought not to do so either. Bro. H., do you ever preach baptism for the remission of sins to aliens? If Paul did not, as you hold, and you do, then you preach too much, or Paul did not preach enough! How is it? If Paul did not preach what you do, that is, if you preach more than he did, you preach "another gospel," and Paul said, "If any man preach any other gospel unto you than that ye have received, let him be accursed." You had better cease preaching baptism for the remission of sins, if you have not already done so; for if Paul did not preach it, it seems to be rather dangerous to do so, in the face of Paul's warning.

Why should a man run this risk, anyway, since it is wholly unnecessary and foolish to preach anything that it is not necessary for the people to believe? If the three facts constitute the gospel, and baptism for the remission of sins is no part of the gospel, then there is no authority for preaching anything but the three facts, because Christ only authorizes preaching the gospel. He never sent any one to preach anything but the gospel; hence he never sent any one to preach more than the three facts! According to this Peter was not authorized by Christ to utter the language of Acts 2: 38.

I heard a "Holiness" preacher, at Austin, a few days ago, say that Peter's language beyond the 36th verse of the 2nd of Acts, was not inspired! Now if Bro. Holloway is right, this "Holiness" preacher was right! But I cannot take this view of it. As Christ also authorizes the preaching of "repentance and remission of sins, in his name among all nations"—see Luke 24: 47. I must conclude that baptism for the remission of sins is a part of the gospel. In Acts 8: 35, we learn that Philip "preached Jesus" unto the eunuch. And in the 36th verse we see that under this preaching he said, "see, here is water; what doth hinder me to be baptized?" So then, the preaching of baptism for the remission of sins comes in when we "preach Jesus."

Now will Bro. Holloway tell us how much difference there is in preaching the gospel, and "preaching Jesus?"

But I must desist. I know some one who has more time than I have will ventilate his article. I hope though he will give some light on what we have written. Brethren, let us be consistent and we may be right; but if we are inconsistent we may know we are wrong.

A. MCG.

THE MESSENGER SHAKES NO MORE!

From Bro. Jackson we learn that the "Christian Messenger is converted."

We have carefully read and weighed the declaration of principles which Bro. Jackson says the Messenger enunciated in its first

issue from Dallas. We heartily join Bro. Jackson in welcoming the *Christian Messenger* "to the ranks of the faithful."

The plan of work the *Messenger* has laid out, under seven different heads, covers the ground precisely that the FIRM FOUNDATION started out upon, and has firmly adhered to, and by the grace of God intends to remain upon and defend "till death us do part." Hence the "hatchet is buried" between the C. M. and the F. F. Right where that "hatchet" lies, which ought to have been "the sword of the Spirit" instead of the carnal weapon it has been, we cheerfully bury deep, all of the wounds and sores it has inflicted on our side, and raise right over the spot, the *Christian Messenger's* "motto:" "to speak where the Bible speaks, and keep silent where the Bible is silent, and advocate those things that make for peace, and condemn the bones and issues that cause strife and alienation among the Lord's people. It will, therefore, look for the old paths and walk therein, and hold tenaciously to the old landmarks, and condemn departures and innovations of every caste and character."

Amen, amen! amen!! "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

A. MCG.

WILL HE ANSWER!

If a brother is afraid to enter into a fair discussion of a question upon which he differs with another, but dodges around the issue and blows about "cutting the tap root" and "taking the bark off," which acts the most sinfully, the one who calls such a brother a "rooter and bark-er," or the one who publishes his brother as a bad man and a wilful falsifier, and writes a long article to try to fasten his charges, and then refuses to publish his brother's reply to his charges? Will Bro. Daniel Sommer please answer?

A. MCG.

OUR PAMPHLETS.

We desire to call attention to our pamphlets, the "Outman—McGary debate" and "Ups and Downs of the Jackson Family." The demand for these books has been good and is increasing. Brethren, send for them and circulate them. While I lay no claim to kinship with Zeke, I am sure that all true Christians will find in his "Ups and downs" a clear and forcible presentation of the truth as it is in Christ Jesus. You can do good by getting those who are in the toils of sectarianism to read this tract; they may thus be led to do as Zeke did, obey the truth. We have in contemplation another tract of about the same size in which the subsequent trials of Zeke Jackson will be set forth. Due notice will be given when published. For price of these books, look in publisher's column, eighth page.

J. W. JACKSON.

PLEASE TAKE NOTICE!

Some brethren have written us for Bro. E. W. Herndon's address. It is Columbia, Mo.

Brethren writing about the changes of their papers from one office to another, or sending money to the paper or for any pamphlets published by McGary & Hansbrough, will please remember to address

MCGARY & HANSBROUGH,
Box 36, Austin, Texas.

When such letters are directed to me at McKavett, it causes delay and double trouble, as I have to send all such letters to Austin, where our books are kept.

A. MCG.

ORDER VS. CONFUSION.

Things that make peace, and those things that cause division among the children of God.

And when I say the children of God, I mean those who have obeyed God according to his law, or the gospel as preached by the apostles. For there is no other way known to man by divine authority of becoming his children. Now as to those who have never grounded their arms of rebellion or submitted to his authority by obeying from the heart his law of induction into his kingdom, in the order and for the purpose he has required, they will do less harm divided than united. For if united they would have greater power for opposing the truth than they do, as they are.

I used to think it very strange, in reading after Bro. Franklin and others, who, when speaking of the necessity of God's children being one, seemed to include all sects of every shape and grade, so they had been in water. Now if the church becomes divided, there is a necessity for showing them that it is wrong for Christians to be divided. But who are Christians in the Bible sense of the term? Those who are Christ's. Who are Christ's? Those who obey him. Heb. 5: 9.

Paul said he became the author of eternal salvation: to whom? Answer: *Unto all who obey HIM!* Yes, just that number and no more, so far as we know. But to the subject:

In my former article I made an effort to show that nothing God had ordained for his children to walk in could possibly cause division among them, when legitimately carried into practice. Now this being so, and yet finding division, strife, envy and alienation, in heart and practice among us, I ask the question, from whence doth it come? Bro. James, will you please answer? Yes. "But if ye have bitter envying and strife in your hearts glory not and lie not against the truth." Don't begin to say that God's law or the truth contained therein when put into practice, causes such a state of things. Well, my brother, from whence doth this state of things come, or who is the father of it? "This wisdom descendeth not from above, but is earthly, sensual,

devilish." Well then, if it is devilish, I ask, who is the father of it? The devil. And hence the admonition, Glory not in what you are doing and lie not by imputing it to truth, or by saying it is a work the truth requires at our hands. Bro. James, what is the legitimate effects produced by the work of the devil among God's children? "For where envying and strife is there is confusion and every evil work."—Jas. 3: 14-15-16.

Now I wish to try the tree by its fruit; and so I will begin naming the things that cause division among us:

1. The use of the organ.
 2. The missionary society.
 3. The state meetings.
 4. An unconverted choir to do the singing.
 5. Belonging to the Masonic fraternity.
 6. Belonging to the Alliance.
 7. Belonging to the Knights of Labor.
 8. Becoming Odd Fellows.
 9. Joining temperance societies.
 10. By unlawful marriages.
 11. By giving support and countenance to sectarianism.
 12. An unscriptural set of men calling themselves pastors.
 13. An uninspired eldership.
 14. Ice-cream suppers.
 15. Engaging in unlawful callings or business pursuits for the sake of money.
 16. God's children holding office in Caesar's kingdom.
 17. Christians voting.
 18. Sunday School conventions. I might say schools and conventions in the popular acceptance of the term.
 19. The woman's aid society.
 20. Preachers dubbing one another with the words Doctor and Rev. in order to ape and keep pace with a gang of sectarian bigots.
 21. An unlawful spirit of rivalry among preachers for fat places, or places of ease.
 22. An un-Christ-like spirit of envy and jealousy among our editors, the very men who are shaping the public mind among our brethren.
 23. The calling on those who have never obeyed the Lord to lead in prayer and conclude the service of the Lord.
 24. The bowing by preachers and members to the command of a sectarian clergy to the mourner's bench exercises.
 25. State evangelists.
 26. State Sunday School superintendents.
 27. The receiving of unconverted persons into the church by the shake of the hand.
- What more shall I say? for the time would fail me, it does appear to name them all. Now these are a few of the many things that are causing confusion, and out of that, division among us. As Paul has vindicated God in the matter by saying He is not the author of confusion, or, in other words, a system when carried into practice by His children, that would begot any such

state of confusion and alienation among his children or churches. May I not ask, from whence cometh the system, the practice of which is "playing such sad havoc in the Lord's family? Yes, among us that claim to be the Church of Christ.

James has informed us that, where there is envying and strife, there is confusion and every evil work, and that such a state of affairs is not from above or from God. That being so, I ask, from whence do they come? And to this question there can be but one answer. Will you hear it? Upon the authority of the Son of God, ye are of your father, the devil.—John 8: 44.

Now it occurs to my mind that I have a sufficient number of charges in the bill of indictment upon which to try and condemn the guilty.

Your brother in Christ,

J. R. LANE.

SECOND LETTER TO A COUSIN.

My Dear Cousin:

I received your letter dated Feb. 2nd, in reply to mine in the FIRM FOUNDATION of Feb. 1st, in due time, and take this method of replying to some of its contents, believing that other readers of the FIRM FOUNDATION may be benefited as well as yourself.

You say: "Your kind and interesting letter came in due time. Cousin Elijah, I read and re-read it, and have thought a great deal about what you have written to me. I have looked carefully over our confession of faith, and it all seems to be Scripture and full of good things, and I know you have the Scripture for all you have said, and you don't know how you have troubled me."

If your confession of faith says things which seem to be Scriptural, as you say, and what I have said you know is Scriptural, as you say, then, if we do not say the same things, your confession must say things that are wrong, and that is the reason, I suppose, you are so troubled.

My dear cousin, I would not hold to a confession of faith, or anything else, that would bring me into trouble when I compared them with the teaching of God's word.

You say: "I pray to God to guide me in the right way, if I am not right." Cousin —, the apostle Peter says that the "divine power of God (which is his gospel) has given us all things that pertain to life and godliness."—2 Peter 1: 3. And Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works, 2 Tim. 3: 17; and further says, "That from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus"—2 Tim. 3: 15.

The above Scriptures being true what is the use of your confession

of faith? and why should you be praying to God to guide you into the right way, when he has already told you the right way in his word? Do you not believe, if he were to speak to you, or influence you in any way outside of, or apart from his word, that it would be in accordance with his word? If it were not, he would not be a truthful God.

You further say: "At the time I joined the church, I insisted on immersion, but was not encouraged in it, but told that it was only a form, and of no material importance, and the argument seemed so plausible that I thought it was all right." My dear cousin, you never joined the Church, but only a human organization, and as a proof of it, you nor your preacher can find what you call the church in the Bible, in any one or more of its various branches.

You say: "You were told that baptism was only a form and of no material importance." The flood was only a form, too, but it was a terrible form to the disobedient, it destroyed them and saved Noah and his family; and Peter says, "The like figure whereunto baptism doth also now save us, (not the putting away the filth of the flesh, but the answer (or seeking) of a good conscience toward God) by the resurrection of Jesus Christ."—1 Peter 3: 21.

Now does a few drops of water sprinkled or poured upon an individual remind us of that flood that destroyed the wicked and saved Noah and his family? There is something about baptism like the flood, an overwhelming, and when submitted to by the sinner, having believed, repented and confessed the Savior, is an act of obedience that brings him to where God separates his sins from him, or forgives him, as the waters of the flood separated Noah from the old, wicked world and brought him into the new, regenerated world.

And the Savior says: "Go ye into all the world and preach the gospel to every creature, he that believes and is baptized shall be saved, but he that believeth not shall be damned."—Mark 16: 15-16. And we find that the apostles in their preaching under that commission, told three thousand believers to repent and be baptized in the name (or by the authority) of Jesus Christ, for the remission of sins.—Acts 2: 38. They were to do these things in order to their being separated from their sins: hence baptism doth now save us. Now in view of the above quotations would any man who has the regard for God's word that he should have, call baptism a form, a mere form, as I have heard them do so often?

There was nothing poisonous, or wrong about the fruit that Adam and Eve ate in the Garden of Eden, but it was disobedience to God's command. Now if disobedience will separate us from God, may not obedience unite us to Him? and that is exactly what baptism, as an act of obedience does, hence the apostle speaking of baptism says, "If we

have been united (N. V.) in the likeness of his death, we shall be also in the likeness of his resurrection," Rom. 6: 5. As much as to say, if we have not been united in the likeness of his death, we shall not be in the likeness of his resurrection. Yet baptism is a non-essential, no account. Oh what mischief the ministers of Satan have done in this world.

You say your daughter —, said: "Tell cousin Elijah I feel very comfortable in my belief, if I could only live up to what I believe." She also said, "The thief was pardoned on the cross and he was not immersed, and Christ said, 'to-day thou shalt be with me in paradise,' and further says, 'I have been baptized, but not immersed.'"

I never read of such a thing in the Bible, as a person being baptized and not immersed, and if she or her good minister ever did, I would like her or him to give me chapter and verse. But how does she know that the thief was not baptized. He may have been baptized by John the Baptist. But if he was, it did him no good, as he went to stealing afterwards, did not bring forth the fruit meet for repentance; but he repented on the cross, did all that he could do; and if she wants to be saved like the thief, she must go to stealing, get on the cross by the side of the Savior, then repent of her sins, and ask him to remember her when he comes into his kingdom.

The Savior while on earth had power to forgive sins, (Matt. 9: 6,) but he never gave a law of pardon until after he had submitted to death, was buried and arose from the grave, the law of Moses was still in force. Christ took it out of the way, nailing it to his cross, and had he given a law of pardon before that, he would have been a rebel against his Father's government, and would have deserved to die. But Paul says, "The priesthood being changed there is made of necessity a change also of the law."—Heb. 7: 12. But when was the priesthood changed? Why, the same apostle says: "For if he (Christ) were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law (of Moses).—Heb. 8: 4.

Then the priesthood was changed when he offered his broken, sacrificed body to his Father, and then the law was changed, and the thief was saved without baptism, and so was Abraham; because Christ had not then been made King of kings and Lord of lords; had not given a law of pardon; but if either of them had lived under the reign of Christ, they would not have been saved without baptism, for the law-giver says, he that believes and is baptized shall be saved.

The Savior was baptized in the River Jordan, Mark 1: 9-10; and Philip and the eunuch went down into and came up out of the water, and the baptism occurred between the going down into and the coming up out of the water, Acts 8:

38-39; and Paul says, we are buried with him (Christ) by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. 6: 4, Col. 2: 12.

Now, if cousin — has believed in her Savior with all her heart, has repented of her sins, has confessed him with her mouth as the eunuch did, and been buried in water for the remission of her sins, then she has been baptized. If not, she has not, all the false teaching that she has received to the contrary notwithstanding.

She also wants to know what is to become of the religion of all that are sprinkled if they are lost? I cannot answer that question, because it is not taught in the word of the Lord; and Paul says: "Foolish and unlearned or untaught questions avoid, knowing that they do gender strifes."—2 Tim. 2: 23. But this I know, the Savior says, "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat: because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."—Matt. 7: 13-14. And in the next verse he warns us against false prophets or teachers. Peter says: "But there were false prophets among you, who privily shall bring in damnable heresies (divisions)."

Now if these different parties, or divisions, are damnable, then I do not believe that many who hold to the false teaching that makes these divisions will get to heaven.

Oh, my dear cousin, let us turn away from the doctrines and commandments of men, learn and do the will of the Lord. (not of man,) and be saved.

E. HANSBROUGH.

Bros. McGary & Hansbrough:

I first thought I would let my paper stop until I could send the money, but I can't bear the idea, as we have such little teaching here, except false. So please continue it, and I will send your money soon. Please consider me a life time subscriber, or until you change your teaching to error. I hope the times will never be so hard as to let me see the red cross again. May God bless you is my everyday prayer.

J. B. HOLCOMB.

Lone Grove, Texas.

Bros. McGary & Hansbrough:

Please continue my paper and I will send the money soon. Out of eight shaken into our congregation six have made "the good confession" and have been baptized for the remission of sins.

Yours in the one faith,

W. B. BRADFUTE.

Headville, Texas.

Christianity teaches nothing but what is perfectly suitable to, and coincident with, the ruling principle of a virtuous and well inclined man.—Selected.

QUERIES.

We would be glad for brethren to send us reports of meetings. Write on postal cards. We have a great many articles and letters on hand that we cannot now publish for want of space. Please condense your articles, and write only on one side of your paper. Questions should be short and pointed.

J. W. JACKSON.

Please explain Matt. 5: 39-42.

W. H. BICKLE.

Ennis, Texas.

A contrast is here presented between the principle of *retaliation* as taught in the law: "An eye for an eye and a tooth for a tooth;" and the principle of *patient endurance* of evil, as taught by Jesus. The same lesson is taught by the apostles: "but if when you do well and suffer for it, ye take it patiently, this is acceptable with God."—1 Peter 2: 20. The only *retaliation* taught under the reign of Christ is this: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."—Rom. 12: 20.

J. W. J.

BRO. MCGARY:

Do you claim that no Baptist preacher ever has baptized for the remission of sins? J. R. LANE. Cherokee, Texas.

No, I make no such claim. But I do not believe there is a Baptist preacher in the world who teaches the true design of baptism, or baptizes upon the Scriptural confession—"the good confession." There are a great many men, who, to defend their dogmas of shaking Baptists into the congregation offer many apologies for Baptist preachers; but these Baptist preachers do not thank them for their pains nor accept their apologies; for they know there is no foundation, in fact, for them.

A. MCG.

1. Please explain the differences in Names, as we have people here who claim that there is nothing in a name and that we can worship God in any name.

2. We have a man almost persuaded to be a Christian, but he has been immersed by the Methodists; he claims that his baptism is legal, because he was immersed. Please explain why his baptism is not Scriptural.

A SISTER.

Unlontown, W. Va.

1. Names are given to societies in order to indicate the peculiar characteristics of the society or body. Names are not given in order to confer the quality or characteristic, but are given because the quality already exists. Some names indicate relationship; some official character, and some individual character. The names given to the people of God in the Bible are as follows: Saints, that is holy persons; disciples, learners or followers; brethren, members of one family or body. The new name, and

the only new name found in the New Testament, Christian, is given to those who believe in and obey Christ.—Acts. 11: 26. It signifies anointed ones, and is peculiarly appropriate. Paul condemns the wearing of human names as a species of carnality.—1 Cor. 3: 1-5. The names of the various religious bodies, Baptist, Methodist, Episcopal, and Presbyterian are indicative of the peculiar tenets held and taught by each one. If there is nothing in a name, why will they not give up their human names and take the Bible names? Simply because they will not give up the peculiar dogmas taught by their respective denominations. A blessing was pronounced upon the Church at Philadelphia (Rev. 3: 7-8) because it had not denied Christ. The religious bodies of to-day deny the name of Christ. They first deny His word, then they teach traditions, and their names indicate the peculiar dogma upon which they are built.

2. Methodist baptism is not Scriptural baptism because it does not fill the requirements. The gentleman referred to thinks his baptism valid simply because he chose immersion instead of sprinkling. He has, as he thinks, the scriptural mode. Any one can easily test the validity of his or her baptism by an appeal to the Scriptures. We find that it must be preceded by Faith, a belief of the whole heart, Acts 8: 37; repentance, Acts 2: 38; the good confession, Acts 8: 37, Rom. 10: 8-10; and that it is for or in order to the remission of sins, Acts 2: 38, and 22: 16. If the gentleman will choose to obey the form of doctrine thus taught, he will then be in Christ and not in the Methodist church.

J. W. J.

In Matt. 16: 19, with reference to the "keys of the kingdom," how are we to understand the plural form, "keys?"

1. Did Peter use *one* key, or *keys*, on the day of Pentecost? If he used more than *one*, how did he use them?

2. If one key was used in order to admit believing penitents into the kingdom, how was another key used, and for what purpose?

3. Was there but one key used at the house of Cornelius, or keys?

S. A. KNOX.

A key or keys, either singular or plural, were anciently used as a symbol of government, authority or power. To say that the plural form indicates number obscures the metaphor. There are not two, three, or more keys to the kingdom of heaven, or church of Christ; nor is Jesus here, (Matt. 16: 19,) speaking of two kingdoms, or two churches. The symbol means power or authority, and not two, three, or more powers. However, if some will still insist that the plural form is significant of two or more things, I will suggest the following as scriptural: That "keys" here signifies *authority* and *knowledge*; and these two

things will fill the complement of that *power* promised to the apostles.

1. Authority. Jesus promised that they should be rulers in His kingdom, Matt. 19: 28. Ambassadors for Him, 2 Cor. 5: 20.

2. Knowledge. The lawyers had taken away the key of knowledge, Luke 11: 52. Jesus promised to send the Holy Spirit to His apostles, that he might guide them into all truth, bring all things to their remembrance, and show them things to come, etc.—John 16: 7-13.

Now it is very evident that in order for the apostles to have *power* to admit persons into the kingdom of heaven, and to govern them properly after they are in the kingdom, they must not only have *knowledge* and *authority* but be enabled to use both so as to accomplish God's will. To this end Jesus commanded them to tarry in Jerusalem till they received power from on high, (Luke 24: 49). This power they received on Pentecost when the Holy Spirit came upon them, Acts 1: 8, and 2: 3-4. Then, through the *knowledge* given them, Peter unlocked the prophecies of Joel and David and showed their fulfillment, and then revealed to them that God had made Jesus both Lord and Christ. And when the multitude cried out, "what shall we do?" they spoke with *authority*, commanding certain things to be done in the name of Jesus for the remission of sins.

In the exercise of the apostolic office, whether in preaching the gospel for the admission of Jews and Gentiles into the kingdom; or in "binding and loosing" certain things to the disciples in the kingdom, as in Acts 15: 12-29, we always see included in that *power* exercised by them, and symbolized by the keys, these two things *authority* and *knowledge*.

J. W. J.

Please explain the following Scriptures: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book, but these are written that you might believe that Jesus is the Christ the Son of God, and that believing you might have life through his name."—John 20: 30-31.

Does believing these things now produce faith in the heart or mind of the individual, or will it apply to us at this day and time? If so, and an individual begins with the New Testament Scriptures at Matthew first reading the entire gospel, and it produces faith, and they have also found, Mark 16: 16, "he that believeth and is baptized shall be saved," and obey the form of doctrine, will they be made free from sin? or will not having read Acts 2: 38 invalidate their baptism?

W. W. JACOB.

We do not see how language could be plainer than John 20: 30-31. Perhaps some do not understand that, "might have life through his name," is equivalent to, might have life through his *authority*. We consider the language as applicable to

us as to people of that or any other age. But we do not believe, that believing that Jesus is the Christ the Son of God is the full measure of faith. When one believes that Jesus is the Christ, he is then ready to hear His terms of salvation. The law of Christ weighs nothing with one who does not believe he is the rightful law-giver.

We do not see that it would be necessary for one to read Acts 2: 38, if he had read and believed Mark 16: 16. Does the brother not know that Acts 2: 38, only tells in different words the same thing that Mark 16: 16 tells? Every act done that is pleasing to God must be of faith. Faith comes by hearing the word of God; but it is not such a hearing as some people give when they read Mark 16: 16, and then turn and are immersed, believing what man has said, which is contrary to this language of God. How can a man believe Mark 16: 16, and yet believe that he is to be saved and then baptized? He could believe that God and Satan are one just as easily.

Then when a man is baptized for any other purpose than that taught by the word of God, his act is not of faith, hence is not pleasing to God, however much men may rejoice over it. Peter, in Acts 2: 38, only stated the terms authorized in Mark 16: 16. But many preachers imagine themselves wiser than Peter and change Christ's terms, by telling people that baptism has no connection with salvation; and that they must be saved by a stroke of irresistible grace, and must then be baptized because they are saved. This is making God a liar. I hope our brother does not sanction such ungodliness.

A. MCG.

FROM A BAPTIST.

McGary & Hansbrough,

DEAR SIR:—Kindly see after my account and send me the amount due, as I want to pay up and stop the paper.

I am a Baptist, and from the way your preachers up here do, I am all right, as they only shake us a little and take us in. And you say, a Christian ought not to vote or hold office; and, if that be so, I think there is no use of following you further, as I am sure if we were to give up voting to the Devil, he would run it to suit himself and land us all in hell.

D. W. MCG.

Troy, Texas, Feb. 10, '88.

The preachers referred to above, we suppose to be Christian preachers. Their practice can be accounted for in one of three ways:

1. It is in accordance with the rule given in the New Testament for building material upon the one Foundation; or,

2. They are ignorant of the New Testament "law of pardon;" or,

3. They are deceived by the popular theory "that there are good christians in all churches."

Paul says to the Christians: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."—Phil. 2: 16. Will you accept the

divine rule, or will you follow the rule conceived and brought forth by human wisdom? Those preachers cannot plead the New Testament authority for their practice, and it would be, perhaps, too humiliating to plead ignorance of the gospel rule; hence we conclude that they are deceived by that specious plea of "christian union," that has opened the gates of Orthodoxy to the would-be-popular "Christian Church."

No, sir, they are not our preachers; we have no preachers; but we love and honor all preachers of the Church of Christ who are faithful to the Master. If they are inconsistent in their practice we pray for them and work with them to get them into the right path.

We propose shortly investigating thoroughly and exhaustively the subject of Christians participating in human governments. We hope that our friend and all others interested in this subject will carefully examine what is said upon the subject and not jump at conclusions. As to following us, we do not put ourselves forward as patterns, but we point all to the divine pattern given through Christ, and say to them, "follow Christ." J. W. J.

THEY SAY WE PREACH THE DENOMINATIONS TO HELL.

We are frequently asked if we believe that certain persons, who are good, pious and humble, that belong to the Methodist, Baptist, Cumberland, or something else, who have not obeyed the gospel as we teach it will be saved. We tell them people must obey the gospel of Christ to be saved. If the Methodists have obeyed the gospel, we have not; and if we have obeyed it, the Methodists have not. And we are taught in the great and good Book, if we obey not the gospel of Christ, we will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

The whole thing of preaching others to hell seems to be, with the denominations, thrown upon us. But they are just as guilty of such preaching as we are. They accuse us of something of which they are guilty themselves. Let us examine their faith and preaching and see whether or not we are true.

The Baptists preach that immersion is the only act of baptism. And they also teach, this is according to the word of God, therefore, whatever is contrary to this doctrine is false. If false, it is a lie; and they teach that a liar cannot enter into the kingdom of God.

The Methodists and Cumberlandians do not believe immersion is the only act of baptism. According to the Baptist's faith and teaching, they send the Methodists and Cumberlandians to hell. Yet they will cooperate in their revivals.

The Methodists teach that a man can fall from grace because they say, the Bible sustains them in such doctrine. If then that doctrine is true, whatever is contrary to that is

false, a lie; therefore, those who teach a man cannot fall from grace are in danger of hell. Thus, you see, the Methodists preach the Cumberlandians to hell.

We are authorized by divine authority to preach the gospel that was given by our heavenly Father. If we fail to preach the gospel of Jesus, the curse of heaven will be upon us. It is very true, the sects don't believe and teach this gospel, and this is why they say we preach them to hell.

They believe and teach that people are pardoned out of Christ, but the Bible teaches, in Christ Jesus salvation is promised. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." There is just one way to get to heaven, and if we miss that, we miss all the glory and grandeur in that beautiful home of the soul. A man must give an opening ear to God's word, and allow it to penetrate an honest heart, and let much love dwell there for the Lord, and obey the gospel just as the apostles preached it.

Peter preached Jesus on the day of Pentecost, and when the people believed it, they were pricked to their hearts. Then he said, "repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

You see, my dear readers, repentance and baptism are well locked under God's authority by the conjunction *and*. The sects think this lock ought to be broken, but we think it should remain just as God has sealed it. As we believe and teach it as Peter did on that grand occasion, and as this comes squarely against the belief and teaching of the denominations, they say that we preach them to hell. Before they bring such an accusation against us, they had better first go back and settle up with the apostle Peter.

What is the matter? I failed to receive the F. F. of January 15. I don't want to lose a single copy. May the Lord bless you, my dear brethren, in the good and noble work.

F. C. SOWELL.

Columbia, Tenn.

INFORMATION WANTED.

Dear Bro. Gillespie:

In the F. F. of Feb. let you say: "Christians should not perform the marriage ceremony between Christians and sinners, nor between sinner and sinner, but they may be between Christians."

Will you oblige myself and others by showing the scriptural authority for Christians performing the marriage ceremony between Christians? I must confess, that in all my reading, I have been unable to find such authority; and as we should be of the same mind and judgment, (1 Cor. 1:10), if you will furnish the desired information, of course we can come together upon this point.

Yours truly,
J. G. CONNER

Strawberry, Ark.

I do not know that I can cite Bro.

Conner to the chapter and verse for Christians performing the marriage ceremony between Christians, but I think I can prove it by inference, and if I fail, I simply said Christians may perform such, and not must or must not.

Paul says, marriage is honorable in all, Heb. 13: 4. And whatsoever things are honest, just, pure, lovely and of good report, think on these things. Those things which ye have both learned and received, and heard, and seen in me do, and the God of peace shall be with you, Phil. 4: 8-9. Then all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.

The right that one man has to marry one woman is derived from God first and then from the law of the land, but the how the ceremony shall be performed is not derived from God, but from the government under which they reside. God's word says who Christians shall marry, but not how or by whom the ceremony shall be performed, only it commands Christians to submit themselves to the powers that be. The law requires certain ceremonies for each State, and authorizes certain individuals to perform the ceremony. A preacher of the gospel of Christ is one of the parties empowered by the state to perform the ceremony. He may or may not perform the ceremony and not transgress the law of the land. He may or may not perform the ceremony between Christians and neither transgress the laws of man or of God, but if he performs the ceremony between parties unauthorized to marry by the word of God, he transgresses the law of God; and if he performs the ceremony between parties unauthorized to marry by the laws of the land it is illegal.

When the law of God conflicts with the law of the land, it is the duty of Christians to obey God rather than man. When the laws of the land are not in opposition to the law of God, the Christian can obey the law of the land. There is a difference between submitting to the law that exists and a desire to exercise a voice in the government in overturning existing laws and creating new ones.

T. H. GILLESPIE.

COMMENDATORY.

We have received a letter from Bro. J. D. Tant recommending Bro. Duke, of Wilma, very highly, and requesting the preaching brethren to put his claims before their congregations and help him liberally. He has a wife and six children to support, has but one leg and needs sixty-five dollars to buy a new cork leg. Let us help him T. H. G.

Men who think for themselves do not believe quite so much as those do who take what they have from hear-say, but it is very apt to be a better quality of faith.—Ex.

PUBLISHER'S NOTES.

If you see a big RED CROSS on your paper, you may know your subscription is out. Please renew if you want the paper.

We will send the Oatman—McGary discussion, and Zeke Jackson, one copy of each, to any of our subscribers, for twenty-five cents.

Those who like the F. F. and are unable to pay for it at present, but who will pay for it when they can, will receive it regularly, if they will write to us and let us know the fact.

We are enjoying the preaching of Bro. J. W. Jackson with Bro. Hansbrough's assistance, now in Austin, when the weather will permit. We wish thousands could hear them besides the few that attend.

Bro. J. G. Conner writes, "I should like to write an article on the subject of the Church, if the F. F. could find space for it." We will find space for it, Bro. Conner, if you will write it and send it in; but let it be as short as practicable and to the point.

We have been sending the F. F. to W. W. Davis, at Carroll Hill, Benton county, Ky., but we received a returned copy from the postmaster at Cincinnati saying there is no such office in said state. Where are you, Bro. Davis? Will some of his friends tell us?

STAMPS.—Brethren, if you can do better than send us stamps in pay for subscription to the F. F. do so; if not, send us one and two cent stamps. We cannot use five and ten cent stamps, and we cannot sell them, so we are out that much.

We would be glad if all the readers of the F. F. in the city of Austin will come regularly every night to hear Bro. Jackson preach, in W. B. Smith's warehouse near the Narrow Gauge depot, and bring as many of their friends with them as possible.

Bro. E. Hansbrough has gone to Liberty Hill, Williamson county, for eight or ten days, and will preach while there. He expects to go to Smithwick Mill before he returns. Then on his return he expects to start on a long tour during the summer and fall through Arkansas, Tennessee and North Carolina. Sister Hansbrough will accompany him.

ZEKE JACKSON.—"The Religious Ups and Downs of the Jackson Family" is now ready, and will be mailed to any address, upon receipt of price, ten cents per copy, or three copies for twenty-five cents. Published by McGary & Hansbrough, Austin, Texas. Send in your orders, brethren and friends, and circulate this little pamphlet. Send it to those who have been shaken into the congregations of Christians. They will see that they have been only shaken, and this will up-root them, and the word of God will cleanse them from all unrighteousness, if they will obey the gospel of Christ T. H. GILLESPIE.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, MARCH 15, 1888.

VOL. 4—No. 8

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1308 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.
One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. P. GRUBBS J. W. JACKSON..
J. R. DUNN E. HANSBROUGH
L. C. STONE A. J. MCGARY

FROM BRO. I. C. STONE.

Bros. McGary & Hansbrough:

I have concluded to call the attention of your readers to some things which appear in a late issue of the *Octographic Review* from the pen of its publisher, Daniel Sommer.

He writes in reply to Bro. J. E. Lay. In his reply he says to Lay, that we who oppose him on the baptismal question wrote in such a style that he regarded us as lacking in that beautiful thing called honesty. He further states that we had not the courage to lay his leading article before our readers.

Now I do not believe that any reader of the F. F. will believe any such stuff as that. That leading article was a wonderful document. In it he stated that he had cut the tap-root of the "re-baptismal" tree, and that it had fallen, etc. You all remember what he said. But now in his reply to Bro. Lay he says: "When time permits, we will endeavor to discuss this subject fully."

The tree seems to have arisen before Bro. Daniel again, and he is going to ply the mattock once more. But he says the burden of his former article was not against baptizing those who had previously gone down into the water, but it was directed against making a specialty of the importance of so doing. He says that to make a specialty of it was to be a hobbyist and sectarian. Now who has made a specialty of it?

Listen to him again when he says, "There is no just reason for objecting to sectarian teaching concerning the design of baptism more than their teaching respecting the divinity of Christ, faith in Christ, and repentance." Just so say we. We object to such false teaching and therefore object to baptism administered on such faith. Daniel unwittingly struck the right track.

Exactly; it is all false, null and void.

He says that if one who holds all these false doctrines should hear one of us proclaim the design of baptism, and should conclude that he did not understand when baptized, and should come forward to make the confession, that we would take his confession and baptize him notwithstanding all those other errors. Wonder what he did with that Baptist he took in at North Salem, Ind., that held on to all his errors and was even satisfied with his baptism in those errors? Or, the other two who made the confession and were baptized by him? I wish he would tell us what kind of catechism he used with the two, to ascertain if they had abandoned all their errors.

If, after we preach to them the whole truth they come to us to make the good confession and be baptized into Jesus Christ, we understand they have abandoned their sectarianism. They have repented of it, of course, and what are we authorized to do, but to take their confession and baptize them into Christ? Will Bro. Daniel inform us what more we can do? Have we made a specialty of contending for their scriptural baptism more than he for contending against it? Shall our contending be called a specialty and his not?

He says another thing that I call especial attention to. He says: "Since my former dissertation on this subject, I have made it my business to inquire of intelligent disciples who were never under the influence of denominational teaching, whether they thought of baptism being for the remission of sins when they obeyed it in that institution. The answer has been invariably, 'no.' Now I wish he had taken pains to have asked those intelligent (?) disciples if they thought about it being for any other purpose. I expect the answer would have been no.

But the idea of intelligent Christians not knowing what they were baptized for is a new idea to me. Why all the sectarians in the land seem to know what we baptize for. The world all know it. They all call it Campbellism. But our own members do not know it! If Bro. Sommer will show me a disciple who does not know the design of baptism, I will show him one who does not need baptism. Such a person is not responsible. But then he goes on and states that he always teaches the requirements of the gospel as they are on record.

The design of the facts and commandments as recorded. But lo! he says that not more than one tenth of them ever think of baptism being for the remission of sins. How much heed then have they given to his teaching as it is on record.

Now, brethren, he has said in his article of Feb. 2nd. What do you think of such statements? He says, "The surrender to Christ chiefly occupies the mind and heart. This is just as it should be." How could the surrender to Christ occupy the mind in baptism if the individual did not understand that baptism was a surrender to Christ? Can a prophet tell? A sectarian is not taught that, in baptism they surrender to Christ. They are taught to surrender before and be healed, and then surrender to the society. We teach that they are to yield to him in baptism; Daniel tells us that nine-tenths do not know it. Let us hear Campbell and Errett as quoted in the same number of the *Review* by Bro. Showalter. Showalter is replying to one Mr. Adkins, a Baptist, and Adkins quotes Campbell and Errett. Mr. Campbell maintained that the believing penitents are forgiven in the very act of baptism. "I am bold to affirm," says Campbell, "that every one of them, (the Pentecostians,) who, in belief of what the apostles said, was immersed, did in the very instant in which he was put under the water receive remission of sins." Now, mind you, Campbell said all who believed what Peter said: that is, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

Then he quotes Errett as saying, "In baptism he (the sinner) appropriates God's promise of forgiveness, relying on the divine testimonies as his own. We therefore teach the believing penitent to seek through baptism the divine assurance of the forgiveness of sins."—Isaac Errett. How flatly this contradicts Sommer, Holloway and Barnett. The progressives are far ahead of the shakers on this point. Errett strikes it precisely. But Sommer, Holloway and Barnett cannot write one consistent article. Their writings are a bundle of mistakes and contradictions.

I am glad to see a good article from Bro. R. H. Singer in the *Christian Leader* of Jan. 10. Bro. Holloway comes in, in the number before the last, with about as weak a piece as I ever saw. I wrote a short reply to a part of it and sent it to Bro. Rowe but I have no assurance that

he will publish it. I shall still contend for the truth as long as I can be heard.

May God bless the right. The F. F. is the paper for the whole truth.
I. C. STONE.

"MY FATHERS HOUSE."—Jo. 14:2.

In this text are several points of interest. I call attention to the following: 1. What is the *Father's House* here spoken of? 2. What are the *mansions* here referred to? 3. What was to be accomplished by the Savior's work of *preparation*? 4. What the grand consummation?

1. Was the Master speaking specifically of the old Jewish temple? I think not. The immediate context forbids such an idea. The apostles knew how many mansions there were in the temple. Let not the Savior be charged with folly. That he was speaking of a house containing many mansions, is evident. That both the house and its mansions were all at that time in *existence* is also true. Yet there is in all this no proof that he was talking of the Jewish temple. Nor do the texts cited by Bro. Larrimore (F. F. Nos. 2 and 3), prove it. Those texts confessedly do refer to the temple. *But does this one?* To simply say it does, is no proof. The Savior was speaking of the *Father's real house*. In it, said he, "are many mansions."

How many mansions did the Jewish temple contain? Bro. L. says it contained two! Surely that is not "many." But we are told that the Jewish temple (tabernacle) was a type of the "True Tabernacle." It certainly was. How many mansions then in the latter? You answer, two. Not the *Father's House* of the text, then, for it contains more than two. I conclude that even the true, much less the *untrue* tabernacle is not *co-extensive* with house under consideration.

It is only one of its mansions. It is the identical one which the Savior went to prepare as a final abode for his saints. But what is the house itself? Let us interrogate Paul: Heb. 3:5, "Every house is builded by some man but he that build all things is God." God's house, then, includes all things whether material or immaterial. This is the *Father's House* in its most comprehensive sense. In harmony with this view read Acts 17:24. Here we are taught that God dwells not in temples made with hands. Now read 1 Kings 8:27-29. Solomon says: "Heaven and the heaven of heavens cannot contain the omnipresence."

ent God much less the house he had builded.

On the other hand, as occasion may require, any specific place may be designated as God's house, especially where God records his name, manifests his glory, or bestows his blessings. Hence it could be properly applied to Solomon's Temple, the Tabernacle of Moses, even to Jacob's pillar, Gen. 28: 19-22. Hence it is especially applicable to any place where the Father is acceptably worshiped, whether on earth or in heaven. Heaven is the very sanctum sanctorum, or holy of holies. Here is his palace royal. Here his presence, where is fullness of joy and pleasures forevermore. This is *pre-eminently* his "dwelling place." Here is where Christ has entered "now to appear in the presence of God for us."—Heb. 9: 24. Also 1 Tim. 6: 16; This is the holiest of all the True Tabernacle.—John. 16: 28 and 17: 5-24.

When Jesus was about to die and leave his disciples, he was not going to pass out of existence. Nay, verily "ye believe in God," that he lives and cares for you although invisible. "Believe also in me" in like manner. I am only going to step out into another one of the many mansions appertaining to my Father's great house, and make certain necessary preparations for you so "that where I am there you may also be."

2. What now are the "many mansions" in the text? I answer very briefly, the mansions, states, places, or conditions, in this vast universe or Father's House, in which God has made it possible for his innumerable tenantry to live. The word "mansion" signifies this: It means, a dwelling, abode, or residence. In the Father's House, then, there are many places of residence. The word "many" is indefinite, yet it comprehends all. How many there may be, is beyond finite comprehension. The stars, perchance are all included. If so, how wonderful. Yet, how much more wonderful when we pass to the realms of immateriality, and contemplate the many mansions of God to mortals invisible yet eternal! Suffice it to say, one of these the dear Savior went to prepare for his saints. We are occupying one of these "many mansions" now. Shall we, by and by, occupy one prepared for the devil and his followers, or shall we be so unspeakably happy as to dwell forever with Christ in that beautiful home, which he has gone to prepare for all those who shall love and serve him faithfully to the end?

3. What was to be accomplished by the Savior's work of preparation? On this point it will be well to enquire what the word, *prepare*, signifies. It simply means, "To make ready; to get in readiness." It also means, "To make evident or manifest; as opposed to that which is "unseen, not apparent, dark, concealed from view, or not manifest." It does not then signify an act of creation, or bringing into existence,

as many have mistakenly supposed. Yet less than creative power could not have accomplished the work! The application is easy. The Savior, through his death and resurrection brought eternal life and immortality to light; opened up the way; so prepared heaven as to make it accessible to fallen, sinful man. Through his blood the way into the holiest has now been prepared or made manifest. By his death and resurrection, the shedding of his blood and its sprinkling 'upon the mercy seat' in the holiest of all or heaven itself, the place (not places), mansion, (not mansions) has been made ready or prepared.

4. The grand consummation will be fully realized by and by, when the faithful shall hear the welcome plaudit: "Come you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To God, who saw the end from the beginning, it was so. In like manner, Jesus was the Lamb of God, slain from the foundation of the world. Ah, dear brethren, what a glorious home is in readiness for us. The sun will be new. The earth and stars of heaven will be new. Our very bodies will no longer be composed of flesh and blood, but will be spiritual, immortal, incorruptible. "We shall be like him, for we shall see him as he is." "Where he is, there we also shall be." Hence we shall dwell in the light, which is to man, in this world, unapproachable and wholly invisible. "What must it be to be there."

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

J. R. SHUFF.

Arthur, Kan.

ORDER VS. CONFUSION.

In my last article I enumerated some of the things that are causing divisions among us contrary to the doctrine of Christ. The first thing was the organ. Now be it remembered that the Savior taught that a good tree cannot bring forth evil fruit. This being so we will examine this organ tree by the fruit it has borne since its introduction into the church of the first-born.

As before shown, let us bear in mind that God is not the author of a system of worship that, when carried into practice by his children will cause confusion among them. But what does the word, "confusion," mean? Webster defines it: (1) Disorder; (2) tumult; (3) ruin. Now I ask the question, has it had this effect in the household of faith?

Again, what honest, fair-minded man among us can say that the organ has had any other effect since its introduction into the worship of God? Dare any man who has any regard for truth and the history of the case, say that the mission of this Jews-harp of the Devil has been any other than one of disorder, tumult and ruin in every congregation into which this child of the unrighteous

one has been introduced? Provided there were any in the congregation who loved the Lord and desired to walk as Christ walked, in the light of truth. Now, in the name of the Master, and by the authority of our Lord Jesus Christ, I protest against its use in the worship of God.

Because it is an unscriptural, unauthorized invention, begotten of the devil in the heart of, and brought forth by a "Romish Monk in the seventh century." Now Paul taught, in Rom. 8: 14, that so many as are led by the Spirit of God, they are the sons of God. Do you ask how they are led by God's Spirit? Answer, by being taught, governed and guided in all things religiously by the law or rule given by the Spirit; and when any one refuses to be governed in all matters of divine worship according to the law given by the Spirit, they refuse to be led by the Spirit, and, therefore, are *not* the sons of God. Now I call upon one and all of the advocates of the organ to produce one word of authority in the New Testament for its use. If they fail in this, I charge them with having impeached the wisdom of God at this point, and with having called his veracity into question. For it is clearly taught that by his word the man of God is thoroughly furnished unto all good works. And I contend that they are in honor bound to take one of two positions: Either, first, that it is a good work, or, second, that it is an evil work. If they say that it is a good work, their word and their practice gives the lie to God's word. Which says that the man of God is thoroughly furnished unto *all* good works; for we know that the New Testament is as silent on the use of the organ, as it is on the mourner's-bench; or, in other words, there is just as much authority for one as the other. As there is no authority in the New Testament for it, it can not be a good work, and is therefore an evil work; hence from the devil. And they stand guilty of having transgressed God's law, which thing John defines to be sin. (1 John 3: 4). Yes, like king Saul, they have gone through or beyond God's law, and are trampling the blood of the everlasting covenant under their unhallowed feet.

I have another serious objection to the use of the organ in connection with the worship of God, and I base it upon the admission of its advocates. They say that they use it to *draw* the people. Now if this is correct, I charge them with being guilty of perverting the gospel. We now have the gospel with its facts, commands, promises and motives: The leading motive of God, as held out to men in the gospel to induce them to love and serve him, is his love as displayed in the gift and death of his Son; and hence said John, we ought to love God because he first loved us.

This being so, it follows that when men resort to the organ and death-bed scenes, together with all the inventions of the age to draw

men and women to God, and his Christ, they are guilty of perverting the gospel; and according to Paul's teaching, Gal. 1: 7, are resting under the *curse* of God. And if the prayers of the man that turns away his ear from the hearing (or obedience) of the law, (Prov. 28: 9,) is an abomination to the Lord, I see no reason why this grinding on the "old boy's Jews-harp" will not come under the same head. For they not only transgress the divine law, but disobey and turn away by refusing to do what he has commanded; that is, to sing with the Spirit and the understanding. Now they sing after the organ, and not according to the foregoing requirement.

And another very sad feature of the whole thing is, that the devil not only furnishes the Jews-harp, but also a majority of the players. I had just as soon call on his servants to pray for me, as to have them lead and do the singing; there is just as much authority for one as the other, and one is just as acceptable to God as the other. How long, oh! how long before we return and rebuild the wasted walls of Zion, and be content with Lord's order of things.

Your brother in Christ,

J. R. LANE.

THE COMMISSION.

We have seen that he preached first of all, the death, burial, resurrection and ascension of Jesus, that he is both Lord and Christ. When they heard this they were pricked in their hearts, and interrupted Peter, inquiring, what they should do. Peter continues: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost," etc. Here is the gospel of commandments, here is the gospel of their salvation, the word of reconciliation, the gospel of promise; here is repentance and remission of sins preached in the name of Jesus, according to the commission.

Is it the word of God? Yes. Did they hear it? Yes, gladly. Then it produced faith. What did they believe? That baptism was for the remission of sins, unequivocally. This constitutes faith in the promise of Christ, like Abraham—accounting that what he had promised he was also able to perform, and this only is faith proper.

But did they obey it? Yes. How did they obey? By being baptized for the remission of their sins, and could not have obeyed it in any other way or for any other purpose. They "obeyed from the heart that form of teaching as it was delivered to them." Can a man obey an order as it is given, and at the same time obey it differently? The former is obedience, and the latter is disobedience.

Is not the injunction of baptism for the remission of sins? Yes. Then if a man is baptized "because of," has he obeyed the injunction?

No, he has positively disobeyed. But to make the matter more forcible, we have seen that Jesus commanded the apostles in preaching the gospel, to preach repentance and remission of sins in his name. We have seen that they did preach it in a way that men could exercise faith and obedience to it. We have seen that they could not exercise obedience until they had heard it. We have seen that to preach repentance and remission of sins, is to say, "Repent and be baptized in the name of Jesus Christ for the remission of sins."

Now the preacher who does not preach baptism for the remission of sins, does not preach remission of sins by the authority of Jesus, does he? All answer no. Then the individual obeying such preaching does not get remission of sins by the authority of Jesus, does he? Dare any one say yes? Then if the Pentecostians could not obey the gospel until baptized for the remission of sins was preached, can you? Not by the authority of Jesus—not by the gospel of Christ.

Once more: Christ's people have the "knowledge of salvation by the remission of their sins."—Luke 1: 77. Christ's people have remission by being baptized for remission, and by this remission have knowledge of their salvation. Now is any one prepared to tell us how those get knowledge of salvation who are not baptized for remission, but claim remission before baptism? You say they get remission when they are baptized, regardless of their claim or belief. Then they get remission in a way, and at a time, unknown and unbelieved by them. Yes. Can such remission give "knowledge of salvation?" Can a thing not understood, not believed, not known, give knowledge? Will some of their "shaking" attorneys defend them just along this line?

Now, Bro. McGary and Hansbrough, if I have not already occupied more space than Bro. G. can spare me, I would like to have a long talk with you and the readers of the F.F. concerning the noble paper, and the grand cause of truth to which it is espoused. I, with many others, am anxious for it to be made a weekly, and enlarged, and sent to earth's remotest bounds, that the earth may be filled with his knowledge and glory as waters that cover the sea. And shame on us, readers, if it is not done, when those sacrificing brethren offer to make it a weekly and let us have it at the same low terms of one dollar per year, if we will only double the subscription. Now there is few, if any, subscribers who do not intend to renew, and there is, perhaps, not one who by a few kind and true words cannot procure one or more new subscribers. Union makes strength, and it makes the burden light; our several small efforts will lay the great foundation, and the workmen will quickly build on it. How many will respond with their own, and one or more new names, (and the necessary funds accompanying), during the next month?

J. CLEVENGER.

REPLY TO A SISTER.

We received a letter a few days since from an old sister near Sprinkle, in this county, in which she requests us to stop her paper because, first, she is not able to pay for it at present, and second because she, like a certain Missouri brother, does not like some of its contents. I do not suppose there was ever a book written, or a paper published, that pleased everybody. If there ever was, that book or paper was no account; for the Bible, the best of all books, pleases but very few people, and judging from the fact that she does not make a single quotation from it in her lengthy letter, she does not like it very well; but we must not judge from that fact, for I know her and believe her to be a good woman, but is mistaken as to the place where Christians ought to work, which is, in the vineyard of the Lord and not in the vineyards of Satan.

Paul tells Timothy to reprove, rebuke, exhort with all long suffering and doctrine."—2 Tim. 4: 2. She reproves and rebukes me pretty sharply, and then exhorts me with all long suffering, but not with much doctrine, except the doctrine of men, and that is not much account.

She says: "Now let us do all the good we can by preaching, by praying, by writing, by voting, by working, by doing anything to put down sin and elevate suffering humanity, and glorify God, and gain a home in heaven." That is a pretty good exhortation, is it not?

Now, dear sister, I try to accept your exhortation in the spirit in which it is given, and I can find scriptural authority for all of it, except the voting; will you please point me to the chapter and verse authorizing you and me to vote. I know we ought to work and do all we can to put down sin, and elevate fallen humanity; but Christ our law-giver has given us a rule by which to work, and he thoroughly furnishes Christians to all good works, he does not furnish them to voting; consequently, voting is not a good but a bad work.

But a brother said to me not long ago, that Christians are commanded to pray for these human governments, therefore they ought to vote. That reminded me of the arguments of the baby-sprinklers, who quote the language of Christ, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The object of the little children coming to the Savior was, that he might bless them; but the baby-sprinkler perverts the language of the Savior, and applies it to what he calls baptism, when he sprinkles a little water in the baby's face, and that is not a whit greater perversion of the word of the Lord, than to quote what Paul says to Timothy about "praying for kings and for all that are in authority," to justify Christians voting.

Now, sister B., if you will come to

Austin some pretty day soon, and stand with me an hour or so on the corner of Congress avenue and Pecan street, I will show you more men and women who are violating the word of the Lord by wearing costly apparel, fixed up in great humps on their lower backs, gold ear rings, gold chains around their necks, and gold bracelets and rings on their wrists and fingers, than you can show me drunkards in any three cities in Texas, and it is not only so in Austin, but in all the cities and towns, and also to a considerable extent in the country, and they are as certainly on the road to perdition as are the drunkards.

Now how shall we stop it? I mean how shall Christians stop it, or assist in stopping it? Shall they go to voting and get a law passed prohibiting the manufacture and sale of such things, or shall they teach and practice what their law-giver, their King, requires, and thereby give him the honor of putting down sin, instead of these governments that belong to Satan?

Sister B., I used to vote, and was in favor of Christians fighting with carnal weapons, but since I have learned the word of the Lord more perfectly, my mind has changed in reference to these things.

You further say: "We all can and do read these passages of Scripture that you quote to prove your theory; but do they reach the saloon men?" No, ma'm, they don't. Neither do the passages we quote to reach the fine dressers, the adulterers, the liars, etc., effect them; but what shall we do about it? Shall we abandon the word of the Lord, the gospel, God's "power unto salvation," and appeal through the ballot-box, to the power of these wicked human governments, or shall we take the sword of the Spirit as required by our King, use it as faithful soldiers of His, that we may at last come off conquerors, yea, more than conquerors? Sister B. I prefer to fight under the instructions and for the honor of our King, let others do as they may.

You also ask me where I get my authority for calling my brothers "shakers?" I get it from their practice, just like I call some preachers baby-sprinklers, because they practice it; but I cannot find anything of the practice of either in the Bible, and therefore cannot call either of them by a Bible name.

You ask me, in the conclusion of your letter, not to be angry with you, for you do not want to hurt my feelings. I assure you, my sister, that I am not offended at you, but think more of you than before you wrote to me. You have shown that you are not like a great many who claim to be soldiers of the cross; but have never added to their faith the first necessary item, which is virtue, or courage. They are wishy-washy, tender-footed, backboneless creatures, and you would conclude from their talk frequently, that they are so full of love that they cannot reprove sin when they see it; but it is not an excess of

love, but a want of courage. They know it is wrong for Christians to engage in things for which they have no authority in the word of the Lord; but they have not the courage to reprove them, and I am glad you have written to me as you did, though I am satisfied you are mistaken about its being the duty of Christians to vote for human laws to put down sin.

Your brother in Christ,

E. HANSBROUGH.

FROM BRO. STONE.

Dear Brethren:

I have concluded to make a proposition to you who read the FIRM FOUNDATION. I have filled all my engagements in this part of the country, and now desire to make a tour through southwest Missouri, north Arkansas, southeast Kansas, Texas and Tennessee. All the brethren who read the F. F. know me. I should like to see them and get better acquainted.

Now if any congregations would like that I shall visit them and preach for a week or two, or even longer, they will write me as soon as they see this. Write me at Catlin, Parke county, Ind., and give me your address, and how I can get to your place of worship, and how long you would probably desire that I should stay.

I am getting old, and live in a rented house. I am not able to do any hard work; but I am able to preach the truth. I desire, if possible, to raise means to buy me a cheap house some where convenient and save rent. I do not ask the brethren to give me means, I am willing to go out and labor for them. Many congregations employ evangelists, as they call them, to hold meetings at \$25.00 per week. Now I have heard several of these, and I know that I tell as much truth as they do, in the same length of time, and I believe that I can tell it as well. I know nothing to preach but the gospel; and, although I attended college some, it was not a theological institute where they manufacture preachers. What ability I have, has been acquired through the study of the Scriptures and practice.

To take such a trip as I speak of, if I should be invited to many places, would require some eight or nine months labor; but I think, perhaps, it would be beneficial to my health, as I was raised in the Sunny South. I expect to give this same advertisement also to the Christian Leader.

Now, dear friends, let me hear from you at once, as I have no time to lose. May the good Lord bless you all.

I. C. STONE.

Catlin, Ind., March 1, '88.

Sir Walter Raleigh one day asking a favor from Queen Elizabeth, the latter said to him, "Raleigh, when will you leave off begging?" To which he replied: "When your majesty leaves off giving." So let us ever be asking from God, who is ever giving and ever willing to give.

FIRM FOUNDATION.

AUSTIN, TEXAS, MARCH 15, 1888.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to the FIRM FOUNDATION, Box 86. All checks or money orders should be made payable to the FIRM FOUNDATION, Austin, Texas.

A. MCGARY'S address is Fort McKavett, Menard county, Texas.

EDITORIAL NOTES.

We do not want to flatter any one, but we must say that all honest men and women that advocate the validity of sect immersion, who have read the articles of Bro. Richardson and Bro. Stone in our last issue, must have been staggered by the force of their arguments!

Under the heading of, "Incidents Of Nearly Fifty Years Ago." Bro. C. Kendrick tells the *Messenger* readers that, the "FIRM FOUNDATION is still trying to make its foundation firm. It proceeds much as if its foundation had been shaken, and as if it might be shaken clean out!" Has this poor old man dreaded the F. F. and dreamed about its rapid growth, and been haunted by his inconsistencies that it has forced him to see, till he really believes it has been in existence for "nearly fifty years?" My dear old brother, wake up out of your double Rip Van Winkle sleep, and strengthen your weak hands and confirm your feeble knees by planting yourself on the "foundation of apostles and prophets." Until this foundation is "shaken clean out," the FIRM FOUNDATION will not become alarmed. A. McG.

"Bro. C. Kendrick has been preaching the gospel fifty-three years.—*Messenger*."

What a pity this aged brother has made the mistake of blending the following two passages of Scripture all this time: "Go ye therefore and teach all nations, baptizing them." Matt. 28: 19; and "I will shake all nations."—Hag. 2: 7.

A Baptist editor affirms that Jesus "was not baptized in order to the remission of sins, therefore baptism is not for the remission of sins." Jesus was not baptized because of remission of sins; therefore baptism is not because of remission of sins. One therefore is as good as the other.—*Messenger*

Suppose "Jesus was not baptized because of remission of sins," Baptists are, and "our plea" puts their baptism on an equality with His.

Baptists frequently quote 1 Peter 3: 21, "The like figure whereunto even baptism doth also save us," and say that baptism saves us in a figure. But Peter does not say we are saved in a figure, but the figure or anti-type (baptism) saves us. Baptism is the anti-type of the flood, which saved the eight souls in the days of Noah.—*Messenger*.

Why instruct them on this matter since it makes no difference anyway? Baptist figures "well shaken" will cipher the sum of "our plea" as well as apostolic realities. A. McG.

"The pedobaptist will tell you there is no "mode of baptism" revealed in the New Testament, and in the next breath he will tell you that sprinkling, pouring and immersion are all modes of baptism. He cannot be right in both these statements."—*Messenger*.

Yes, and there are some who will say that the design of baptism is as clearly revealed in the New Testament as the "mode;" and they will spend their time and money running over the country to debate this design. But after they have raveled hundreds of miles and spent their time and money and stirred up strife and contention between thousands on this question, they will tell you it makes no difference whether the people understand this design or not! How much worse are the pedobaptists than these men? A. McG.

Of the many little things some preachers and church members can do, one of the least, if not the very least, is to engage in the undignified work of trying to proselyte people from a church of one denomination to that of another; and with some little-souled people it seems a chief work, low and contemptible as it is.—*St. Louis Christian Advocate*.

It is wrong to proselyte people from one denomination to another, but it is right and scriptural to proselyte people from all denominations to the church of Christ. There were no "denominations" in the days of the apostles, and should be none now.—*Messenger*.

Here is an opportune place to ask, "where was the church of Christ before the days of Alex. Campbell?" Can one be proselyted from the kingdom of God to "the church of Christ?" We don't want any further wrangling with the *Messenger*; but as it has so clearly laid out for its work the grounds that the F. F. is on, we have noticed several things it has said, in the hope of aiding it to stand firm on its newly chosen grounds. A. McG.

THE CHRISTIAN CHURCH.

Rev. B. B. Sanders, State Evangelist of the Christian Church, will be in Houston to-day en route to conduct a protracted meeting at Eagle Lake. Mr. Sanders has consented to remain over to-night in the city and will preach at the Christian church in the Royles building, Texas avenue and Main streets, at 7:30 o'clock. His subject will be "Samson's Riddle." Mr. Sanders is well known to the members of the church as an able, forcible and interesting speaker, and persons who wish to spend a pleasant and profitable evening are cordially invited to be present.—*Houston Post*.

Bro. Bush has got the right man in the right place at last! This "State Evangelist" is not hampered by the obsolete construction of the commission of Christ, and other passages of Scripture. Mark 16: 15-16 gives out this to his mind: "Go ye into all the world and preach Samson's Riddle to every creature. He that believeth and is baptized shall be saved,"—well, why will not a baptism superinduced by "Samson's Riddle" be as valid as

those brought about by "orthodox" riddles?

This Evangelist must construe Rom. 1: 15-16 thus: "So, as much as in me is, I am ready to preach Samson's Riddle to you that are at Rome also. For I am not ashamed of Samson's Riddle: for it is the power of God unto salvation to every one that believeth." And he must understand 2 Tim. 4: 1-2; thus: "I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; preach Samson's Riddle."

Since the "jaw-bone of an ass" was so effective at Lehi, we would like to learn what the same weapon accomplished that night at Houston. A. McG.

BRENTS—HEROD DEBATE.

Bro. T. W. Brents kindly sent us a copy of his debate with E. D. Herod, a Primitive Baptist. We have had this book on hand for some time, but have not mentioned it to our readers, because we were for a time so pressed with other matters that we could not take the time to examine it, and we do not endorse or mention books to our readers till we have examined them. But now that we have read this debate we can cheerfully lay it before our readers, as one of great merit. It is a pamphlet of 118 pages, offered at 50 cents, by T. W. Brents, Lewisburg, Tenn. The shell that cannot be cracked by this hammering Bro. Brents gives the "Primitives" must be harder than flint. We would recommend it to "Elder Dalton" as a sure cure for his "livercomplaint," if he will, after taking, submit to "the washing (bath) of regeneration."—Titus 3: 5. A. McG.

SOME QUESTIONS FOR THE WISE.

If Peter, in Acts 2: 38, gave the very answer that the Holy Spirit dictated, would his answer have as effectually prepared them for obedience if he had said, "Repent, and be baptized every one of you in the name of Jesus Christ because your sins are already forgiven?" If not, why not, since those who are told this and baptized upon the belief of it, are recognized by "our plea" as Christians all the same?

If such an answer by Peter would have done as well as the answer he did give—and it must be admitted by those who recognize as Christians those who have been baptized upon the belief of it—will it not do well for teachers to give that answer now? Yes, will it not do better since experience has taught us that the people are much more ready to accept this teaching than what Peter did say, and since we know it would go so far towards union between us and the Baptists?

Yes, more! Is it not the heaven-bound duty of every man who believes that one of these answers will do as well as the other, to waive his individual preference at

this point and teach that which is just as good as his, when he knows that it will tend to make peace between divided Christians—Baptists and Christians—and bring so many more aliens into the fold?

Let those who recognize Baptists and other immersed sectarians as Christians, came right up to the scratch on these questions, and they will fall into the arms of the Baptists or determine to move over upon the impregnable grounds the F. F. is planted upon, the foundation of "prophets and apostles, Jesus Christ himself being the chief corner stone." A. McG.

WHEN IS THE HEART PURIFIED?

Dear Bro. McGary:

It may appear to you to be a rather late date to say anything on the above named subject, but I have waited patiently, hoping some one more able than myself would take up the subject and investigate it more fully, but I have waited in vain. I have been requested a number of times to write on the subject; and, although knowing my inability to do the subject justice, I will comply with the request of my brethren, that the truth may be more fully elicited on this matter.

In your reply to me in the F. F. of June 1, '87, you say you are unable to draw those nice distinctions of that science which mark the separate identity of the heart and soul of the man; and then you give Mr. Worcester's definition of the word "soul," from which you draw the conclusion that there is not a sufficient distinction between the heart and soul to admit of two processes of purification.

To this I will say, if Mr. Worcester's definition be correct, then you are right; but if his definition conflicts with the Scriptures, it is incorrect.

Do the Scriptures make a distinction between the heart and soul?

Yes, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength." Here, then, is distinction made between the heart and soul.

Again, Christ said: "Lay up for yourselves treasures in heaven, for where your treasure is there will be your heart also."—Matt. 6: 20.

Is a person's soul in heaven when he has treasure there? No; for if it were, then he would be dead; for James says: "The body without the Spirit (soul) is dead."

Now if the heart can be in heaven while we are alive, and our souls cannot be, until our bodies are dead, then there is certainly a difference between the heart and the soul—yes so much so that one can be in heaven and the other upon earth at the same time. If there is this much difference between them, will they not admit of two processes of purification if need be?

In speaking of the heart, in Matt. 7: 20, Christ evidently had reference to the affections: Where our treasures are there our affections are. And when the Apostles speak of the heart being purified by faith, I have always understood, that he had reference to our affections being changed (purified) by faith. It is an evident truth, that if a man loves sin, he practices it; and in order for him to obey the gospel, it will be necessary to change his affections; by preaching the gospel to him he believes in Christ (a pure heart); this changes his love (affections, heart), and produces a godly sorrow, for having sinned against Him whom he now loves, and this godly sorrow works repentance, 1 Cor. 7: 10.

Paul tells the Roman brethren, that they had obeyed from the heart that form of doctrine delivered them, and that they were then made free from sin, Rom. 6: 17. The "form of doctrine" referred to was baptism—or, at least, baptism was included in it. Well, their obedience was from the heart. Was it from an impure heart? You say it was, for the heart is not purified till one is baptized. Will a man with an impure heart, have a pure motive in view? "Can a clean thing come out of an unclean?" and will a man be made free from sin with an impure motive in view? If so, why don't you give the Baptists, who were baptized to get into the Baptist church, (an impure motive) the right hand of fellowship?

But you say: "If Bro. C. will not deny that cleansing, healing, purifying and forgiving are synonymous Scripture terms, he will abandon his position * * * sins are forgiven in the act of baptism, therefore we are cleansed, purified, and forgiven in the act of baptism." (I quote from memory). Let us try these words and see whether or not they are synonymous. Peter says: "Seeing you have purified your souls in obeying the truth."—1 Pet. 1: 22.

If the words mentioned by you are synonymous Scripture terms, they will all make sense to place them where the word "purify" is in the above passage. "Seeing you have forgiven your souls in obeying the truth." These words, (purified and forgiven), don't look much like synonyms do they? No. The truth is, we purify our souls by obeying the truth, but God forgives our sins—purification takes place with us, but forgiveness takes place in the mind of God for us.

"But Christ said: 'Blessed are the pure in heart, for they shall see God,' and if a man's heart is purified before baptism, he is prepared to see God before he is baptized." Reply: In the passage referred to, "blessed" means happy, and "see" is evidently used in the sense of enjoy.

This makes it all clear, if the heart is purified before baptism, and sins not pardoned till then. They are happy because salvation is in their reach: they enjoy God because they love him; but at the same time they are sorry for having committed sin, and resolve henceforth to abstain from it. Paul says to persons who have been baptized to "Follow peace with all men, and holiness without which no man shall see the Lord."—Heb. 12: 14.

You seem to think a man is not prepared to "see the Lord," till his sins are pardoned, and when his sins are forgiven he is prepared to "see the Lord."

If this is the sense in which the term "see the Lord" is used, it would appear that the Hebrews never had received pardon, nor never would unless they followed peace with all men! But to use the word "see" in the sense of enjoy, we can easily understand this.

When their hearts were purified by faith, they could enjoy God; in order for them to enjoy Him, it was necessary for them to keep His commandments, a part of which was to follow peace with all men, and holiness.

"But if the heart is purified as soon as one believes, those who believed on Christ but would not confess him for fear they would be put out of the synagogue had pure hearts." That may be. Do you think a person with a pure heart can't do wrong? They were of that class spoken of by Christ, (Mark 4: 16-17), who, when they hear the word, receive it with gladness, but have no root in themselves, so when persecution ariseth (they

were afraid of being put out of the synagogue) immediately they are offended. See?

You say, if we concentrate the functions that the Scriptures ascribe to the heart, we will have all of man that comes within gospel range. What, then, do you suppose God meant when he said: "Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit?"—Ezek. 18: 31.

If everything about man that comes within gospel range is included in the word "heart," why, after telling the Jews to make them a new heart, did he tell them to make a new spirit also?

But Bro. McG. says: "If your position means anything, it means purification without repentance, without confession, without baptism, without good works—purification by faith alone—dead faith—but wilt thou know O vain man, that faith without works is dead?"

One thing is certain, and that is, that faith must have a time and place to begin. In the heart it where it begins, for "With the heart man believeth unto righteousness," (Rom. 10: 10); after hearing the gospel is the time it begins; for faith comes by hearing the word of God. Faith is made manifest by the life, but faith must exist in the heart before it is made manifest by works. The fountain must be pure before the stream will be. A change of heart, a change of life and a change of state, are necessary in order for one to become a Christian.

But I have said enough—much more than I intended when I began. And now, Bro. McGary, I want you to examine this carefully and any criticism you may think proper to make will be well considered by me. I hope this subject will be settled satisfactorily to all concerned. Don't be afraid of hurting feelings. I am not that kind.

Earnestly desiring to know the truth, I remain, very truly yours,
J. G. CONNER.

This article of Bro. Conner's was received sometime ago, but was laid aside because it did not appear to us to be permeated by that spirit of candor that should be manifested in the defense of religious grounds. To be candid, it contained too much human philosophy and theological gymnastics to strike us as at all meritorious. So we laid it aside, and doubted not that Bro. Conner would soon come to his sober senses on this question and thank us for not publishing it. But he has written to us that "many brethren" desire its publication. Well, it now lies before them, and we do not care to make any particular effort to mar its beauty or weaken its force, if it has either.

But we cannot consent to let such spiritual food be dished out without letting our readers know just what it is before they swallow it. It is that same dry old crumb of "orthodoxy" which has been kicked out from under so many straw piles, and over which so many hungry souls have leaped for joy and whooped themselves hoarse in the vain delusion that they had found the real "bread of life." It is the "wholesome doctrine" which has been so "full of comfort" to our Methodist friends—faith alone—dead faith, "being alone."

We do not like to attempt a gen-

eral review of the article for fear we cannot muster sufficient patience to treat it with that degree of seriousness that Bro. Conner would bear; for, candidly, we can not persuade ourself that Bro. Conner is very deeply in earnest about it; but it looks to us like he was exercising his wits on psychology, to see how he could get along with this science of the soul, mind and heart. Again, we cannot place such a low estimate upon the intelligence of our readers, as to suppose they need an extended criticism of his article.

The wisdom of the world with its philosophic and scientific eyes can not see how baptism can have any part in purifying the sinner's heart. But the apostle of God says, to those who had been baptized, "Seeing you have purified your souls in obeying the truth, * * love one another with a pure heart."—1 Peter 1: 22. All sorts of theological eeling that the ingenuity of man can plan has been resorted to, to worm around baptism, and the very best they have been able to do, to escape this ordinance of God has been to raise a jubilee over the wholesomeness and comfortableness of this very doctrine Bro. Conner is contending for. If Bro. C. is right, they are right. But I have never yet heard of these "orthodox" surveyors laying out these broad grounds between the "heart" and the "soul." I think Bro. C. can safely claim the honor of originating this idea.

Bro. C's. question about a clean thing coming out of an unclean, is certainly very wide of the mark, as is also his question about an impure heart having a pure desire. I once heard of a man asking, "if a wool hat cost forty cents how long will it take to go to Georgia?" But it may be that some will read his article who are hampered by this stale old orthodox dogma and are resting their hopes on it without obedience of the gospel. Hence we will briefly notice the most misleading parts of it.

He moves about on the grounds that his psychological research has laid between the heart and soul, which grounds he makes as broad as the distance from earth to heaven! We think he might narrow them very materially if he would only consider the word "heart" in its full scriptural scope when he weighs it against the word "soul" in its broadest scriptural signification. If he is not aware of it already, it would, perhaps, facilitate his retreat from his present foggy position, to be informed that the Scriptures use both of these words in more senses than one. We will not take time to prove this till it is challenged, which we presume will not be done. He assumes that the difference between "heart" and "soul" is so great as to demand "two processes of purification."

Now since he is so fond of writing on this subject and asking questions, we will propound some. As you hold that the heart is purified

by faith alone, because Peter said, put no difference between Jews and Gentiles, "purifying their hearts by faith," has not the "orthodox" world the same grounds and the same right to construe John 3: 36, "He that believeth on the Son hath everlasting life," by your rule, and teach the doctrine of everlasting life by faith alone? Have they not that same, right to use your rule on Acts 16: 31, and teach salvation on belief alone? You know many other passages that it is needless for me to mention, where an application of your rule would at one stroke sweep away the conditions of repentance, confession and baptism.

Peter said, "Baptism doth also now save us." Why might not some one adopt your rule here and launch out on a new doctrine of salvation by baptism alone? No inspired man ever attributed any blessing to faith alone; and no man can hold such a doctrine by any fair use of God's word. The faith that purifies the heart is a living faith, a working faith—"faith that works by love"—not the corpse of faith, that died from "being alone."

You have asked us many questions, and tried your hand at transposing what we called synonymous terms. We could give a transposition on one of your positions that would produce no little merriment, but we desist for the present. The reader will see that you had to virtually admit that the "chief rulers," who believed on Christ but would not confess, for fear of being put out of the synagogue by the Pharisees, (John 12: 42) had pure hearts! Now, my brother, if you will point to one instance where the Scriptures refer to any one out of covenant relationship with God, as a pure-hearted person, I will yield the point without another word.

Remember, it was after Cornelius and house had obeyed the gospel—after their "obedience of faith,"—after faith had "worked by love," and led them to obedience, that Peter said God had "purified their hearts by faith." God also purified the hearts of the three thousand on Pentecost, "by faith," but not by faith alone. Their repentance, confession and baptism were all steps of faith leading to their purification. Peter tells those who had "purified their souls in obeying the truth" to "love one another with a pure heart." He does not seem to put their "hearts" and "souls" as far apart as Bro. Conner does; and he even mentions the purity of their hearts after the purification of their souls; but we hope never to become so wild as to conclude that there were "two processes of purification," one for the heart and one for the soul. But if we should, we should claim that it is after the soul is purified by obeying the truth, that this second and separate purification of the heart comes in.

Come, Bro. Conner, don't continue to battle for a lost cause, but be sober! Come to yourself again, and let us be of "same mind and the same judgment;" for we "have the mind of Christ" on this question.

A. MCG.

THE RED CROSS.

The red cross on your paper shows that you are in arrears. We hope that all who find that they are behind with us will immediately attend to it. It is a great inconvenience to us to have to be burdened with the trouble of reminding you from time to time of your indebtedness. The amount of a dollar or two is not much, but when there are many hundreds of such amounts due us, then it is a very considerable matter with us, while it is a trifling one with you—this is the best reason why you should promptly settle up—discharge your small duty and you thereby relieve us of a heavy load.

Every brother and sister who regards "the faith once delivered to the saints" worth contending for, and who approves a principle of fair, open and even-handed dealing, in investigating controverted points, ought to appreciate the efforts of the FIRM FOUNDATION sufficiently to pay their subscription to it promptly.

Some write that they did not subscribe for the paper, and that they don't think they ought to pay for it. We do not send the paper regularly to any one unless we have been requested to do so. Many brethren have written to us asking us to send the paper to certain of their relations or friends. In this way some have received the paper without knowing the cause of its being sent to them; but as they take it out of the office and use it they ought to pay for it, and if they don't relish the truth, then stop it when they have squared up with it. This the law requires them to do. Merely writing to stop a paper, or refusing to take it out of the office does not meet the demands of the law on this matter; for until you pay up all arrearages, you are due your subscription even if the paper continues to come for ten years.

We do not want to force the paper on any one, but we believe the requirements of the law are just and fair; hence we expect to demand a fulfillment of these requirements. We do not expect any trouble whatever with honorable brethren and sisters—it is only that class that disregards God's law, and tramples it under their feet, for human speculations, with whom we anticipate trouble.

A. MCG.

FROM A BROTHER.

Dear Bro. McGary:

Dr. T. W. Brents is said to be one of our ablest men. I saw him a year or more ago and showed him a copy of the FIRM FOUNDATION; he said he endorsed its teaching, especially the design of baptism. Now what I desire is this, that you communicate with him and see whether or not he will publicly advocate the truth on this subject.

Oak Level, Ala.

We give this letter, but withhold the name because we do not know

that it was intended for the public. We would be glad to hear from Bro. Brents.

A. MCG.

DOWN WITH TOBACCO.

The grand old apostle Paul said, "If meat make my brother to offend (or stumble), I will eat no flesh while the world standeth, lest I make my brother to offend." But some brethren that I know seem to think that was a small sacrifice to make, this little matter of meat-eating, but if Paul had used tobacco he could never have said that of it, for he could not have given that up, he couldn't "have done without it."

These brethren not only refuse to give up this useless and highly injurious stimulant, but tempt other brethren who have given it up, by using it in their presence, when they well know its power over a person who has once been its slave. The spirit of Paul is lacking here certainly. These brethren would loudly condemn a sister given to the opium habit, yet it is not one whit more useless, or injurious moderately used, to some persons than tobacco is. Why should not a sister as well gratify the lust of the eye by dressing handsomely, thereby causing some poor sister to stumble, as for a brother to gratify the lust of the flesh by using tobacco, thereby offending a brother's weak conscience and tempting him to sin?

Paul gave us a great deal of instruction on points of this kind, which I regret to say is not heeded at all. But it would be wise for us to heed it. Tobacco is the "right eye" and "right hand" of some, and they had rather go to destruction with it, than to heaven without it, and will certainly have their choice unless they change their course soon. "God is not mocked. Whatsoever a man sows, that shall he also reap. If he sows to the flesh he shall of the flesh reap corruption." Is this not sowing to the flesh?

A SISTER.

LAW OR NO LAW.

A few days since I was in conversation with a certain man, who said, Christians have no law, that they are not under law, that there is no law in the New Testament for Christians to be governed by. He says there was a law for Jews but none for Christians. That they are free, like a son is free from parental authority when he arrives at mature age. His father will then advise but not rule him. He says there is advice and exhortation in the New Testament, but no law. I heard him talk the same way last summer, and said to him then: "I suppose, then, you think the time has come round again for every man to do that which is right in his own eyes."—Judges 19: 4, and 21: 25. Said he, "Yes, I think so." His position, if I understand him, is that if you are honest, then whatever you think is right, is right for you.

Webster says, law is a rule of con-

duct established by authority. Christ is governor, law-giver and ruler. I refer the reader to Matt. 2: 6, and James 2: 12. Jesus is king, has a kingdom and rules in that kingdom, out of it too; for he says, bring hither those mine enemies who would not, that I should rule over them and slay them before me."—Luke 19: 27.

Command, commanded not; obey, obeyed not; obedience, disobedience, are words which carry with them the idea of law. "That ye both do and will do the things that we command."—2 Thes. 3: 4-6. "Work with your own hands as we commanded you."—1 Thes. 4: 11. "In as much as he hath appointed a day in the which he will judge the world in righteousness."—Acts 17: 31. Will God judge and pass sentence without law? Can he? "And being made perfect he became the author of salvation to all them that obey him."—Heb. 5: 9. "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thes. 1: 9.

Some one may say that love covers the whole ground of law, commands and obedience, but in 1 John, we read, "This is the love of God that we keep his commandments, and his commandments are not grievous." "Commandments" is plural, and will take in more items than one, love. The priesthood being changed there is made of necessity a change in the law, law not done away with, but changed. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. 2: 3. What law did Isaiah mean when he made this prediction? The Mosaic law had been given long before Isaiah lived, and he said, "shall go forth." So it had not been given at that time.

Has the law (of pardon) and word of the Lord gone forth from Jerusalem? Luke may answer. He says: "And that repentance and remission of sins should be preached in his name, beginning at Jerusalem." Then and there the Christian's law, or law for Christians, commenced, and it was given, by apostles in their writing, until it was closed by their saying, "blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city."—Rev. 22: 14.

The gentleman referred to, relies for his position chiefly on James 2: 12, speaking of the perfect law of liberty. Admitted; but we are to be judged by the law of liberty, and if we don't live up to the requirements of that law, we will have to suffer the penalties.

MRS. M. A. BONHAM.

Bro. McGary & Hansbrough:

Through some friend the F. F. has been coming to my address for some time. I desire to know if it has been paid for, and if so, how long, and when will the time be up. If not paid for, please let me know it soon.

I see that the F. F. is opposed to

baptisms by the sectarian world, either by sprinkling, pouring or immersion. I have a question to ask you through the F. F., that came up in Owen county, Ind. It is this:

The Missionary Baptists were holding a protracted meeting, and had gone down to the water to attend to baptizing some of their converts into the church. While there an old, gray-headed man approached the preacher, extending his hand saying: "Here is water, what hinders me from being baptized?"

Preacher.—"If thou believest with all thy heart thou mayest."

Old Man.—"I believe that Jesus Christ is the Son of God."

They went down into the water, the preacher baptizing him. My question is this, was this a scriptural confession and baptism?

With true regard for the truth, I am, your brother in the one hope,

R. T. MCKEE.

Lyons, Ind.

Editor Firm Foundation:

I have become slightly acquainted with your paper through the kindness of a brother, who sent me a couple of copies. Whether right or wrong, it is the only paper I have ever seen that I consider consistent on the sect question. I have taken the old reliable for ten years or more, and I am, and have been, disgusted at the abuse of the immersed sects and their teachings, and almost in the same breath shaking and singing them into the church. If we endorse them we are bound, to be consistent, to endorse their teaching, and then I see no cause for division.

Enclosed find one dollar for the F. F., commencing with this month, and if I like it as well as I think I will, I will try and get some subscribers.

WILLIAM MURPHY.

West Union, Mo.

Bro. McGary & Hansbrough:

I have been seeing the red cross on the last two or three numbers, and thought for a while I would not renew, but wife says she cannot do without it, and I have just read the last number and I am so well pleased with it, that I told wife I would send the money right away for another year. All the objection I have to the paper is, that it don't come often enough. Make it a weekly as soon as possible.

Your brother in Christ,

E. P. BILLINGTON.

McKinney, Texas.

Bro. McGary & Hansbrough:

I helped the church at Mount Olivet, Morgan county, Ind., in a meeting of one week, beginning the second Lord's day in February. Good attendance and good interest. Result, fourteen added by confession and baptism. To the Lord be all the praise and glory.

WM. BUNYAN.

Belleunion, Ind.

Most of the philosophers of this country, if they lived outside of the christian countries, would be thought, and would acknowledge themselves to be pagans.—Ex.

QUERIES.

Please explain Acts 2: 8-11, "How hear we every man in our own tongue wherein we were born?" A brother here believes that Peter did the speaking and that his voice was miraculously changed into the different languages. J. R. Selina, Texas.

The record says "they (the apostles) were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance."

All of the apostles spoke with other tongues; nothing is said about changing the voice or word after spoken so as to make it sound like some other language. The miracle consisted in bestowing the wonderful power upon the apostles that enabled them to speak with other tongues. J. W. J.

1. What is the baptism of fire, and who are to be baptized with it.—Matt. 3: 11.

2. Please harmonize John 3: 22 and John 4: 2.

Your brother in Christ.

S. A. G.

1. John the Immerser preaching to the Jews, said: "I indeed baptize you with water unto repentance but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit and with fire. Whose fan is in his hand and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." This baptism of fire was then to be for that class called chaff; it was to be an unquenchable fire; and should follow the gathering of the wheat into the garner.

The righteous and wicked are represented in the Scriptures, respectively, as wheat and chaff, wheat and tares, sheep and goats, etc. The gathering together of the saints is to be at the coming of the Lord Jesus. 2 Thea. 2: 1. Then the baptism of fire will be administered to that class represented by the chaff. Rev. 20: 15, and 2 Thea. 1: 8.

2. The passages referred to harmonize themselves. The apostles did the baptizing, and as Jesus was their recognized Head, or Teacher, their acts were said to be his. I cannot find where Jesus ever authorized any one to baptize, before his death and resurrection.

J. W. J.

Please explain the following Scripture: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life, believed."—Acts 13: 48.

J. J. MAY.

All advocates of the unscriptural doctrine of "unconditional election" find strong consolation in this passage, because it contains the words "ordained to eternal life." They argue that these Gentiles believed because they were fore-ordained to

eternal life. Any interpretation placed upon this Scripture that will antagonize other plain passages must certainly be wrong. Hence their interpretation "that belief is the result of fore-ordination," is incorrect. Belief comes from hearing the word of God. Rom. 10: 17. The word of the Lord contains the glad news that eternal life will be given to those who by patient continuance in well-doing SEEK for it. Rom. 2: 7-8. Paul and Barnabas, first preached the word of God; the Jews, filled with envy spoke against those things spoken by Paul, contradicting and blaspheming. Paul then said to them: "It was necessary that the word of God should first be spoken to you, but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles; for so hath the Lord commanded us, saying I have set thee to be a light to the Gentiles, that thou shouldst be for salvation to the ends of the earth." The Gentiles were glad to hear this, and glorified the word of the Lord, and as many as were disposed to eternal life, believed.

The contrast is between the two classes, showing first the state of their hearts; one filled with envy, the other glad to hear; one contradicting and blaspheming, the other glorifying the word of God; one judging themselves unworthy of eternal life, the other disposed to accept eternal life. And finally as a result of this disposition on the part of the Gentiles to accept the eternal life thus offered, they believed. All the parts of an antithesis must correspond with each other; and if we say that God ordained these Gentiles to eternal life, therefore they believed; then we must say God ordained that the Jews should not have eternal life and therefore they contradicted and blasphemed. But Paul says the Jews "judged themselves unworthy of eternal life," and this part of their conduct in rejecting eternal life, is placed in contrast with that of the Gentiles in being disposed or determined to accept it. I would remark, in conclusion, that many of the best Greek scholars translate the Greek word rendered above, "ordained," by the word, "disposed."

J. W. J.

Bros. McGary & Hansbrough:

I wish to ask some questions concerning the contribution, as we are somewhat divided here in Northern Arkansas upon that subject. Some claim that we should give one-tenth of what we make; others say give a nickel every first day of the week. Please give us the scriptural teaching upon these points, as I want to do just what the gospel teaches. Is it not right to be silent where the Bible is silent, and speak where it speaks? Ought we to extend the right hand of fellowship to young converts? I cannot find anything in the Scriptures for such a practice. We have shaken some into the church here and had to

shake them out; glad to get rid of them. You may consider me a life-time subscriber to the FIRM FOUNDATION.

Yours in the one faith,

A SISTER.

It is certainly right "to keep silent where the Bible is silent, and speak where it speaks." By observing this principle, you can settle the questions above referred to. We are not "under the law, but under grace," hence we go to the New Testament, not the Old, to find the rules that regulate our giving. Many good brethren are so full of type-ology that they press into service every little point that they think will make an impression. We should be very careful not to make anything a type that is not clearly made such by the inspired writers. We are taught in the gospel:

1. To give.—2 Cor. 9: 6; 1 Cor. 9: 14; Acts 20: 35.

2. To give willingly.—2 Cor. 9: 7; 2 Cor. 8: 12.

3. To give as we purpose in our hearts.—2 Cor. 9: 7.

4. To give as the Lord hath prospered us.—1 Cor. 16: 2.

5. That our gifts are acceptable, not according to what any one else may have or give, but according to what a man has.—2 Cor. 8: 12.

6. To give at our stated assemblies or when we come together.—1 Cor. 16: 1-2; Acts 2: 42.

Here the Bible speaks, it is silent about the one-tenth or the nickel, let us respect its silence. If Christians will observe the above as it is written, the Lord's treasury will never be empty.

What is the right hand of fellowship? Is it not simply a token of hearty good will and welcome to the participation of the benefits of christianity? When Paul and Barnabas went up to Jerusalem to consult the church there about the effort being made by Judaizing teachers to impose circumcision upon the Gentiles, (see Acts, 15th chapter, and Gal., 2nd chapter), the right hand of fellowship was given them, and to James and John after the matter was settled. Was this a church ordinance? No. It was nothing more than an exhibition of the cordial love and good feeling existing among brethren, and, perhaps, of joy that a difficult question had been so amicably disposed of. Now the question comes up, is it scriptural to give the right hand of fellowship? I say yes. But when and to whom? When brethren meet, and when they part, they should greet one another by that token which is universally recognized as expressive of love and friendship—the right hand of fellowship. When parties are received by the congregation (Rom. 16: 2), I can see nothing unscriptural in greeting them with the right hand of fellowship. J. W. J.

TO BRO. M'KEE.

In this issue, on sixth page, third and fourth columns, Bro. McKee

reports a very strange occurrence that took place in Owen county, Ind. It is, that of a Missionary Baptist preacher, following the example laid down in Acts, 8th chapter, in receiving a person to baptism. Bro. McKee then asks: "Was this a scriptural confession and baptism?" I answer, yes. The validity of baptism does not depend upon the administrator. In the case referred to above, the Baptist preacher violated the well-known and long established law of his church. It is to be hoped that having once broken the bands of creeds and acted in accordance with apostolic example, that he will renounce all of his errors, and himself make the good confession and be baptized for the remission of sins. The old man who demanded baptism, evidenced by his demand and the manner in which it was made, that he understood his duty.

J. W. J.

REPRODUCTION.

In the parable of the sower, the Savior declares the seed to be the word of God, Luke 8: 11. He teaches that when the seed is sown into good and honest hearts, it makes Christians. That this is true in every age I presume no one will have the temerity to deny. When the word of God germinates and springs up into the life that God requires, then it produces Christians. This life is one of obedience and strict adherence to God's word; it includes many features of the church of God, in fact, the church in every feature, and as a whole is produced by some divine agency.

One feature is not produced by one thing, and another feature by something else. Hence there is not a rightful feature of the church that is not produced by the word of God in any age since that word was given. Since the word of God produced the church of God, it is able to reproduce it (in the physical organization.) Having power to reproduce it, it has power to reproduce any of its lost features. Hence it has power to restore an apostate church to its original purity, from which it departed. Having power to do this, the question as to when it was done must be determined by comparison with the word of God.

When all the provisions of the constitution of heaven are enforced as they were in the beginning, the kingdom is restored as it was before the apostasy, in the age of inspiration, and cannot be regarded as a new church.

A people can now claim identity with that church only, by discarding everything not found in that age, and restoring everything that is found. With its essential features restored, the organized church of God is re-established. This re-establishment of the church is the claim of the restoration with which we stand identified.

The extent to which this has been accomplished, we are willing to have tested by the divine model.

which, all who accept the supreme authority of the word of God, must admit is the only infallible standard by which a claim to church identity must be settled. We can see that much of our practice falls short of our ideal, but the principles are divinely right, and the practice as a whole nearer the standard than it can be with those who discard the principle.

If we have not fully succeeded in establishing the church as it was we have accepted the only principle by which the grandest of all religious movements can be accomplished, and faithful adherence to this principle must succeed, since this is the only principle by which the question of church identity can be settled; if the identity is not complete we are far in advance of all other religionists.

If it has been accomplished we have a right to claim the accomplishment; and we are more than willing to have that claim tested by those who would deny us the honor.

The theory of succession is yet held by many Baptists, and proceeds upon the idea that the church of God must be continuous or not at all. In other words, that the power that produced the church at first, cannot produce it now independent of the connecting links.

This idea is false! It is essentially Romish, and dishonors God and the Bible. All along the line, men have come into the Baptist church with an alien baptism. Like Dr. Weaver and others, they received their baptism by other than Baptist hands. They baptized their thousands, who in turn multiplied those thousands in the Baptist church. Hence, no man could tell whether his baptismal line ran through the apostles, or "branched" off into some "modern sect." No claim is stronger than its weakest links; and when it has broken links its strength is gone!

But if the chain of succession were so strong that when shaken at this end it would rattle all the way back to John the Baptist, it would amount to nothing unless it carried with it the principles and practices of the apostles and first Christians; it would be as "sounding brass and a tinkling cymbal."

By proving succession without establishing corresponding principles and practices with the first church; a church only proves its own apostasy; hence succession as a method of trying to establish identity is both weak and silly!

The great trouble with the churches of this age is that they have descended too much! The religious world has been on the down grade for about eighteen hundred years. Instead, then, of boasting of their descent from the apostles; it would be better to talk more about trying to ascend till they reach the grand plain on which the first Christians stood in the simplicity of their faith. To reach the sublime heights to which the first Christians ascended should be our highest and

holiest ambition; the nearer we get to these the nearer we get to God.

But my Baptist friends if you happen to see this, I pray you will not try to get there by the shaking process. Yours in the one faith.

A. SPEER.

Lovelady, Texas.

EVANGELISTS.

Dear Bro. McGary:

Allowing that the many practices and teachings of the disciples are right and good works, is it not a little bit strange that Paul should have said, all Scripture given by inspiration of God should furnish us unto every good work, and these being good works, is it not also just a little bit strange that these same Scriptures are as silent as the grave about many of the modern ways of spreading the gospel?

Now a days we hear men called evangelists, and claiming that they are sent out by the church, while the Bible tells us the Holy Spirit sent them, where it tells us anything about them at all. We find, the men called evangelists then, and those whom we might, by necessary inference, call evangelists, had the power to work miracles and that they are classed by inspiration, along with apostles and prophets and all declared to be gifts of God, and were given to individuals for specific purposes, which are named and until a certain time had come. 1 Cor. 12: 28, and 13: 10; Eph. 4: 11-12.

Now when that time came, did the offices of apostles and prophets cease to exist? If so, that of evangelist, did also, for no where in God's book do we find those guided by inspiration giving directions or saying a word about how apostles, prophets and evangelists, were to be perpetuated, created or sent out, but to the contrary, we find them saying, that "whether there be prophecies they shall fail; whether there be tongues they shall cease, whether there be knowledge it shall vanish away."

We do find ample directions given for the creation and perpetuation of teachers and for the spread of the gospel. Is the office or work of an evangelist, a good one? Then, according to Paul, the Scripture must furnish us unto it. And in the absence of such teaching, and the face of such Scripture as quoted above, I have from necessity come to the following conclusion: That we have no Bible authority for calling any man an evangelist. Now what say you, Bro. McGary?

We are yours for the truth, the whole truth, and nothing but the truth, no matter whom it hurts.

"BATTLE"

Chatfield, Texas.

AN APPEAL FOR HELP.

We have received a letter from sister Mattie Lenix, Llano, Llano county, Texas, asking for help. She is afflicted with rheumatism and is almost entirely helpless, having been so disabled by her disease

that for two years she has been unable to turn over or help herself.

We hope that the congregation at Llano will see that this sister's wants are ministered to, and that all Christians will remember, that to minister to the wants and necessities of Christ's people, is to minister to Christ. Send your contributions to Mattie Lenix, care of S. G. Lane, Llano, Texas, J. W. J.

OUR NEW TRACT.

I have just finished reading Bro. J. W. Jackson's "Sequel to Zeke Jackson." Bro. Jackson has used the "Grub-Ax" some in this work, and I think Mr. Nichols will have to give his "ax" a good grinding to get the gaps out of it before it will do to thrust into another "Campbellite" path—the roots it has been grubbed into, all turned out to be solid rocks, and the edge of this Methodist implement has been turned and gapped till it had to be thrown over the fence for repairs. I regard it a valuable pamphlet. Send for it and circulate it. For price, see third column, eighth page.

A. McG.

WANTED.

Wanted, at this office, back numbers of the FIRM FOUNDATION of vol. 2, (1886), for the months of May, June, July, August, September, October, November, December, and for January, 1887. To any one sending us any of the above numbers we will send a copy of the "Ups and Downs of the Jackson Family," or the Sequel to it, as they may desire.

OUR PAMPHLETS.

OATMAN-M'GARY DEBATE:

1 copy, : : : : 25
6 copies, : : : : \$ 1.00

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy, : : : : 10
6 copies, : : : : 50
12 copies, : : : : \$1.00

ZEKE AND THE METHODISTS:

1 copy, : : : : 10
6 copies, : : : : 50
12 copies, : : : : \$1.00

1 copy of each, : : : : 40 cts.

Address, FIRM FOUNDATION,
Box 24, Austin, Texas.

Abstract speculation is the favorite gymnasium of a reasoning mind.

When prayer mounts upon the wing of fervor to God, then answers come down like lightning from God.—Selected.

The good things of the saints are not dispensed out of the basket of common providence, but out of the ark of the covenant.—Ex.

At a Methodist meeting in Newark, N. J., one of the speakers is reported to have said: "The most troublesome men in every church are those who have a little money and no religion." There's truth in that.—Ex.

PUBLISHERS NOTES.

If you see a big RED CROSS on your paper, you may know your subscription is out. Please renew if you want the paper.

Send us a postal card, if you can't send the money at present, and thereby have the red cross removed from your F. F.

All those who have written a sermon for the "Texas Pulpit" are requested to forward their manuscript immediately to Lawrence W. Scott, Sulphur Springs, Hopkins county, Texas.

We were sorry to learn through Bro. E. W. Hooking of the death of Bro. E. M. Northern, of Stephens Station, Ark., who died on the 6th of Feb., 1888. He was a pioneer preacher and was sound in the faith.

We have had the pleasure of a two week's visit from sisters Mary Casbeer and Missouri Russell, of Liberty Hill, Williamson county, who came down with Bro. E. Hansbrough to attend Bro. Jackson's meeting.

We would call especial attention to Bro. Clevenger's article, "The Commission," one-half of which appeared in the F. F. of March 1st, and the other half in this issue. Read them together, and see if he does not convince you of the truth.

Many are replying to the call of the red cross, and are having it removed. Those who are not able to pay up will please let us know whether they appreciate the paper and will pay for it after a while, and we will remove the cross and continue to send it to them.

We learned from one of our city papers of the death of Bro David Wallace, near Austin, Texas, on or about the middle of February, 1888. He was trying to put out a fire which occurred in a cedar brake, and he was taken with an attack of paralysis, fell into the fire and was burned to death.

A few of us have been enjoying the preaching of Bro. J. W. Jackson for some four or five weeks. The meeting closed Tuesday night, March 6th. The result was five baptisms; one confession not yet baptized. The brethren and sisters are greatly encouraged to go on in the cause of the Master with more earnestness and an unwavering fidelity to the word of God. We may have more to say hereafter about this meeting.

We received a notice from the postmaster at Ogden, Illinois, that the FIRM FOUNDATION, addressed to B. F. Glass, is not taken out of that office, asking us to discontinue the name, for the reason that B. F. Glass refuses to receive it. We are sorry that Mr. Glass refuses so good a paper as the F. F., but we assure him that we had never heard of him before, and we hope that whoever has been sending him the F. F. will see this and not send it again to him who refuses to receive it.

T. H. GILLESPIE

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, APRIL 1, 1888.

VOL. 4—No. 9

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months.....50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. CRUBBS. J. W. JACKSON.
J. S. BURST. E. HANSBROUGH
L. G. SPORN. A. J. MCGARTY.

BY THEIR WORKS YE SHALL
KNOW THEM.

It will, perhaps, be very difficult to analyze the motives of all those who profess to be disciples of Christ, so as to discover the mainspring of their actions. But He "who searcheth the hearts" and knows what is in man, has given us a rule by which we may know, what the controlling power is, that governs the actions. "By their fruits ye shall know them"—Matt. 7: 16.

In the exercise of this divine right, the charity that "thinketh no evil" would lead us to ascribe none but pure motives to all who are earnestly trying to serve God. But while charity may legitimately think that a person is honest, sincere, earnest, and conscientious in what they do, it must not seek to excuse the faults, mistakes, or errors practiced by these honest persons.

How can we "contend earnestly for the faith once delivered to the saints" and at the same time through a false idea of charity be silent concerning the erroneous practices introduced into the religion of Jesus? Men claim to be honest in preaching sprinkling for baptism, and shall we for fear of wounding their feelings bid them godspeed?

The Apologist, however, says: "They are honest, conscientious, pious and devoted to good works done in the name of Jesus, and as they are earnestly trying to serve God according to the best light they have, we must treat them as brothers, mistaken brothers it is true, but none the less brothers."

I answer, that they have the same Light that we have, "the true Light that lighteth every man that cometh into the world."—John 1: 9. If a man stumble or fall down or go in the wrong road, it is evident that he is walking in darkness, and will not come to the Light. Turning his back to the true Light he walks

in the darkness of his own shadow, vainly seeking to find God by the light of human tradition and philosophic reasonings. This idea of people "walking according to the best light they have" is another device of Satan to entrap the unwary and deceive them. "If our gospel be hid, it is hid to them who are lost, in whom the god of this world (Satan) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Cor. 4: 4. John says "If we walk in the light as He is in the light, we have fellowship one with another."—1 John 1: 7. If people will honestly walk in darkness, do not accuse us of lacking charity because we will not fellowship them. We cannot fellowship them without being partakers of their mistakes and errors.

Coming nearer home, we find good honest brethren introducing organs into the worship of God, and other honest brethren urging the brotherhood to practice "the more excellent way" of saying nothing against this practice, but in the fullness of charity, go and preach and worship with them; *perhaps* you may lead them out of darkness into light.

When Nadab and Abihu introduced a human element into the worship of God, (Lev. 10: 1-3), God did not wait for Moses and Aaron to try this "more excellent way" upon them; "There went out fire from the Lord and they died before the Lord." And now, when men use their liberty as an occasion to please the flesh, by introducing strange human elements into the worship of God shall we hold our peace? Shall we condone the practice, by throwing over it and them the broad mantle of charity and crying *peace*—let us have peace? No, a thousand times no. It is a presumptuous sin upon the part of man to thus mingle humanisms with divine requirements. He who seeks to elevate human wisdom to the same plane of divine wisdom, shows a contempt for the authority of God, and though the vengeance of God lingereth long, yet it will be sure. "I will be sanctified in them that come nigh unto me and before all the people I will be glorified."

A great many others, honest and pious ones too, are using all diligence in organizing and operating missionary societies, mission boards, state meetings, state and county evangelists, etc. Now according to the "more excellent way," charity must stretch her mantle so as to

cover all of this pious machinery. And why not? If charity can find shelter for honest sectarians, and for those "who chant to the sound of the viol and invent to themselves instruments of music like David," it can certainly be exceeding kind to these fruitful workers in the cause of missions.

But is this the charity of which Paul speaks, 1 Cor., 13th chapter? No, for *this* charity "rejoices in the truth," and this "more excellent way" taught by men, holds out a flag of truce to error and says, "let there be peace between us." But, says one: "You assume the very thing to be proven, viz: that it is sinful to organize societies for the spread of the gospel, and there is where you lack charity."

I assume nothing. I have long been combatting the inferences and assumptions of the sectarian world, and do not intend now to begin a practice that will lead me away from the Light.

Jesus once said, "If I do not the works of my Father believe me not. But if I do, though you believe not me, believe the works that ye may know and believe that the Father is in me and I in Him."—John 10: 37-38. Now if Jesus could rest the verity of his claim upon the works done by Him, are you not willing to be put to the same test? The Jews to whom He spoke had to decide, first as to the nature of the work done. Was it a work of God or a work of Satan? Having decided from the nature of the work that it was of God, they could then see the perfect consistency between the work done, and the claim or profession made by Jesus. But how were they to decide as to the nature of the works? They had the Scriptures and in them it was foretold of Jesus that He would open the eyes of the blind, unstop the ears of the deaf, and preach deliverance to the captives.—Luke 4: 18-19, and Matt. 11: 3-5. When they, therefore, saw the miracles done by Him in fulfillment of that which had been spoken, they could say "they are of God."

Were the Jews able to decide this question as to the origin or nature of the works? Evidently they were, for Jesus says, "If I had not done among them the works which none other man did, they had not had sin, but now they have both seen and hated both me and my Father."—John 15: 24. How had they thus hated both? By declaring that the works done were not of God, (Matt. 12: 24.) and thus de-

liberately closing their eyes to the evidences of His mission.

Now Paul tells us that "all Scripture given by inspiration of God is profitable for doctrine, for correction, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3: 16-17. Jesus had said "by their fruits (works) ye shall know them." Those whom God sends will do the works of God, and we must determine their claim to be sent of God by the nature of the work done.

But how am I to decide this? By charity? by "the more excellent way?" No, but by a direct appeal to God's word. I go there to find "all good works" that God has ordained that we should walk in them," Eph. 2: 10; and by diligent search I fail to find one single line of authority for any such practice as organs in the worship, societies, mission boards, Sunday-schools, *et id omne genus*. What then is the only legitimate conclusion? It is that such things are not of God, they are not "the works of the Father." What of those who practice them? Their claim, that they are doing God's work, is false, for God has nowhere spoken of such works neither came they into His mind.—Jer. 7: 31.

"Oh! how uncharitable you are to say so, don't you know that God has been silent as to methods and that we only use our liberty in speaking where He has been silent." Please show me where God ever authorized man to speak where He was silent. Here again you are rushing presumptuously to your own destruction. You presume to say that there were some good works to be done that the Scriptures failed to furnish us with, and that contradicts Paul, who says that it furnishes us unto "all good works." Again, you say that the good works are commanded but it is left to our "sanctified common sense" as to how we are to do them. This is also a contradiction of Paul, who says that the man of God is "thoroughly furnished unto all good works."

Your societies are organized for the purpose of securing money with which to pay preachers to go and work for the Lord; and these preachers will not go unless they are backed by some "promise to pay" from the society. Now all such work is of the wisdom of this world, it is not of faith. Such workers need more faith in God. If they cannot trust in God for their support, they should go to some secular

calling and not burden the cause of Jesus with their human plans.

But I want to try that plea of "sanctified common sense" a little further. "The disciple is not above his Master." Jesus submitted his claims to men and told them to test them. Now did Jesus ever speak where God was silent? He says: "I do nothing of myself, as the Father hath taught me I speak these things."—John 8: 28. Can we be sinless when we speak where the Father has been silent? Is it not impugning the divine wisdom and foresight of God to talk about "the requirements of the age," and then introduce human contrivances in order to make His religion more acceptable to the populace? Is it following the example of Christ to do so? Nay verily. Then if we wish to please the Father in all things, we must speak only as we are taught of God.

It is not by God's silence that we live, "but by every word that proceedeth out of the mouth of God." Strict fidelity to that which is spoken forever debars all such humanisms as are spoken of above, and relieves us of the charge of being uncharitable. There is one other class among us of whom I wish to say just a few words. They are those who secretly approve the position taken by the FIRM FOUNDATION, and yet have not the courage to come to the front and do battle for the right. These brethren love their ease, they dislike anything like antagonism, and are so afraid of hurting somebody's feelings that they keep silent while the truth suffers. Like Joseph of Arimathea, who was a disciple secretly for fear of the Jews, (John 19: 38), but who could come in after the death of Jesus and perform some funeral services for Him, these fearful soldiers might be induced to perform some of the last and offices at the burial of truth.

The love of the praise of men makes many cowards. They fear to be put out of the synagogues, or to be ostracised from some society, and so they weakly drift along with the crowd and make no effort to save the cause they profess to love, from the corruptions forced upon it by worldly-wise men. It is not popular to stand opposed to all innovations and all sectarianism. Just as soon as you are known to be battling for the truth against all species of sectism, you will be treated as was Jesus: defamed, persecuted, and if it were possible, even crucified. But why fear these things? Have you not faith enough to say with Paul, "the Lord is my helper, and I will not fear what man shall do unto me"?

If not, let me remind you of some more of the sayings of Jesus. In the sermon on the mount, after having warned his disciples of false teachers, he says: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then

will I profess unto them, I never knew you: depart from me ye that work iniquity."

How could they "work iniquity" and yet have done so "many wonderful works" in the name of Jesus? Because their works were not the works of the Father; they were not the "all good works" furnished by the Scriptures. Let us go to "that day" when these fruitful workers will claim so much. "And I saw the dead, small and great stand before God, and the books were opened, and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books according to their works."—Rev. 20: 12.

The fearful, who were afraid to do the things written in the books, are left out of the inheritance, to keep company with those whose feelings they were afraid to hurt.—Rev. 21: 8. And all those whose works were not according to the things written in the books were banished from God.

Brethren, let us be up and doing. Put on the whole armor of God; add to your faith, courage; take the sword of the Spirit and as faithful soldiers contend earnestly against all the devices of Satan sought to be imposed upon us by men, even if they are honest and conscientious, having as much charity for them as the gospel of Christ will permit, but none whatever for their works.

J. W. JACKSON.

SOME QUESTIONS FOR BRO. J. C. HOLLOWAY.

In the *Christian Leader* of Feb. 28th on first page, third and fourth columns, is an article from Bro. J. C. Holloway headed "Reply to Bro. Elliott, and a Word to Bro. Stone," in which he speaks very highly of Elliott as a personal friend, and then says, "We feel sure his strictures were prompted only by his sense of right concerning the passage in question, viz: "They that gladly received his word were baptized." I will pass over what he says about getting at the matter in a certain way, and that Luke was no tautologist, for if there is any point in it, I have not sense enough to see it.

He says: "The reference, (that is, they that gladly received his word were baptized,) may possibly be to the exhortation, which he had just given, saying, save yourselves from this untoward generation. It would then mean, they that gladly received his word of exhortation, proceeded to save themselves by obeying his command. But we still think it more likely that Luke means this: They received the body of his speech, viz: (a) That he whom they crucified is Jesus. (b) This Jesus is approved of God by miracles, wonders and signs. (c) God hath raised him up. (d) Being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear. (e) God hath made that same Jesus both Lord and Christ. These statements one must receive prior to his immersion, and he who receives these, receives the gospel; and the apostles were

instructed to immerse those who should receive the gospel. Therefore, Luke's statement, "They that gladly received his word were immersed," is one simply informing us that their immersion was according to the commission."

It will be remembered by those who read the discussion of what he calls the "re-baptism" question in the *Cetographic Review* between himself and Bro. Stone, that Bro. Holloway took the position that the death, burial and resurrection of Christ constituted the gospel, and quoted Paul's language, 1 Cor. 15: 3-4, "For I delivered unto you first of all that which I also received (first) how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures."

Take notice, he says, these three facts constitute the gospel. Now, reader, look at the above quotation from the *Leader*. He brings in the death, burial and resurrection of Christ, all that he says Paul preached, as the gospel, and then adds four more facts: His exaltation at the right hand of God, his having received the promise of the Spirit from the Father, and his shedding forth the same, and that God had made him both Lord and Christ; and he not only adds these four facts to Paul's gospel, but he says: "These statements one must receive prior to his immersion, and he who receives these, receives the gospel."

Of course, they that do not receive them, do not receive the gospel. Then they that heard Paul preach did not receive the gospel, for he only preached three facts. So it turns out that we have better preachers in this the Nineteenth Century, than were Christ's inspired ambassadors in the First Century; preachers who do not hesitate to add to the word of the Lord, the gospel. But he further says: "But we think it more likely that Luke means this," the body of his speech, viz: the facts as given in the above quotation.

Now, Bro. Holloway, I want to ask you a few questions, and hope that you will not treat them with the contempt that some others of my brethren have treated similar questions that I have asked them.

1st. Does not Luke, after mentioning that Peter had preached the above facts say, "Now when they heard this, (the above facts, the body of his speech, which you say is the gospel, which is different from Paul's gospel,) they were pricked in their heart? Bro. Holloway, does gospel, or good news, ever prick the heart? If so, give an instance, if you please.

2nd. The Savior says: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart."—Matt. 13: 19. "But he that received seed into the good ground, is he that heareth the word and understandeth it; who also beareth fruit, and bringeth

forth some one hundred fold, some sixty, some thirty."—23. Is baptism for the remission of sins, to the believing penitent, a part of the word of the kingdom?

3rd. I suppose you, like most of our preaching brethren, sometimes hold discussions with sectarian preachers in reference to the design of baptism. If you do, and it is not necessary to understand its design, in order to acceptable obedience, why do you do it?

4th. Peter says, speaking of the salvation of Noah and his family: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the seeking of a good conscience toward God) by the resurrection of Jesus Christ."—1 Peter 3: 21. Seeking, says Bro. McGarvey and the Emphatic Diaglott, is the correct rendering. How can a man be seeking a good conscience in submitting to a requirement of the Lord, and not understand the design of that requirement?

5th. Paul says: "Moreover brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein you stand, by which also you are saved."—1 Cor. 15: 1-2. Paul says we are saved by the gospel "which he preached." Now, Bro. Holloway, are we saved without faith, repentance, confession and baptism? If we are, then the death, burial and resurrection of Christ may be the gospel; but if we are not saved without them, then those three facts are not the gospel.

6th. Did not Paul believe the three facts, when Christ appeared to him on the way to Damascus; but was it good news to him until, in connection with the three facts Ananias told him what to do to be saved?

7th. Paul says, writing to Christians, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thes. 1: 7-8. Will you please tell us how facts are to be obeyed?

8th. Is it not necessary to understand what is usually called the mode, (or more properly), the action of baptism in order to acceptable obedience, or will sprinkling or pouring do as well?

9th. Is not the design as plainly revealed as the action; and is it not the design that gives it any worth?

The apostle Paul says: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1: 8. Now, Bro. Holloway, you have added several facts to what you say Paul preached as the gospel, the death, burial and resurrection of Christ, and you say that the people must receive these added facts in order to receive the gospel. What are you going to do about it? Are you going to rest under the

course threatened in the above quotation?

Bro. Holloway, I do not think I have misrepresented your teaching as you accuse Bro. Stone of doing; but Bro. Stone is amply able to defend himself. Will you please answer the above questions in the *Leader*, those that are numbered, and we will also publish your answer in the *FIRM FOUNDATION*; or, if you prefer it, send them to us and we will publish them. Hoping that we may discuss these matters in the spirit of our Master, with the view of benefitting all whom it may concern, I am, your brother in Christ.

E. HANSBROUGH.

TALKS WITH QUERISTS.

In some parts of the country where I have been, I have heard the *Guide* denounced severely because it has not discussed the so-called question of "re-baptism," and the friends of that peculiar doctrine say that the reason is, it is afraid to do so. Do you not think your course has been faulty in this matter?

A. L. JACKSON.

The editor of this department has had greatness thrust upon him by having advised in these columns, a year or two ago, to let a certain paper "severely alone," whose chief business has been the agitation of the re-baptism question and the abuse of those who happen to differ with its editors. We have been hauled and overhauled on account of that advice, and allusion is still made at this distant day to that sentiment, by those who think that we have not done ourselves justice by carrying it out. It has not been because of any fear on the part of the *Guide* to discuss the question, for that has been done in its columns, sufficiently, but from a disinclination to give prominence to an unsanctified spirit that has so largely prevailed in many places, especially in Texas, regarding the question. Personal abuse has entered so largely into the denunciations by those who have favored anabaptism, that self-respect seemed to demand silence upon the part of its opposers. The wisdom of this course has been manifest, and though some communities have been torn asunder by ill-advised controversy, the churches in general have escaped. We still believe the *Guide* can be more profitably engaged than in controversy with factious agitators.

We clip the above from the Texas Department of the *Guide*, of Feb. 24.

Bro. Aten, it seems, claims to have had greatness thrust upon him, for having advised, a year or two ago, to let a certain paper "severely alone," whose chief object has been the agitation of the re-baptism question, and the abuse of those who happen to differ with its editors. We were not aware that he had grown to such huge dimensions, and that too, by the force of circumstances. Hold up, brethren, enough of a thing is enough! Bro. Aten is a small man. Don't load him down so heavily! Do have mercy on him!

Now that greatness has been thrust upon him, we inquire if it is the kind of greatness taught by the blessed Savior, and exemplified by his apostles? The Savior rebuked error on every hand. His apostles,

moved by the Spirit of the Master, acted in like manner. When did they ever teach Christians to let error "severely alone?" "Reprove, rebuke, with all long suffering and doctrine," was the battle cry of early times, when the disciples of the Master were fighting the battles of the Lord. Let me cite you to Paul, one of the great men of that age. He was great in manhood, great in an adherence to principle, great in a spirit of non-conformity to this world, great in his boldness in correcting the faults of his brethren, great in his fidelity to the word of the Lord, until the battle of life was fought, and the victory won. His greatness was not thrust upon him. Therefore Bro. Aten's greatness is not Pauline greatness.

But the certain paper that he advises to let "severely alone," advocates the re-baptism question. That is just what Paul advocated at Ephesus, instead of letting it "severely alone." It is the will of the Lord to advocate it, when persons have not been baptized as the Lord directs. That paper has the Lord and Paul on its side of this question. Is that enough?

The second chief design of that "certain paper," as given by Bro. Aten, is, "the abuse of those who happen to differ with its editors." To this charge it pleads not guilty, unless Bro. Aten calls contending for the faith abuse. It is ever ready to examine with fairness any scriptural question. One of its special designs is to teach practical christianity, and a careful perusal of its columns will demonstrate the fact, that there is a greater amount of scriptural teaching on this subject than can be found in any other paper among us. On all questions, it proposes to cut with the sword of the Spirit. Bro. A. calls this an "unsanctified spirit," and is disinclined to give prominence to it. It makes no difference what he calls it; neither is his disinclination to give it prominence checking its teaching. Brethren are rallying to the principles of the Bible all over the land, notwithstanding denunciations of the type and spirit of the above extract. It is, perhaps, wisdom, (I mean earthly wisdom) on the part of the *Guide*, to treat with silence and indifference these matters. The F. F. has taken a firm stand for the truth, and against error.

Not all the learning, toil, and pain,
Of those who treat us with disdain
Not all their logic, scoffs and flings,
Their witty nor their bitter things,
Can stop the progress of the band,
Who take the Bible in their hand,
Who feel resolved to no more trample
Beneath their feet the Lord's example,
And finding all their efforts fail,
The true disciples still prevail.

—J. S. D.

MISTAKEN.

A friend informs the *Messenger* that Bro. J. W. Jackson, associate scribe of McGary's *Foundation*, (which paper we have not seen for a month or two,) pronounces Bro. Burnett converted, because he stated in a recent article that he would "speak where the Bible speaks and keep silent where the Bible is si-

lent, and advocate those things that make for peace, and condemn the bones and issues that cause strife and alienation among the Lord's people; it will therefore look for the old paths and walk therein, and hold tenaciously to the old landmarks, and condemn departures and innovations of every caste and character." It is said all the scribes of the *Foundation* endorse this motto. Which shows that they have bidden farewell to the re-baptism issue, and laid aside the bone upon which they have feasted for three years. Next to Bush's missionary board, no innovation has produced as much alienation and strife among the Lord's people in Texas as this re-baptism foolishness. The Bible speaks nowhere of the re-baptism of a person who has been baptized on a confession of faith in Christ, and all Christians should keep silent upon the subject. If the *Foundation* scribes are honest in their endorsement of our motto, we are ready to shake them into fellowship. Bro. Jackson will please raise the tune:

"And while the lamp holds out to burn,
The vilest sinner may return."

The above from the *Christian Messenger* is another evidence of the truth of the doctrine of "falling from grace." I had supposed from the declaration of principles adopted by the *Messenger* and published in the F. F. of Feb. 15, '88, that Bro. Burnett was thoroughly converted. It seems that I was mistaken, or if not mistaken, that he has "fallen from grace."

Bro. Burnett knows that no one of the editors of the F. F., nor any of its scribes, ever contended for the re-baptism of those who had "been baptized on a confession of faith in Christ;" but on the contrary, they, one and all, contend earnestly that baptism not preceded by the confession with the mouth of the Lord Jesus is not scriptural.

As Bro. Burnett has signified in the above that the door is open for penitent sinners to return, and wants me "to raise the tune," I shall lead out on the above, to the Long Meter tune of Windham, and while it is being sung, we exhort Bro. B. to come, 'fess up, and do so no more

J. W. J.

FROM A BROTHER.

Dear Bro. Hansbrough:

As I do not often see anything in the F. F. from this part of the "moral vineyard," I thought I would write you, as I want your opinion on a little matter, which I will give you as brief as I can.

We, the disciples of Muddy Creek, met a few days ago to consult about building a new house of worship. One person who had once been "of us," but has left us and joined the Baptists, had subscribed very liberally towards the aforesaid house, but said he would not pay anything unless we would allow singing school taught in the house, and sing any and all kinds of songs that is in the popular books of the day; among the songs are some, of which the following is a sample:

"Way down on de bank of de river,
De trees dey hang so low,
De coon among de branches,
But de musk he stay below."

As would be supposed, a part of the members opposed any such singing, while some, (strange to say,) advocated the coon-song. A motion was made and seconded to have

none but religious or sacred songs taught, but the moderator would not put the question in that way, and finally after much talking, both *pro et con*, a motion was put to have all kinds of singing or no singing at all. Four of the brethren voted for it and four did not vote; our moderator, by the way, was one of our ministers.

Now I want you, through your paper, to tell me what you think about it, for the most of those who went for those worldly songs, are readers of your paper; as for myself, I think that if we are not of the world, we should not sing their songs, nor allow them sung in a house of worship, and I greatly fear that we are drifting off too much into a kind of a fashionable religion to be well pleasing to the meek and lowly Jesus. Now if you think this worthy of notice, I shall be glad to have your opinion on it.

Your brother in Christ,
A DISCIPLE.
Clemmonsville, N. C.

We publish the above letter and the comments on it, hoping thereby to benefit not only the brethren at Muddy Creek, but also others who may be inclined to go into such things. I think I know the party spoken of, "who had once been of us but had left and joined the Baptists," and I would not wonder at such a man being in favor of the coon and mink songs. Any man that will abandon the church and cause of Christ, and go to a human organization, about which there is not one word in the Bible, we might expect would be far better suited and much more delighted singing coon and mink songs, than songs of a spiritual character, for he would not want to sing songs that would remind him of the relation he once sustained to Christ, provided he was ever converted, and if he was not, they would remind him of how hypocritical he has been.

As to the minister spoken of, I think I know him too. He used to be considered sound, and kept himself aloof from sectarianism, did not mix up with them in their worship; but I saw, or thought I saw, when I was last in North Carolina, a disposition on his part to accept any and everything claiming to be christians as genuine, unless it was that grandest of all humbugs, Swedenborgianism, and he may by this time be ready to accept that, for when a man once cuts loose from the Bible, there is no telling where he will stop, only we learn from the Bible that he will eventually land in perdition, if he does not turn from such folly. May he examine himself in the light of God's word, and turn from his folly and wickedness, and thereby save himself, and be instrumental in saving others.

E. HANSBROUGH.

BRO. J. W. JACKSON.

Bro. J. W. Jackson, who has been with us for some time, has returned to Hillsboro. He will be absent about two weeks, and will then return and spend the summer and fall at Austin. Congregations wanting protracted meetings, and a sound gospel preacher to preach for them, will do well to write to him at this place, Box 36.

E. HANSBROUGH.
Austin, Texas, March 29, '88.

FIRM FOUNDATION.

AUSTIN, TEXAS, APRIL 1, 1888.

ALL correspondence pertaining to the FIRM FOUNDATION should be addressed to the FIRM FOUNDATION, Box 36. All checks or money orders should be made payable to the FIRM FOUNDATION, Austin, Texas.

A. MCGARVEY'S address is Fort McKavett, Menard county, Texas.

J. W. MCGARVEY ON THE WITNESS STAND.

Owing to Bro. McGarvey's great influence with the disciples of this age, and the fact that he has departed from apostolic grounds, in more particulars than one; and, as this great influence has enabled him to "draw away" many disciples after him and his human speculations, we began a series of articles some months ago to show some of his inconsistencies, hoping thereby to lead him back from his miry way, to the solid foundation that alone can stand the floods of time and the assaults of the world, the flesh and the devil. In those articles we began by asking him some plain, pertinent, but respectful questions. We were confident, that if we could get him to answering questions bearing on his teaching and practice in reference to immersed sectarians, we could so effectually show his inconsistencies, that he would return to consistent and apostolic grounds.

We thought that even if he should stiffen his neck against the true position, many brethren and sisters who now seem to be swinging to his coat-tail and blindly tumbling into the "ditch" of "our plea," might so clearly see these inconsistencies that they would extricate themselves from this pernicious course they have become entangled in and return to the "narrow way" mapped out by the apostles of Christ. But Bro. McGarvey, instead of answering our questions, or treating us respectfully or civilly, dropped us from his exchange list, and left us with no alternative but to call up his Commentary against him again, which we do. We arraign him before his brethren upon the charge of inconsistency. Now we open McGarvey's Commentary on Acts, and turn to page 5; or, rather, we call up J. W. McGarvey to testify against J. W. McGarvey—surely he will not attempt to impeach our witness!

Advocate.—Bro. McGarvey, as you are upon the witness stand, we ask you this question: What do you think the advantages are, if any, of the record of apostolic conversions found in Acts of apostles, over the popular conversions of this age?

Witness.—"They possess, indeed this advantage: that, in contrast with all of the conversions of the present day, they were guided by infallible teaching, and were selected by infallible wisdom from among thousands of others which had occurred, because of their peculiar fit-

ness for a place in the inspired record. They have, we may say, twice passed the scrutiny of infinite wisdom; for, *first*, all the conversions which occurred under the preaching of inspired men were directed by the Holy Spirit; and, *second*, if any difference existed between those put on record and the others, the Holy Spirit, by selecting these few, decided in their favor as the best models for subsequent generations. If a sinner seek salvation according to the model of modern conversions, he may be misled; for his model is fallible at best, and may be erroneous; but if he imitate these inspired models, it is impossible for him to be misled, unless the Holy Spirit itself can mislead him."

A.—You say the sinner *may* be misled by seeking by modern models. I desire you to be a little more definite upon this point. What about such conversions when they are different in some respects from these apostolic models?—give us a prompt answer.

W.—"Moreover, in so far as any man's supposed conversion does not accord with these, it *must* be wrong; in so far as it does accord with these it *must* be right." See Commentary, p. 5.

A.—That will do, you only consider such conversions, *supposed* conversions! Now I will ask you a question on another point:

We see in Acts 8: 36, that when the eunuch saw water he desired baptism, yet the preceding verse only mentions that Philip preached unto him Jesus; now will you please tell us why the eunuch demanded baptism upon having Jesus preached to him?

W.—"There is only one answer to this question. It is, that to *preach Jesus*, after the apostolic method, involves full instruction upon the subject of immersion."

A.—Bro. McGarvey, I will ask you this question: Suppose some men preach that immersion has no connection with salvation, but that *saved* men ought to be immersed to honor God, how about their preaching?

W.—"Those only preach Jesus correctly who give to it the same prominence given to it in apostolic discourses." See Commentary, page 50.

A.—I will ask you one more question, and will then rest the case so far as count No. 1 is concerned, and take up count No. 2.

You recognize Baptists as Christians and receive them into Christian congregations upon their baptism; now do the preachers, under whom their "supposed conversions" were brought about, give to "immersion" the same prominence that is given to it in apostolic discourses?—did their teaching "involve full instruction upon the subject of immersion"?—in short, did these Baptists "preach Jesus after the apostolic method"—did they preach Jesus correctly; and do these "supposed conversions" "accord" with the models of conversion found

in Acts? Please answer.

As the witness refuses to respond I must complain to the court that he "hangs his head and answers not *one word*," at this point.

As the court decides that it can not force a witness to criminate himself, I must submit, and pass to count No. 2.

A.—Bro. McGarvey, it is generally held that verse 37, of Acts 8, is an interpolation, does this fact render it less obligatory on us to earnestly contend for, the good confession, as an item of "the faith once delivered to the saints"?—please answer promptly.

W.—"The fact that such a confession as is here put in the mouth of the eunuch was uniformly required by the apostles, is evident from other passages of Scripture. It is quite certain that it was confessed by Timothy. Paul says to him: 'Fight the good fight of faith; lay hold on eternal life, into which you were called, and did confess the good confession before many witnesses.'" This confession was made at the beginning of his religious career; for it is connected with his call to eternal life. It is the same confession which is attributed to the eunuch; for Paul immediately adds: 'I charge thee before God, who gives life to all things, and Jesus Christ, who bore testimony under Pontius Pilate, to the good confession,' etc. Now, what is here called 'the good confession' is certainly the confession that he was the Christ, made before the Sanhedrim, under Pontius Pilate. But this is identified, by the terms employed, with the confession which Timothy had made, which is also 'the good confession that Jesus is the Christ,' the same attributed to the eunuch. Moreover, this confession was so conspicuous, at the time of Paul's writing, that it was known as the confession, and so highly esteemed as to be styled *the good confession*."

A.—Well, you have given an elaborate and clear answer. You are a good witness when you will hold your head up and speak right out in court. You do not leave any loop-holes in your answer, for that "orthodox" statement which Baptists and other sectarians make, and which some of our brethren now accept as "the good confession." You "identify" the good confession as just "such a confession as is here put in the mouth of the eunuch"—that is, just such a confession as is found in Acts 8: 37.

You think, then, that there is no doubt about Paul's teaching and demanding just "such a confession as is here put in the mouth of the eunuch," and, that we are safe, and not taking extreme ground, when we teach and demand that same "highly esteemed" confession, do you?

W.—"We have, therefore, both his premises and his conclusion, to sustain us in deciding that this confession was universal in the primitive Church, as a part of the apostolic ritual." See Com., p. 100.

A.—I will now ask you, Why do

you suppose the language of Acts 8: 37 was "put into the mouth of the eunuch"?

W.—"Now, the object of the interpolator was to fill up what appeared a blank, so that Philip should not appear to have led the man into the water too abruptly."

A.—Thank you for such a prompt answer; but many now seem to think they can't be "led into the water too abruptly"—they think that there is really no use for any "instruction" on the subject of immersion, much less "full instruction!" They think that if they have heard of the death, burial and resurrection of Christ and believe this, that if they are led into the water believing that God ordained it for them to imitate "Thomson's colt" it is valid in God's sight.

Bro. McGarvey, some of our brethren hold that the confession is merely a means by which the administrator may determine the fitness of the subject for baptism; but, that if he has good reason for believing that the subject does believe that Jesus is the Christ, he may dispense with the confession. But, as you say, it is "part of the apostolic ritual," I want to know what you have to say about this position of these brethren—remember, I mean when I speak of the confession, just what you do, that it is just such a confession as is found in Acts 8: 37. Please answer.

W.—"The truth declared in the confession, that Jesus is the Christ, the Son of God, is, beyond controversy, the foundation of the Church of Christ, and is so declared by Jesus himself. Without it no Church of Christ could possibly exist. It had to exist as a truth, and be demonstrated to men as such, before the Church could begin to be. The truth itself, however, and the confession of it, are two things entirely distinct. The former is the foundation; the latter a means of building on it." [Italics mine.]

A.—That makes the point clear; for I understand you, that although the foundation was solidly laid over eighteen hundred years ago, that no man can be built on that foundation till he makes just "such a confession as is put into the mouth of the eunuch;" now do I understand you?

W.—"There is no way to build an organization of men and women on a truth, except by a mutual confession of it, and an agreement to live together according to its obligations. When individuals, believing that Jesus is the Christ, mutually confess it, and agree to unite in the observance of its obligations, the immediate and necessary result is a Church. In this way the confession became an organic element in the ecclesiastical constitution." Com. pp. 101, 102.

A.—Bro. McGarvey, there is a strong tendency among some of our brethren to abandon this confession as a "ritual," or as an "organic element in the ecclesiastical constitution." Do you think this ought to be done, or that this "orthodox"

statement should be recognized in its stead?

W.—“The angels all confessed the good confession, receiving Jesus as their Lord, and rendering thus their first act of worship to the Son of Mary. The *one identical confession*, therefore, has brought together, in one harmonious whole, God, angels, and men; the latter being pledged by it to eternal worship, and the former pledged forever to accept their grateful homage through Christ. That *this confession* was the only one required of candidates for immersion by the apostles, is universally admitted by those who are competent to judge. It is likewise admitted that they regarded it as a sufficient confession. This fact alone should teach men to be satisfied with it now. He, indeed, who is guided by the Bible alone, cannot require of men any other confession than such as he finds authorized by Bible precedents. * * * Fidelity to the word of God, therefore, binds us to this confession alone, and, in clinging to it, we have every assurance which inspiration can give that we are right.” See Com. p. 103. [The italics are ours, to make the witness speak a little louder on certain points.]

A.—So then, Bro. McGarvey, you do not think we ought to depart from this item of the “apostolic ritual,” or, “organic element in the ecclesiastical constitution,” but that we should “cling to such a confession as was put in the mouth of the church.”

W.—“Departure from apostolic precedent is never justifiable, except when the precedent itself was the result of circumstances peculiar to the apostolic age.” Com., p. 103. [Italics ours again.]

A.—But, Bro. McGarvey, sometimes it is said, that such a confession as is found in Acts 8: 37, is not exclusive enough; what have you to say to this?

W.—“It will exclude the Unitarian and the Universalist; for while they are willing to confess that Jesus is the Christ, in the next breath they deny him, by contradicting some of his most emphatic declarations. * * * It will exclude the devotee of the mourning bench, who waits for an operation of the Spirit before he comes to Christ. * * * None of these characters can scripturally make the good confession, without some specific change in view or in character.” Com., p. 105. [We had to make the witness speak a little louder again with our italics.]

A.—But, Bro. McGarvey, suppose it should be said, as it is now being said by the enemies of the FIRM FOUNDATION, that “Your confession is too exclusive,” what would you say?

W.—“We add, that it receives all whom the apostles would receive, and excludes all whom they would exclude.” Com., p. 105.

A.—Now, then, Bro. McGarvey, I will ask you this: Do you not receive Baptists and immersed persons from the denominations

upon an immersion, that was not preceded by this “organic element in the ecclesiastical constitution,” which is a “part of the apostolic ritual”? and do not the statements that these persons make before their immersion, “deny Christ, by contradicting some of his most emphatic declarations”? Is not Christ's language in Mark 16: 15-16, where he promises salvation to those that believe and are baptized, an “emphatic declaration”? Is not Peter's language, (which is virtually Christ's language), when he says repent and be baptized for the remission of sins and ye shall receive the gift of the Holy Spirit, an “emphatic declaration”? Do not these parties deny these “emphatic declarations” when they say, before their immersion, that they believe that God for Christ's sake has already pardoned their sins? Yea, do they not doubly deny Peter's emphatic declaration when they say they have already received the gift of the Holy Spirit and the remission of sins? And do you think you are excluding those who “waited at the mourning bench for an operation of the Spirit,” when you receive such persons on such baptisms?—are you receiving such as this “apostolic ritual” you have been talking about receives, and are you excluding such as it excludes?—are you clinging to this “organic element in the ecclesiastical constitution,”—or are you unjustifiably “departing from apostolic precedent”? Please answer these questions as briefly as you can.

We will have to complain again, that the witness hangs his head like his “Doctor of Divinity,” and answers “not one word.”

As a witness cannot be compelled to criminate himself we will have to rest our case here, and depend, for a verdict of INCONSISTENCY, upon the intelligence and fairness of our brethren and sisters who are candid enough to look questions squarely in the face, and “be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” With them we will leave the case, till the “righteous Judge” shall pass upon it!

Now a concluding word to such as may be disposed to shut their eyes against the points made in this article. That concluding word is this: If you continue to bid Bro. McGarvey “God-speed” while he persists in his present course, refusing to correct his glaring inconsistencies and palpable departure from the “faith once delivered to the saints,” you become “partakers of his evil deeds!”

If Bro. McGarvey cannot see his inconsistency, when the points we have adduced from his “Commentary on Acts” are laid by the side of his practice in receiving Baptists and other immersed sectarians on such baptisms, I verily believe a lunatic asylum is a more appropriate place for him than a Bible

College!—but he can see it! So it remains to be seen what he will do—whether he will please men or God!

A. McG.

LET HIM PRODUCE HIS PROOF.

Dear Bro. McGary:

I must tell you of a funny little incident that took place between Bro. Wallis and myself on one side, and Bro. Humphrey and Bro. Callison on the other.

I went to Eugene City on business and soon learned that a “big gun”—a new preacher by the name of Humphrey, was to preach there that night. So I concluded to stop and hear him, and I must say that he gave us a very good discourse.

As soon as the people were dismissed, Bro. Wallis came to me and requested me to continue his F. F. another year; and while I was congratulating him upon his wise choice of papers, Bros. Humphrey and Callison came along, and hearing us talk about a paper, Humphrey asked for the name of the paper. When I told him that it was the F. F., he became very much excited; his eyes popped out, and he looked somewhat like he would soon be ready for the asylum.

He raised his hand very high and brought it down with wonderful emphasis and said: “McGary is a fraud!” I told him that I was not personally acquainted with Bro. McGary, but I thought that his paper came nearer the truth than any paper I ever read. I suppose from the way he spoke, he thought that I had not read very much; so he asked me if I had read the *Guide*. I told him that I had. He then asked if I had read the *Standard*. I told him I had. Then his disgust seemed to rise to a wonderful height and he talked as if he had been all through and around about where you have caused so much trouble in the churches; and that you had left the church in disgrace, or had been withdrawn from, or words to that amount. He said, that in twenty years, he believed that McGary, although so much opposed to sects, would himself be the leader of a sect.

Once in a while, when he would get a little out of breath, I put in a word edge-ways, and told him that he could not make me believe such things. He seemed to be much surprised when I told him that I would not take his word for it, and asked me if I wanted the proof. I told him I did, and he said he could bring the proof. I do not suppose that he will try to bring any proof, but one thing he will do, that is to thoroughly abuse you while he is in Eugene City.

I think I have never seen a more venomous spirit manifested by any person claiming to be a Christian. Several of the brethren wish to hear from you concerning this man Humphrey.

Your brother in Christ,
JAMES GROSS,
Elmira, Oregon, Feb. 12, '88.

I thank Bro. Gross for the interest he takes in this matter, and especially for giving me a chance to confront this foul aspersion of my character. But I remember that “vengeance” is God's, and that “they that will live godly in Christ Jesus shall suffer persecution.” I know that the enemies of truth even tried to break down the character of my Lord and Master—“the disciple is not above his Master, nor the servant above his lord.”—Matt. 10: 24.

I know nothing of this Bro. Humphrey, don't think I ever heard of him before, and am sorry I have heard of him this time, since he hates the truth of God so badly that he feels justified in laboring to smut the character of those he does not know, only as defenders of the truth he hates, and opposers of the human traditions and perversions he loves. I am much more ready to show up a man's corruptness when he attacks God's truth than when he attacks my individual character, though I am far from surrendering my character for a foot-ball for these little theological charlatans to kick all over Oregon.

Let Bro. Humphrey furnish Bro. Gross with all of the proof he claims to have against my christian standing, and especially to show that I have ever been withdrawn from, or even had charges preferred against me in any congregation. Then let Bro. Gross furnish me with a copy of this proof and I hereby promise every word of it to the readers of the FIRM FOUNDATION. He has brought the charge, now let him bring forward the proof. This he will do if he is a christian, or any part of a gentleman; and if he is neither, I cannot afford to give him further attention. This will test him as to whether he is a conscientious gentleman or a scoundrel. Let him not run off to some other paper and kick up a dust where I cannot get at him, but let him avail himself of the use of our columns. If I am the character he represents me to be, my readers are the very ones to know it.

But now, to satisfy any fair-minded brother or sister who may have heard these slanders, I submit the following:

I was born and raised within one hundred and fifty miles of Austin, Texas. I lived in Madison county, Texas, from the time I was eight years old till five years ago, when I moved to Austin. I obeyed the gospel at Madisonville, Madison county, and remained a member of that congregation without intermission till I moved to Austin. When I went to Austin they gave me a letter to the Austin church, which I put in, and became identified with that church immediately.

Now the same old members of the Madisonville church are there still—it has been called the best church in Texas by several preaching brethren who know most of the Texas congregations, but I fear it is not as good as it used to be. If my standing was bad from the time I was eight years old till five years ago, these Madisonville brethren and sisters know all about it. I will give some of their names so that any one who may feel disposed can enquire into this matter. Bros. J. B. Lee and wife, Dr. R. Westmoreland and wife, J. L. Rolling and wife, John Manning and wife, and sisters Sallie Randolph and M. E. Jenkins. I could name many others but have not the space. Let any who may feel so disposed write to Bro. Lee, he is the county clerk

and one of the leading members of the church. I ask these brethren and sisters to be candid and state if these things are true of me.

I had not been with the Austin church long till I saw that they were brimful of the spirit of innovation. W. E. Hall was their "pastor." I often remonstrated with him against these things; but they waxed worse and worse, until I regarded them in a state of spiritual stagnation, and asked for a letter, that I might unite with some more congenial brethren, where God's heritage would not be lorded over by a modern pastor, and where I would not have to behold theological dramas and by-plays in the house of God, and where all sorts of pious tricks and frolics and theological jugglery would not be witnessed and resorted to, to raise the pastor's salary, and where the widow and the orphan would not be wholly forgotten in the hot-haste after new and sinful things. Well, Bro. Hall announced my desire for a letter, and,—pardon me for saying, that he complimented my christian deportment while I had been with them—they granted me a letter. But, as I could not find a congregation convenient at the time, and as some of the members requested me to remain and try them a while longer before I had my letter issued, I consented and remained with them till they refused to allow an old gospel preacher—a man whom I knew to be a good, sound preacher and upright Christian—have the house to preach in, when they were not using it. Then I said to the elder, that he was not fit for the position of elder, and added, that I could not conscientiously worship with them any longer.

Then I, with some others who had been driven away by the same sinful innovations, commenced meeting from house to house, which we kept up till I left Austin last June. I will name some of these brethren: Bro. E. Hansbrough and wife, T. H. Gillespie, Miles Hall and wife, James Henderson and wife, John Hargrave, Jack Martin, sisters Ann and Erin Miller, Haygood, and some others.

Now I call on these brethren and sisters to know if my christian standing has been good or bad; and to know if they have ever heard of these charges Bro. Humphrey brings against me, and if what I have said is not true?

I have written several articles—some in the *Gospel Advocate*, and some in the *FIRM FOUNDATION*—exposing these innovations of the Austin church; and in these articles I have said some uncomplimentary things of W. E. Hall and the Austin church, and other modern pastors they have employed since Hall. This is all the Austin church will urge against me I think. This is my offending. Brethren, I have stated the facts in the case in advance; for I have no idea Bro. Humphrey will try to prove his charges. So I leave the matter with you.

I forgot to state that after all of this the Austin church gave me a complimentary letter which I have in my possession.

COMMENDATION.

This is to certify that we, the undersigned members of the Church of Christ, are well acquainted with Bro. A. McGary, and we know him to be an honest, truthful upright Christian gentleman.

J. Hargrave,
James Henderson,
E. M. Henderson,
J. T. Martin and wife,
L. O. Johnson,
C. A. Miller,
Erin Miller,
Lucele Miller,
J. W. Jackson,
T. H. Gillespie.

I have been intimately acquainted with Bro. A. McGary for the last five or six years, and know that his walk during that time has been that of a christian, and Bro. Humphrey ought to prove what he said about him, or retract it as publicly as he has said it, or the brethren ought to withdraw from him.

E. HANSBROUGH.
Austin, Texas, March, 15, '88.

OUR NEW TRACT.

I have just finished reading Bro. J. W. Jackson's "Sequel to Zeke Jackson." Bro. Jackson has used the "*Grub-Ar*" some in this work, and I think Mr. Nichols will have to give his "ax" a good grinding to get the gaps out of it before it will do to thrust into another "Campbellite" path—the roots it has been grubbed into, all turned out to be solid rocks, and the edge of this Methodist implement has been turned and gapped till it had to be thrown over the fence for repairs. I regard it a valuable pamphlet. Send for it and circulate it. For price, see third column, eighth page.

A. McG.

TALKS WITH THE SISTERS.

Dear Sisters:

I read with great interest every line that appears from the sisters and note with pleasure the earnest tone that characterizes them and am so glad to see new ones appearing all the time. These short letters of exhortation and admonition do more good than perhaps the writers dream of.

The time has come, dear sisters, when we need constant help of this kind. Satan is busy among us leading many astray daily. The paths he invites us to tread are flower-strewn, very inviting, pleasures awaiting us at every turn, but all leading—where? To destruction! I recently read the story of a youth who was deeply enamored of a lovely though heartless woman. One day he received a dainty, perfumed missive from her, appointing a meeting with him in a certain palace. Gladly he hastened thither. He found a marble structure, lovely beyond description, with richly-varied mosaic floors, and tropical plants blooming on every side. As he approached the entrance the doors of broad leaves and brilliant flowers opened noiselessly and as

silently closed behind him. The interior was fabulously gorgeous and beautiful and for a long while he was completely absorbed in its varied charms. But ere long he noted that everything was ominously silent and he began to feel nervous and apprehensive, as no one appeared. He tried the doors and found them locked. Then he realized with a shudder that he was a prisoner, lured to his death by his charmer, that his rival might no longer fear his power. So with Satan, His pitfalls are oftenest hidden amid the loveliest surroundings. To those who cannot be tempted by bold allurements, he proffers "innocent amusements," such as the "parlor dance," private theatricals and the like.

My mind was directed to this train of thought by hearing of some brethren and sisters who so far forgot "the vocation wherewith they are called," as to give dances at their houses Christmas. These remarks may seem out of season to some, but we are told to be "instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine."—2 Tim. 4: 2.

We all doubtless know this festive day is of Roman Catholic origin, instituted to commemorate the supposed natal day of our Savior. The real date of his birth is unknown; but this we do know, that he was born, lived a life of suffering and died on the cruel Roman cross that we might have everlasting life. Then if we will keep this time in memory of Him, let us do so in a befitting manner. We have, perhaps, from infancy regarded this day as sacred and as it approaches, the thoughts of many are of that sweet Bethlehem babe. The natal hymns find expression on our lips in subdued song. This past, lovely Christmas the following sweet words came to me o'er and o'er:

"Glad Christmas bells, your music tells
The sweet and pleasant story,
How came to earth in lowly birth
The Lord of life and glory.
No palace halls with ceilings tall
His kingly head spread over,
There only stood a stable rude
This heavenly babe to cover."

Every true christian's mind naturally turns to this phase of the holiday, the birth of the Christ, the world's Redeemer. But alas, many calling themselves christians enter upon it with all the abandonment of the worldling, spending money uselessly and lending their influence and presence to many sinful amusements. They act very much as though they had a Pope or priest to grant them an indulgence to sin throughout this season. But our high priest has made no provision for such holidays, but all days are His, for he says, "if any man will come after me, let him take up his cross daily and follow me." What is the measure of a christian's faith who will deliberately make a dance-hall of his house? A mustard seed is a mountain compared to it. The writer once rebuked a christian brother for doing this and his defence was, "the young people will dance and he thought it was better

for them to dance at a respectable place than with a lot of roughs at a public hall."

Now if there were a set of lawless men in a country that needed hanging "without judge or jury," he might just as consistently argue that it would be better for a body of christians to take the vengeance that belongs only to God into their hands and hang these fellows, than for a lot of roughs to do it. But what a fearful mistake! Shall we do evil that good may come of it?

This same brother has a young daughter, who is an earnest christian, who has made up her mind to forego all sinful pleasures, who seems to hunger and thirst after righteousness, yet this brother will deliberately set a snare for her young feet by having dances at his house. Our Savior said it were better for a man if a mill-stone were hanged about his neck and he cast into the sea, than that he should offend (cause to stumble) one of his little ones!

Satan has agents and emissaries busy at Christmas-tide, inventing all sorts of attractions to allure young feet from the path of duty, and rarely a holiday passes that witnesses not the return of some young christian to the weak and beggarly elements of the world.

Now why cannot every christian constitute him or herself God's especial agent to counteract this evil influence? We must use as much energy about our Father's business as Satan does in his. Why cannot each congregation have a good preacher to come at that time and hold forth the promises of this Prince of Peace, whom angels announced on Bethlehem's plains eighteen centuries ago? Why cannot we sisters go out into the highways and by-ways and fill our Father's house with guests that their souls may be feasted on the bread of life?

It is an open question whether it is right for christians to observe Christmas at all, but if we will, let us listen to our Savior's injunction: "When thou makest a dinner or a supper call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they bid thee again and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed, for they can not recompense thee." Now, do any of us do this? Do we not rather the very thing the Savior forbids?

Verily when He returns, shall He find faith on the earth? All these omissions occur from lack of faith; for we walk by faith and if our faith be dim we will stumble into some of Satan's pitfalls. Oh, then let us renew our faith and consecrate our lives anew to the service of Him who is able to keep us from falling and present us faultless before the presence of His glory with exceeding joy. To Him be glory and majesty, dominion and power, both now and ever. Amen.

SARAL.

QUERIES.

Where do our preaching brethren get their authority for standing while praying in public places?

Your sister in Christ,
M. E. WEBB.

LeWalt, Texas.

I think they get it from that scripture that says "submit yourselves to every ordinance of man, for the Lord's sake."

Kneeling is the proper attitude of prayer, being expressive of that spirit of humility, dependence and reverence that should characterize every true worshipper of God.

J. W. J.

1. Were the Fathers of the Reformation baptized for the remission of sins?

2. If not, were they in the kingdom?

M. L. BOSTICK.

1. I do not know.

2. No. One of the promises of the New Covenant is: "I will put my laws into their minds and write them in their hearts."—Heb. 8: 10. This was promised and is done, in order that all shall know the Lord, (Heb. 8: 11), and "obey from the heart the form of doctrine delivered them."—Rom. 6: 17. This form of doctrine, or law of the spirit of life (Rom. 8: 3) makes us free. Can obedience be from the heart without first having the law or command written or impressed upon the heart? The law of the Lord requires the believing penitent to confess with the mouth the Lord Jesus and be baptized for the remission of sins; obedience to this law takes man into the kingdom of heaven. Any other law obeyed does not take man into the kingdom, because God would not put an imperfect or mutilated law into their minds. The "forms of doctrine" taught and obeyed by the sectarian world are not of God, hence obedience to them does not take one into the kingdom.

J. W. J.

Why is it that the disciples of Christ do not wash each other's feet now?

A YOUNG BROTHER.

All Christians place a proper estimate, I hope, upon cleanliness; hence they practice foot-washing at home, and do not wait for a weekly, monthly or quarterly assembly of the brethren in order to make an act of worship out of that which belongs exclusively to the "good works" enjoined upon disciples. Some people, however, honestly believe that "foot-washing" is an act of worship enjoined upon the church and to be observed in connection with the Lord's supper. For their benefit I submit the following:

1. The supper at which the Saviour washed his disciples' feet was not "the Lord's supper." The Lord's supper was instituted after the Passover had been eaten. Matt. 26: 18-28, Luke 22: 13-18. The supper spoken of in John 12: 1-17, was in Bethany "before the feast of the Passover." After the occurrence of

the foot washing and the subsequent conversation of Jesus about being betrayed, and Judas had left the assembly, John says: "Some of them thought, because Judas had the bag, that Jesus had said unto him, buy those things that we have need of against the feast."—Verse 29. This certainly is conclusive that foot-washing has no connection with the Lord's supper.

2. There is a broad distinction between acts of worship, and good works. We worship God; we do good works to and for our brethren. Foot-washing cannot possibly be ranked as worship, but it is placed among good works.—1 Tim. 5: 9-10.

3. The example embodies a principle that must be taken as a rule of action. The example here given, like the parables of Jesus, taught a lesson which was confirmed by apostolic teaching. Remember that Jesus commanded these apostles to teach "all things whatsoever I have commanded you."

The lesson in this chapter inculcates humility and the obligation of ministering unto each other's comforts and necessities. If Jesus the Lord and Master could condescend to perform the menial service of washing the feet of his own servants, then there should be in them the same spirit of humility and condescension. "Whoever will be chief among you, let him be your servant." The apostles teach that we must be kindly affectioned one to another with brotherly love; in honor preferring one another. Distributing to the necessity of the saints; given to hospitality. Mind not high things, but condescend to men of low estate.

To confirm the fact, that the example here given is to enforce a principle rather than to institute a custom or ordinance, I invite attention to other examples.

In 1 Cor., 10: 1-11, Paul refers to the wicked actions of the Jews while they traveled through the wilderness, and specified the things done. He says, "these things were our examples." How can wicked actions such as idolatry, fornication, tempting God, and murmuring against him be "our examples?" Paul says, "to the intent we should not lust after evil things." Again he says, "all these things happened unto them for examples, (that is, they were punished), and they are written for our admonition." The design of these examples is, that we may not do as they did.

Again, Peter speaking of the sufferings of Christ says, "Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Pet. 2: 21. Does this mean that we must literally pass through the same sufferings that Jesus endured? No, but rather that you should arm yourselves likewise with the same mind that was in Jesus.—1 Pet. 4: 1. "Let this mind be in you which was also in Christ Jesus."—Phil. 2: 5. What mind? An humble, patient self-sacrificing spirit. One that does no sin; that when reviled, reviles not again;

when suffering, threatens not, but commits itself into the hands of Him who judgeth righteously.—1 Pet. 1: 22-24. The religion of Jesus teaches us to abound in good works. To feed the hungry; clothe the naked; visit the sick and the poor and minister to their necessities. In doing this it may be frequently necessary to wash some poor saints' feet, and I doubt not that Christians who love Jesus, will be ever ready to do this good work, but not as an act of worship. J. W. J.

STILL SILENT.

Since writing "J. W. McGarvey On The Witness Stand," I have seen his very flimsy subterfuge in the Guide of March 9th, in the way of excuse for not giving attention to articles that have appeared in his exchanges tending to show his inconsistencies. He knows that he can't extricate himself from these charges without making some admissions; and that is why he does not make the attempt.

No man who loves truth and believes that he is in harmony with truth, will silently rest, as our several articles against his consistency have left Bro. McGarvey. A man must know that he is too badly tangled in his own sophistry to have any struggling room before he will tamely submit to such exposures. The true and humble spirit of christianity will spur any man to either undertake to show that he is not inconsistent, or to acknowledge that he is, and to make amends.

As we have often said, so say we again: it is not a desire on our part to injure Bro. McGarvey that prompts us to expose his inconsistencies; but it is a desire to further the interests of truth.

Bro. McGarvey says: "I have quit going around with a chip on my shoulder, and I will never fight again just to show how easily I can whip somebody." Well, that is a commendable resolution; but it is not what has kept him silent in reference to our articles, and some that he refers to from Bro. Herndon; but I suspect that it was to keep from showing how easily he could be whipped that has stayed his pen along here. The man who is inconsistent and knows it, and yet persists in his inconsistencies, cannot be actuated by the Spirit of Christ! The man who cannot see Bro. McGarvey's inconsistencies as they have been shown by Bro. Herndon, in reference to his organ and missionary society teachings, and by the writer, as shown on fourth page in this issue of our paper, in reference to receiving immersed sectarians, must have his heart fearfully wrapped up in obscuring veils and dark delusions.

A. MCG.

HONEST ERRORISTS.

O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be angry with all the congregation.—Num. xvi: 22.

This was the prayer of Moses and Aaron in behalf of two hundred and fifty of the children of Israel who had gone off after the false teachers. Korah, Dathan, and Abiram, who not satisfied with the office of serving the tabernacle, sought the priesthood also, and thus cause division and the alienation of two hundred and fifty of the children of Israel from God. Korah, Dathan and Abiram had done this thing "presumptuously" and the penalty was death.—Num. xv: 30-31. This Moses well knew. But his heart went out in prayer for the two hundred and fifty who had been duped and misled by the error of those men, hoping, no doubt, that God would inflict punishment only upon the leaders. But God's answer to that prayer, and the sequel tell us of the destruction of Korah, Dathan and Abiram by a new or uncommon way; the earth opened her mouth and swallowed them up, and fire came out from the Lord and consumed the two hundred and fifty. But the end is not yet, all the congregation murmured against Moses and Aaron, saying: "Ye have killed the people of the Lord;" thus manifesting their approval of error, and their sympathy with the errorists, they became partakers of their evil deeds, and fourteen thousand seven hundred were destroyed.

These people were sincere, no doubt, nevertheless they were in error. Hence their destruction. You remember the "man of God" who went out of Judah unto Bethel to warn Jeroboam of his idolatrous worship, and of the destruction of the altar, and that God told him to "eat no bread nor drink water nor return again by the same way that thou camest." And as he was returning, a false teacher came to him as he was sitting under an oak tree, and said to him, "I am a prophet as thou art, etc., and the Lord has told me to bring you back with me to my house to eat bread and drink water." "But he lied unto him." Nevertheless the man of God went off after that false teacher; and the record tells us that as he returned he was slain in the way by a lion, because he had disobeyed the commandment of God. He undoubtedly put implicit confidence in the words of the old prophet, but believing a lie, though honest in his belief, cost him his life. 1 Kgs. 13.

Again, we might refer to the prophets of Baal who were slain at the brook Kishon for forsaking the commandments of the Lord and going into idolatry, and many others, to show: 1. "That what a people think is right, that is right to them," is exceedingly dangerous ground to stand upon. 2. That not the false teachers alone were punished for their false doctrines, but the followers, although deceived and misled, were alike responsible and suffered the penalty of the law.

But, says one, this is all Old Testament teaching, and the law of Moses, and your people say we are not under the law. True. But Paul

says, "Whatsoever things were written aforetime were written for our learning."—Rom. 20: 4. "Now all these things happened unto them for ensamples and they are written for our admonition."—1 Cor. 10: 11. "For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven."—Heb. 12: 25, and 2: 2-3.

We look back and we see that it is a fearful thing to fall into the hands of the living God. That every transgression and disobedience received a just recompense of reward; and we now look forward to the day that God has appointed in the which he will judge the world. Acts 16: 31. "And reserve the unjust unto the day of judgement to be punished." And in that day "he that is unjust let him be unjust still," and the unprofitable servant will be cast into outer darkness. God has spoken unto us in these last days by his Son, and the command is, "hear ye him."

Christ said of the scribes and Pharisees "they be blind, leaders of the blind, and if the blind lead the blind both shall fall into the ditch." The led, as well as the leader. They were blinded, in that they taught for doctrine the commandments of men. How sad to see thousands of blind leaders teaching for doctrine the commandments of men, and hundreds of thousands of the blind led—some of them our own flesh and blood—into the ditch. Many of them the best of men and women morally, and we irresistibly ask ourselves: Will these people be punished with everlasting destruction from the presence of the Lord and the glory of his power? And we hopefully go to the divine record for an answer, and we read: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven. But he that doeth the will of my Father which is in heaven."

We again ask, do the one thousand different denominations do the will of the Father in heaven? And again we go to the divine record for an answer, and we read: "There is one body instead of one thousand. And that the one body should not be divided, but that it be perfectly joined together, and speaking the same thing, being of the same mind and of the same judgment, and that there be no divisions among us. Hence in the light of God's truth we are compelled to say: Alas, the hope of this people lies not in that which God has revealed to man. And like Moses and Aaron of old, our hearts go out in earnest prayer for these people, and we ask, "Lord are there few that be saved?" And the answer comes back from the Savior: "Strive to enter in at the straight gate, for many I say unto you will seek to enter in and shall not be able."

The Scriptures which I have examined briefly, are not applicable alone to sectarianism, but to many who were once of us, but went out

from us that it might be manifest that they are not of us, of whom there is less hope, in my opinion, than for the most bigoted sectarian. For it would have been better for them not to have known the way of the Lord, than to have known it and then turn from the holy commandments delivered unto them. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity."

Thank the Lord for the good work of the brethren of the F. F. in bringing back to the old paths the C. M. Therefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labors are not in vain in the Lord.

Your brother in hope,
B. R. HEFLEY.
Urbana, Ill.

TO THE SISTER READERS OF THE FIRM FOUNDATION.

Dear Sisters:

I feel that I must try to write something for the cause of Christ. I see other sisters advocating the Lord's side of the question, and I know it is my duty to try to do something to help along His cause.

I am a reader of the F. F. and would not be without it for anything. I am always very anxious to ready the sisters' letters, and wish that more of them would write, and write longer letters. Sisters, I am glad to see so many of you in the noble work for our dear Savior, for there is great work for us to do as christian wives and mothers.

First, we must strive to make home cheerful and pleasant for the coming of our dear husbands; and then how hard we ought to strive to make home a cheerful place for our little ones, so that they will love home, and when they grow up they will not want to stray away from it, and, of course, get into bad company. How careful we ought to be in training them while they are young; teach them to love the Lord and obey his holy will, for, dear sisters, if we wait till they grow up and have a way of their own, then it will be too late.

If we teach them to do right now while they are young, then, when they grow up, if they should get into some kind of trouble, they can not say, well, mother is to blame for she never taught me what was right. Then, mothers, how careful we ought to be, for how would we feel, to know that we had neglected our own duty so far as to have our own dear children accuse us as above. Then let us, one and all, teach our children to love the Lord our Savior, then we can say and feel that we have done our duty as far as it is in our power.

Oh, ye mothers, train your darlings
So to love their homes, that they,
With the idle and the vicious,
Will never go astray.

With a chain of strong affection,
Bind them to the safe retreat,
That their minds may not be tainted
By the lessons of the street.

Your Sister in Christ,
OZELLIE McELRATH.
Coleman, Texas.

Bro. McGary & Hansbrough:

Please send me the F. F. and I will pay for it as soon as I can. I stand on the same foundation as respects the sects. I had a debate last October with a Baptist, and in studying the design of baptism, I was converted entirely from sectism. May God bless you in the publication of the F. F.

Your brother in Christ,
T. J. T.
Clarksville, Ark.

McGary & Hansbrough:

I like the F. F. I am a poor farmer and unable to pay for it now, but if you will send it on, I will pay for it in the future. I am a member of the Methodist church, but I like to read the truth, let it come from where it may.

Yours truly,
W. W. WILLIAMSON.
San Marcos, Texas.

WANTED.

Wanted, at this office, back numbers of the FIRM FOUNDATION of vol. 2, (1886), for the months of May, June, July, August, September, October, November, December, and for January, 1887. To any one sending us any of the above numbers we will send a copy of the "Ups and Downs of the Jackson Family," or the Sequel to it, as they may desire.

OUR PAMPHLETS.

OATMAN-M'GARY DEBATE:
1 copy, : : : : 25
5 copies, : : : : \$ 1.00

UPS AND DOWNS OF THE JACKSON FAMILY.
1 copy, : : : : 10
5 copies, : : : : 50
15 copies, : : : : \$1.00

ZEKE AND THE METHODISTS:
1 copy, : : : : 10
5 copies, : : : : 50
15 copies, : : : : \$1.00

1 copy of each, : : : : 40 cts.
Address, FIRM FOUNDATION,
Box 24, Austin, Texas.

No doubt there are some nettles in the world. There are unpleasant things said, hard things that tend to make life smart keenly. But we put far more nettles into the world than are there originally. The real nettles are ourselves, in our own uncomfortable, petulant, sour, selfish dispositions, and they spread their own character over nature.—Selected.

While there is much misery and sin in the world, a man has no right to lull himself to sleep in a paradise of self-improvement and self-enjoyment, in which there is but one supreme Adam, one perfect specimen of humanity—namely, himself. He ought to go out and work—fight, if it must be, wherever duty calls him.—Selected.

Solomon's temple was one of the churches built without a mortgage, debt, or fair to raise funds.—Ex.

PUBLISHER'S NOTES.

If you see a big RED CROSS on your paper, you may know your subscription is out. Please renew if you want the paper.

Bro. J.W. Jackson's article, on the first page this issue, is the best one of its kind I have read in some time.

We have several articles on hand relative to the resurrection of unbelievers, which will receive attention as soon as we can reach them.

We will not put the blue cross on any of the papers hereafter, as we are prepared to send receipts for money as fast as sent in. If you fail to get a receipt, write to us inside of thirty days for it.

DEBATE.—There will be a debate at Lanham, Hamilton county, Texas, beginning May 21, '88, to continue six days, between J. D. Tant, of the Church of Christ, and F. S. Payne, of the Missionary Baptist church.

Several have written requesting the removal of the red cross, promising to remit as soon as they can. We will remove the cross when requested to do so, and will keep the red cross on all those who do not write us about it, or notify us otherwise.

Met up with Bro. Bush, Sanders and Riell in LaGrange on the 16th of March, as I was on my way to Alleyton. Bro. Sanders and Riell went on to Columbus, and we found out wherein we differed, and discussed these differences all the way to Smith's Junction, where we parted.

CORRECTION.—In the F. F. of March 1, '88, fifth page, third column and 27th line of Bro. Lane's article "Order vs. Confusion," for "had been in water," read "had been immersed in water." In fourth column, same article, at the 13th item specified, read "an unscriptural eldership."

I left the office of the F. F. March 15th, for a few days' visit to my mother near Alleyton, Colorado county, on account of sickness in two of my brother's families. Bro. Will's wife died of typhoid-malarial fever, in Eagle Lake, after an illness of several weeks, and was buried in Alleyton, before I reached there. Our friends were very kind in time of need, and for which they have our sincere thanks.

Bro. I. C. Stone's address, from this time on until further notice, will be Sumner, Lawrence county, Ill., Box 177. Bro. Stone is an old man and is poor in this world's goods, but rich in faith, sound on the gospel, and an able preacher. He has changed his abode because the brethren would not respond to his necessities in Indiana. Every reader of the F. F. should aid Bro. Stone in his old age, and I will be one of a thousand to send him a dollar. All money sent to me for him will be forwarded to him immediately and receipt given. T. H. GILLESPIE.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSHROUGH, { Publishers.

AUSTIN, TEXAS, APRIL 15, 1888.

Vol. 4—No. 10

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. GRUBER. J. W. JACKSON.
J. S. DUMST. E. HANSHROUGH
L. C. STONE. A. J. MCGARTY.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSHROUGH.

SECT BAPTISM NOT VALID BAPTISM.

God requires certain conditions of the sinner before he is a proper subject for baptism. These conditions are: 1, faith; 2, repentance; 3, confession; and, 4th, to be valid, the act must be performed for the remission of sins. Have the sects these conditions, when immersed? They have not. God requires the sinner first to believe the truth with all his heart; to believe that Jesus is the Christ is to believe the truth, the gospel. Paul says to the Ephesians, "In whom (Christ) ye also trusted after that ye heard the word of truth, the gospel of your salvation."—Eph. 1: 13. Peter says, "but the word of the Lord endureth forever, and this is the word which by the gospel is preached unto you."—1 Pet. 1: 25. Again, "sanctify them through the truth, thy word is truth."—John 17: 17.

It is said that Philip preached Jesus unto the eunuch and the eunuch asked, "what doth hinder me to be baptized?" And Philip said, if thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Upon this he baptized him. Acts 8: 26-40. Now we see that to believe that Jesus is the Christ is to believe with all the heart, the truth taught by Christ and His apostles, the doctrine, the gospel.

The sects do not have this faith, for they do not believe the doctrine taught by Christ and His apostles,

and therefore they do not believe that Jesus is the Christ, nor do they believe the truth, the gospel; for, to believe that Jesus is the Christ is not to simply believe that there is such a person as Christ, but it is to believe the doctrine taught by Christ. In no other way can we believe in Christ. I said that the sects do not believe this doctrine taught by Christ and His apostles. All the subjects that are immersed by them believe, or, at least, they subscribe to the doctrines taught by them. Now we will prove that neither the subjects that are immersed by them, nor themselves believe the doctrine taught by Christ.

1. Christ's doctrine is, that faith is the act of the man, the belief of testimony, and that it comes by hearing God's word.—John 20: 30-31, Rom. 10: 13. The sects do not believe this, but believe that faith is the direct gift of God, which is not taught in the Bible.

2. Christ's doctrine is, that the first thing the sinner must do after hearing the gospel is to believe.—Heb. 11: 6. The sects do not believe this, but they believe that repentance comes before faith; that the first thing the sinner must do is to repent, and then believe.

3. Christ's doctrine is, that baptism to the believing penitent is for the remission of sins.—Mark 16: 15-16, Acts 2: 38. The sects do not believe this; they believe that God pardons the sinner before he is baptized.

4. Christ's doctrine is, that being born again, is to be first begotten of God by the word of truth (Jas. 1: 18), and then born of water, or immersed, John 3: 5. The sects do not believe this; they believe that being born again is a change from the love of sin to the love of holiness, done before faith, repentance or obedience.

5. Christ's doctrine is, that the gospel is the power of God unto salvation to every one that believeth, Rom. 1: 16. The sects do not believe this; they believe that the word of God is a dead letter. We see in these five things, that they believe a lie instead of the truth. In fact, they believe a lie in all of their believing, and this alone proves that their dipping is not an ordinance of God: for they that believe a lie will be damned.—2 Thea. 2: 10-12. And this is not all, for according to their own logic, they have no repentance. If repentance comes before faith, then they have no faith when they repent, therefore cannot believe that he has any

sins, or that there is a God, heaven or hell. Paul says: "Whatsoever is not of faith is sin," Rom. 14: 18; then, according to their logic, if they have any repentance at all, it is a sinful one.

Now we have proven that the sects have neither faith nor repentance required by the gospel. Have they made the good confession? They have not, nor do they require it at all; they do not believe in it, and they call those who require it of the candidates, "Campbellites." This is calling Christ and his apostles "Campbellites." There is no getting around it (the confession); it is just as much essential to a valid baptism as faith and repentance. In fact, God requires it of every sinner in order to salvation, and no one in the days of the apostles obtained salvation without making this confession.

Paul says: "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation."—Rom. 10: 10. This is the confession that every believing penitent is commanded to make. The Messiahship of Jesus, is the great central truth of christianity; it is the truth which vitalizes the whole system and stamps it with the divine image. The Lord Jesus is the Alpha and Omega of the Christian religion. His divinity is that truth around which all other truths revolve. There is nothing strange, then, in the fact, that God has made a confession of this truth a cardinal element in obedience to the gospel. The eunuch's case shows that it must be made before baptism. We have now shown that the sects have not that faith, repentance and confession required by the word of God in order to constitute the sinner a fit subject for baptism.

Now I ask those shaking brethren, who think to shake the sects into the Church of Christ, to stop and honestly and candidly consider this matter.

The sects do not immerse their subjects for the right design. God requires the believing penitent to be immersed for the remission of sins; but they take their candidates, who claim to be already pardoned, down into the water and immerse them. Of what account is such a baptism? None in the world. God has a design in everything pertaining to christianity, and if these things are not done for the right design, the persons do not obey the command. For instance, Christ in speaking of the Lord's supper says: "This do in remembrance of me."

Luke 22: 19. To remember him, is the design of this supper; now suppose that I take this supper in remembrance of Garfield, would I receive any blessings therefrom? All would answer, no. Why so? Because you did not do it for the right design.

I have preached the gospel to a great many of the sects in this country, some will not hear, will not obey. The more I preach the word the more they hate me and the word of God, and yet some of our so-called brethren say that such people are Christians. Lord save us from this evil. Amen.

W. M. SUBLETT.

Thurlow, Ky.

WORDS OF WARNING.

Woe unto them . . . that chant to the sound of the viol, and invent to themselves instruments of music, like David.—Amos 6: 5. Take thou away from me the noise of thy songs: for I will not hear the melody of thy viola.—Amos 6: 22. This prophecy is a solemn warning to those who are departing from the will of the Lord.

Listen to the words of Job. 21: 7-18: "Wherefore do the wicked live, become old, yea, are mighty in power? They send forth their children like a flock, and their children dance; they take the timbrel and harp, and rejoice at the sound of the organ; they spend their days in pleasure, and in a moment go down to the grave." "Woe to them that are at ease in Zion." The word of God contains the grandest promises given to poor fallible man. It contains the most solemn warnings ever listened to. Bitter judgments are pronounced upon those recreant to the Master. Indescribable blessings await the true and faithful ones.

Dear brethren, guard against the temptations of pride, luxury, and all carnality. Remember that, "Pride goeth before destruction and a haughty spirit before a fall." The whole Jewish nation and their proud city, were punished severely for their vices resulting from wealth and ease. Take warning from rich, proud, haughty Babylon. How she was humbled in the very dust!

Look again at the beautiful "cities of the plains." Coming down to the writings of inspired men, in the New and better Covenant, we are told that these are set forth as examples to them that should afterward live ungodly. Like Nebuchadnezzar, the proud and haughty king, many persist in violating

God's laws. The church of the present is far from exemption from many vices, and should look well to these warnings. May she heed them, e'er her sun set at noon, and darken our land!

Christ through John admonished the church at Sardis "to be watchful, and establish the things which were ready to die, for I will come upon thee as a thief." Oh, ye worldly churches, take warning and watch. Christ wants his children to know the truth and to stand as valliant soldiers.

The church at Laodicea was *lukewarm*—neither hot nor cold. Such service is not acceptable. We must be *for* him, or *against* him, in Christ's name, or by his authority, all things commanded *must* be done. He being the door, all things done in his service, *must* be done by his authority. But there is another door—a "back door" made by the great adversary of souls. It is through this door that all the heresies and innovations have been introduced. Image worship, extreme unction, infant sprinkling, instrumental music, church festivals, etc., have come through this door. Modern speakers and writers call this door "the law of expediency." I think they need to learn over again the Alpha of the doctrine of Christ.

Paul said: "When I was a child, I spoke as a child, but when I became a man, I put away childish things." Many modern churches linger back in baby or childhood, and demand their playthings, and these they will have at the expense of the peace and happiness of the children of God.

We need men, brave men, like Luther to nail last to the church doors all over this land the solemn protests and warnings of Jehovah against the vices of these churches. Very few churches are exempt from the errors of Rome, or the evils of Jewish formalism.

Buckle on the armor, dear brethren, and press forward in the grand contest against sin and the many departures from the truth. On to victory.

J. S. D.

ORDER VS. CONFUSION.

In my last article I wrote of the organ; of its origin and the evil effects it has had in causing strife, confusion, division, alienation and every evil work, since its introduction into the work and worship of the Lord; it is therefore not of God, and hence must be of the *evil one*.

In this I shall speak of the sectarian creature that is called by the name of "Missionary Society," that has, by the progressives, been lugged into the Lord's fold, in order to ape the nations around us, and become more like them and less God-like. And it is in and through this child of the *evil one* that they propose to work. Work for what? They say, "For the glory of God and the advancement of the Master's cause, and the present and final salvation of the race." What? Work for the accomplishment of these

glorious ends through an institution unknown and unauthorized by the book of God? Shame on those who thus desire to reject God's way and become wise above what is written in the book of life.

Now there is just as much authority for the Baptist association in the Bible, as there is for the missionary society. They are both inventions of men, and I would just as soon attempt to work for God's glory through the former as the latter. Paul taught that all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction. In what? He answers, "in righteousness." Now the word righteousness in this connection means "to do right." To do right before God is to walk, work and talk; in one word, do all we do for the glory of God, according to the rule or law of righteousness as given in God's word. Paul assigned the reason for this, please hear him. "That the man of God may be perfect," and not only perfect, but furnished, and not only furnished, but *thoroughly* furnished unto—what? He answers, "all good works."

Then it follows, that if the Scripture does not furnish the authority for the missionary society, it is *not* a good work, and must be an *evil work*, and, therefore, the man of God must not engage in it. If he does, he is guilty of transgressing the commandment of the Lord, and is a sinner, and if a sinner, he is of the devil. 1 John 3: 4-8.

Will some of the advocates of this new way get up the Scripture and reprove us for our opposition and dereliction of duty in this direction? Yes, brethren, we need some instruction in this good work of yours. Please let us have the authority for it that we may fall into line with you in this good work. I will vouch for Bro. McGary, Hansbrough, Jackson, Durst, Gillespie, Stone, and a host of good soldiers of the cross, that they will buckle on the sword of the Spirit and be at your side to assist you in opposing spiritual wickedness in high and low places, in and through *our society*, as you call it; if you will just show us that our King has commanded it. Come, brethren, here is your chance to put to silence forever all those that oppose *our society*, which seems to be dearer to you than the commandments of the Lord, that are "sweeter than honey and the honey-comb."—Ps. 19: 10.

The progressives will reprove us, but not by the word of the Lord. But by dubbing us as "old fogies," "non-progressives," "not up with the spirit and progress of the times, and not anxious about the conversion of the heathen," and many other things too numerous to mention. Well, I have this to say, that we had just as well let them remain where they are as to convert them from one error to another, and thereby make them just that much harder to be reached by the truth.

The Church of Christ on earth is the only missionary society that God recognizes or through which He will receive work done for his honor and glory, and the only one that his children can work in for the advancement of the cause of Jesus Christ on earth. For it is in the church that men may glorify God on earth through all ages world without end, amen, (Eph. 3: 8), and not out of it or through any human institution.

Yours in the one hope,

J. R. LANE.

Chilton, Texas.

MORE ABOUT VOTING.

Dear Bro. Hansbrough:

I notice in the F. F. of March 15, your request of an old sister to point to the chapter and verse authorizing us to vote. I wrote a few lines on that subject some time since for the F. F., but it was not worthy of notice. I will ask you for the chapter for us not to vote, and try to answer your question put to the good old sister:

"Render, therefore, to all their dues; tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor."—Rom. 13: 7. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."—Titus 3: 1. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers and for the praise of them that do well."—1 Pet. 2: 13-14.

I don't want any inferential answers, as Bro. Jackson answered the performing of the marriage ceremony. I can sustain voting the same way. God is the author of voting. He submitted it to the people for their approval or disapproval, and they voted, *viva voce*, all these things will we do.

Brother, I am willing to conform to every commandment of God; but where there is no law there is no transgression. And where the laws of the land do not conflict with the law of God, it is no sin to observe them.

Yours in the one hope,

W. K. HAMBLEN.

Salado, Texas.

We publish the above letter from Bro. Hamblen; but I am at a loss to determine whether he is in earnest or jesting, though I know him and do not think he is in the habit of jesting especially about religious matters.

He says: "I will ask you for the chapter for us not to vote." It is the second chapter of the epistle of Jude, where you find the instruction to the baby-sprinklers not to sprinkle babies. He then quotes: "Render, therefore, unto all their dues; tribute to whom tribute; custom to whom custom; honor to whom honor."—Rom. 13: 7. That is a good quotation, Bro. Hamblen; but is there anything about voting in it? You again remind me of the baby-sprinklers, who quote what the Savior says about suffering little children to come unto him, that he might bless them, to justify their putting a little water in their faces for baptism.

Again: "Put them in mind to be

subject to principalities and powers, to obey magistrates, to be ready to every good work."—Titus 3: 1. Another most excellent quotation; but again I ask, is there anything about voting in it? If there is, I cannot see it; besides, to be subject to the powers that be is a very different thing from voting and helping to make the laws to which they are to be subject; and the good works spoken of in the above quotation are embraced in the good works spoken of by Paul to Timothy, where he says that the Scriptures furnish the man of God to all good works.—2 Tim. 3: 17. Bro. Hamblen, if the Scriptures furnish the man of God the privilege of voting, and mixing up in politics, I have never found the passage, nor have any of the advocates for his doing it, ever shown any.

Again, he quotes Peter, who tells his brethren to be *submissive* to every ordinance of man for the Lord's sake, to kings, governors, etc.; but, Bro. Hamblen, do you not see that, as in the other quotations, it is submission to these things that is required of christians, and nothing said about their voting to bring these things into existence?

Again he says: "God is the author of voting. He submitted it to the people for their approval or disapproval, and they voted, *viva voce*, all these things will we do." Bro. Hamblen is it possible that you look upon that as voting? It was simply an expression of willingness to do the things God required of them, and if that is voting, every time your children said they would do what you told them to do, they voted; but if you still contend that they voted, I would be glad you would tell the readers of the FIRM FOUNDATION what candidate, or candidates, run against God on that occasion, and how many votes each candidate got. Bro. Hamblen, if your children were to tell you that they would be submissive to any law that you might make for their government, do you think that you, or they, would conclude that they had voted?

Once more, he says: "I am willing to conform to every commandment of God; but where there is no law there is no transgression." That is true; but then there is a law, which is this: "Whatsoever you do in word or deed, do all in the name (by the authority) of the Lord Jesus."—3: 17. Bro. Hamblen, there is not an instance, from the time that God created Adam and Eve, down to the present, that he ever permitted his people to make laws for their government, or the government of others, if there is, I wish you would show it, and the object of voting is to make laws.

Your brother in Christ,

E. HANSBROUGH.

The thought of being nothing after death is a burden insupportable to a virtuous man; we naturally aim at happiness, and cannot bear to have it confined to our present being.—[Selected.]

TO WHOM IT MAY CONCERN.

"And ye shall know the truth and the truth shall make you free."—John 8:32. "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thes. 2:11-12. From these two passages we learn three important lessons:

1. That it requires a knowledge of the truth in order that people be made free.
2. That a belief of a lie is certain condemnation.
3. That a man must believe something.

If we love the truth, it is within our reach; and if we do not love the truth, God will make us believe a lie. He says so. It is easy to learn what the truth is that makes us free. Paul says, "the law of the Spirit hath made me free."—Rom. 8:2. And again Paul says, "And if Christ be not risen, then is our preaching vain, and your faith is also vain."—1 Cor. 15:14. He then tells us if the faith is vain "ye are yet in your sins."—verse 17.

How any man can, with the above Scripture before his eyes, say, that sectarian teaching and practice ever made a Christian, is more than I can understand; unless it be because they are deluded. There are multitudes to-day among the sects who firmly believe that a man can be saved as well without baptism as with it, and we say, they are deluded.

And shall we conclude that one among us shall continue to teach, that a man may hear, believe, and obey a falsehood and be made free, and that because he is one among us, that God will not send the delusion upon him? I hope none are yet so deluded as to jump at such a conclusion as the above. I am sure that no man could prove by the Bible that any man has ever been saved by hearing, believing and obeying, according to sectarian teaching, if his own salvation depended upon it. Yet we are told by many preachers, and almost all editors of our religious periodicals, that it does not invalidate a man's baptism if he does believe his sins were pardoned before he was baptized. But I would ask, if a man believes his sins pardoned before baptism, did he not get that idea from sectarian teaching? All Bible readers must answer, yes. Well, then, is that kind of teaching the truth? The same people must answer, no. Then, if it is not the truth, (and it takes the truth to make people free), is it not vain teaching? Yes, is the only answer. Here then, is vain teaching, and we find the faith to be the same; and Paul says, they are yet in their sins.

Brethren, is it possible we have a man that will dispute with the apostles, and still contend that such persons under such teaching are made Christians? We should re-

member that a dispute over such things is not a dispute with Bro. McGary, but with God. Every man among us knows well enough that just as soon as a Baptist will preach the truth as it is in Jesus, that he will then and there cease to be a Baptist, and so will all sects of every name.

And I am one of the many to deny that sectarian teaching and practice ever did, or ever will make a Christian. Who will take the affirmative side of this question?

Let no man say that, those holding to this, (the negative) side, is but a little handful led by Bro. McG., for their name is legion, and they are led by the Spirit of the most high God. For proof of this, we refer to God's holy book. But who will refer to the book to prove that sectarian preaching and practice makes Christians? We wait to see.

We here agree to take as proof either precept, example, or promise, found in the Bible. If sectarian doctrines are not true doctrine then they are counterfeits; and the nearer they are like the genuine, the more dangerous they are, for they are better calculated to deceive. Yet they are counterfeits all the same. Then let brethren not abuse and misrepresent those who contend for the truth, but re-examine God's word on the subject, with love for the truth, lest they be deluded.

Yours in the search of truth,
W. T. KIDWELL.
Granville, Tenn.

PRAYER.

Of all duties left upon the pages of holy writ to be observed by Christians, none, perhaps, are of more importance than prayer.

As there is a time, place and manner for all things, prayer must be included with the rest. In one place the divine record says, "men ought always to pray and not faint." This being true, but little time will be left for idleness or neglect.

Then when we see or feel that it is our duty to pray, right then is the time and there is the proper place to offer up the petition at the throne of grace for divine acceptance. No doubt the manner of offering prayer to Almighty God is viewed from a very different standpoint by the All-wise Father of light, and by fallible man generally.

Of all prayers recorded upon the divine pages we should observe, that none are very lengthy, no superfluity of words is made use of; but by many of the present day the very opposite is the case. Why this should be, I am unable to determine, unless it be in imitation of so many other practices among men, viz: a hearty strife to please man to the utter neglect of pleasing God. "Brethren, these things ought not so to be." Some when called upon to pray in public will refuse to even make the attempt. I can call to mind those who have grown gray, or even white, as church mem-

bers, some of whom have been superintending Sunday-schools many years, and yet they are never heard to pray; no, not even in their own Sunday-school.

This, it seems to me, is a sad neglect of one very important duty. Those professing Christians, who refuse to pray for want of a command of language, should not lose sight of the judgment of our Savior as passed upon the Pharisee and Publican who went up into the temple to pray. It will be remembered by all Bible students that the one whose prayer consisted of only seven words, "went down justified rather than the other."

If in the days of our Savior seven words formed an acceptable prayer before God, where is the Christian to-day with any acceptable excuse for refusing to pray when called upon?

If men will practice secret prayer more, it will be much less difficult to pray in public when occasion or duty demand; and, as one speaking from experience, I can truthfully say, that whenever called upon to pray in public, by some brother, or in secret, by a sense of duty, nothing short of the proper attempt or effort upon my part affords the desired relief within my mind. Doubtless fully as much is accomplished by prayer in secret as in public.

If we commit sins, or see or hear others do so, it is not at all necessary for us to wait till some regular time for prayer, or some meeting, to offer supplications to God in behalf of the offending one. Not by any means! Not even a moment should be lost in presenting the case of the offending one to the Giver of every good and perfect gift, remembering that those who pray to our heavenly Father in secret have the promise of a reward openly. Brethren, how many of us are working for this reward? How many are striving for it lawfully?

All the prayers ever offered by our Savior while here in the flesh, are noted for brevity and simplicity, yet nothing can be found to excel them for science of purpose, or for application to the case under consideration. None will venture the assertion that Jesus indulged in simplicity of language for want of knowledge, but like every other act of his exemplary life, it was left on record as a pattern for all his professed followers to imitate. Simple and plain that it may be easily imitated. Simple and plain also that it may not engender false pride.

Any who are so void of self-confidence as to conclude they can't pray, are earnestly requested to study that portion of the New Testament commonly called the Lord's prayer, carefully noting the author, also the simplicity of said prayer.

"Men ought always to pray and not to faint," is a divine record that no Christian can afford to lose sight of, remembering that now is the accepted time for all.

In answer to the question: How, when and where shall I pray, let the following suffice. Make use of

the very simplest language, imitating that of Christ and his disciples, always praying in the proper spirit: *Now is the accepted time: never lose sight of this fact.*

Wherever you may be, when duty says pray, spend no time in seeking a more convenient place, but enter at once upon the all important duty, resting assured the Scripture will be fulfilled which says, "pray to your heavenly Father in secret, and thy heavenly Father which heareth in secret will reward thee openly."
R. W. GILLENPIE.

LORD'S DAY MEETING.

Do you attend strictly, punctually and faithfully to the services of the Lord's House?

The above question is of paramount importance to every one who has passed from death unto life, having been translated out of the kingdom of darkness into the kingdom of God's dear Son. You, brother, sister, are under obligations as high as heaven, as deep as hell, and as wide and extensive as the dominion of sin, to be faithful to the discharge of every Christian duty.

To-day the emblem of the Savior's broken body and shed blood will be in the church, will you be there, or do you neglect this holy institution? If so, is not your spiritual appetite becoming languid, and does it not refuse the strong meat of the word? The only way to have regular and healthful digestion is, to eat regularly, and such food as will give nourishment and strength to the body.

Your spiritual nature needs the bread of everlasting life, the fruit of the vine. You need this food every Lord's day. But you attend to this matter once a month. Suppose you neglect your daily food that long. Why, you know you could not live! Your spiritual health and growth in godliness depend upon the faithful discharge of every duty enjoined in the Lord's day service. If you neglect these, you cut yourself off from all the joys and happiness of a life hid with Christ in God; you imperil your own soul. See Heb. 2:1-3, also 2nd chapter. Our influence over the unconverted will be lost, happiness will be lost, a good conscience will be lost, and it may be, heaven itself will be lost at last.

Yours in the hope of eternal life,
S. A. ENOCHA.
Manor, Texas.

Bros. McGary & Hansbrough:

I drop you this card in regard to my paper. I love the paper, I love you all, but I never have seen any of you. If you will continue my paper I will send you the money as soon as I can get it. I think I can send you some subscribers soon. You hold to the Bible and nothing else, and I am with you. I hope to God that people will yet see who is right. May the blessings of God rest upon you all.

Yours for the one faith,
T. J. DRISCOL.
Prairie Plains, Texas.

Self-love is at once the most delicate and the most vigorous of our defects; a nothing wounds it, but nothing kills it.—Selected.

FIRM FOUNDATION.

AUSTIN, TEXAS, APRIL 15, 1868.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders.
MCGARY & HANSBROUGH.

A. MCGARY'S address is Fort McKavett, Menard county, Texas.

EDITORIAL NOTES.

A. J. Bush, "State Evangelist," says: "I hope to locate a good man between this place and Bastrop." We would be obliged to him if he would "locate," in the word of God, some precedent for these prelatial and lordly swells he is cutting. He seems to think that, having "Pendleton, Looa, Graham, McGarvey, Errett, Dimmitt, Carlton, the Clarke, Gano, and a host of others," at his back, is as good backing as he needs. But he will learn when it is too late that, playing "lord over God's heritage" is a serious and dangerous business, and that his worldly-wise backing cannot prop him up against the fury of an outraged and avenging God.

A brother who has all the while been against our position in reference to sect immersion, says he has read the "Ups and Downs of the Jackson Family," and, that it presents some points he would like to see J. W. McGarvey or D. Lipscomb attempt to meet. This brother is one of the strongest men in Texas, and his remarks in reference to this pamphlet clearly evince the fact that he knows we are contending for the truth; he believes as we do, but will not "confess because of the Pharisees, lest he should be put out of the synagogue." But he said he was going to get a half dozen copies of "Zeke" and send them around. Brethren, if you want those who do not stand with us on this question, to see the inconsistency of the opposite position, I think you could not do better than to circulate this pamphlet. For terms see eighth page.

A. MCG.

Mr. A. McGary:

Will you please discontinue the FIRM FOUNDATION, as we do not know who directed it to me. I have not read it for months, and we have more waste paper than we want. Do not believe in its teaching, much rather have the Bible for my guide. I presume that the party that directed it will pay you for it, but please do not send it to me, and you will greatly oblige,

MARY C. GAINES.

Palestine, Texas.

Yes, we will very cheerfully discontinue the paper since she ex-

presses a preference for the Bible. But if she had preferred some of these papers that lead people away from the Bible, contending for "our plea" instead of, "for the faith once delivered to the saints," we would have discontinued it very reluctantly.

We do not remember who has been doing this good work of sending the paper to this sister, but whoever has will have occasion to feel thankful when they see the "good fruit" that has followed, of preferring the Bible to papers. You are right, my sister, the Bible is better than any paper. May you never depart from this best of books.

A. MCG.

"OUR PLEA."

The phrase, "our plea," which has become so popular with the disciples of this age has no place in the word of God, because its central idea is not of "the faith delivered to the saints."

Man has no right to present to his fellow-men a plea, in the name of Christ, which has not first been made in the Scriptures of God's last Will and Testament.

Christ's only plea to all men is his gospel in its plainly-revealed, heaven-bound conditions, and holy principles of virtue, and powerful incentives to obedience. This plea every loyal-hearted disciple will "earnestly contend" for and scrupulously guard against the slightest infraction, whether by addition, subtraction, change or modification.

"Our plea" is human, and its central idea is "earthly, sensual and devilish," because it seeks to contravene the law of the Spirit. It is the shibboleth of a new tribe that has sprung up in a modern Ashdod, and ought never to pass the lips nor pen of those who love "sound doctrine and pure speech," except in reproof and rebuke. A. MCG.

PREACHING FOR THE BAPTISTS.

We learn that Bro. Harry Hamilton has been preaching for the Baptists at Lovelady, Texas. If he preached "Samson's riddle" or any of the popular riddles of modern theology, no doubt the Baptists enjoyed his preaching very much; but if he preached the gospel and declared all of the counsel of God, it is not likely that he will be invited to preach for them again.

Bro. Hamilton knows how to preach the "ancient gospel" with a force and cogency that few can equal. But if the Baptists are in the kingdom, as Bro. Hamilton holds, then he will be consistent if he takes membership with them. It seems to me that the best way would be for all who think they are in the kingdom to go over to them. When they become "of them" it will be much easier to get them to drop the name "Baptist" than while standing aloof from them. There might be a compromise made with them to accept their abstract operation and mourner's-bench theory of conversion, and baptism, because

of forgiveness, on the condition that they would drop the name "Baptist." It is the plain duty of those who consider them in the kingdom, to make this compromise if they can: for it is an undeniable fact that more converts can be made by their teaching than by ours; and since it brings persons into the kingdom just as well it is but an act of spiritual economy to accept it. This will be the inevitable outcome of the fanatical advocacy of "our plea" that is now waxing so warm. A. MCG.

COMPARATIVE MERITS.

The F. F. is about half the size of the O. R. The O. R. contains 50 per cent. more matter in every issue than the F. F., saying nothing of the quality of the matter.

Price of the F. F. is \$1; that of the O. R. is \$2.00. The F. F. issues 24 numbers a year. The O. R. 52 numbers per year. The F. F. charges \$1 for 24 numbers with half the matter contained in the O. R. At that rate the O. R. is worth four times more than the F. F. In other and more intelligible language the O. R. should have \$8 per year, or \$6.00 per year more than it gets on each subscription.

If the F. F. should publish the same amount of matter the O. R. does, the price of the paper should be four times more than it is. Certainly that would make the F. F. a valuable piece of property to own. Its stock would be in demand in the market, commanding a premium over that of some other papers.

The F. F. is violently opposed to the "More Excellent Way," and is proud of its monopoly of the untaught question of sect-baptism. That controversy having been transferred to its columns, we look for a large growth from the use of so much succulent food—*Octographic Review*.

The O. R. seems to see no prospect of a livelihood except in the wake of the ruin it can hope to work for a few of its contemporaries. It tried this nefarious course on Bro. Rowe and the *Leader*, but was badly discomfited; but now it is figuring up its chances to supplant the F. F. It is a real "raw-head-and-bloody-bones" plan the O. R. has adopted, but it seems determined to "fight it out on that line if it takes all Sommer."

Bro. Rowe was very ungraciously thrust out of the editorial chair of the *A. C. Review*, which he had so courageously filled for many years, and a clan somehow worked into his place that seemed bent upon showing him no quarter, if he did not silently succumb and hide in the deepest shades of oblivion. When he began the publication of the *Leader*, all the machinery of ruin and destruction that these men could muster was mercilessly turned loose upon the "rival journal," as they called his paper. They tried to marshal all the old soldiers of the *Review* army against him. But it turned out about like the efforts of the Bourbons when Napoleon Bonaparte returned from Elba to France; the Bourbon leaders could not induce the battle-scarred comrades of Napoleon to fire on the "Little Corporal." Neither could

this *Octographic Review* clan induce many of Bro. Rowe's old comrades to engage in his slaughter—so that wicked scheme fell back upon their own heads and sent them staggering away to another base of operation—this time they are after the F. F.

What have we done to them? Nothing, only that Bro. Sommer wrote the writer up in the *O. R.* as a bad man and a wilful perverter of facts, and refused to let his readers see our reply to his charges. There is an old proverb which says that, "a knave will never forgive a man he has injured, but will add insult to injury." I do not call Bro. S. a knave, but really, he seems to me to fall into some very knavish ways when prejudice shuts his eyes to the rights of those who oppose him.

This figuring up of the "Comparative Merits" of the *O. R.* and the F. F., seems to have been done by Bro. Rice. As he is in his dotage, and, as I suppose, it is a bread and butter matter with him to have the *O. R.* succeed, I excuse him. But it is a poor way to determine the respective merits of the two papers. I suppose, he is not far wrong in estimating the matter of the *O. R.* to be nearly twice as much as that of the F. F. But he will have to wait till a bushel of chaff is worth as much as a half bushel of wheat, before such an estimate will benefit the *O. R.* The *O. R.* is one of these see-saw papers! It will preach the gospel fluently and eloquently on one page, and then on the next page will "root" it all up and "bark" at it till it is all gone! It is much like the snake that swallowed itself and left nothing but a track in the sand! Now if the *O. R.* were ten times as large as it is, and acted upon this same plan, it would be just like that much blank paper; for, to argue that baptism is for the remission of sins, on one page, and then consume the next page in arguing that it is not necessary to believe what it has taught on the former page, makes a stand-off and cancels both pages.

We have never realized one dollar on the F. F. But the paper is about to square up old scores, and when it does we intend to double its matter by making it a weekly. We never intended to make "its stock command a premium" in the money market! It is rapidly increasing its list, and when it pays a dividend as a weekly, we intend to help those true brethren who have labored with us in "contending for the faith." It may appear strange that we have not realized anything on the F. F.; but we risk our veracity upon the statement that, we have not realized one dollar on it. We suppose we pay about twice as much per pound for the paper we use as most other papers do. Then we do not employ a cheap and unreliable vagabond and drunkard to do our printing; but our printer is a trustworthy gentleman in every respect. It costs something to employ such men, but we would rather pay more and be thus associated

with a gentleman, than to have an unreliable man at half price.

But we are "violently opposed to the 'more excellent way.'" What "more excellent way," the more excellent way of love for God and our brethren? Oh, no! But we are opposed, yes, "violently opposed," to Bro. Sommer's "more excellent way" of riding the fence on the organ question—hobnobbing with this divisive instrument to build up a paper.

We do not know how he found out that we are "proud" of our "monopoly of the untaught question of sect-baptism!" We think it is very clearly taught what baptism is, and what it is for. It is this doctrine of men, to shake persons into the body, that is untaught in the word of God. We do not believe that the *O. R.*, or any other paper that holds to this untaught question, is very proud of that "monopoly," deep down in their hearts, although they hold so tenaciously to it. Let us be of one mind, whether our papers succeed or not. A. McG.

B. B. TYLER ONLY A FEW STEPS AHEAD.

Bro. Tyler leads the van of progressives, in fraternizing with sectarians and making himself generally contemptible, but that class of brethren who recognize Baptists and other *deduced* sectarians as Christians, while they make much ado over Tyler's rapid dashes back to Babylon, will have to fallow over the same grounds he is now cantering over, sooner or later, to be consistent; or, they will have to give up the "our plea" delusion, that these sectarian *dabblings* are valid baptisms! Tyler is only a little ahead of them, kicking up his theological heels and raising the dust that these brethren have to travel in.

Tyler says: "The union of Christians is a subject very near to the hearts of a great multitude of the children of God. The interest increases. Prayers in behalf of unity multiply."

Yes, but this is not the unity the Son of God desired and prayed for! His desire and prayer was for the unity of those that believed on him through the words of his apostles. But the "unity" Tyler is talking about is the jumbling together of the heterogeneousness of denominationalism, a kind of an "orthodoxy" whoop-jamboree, in which the doctrines and traditions of men are lifted aloft to "make the commandments of God of none effect."

He says: "Union is in the air." Yes, it is in the air! In fact, "the prince of the power of the air" is the prime mover of all such unity as B. B. Tyler is talking about. He says: "The spirit of sectarianism is no longer rampant." Why should he be towards such men as B. B. Tyler and W. E. Hall? They have been throwing their elastic arms around it and hugging it most fondly for several years.

Again he says: "The theological world moves. There is a more talented, a more Christian spirit

abroad." Yes, it does move. It has moved so rapidly with such men as B. B. Tyler, W. E. Hall, and that class that has been *moving* with them that doubtless some "candlesticks" have been "removed" in the precipitous haste.

He says: "What to do with some of our formularies, symbols, customs and institutions, received by inheritance from the fathers, is the question. We care but little for them. They are out of date. In many instances they are, apparently, useless lumber. We hesitate to cast them overboard. This would not be quite respectful, we think, to our ancestors. We are puzzled. Paul, on one occasion, was in a strait betwixt two. So, too, are we. But the good Lord will show us in his own good time the way out of the present difficulty." Yes, that is it, just wait the "Lord's own good time," it may be one, two, or ten years before the Lord can decide what is best! You know it has often taken the Lord *ten* years to decide to send the *electric shock* into the hearts of many of these with whom you are chiming in this saturnalian muster, or union, as you call it; but in the "Lord's own good time" he sent it. Well, then, if the Lord is going to show you the way out of these puzzling things in his own good time, you need not trouble about it, for, if, in the multiplicity of his *unfinished* work in this line, he should forget these things, he will not punish any one for their not being "thrown overboard;" for certainly a just God will not punish man for being found in difficulties he did not show him the "way out of!" Paul forgot such things as these when he said, the Scriptures *thoroughly* furnish the man of God unto all good works! Yes, "the theological world moves" so fast that it leaves Paul behind, clear out of sight.

But Tyler is only a little ahead of these other brethren. He is out at the end of the rope of "our plea" stretching it tight, while our brethren who are "brothering" the sects and calling on them to pray and take part in our worship, and recognizing as subjects of the kingdom of God those who have been merely *soused* in the water, are gradually tending to the same point at the end of the rope—but they are beginning to take up the slack of this rope right fast. They will soon "get there." A. McG.

"IT WORKS WELL."

Bro. Daniel Sommer is ever ready to boast about his "more excellent way." He calls it courageous to act on his plan with the organ. Those who deal thus with the organ manifest "backbone!" He says his "more excellent way" is working well wherever tried." But "well" for what or who? He thinks his one-sided way of running the *Review*, attacking his brethren and then barring his columns against their defense, "works well," too—and, no doubt, it does "work well"

for him, furnishing him a retreat and shelter for his indefensible weaknesses and skittishness—he can sally forth and sling his mud whizzing at those who come too near him or get in his way, and then dart back under his shelter, crying as he retreats, "the *Review* is done with personalities!" So we are inclined to want to inquire further when he says anything "works well."

He says: "Innovators don't care a button how much you quarrel with them at a distance. What they dread is a face-to-face conflict." Oh, what "a face-to-face conflict" he and Bro. Treat are having with the organ! How these brethren *do* manifest "back-bone" in their "face-to-face conflicts" with it! Yes, it "works well"—for the organ and *Review*. But if such a course works well for the kingdom of God, then Paul should not have said, "mark them which cause divisions and offences contrary to the doctrine which you have learned; and avoid them."—Rom. 16:17. Neither ought he to have said, "reprove, rebuke, exhort with all long-suffering and doctrine," nor to "rebuke sharply that they be sound in the faith." But if this policy of these brethren works well for Christ, Paul, after saying, "teach and admonish one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," ought to have added, "but if some want to add organs, horns, fiddles, banjos, Jews-harps, tambourines and rattling bones, don't quarrel with them at a distance, but stiffen your 'back-bone' and march up and have a *silent* 'face-to-face conflict' with them, that things may 'work well' for your individual ease and glory, and that men may say you possess the Spirit of Christ." A. McG.

OUR PAMPHLETS.

The Oatman-McGary discussion is a discussion of the kingdom question and the birth of the Spirit. Dr. Oatman is the leading Christadelphian of Texas; hence this pamphlet deals with the grounds of Christadelphianism. We believe it is the only published discussion any of our brethren have ever had with the Christadelphians. It is a pamphlet of over one hundred pages. We offer it for 25 cents, but this edition is nearly exhausted.

"The Ups and Downs of the Jackson Family," is a pamphlet that lays wide open the inconsistency of receiving Baptists and other immersed sectarians without "immersion in the name of the Lord Jesus." It is offered by us at only 10 cents per copy, or three for 25 cents. It ought to be widely circulated among those who have not yet seen the unsoundness of the practice referred to.

The "Sequel to the Religious Ups and Downs of the Jackson Family," by J. W. Jackson, is a pamphlet about the size of the other, and is offered at the same price. It gives an account of how "Zeke Jackson"

won his wife, first converting her from Methodism. In her conversion "Zeke" met the Methodist "Grub-Ax" and exposed its sophistry. This is a splendid pamphlet, especially for circulation where the "Grub-Ax" has been circulated.

Address,
MCGARY & HANSBROUGH,
ONE EXTREME REGETS ANOTHER.

Bro. Lipscomb says he would not baptize one who would tell him he had not prayed!

Now lets analyze this and see what it amounts to.

Why would he not baptize such a person? Because he does not think it would be right to do so, of course.

Why would it not be right? Because he does not think the Lord has authorized the baptism of such, of course: for if he thought the Lord authorized it he would think it right, and being right he would do it, of course.

Well, if the Lord has not authorized the baptism of those who have not prayed, all who have been baptized before they prayed stand in God's sight, and Bro. Lipscomb's as unbaptized. Of course, Bro. Lipscomb believes that all unbaptized persons should be baptized.

So, to be consistent, Bro. Lipscomb will have to go to teaching all who were baptized before they prayed, "the way of the Lord more perfectly," (if it is the Lord's way), and "baptize them in the name of the Lord Jesus"—"re-baptize" them.

The extreme grounds Bro. Lipscomb has taken to prove his loyalty to "our plea" has slackened his grip on "the good confession;" and the two ends of extremes meet and lap over when he begins to demand prayer as a condition precedent to baptism. The condition he turns loose is an item of "the faith once delivered to the saints"—see Rom. 10:8-9-10—but the condition of prayer, before baptism, is his own invention—it is not "bound in heaven and earth," but the good confession is. Prayer is for those who are in a covenanted relationship with God—as all know who know how to "rightly divide truth." I hope Bro. L. will cease to "bind" that which the apostles and the Lord "loosed," and contend for, that which they "bound." This will furnish him plenty of "re-baptizing." A. McG.

FROM BRO. S. N. THOMAS.

Dear Bro. McGary:

A brother in my congregation was baptized by J. F. Grubbs some years ago: 1. He did believe. 2. He repented. 3. He confessed Christ before men. 4. He was baptized. He understood that baptism was for the remission of sins, but thought remission of sins applied to the life beyond the grave, and knew nothing about remission of sin in this world. Was it a *valid baptism*? Yours for the truth,
S. N. THOMAS.

Blanton, Texas.

This is one of those questions that

may be best answered by asking some questions in turn:

Did he know the truth? Jesus says, "You shall know the truth and the truth shall make you free." Did he understand the word of God? Jesus said, "He that received seed into good ground is he that heareth the word and understandeth it." Was he drawn to the Son by the Father? Jesus said, "no man can come to me, except the Father which hath sent me draw him."

Now how does the Father draw people to his Son? "Every man therefore that hath heard and hath learned of the Father cometh unto me." Had this man heard and learned of the Father when he knew nothing of remission of sins in time? Last, though not least, have we any record of the apostles ever baptizing one who was in such a frame of mind? and are not their precepts and examples, and the necessary inferences to be drawn from these a sufficient rule of faith and action? I do not believe that any amount of water will make up for a lack of teaching or understanding of God's truth, by which we are to be made free. Hence I believe an immersion under such circumstances is just equivalent to falling off of a log into the water. I advise this man to read J. T. Poe's pamphlet, "What Must I Do To Be Saved?" He can get it of J. T. Poe, Longview, Texas, for ten cents.

A. McG.

THEY WON'T HATCH.

C. McPherson tells of a boy who set the "speckled hen on a hundred eggs just to see the old thing spread herself."

He says he feels that way about the *Christian Courier*—he wants to see the new thing spread herself. Well, this progressive goose nest they are setting at Dallas will hatch out about like the speckled hen that sat on a hundred eggs—their progressive eggs will spoil. Texas is a bad climate for hatching progressive eggs. Old uncle Joe Clark can give you his experience on that. He sat and sat on that nest at Thorp's Spring, till he couldn't "stay any longer," and came off with his feathers all turned the wrong way because the eggs would not hatch! You had as well set a goose on green walnuts and expect to raise a brood of goslings, as to expect much of a hatching in this climate from progressive eggs. The boys who are to take charge of this goosey enterprise will wind it up by "killing the goose (or geese) that laid the golden egg"—your nest egg.

A. McG.

ITEMS FROM TENNESSEE.

Bro. J. A. Harding, disciple of Christ, met Mr. Nichols, Methodist, at Lynnville, Giles county, Tennessee, in January and discussed four propositions. Mr. Nichols is known as the "Grab-Ax man." But, my dear brethren, I would say, in short, in regard to Bro. Harding's defence of the truth, he

gave Mr. Nichols an *everlasting grubbing*.

There are ten or twelve churches in Maury county, still there is much room for evangelizing.

I met a preaching brother not long since who said Bro. McGary had been a bad man. I know not how bad Bro. McGary had been but I know now he seems to be a Paul-like man, after the truth.

Paul was one of the worst men, and he became one of the best men. Men should not speak so as to make a wrong impression.

I visited some days ago Bro. W. Lipscomb. He is Bro. D. Lipscomb's senior. Bro. L. is a fine scholar, a most excellent school teacher, a good preacher, and truly a pleasant man. He has nothing to do with human plans, but looks to God as an all sufficient guide.

Bro. Dorris, a young preacher from Kentucky, came down and locked hands with one of Dr. W. T. Brent's daughters as his life-time "better-half."

The Bible is the book to study, love and practice.

Bros. E. E. Wilson and G. L. Harmon, of Chapel Hill, Tenn., gave me one dollar to send to the F. F. You will please give each credit for fifty cents on his subscription. These are good zealous brethren, and they say they like your paper.

Several persons have died with meningitis, in and around Columbia, in the last few days.

May the Lord bless his faithful workers.

Yours in the hope of the sweet home beyond. F. C. SOWELL.
Columbia, Tenn.

LETTER FROM A SISTER.

Dear Sisters:

It has been a long time since I have had a talk with you, but I have been reading the F. F. all the while, and I miss the sisters letters. Why don't you that are able write oftener?

We ought to admonish one another, and say a word for Jesus whenever we can. Let us read the Bible and learn our duty and teach it to others. If we can be the means of saving one soul, we shall have done a glorious work; but we should not be satisfied to stop at that, but press onward and upward, letting our light shine around each one in its place.

Sisters, you whose husbands are preachers, I sympathize with you in your lonely hours. I am not a preacher's wife, but a preacher's sister, and am alone to-night, no one near to speak a word of cheer. Did you ever stay alone at night? If so, you can pity me. A preacher has many hardships to bear, and especially a poor one, as well as his family. And, as a general rule, members of the church don't seem to know this, but think they can spend their time preaching and make a living too; when my Bible says, they that preach the gospel shall live of the gospel.

Brothers and sisters, you that are

rich in this world's goods, remember the poor saints, always help them when you can; be not high-minded but fear, and when you meet together on Lord's day, don't get off in a group with the rich and leave the poor out in the cold. Ah, no wonder so many go back to the world, when they are treated so cold in the church.

Who is responsible for all this? Is the Church of Christ what it ought to be? Are we all working for Jesus, or not? Every one must answer for themselves.

Sometimes I feel thankful that I am poor, when I see the selfishness of the rich. Yet I would love to be able to help the poor, but God knows what is best for me, and I have many things to be thankful for.

Brothers and sisters, let us go forward in the discharge of our duty, ever looking unto Jesus the author and finisher of our faith.

I would like to know sister Sarah's full name. May God bless you all, is my prayer.

Your sister in Christ,

ELIZA CONNER.

MARRYING OUT OF CHRIST.

I will endeavor this morning to express a few thoughts in regard to members of the Church of Christ marrying members of denominations or sinners.

Paul in 2 Cor. 6: 14-15: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Baal? or what part hath he that believeth with an infidel?"

Dear brothers and sisters, if such instruction were good for the church then, it is now. Well, says one, what has that to do with marriage? Much in every way. There are but two classes of people, the children of God, and the children of the devil. Join a member of Christ to a member of the devil, and you will too soon see the result.

Well, says one, "we can't help it; we can't control our affections; if they naturally go to one not in Christ, we are not to blame. I believe marriage is a lottery anyhow." If you continue in that belief, you will one day see differently, perhaps, too late to mend the wrong already done, without doing another. It is better to take the right step first, then there will be no room for a life of repentance.

What if you are promised to be married to one out of Christ; no doubt you gave that promise before you knew it was wrong; it is always right for a child of God, as soon as he finds he is wrong, to admit as much, and try to do right. You may think you could marry them and turn them; stop and think. That would be doing evil that good might come; better settle your affections on one worthy, or turn them first.

It is hard to do one's duty to God and to her companion when one be-

comes a Christian after marriage, and the other does not. Every child of God loves the law of their Savior which says: "Forsake not the assembling of yourselves together as the manner of some is." They delight in going to meet with the disciples. If their companion is not so inclined, and does not want to be deprived of your company, or service, as the case may be, you remain at home, and thus make yourself disobey the Lord again. "Wives obey your husbands." You cannot do your duty to both; you cannot serve God and Mammon.

I have taken more space than I intended. Hoping that this may assist some one to see their way more clearly, I will close.

Your sister,
M. A. N.

Dear Bro. McGary:

I will write you a few lines to let you know how well I like the FIRM FOUNDATION. The more I read it the better I like it, and I would to God that it could fall into the hands of all the people on earth.

Brethren, let us rise as one man and lend a helping hand to this noble paper, by sending in a subscriber or two. I am proud to know that the F. F. is on rising ground, and is being sent broadcast all over the land. Yes, in spite of everything that has been done and said to sink the F. F., it holds its head above the dark and rolling billows of an angry sea. The arrows of hatred, and scorn, and misrepresentation are shot at the F. F. from all sides. But, oh, they have fallen broken at its feet.

Yes, this paper is like the rising sun. The splendor of its light is driving back the dark and benighted ignorance and superstition of sectarianism. The only fault that I have to the FIRM FOUNDATION is, that it don't come weekly.

For fear I will make my letter too long I will close.

Yours in the one hope,
G. W. SPURLOCK.
Honey Grove, Texas.

EVERY TIME.

Every time I speak a kind word I am adding a brick to my temple of manhood.

Every time I tell the truth, I add to my strength of character.

Every time I refuse a drink of liquor I am improving my manhood.

Every time I speak cross or impetuously I'm weakening my nerve power and adding to the misery of some one.

Every time I pay rent I am taking that much away from a home of my own.

Every time I refuse to do a favor when I can as well as not I prove that I am growing mean.

Every time I refrain speaking in defense of a friend I prove that I am not a friend.

Every time I hire an employe who uses liquor as a beverage I open the door to my own robbery.

Every time I oppress a servant I am guilty of sin against God—Fam-roy.

QUERIES.

Please explain Luke, 14: 23; as one of our prohibition brethren argues, that it justifies him in voting and compelling people not to commit the sin of drunkenness.

A BROTHER.

The language referred to in the above reads thus: "Go out into the highways and hedges and compel them to come in that my house may be filled."

The original word here translated compel, means to urge, to constrain not by force, but by persuasion, entreaty, argument. The brother who justifies his voting by this Scripture must have taken a few lessons of inferential reasoning from our Methodist friends. They infer infant baptism from the Savior's language: "Suffer little children to come unto me;" and this brother infers voting from the command given to compel parties to come in. What next? J. W. J.

1. Should a woman, in the absence of her husband, give thanks at her table?

2. Should she hold family prayer?
3. When so many were added in one day, as in Acts 2: 41, were they baptized in one day and by whom?
MOLLIE J. FUSTON.
Hollow Springs, Tenn.

1. The instructions given by the apostles, that Christians should "in everything give thanks," (1 Thea. 5: 18, Eph. 5: 20,) apply equally to man and woman. Hence a woman, in absence of her husband, or a widow should not fail to give thanks at her table.

2. As the woman in above case would be the head of the family, she should "hold family prayer." Remember, that the prohibition against woman teaching and usurping authority, (1 Tim. 2: 12), does not refer to the teaching and worship of the home circle.

3. By reading the context we learn that "they that gladly received his word were baptized and the same day there were added unto them about three thousand souls." Then three thousand were baptized the same day, but by whom I do not know. There were twelve apostles there besides the disciples mentioned, Acts 1: 15; and they could have baptized that number very easily. At the rate of fifty an hour, it would have taken the apostles just five hours to do the work. Many preachers can easily immerse seventy-five an hour. J. W. J.

BRETHREN:—To whom is Paul's language (Heb. c: 4-6), addressed? Is it applicable to us now? If not, why?
M. L. USKRY.
Durango, Texas.

The language referred to reads thus: "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame."

The epistle was written to Hebrews who had become Christians. The design of the writer was to confirm and strengthen them in the faith. This he does by showing the superiority of the New Covenant to the Old Covenant. The first chapters are devoted to the first principles of the gospel, viz: "That Jesus is the Christ the Son of God." This grand truth having been demonstrated, he refers, in the above language, to those Jews who had believed it, and who had received the blessings promised by Christ to all obedient ones; that if they shall apostatize it is impossible to renew them again to repentance. Why could they not be renewed to repentance? Seeing that they crucify afresh the Son of God and put him to open shame. Jesus was rejected and crucified as an impostor or deceiver. But these (to whom Paul writes) after an examination of all the testimony had believed in Him, accepted Him as the Christ, and had enjoyed the benefits of His reign, and if after all this they turn away from Christ and reject him as an impostor, of course, such could not be renewed to repentance; as faith in Christ is the foundation upon which a genuine repentance is based. I think that the language would be applicable now to those Christians who, after a knowledge of the truth, deliberately turn away from Jesus and deny that he is the Christ, the Son of God. The only motive power that God has on earth by which to bring man to repentance is the gospel of Christ, and when men who once believed it and enjoyed it, deliberately renounce it and pronounce it a falsehood they place themselves beyond the reach of mercy. J. W. J.

MY PEOPLE IN BABYLON.

Bros. McGary & Hansbrough:

I notice, that when the shakers are pressed to give Scripture for their practice of shaking the sects into the church, they appeal to and rely on Rev. 18: 4, and emphasize the phrase, "my people," as proof that there are Christians among the sects. That is assuming a great deal in their favor, to get them into the church without obedience to the Lord in baptism. We may assume as much for the Jews and take them in without baptism. When the angel Gabriel appeared to the Virgin Mary, he said: "And she shall bring forth a son and thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. 1: 21.

All admit that the Jews were his people spoken of. Did the apostles shake them into the church that they might have the necessary association and teaching to keep them from the commission of sins? No. Read Acts 2: 28. Well, we might claim as much for the Gentiles also.

In John, 10: 16, the Master said: "Other sheep I have which are not of this fold, them also must I bring, and they shall hear my voice and there shall be one fold and one

shepherd." All admit that the Gentiles are "the other sheep."

Now if sheep, why not assume (all that present themselves for membership in the church) as being already righteous and needing no baptism for remission of sins? The sheep represent the righteous.—Matt. 25: 88. Well how did the apostles treat the Gentiles, "other sheep?" Just like they did "his people," the Jews, baptized them all for the remission of sins.

There is no reason why the apostles, if present now, would not treat the so-called people from Babylon (i. e. the denominations) just as they did all men in their time, baptize them for the remission of sins, asking them no questions about their former washings or worship.

H.

DELAYED LETTER.

Bros. McGary & Hansbrough:

Enclosed please find two dollars, for which send the F. F. for one year to H. C. Heflin and Mr. Hollenworth, to Blackburn, Claiborne parish, La. I have sent you three subscribers since you proposed to make the F. F. a weekly on doubling your subscription list. How are the brethren getting along with the work? Let us hear from you on this matter. I have not started to work yet. There are a great many persons in North Louisiana who will subscribe for the F. F. as soon as they get a chance, and I will not forget to give them a chance.

I am the only man in North Louisiana that is working for the F. F. at this time, but I will enlist others. We are co-laborers in the vineyard of the Lord, and that is the reason I have not asked your permission to work for the F. F. for I believe it to be the strongest rival that error has ever met, except the Bible. Publish this if you like, and oblige, your brother in Christ,

W. R. CARPENTER.

Holly Springs, La., Jan. 18, '88.

Bros. McGary & Hansbrough:

After reading your paper more or less for two years, I have always endorsed its teachings, and I feel like writing you a few lines to let you know that there are a few here that stand solid with the F. F. and think it the best paper published by the brotherhood.

We hope that you may live long to contend boldly for the faith in future as in the past. We have no preaching in our little town, and, therefore, neglect keeping house for the Lord. We are few in number, and are not able to support a preacher; nevertheless, we would like that Bro. Tant could preach for us. May you ever be guided by the teachings of the Holy Spirit in all you say and do, is my prayer. I have succeeded in getting up a few subscribers for your paper, whose names and amounts I enclose herewith.

Your brother in the one faith,
G. W. HOLLIS.
Sparsville, La.

Bros. McGary & Hansbrough,

I thought I would write a few lines for your valuable paper, this being my first. If it is not in accordance with the Scriptures, cast it in the waste basket.

We have brethren all over the United States claiming sectarians are born into the kingdom, and then go off into Babylon, and, by the shake of the hand, they can pull them out.

There must be a begetting before there can be a birth. James says, of his (God's) own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures, James 1: 18. Do the sects teach the word of truth to the alien, or do they teach some truth, and serpent-like, some falsehood?

Jesus told those Jews that believed on him, "If ye continue in my word then are ye my disciples indeed. And ye shall know the truth and the truth shall make you free."—John 8: 31-32. He does not mean ye shall know some truth and some falsehood, and some truth and some falsehood shall make you free.

Paul tells the Thessalonians that God hath from the beginning chosen them to salvation through sanctification of the Spirit and belief of the truth.—2 Thea. 2: 13. Paul does not mean they were chosen to salvation through the belief of a truth or some truth. No. But by the belief of nothing more nor less than the truth. If they believe more than the truth, they believe too much; if less, they do not believe enough.

But, says a man, do not the Baptists teach faith, repentance, confession and baptism? Yes; but they teach no faith in repentance and baptism; no faith in repentance, because with them repentance comes before faith; and no faith in baptism; because they teach that a man can be saved without it. Whatsoever is not of faith is sin. If they change God's order, they are teaching for doctrine the commandments of men. If they are begotten by the will of men, they are not begotten by the will of God.

Yours for the truth,

J. F. RAINES.

Midland, Ind.

CAN A RICH MAN BE SAVED?

In this fast age of strife and contention, the main object, it seems, of the great mass of mankind is to get money. True, men spend large sums of money for the education of children, but that is to enable them to follow in the footsteps of their progenitors in the accumulation of wealth. The foundation of many of the religious (?) organizations of the present day is money; take that away and the building falls.

Even the members (or professed members) of the Church of Christ, are not free from this greed of gain. Look at our literature, for instance; pick up any of our weekly papers, (with probably one exception), and scan their columns, and what do you find? Advertisements of nearly all descriptions. What do they mean? They mean that the proprietors are running the papers for the money that is in them, rather than for the good of the people.

Go to the cities and see the fine "pastor" feeding the flock on his thin preparation every Lord's day, and thus supplanting the elders; and ask the cause. The answer is easy; He is getting a fat salary to be lay by for a "rainy day."

Why are the so-called "missionary societies" organized among us? For the love of money. God's plan hasn't got enough money in it to satisfy their greedy souls.

In view then, of the shortness of time and the length of eternity; in view of the love of God manifested to the world in the person of his Son; in view of the judgment of the great day and the crase of men for worldly wealth, let us stop a moment and consider the important question: Can a rich man inherit the kingdom of God?

I now call your attention to Matt. 6: 24: "Ye cannot serve God and mammon." It will be admitted, that none but the servants of God will be saved. Mammon, in the above quotation, unquestionably, means worldly wealth. The only legitimate conclusion, therefore, is: that no one while seeking worldly wealth can be saved.

After making the statement above quoted, on one occasion, (Luke 16), in order to impress it more forcibly upon the minds of His hearers, Christ brought up the case of the rich man and Lazarus, and thus showed that the one who had served mammon (riches) went to hell, (there is nothing else said against him), while the poor man was saved. Remember, dear reader, that this was spoken by Christ, in confirmation of the truth that he had just uttered, i. e. "No man can serve two masters."

I will now call your attention to 1 Tim., 6: 8-10: "Godliness with contentment is great gain. For we brought nothing in the world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after have erred from the faith, and pierced themselves through with many sorrows."

It being true, that seeking worldly wealth drowns men in perdition and destruction; it must necessarily be true, that those seeking it can not be saved until they abandon these practices; for men in perdition and destruction are not in a saved condition.

James testifies on this subject as follows: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as fire. Ye have heaped treasure together for the last days. . . . Ye have lived in pleasure on the earth; ye have nourished your hearts as in a day of slaughter."—James 5: 1-4.

The above is positive, and shows that miseries shall come upon the rich, in eternity. Miseries will not come upon the saved; therefore the rich will not be saved.

When the rich man approached

Christ and asked him what to do to inherit eternal life, He told him to go sell what he had and give to the poor, and "take up your cross and follow me, and thou shalt have treasures in heaven." And when he refused to do this, Christ said: "How hardly shall a rich man enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."—Luke 18: 18-25. Now we know that a camel cannot go through a needle's eye, and that, therefore, a rich man can not be saved. But Christ's disciples were astonished when they learned that the rich could not inherit the kingdom; so they then inquired: "Who then can be saved?" (They doubtless regarded the rich as highly favored of the Lord; and when they learned that they, while possessing riches, could not be saved, naturally thought it was a slim chance for anybody, hence the inquiry). Christ answered: "With men it is impossible, but with God all things are possible;" or, as Luke puts it: "The things which are impossible with men are possible with God." That is, with men it is impossible for anybody to be saved, but with God it is possible for some to be saved, even if a rich man cannot be saved.

In view of these things then, I appeal to those who possess much of this world's goods, to dispossess yourselves of them at once, for the sake of your eternal welfare! What a great amount of good you could do, by helping the needy with your means. What joy you could bring to the disconsolate widow by contributing to her necessities! By sustaining the worthy preachers, who are too poor to spend their time in preaching, you would be the means of sending the glad news of salvation to many who are without God and without hope in the world! Yea, more, you could by dispossessing yourself of this ponderous weight, and laying up treasures in heaven, secure for yourself a mansion of eternal felicity in the presence of God! Will you do it, or will you continue to let hungry go unfed, the naked uncluthed, the faithful preacher unsupported, the heathen untaught, and for the sake of money and a few years of pleasure here, sacrifice your eternal interest in the home of the blessed, and be doomed to everlasting banishment from the presence of God and the glory of his power?

J. G. CONNER

Strawberry, Ark.

FROM A BROTHER

Bros. McGary & Hansbrough:

I have been a constant reader of the F. F. for the past year, and am delighted with it. I preached the same position it advocates for ten years before your paper started. All said I was wrong. The F. F. has revolutionized all this section. I do not know a brother here who is willing to fellowship the "shake-ins."

Owing to the drought here last

year, and for want of money now, the people cannot take your paper as they would like to. I know of about one hundred people who want the F. F. but have not the money to pay for it at present.

I can't keep a copy of it. I have sent copies to nearly every state in the Union, and am still sending them. Sister Hattie J. Weaver, of Weaversville, N. C., writes that the copies of the F. F. I sent her had stirred the Methodists more than any paper ever read there. She is an invalid of several years, and is unable to pay for the paper; further, there are but four members of Christ's body there, and all of them are women. I have tried to get some one to send her a bundle of F. F.'s to distribute, but have failed.

I send you some thoughts on the resurrection, which, like my position on baptism ten years ago, now look wrong. Many have called on me to have them published; I have at last submitted my thoughts to you and trust it may be published.

Yours in Christ,

JOHN W. HARRIS.
Uz, Texas.

Bros. McGary & Hansbrough:

Enclosed please find fifty cents for my subscription for the F. F. About the first of July will send fifty cents more to finish paying for this year. I am a confirmed cripple and can't labor. Is the reason I am compelled to send fifty cents at a time.

I greatly desire the success of the F. F., for it is indeed the only perfectly apostolic papers published. We have other papers that claim to be apostolic, but when measured by God's measuring reed, they fall in some respects; but the F. F. comes in the spirit of "Elijah" of old, turning the hearts of the people back to the Lord whom they have forsaken for this modern Baal, sect-baptism. May God's blessing attend you.

Yours in the hope of eternal life,
W. COOMBS.
Hallettsville, Texas.

Bros. McGary & Hansbrough:

Please send me one copy of "Zeke and the Methodists." I will send some new subscribers in a short time and will send the money for the pamphlet when I send the names. I have a copy of the "Religious Ups and Downs of the Jackson family." I have been a subscriber to the F. F. since June '86; can take F. F. and the Zeke Jackson pamphlet and put to flight any of the shaky brethren around here. Truth is mighty and will prevail. Much Christian love to you all.

Your brother in Christ,
N. P. W.
Decatur, Texas.

OUR PAMPHLETS.

OATMAN-M'GARY DEBATE:

1 copy, : : : : 25
5 copies, : : : : \$ 1.00

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy, : : : : 10
6 copies, : : : : 50
12 copies, : : : : \$1.00

ZEKE AND THE METHODISTS:

1 copy, : : : : 10
6 copies, : : : : 50
12 copies, : : : : \$1.00

1 copy of each, : : : : 40 cts.
Address, FIRM FOUNDATION,
Box 24, Austin, Texas.

PUBLISHER'S NOTES.

If you see a big RED CROSS on your paper, you may know your subscription is out. Please renew if you want the paper.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

We will not put the blue cross on any of the papers hereafter; as we are prepared to send receipts for money as fast as sent in. If you fail to get a receipt, write to us inside of thirty days for it.

We call attention to the change made in which all money orders for subscription, and for pamphlets, must be made payable and sent direct to A. McGary, Fort McKavett, Texas, instead of to the FIRM FOUNDATION, Austin, Texas, as heretofore.

The Church of Christ, at Austin, will meet every Lord's day at 1014 E. 7th street, at their own hired house, and all Christians opposed to innovations in the work and worship upon the Lord's plan are cordially invited to meet with us when possible.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."—Rom. 12: 19-20-21.

A postal from Bro. H. H. Johnson, of Liberty Hill, Williamson county, dated April 1st, says, Bro. J. D. Tant is there preaching the gospel of Christ. We hope the brethren and sisters and friends to the cause of Christ there will give him a faithful hearing, and will do as he tells them, for it will do them good as long as they live.

We still have several good articles on hand which will appear shortly, and we have some which will be cast into the waste basket on account of their illegibility. It is impossible to make out what the writers, intended, and we do not have time to recompose other's articles, or to transcribe them for the printer. If you are a poor scribe, get some friend to rewrite the article for you.

At this writing, the Bro. and sister Hansbrough are striving to leave here by the 11th for North Carolina, and by the time this issue of F. F. reaches its readers, they will probably be in middle Tennessee. Bro. H. will stop at Park Station, Maury county, Tenn., and hold a few day's meeting in the neighborhood of Bro. S. J. Moore. They expect to be gone till late in the fall. Bro. J. W. Jackson will be in the office of the F. F. part of his time during the entire summer, and will select the copy for the F. F. and answer all scriptural questions of a practical import sent here to him.

T. H. GILLESPIE.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, MAY 1, 1888.

Vol. 4—No. 11

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. CRUBBS. J. W. JACKSON.
J. S. DUBST. E. HANSBROUGH
L. G. STONE. A. J. MCGARTY.



From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.



WILL UNBELIEVERS BE RESURRECTED?

In answer to the above question, the F. F. of Feb. 16th positively answers, *yes*, and adduces Scriptures to prove same, all of which I heartily believe; but do not believe they prove the affirmative of this question. In order to draw out clear teaching on this subject and reconcile many passages of Scriptures, I enter my reasons for *denying* that the unbelieving dead will be resurrected!

I am aware that the position is *new*, (so far as I know); I never saw any man's position or reasoning denying their resurrection, and if I am wrong at all, I learned it from the Bible and no other source. I have never preached it yet, but hold the "denial" as private property.

1. In Matt 13: 41, "The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity," etc. Here we have the angels entering the kingdom to gather out offensive material. The kingdom, here, is agreed, I think, to be the church—all right.

2. 1 Peter 4: 17, "For the time is coming that judgment must begin at the house of God," etc., here we have the "house of God" as the place where the judgment is to be held!

As I have found *where* the judgment is to be held, it is next in order to find something about the

"all" that we find in John 5: 28-29: "The hour is coming when *all* that are in their graves shall hear his voice," etc.

1st. I deny that "*all*" means *entirely, whole*, in every place, and in these passages, quoted to prove the resurrection of unbelievers, in particular.

Proof—John 12: 32: And I, if I be lifted up from the earth, will draw "*all*" men unto me. "All men" are not drawn! Acts 2: 17: "I will pour out of my Spirit upon '*all*' flesh," etc. Matt. 10: 22; Mark 13: 13; Luke 21: 17; Matt. 24: 9. Ye shall be hated of "*all*" men—of "*all*" nations for my name, etc.

Gentle reader, do you *hate* the apostles? Jesus said that "*all*" men will *hate* them—you are one of the "*all* men." Here are a number of passages that no one claims (that I ever heard) means *entirely*.

If let alone, I think, I will show that much false teaching has been heard on the resurrection question. I fully believe everything the Bible teaches concerning the resurrection, but do not think there is any necessity for raising unbelievers—their "everlasting punishment" is as complete without resurrection as with it.

Again: a proclamation from our chief executive effects *none* but subjects of the United States, and in the United States are millions of people, good and bad, small and great. No benefits nor punishment is dreaded by the subjects or citizens of Mexico, or elsewhere, from a proclamation from Grover Cleveland.

Just so in the government of God, proclamations affect only the subjects of God's government—the unbeliever is not a citizen of that government. I do not know of a Bible man who teaches that the unbeliever is a subject of God's government. Thus far I have touched the easier approaches to the main subject. The foregoing was necessary that the reader and critics might prepare their guns when the main charge is attempted.

(a) In John, 3: 18, Jesus says: "He that believeth not in me is condemned *already*." "Already" is *ever present* expression, the first and last moment of time is included in "*already*." Besides, if the unbeliever is raised, what is the *object* of his resurrection? Is it not to condemn him to "everlasting punishment?" Yes, says the teaching. If so, is that not condemning a person twice for the same offence, *unbeliever*? Will any one argue that God will condemn a person twice for

the same thing? I think not.

John, 3: 36: "The unbeliever shall not *see life*." If he is raised how can this be? How can he be raised without *seeing life*? Will he be blind? Here is room for us to study. But the difficulties thicken fast.

In this world we have temporal life—a life that ends—a life that has many divisions of time. Such as years, months, days, etc.; a life that needs clocks, watches, and such like; but beyond this life we call it eternity—no need of any of the above divisions nor time pieces. Everything there, so far as we know, is without limit. To this all are agreed. Well then, if one unbeliever is raised there, common sense would say that, he was raised to the only kind of life there was in eternity, that is, eternal life. No matter how long he should hold that life, whenever the second death is visited, just that soon would eternal life cease to be *without limit*—it would then come to an end—the very thing that we never had thought could happen to "eternal."

I have merely opened the negative of this query, and that you may have something to study, I want you to find when and where the Devil, False Angels, or the Beast and False Prophet are to be raised!! This is food for thought, if you had never thought right with the Bible before you.

In former part, I merely outlined the work of removing the rubbish from this badly abused, (as I think), subject. In that I found that the judgment was to be held in the house, church of God. I know of no one who teaches that the unbeliever gets into the church of God. Hence if he does not get into the church of God, and the *trial* is going on in the church, for what purpose would he be raised? He is *outside* the church and trial is on the *inside*; where the "good and bad, small and great," "they that have done good, and they that have done evil," subjects of God's government are on trial. He did not get *into* the church in this life, how can he get into the church to be tried in the next life? Let some wise person tell how the entrance is made there!

As before illustrated, the proclamation of Cleveland affects all citizens of the United States—the highest cabinet officer on down to the last convict in our State prisons. They are *all* citizens. Just so God's proclamation affects all citizens of Christ's kingdom, whether good or

bad, small or great. We know that in the Church of God are many Great Christians and many very small ones; many Good Christians and many very bad Christians. There are Christians or persons who have "done good" and "done evil," who are to "come forth" in John 5: 28-29.

Please read John 5: 25: "The dead shall hear the voice of the Son of God, and they that *hear shall live*." Live how long, Lord? Just as long as the life in eternity is, of course! Well, "*all the dead*" are to be raised and because of the voice of the Son of God the unbeliever hears that voice, says the teaching, and rises from the dead with the pledge of Christ that he shall live! No danger of any death now, for he has passed beyond this, where all is eternal.

Again, John 6: 54: "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." Does the unbeliever eat his flesh or drink his blood? Every one says, *no*! Under the above contract has he got eternal life? There is the rub!

But Christ made a fair and plain contract—that contract is, "I will raise him up." But the unbeliever has done neither of the items of the contract, hence has not the promise attached to the eating and drinking.

Who ever heard of a positive without its equivalent negative? Whenever a stick with but one end, and a board with but one side is found, then, and not till then, will a positive without an equivalent be found. The positive, in this passage, is that if a person does certain things, Christ will do a certain thing, "raise him up." The negative is, that if he does not do these certain things, Christ is under no pledge to do the thing promised, "raise him up." Do you think so, reader?

I will now take up the passage in 1 Cor. 15: 22, where I have heard more inconsistent preaching by my brethren here than from any passage now in mind: "As in Adam *all die*, even so in Christ shall *all be made alive*." Brethren teach the people that Paul wrote this letter to the church—to Christians—they get *enthusiased* and rear and plunge, telling the audience this letter is addressed to those in Christ! At last they strike this passage, and by some *frank* of inconsistency they tear loose from their own teaching and gather the entire world, believer and unbeliever in a bundle. How is this done? Very easily: they have the

life-time hobbles on which they have never tried to rid themselves of.

Let us look at this passage. What relationship did Adam sustain to God? He was the Son of God! Luke 3: 38. Is the unbeliever the Son of God? All say no! When Adam was created, he was a "good son." When he broke God's law, he was a "bad son." At first he did good, at last he did bad. He was still the Son of God!

I am not denying the resurrection of the entire race before "faith came." I affirm that the race up to that time will be raised. Just here I will leave a loose thread for some scribe to swing on. It is useless for me to examine the epistles further. We teach that all of them are addressed to those in the church, in Christ.

I will now tackle the strongest stockade relied on, that is, Rev. 20: 12. On this (to my mind) inconsistency has gone to seed. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Difficulty No. 1: Who teaches that the unbeliever gets his name in either of the books named? If he gets his name there, where is the law by which he has his name enrolled?

No. 2; If the judgment is to be in the church of God, and the parties are to be judged from writings had in books, and the unbeliever has never entered the family or house of God where the enrolling is had, what danger would there be to him if he were raised? His name is not in the books, neither his works! (Or if his works are in the books, his name is not there, hence the works might be called, charged to the wrong person.

But, says one, what will be done with the unbeliever? Read Rev. 20: 15: "Whosoever was not found written in the book of life was cast into the lake of fire." Is that not sufficient? Jesus said he was condemned *already*, and like the angels, in Jude 6, the unbeliever has been reserved for this lake of fire.

Rev. 20th chapter is the closing of the judgment scene. Rev. 21: 8, simply gives the state of certain dead persons after the judgement, without a hint at any resurrection or no resurrection.

One other item and I close until the critics are heard from. I am in earnest, but don't want to be wrong. The person who sets me right is my best friend. Isa. 28: 12-14 names parties who "shall not rise!" In Rev. 11: 1-2, an order is given to take a measuring reed and measure the temple of God, and the altar, and them that worship therein.

Is there anything about the church that is not here? If so, what is it? The measuring or judging is in the place 1 Peter 4: 17 says it will be. It is amid the right people, "those who worship there-

in." The unbeliever has never worshiped therein, hence is not to be measured.

"But the court that is without the temple leave out, and measure it not," etc. *Without* the temple is the proper place for the unbeliever, and orders are given not to measure it! Why? Because Jesus has said he is condemned already! Is not that sufficient?—he dies out of citizenship, out of Christ; he will receive no *bounty*, none of the blessings attached to citizenship. But the "Great Christians," the ones "who have done good" will enter into life. The "Small Christians" the ones "who have done evil" will share with the unbeliever "everlasting destruction from the presence of the Lord and the glory of his power."

JOHN W. HARRIS.

Uz, Texas.

The foregoing article is composed of so many "loose threads that I do not wonder at the signal failure made by Bro. Harris in trying to weave the web of an argument.

He first denies "that unbelievers will be resurrected," and then says, "I am not denying the resurrection of the entire race before faith came." Then, Bro. H., your denial should read, "some unbelievers will not be resurrected."

The question then arises, what becomes of those unbelievers who have died since the faith came? Bro. H. says, they will not be resurrected; that he does "not think there is any necessity for raising unbelievers." Ah! there is the rub. Bro. H. does not think that they ought to be resurrected, therefore he finds Scriptures to prove that his thinking is right! But he says further, "their everlasting punishment is as complete without resurrection as with it?" How can that be when you tell us that Rev. 20th is the closing of the judgment scene, and that the wicked or unbelievers are turned into the lake of fire with the wicked angels? According to the above the unbeliever is everlastingly punished as soon as he dies, and then at the judgment, he is everlastingly punished again without being raised to life! Rather "loose threads" all along the web; better tighten them up and let that old sadducean idea go to the moles and bats.

The basis upon which Bro. H. builds his argument is an erroneous interpretation of 1 Pet. 4: 17. He says of this: "Here we have the place where the judgment is to be held." [Italics mine]. How you could think such an idea from that passage is a mystery to me.

Peter says: "For the time is coming that judgment must begin at the house of God, and if it first begin at us what shall the end be of them that obey not the gospel of God?" Peter teaches that judgment first begins at "the house of God," the people of God, not a place, and, second, the judgment extends

to those who obey not the gospel of God.

Paul tells us that God has ordained a day in which He will judge "the world" by that man whom He has ordained.—Acts 17: 30-31. In view of that judgment when "the world" will be judged; when the "secrets of men," (not some men), will be laid open, Rom. 2: 16; when the dead small and great shall stand before God; mark you it is the dead, not some dead, but the dead who were given up from the sea, and from death, and from hades (the spirit world,) all of them before God, Rev. 20: 11-13; I say, in view of all this, "God now commandeth all men everywhere to repent."—Acts 17: 30. Is this proclamation broad enough? Does it affect every man?

But I have not space nor time to take up so many loose threads and work the kinks out of them. I notice, however, one more. Please turn to John 5: 25: "Verily, verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God and they that hear shall live." Jesus raised the dead, restored them to life. Luke 7: 14; John 11: 43; Matt. 11: 5. This was a great wonder to the Jews, so, Jesus explains that, "as the Father hath life in himself; so hath he given to the son of man to have life in himself, and hath given him authority to execute judgment also, because he is the son of man." They continued to wonder at his words and then he said: "Marvel not at this for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Who were in the graves? Two classes: one that did good, the other, that did evil, and Jesus says: "All that are in the graves."

But Bro. H. says, *all* means only a part, or some, which I deny. The context will generally show what restriction is put upon the word, or to what extent it must be used. Here it is restricted by the phrase "in the graves," and is just equal to what John says, Rev. 20: 12, that the sea and death and hades gave up the dead that were in them.

It also agrees with Paul's statement that, in the day of judgment God will visit tribulation and anguish upon every soul of man that doeth evil, upon the Jews first, and also upon the Gentiles; but glory, honor and immortality or eternal life unto all that do well.—Rom. 2: 6-16.

The coming of Jesus with all his holy angels, in the glory and power of the Father is immediately connected with the resurrection and the judgment. When Jesus thus comes His voice will penetrate the dark abodes of death and awaken from their sleep the nations of the dead. The dead in Christ shall rise first. They come forth to the resurrection of life; then the wicked

in their order or class come forth to be punished according to their works. Hades gives up the angels that had been reserved in chains of darkness, and all that know not God and obey not the gospel of the Lord Jesus will be punished with everlasting destruction from the presence of the Lord and the glory of his power; and mark it, this is to be done when he shall come to be glorified in his saints and to be admired in all them that believe.—2 Thes. 1: 7-10. J. W. J.

ORDER VS. CONFUSION.

Every plant which my heavenly Father hath not planted shall be rooted up.—Matt. 15: 13.

This language was spoken by the Savior just after he had been denouncing the Scribes and Pharisees as hypocrites, for having set aside God's law and substituting the doctrines of men, in and through which they could get no nearer to God than a lip-service. And that is all that any class of people can do in this age of the world, in and through the inventions of men. They get no nearer to God than a lip-service, for the Savior taught that God is a Spirit, and they that worship him must worship him, how? In spirit and in truth. John 4: 24.

Then no man or set of men can worship God acceptably only as they are governed and guided in all things by the truth. Now all this idea of being spiritual-minded and therefore right, if it is according to the doctrines of men, is just about as near right as the wholesome doctrine of justification by faith alone. For mark you, the Savior said it must be in spirit and in truth. What is truth? Answer, "Sanctify them through thy truth, thy word is truth."—John 17: 17, also 2 Sam. 7: 24. Then according to the foregoing definition, to worship God in truth must be as his word directs.

Now I propose to notice third and fourth items in our bill of indictment against the progressives. Then from whence came this plant that has been by the hand of man set in the garden or church of God on earth called the State Meetings? This unknown creature to the book of God I believe was begotten and born at Bryan, Texas, so far as Texas is concerned, 15 or 20 years ago. And, if I have been correctly informed, to Bro. C. Kendrick belongs the honor and distinction of conceiving and begetting this little animal, the very birth of which engendered strife, alienation and confusion, between such as Bros. Lipscomb and Kendrick. Bro. L. came to Texas on a visit and happened to be at the birth of this animal, and believing it to be a creature that that would usurp the authority of heaven's King and his Lord and King; he, like a good soldier of Jesus, drew the sword of the Spirit and made a thrust at it. At which Bro. K. became so offended that he failed to treat Bro. L. with the christian courtesy due him. Yes, and from that day to this good hour

this animal has been butting and horning at any and every one that would dare dispute his right to alter, change or improve on the Lord's way of having his work done.

I remember having attended one of their State Meetings in '76 or '77, at Waco, Texas. And there I saw the spirit of the new-born animal so clearly manifest, that I became satisfied that it was not of God by the fruit it bore on that occasion. There was some unchrist-like feelings between Bros. C. M. Wilmeth, Poe and others on one side, and Bro. W. K. Homan and others on the other. Because, forsooth, Bro. W. called in question the right of the existence of such machinery in connection with the Lord's work. Yes, he made rather a furious attack upon the whole thing, which stirred the ire of some of the advocates of this creature; and Bro. W. K. Homan, (notwithstanding his high position as chairman), resigned the chair and made a very sharp reply, and thus it has gone on on from bad to worse until they can cast out all the Wilmeth's, McGary's, Grubbs's, Hansbrough's, Durst's, Pennington's and Poe's, that could assemble in the city of Austin, and that without one remorse of conscience for having violated any law of love to God or man.

Now I have referred to the history of this animal, not because I wish to dig up the past or cast any unjust reflection on any one, but because I wish to try this plant by the fruit it has borne from the day of its birth, and we find it has been bad, yes, very bad; and is therefore not from above, but is earthly, sensual, devilish, not having the Spirit.—James 3: 15, also Jude 1: 19.

Now if any man have not the Spirit of Christ, *he is none of His*; and the Saviour said, by their fruits ye shall know them, Matt. 7: 20. Now if the advocates of this State Meeting animal were actuated by the Spirit of God, or that wisdom which is from above, we would have a tree bearing this kind of fruit: "First, pure, then peaceable gentle and easy to be entreated, full of mercy and good fruits." Yes, and without that partiality that is so clearly manifest in every meeting of theirs, and without that hypocrisy that claims to love God and his children, while they disregard or reject his word and wound the conscience of those for whom Christ died.

Well, says one, Bro. Lane you ought not to judge your brethren. No, and may the Lord keep back his servant from such a presumptuous sin. But, my dear brother, when the tree bears bad fruit, it is not a matter of judgment, but of knowledge. But do they bear the fruit of the Spirit? Let us see: But "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. 5: 22: 23. Now in as much as this plant has not borne the foregoing fruits, what shall I

say? Well it is not of God. Then what is it? Answer, a work of the flesh.

But, says one, how do you know? Because Paul has so taught. Please hear him: "Now the works of the flesh are manifest which are these, adultery, (yes, they have become married to another institution, or living without marriage while the first husband is living, and in either case they are guilty,) fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, (or disagreement), emulations, (or rivalry), wrath, strife, seditions and heresies." Now these are some of the works of the flesh; and the work of this State Meeting machinery is in perfect keeping with the above named items, for it causes hatred and disagreement among brethren, and is a rival institution, and that against the church of God, that Jesus Christ purchased with his own blood. Yes, it has caused strife and confusion at every meeting they have held in the State, and it is a departure from the apostolic order or way of raising money and carrying on the Lord's work, and is not "pleasing to God," being a work of the flesh. Then the grave question is, can God's children aid or abet, countenance or support it without criminating themselves before God? I answer, no. For John has taught if any man falls to bring the doctrine or teaching of Christ we are not even to bid him God speed without becoming partakers of his evil deed. 2 John 1: 10. This being so, it is time for all good brethren and sisters who have more love for God and his word than they have for the ways of men, to be led no longer by the blind, lest they fall into the pit of destruction and be lost. And while I have no unkind feelings for any one, yet I earnestly pray to God that I may never have more love for man than for God and our Lord Jesus Christ, that loved me unto death; neither do I desire that kind that thinks more of the errors of the people than for them and their eternal well-being in the world to come.

We have fallen into the practice of calling on the unconverted to come forward and take front seats and do the singing for us. Now I ask, is not the singing a part of the worship of God? All, I presume, will say, yes. Then by what authority do we call on the sects and unconverted to do this part of the worship of God? Why not call on them to pray or preach, or do anything else the Lord requires his children to do? I object to this because it supplants the Lord's order and in many instances deprives God's children of the pleasure and privilege of singing and making melody in their hearts to the Lord, not being able to keep time with the choir. What an idea: that the rebel against God's authority can sing and make melody in his heart to the Lord in an acceptable way.

In Prov. 28: 9 we are informed that, he that turneth away his ear from the hearing of God's law even

his prayer shall be an abomination to the Lord. Now if to refuse to hear (or obey) God's law is sufficient to cause him to refuse to recognize one's prayer, may I not ask, will the singing of such fare any better? Then how inconsistent and wrong it is for those who have been bought and redeemed by the blood of Christ to go up to serve with those whose prayers and hymns are an abomination to the Lord. When such is the case do we not become partakers in their evil deeds? The book says that, those who would serve God must come out from the world and Babylon and be separated, and then he will be their God and they his people, not while mixed up with them, but after they come out.—2 Cor. 6: 17-18.

Your brother in the one hope,

J. R. LANE.

Chilton, Texas.

PRIDE.

Pride, ostentation and show are playing sad havoc with the church in a thousand ways. At the very threshold of christianity we are commanded to humble ourselves as little children; to be not conformed to this world but transformed by the renewing of our minds; they that are Christ's have crucified the flesh with its affections and lusts; that is, its worldly affection, affection for things carnal and unholy.

In former times it was customary to leave the world behind when joining the church, now, in nine cases out of ten, we fear, there is an effort to lug the world into the church. Men feel the necessity of christianity and set out to be religious enough so that they may escape hell at least, but they are loth to give up the world, and cling so much that way as at last to prove their everlasting destruction.

The Methodists won their way in the religious world by their simplicity, their humility and zeal. The rich were made low that they might be on a level with the poor. They won the masses and multiplied by thousands, and while they maintained their simplicity and zeal they seemed irresistible; but pride crept in, their numbers were large and they began to feel themselves powerful as a people; they began to dress fashionably, to wear gold and pearls; to build fine churches; to substitute for their soul-stirring congregational singing, the choir, and at once their glory departed. They are dying of worldly pride and vanity.

We are becoming proud also, we have left our former simplicity and zeal, and are becoming worldly-minded, fashionable and fond of show; in many places our grand old congregational hymns have given way to the operatic airs of the organ and choir, while our churches present as much gaudy jewelry, fine dressing and show as might be expected in a heathen temple, as though God could be flattered and deceived by outward show. These things are largely

growing upon us year by year, and unless we shall give attention to these matters and at once begin to purge out the old leaven it may not be fifty years until we need another reformation as radical as was that advocated by A. Campbell, Walter Scott and others.

I would like to see a few good articles from the pen of some of our good sisters, for the best method of combatting this growing evil of worldly pride in our churches.

Your sister in Christ,

Mrs. B. F. JOHNSON.

FROM BRO. ARNETT.

Will any of the writers of the F. F. be so kind as to tell how the Pharisees knew that a man was to come to baptize. John 1: 25, they ask the question: "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?"

Now what I want to know is, how did these questioners know that any one was to come baptizing?

Again, in the 33rd verse, John says: "I knew him not: but he that sent me to baptize with (in) water the same said unto me," etc. Now who sent John, that is, where is it recorded that John was sent? I am satisfied God sent him, but where is it written? What satisfies me, don't always satisfy others.

I have a boy just past ten years, and he shut me up on that question. Then he suggested we write to Eld. Hansbrough. He (the boy) thinks Bro. Hansbrough knows it all.

Again, I want you to refer your readers to the *Christian Baptist* on "The Trinitarian System," instead of saying we are up to our necks, the first step into the question. With all your new "lights" Campbell was six inches taller than any of you.

W. W. ARNETT.

FROM BRO. CASTLEMAN.

I see in the F. F. an inquiry, if the fathers of the reformation were baptized for the remission of sins, by M. T. Bostick. I will say, by your permission, that A. Campbell *et al* were baptized on a simple confession of faith in Christ, not on a profession of faith that God had pardoned his sins.

What he thought about it can only be learned by what he taught, and it is certain that he taught that it was in order to remission, and the Baptists in a debate have quoted the *Christian Baptist* to prove that Campbell taught, that baptism without that thought was as empty as a blasted nut. "The hull was there but the kernel was wanting." So we see that those who entertain so much uneasiness about A. Campbell need have no fear.

But what effect would it have on the truth if Campbell had made a mistake? It is not what Campbell or any other uninspired man says, but what did Jesus and the inspired apostles say about it? Brethren, let us have divine and not human testimony. J. L. CASTLEMAN.

What a world of gossip would be prevented if it were only remembered that a person who tells you of the faults of others intends to tell others of your faults.—E. L.

FIRM FOUNDATION.

AUSTIN, TEXAS, MAY 1, 1888.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

A. MCGARY'S address is Fort McKavett, Menard county, Texas.

A BROTHERLY LETTER.

Bro. McGary:

Some weeks ago, in a few lines in the *C. Messenger*, I referred to your continual efforts to make your foundation firm, as though, without these continual efforts, it might fail. I meant no more than all the innocent pleasantry there is in brotherly facetiousness. This you seem to misunderstand, and speak of me as "the poor old man," etc., in very uncomplimentary terms! I write this to say that, whether your foundation is firm or not, I do not think your reply is brotherly or Christ-like. But when I have expressed this opinion to you I have said all I designed to say. I mean no controversy. My foundation needs no propping or watching. It can stand the storm, I trust, from all quarters.

How much I regret that we can not have more of the Christian spirit, and more of the fruit of the Spirit—love, joy, peace, etc.

Affectionately and truly,
C. KENDRICK.
Weatherford, Texas

Bro. Kendrick: I do not consider it criminal to be old, or poor, or old and poor—I expect to be both if I live long enough. But the word, poor, has several meanings. In my reply to what you now say was, only intended as "brotherly facetiousness," I did not use "poor" in a disgraceful, but in its commiserative sense. I really felt sorry for an old brother who had devoted half of a century preaching and writing against innovations as earnestly and cogently as you have been doing, who could not turn loose all these things himself.

It is really bad to see a doctor, who can cure everybody else of a disease, die with that same disease himself, while he has the sovereign remedy in his own hands and could save his life by merely swallowing what he has so kindly put to the lips of thousands of his brethren.

You say you mean no controversy; and I will not try hard to draw you into one against your will; but you must pardon me for saying that if you will furnish me authority for baptizing persons who do not know for what they are going down into the water, I will furnish you authority for something you have called for long and loudly—authority for the use of the organ in the worship. You, and the fiddle, banjo,

tambourine, and every other musical instrument.

But since you only meant a little brotherly facetiousness, when you said the F. F. was trying to keep its foundation from being shaken out, I am very sorry that you wrote what you did and drew out my reply; because your feelings have been hurt unnecessarily—though I did not intend to hurt your feelings. I respect age very much. I am sorry to have to hurt the feelings of any of my brethren, especially the old ones. But fidelity to truth leads me sometimes to say things with an apparent tartness that wounds. I beg your pardon for wounding yours; but will you permit me to say that, when an old brother becomes "facetious" over such serious things, as you were in this instance, a little wounding may do him good?

Let us all cultivate that "true Christian spirit," and, my brother, may God bless your declining years with that vigor of mind and zeal you have possessed to such a marked degree, to your last moment; and may you never feel too old to turn when you see you are wrong on any point—this spirit of humility is one of the greatest blessings an old brother can have. Few seem to possess it. Dear old Bro. Strickland is an exception that you and all other old brethren would do well to imitate.
A. MCG.

"THE RED CROSS" EXPLAINED.

I have been censured some for writing an article some time ago under the above heading. I have mislaid the paper that contained that article, and do not remember just what I did say. So I will have to guess at the objectionable features of the article. I expect I laid myself open to this censure and if I did I am glad my brethren have called my attention to it.

In the first place, when I alluded to having trouble with some, I did not mean that I would sue them, for let whoever may take advantage of what I now say—but no true man or woman will—we never will sue any one for their subscription. It is true, I stated what the law was and said we would demand that. But if the F. F. cannot live without suing people, it will cease to be published. I merely meant to demand as a matter of justice what the law of the land has said was just, not because the law demands it, but because it seems right. But I do not and did not mean to press that demand beyond the point of honor, did not mean that I would demand it in the courts. I showed what the law demands, as argument that certain complainants might see that I was not taking a narrow, individual view of it.

But now to a conclusion. When I heard last from the office there were about fifteen hundred dollars due the paper. We will not sue if we have to lose all of this. We are willing to spend and be spent

for the gospel. We never have refused and never will refuse to send the paper to those who want it, but are too poor to pay for it. So let those who do not think they ought to pay drop a card immediately to the F. F. at Austin—not to me—and let the books be straightened up. We leave the matter to their honor. I have heard from several who, under the circumstances they mention, ought not to pay.

A. MCG.

A QUARRY.

In the *Guide* of Feb. 10, Bro. Williamson speaks of "Brother" Moody's wonderful meeting in Louisville.

Who is this "Brother" Moody? When was he baptized into Christ? When did he obey God's Law? Where is his membership? When did he begin to honor Christ by wearing his name? When did he become a brother? Will Bro. W. please enlighten one who knows nothing of Moody's obedience? Has he ever obeyed God? If not, is he your brother?

J. M. RATLIFF.

Barry, Ill.

The above questions were propounded to Bro. C. P. Williamson, assistant editor of the *Guide*; but instead of giving unequivocal answers to them, Bro. W. betrayed the fact that he was hemmed and a little peevish over it. But he gives his conclusion as follows:

In conclusion—as we preachers say—permit me, my dear brother, to add that I do not agree with all that Bro. Moody says, nor do I believe that he understands the gospel plan of salvation fully. I do not endorse his errors but his truths. I rejoice in his spirit which is certainly that of an honest, conscientious loyal Christian, and I shall never anathematize those who are trying to serve God in humility because they do not see as I see. The testimony of the preachers of Louisville and of the secular press is that the meetings have done much spiritual good, and I am satisfied that Bro. Moody's practical and loving sermons have lifted many souls into a higher and better life. In these things I rejoice. Bro. Ratliff and I do not see all things alike, shall I cease to love him or speak kindly of him? Nay, verily. Let us aim to "abhor all evil and cleave to all good," and above all, manifest the spirit of Christ for "if a man have not the spirit of Christ he is none of his."

C. P. WILLIAMSON.

We feel sorry for such brethren as Bro. Williamson—sorry that they have not the courage of their convictions so that they could go over to the denominations where their great big hearts could reach from "branch" to "branch" and their capacious souls could feast to satiety upon the luscious fruits of "orthodoxy." He does not believe that D. L. Moody "understands the gospel plan of salvation fully." But what if he does not, since other "plans" are just as good, according to such brethren?

He says that Moody is a loyal Christian? I had thought that a man had to "contend for the faith once delivered to the saints"—the "gospel plan of salvation"—to be a loyal Christian, but it seems I am

mistaken, if Bro. Williamson is right. He proves the christianity of Moody by "the testimony of the preachers of Louisville and of the secular press." I wonder if John, when he said: "try the spirits whether they are of God: because many false prophets are gone out into the world," meant for them to be tried by sectarian preachers and secular papers!

Now if I understand Bro. W., he considers those devoid of the Spirit of Christ who deny that such sensational, clap-trap, theological mountebanks as D. L. Moody are Christians.

Well, I do not believe they are; and if Bro. W. really thinks I have not the Spirit of Christ, I do not blame him for saying so; and he should not blame me for thinking and saying that those who approve such men as D. L. Moody, become traitors to Christ by endorsing men who preach "the doctrines of men, which make the commandments of God of none effect."

A. MCG.

FROM BRO. MCGINNIS.

Bro. McGary:

I am taking your paper and like it very much; if you will allow me space in your paper, I would like to ask you two questions:

I notice in the January number of the F. F. some questions asked by sister M. E. W. First, in regard to her baptism, I understand you to teach that it is necessary to understand the design of baptism before performed or it is not valid; this she says she understood. You said that in her present condition, it would do her no good to be rebaptized if her conscience was clear; this I think she claims from what she said, yes, more; yet you said she would commit a sin to be rebaptized. Then you said you did not believe her baptism valid because the Baptist does not require the confession before baptism; now Bro. McG. if she makes the confession and is not baptized after the confessor, that will be contrary to apostolic practice; if she is baptized she commits a sin, how will you get out of this dilemma?

She asked for some light on 1 Cor. 3: 13: you say you understand it to teach that a man may be in Christ and unwittingly mislead others and yet be saved. Now Bro. McGary if a man mislead others and yet be saved, cannot a man obey God in baptism ignorant of its design and be saved? Let us have a little light along here. Is God a respecter of persons?

Yours in the one faith,

W. M. MCGINNIS.

We think the dilemma will turn out to be a mere fume of fancy when we clear the mist from the brother's eyes.

1st. We never thought of suggesting such a disorderly procedure as would be confession after baptism.

2nd. We surely did not advise baptism in the lady's present state of mind and conviction; for we said it would not in that case be an act of faith, hence would be a sin.

We advised her to re-examine the question in the light of the Scripture, and upon such re-examination, if she found she had not filled up the measure of the law of Christ to

then make "the good confession" and be baptized.

We have not our original article at hand now, but we are certain this must be the obvious meaning of what we wrote. We are at a loss to understand how such a foreign meaning to what we did write as that which this brother attaches to it, can be ascribed to that article. But when it comes to his criticism of our remarks on 1 Cor. 3: 15, we must admit that his point of attack is not so chimerical.

Many have written us on this same point. It may be that our understanding of that passage is wrong. We have no disposition to dogmatize upon such passages. We only gave that as our understanding of the passage. While I admit that there are some difficulties that stand in the way of my view of that passage, I have heard no other view expressed that does not, it seems to me, encounter some insurmountable obstacles.

If any of the many brethren who have taken me to task at this point feel disposed to write on this question for the benefit of our readers, we will cheerfully publish it for them, and if they can throw any light on it, I will try to open my eyes wide enough to get a glimpse of that light. And if I think they are so far wrong as to lead any very far astray, I will then take time to point out the difficulties the best I can. But for the present I consider other questions more profitable.

A. MCG.

FROM BRO. WEAVER.

Dear Bro. McGary:

As I highly appreciate your paper, and think it is doing great good, I would be more than glad you would send it to me, though I have not the money to send you now; though I think through the help of a higher power I can have the money by October. Times are hard here owing to short crops last year. My wife's health is so bad that she is scarcely ever able to go to church and your paper, I consider is having preaching at home.

Bro. Sweeney held a meeting on Boon's Prairie in February, got six members, two of them being my son-in-law and daughter. I think Bro. Sweeney a fine preacher.

Can you tell me where preachers get their Scripture for using those charts?

I am going to ask you to do me a favor if it is agreeable with your business. I have not heard from my father or any of my brothers or sisters since 1867; if you will put it in your paper as I give you their names I think that I can hear something of their whereabouts. I will give you the old people's names: father's name was Ebenezer Weaver, mother's name before marriage was Mary Cody. Now if you can do this and not interfere with your business, I will pay you well for your trouble.

Your brother in the one hope,
WILLIAM GREEN WEAVER.
Boon's Prairie, Texas.

We hope our readers will give any information they may possess of these parties and oblige this brother. Of course we would not think of receiving remuneration for such as this.

A. MCG.

OUR PAMPHLETS.

The Oatman-McGary discussion is a discussion of the kingdom question and the birth of the Spirit. Dr. Oatman is the leading Christadelphian of Texas; hence this pamphlet deals with the grounds of Christadelphianism. We believe it is the only published discussion any of our brethren have ever had with the Christadelphians. It is a pamphlet of over one hundred pages. We offer it for 25 cents, but this edition is nearly exhausted.

"The Ups and Downs of the Jackson Family," is a pamphlet that lays wide open the inconsistency of receiving Baptists and other immersed sectarians without "immersing in the name of the Lord Jesus." It is offered by us at only 10 cents per copy, or three for 25 cents. It ought to be widely circulated among those who have not yet seen the unsoundness of the practice referred to.

The "Sequel to the Religious Ups and Downs of the Jackson Family," by J. W. Jackson, is a pamphlet about the size of the other, and is offered at the same price. It gives an account of how "Zeke Jackson" won his wife, first converting her from Methodism. In her conversion "Zeke" met the Methodist "Grub-Ax" and exposed its sophistry. This is a splendid pamphlet, especially for circulation where the "Grub-Ax" has been circulated.

Address,

A. MCGARY,
Fort McKavett, Texas.

DANCING.

Bros. McGary & Hansbrough:

Please give us an article on the modern dance. There are many young members that need to be instructed and advised, as they seem to think it no harm to engage in this fleshly amusement. There are also others that attend these places that do not dance, and claim that they have done no harm.

J. C. A.

Weches, Texas.

We publish the above card, and we, like the writer, believe that it would be well to give some lessons of instruction in reference to the subject of dancing; whether or not the children of God have the privilege or right to engage in or encourage such things, and where shall we go to decide the question? To the word of the Lord we must go, and if that does not settle it, nothing else will, and we will begin by saying that, in the Old Testament we find two characters of dancing mentioned, one to the Lord and the other not to the Lord, and must of necessity be to the flesh.

The first place it is mentioned is in Exodus 32: 19, when Moses went up into the Mount to receive the law from God, he tarried longer than the people expected, and they proposed to make them gods who should lead them back to Egypt, and Aaron told them to break off their ear-rings and bring them to him, and he melted them and ran

them into a mould like a calf, and they danced around it, and Paul in speaking of it says: "The people sat down to eat and drink, and rose up to play," (or to dance).—1 Cor. 10: 7. Now that is the character of the circumstances under which we read of the first dancing that we have an account of in the Bible, and I ask our modern dancers if that dancing was done to glorify the law of God or an idol, and so great was their sin in that thing, making the idol god and dancing around it, that three thousand of them died, and Paul says: "These things happened unto them for examples: and they are written for our admonition."—1 Cor. 10: 11.

Job speaks of the same character of dancing when he says: "The wicked send forth their little ones like a flock, and their children dance, they take the timbrel and harp, and rejoice at the sound of the organ, they spend their days in wealth, and in a moment go down to the grave, therefore they say unto God: depart from us, for we desire not the knowledge of thy ways; what is the Almighty that we should serve him? and what profit should we have if we pray unto him?"—Job 21: 7-15. Is not that a good description of modern dancers? Do they not want to banish all thoughts of God and all knowledge of his ways from their minds? And is it not strange that Christians, those who have been made free from sin, young or old, male or female should engage in such things, or encourage others to do so by their presence?

We will now notice two cases of dancing to the Lord, the first of which is in Exodus 15: 20: After the children of Israel were delivered from Egyptian bondage, a type of sin, having passed through the Red Sea, they sung the song of deliverance, "and Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances." We find in this case that the women went out by themselves to praise the Lord for his great goodness in delivering them from bondage, a type or representation of our deliverance from sin, when we are baptized into Christ. Do our modern dancers do that way? Do the women separate from the men and sing songs of praise for their deliverance from sin?

We find that David danced before the Lord when he brought the ark of God to his city; but that was a very different character of dancing and for a very different purpose from that practiced by our modern dancers, and there were no women dancing with him, and if the men and women were to dance separately now there would be very little dancing done.

In the New Testament we find that the daughter of Herodias danced before king Herod and his guests, and so nicely did she skip about over the floor, and so pleased the drunken king that he promised her

whatever she might ask, and she being instructed by her wicked mother, asked the head of John the Baptist, which was granted her, so that one of the best men of earth lost his head by the request of a foolish, giddy dancing girl.

The apostle Peter speaks of dancing, calling it reveling, and classes it with the works of the flesh, lasciviousness, lusts, excess of wine banquetings and abominable idolatries, 1 Peter 4: 3. Paul also speaks of it as a work of the flesh, and classes it with adultery, lasciviousness, murders, drunkenness, and such like, such as going to theatres, circuses, etc., and says that, they that do or practice such things shall not inherit the kingdom of God.

Under the reign of Christ there is no dancing sanctioned either to the Lord or otherwise, men and women together or separated, and it is strange to me that Christians should desire to engage in such a fleshly amusement, or see others engage in it, and thereby encourage them in the practice of something that will keep the children of God from entering the everlasting kingdom, especially in view of the fact that Paul admonishes them to avoid even the appearance of evil. Brethren and sisters, old and young, will you for Christ's sake, for the sake of your own souls, and the souls of those by whom you are surrounded, turn away from such wickedness and serve the Lord Jesus, who loved you and died for you?

I know that some preachers tell their members that there is no harm in dancing; but such preachers are not the ministers of God but of Satan. Others will not say there is no harm in doing it, but will permit those who practice it to remain in the congregation, knowing that they do it and they are no better than the first class spoken of; they too are the servants of the devil.

E. HANSBROUGH.

THE BLOOD OF CHRIST.

The most important thing that man can enjoy is, forgiveness of sin; to have the assurance that we are redeemed from the guilt, pollution and consequences of sin, and to know that, when this earthly tabernacle is dissolved, we have a building, a house not made with hands, eternal and on high. But how are we to obtain this great blessing?

The beloved John declares, 1st epistle 1: 7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanses us from all sin." Here the apostle attributes to the blood of Christ what sectarians attribute to the Spirit of God. They make the Holy Spirit the convincing, converting and purifying agency, apart from all other agencies. Is this correct? Let us see: the Holy Spirit was to convict the world of sin, of righteousness and of judgment, John 16: 8. How was he to do this? By entering their hearts in some

mysterious way, incubating their souls, quickening and making them spiritually alive? Never; Jesus says, the world cannot receive the Spirit, John 14: 17.

But how does the Spirit perform this work? Christ says, it was to dwell in the apostles, John 14: 17. On the day of Pentecost this aid from on high visits them, and Peter, the foreman of the twelve, begins to speak. He preaches unto them the gospel; the effect is, three thousand are cut to the heart, convicted of sin. Now are they pardoned? Certainly not. Why? The blood of Christ has not been applied to their guilty souls; they must come in contact with that blood before remission of sins can be obtained. How, literally? No; God in his wisdom and goodness has ordained an institution by which the sinner can do this. In order that we may get a more comprehensive view of this matter, let us inquire, when was the blood of Christ shed? Paul says: "Without the shedding of blood there is no remission."—Heb. 9: 22.

We could not then be saved by his blood before it was shed. When Christ instituted the supper he said: "This is my blood of the New Testament which is shed for many for the remission of sins," Matt. 26: 28. Not until he was nailed to the cross was this soul-cleansing blood poured out. Then it was at his death that his blood was shed, and Paul says: "Know ye not that as many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," Rom. 6: 3-4-5. Hence we see, that in order to come in contact with his blood, we must come to his death, where his blood was shed. Faith, repentance and confession brings us unto his death and not into it. Before we can get into a house, we must come unto it. So, before we can get into Christ we must come unto him.

Paul says: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," Rom. 10: 10. Again, "When they heard this they held their peace and glorified God saying, then hath God granted unto the Gentiles repentance unto life," Acts 11: 18.

Now notice the difference in regard to the preposition used when speaking of baptism. In speaking of the position into which baptism places us, Paul says: "For as many of you as have been baptized into Christ have put on Christ," Gal. 3: 27. Hence we see that baptism brings us into Christ, in whom we have redemption through his blood even the forgiveness of sins, Col. 1: 14. Again Paul says: "If any man be in Christ, he is a new creature: old things are passed away; behold,

all things have become new," 2 Cor. 5: 17. Hence we find that in order to get into Christ we must be baptized into him, and if any man climbeth up any other way he is a robber.

To say that persons are Christians who have never submitted to this law of pardon, is to deny the teaching of the Savior, for he teaches that there is but one way of entrance. "Strait is the gate and narrow is the way that leadeth unto life; and few there be that find it," Matt. 7: 14. Hence all persons who have never been converted according to the "one way," have not had the blood of Christ applied to them are not in Christ, and consequently are not pardoned.

Some have asked the question, what will God do with these characters? That is not for us to decide. We know that Paul says: "That the Lord Jesus will be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ," 2 Thes. 1: 8. Now this is enough for us to know. Our duty is plain, the gospel is what we should preach, nothing more, nothing less.

If sectarians are in the kingdom how came they there? Look well, brethren, to where you are going. Hold up just a moment; try yourselves and your teaching by the divine standard here; square up a little and see where you stand. You cannot deny the gospel being God's power unto salvation, and you know that the gospel does not consist of just "three facts." If so, we, of course, would be saved by faith alone. Are you prepared for this? Why is Bro. Harding debating so much of late? If sectarians are in the kingdom, why is he trying to get them out? Answer, Bro. Harding; I presume you will not. But whether you do or not, the inconsistency of your course is open to all. Brethren, "prove all things, hold fast to that which is good."

C. E. HOLT.

Cypress Inn, Tenn.

REPLY TO BRO. TANT.

Dear Bro. McGary:

A copy of the FIRM FOUNDATION chanced to fall into my hands a few days since in which I read some "notes from the field," by Bro. Tant, in which occurs the following language:

We have some good brethren at Hamilton, but they have over-leaped themselves in the way of a house; have up a large frame house, unceiled and unseated, financially embarrassed, not able to complete it, and when it is completed, it will be three times too large for twenty-five years to come. Had our brethren at Hamilton used more common sense religion and less pride, they could have finished well a house large enough for all practical purposes, and had money enough left to have sustained an evangelist in Hamilton county one year, the good of which would only have been known in eternity. And it is sad to note, the brethren at Hamilton are not the only congregation that have acted unwisely in the same matter.

After reading the above, it occurred to me that there could be nothing wrong in asking space in your columns in which to enter a mild protest against the disposition which some of our preachers manifest to misconstrue the motives of other brethren. Does it not occur to you that, preachers who travel round the country evangelizing, subject to few of the trials of pastors of churches, always welcome and seldom laboring long enough in one place to wear that welcome out, well fed, and sometimes petted, and complimented, get just a little spoiled and vain, and "think more highly of themselves than they ought to think?"

Now, Bro. Tant may know ever so much about the best way to meet a hard-shell argument on "total depravity" or "final perseverance," and still be as ignorant as a Hottentot about building church edifices. There are very few of the brethren at Hamilton that would think of asking Bro. Tant's advice about how large to build a church or the best way to raise money for that purpose. As a rule, preachers are the most impractical class of men in society. They are good for the work to which God has called them, but, to use a common expression, "They don't know it all."

Bro. Tant, we submit, having met with the church at Hamilton only a few times, knows very little about what he volunteers such sage advice upon. Besides he is young, and ought not to charge brethren that are much older than he, and have been fighting sectarianism much longer than he, with being deficient in "common sense religion," and influenced by motives of "pride" in their Christian work.

Bro. Tant, we learn, has done much good and promises to be more useful as he grows older. It would do him no harm to be reminded that "meekness" was one of the qualities enjoined upon Timothy by his father in the gospel. Censorious criticism of the brethren with whom he labors is unwise.

While the church at Hamilton are not satisfied with the size of their building and their financial condition, considering the hard times that came upon them unexpectedly and delayed the completion of their house, they have more faith than Bro. Tant, that the future congregations of the church at Hamilton will need all the space for which they have provided, contrary to the judgment of Bro. Tant. Moreover, I cannot for the life of me see what benefit it can be, either to him or us, or the church at large, to advertise the fact that we are in debt, unless it is to help us out, which we have never solicited him to do.

There is a great deal in Christianity besides "bristling logic" and wholesale denunciation of the faults of others. There is the "charity that thinketh no evil." "Common sense religion" that Bro. Tant claims to possess in a high degree, should lead him to commend the

good that brethren do and not unkindly misconstrue their actions without any reason for so doing. I hope the passing years and the lessons they impart will have the effect to smooth off the rough corners of his vigorous young manhood and thus increase his usefulness.

Fraternally,

C. M. BOYNTON.

Hamilton, Texas, Feb. 19, '88.

RECOMMENDATION.

We, the undersigned members of the Church of Christ at Madisonville, Madison county, Texas, do hereby certify that we are well acquainted with Bro. Austin McGary, and know him to be a very zealous Christian. We know the accusation brought against him by Bro. Humphrey of Oregon to be false.

We knew Bro. McGary long before he became a Christian, and will state that, although he was wicked, he never tried to sail under false colors. You could always tell exactly where he stood on any question. We respectfully ask Bro. Humphrey to bring the proof to sustain his charges, or come up like a man and acknowledge his fault.

S. E. Burtis,
Ellen Gooch,
J. S. Burtis,
J. R. Burtis,
J. L. Bolling,
S. H. Bolling,
S. F. Randolph,
James B. Lee,
Amanda P. Lee,
R. Westmoreland,
Julia V. Westmoreland,
Mary E. Jenkins,
W. L. Robinson,
Florence Robinson.

Dear Bro. McGary:

The F. F. has been coming to me for some time, patiently bearing its cross. Enclosed find one dollar which I trust will relieve my paper for a season of the burthen of the cross.

Bro. McGary, most any of us can find fault and enter complaints, and sometimes I think there is too much of this palmed off for Christian teaching. There are, it seems, but few that obtain the true qualifications of Christian teachers. Much error exists in the age in which we live. Men are standing on almost every corner and crying, "lo here is Christ and lo there is Christ," and are saying to the people that, this, that and the other is the way of the Lord. Man is both a worshiper and an excitable being, and in the midst of the great tumult and confusion of the world, thousands are inducted in error and are found shut up within the walls of human theologies, and consequently are blinded to the plain teachings of the way of the Lord. Laborers are needed in our Lord's vineyard. To be valuable laborers there, we must keep our sickles sharp. Much pruning is needed, for many wanton sprouts are putting up, and many branches are bending out, showing a tendency to connect with the foliage of the world. Such sprouts and such branches must be cut loose, for the Lord's church must be held sacred. His people must be a sacred people.

Trusting, Bro. McGary, that your life may be lengthened and that all your days may be spent with an eye single to the glory of God, our heavenly Father, I am your brother in hope of immortality and eternal life.

J. C. HANCOCK.

QUERIES.

Dear Bro. Jackson:

I have been a reader of the F. F. from the first, and have found but very few items in it that I cannot heartily endorse. However, I see a paragraph in your reply to "a sister" in Arkansas, in issue of March 15th, that I cannot endorse, it being relative to a practice that I have been fighting, both publicly and privately, for some ten years past, to-wit: giving the right hand of fellowship. Why? Because, aside from its being *unscriptural*, I have witnessed the evil results of it as it is now practiced in the congregations.

You say: "Now the question comes up, is it scriptural to give the right hand of fellowship? I say, yep." Our sister speaks of the common manner of giving the right hand of fellowship when receiving young converts: is it scriptural? I say, no.

You say: "When parties are received by the congregation (Rom. 16: 2) I can see nothing unscriptural in greeting them with the right hand of fellowship." Did the congregation at Rome greet sister Phebe with the right hand of fellowship? It appears that you think so, by your reference to that incident. Did the brethren receive Paul and Barnabas with the right hand of fellowship when they went up to Jerusalem? No.

If they had, would that authorize us to receive young converts with the right hand of fellowship, as is commonly practiced now? I say, no.

If a thing is *not unscriptural* it is *scriptural*; in order to be *scriptural* there must be *Scripture* authorizing it. The Scriptures thoroughly furnish us that we may be perfect. Let us have them, Bro. J.

Yours for the truth,

ISAAC M. FUSTON.

Waxahachie, Texas.

The practice of giving the right hand of fellowship to young converts as a condition of membership is unauthorized by Scripture; nor do I know of any scriptural authority, precept or example for giving the right hand of fellowship as an act of reception to membership in a congregation.

Christians should "be kindly affectioned" one to another, and as an expression of that affection should greet one another. But how? In ancient times the manner of greeting was a kiss; hence Paul exhorts the saints to "greet one another with a holy kiss." He did not propose to change their manner of greeting, but sought to regulate it by the injunction to let the kiss be holy and thus express the holy affection entertained for each other.

In our day the manner of greeting is by giving the right hand. It is a token of friendship, good-will, and of welcome. Among Christians who have fellowship with each other it is simply an expression of their good will or love. It does not

give fellowship, but it is given as an expression of fellowship.

I think that when Phebe was received by the church at Rome they saluted her with the *holy* kiss as was their custom. When we receive members now shall we greet them or not? To make this action which belongs properly to our manners or deportment toward each other, a condition of membership is about as foolish as to make foot-washing an act of worship. Let everything be done in order, that is, assign everything to its proper place.

So that I say again, it is scriptural to give the right hand of fellowship, Gal. 2: 9, Acts 15; not to give fellowship, but because there is fellowship; not to "join the church," but as a greeting to one already in the church; not as a duty, or as an act of faith, but as an expression of our hearty good-will and love towards a brother or sister.

J. W. J.

Dear Bro. Hansbrough:

Is it a sin to plait the hair or to wear jewelry? I plait my hair sometimes and wear jewelry all the time, such as breast-pins, ear-bobs and finger-rings, but I believe, as our Testament says, we ought to be temperate in all things; just as much harm to wear too much of anything as it is to drink too much, sleep too much, eat too much, or work too much.

I know, in 1 Peter, 3: 3, we find where he says: "Adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." I believe every word of it.

H. V. N.

Your letter, my sister, shows that you are well acquainted with the apostolic teaching relative to dress. Do they mean what they say? Yes. Then those fashionable adornments of the body are forbidden. Why do you wear jewelry, ear-bobs, finger-rings, etc.? What is the principle that leads men and women to adorn the body with fine clothing, jewelry, etc.? "All that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world; and the world passeth away and the lust thereof, but he that doeth the will of God abideth forever."—1 John 2: 16-17. Vanity expresses itself in a great many ways. We know that the principle is in the heart by the fruit it bears, and we should strive earnestly to crucify it. Instead of doing so, many cultivate it.

Solomon says: "There be many things that increase vanity; of the many things that increase vanity none are more powerful than fashion, the custom of the world, the demand of the age. Now if we love the world, desire to make friends with it by conforming to its im-

perious demands as to dress, etiquette, etc., we will become the enemies of God.—Jas. 4: 4.

We cannot be temperate in using or doing anything evil? There are some things we must *not* do, this is abstinence not temperance. The things we must *not* do are forbidden because of the evil principle underlying them, and God would eradicate this principle and thoroughly prepare us for the higher enjoyments of the pure society of heaven; let us therefore be *not* conformed to the world, but be transformed, renewed in the spirit of our mind and put on the new man which after God is created in righteousness and true holiness.

J. W. J.

Brethren:—Bro. J. W. J., in F. F. of Jan. 15, in his reply to Bro. McKee, says: "The validity of baptism does not depend upon the administrator," without any scriptural proof for his assertion.

We say the validity of baptism does depend upon the administrator. We must speak where the Bible speaks and be silent where it is silent. "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit."—Matt. 28: 19. When we say those in the kingdom can administer valid baptism; we speak as the Bible speaks.

When we say those out of the kingdom can administer baptism, we add to the word of the Lord, because God nowhere commands them expressly nor impliedly to baptize, which we know is equivalent to commanding them not to baptize. One cannot receive baptism at the hands of those forbidden to baptize; because in so doing he does what God nowhere commands, which is the same as doing what God forbids: and that which God forbids cannot be valid.

J. M. MADING.

Baptism to be valid must be an act of obedience from the heart.—Rom. 6: 17. But whose act is it? Who obeys from the heart? Certainly *not* the administrator, but the one who submits or yields to baptism.

It is not the administrator's act that puts us into Christ; it is obedience from the heart of the one baptized. In order to this obedience the law of the Spirit of life that makes us free from sin (Rom. 8: 2) must be put in the mind and written in the heart, Heb. 8: 10. Understanding this law, I go as the eunuch did and demand baptism; not ask for credentials or authority to baptize; and thus obeying from the heart my baptism is valid. Please study this question; does being baptized into Christ depend upon the faith of the administrator or upon the faith of the party baptized?

J. W. J.

MEETING AT FORT M'KAVETT.

Dear Bro. Jackson:

As I have been surrounded this week with the excitements that the

ancient gospel has stirred up in McKavett, I have not sent in my usual amount of editorial matter. So I write this letter and if I am not interrupted before I give an account of a meeting, which I know will be interesting to most of our readers, I will let this be published to make up somewhat for my shortage in editorial matter.

You know it has been a long time since I have preached any, and in fact you know I am a novice in preaching any way. When I came to McKavett I was for several months so pressed with other duties that could not be deferred, that I made no appointment here till in the winter—I did not want to begin till I could find an opportunity to preach a series of discourses. When the night arrived for me to begin in the winter a severe spell of weather came on and broke into the appointment. Since that time I have written to several brethren to come here and hold a meeting, but none of them could do so. I had, however, arranged with Bro. Durst to come whenever I thought a favorable opportunity had offered.

But on the first of April "Presiding Elder Potter" of the M. E. church came here and held his "Quarterly Meeting." I attended every discourse, and, on Monday, April 2nd, I spent the day, at a Methodist house, with this celebrated frontier divine (?) and his sub-divine (?) Knox. I found them very pleasant company indeed, except when the Scriptures were mentioned. Mr. Potter told me, (when I asked permission to question him on one point), that he preferred not to be drawn into a controversy. He told me how lovely he and Bro. Charles got along at Angelo, never bringing up controversial points with each other. When I left that evening I told Mr. Potter that if he did not show his seekers what to do to be saved, out of God's book, I would do so the next night after his meeting closed. Well they did not get one through that night, and they held over till Tuesday night with no better success. Tuesday night he preached on the devil and showed that, among other agencies, the devil sometimes used men who claimed to be preachers of the gospel. He is an eloquent speaker, reminds me very much of Bro. Caskey. In this discourse he warned them against the devil's efforts through preachers—which I thought was good advice. When he was through I felt like asking, "Lord, is it I?" But I kept quiet, as he had consented to announce preaching for me the next night, which he did, I asked him to remain and hear me, but he said he could not, as he had to go to another meeting; I wanted to give him the 2nd chapter on the devil. But I am glad he did not remain, as I had cooled down by the next night and did not allude to what he had said that night.

I preached Wednesday, Thursday and Friday nights to large and attentive audiences. A Baptist who

had been preaching here, but who had not filled his appointment for six months, came in and claimed the house Saturday night and held over till Monday night. He pitched into what I had preached as well as he could gather items, and Sunday at 11 a. m. he made some desperate reaches at Christianity over the shoulders of "Campbellism," a fabled monster some of these people have heard of and seem to dread with quaking fear. When he was through—he had preached on "false teachers," and had called on a Methodist to pray, who prayed against this "child of the devil, full of all subtlety and all mischief," which he supposed was in their midst. I asked permission to say a few words—I could not think of letting the opportunity pass. To be brief and sum it up, I challenged both Methodists and Baptists to the defense of their teaching. I showed that this man could not offer any excuse that he was opposed to religious discussion that could be made to appear feasible, because he had been having a one-sided discussion while my hands had been tied. I charged that he was a coward if he did not meet me or furnish some other Baptist to do so before these people.

When I was through, he arose and accepted my challenge and we agreed on propositions; but that night he flew from his proposition, which was: "In the conversion of the sinner the Holy Spirit operates independently of the word of God." So I let him modify his proposition. Sunday night he seemed very angry with me and opened fire on me from the very first, calling my name. He had attended our baptizing Sunday evening when I baptized two young ladies. I had made a talk at the water on baptism, and he did not like some things I said and did. He began by misrepresenting what I had said, and as he called my name I replied and told him not to misrepresent me. I finally forced him to admit that he had misrepresented me. When he was through I was offered the stand which I took and put everything straight for the truth in about ten minutes. The best people here of the Baptist church told me that if I had not challenged him they would have thought strange of it, and would never have had any confidence in my sincerity. They said he did wrong and that I did right, and they stand up to what they have said.

So, although my meeting has been broken up, the truth has not suffered, and I will soon begin another meeting and doubt not that I will have a good hearing. As for the proposed discussion, very few people think he will be on hand—it is set for the second Wednesday in June. He is a weak man, I think, but he thinks he is a power. He is a man of very limited education, but talks quite fluently.

At the request of a Methodist friend, I had set Sunday at 11 a. m. to speak on the divinity of Christ,

as there are many infidels here and they were attending my meeting.

The town is in a fever of excitement over the meeting, but everything will be quiet in a few days. I will report the next meeting if I am again blessed with an opportunity to speak the word of life to these benighted souls—it is a strange doctrine to most of them.

Fraternally,
A. MCGARY.

OUR PAPER.

Some subscribers have desired from us an expression as to the permanency of the FIRM FOUNDATION. Some envious persons are constantly seeking to pull it down by surmising that it will soon fall or cease to be published, and this is why brethren wish to know how we stand. Well, brethren and sisters, we intend, the Lord willing, to continue the F. F. as long as we live, and when we die, we hope to leave it in the hands of those who will still continue the good work.

It is our *life-work*, and we hope that all who love the Lord will assist us in extending the circulation of the FIRM FOUNDATION.

We receive letters constantly, urging us to change it into a weekly. If our subscribers will go to work in earnest they can so increase our list by next fall that we could then give them a weekly. Go to work then, brothers and sisters, and let us see if we cannot increase the list of subscribers up to ten thousand before the year is out.

J. W. J.

PERSONAL.

This is the second time that duty demands of me to write in defense of an innocent man. A brother whose christian standing has been called in question. A. McGary, editor of the FIRM FOUNDATION, is the brother to whom I allude.

Two years ago he was attacked by W. H. Bagby, in the *Standard*, making some false charges which he did not even attempt to prove. I see in the F. F., of April 1st, that another one like Bagby, a progressive and, of course, an enemy of the F. F. and perverter of the right way of the Lord, has made a similar attack. When I first read the letter of Bro. Gross, written from Elmira, Oregon, giving an account of that false charge and false statement about Bro. McGary, I thought the best thing for us to do would be to treat him with *silent* and *supreme* contempt, knowing he would not be able to bring forward the proof, but fearing the truth, and not Bro. McGary's character, would suffer, I will say a few things for the benefit of our readers, in addition to what Bro. McGary has already said, and what the members of the Madisonville congregation may say in his defense.

Brethren, because Bro. McGary has acted up to his convictions in publishing the FIRM FOUNDATION which calls in question our authority for receiving immersed sectarians without re-immersing them, he is forced to defend his christian character against an unjust and

calumnious charge made by a false brother in Oregon, who knows absolutely nothing at all about Bro. McGary, except, perhaps, what some enemy said against him or his paper. Why did he not prove his side of the question instead of resorting to the sinful course he has?

I have known Bro. McGary going on four years and I am proud to say that, I have never known him to do anything unbecoming either a brother or a Christian. Bro. McGary was converted under the preaching of Bro. Hamilton in the town of Madisonville, and has been an earnest, zealous and consistent disciple ever since. I love Bro. McGary and have every reason to believe that he has a clear conception of the truth as it is in Jesus and of the lofty aim of the church of God.

That class of our brethren who oppose the teachings of the F. F. act very much after the order of sectarians when they fail to meet our arguments, and are convinced against their wills that we have the truth, they at once begin the wicked work of misrepresentation and slander. Just what Bros. Bagby and Humphrey have done, and many more that we might mention. Do they act fair or manifest the Spirit of Christ in treating their brethren in such a way? The sum total of Bro. McGary's offense is, the warfare he has been waging against the inconsistent practice of receiving immersed sectarians into the church. Why is it that Bro. McGary will not come out like a true soldier and acknowledge his inconsistencies which he has been so plainly shown by Bro. McGary in the F. F.? "There are none so blind as those who will not see."

Let us do our whole duty, my brother, and the righteous Judge will render a just decision in that great day when the secrets of all hearts will be made manifest. If our brethren wish to slander and persecute us for doing what we know to be right and consistent with the blood-sealed system, let them go ahead Jesus and his apostles were misrepresented, persecuted and even put to death. So let us bear it all patiently. Let us earnestly contend for the faith and leave the consequences with God.

May the blessings of God rest and abide with the faithful in Christ Jesus.

Respectfully,
A. J. McCarty.

BACK NUMBERS.

Many thanks to those who have responded so liberally with back numbers. We have enough now except the following: October and November 1884, and May '86; those having these numbers and sending them to us will receive in return one of our tracts, as they may order. Send orders separately on postal card.

OUR PAMPHLETS.

OATMAN-MCGARY DEBATE:	
1 copy, :	25
5 copies, :	\$ 1.00
UPS AND DOWNS OF THE JACKSON FAMILY.	
1 copy, :	10
6 copies, :	50
18 copies, :	\$1.00
ZEKE AND THE METHODISTS:	
1 copy, :	10
6 copies, :	50
18 copies, :	\$1.00
1 copy of each, :	40 cts.
Address,	A. MCGARY, Fort McKavett, Texas.

READ THIS.

If you see a big RED CROSS on your paper, you may know your subscription is out. Please renew if you want the paper.

Bro and sister Hansbrough left Austin April 11th, and when last heard from had arrived at Columbia, Tenn., safe and sound.

Reader, if you want to see truth triumph assist us in circulating the FIRM FOUNDATION; a little earnest work cannot fail in securing subscribers.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

Brethren and friends who may visit Austin during the "festival week" are cordially invited to call at our office, 1306 Rio Grande street, corner of west 14th street. Come and see us.

We will not put the blue cross on any of the papers hereafter, as we are prepared to send receipts for money as fast as sent in. If you fail to get a receipt, write to us inside of thirty days for it.

Correspondents will please remember to send all money orders for subscriptions or for our tracts to A. McGary, Fort McKavett, Menard county, Texas, and all correspondence for publication to the FIRM FOUNDATION, Box 36, Austin, Texas.

Our space is too limited to publish obituary notices. While we sympathize deeply with those who have lost dear ones and would do all in our power to comfort them, we do not think an obituary notice the proper channel through which to exhibit sympathy or give consolation.

Some brethren are murmuring because their communications are not published and some threaten to withdraw their friendship unless we publish what they write, and some are angry because we publish articles about tobacco, dress, the Alliance, etc. We do not intentionally slight any one; but we must contend for the right to select the matter that goes into our columns. Sometimes articles and letters are unavoidably crowded out of the issue for which they were intended, and being thus delayed, they are subsequently displaced by more appropriate matter. Please remember that every issue of our paper is read by several thousand persons. This large audience is expecting something good in every issue, and we hope that when you write again, brethren, you will bestow some thought upon your subject; by so doing you will lead others to think about it.

J. W. J.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, MAY 15, 1888.

VOL. 4—No. 12

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. F. GRUBBS. J. W. JACKSON.
J. S. DURST. E. HANSBROUGH.
L. C. STONE. A. J. M'CARTY.



From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavott, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.



FROM A PRESBYTERIAN.

McGary & Hansbrough:

If you see fit, accept these few lines as my first. I would have said, Brothers, but as I am only a reader of your paper and belong to the Cumberland Presbyterian church, I suppose you would not recognize me as a brother.

I will say, that I like to read your paper, and think it teaches good doctrine in part, but as it seems to overlook some very important Scripture as taught by the sects, as you call them, I thought I would give a few outlines of what we (the sects) believe and teach.

We believe in God through Christ, as taught in the New Testament. We believe in hearing the word, repenting of our sins, confessing Christ as the Son of God, and being baptized by the Holy Ghost, symbolized by water; and as the Holy Ghost is poured out or falls on us, as is taught in the Testament and concurred in by the old prophets, we conclude that water ought to be poured also; and while we can find in the Bible the word, sprinkle with water, and the pouring out of the Spirit, I never have been able to find immerse in water yet, as a saving power. And while we believe we are doing right, and have the Testament to back us, we do not condemn all others because they do probably the same work, only they do it in a little different way; because the Scriptures thoroughly furnish us unto all good works.

Because, if you go to town by one road and I by another, what is the difference so we both get there; or, must I tell you that you are not in town nor can't get there unless you go back and come the same road that I did? Now this is not Scripture, I only use it as a figure, and further, I do not write this for the purpose of argument, but I have on one occasion seen the question asked in your paper: "What do the sects believe, or do they have any Scripture for their faith?" To such I would say that, we have the New Testament from Alpha to Omega to sustain us.

Now as I have told you that we believe in God, we also believe in Christ, in repentance, in confession and in baptism. We believe also that Christians should show their faith by their works, for Paul says, faith without works is dead; then it is our duty to show our faith by good works.

And while we have our belief in prayer and the baptism of the Holy Ghost, we do not condemn others, so they do good work, for he that is for us is not against us. But you say, that we sprinkle for baptism and that is not right, for if a man is not immersed he is not baptized, and unless he is baptized he can not be saved; then, practically, you deny the power of Jesus to save, and say by your teaching that, a person must hear the word, believe it, repent, confess the Christ; but he or she must not trust him any further, but come to you and let you immerse them in water, and then work out their own salvation. Thus denying the power of Jesus to save, and placing it all in yourselves and the water.

Now I want you to show me any place in the New Testament where any of the Scriptures say, immerse in water, or where John the Baptist, or any other man, said I immerse, or baptize you in water. If it is there I have never been able to find it; but it does say, I baptize you with water, but never in water. John said: "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire." Matt. 3: 11.

Again he says, "I baptize with water, but there standeth one among you whom you know not. This is he of whom I said, after me cometh a man who is preferred before me, for he is before me. And I knew him not, but that he should be made manifest to Israel, there-

fore am I come baptizing (with water). And John bore record saying, I saw the Spirit descending from heaven like a dove and it abode upon him. And I knew him not, but he that sent me to baptize (with water) the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptizeth with the Holy Ghost. And I saw and bore record that this is the Son of God."—John 1: 26-34.

Again Christ says: "John truly baptized (with water) but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1: 5.

Now if you see fit to publish this, you can do so; but be so kind as to overlook mistakes and bad writing, and if any one wants to know more about our faith and practice, I will give it to them in another article.

Yours respectfully,

JACOB KARNS.

Rice, Texas.

We publish the above letter with pleasure, believing the writer to be honest in his convictions, and possessed of courage enough to contend for that which he believes. I will endeavor to reply to this, not for argument, as you say, but in order to correct some very erroneous ideas you entertain as to what the New Testament teaches, and as to our faith and practice.

You say that you "belong to the Cumberland Presbyterian church," and you suppose we would not recognize you as a brother. Now as you claim to "have the New Testament from Alpha to Omega to sustain us," please show one line of authority from it for the existence of such an institution as the Cumberland Presbyterian church? Can you do this? I have read that book very diligently for many years and I find "the church of God," (1 Cor. 1: 2); "church of the living God," (1 Tim. 3: 15); and "the churches of God in Christ," (1 Thea. 2: 14). Paul speaks of the church saying that there is "one body," Eph. 4: 4; and that Jesus is the head of the body or church, Eph. 1: 22-23; and all who are in Christ are members of the one body, Eph. 5: 29, Rom. 12: 4-5.

Now if you are in the one body, one of "the many members," I shall esteem it not only my privilege but my duty to call you brother. At present, however, I cannot consistently do so, because I do not believe that you are a member of the one body, but hold your membership in a church that differs from

the "one body" in its constitution, faith and practice.

Yet you claim to be "doing right;" that the New Testament sustains you in what you teach and do, and also say: "we do not condemn all others because they do probably the same work only they do it in a little different way." And then you illustrate the different ways of doing the same thing by men traveling to the same town by different roads. Do you not see, my dear sir, that your idea of people doing the same thing in different ways is an impossibility? Your illustration is faulty and is demonstrative of the fallacy of your own position.

We all want to go to heaven; we have but one guide-book to tell us what route to take; what road to travel. You assume that there are many different roads leading to this place, but the guide-book says there is one, and but one. "Enter ye in at the strait (narrow) gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait (narrow) is the gate, and narrow is the way which leadeth unto life, and few there be that find it."—Matt. 7: 13-14. There are then two ways, but only one narrow way that leads to life, and that is the new and living way which Jesus consecrated for us through his death and sufferings. Heb. 10: 19-23. This narrow way leads into the kingdom of God, and as we cannot enter the kingdom of God without doing the will of God, (Matt. 7: 21), it follows that doing the will of God, is just the same as travelling this new and living way.

The New Testament furnishes us with the will of God that we are to do. Now are there two or more ways of doing the will of God? Can there be different ways of performing "the same thing" or action? I know that the religious denominations, in order to justify the dividing ways taught by them, claim several different ways of doing the same action, as for instance, in baptism. While you claim that pouring water on a person is baptism, your Methodist neighbors expand the meaning and take in sprinkling or immersion, according to the choice of the one to be baptized.

You further say, that you have never seen the word immerse in the Bible, and want some light upon this point. You are certainly aware that the word, "baptize," is not an English word. It is a Greek word, transferred first into the Latin, and

then into the English. The word then, is not translated, but transferred. In order to ascertain the original meaning we should go to the Greek. But here a great many raise an objection, saying that they do not understand Greek, and that the scholars of the world not having settled this matter, we are shut up to our investigations of the New Testament as we have it. Very well, I am satisfied with this and so should every individual be, who honestly desires to do the will of God.

Now, sir, please note these points: Baptism was a part of the counsel of God, hence something to be obeyed or done by man.—Luke 7: 30. Jesus commanded His apostles to baptize (Matt. 28: 19-20); and believers were commanded to be baptized.—Acts 2: 38. The apostles were sensible men, capable of understanding the will of God, and fully endowed with power from on high to carry out all the commands of Jesus, including this one of baptism. Now, sir, the New Testament was not given to us as a book of definitions, but as a book of principles, precepts, examples and precedents; and we must go to the actions or things done by those whom God sent to baptize in order to learn the things necessary to be done in carrying out the command. By taking what is said by the apostles about baptism, we can ascertain beyond peradventure the true action of baptism. Please examine the following points and read the Scriptures cited, and you will see that baptism requires:

1. Water.—Matt. 3: 16, Acts 10: 47.
2. Much water.—John 3: 23.
3. Going into the river or water.—Mark 1: 5, Acts 8: 38.
4. Going into the water, both preacher and the one to be baptized.—Acts 8: 38.
5. Buried in baptism.—Rom. 6: 4, Col. 2: 12.
6. Body washed with water.—Heb. 10: 22, Eph. 5: 26.
7. Raised up in baptism.—Rom. 6: 4, Col. 2: 12.
8. Going up out of the water, both preacher and the one baptized.—Acts 8: 38.
9. Baptism compared to a birth of water.—John 3: 5.

Now when you have closely read these passages, please tell us which one of the three actions claimed by the religious world will fill all of these requirements? Sprinkling and pouring each require water, and there you stop. Just one item out of nine; only one-ninth of a chance for it to be right then. Try immersion and it will meet every one of them. Which would you prefer then, the one-ninth of a chance, or the certainty—the nine-ninths.

Besides this, if you will take the trouble to consult the commentaries of the wise men, all Pedo-baptists, such as Adam Clark, John Wesley, McKnight, etc., you will find that they with one accord say that Paul, in Rom. 6: 4 and Col. 2:

12, refers to the apostolic mode of baptism.

I must notice, however, your objection to immersion, together with your claim that baptism must be by pouring because the Holy Spirit was poured out.

In speaking of this baptism of the Holy Spirit we must do as we did above, collate the Scriptures and thus learn the full force of the language:

1. John says, He shall baptize with the Holy Spirit.—Matt. 3: 11, Acts 1: 5.
2. Jesus says: "He (the Father) shall give you another comforter.—John 14: 16.
3. The Father will send.—John 14: 26. "I will send him."—John 16: 7.
4. When the Spirit of truth is come.—John 16: 13, Acts 1: 8.
5. Prophecy of Joel, pour out my Spirit.—Acts 2: 17 and 10: 45.
6. Peter says of this baptism, he hath shed forth this which you see and hear.—Acts 2: 33.
7. The Holy Ghost fell on them as on us at the beginning.—Acts 11: 15.
8. The parties who received this, were filled with the Holy Spirit and spoke with other tongues as the Spirit gave them utterance.—Acts 2: 4-8, and 10: 45-46.

Now what are the literal facts in these two instances? what was done? God gave the Holy Spirit first to the apostles, and afterwards to Cornelius and household; this gift enabled them to speak with tongues; they were filled with the Spirit, received power from God.

Can you not see then that the words, baptize, pour out, shed forth, fell on, are used figuratively? Neither are they used as synonyms. What right have you to say that "baptize" and "pour out" are equivalent to each other? Why not take the expression, "shed forth," and use it in the same way? Thus: "He that believeth and is shed forth (or poured out) shall be saved."

Notice, please, the different figures presented by the language used. When speaking of the source whence the Holy Spirit came, or the being giving it, we have: "I will pour out;" "As hath shed forth;" "(God gave." When speaking of the descent of the Holy Spirit, Peter says: "it fell on us as on them at the beginning." When speaking of the effect upon those who received the Spirit: "they were all filled with it," "or baptized with the Holy Spirit."

Now, sir, whenever you see any one with tongues like as of fire upon his head, and he speaking with other tongues as did the apostles, you may say he is baptized with the Holy Spirit.

You say that we practically deny the power of Jesus to save, because we teach that a man "must hear the word, believe it, repent, confess the Christ, but he or she must not trust him any further, but come to you and let you immerse them in water, and then work out their own salvation." Now, my dear sir, with regard to this I will say, that you

never have read anything, written by one of our brethren, that would convey such an idea as "not to trust in Christ any further only be immersed." This, you know, is a slanderous charge gotten up, and propagated by partisans who seek to build up their own church organization, and palliate their rejection of the word of God, by defaming us.

Jesus has ALL power in heaven and upon earth.—Matt. 28: 18. This power of Jesus is exercised upon earth for the salvation of man: "for there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 12. Then the power to save man is placed among men; just where it is needed. But power unapplied accomplishes nothing. So that the power of Jesus must be applied to man in order to save him. That power Paul tells us is the gospel of Christ.—Rom. 1: 16-17. In order to the application of the power, God has ordained that by the preaching of the gospel those that believe should be saved.—1 Cor. 1: 21.

Now, sir, you admit that the New Testament thoroughly furnishes us with doctrine, reproof, correction, and instruction in righteousness, (2 Tim. 3: 16). I ask then, does not the teaching of the apostles under the commission given them by the Lord Jesus, furnish us with the following requirements:

Hearing the word of God; believing it; repentance; confession with the mouth of the Lord Jesus, and baptism for the remission of sins? Have you any right to omit baptism? Ah, sir, do you not see that those who teach justification or pardon by faith alone put their trust in faith to save them, rather in Jesus? All the efficacy and power for their salvation is attributed to a peculiar kind of faith and not to Jesus.

Now we believe in Jesus; we trust in Him to fulfill His promise of remitting our sins, when we have humbly submitted to his authority. Thus by faith in Jesus we do what he commands, accepting unreservedly His statement that, "not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

We hope to hear from you again, and hope that you will receive this as it is meant, in all kindness and sincerity, and for the purpose of assisting you to rightly divide the word of truth. J. W. JACKSON.

PARTIAL TO ERROR.

There are two great powers in the world. The power of truth and the power of error. In a religious point of view, to say the least, truth is always for the best, error is always for the worst. Truth leads to the honor of God and the salvation of man. Error is detrimental to both. Truth is good, error is evil. Truth should be seen and known that it may be accepted. Error should be seen and known, that it may be rejected. No lover of truth can be

willing to see truth laboring under disadvantages, neither can any honest man claim an undue advantage over error. It is right to uncover truth and thus expose its beauty that honest men may love it; it is also right to uncover error and thus expose its horrid form that honest men may hate it.

Those who are partial to error, concerning things that they regard as error, abound in such advice as, "Let it severely alone," "Preach what you believe and let other people's doctrine alone," etc.

This advice means, preach the truth but let error alone—do not expose it. Let it lie concealed in the way which mortals pass, and if it devour them you are not responsible. "Stop! stop! you misrepresent. I said preach the truth and let other people's doctrine alone." Then I must understand that other people's doctrine is all truth. "No, that is not it, either." Then if other people's doctrine is neither error nor truth, it is nothing, and people ought to be taught not to depend upon it. "Oh, you are entirely too narrow. Other people's doctrine, as a rule, is innocent and sometimes does great good." Well, you look after the pure metal and I will measure up the dross.

God's book promises salvation to those who obey the gospel. Other people's doctrine promises salvation to those who submit to the operations of the mourner's bench. The promise is based upon two different conditions; one of these conditions is human, the other divine. Which is right? I am just narrow enough to say, that the divine condition is right: and just narrow enough to say, that the human condition is wrong.

So it appears that other people's doctrine turns out to be other people's wrong. Preach the truth and let other people's wrong alone. Do not expose the wrong, somebody might see the error of his way and get mad. God's book says, "Reprove, rebuke." The man who says, let wrong alone, is not on the side of the book. He is partial to wrong, partial to error.

But what other people's doctrine should be let alone? All others. If one preaches the whole truth and lets all other doctrine alone, it necessarily follows that the doctrine, thus let alone, contains all the error in the religious world. A man who preaches so as to let all error alone, the most that can be said of him is, that he is just half of a preacher.

Some one who is of the full measure of modern charity, calls me to order again. I am all out of order because I exhibit so much fractional currency among the modern preachers. I will turn again and see if I have done any one injustice. I will go back to the apostle Paul (if he is not too ancient) to find the standard of a whole preacher. "Tell me ye that desire to be under the law, do ye not hear the law."—Gal. 4: 21. Paul you are too narrow, you should preach the truth and let

the doctrine of these Judaizing teachers alone. "I would they were even cut off which trouble you."—(Gal. 5: 12. Why, Paul, you are not any more charitable than the editors of the FIRM FOUNDATION.

This old apostle assailed the doctrines of men at Rome, at Corinth, in Galatia, at Ephesus, etc., and while doing so was proclaiming the whole counsel of God. Could Paul have preached the whole truth without pursuing the course he did? He certainly thought he could not. Have I a right to think differently from the apostle? If not, I must think, (in order to think like the apostle), that the man who does not assail the doctrine of men, does not preach the whole truth. Each part of the whole of God's truth is so much like the whole truth that I am inclined to the opinion, that no man can preach any part of it, (fully), without removing from about it all the rubbish of the doctrines of men. I believe now I will take back what I said about that half of a preacher, and say that no man who preaches in such a way as to let other people's doctrine alone, is any part of a preacher, when compared with the divine standard.

The Bible says: "Faith comes by hearing and hearing by the word of God."—Rom. 10:17. Other people's doctrine says: Faith comes in answer to prayer. (See the first verse of the first chapter of the mourner's bench.) That the people get something at the bench, is certainly true; and if those under whose mesmeric power they are being manipulated tell them that it is faith, they believe that it is faith.

Not long since, a young man of my town was put under the influence of one of the disciples of Mesmer, who ordered him to pull off his vest, which he did. He was then told by the operator that it was a pair of pants and to put them on. The young man proceeded to put his legs through the arm-holes of his vest, and thus made himself the laughing stock of the crowd, for no other reason than that his operator said that his vest was a pair of pants.

The points of comparison are these: Mesmerism is about the same at a mourner's bench as it is in an opera hall, and that which a man gets at a mourner's bench comes about as near being faith as a vest is a pair of pants. It seems to me that the man who can keep silent in view of the attempts being made to supplant the influence of God's word by the influence of religious mesmerism is neither a friend to God or man.

The Bible, which contains the whole truth, says: "Baptism saves us."—1 Peter 3: 21. Other people's doctrine says: "Baptism does not save us." Not a more square issue can be found between an infidel and a christian. Compare notes: The Bible says, "baptism saves us;" sectarianism says, "it does not." The Bible says, "Jesus rose from the dead;" infidelity says, "he did

not." Is there a difference between these "nots?" Is God no respecter of persons, and yet will He accept the "not" of sectarianism, and reject the "not" of infidelity? If so, is there logic in the universe that will enable me to vindicate His justice? If there is such logic, it might raise the king of the bottomless pit to the Jerusalem above, and thus outstrip infinity itself, because infinite power cannot save the devil.

Oh, you should be more charitable. Charity "thinketh no evil, rejoiceth in the truth." These doctrines of men thinketh to negate the truth, therefore thinketh evil, rejoiceth in contradicting the word of God; therefore rejoiceth not in the truth.

Should I be so charitable, so partial to error as to refuse to point out its lair that it may not prey? Paul said to Timothy: "Preach the word—rebuke." Rebuke what? Error. Rebuke error, where? Wherever found. Paul said again: "And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—1 Tim. 2: 2. The contrast is about this: The faithful men rebuke error wherever they find it, while those who are unfaithful, or who are partial to error, advise: "Let other people's doctrine alone—let it severely alone," etc.

W. P. RICHARDSON.

THE CHURCH OF CHRIST.

Knowing that there are many churches in the world to-day, each having its own peculiar organization from which has flowed various doctrines of men, we thought well to give the seeker after truth a few letters, to show that there is a church whose builder and maker is God.

Also we hope to show that man can, in coming into said church according to the law given by its Founder, obtain forgiveness of sins and eternal life, two blessings that cannot be obtained in any of the churches of men.

In seeking for any country, person, or institution, we must first know what we are seeking for, and then we can tell how and where to seek.

Therefore, in speaking of the church, I affirm that God has given us a name to wear, and that no one can wear any other name without bringing reproach upon the church, and condemnation upon themselves.

For proof, we find that when the kingdom of Israel was divided, one party was called Jews in honor of Judah, not God, hence the name Jew, is of human origin, finding it no where till after the division of the kingdom of Israel. Then we find them dishonoring God; not wearing his name; not being governed by his law; therefore we find Him telling them, "they should leave their name for a curse to his chosen, for he would slay them, and call his servants by another name." (Isa. 65: 15.) We find that the Gen-

tiles should see his righteousness, and all kings his glory, then they were to be called by a new name. (Isa. 62: 2.) Now we have found:

1. The Jewish kingdom should be slain.
2. God's law should be preached to the Gentiles.
3. His servants should be called by a new name.
4. The mouth of the Lord should name them.

Tracing their history for seven hundred years, we still find the Jewish kingdom in existence, and the Gentiles not being brought in, but about this time we find Christ coming, as the end of the law, nailing certain things to the cross, and breaking down the wall of partition. Therefore, we may begin to look for the conversion of the Gentiles and the giving of the new name by the proper authority.

About this time we find Paul was converted, and chosen for a certain purpose. That was to bear His (the Lord's) name to the Gentiles, Acts 9: 15. Then in 10th chapter of Acts we find the first Gentile converts; and, in Acts, 11: 19-20, Jews and Gentiles both saw the goodness of God.

Now, according to prophecy, we have the proper surrounding circumstances for the new name, if we can get the proper one to give it, hence we find in the 25th verse, they went to seek Paul, God's ordained messenger, to bear his name to the Gentiles, and when he came to Antioch, the disciples were first called Christians there, verse 26. From the above we find God has given us a name to wear.

Christ teaches that only those who do his will shall enter into heaven.—Matt. 7: 21. And when he has willed that we should wear his name, I don't see how many of our brethren can expect to escape the wrath of God when they accept or answer to the name of Campbellite, or any other unscriptural name. I frequently hear them call themselves Campbellites, and speak of belonging to the Campbellite church, enough to make any Bible reader hang his head in shame. And when people argue that the name, Christian, was given in derision, or by the enemies of Christ, it shows plainly their ignorance of the teaching of God's word. Dear brethren let me exhort you to use sound speech that cannot be condemned. (Tit. 2: 8).

Now we find that members of the church are, in the Bible, called Christians; they belong to the church of Christ, or the church of God, (1 Cor. 1: 2); not the Christian church, nor the Disciple's church. Then if we suffer persecution as a Christian, (not as a Campbellite, Baptist or Methodist), let us not be ashamed, but glorify God, (1 Peter 4: 16); knowing that the whole family in earth and heaven is called after His name. Eph. 3: 15.

Then let all people walk in the name (by the authority) of their God, but we will walk in the name of the Lord our God forever and

ever. Mica. 4: 5. That is, when a man claims to be a Methodist, Baptist, Campbellite, or any other unscriptural name, he is walking by the authority of his God, not the God of the Bible, for He never authorized any of us to wear these names. But when we wear the name he has given us, then we walk by His authority.

But enough on the name, in our next we will give the time when and the place where the church of Christ was organized, by which we expect to show that all churches organized at a different time and place, are not only wrong, but all doctrines growing out of said churches, are false. May God help us to prove all things, and hold fast to that which is good.

J. D. TANT.

CONTENTMENT.

As we travel along life's rugged pathway, how many of us behold nothing but the dark side of life. Indeed, so prone are we to search for and look at the troubles and trials of life, that we fail to see, and do not appreciate the blessings and pleasures that await us. We are ever ready to lament because the rose is stemmed upon a thorn, and seem not to realize that the thorn is crowned with a most beautiful flower.

Many consider the sacrifices to be made in traveling the strait and narrow way a thorn, which detracts from the beauty of the rose, forgetting that pleasure is made more sweet by pain. One of the most difficult thorns to eradicate in that path which leads to eternal life is discontent. The lust of the eyes and the pride of life tend to draw us away from our path of duty, and we find at every deviation that we become more and more dissatisfied. Yet, if we look to him who is the way, the truth, the life, we will, with his aid, be able to extricate every thorn, surmount every obstacle, and find a sweet pleasure in our triumph. We should so live that in looking back through the long vista of time, we may behold something more than the thorns of discontent; for it will be a joy to see how often we have allowed contentment to rule, a full blown rose.

"Godliness with contentment is great gain. We brought nothing into this world and we can carry nothing away, and having food and raiment let us be therewith content." But how few are satisfied with food and raiment. We sigh for greater possessions and a life of ease; which, if we fail to obtain, the thorns of discontent thickly beset us, and we begin to despise the humble walk of those who follow the meek and lowly Nazarene. We allow the anxiety and care for the morrow to dissipate the joys of to-day, forgetting that he who taught that but "one thing is needful," also taught, "sufficient unto the day is the evil thereof."

We should not murmur at the waves of adversity we have to encounter, for he that said to the heaving billows, "peace, be still," and was obeyed, has promised never to leave nor forsake us, and it is easier for heaven and earth to pass away than for his word to pass away. O. G.

FIRM FOUNDATION.

AUSTIN, TEXAS, MAY 15, 1888.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders.

MCGARY & HANSBROUGH.

A. MCGARY'S address is Fort McKavett, Menard county, Texas.

EDITORIAL NOTES.

Bro. Madding, of Louisiana, after writing to me several times to learn something of my baptism at Bro. Carrington's hands, and Bro. Carrington's baptism at my hands, has at last been heard in the *Messenger*. It is rather strange that the *Messenger* published it and did not give him the information he sought. We did not publish it for several reasons, some of which we prefer not to give at the present; but we will give two reasons why we did not. (1) We have never intimated, or thought that the condition of the administrator had any bearing upon the obedience of the subject. (2) We have never felt like parading our individual actions before our readers as examples for them. But we have no objection to being ground through the flint-mill of criticism on this matter, if brethren think there is any good in it. So let them roll up their sleeves and pitch in, to their hearts content. If we felt that we ought to assume the air of infallibility, like some men who never confess a fault though caught in them so plainly that they are seen of all men, perhaps we would draw back from such criticism. But I feel something like Peter did when "Cornelius met him and fell down at his feet," I too, know that "I myself also am a man." Hence: I do not want my actions to be examples for others; and, yet I shall not be too sensitive to have them criticized by all who may desire to do so.

A. McG.

A GOOD PAMPHLET.

"Justification," by T. W. Brents, is an excellent pamphlet of thirty-two pages. It is published by Lipscomb & Howell, Nashville, Tenn. Price, 10 cents.

A. McG.

ABOUT THE WEEKLY.

We are glad to see so many of our readers urging the necessity of making the paper a weekly. Many have written to know how we are getting along. We will answer, that if the present rate of increase keeps up till 1st of Sept. we think we can undertake the change.

But, brethren, you must not

slacken your efforts, we need a large increase to our list to enable us to make the change. We could add an advertising department to the paper and make the change now very safely with what we have, but we want to publish the paper without doing this if we can. We aim to improve the paper in every respect. There are many old brothers and sisters who complain some at the smallness of our type, so when we make the change we intend to get a large clear type, but we will also increase the size of the paper so that we will not lessen the amount of matter.

Now it does seem that with the number of subscribers we have they ought to send us three or four thousand new subscribers in a month's time. If they would all send us one subscriber each, we could begin the weekly immediately. The style of paper we intend to make the F. F. when we change it to a weekly will be, at \$1.00, the cheapest paper published.

Let every reader send to A. McGary, Fort McKavett, Texas, one new subscriber, and see how soon you will have the weekly, and what a good paper it will be. Brethren, just make one effort and you will be surprised at the result. Don't consider it "everybody's business" to get subscribers for the F. F.; if you do, you will not do anything; for that which is everybody's business, generally turns out to be nobody's; but let every brother and sister who loves the F. F. consider it his or her business to send us one subscriber in one week after they read this, and we will soon have a large list and a good weekly religious paper disseminating "the truth as it is in Jesus" all over the land, and marking the things that are contrary to the doctrine which we have learned. Who is not willing and anxious to take a part in this good work? If you will all do this, we will publish a list in the following issue to let all who are interested see how many have been obtained, who they are, and by whom sent.

A. McG.

FROM A SISTER.

Dear Bro. McGary:

Please explain Phil. 1: 18; and also give chapter and verse for writing books of fiction. Answer through the F. F., if you don't consign it to the waste basket as you did a piece I wrote sometime ago for the F. F.

Thy sister is the one hope,

M. E. DOLLINA.

Weimar, Texas.

Phil. 1: 18, shows that the "power of God unto salvation" is in the gospel and not in the eloquence or pathos of men. It matters not how mean, black-hearted and sinful a man may be, if he declares the whole counsel of God without addition to or subtraction from the gospel of Christ, just as it was delivered to the saints and bound in heaven and earth, if men and women hear, understand, believe and obey that gospel from their hearts they

are thereby adopted into the household of faith, their past sins are forgiven or remitted. The man who preaches it may be a very incarnate devil, but if he sows the "incorruptible seed of the kingdom" into "good ground," honest hearts, it will spring up and bring forth good fruit, "some an hundred fold, some sixty, some thirty."—Matt. 13: 28.

This fact at once strikes down that ecclesiastical "beast" that is lifting up its hydra head, at the bidding of our priestly order in the form of ordination by "the laying on of hands." It also sweeps away the last vestige of the ignorant pretention of "apostolic succession," claimed by so many of our religious neighbors. No one is required to know the state of a preacher's heart—for this none can know but God—to obey the gospel at his hands. It is the truth, the gospel of Christ, written in the hearts of men and women, and then obeyed from the heart, which constitutes the obedience of faith and makes free. It matters not either, how honest a preacher or his hearers may be, if he perverts or modifies the truth and they obey this perversion or modification from their hearts, it will not make them Christians; for just as the "seed" has been corrupted so will be the crop. Methodist seed sown will produce a crop of Methodists whether sown by an honest or a dishonest man. So of Baptist, Catholic, or any other spiritual seed. If an honest man sows turnip seed, he will raise a crop of turnips, if anything; and the seed would produce just as well if sown by a dishonest man. So of "the good seed of the kingdom"—the power of production is in the "seed"

(2) The word, "fiction," has more meanings than one. There can be no authority derived from the Scriptures—no "chapter and verse"—for writing a book to establish a lie. But the Bible abounds in figures, symbols, tropes and parables, to teach and enforce truth. This, I think, gives us the authority for publishing certain books which might be called, "books of fiction," to enforce that same truth.

Some one wrote us a few days ago, for the authority for preachers using charts—I think some preachers run the chart system "in the ground"—but certainly as long as we have the examples of our Lord and his apostles employing figures, symbols and parables to rivet the truth more firmly on the minds of people, we feel authorized to use a blackboard or chart to enforce that same truth.

In conclusion, my sister, I will say to you that, I never saw your piece that went to the "waste basket." If brethren would send their pieces directly to us at McKavett, Texas, there might not be so much complaint about them going to the "waste basket." It is too much trouble for the brethren in the office to remail all such matter to us. Bro. Jackson is now in the office, and I would be glad if the brethren would propound some of their ques-

tions to him. But let all matter which is intended for me be sent direct to McKavett. I cannot promise to give it all attention, but I will do the best I can in that line.

A. McG.

REMARKS ON A LOST COMMUNICATION.

We received a communication some days ago about a congregation withdrawing from a preacher and some brethren who persisted in receiving sectarian converts on their unintelligent immersion. The writer of that article asked us to express our views upon their action; but as he did not give us the details as fully as we would have liked, we cannot as fully express our views as we might, if we knew all of the circumstances. But I shall express my views on this question in a general way, as an humble disciple of Christ in the love and fear of my Master. But every congregation must act upon this question, as upon all others, as the Lord's freemen guided only by the inspired volume, which "thoroughly furnishes them unto all good works." "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified," Acts 20: 32. I am sorry that I have not at hand the brother's communication to answer questions in the order he propounded; but it has been mislaid.

(1) I will say that, if the Lord did not authorize the teaching that the sectarian world has heard and believed, He does not authorize the baptism they have received; for in His divine arrangement it is "one Lord, one faith, one baptism"—"according to your faith be it unto you"—faith comes by hearing the word of God." But many of our scribes are now saying there is no such a thing as "sect baptism"—"that the sects can't take immersion away from the Lord." Therefore they conclude that it matters not as to the teaching, if persons are immersed, that is the "Lord's baptism." I say that the Lord will not take away from the sectarian world their baptisms! These brethren hold that calling the divine names, Father, Son and Holy Ghost over those the sects immerse fixes the seal of God on the work. But such an idea is preposterous, and they contradict themselves on it; for when they are not on the defence of this sectarian work they contend that, in order for persons to be immersed by Christ's authority, the administrator must say, *in* the name; and this the orthodox world do not say nor believe.

(2) If the Lord has not authorized the teaching that leads to sectarian immersion, as before said, he has not authorized their immersions; and, if he has not authorized these immersions they are no more in his right than so many baby-sprinklings. So I verily believe that the proposition of W. T. Moore, to affiliate with sprinkled sects

rians, is viewed by the Lord with as much favor as is the work of these brethren who receive into the congregations persons who were immersed before they knew what that ordinance was for. Of course, human wisdom can philosophize and sophize a merit into these immersions that it excludes from effusion; but all such worldly wisdom is foolishness with God, and is "earthly, sensual and devilish." "If any man speak, let him speak as the oracles of God," for therein he is "thoroughly furnished unto all good works"—the former immersion of the twelve Paul found at Ephesus was really no better than twelve now who have been sprinkled, and their former immersion was surely as good as any immersion which is now unauthorized by the Lord. Our position, i. e. we who do not recognize as valid these sectarian immersions, logically, legitimately and scripturally force us to ultimately refuse to fraternize and affiliate as brethren with those who rely upon these sectarian immersions. I know some of the strongest friends of the F. F. dread this issue; but I for one do not dread to take any step which fealty and fidelity to "the faith once delivered to the saints" point out.

But let it be well understood by all, that the F. F. will never attempt to assume ecclesiastical authority as some seem to fear. This paper will simply proclaim "the truth as it is in Jesus," and impress upon its readers the duty of "marking them which cause divisions and offenses contrary to the doctrine (of Christ) which they have learned; and avoid them."—Rom. 16: 17. It will remind them that, if any come and bring not the doctrine of Christ, and they bid them God-speed they will be partakers of that preacher's evil deeds. See 2 John 1: 9-11.

If there is authority in the Scriptures for baptizing untaught persons, or for receiving them into the congregations after others have baptized them, then the man who comes teaching anything leading to immersion, however contrary to the things taught by the apostles his doctrine may be; or the man who follows such a teacher and *shakes* his converts into the congregations, is bringing the doctrine of Christ and should be bidden God-speed. But if there is *not* authority for such work in the Scriptures, then it is not the doctrine of Christ, but a bad work, and he who bids him God-speed will be partaker of his evil deeds. Just let the brethren call on all such teachers to read their authority to the audience, when they invite such persons to unite with the congregations, and there will soon be an end to this work. If he cannot produce the authority—and no man can—then stop his mouth in the most orderly way you can and you have done your duty—tighten the purse-strings against such teachers and it will work like a charm in stopping such teaching; for you will

find most all such teachers particular to know how much pay they are to have before they will preach. Now this question, and the missionary society, and the organ, and one man "pastor" questions all eventuate at the very same point of logic and duty, which is to withdraw ourselves from all who persist in these divisive and offensive things, which are all contrary to the doctrine we have learned of Christ. While this is true, we should act in all of these things with care and caution and humility, and in a spirit of true fidelity to the gospel, and in brotherly love. This course will open the hearts of true men and women for the reception of a more perfect teaching of the way of the Lord; while a rash and ill-advised course will close the hearts of many against the truth.

Some who oppose the teaching of the F. F. on the baptismal question, but who oppose the missionary society, the organ and the one man power, object to our position, because it forces us to exclude those whom we regard as invalidly immersed; but they are blind to the fact that consistency forces them to take the same step with those who advocate and work in these other divisive things. A. McG.

OUR PAMPHLETS.

"The Ups and Downs of the Jackson Family," is a pamphlet that lays wide open the inconsistency of receiving Baptists and other immersed sectarians without "immersing in the name of the Lord Jesus." It is offered by us at only 10 cents per copy, or three for 25 cents. It ought to be widely circulated among those who have not yet seen the unsoundness of the practice referred to.

The "Sequel to the Religious Ups and Downs of the Jackson Family," by J. W. Jackson, is a pamphlet about the size of the other, and is offered at the same price. It gives an account of how "Zeke Jackson" won his wife, first converting her from Methodism. In her conversion "Zeke" met the Methodist "Grub-Ax" and exposed its sophistry. This is a splendid pamphlet, especially for circulation where the "Grub-Ax" has been circulated.

Address,
A. MCGARY,
Fort McKavett, Texas.

COMING TO THE LIGHT.

"Some of us remember when applicants for baptism and church membership were required to tell their experiences. A change has come. To-day, in most cases, a few leading questions are asked, and asked in such a way as to insure correct answers. And often these questions are such as may be answered by unregenerated persons. We knew a case once to beg off from making a statement, on the ground that he had not language to explain his feelings. On the following day he found rest by looking to Christ and could tell his feelings readily. The tongue of the stammerer was then ready to speak plainly. Some of our church mem-

bers are converted (?) so gradually that they just cannot tell anything about it. They cannot tell when, where or how. They only know that they feel better than they did feel—well!"

"Everything essential to a Christian experience is in every Christian experience, hence, Christian experience can differ only in non-essentials. If any one fails to have in his experience what the Bible teaches that Christians do have, that one is not a Christian."

"Persuading a restless, doubting soul, who himself feels that he is not a child of God, that he is a Christian, is like persuading a sick man that he is well, persuading a shivering man that he is comfortable and warm, or persuading a blind man that he sees."

"Many persons believe that they are Christians when in reality they are not. But none believe that they are not when in reality they are."

"Making the experience of one who claims to be a Christian, a standard by which to interpret the Scriptures, is like testing scales by weighing a lady whose exact weight is not known."

"A deceived soul believes that he has found salvation because he found a change in his feelings. A Christian has found salvation in Christ, and therefore necessarily finds a change of feeling."

"No change of feeling is to be relied on as conversion. A change of feeling is not even an evidence of conversion, unless such change grows logically out of a conception of Christ as a complete Savior."

"Now God's way of saving sinners is through preaching the gospel. 'It pleased God by the foolishness of preaching to save them that believe.' 'How then shall they call on him in whom they have not believed? And how can they believe in him of whom they have not heard?' 'Faith cometh by hearing; and hearing by the word of God.' This is God's way, and if he has any other way he has not revealed it unto us. Jesus commanded the apostles to preach the gospel and baptize those who believed; so the preparation for baptism came through preaching on the part of the sinner. Of course the power is of God, but this is the way through which God has been pleased to exercise his power. Take the case of conversions as given in the New Testament and outside of those which were through the direct call of Christ, they all came through preaching. Before this modern revival machinery was introduced, while in many lines of activity, especially in increase of membership, the churches were behind, compared with the present, were they not in advance in the matter of spirituality and soundness of faith? Some of us can remember when it meant something to be a Baptist. But God's ways were too slow for this fast age. Others adopted the use of altar services, and mourner's benches; excitement took the place of reason; sinners were taught to look to their prayers and penance instead of to the blood of Jesus; they were taught to pray to God for the forgiveness of sins, and conclude when they found a change of feelings, that their sins were forgiven, instead of looking to Jesus as a sacrifice for sin and being justified by faith—all these which turned the sinner's eye to his own exercise and feelings, as the object of his faith, rather than to the blood of Jesus Christ which cleanses from all sin, seemed to work well and swell the ranks of other churches, and Baptists not wishing to fall behind in the work have gradually drifted into the same channels.

Many of our churches are to-day embarrassed because of a high-pressure revival service in which this machinery was used. Sometimes it takes months, even years for a church to get over the evil effects of such a meeting. If any pastor will take it upon himself to look into the original personal experience of his members and examine them critically, he will find that the greater part of those who manifest no spiritual life, made their professions in revival meetings of the type mentioned, and that they have no clear understanding of Christ as a Savior. God's way is not only the best way, it is the only way; any other way is a failure. No objections urged against revivals; nor are those members of our churches who have been brought in through the instrumentality of the gospel preached in revival meetings underrated. We believe in revivals, but in revivals which came through God's appointments. Brother if you never tried simply preaching the gospel, as a means of bringing sinners to Christ, try it and note the lasting effects, and be convinced. 'But suppose that this fails; what other means must be resorted to?' None. If God's plan fails, the failure is far better than any success that may come by adopting any extra means. We are to fish with gospel bait. The Lord has not sent us out giggering."

The foregoing extracts are taken from the *Gospel Standard*, Baptist monthly, published at Waco, Texas. And they speak loudly against the abuses practiced by many professed Christians "for the furtherance of the gospel." Some of the editor's brethren have dubbed him a "Campbellite," for the style in which he (Martin) preaches and writes; and, in fact, the nearer a man preaches God's plan as made known in the Bible, as our people have for many years, the louder sectarians will cry, "Campbellite."

Now, "one swallow (Martin) does not make a summer," yet it shows plainly "there's a bird in the air." And we predict that the *G. S.* will be like the "leaven" which was hidden in the "meal." In fact, it has already commenced working and will work wonders in the Baptist ranks. He "strikes out" boldly, and "hews to the line," and if he will only "speak where the Bible speaks, and be silent where it is silent," his teaching will do great good. Success to him in the Lord. And may he raise high the "Standard" of the gospel that the people may be led to follow Christ and abandon the "traditions of men."

P. H. A.

PERSONAL.

I noticed in one of our religious journals recently, that one of our preachers had made a thrust at Bro. McGary, and pronounced him a fraud. I deeply regretted to learn that we had a preacher identified with us in the reformation who is willing to slander a brother. Now I know about as much about Bro. McGary as does any one in Texas, or elsewhere. I knew him long before he obeyed the gospel, believe I knew very nearly his every impulse. I was present when he was

baptised, and feel warranted in saying that, the Christian religion has done more for him than for any one I have ever met.

I knew him when he was sheriff of Madison county, and was practicing law at the time, and had opportunity to know that he was strictly honest in his official acts, and I have never heard his honesty or integrity questioned. And as a Christian gentleman, he stands the equal of any brother I have ever known in Texas.

Our brother who chose to assail Bro. McGary may cause those who do not know him to regard him as a fraud, but a hundred like him will never make those who know Bro. McGary, believe that he is not all that he has ever pretended to be, strictly a Christian gentleman.

I am willing to concede the fact, that I do not subscribe to the use of the sarcasm and harsh language that he sometimes indulges in when writing, but his motive is a pure one. And I suggest to our brother who assailed Bro. McGary, and to all others who may be tempted to detract from his character as a Christian gentleman, if you are unable to meet and answer his arguments, just let him alone, for you can never convince those who know him, that he is not pure in heart and a Christian gentleman in all his walks.

J. L. BOLLING.

SUPPORT OF PREACHERS.

Bro. McGary & Hansbrough:

I wish to write a few lines for the F. F. relative to the duty of Christians, in holding up the hands of those who "preach the gospel." And especially old ministers who have grown gray in the service of our King. It seems to me that our old and faithful preachers should be well cared for, for their works sake. What a shame it is that those professing to be Christians and disciples of Christ, will suffer old and infirm soldiers of the cross to go uncared for. But alas, it is the case. I am personally acquainted with more than one who has been sounding the "gospel trumpet" for thirty-five and forty years, that are to-night, while I am writing these crude and hasty lines, worrying their minds over the dark and gloomy prospects lying out before them.

Preachers who have once been a power, in the hands of God, in accomplishing good, are now in their old age uncared for by those to whom they have been instrumental in bringing the glorious gospel of the Son of God. Some brethren are more careful to minister to the wants of the brute creation, than they are to maintain and support old and expiring ministers of Christ's gospel. Why do you take such care of the faithful old work horse? You answer, because of the good he has done. Very well; are old and faithful preachers of less value in your estimation than the work horse?

Why not the church take care of

her old soldiers for their work's sake. An old "veteran of the cross" recently remarked to us: "I am getting too old now to do the preaching I once could do. I am not now able to go out and blaze out the road through the sectarian thickets, as I once did, and clear away their sectarian rubbish, thus making it easy on the young preacher who followed after me." And he continued: "My young brother, it makes me feel sad because I am so very poor, and my only means of support is my preaching, and my experience all along has been, that old preachers are soon forgotten. Our preachers from timidity or some other cause have failed in the main to educate our brethren up to their duty in taking care of and providing for their old worn out preachers." Brethren, there is a wrong somewhere, and it is a shame that it has not been looked after before this, but it is not even too late now for us to write and preach to the church upon this important matter.

All true Christians will admit that all true preachers should be supported, they will also freely admit that, as a rule the hands of ministers are not held up as they should be. This being admitted, calls up the question, *on whom does the wrong rest?* Now I am going to try and answer this question. It cannot rest on God, and be charged that he failed to make wise provision for the support of those preaching his gospel. For he plainly says, through his apostles, that "they who preach the gospel shall live of the gospel." Then as the fault is not with God, whose fault is it? It is the fault of those professing to be Christians, but who never put anything in the Lord's treasury. It rests on those good Christians who are always wanting to do good, but when an opportunity is offered them, they are too hard run just now to do anything, but intend to when times get a little better. I charge it on these Christians, who pray long prayers for the widows and fatherless, but when their cries come to their ears, "charity" then begins at home, and with proficiency they quote Paul: "He that provides not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel." It rests on such Christians as visit the dram shops, big shows, theatres, political mass meetings, and such like, who are wanting "our party" in the lead; on those who are always ready to go *my part* for "our party."

It is chargeable to all such Christians as join all the secret benevolent organizations, gotten up by some rich man to make him richer, by getting monthly or quarterly dues; hence they have nothing for the good Lord's cause. Finally, it rests on those who are not satisfied with the Bible as "thoroughly furnishing the man of God unto all good works."

Brethren, I have no "theological axe to grind," although a preacher, yet I am young and able to support

myself and mine on the farm; but I write to "stir up your minds" about the duty of ministering to the wants of God's old and now almost worn out servants. "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." In sowing to the Spirit we are walking in the good works, "which God hath before ordained that we should walk in them, (see Eph. 2:10). Among these good works is, the giving of our substance for the Lord's cause in the earth. "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."—John 15:8. "And now also the axe is laid unto the root of the trees, plural, (two kinds), good tree and bad tree, (both in the church.) Therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.

Brethren, wake up to your own eternal welfare, put on the whole armor of God, and fight the good fight of faith, for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, (2 Peter 1:8)—please read whole chapter. But I must desist.

If this appears in the F. F. it will be followed with Bible suggestions in another article, showing how easy it would be to carry on the Lord's work, without the many shameful and disgraceful schemes resorted to now. With love to all the "true Israel of God," I am, yours truly,

F. M. TRIMBLE.

SOME STRANGE THINGS.

It has been my privilege for six years to learn how the disciples of Christ are doing. It would fall of justice in me not to say that, during this time, I have met many faithful individual disciples. Yes, men who would hazard their lives for "the faith."

I have also found some few congregations that were alive to our Master's work. It is encouraging to visit such congregations; righteousness, peace, and joy in the Holy Spirit reigns. No discord, contention, strife, hatred, envy and many other things which tend to destruction. God bless you, my brethren, be faithful till death, and leave in your places your children and neighbors that they may keep the light of God shining until Jesus comes.

But I now call attention to some things which appear strange to me, and just where to begin, or which of many strange things that have come under my observation, needs most attention, is hard to tell. But, first, I observe members of the church meeting with other members when at church, its "howdy-do, Bro. A." When on the street, or in some worldly gathering its "good morning, or good morning 'Mr.' A."

Now why is this? I fix it up that those who do such things are not a peculiar people in the Bible sense.

A few days ago a brother, who was and is yet, I suppose, a member of a "fashionable" congregation called to see me. In speaking to my wife he called her Mrs. McGavock, and when she brottered him, it gave rise to a talk on the subject. He told us, that subject was once discussed by some of his congregation, and it was the conclusion of the elders that, we ought to brother each other at church, but when out among the world it would be best not to do so. This is strange.

But, second, I find by listening closely that these very brethren, and sisters, too, when they meet a false teacher, in the form of a sectarian preacher, its "howdy-do, Bro. B." Now how strange for a child of God to act! I have listened to such things until I have become disgusted.

Third, I know some brethren who attend church once a month, if there is to be preaching, but seldom do they attend the Lord's day worship. With my idea of preaching, and worship, this is the strangest thing I have observed in the actions of persons whom I esteem good people. Christians meet together to worship, not to preach. Preaching is necessary and must be done.

But I insist that the congregational worship, consisting of singing, praying, teaching and exhorting, then breaking the loaf, drinking the wine, and contributing of our means "as the Lord has prospered us," is not a monthly worship. We have no more right to think we have discharged our duty when we engage in the worship just once a month, when it is possible to meet upon the first day of the week, than were we to engage in the worship only once a year. Yet how many are thus acting. My brother, is it not a strange thing to you?

I visited a congregation not long ago, and on inquiring I learned there were a hundred members in the congregation. I asked what the average attendance was upon the Lord's day, when no preacher was to be present. I received the astonishing answer, "twelve." I asked if was not very burdensome upon the few while so many were at ease? "Not much," was the answer, "for about fifty cents is the amount of the weekly contribution, ordinarily."

Now how strange these things are. This congregation is for the Bible plan of work. No innovator need go there expecting to induce those brethren to work in their human machinery. *Where the Bible speaks we speak; where the Bible is silent we will not speak, is their motto.* I suggest, brethren, that we practice what we preach. I am glad to say, however, I found some brethren who seemed anxious to do the Lord's will.

I suggested while there, that a pruning of those dead members of the body was essential to the body.

I have some more things of which I would like to speak, nearer home. Should this find room in our valuable paper, they shall be forthcoming.

Brethren, let us wake up to our duty. If heaven is worth anything, it is worth our faithful service to Him who has loved us and given His Son to die for us. Let us remember we are not our own, but the servants of Christ. And that all we have and are, belong to Him, and that to Him we will have to give account. Yes, our time, our influence, our means, all belong to Him who has purchased us with His own blood.

O. H. MCGAVOCK.

A FEW WORDS OF APPROBATION.

Bro. McGary & Hansbrough:

I am well pleased with the neat appearance of your little paper and would like to see it made a weekly.

Your position, in regard to what constitutes the gospel, is what I have held for several years. Bro. J. H. Howe, of Canada, and I debated that subject in the *A. C. Review* in 1872, or 1873, I think it was, as you and some of the brethren are doing now. Bro. Treat has recently acknowledged the correctness of our position. See a late *Review*.

You are right in your position in reference to none having been baptized except those who first heard and believed the gospel with all the heart, repented of all past sins, and confessed with the mouth their faith in Jesus the Christ.

Jesus told the apostles to go and teach, and said that they should know the truth, and that the truth should make them free. Go and preach the gospel to every creature. "It is written in the prophets that they shall all be taught of God, and all who hear and learn of the Father cometh unto me."—John 6: 44-45.

Jesus in the parable of the sower says: "The good ground is he that heareth the word and understandeth it: which also beareth fruit, and bringeth forth some a hundred fold, some sixty, some thirty."—Matt. 13: 23.

John says: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."—John 20: 30-31.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10: 10.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."—Acts 2: 21.

"For whosoever shall call upon the name of the Lord shall be saved."—Rom. 10: 13.

"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not

heard? and how shall they hear without a preacher?"—Rom. 10: 14.

Peter said: "Thou art the Christ, the Son of the living God." Jesus says: "Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven."—Matt. 10: 32-33.

What is it to deny Him?
1. To disbelieve him, to reject him, to refuse to hear him.

2. To refuse to turn and follow him.
3. To refuse to confess him before men.

4. To refuse to put him on by being baptized "into the name of the Father and of the Son and of the Holy Spirit," by his authority in order to the remission of sins.

J. H. D. TOMSON.

Arcola, Ill.

FROM BRO. DUKE.

Dear F. F.

Please allow me space in your columns to return my thanks to all the dear brethren and sisters for donations received to enable me to purchase an artificial leg. I have received enough and will get the leg, for which I am thankful. Being requested by so many not to publish their names, I withhold all the names, and I will try to show my appreciation of their help by my work.

I took the confessions of four young ladies last Friday night and buried them with Christ by baptism on Lord's day. One was the daughter of a Baptist family, the other three, of a Universalist family. Pray for me and my work.

W. H. DUKE.

Willis, Texas, April 20, '88.

FROM BRO. NEWMAN.

Bro. McGary & Hansbrough:

By request of Bro. J. T. Kornegay and R. P. Johnson, of Bremond, Texas, I desire to acknowledge the receipt of (\$10.00) ten dollars sent by the above named brethren.

This, as well as I now remember, was in September or October, 1887, this amount was to be divided between Bro. W. E. Hawkins, of Coleman city, and myself. I gave him \$5.00, and he gave a Bro. Loftin \$2.00 of his part.

This statement I ask you to publish in the F. F. in order to pacify the church there, as there has some trouble arisen over the matter. By so doing you will greatly oblige your humble servant and brother in Christ.

G. W. NEWMAN.

Coleman county, Texas.

FROM BRO. MOORE.

Bro. McGary & Hansbrough,

Bro. B. P. Sweeney, a few days since, closed a meeting at Cottonwood Baptist church in Bracco county. Result was, five baptisms, four from the Baptists, and one that had been immersed, but stated that he did not fully understand the design of baptism before. Bro. S. has certainly sown some seed here that will bring forth fruit which

cannot be shaken off the vine by "every wind of doctrine."

I send you an editorial taken from our county paper, that our ice (cold) cream brethren may see it and move up a little. I think they are all a few paces behind. It reads as follows:

"A doll show is on the tapis for next Thursday and Friday at the vacant store next door to the Barnes House. Three prizes are offered: one for the oldest, one for the ugliest and one for the prettiest doll. Any little girl can show her doll under some one of the three lists. The dolls must be brought to the above building on the afternoon of Wednesday, April 4th. The admission price will be only five cents; refreshments day and night for 25 cents. Proceeds for benefit of the Methodist church."

Now could not some of our sisters get up a baby show? It would certainly be more entertaining than a "doll show."

May God bless and prosper you in your work of throwing stumbling blocks in the road that leads to Babylon. I am sure you are causing some to turn their steps to the way marked out by the apostles. O, how I long to see the day when every one that professes to preach the gospel of Christ can see that it is God's word he is dealing with, and not man's to make merchandise of.

Your brother for the old apostolic teaching. JOE MCGEE.

Bryan, Texas, April 2, '88.

FROM BRO. BURLINSON.

Dear Bro. McGary:

Enclosed please find \$1.70, \$1.00 to continue my subscription to the F. F., fifty cents for Bro. J. H. McPherson for the F. F. six months, twenty cents for "Zeke and the Baptist" and "Zeke and the Methodist" one copy each.

I have been reading the F. F. five or six months, and am well pleased with it. It would suit me better if it were a weekly, but it comes twice a month like a true Christian friend, and it is always a welcome guest with all the family that are able to read.

I have succeeded in gaining one true friend to the F. F., and I think you may count us both life-time subscribers. May God hold your hands up and enable you to continue in his glorious work. We believe it will be the means of aiding all true Christians to come to a common center—the word of God. The clear ring of the F. F. shows it would not sacrifice truth for any worldly prospects.

Yours for the whole truth, J. D. BURLINSON.

Utopia, Texas.

Bro. McGary & Hansbrough:

Will you please send me the FIRM FOUNDATION. I have not the money now. My prospects for a crop are good and I think I can pay you by fall, if not sooner, if it is our Father's will that nothing evil happens to the crop; if the crop fails, I will try a plan of selling eggs to raise the amount.

I am a poor widow, but I feel that God will bless me through His dear Son. I have wanted your paper for two years but have been prevented from subscribing by the failures in our crop. Send it to me and by God's help I will be a life-time subscriber.

Your sister in the faith, F. S. Stockdale, Texas.

Bro. McGary & Hansbrough:

I have been getting the F. F. about two years or more. I did not subscribe for the paper, but I think it a good paper, and am willing to pay for it. Enclosed you will find two dollars, and if you will remove that red cross and continue the paper, I will pay balance due next fall. Success to the F. F.

Yours for the faith, C. NICHOLS.

West, Texas.

Dear Bro. McGary:

Enclosed find sixty cents in postage stamps, for which please credit me with fifty cents on my subscription, and send me a copy of "Zeke and the Methodists." I will remit balance due in a short time. I can not do without the F. F.; we have no gospel preaching but it in this part of Texas; would have remitted long ago, but could not get hold of the money. If I am fortunate to raise anything in this drouth stricken country this year, I will send a few subscribers that cannot take the paper and pay for it; in that way I can aid in spreading the gospel, and know, you and others connected with the F. F. should be sustained for the stand you have taken against errors taught by our brethren. Your brother.

JOHN BAYLOR.

Degress, Texas.

Editor Firm Foundation:

Through the kindness of a brother, I commenced to receive the visits of my "preacher," (FIRM FOUNDATION), in August last, but about New Year's it came with the red cross and has so continued up to the present. I am sorry I have not been able to send my subscription. I am an invalid and in great distress, have been afflicted with lung disease for nearly six years, and frequently suffer for want of sufficient and proper nourishment, and my bodily sufferings at times are very severe. I do not know what I shall do if you conclude to stop my preacher coming to visit me. I do so love to hear through the silent language of the pen, the gospel proclaimed as it was once delivered by the apostles. I promise to send as soon as I able, my subscription, God being my helper, if you continue to send the F. F., and may God strengthen you in the good work, is the prayer of yours in Christ, G.

Kerrville, Texas.

FROM BRO. SPEER.

Dear Bro. McGary:

I left home the 9th inst by rail for Angelina county to hold a meeting. Arrived at Homer next day, commenced the meeting that night and continued till the 13th. Result, four obeyed the gospel. The people were very attentive throughout the meeting, and the house was crowded.

Left on the 14th for Burke, same county, which is a small town on the H. E. & W. T. railroad. We have had but little preaching here, unless it has been of the Rose Hill kind. We continued here five days and nights. Result, six obeyed the gospel. The people of Burke heard with all readiness of mind; there will be a rich harvest here soon. Bro. Goldman and myself are going to work up this field.

Two preachers have been trying to get to hold meetings in Angelina county at one hundred dollars per

month, and if they don't stop trying to make merchandise of God's word in this way, I will expose them in my next.

It seems as if they do not want Bro. Goldman and myself over here because we are friends to the F. F., but we are here to stay all the same, and will watch the walls of Zion.

We arrived at home on the 20th; found all well. Lizzie and Asa had planted five acres of corn during my absence. So we will have roasting ears to eat after a while.

Will start to Centralia the 23rd inst.

Love to all my brethren and sisters. Success to the F. F.

LEVI SPEER.

Lovelady, Texas.

LETTER FROM MILBURN.

Bros. McGary & Hansbrough:

Here at Milburn we have a church in name only. Since Bro. Hansbrough was here last September, a few of us met once, and that was to hear Bro. McGee, a shaker, who preached on the second Lord's day in last month.

A short time after Bro. H. left us, we announced a meeting. I believe there were only three there. Some are dissatisfied with our Elder, (we only have one); some give one excuse and some another. There have been hard feelings between two sisters for more than two years, and I am told that our Elder has taken no notice of the matter whatever. Another sister went to a party and danced, and her case was passed by unnoticed.

Now, I think, you will conclude that we are in a deplorable condition. As there are several readers of the F. F. here, please give us a little advice, and I think it will arouse some of us to action.

B. A. DUBOIS.

THIS AND THAT.

Some one has said: "The new gospel reads this way: Go preach the gospel to every creature, he that believeth, knowing what faith is for, and is baptized, knowing what baptism is for, shall be saved."

Now let us read His gospel: "Go preach the gospel to every creature he that believeth, not knowing what faith is for, and is baptized, not knowing what baptism is for, shall be saved."

I hear there is a one hundred dollar reward for a Scripture that makes a belief in the design of baptism a prerequisite to baptism or salvation. Well, how would 2nd of Acts do you? Have you read it? For fear you have not, let us read: "Now when they heard this, they cried out, men and brethren what must we do? Peter said, repent and be baptized every one of you, in the name of Christ, for the remission of sins." Peter taught them here what to do, and what it was for. That is, he taught them repentance and baptism and their design.

Did they believe Peter in what he said? Yes, three thousand did.

They gladly received his word and were baptized. These were saved. There were some who did not believe. Were they saved? No. Why? Because they would not believe the things Peter preached.

Now if Peter preached baptism and its design, which he did to all the people, if they had not believed it, do you believe they would have been saved? The design of baptism is part of the gospel. Remission of sins is to be preached in his name among all nations beginning at Jerusalem.

"Preach the gospel to every creature, he that believeth, and is baptized shall be saved." Jesus taught in this: 1. The gospel was to be preached. 2. The people were to obey. 3. Shall be saved—is the design of the obedience. Jesus then taught the design of baptism; what he said was true, and "he that believeth not shall be damned."

He that don't believe the design of baptism, don't believe the Bible—don't believe the truth. We are chosen through sanctification of the Spirit and belief of the truth. People may believe a lie and be damned. Let us watch and be sober, for many deceivers are gone out in the world. Let us hold fast to sound words—sound doctrine.

C. P. RICKETS.

BACK NUMBERS.

Many thanks to those who have responded so liberally with back numbers. We have enough now except the following: October and Nov. 1884, Jan. and May '86; those having these numbers and sending them to us will receive in return one of our tracts, as they may order. Send orders separately on postal card.

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
12 copies,	:	:	:	:	\$1.00

ZEKE AND THE METHODISTS:

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
12 copies,	:	:	:	:	\$1.00

Address, A. MCGARY,
Fort McKavett, Texas.

BRIEFS.

"Be not weary in well doing," that is, subscribe for the FIRM FOUNDATION and get your neighbor to do likewise.

Bro. W. E. Hawkins reports a meeting from Coleman, Texas, with twelve added, one of the number being a young preacher.

Bro. A. McGary and a Baptist preacher, name unknown, will have a debate at Fort McKavett some time in June. Particulars will be given as soon as we learn them.

Bro. J. D. Tant and F. S. Payne, a Missionary Baptist, will have a debate at Lanham, Hamilton county, Texas, beginning on the 21st of this month and to continue six days.

Bro. E. Cox, Ledonia, Fannin county, reports a debate between

Bro. N. S. Williams and H. M. Pirtle, of the Methodists. The debate was carried on for eight successive nights and resulted in a victory for the truth.

Bro. J. Hendershot, of Evelyn, Wirt county, W. V., wants to know if some one can supply him with a work on the origin and doctrine of the Mormons. He has to encounter them in his work, and wants some information as to their history, in order to enable him to refute and put them to silence.

Bro. J. D. Tant reports a debate at Goldthwaite, in January last between Bro. Wm. Alexander and Elder Burrows of the Baptist church. He says that "Bro. A. is one of our ablest preachers," and, of course, had no difficulty in showing that the Baptist doctrines of succession, total depravity, etc., are unscriptural. The meeting continued a day or two after the debate and one confessed Christ.

Bro. A. Freeland, Evelyn, Wirt co., W. Va., reports several successful meetings in different parts of his country. Of one of these meetings he says: "From Stinston, Calhoun county, I went to Mill Fork of Steer creek in Braxton county. Five of the brethren went with me. The people of that place had declared that, if I came there I would have to be carried or hauled away for they would shoot me. The meeting lasted one week. They said they would stop the meeting if they had to throw the house down. The third night of the meeting they stole the stove-pipe. We had to borrow a stove-pipe and carry it away every time we met. There was one old man, who collared one of the brethren while passing through his farm, and pushed him over the fence. The result of this meeting was, we organized a congregation of seventeen members. They are a zealous and determined little band. The people that abused us so, claim to be baptized with the Holy Ghost. I think if they are baptized with any ghost at all, it is the devil's ghost, for it is the same persecuting spirit that the people had that stoned Stephen. I am determined by the grace of God to labor and fight on till death ends the warfare."

Some brethren cannot see why the "Sunday School" should be classed among those works not "of the Father." Because it is an institution distinct from the church in its origin, nature, organization and practice. Robert Raikes originated the idea of Sunday Schools, in the city of Gloucester, England, in the year 1780. But the schools established by Raikes had no connection with the church. His object was to gather the poor and ragged children out of the streets and slums and have them taught on Sunday evenings. In the first schools established, he employed four teachers at a shilling apiece to take the oversight of those who attended. The churches having taken hold of the idea, have progressed

so far beyond the original intention of the founder, that he wouldn't own them, if he could rise from the dead and visit them. The apostles of the Lord Jesus, under the guidance of the Holy Spirit, originated the Lord's day assembly for Christians to attend to the worship, and to mutually exhort and edify each other. In thus assembling they should take their children with them; thus training them in the way they should go, and they, (the children), should be taught the things pertaining to the kingdom of God, by the Elders or by those Christians competent to teach. Such an assembly is not a "Sunday School," but the church at work, and has the full sanction of God's word. J. W. J.

READ THIS.

The present edition of the Outman—McGary debate is exhausted; in ordering pamphlets please remember this.

The "Queries" give place in this issue to correspondence. Some of a practical nature will be answered in next issue.

If you see a big RED CROSS on your paper, you may know your subscription is out. Please renew if you want the paper.

In last issue of the F. F., in Bro. McGary's letter, on 8th page, first column, 29th line, the word "feasible" should have been "plausible."

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

Correspondents will please remember to send all money orders for subscriptions or for tracts, to A. McGary, Fort McKavett, Menard county, Texas.

We will not put the blue cross on any of the papers hereafter, as we are prepared to send receipts for money as fast as sent in. If you fail to get a receipt, write to us inside of thirty days for it.

The RED CROSS is not a den but simply to notify you that your subscription is due, and your prompt remittance of the same will materially assist us in keeping all expenses paid up. If you wish the cross removed and the paper continued drop us a postal to that effect. A few parties, who have been reading the paper for one or two years, without paying anything, became angry as soon as the red cross appeared and quit taking the paper from the office. Such readers are a good deal like the old man that thanked God for a free religion. He said: "Thank God for a free religion; I've belonged to the church thirty years, and it hasn't cost me but thirty cents." What do you think of such readers and such Christians? J. W. J.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
PUBLISHER.

AUSTIN, TEXAS, JUNE 1, 1888.

VOL. 4—No. 18.

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. S. DURST. J. W. JACKSON.
L. C. STONE. E. HANSBROUGH
A. J. McCARTY.



From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.



FEEBLE EFFORT.

Bro. McGary & Hansbrough:

I have been acquainted with what is called the rebaptismal controversy ever since Alexander Hall published the *Gospel Proclamation*, and it seems no nearer settled now than it was forty years ago, notwithstanding our most profound scholars have brought all of their talent to bear on this vexed question; and the one in favor of receiving all who have been baptized by the sects if they are satisfied they have obeyed the Lord from the heart, seems to be astonished that any one should reject them if they are satisfied with their baptism.

On the other hand, the one who is opposed, seems horrified that any one should be so blind and careless as to receive him without baptizing him again. Now I ask, if our learned brethren are going to be in everlasting dispute on this mooted question, what are we poor ignorant disciples going to do, who can not read a chapter in the New Testament correctly? And yet you tell us it is so plain that the way-faring man though a fool shall not err therein. Look at Bro. McCarty's language against brethren of world-wide fame as defenders of truth, in F. F., vol. 4, No. 2, page 3, and say then what we poor ignorant fellows are to do. It seems, there is something wrong, is it the Bible, if so, where can we find it?

I wish now to ask some questions

and hope you will give them such notice as you think proper:

1. If our first parents had believed every word the serpent had said to them, (Gen. 3:5), and not ate of the forbidden fruit, do you think they would have been turned out of the garden? If so, why?

2. If the man of God had believed every word the lying prophet had said to him and yet obeyed the word of the Lord, do you think he would have been destroyed? If so, why?

3. Suppose A. owes me ten dollars. I write him a note stating to him, if he will water, feed and saddle my horse I will forgive him the debt. He waters and feeds him, and he is informed by them that carried him the note that, it is not necessary to saddle him, for I have forgiven him already, and they are sure the debt is cancelled, and he feels satisfied and is sure in his own mind that I have forgiven him; yet notwithstanding his feelings of freedom, he saddles the horse. I ask, if his believing those lies releases me from my promise to forgive him the debt? If so, why?

Now our Lord said: "Go into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned."—Mark 16:16. Of course, repentance is understood. This good news is sent to the sinner who is ten thousand talents in debt, and he is taught by them that are educated and profess to know what the Bible teaches; and their teachers tell them if they will believe and obtain a certain class of feelings, that these feelings are evidence of pardon; then they tell them they can be baptized if they want to, for it is only a commandment and it is a non-essential anyhow, and they can be saved without it, for thousands have been saved that never were baptized. And suppose the poor, misguided sinner believes every word of these false teachers, and yet does believe, repent and is baptized, will his believing those falsehoods hinder the Lord from complying with his promise when the misguided mortal has done just what the Lord required him to do, and said, he shall be saved? If so, why?

It is urged that a full understanding that baptism is for remission of sins is necessary, and if the sinner does not so understand it he will fall of pardon. Now, my brethren, if God ever made an understanding of what he was going to bestow, a condition of his bestow-

ing the promised blessing, I have utterly failed to find it. But understanding and doing what he commanded us to do, and then he attends to his part, bestows the blessing. To speak after the manner of men, God places the blessing where it pleases him and then tells the person or persons to come or go and accept it; and no matter how many difficulties they may encounter in getting there, when they do get there the Lord does not take it away, and say, you shall not have it because you had so much trouble in getting here. No verily, but he gets the blessing.

So God placed the healing in the seventh dip for Naaman, (2 Kings 5:10), and he was as mad as ever I saw a sect because God placed remission in baptism, but he went and dipped, but he never touched the healing power till he went down in the seventh dip, where God placed the blessing. Did God take it away because Naaman raged and foamed about its being put there? Surely not, for God said do that and he should be healed. Did he take it because Naaman had no confidence in it? No, for he had faith enough to get there where he was informed the blessing was, and his flesh was restored as the flesh of a little child, just the same as he had been well pleased with God for putting it there. Now this is a matter of sense. But now we come to something that is above sense, that a man can neither see, feel, hear, taste nor smell, that is, the pardon of sins. Yet it seems that we are permitted to obtain a satisfactory knowledge of the remission of our sins, but it is by faith.

Now if the sinner comes to baptism where God has placed remission of sins, and is buried with the Lord into death will he not as certainly be cleansed from his sins by the blood of Christ as Naaman was from his leprosy, or will God remove the blessing because he had no confidence in it? Surely not, because he had faith enough to get there. It seems that he would be as willing for the sinner to receive pardon as he was for Naaman to be cleansed. Now Naaman's healing was a matter of sense, no one could dispute it. Pardon is a matter of faith. And Naaman was so glad when he was healed, he blessed God and manifested a determination that in the future he would honor him.

Now when the poor, misguided sinner, who has been baptized notwithstanding he had been made to believe that pardon was at the

mourning bench, hears the gospel preached in all its fullness and learns that baptism is for remission of sins, (for this is a matter of faith and not of sense); though he realizes it to his comfort and consolation, (as much as Naaman, his healing by sense), it seems to me that he should be permitted to carry out his resolve to glorify God in the future by leaving the ranks of the enemy and placing himself with those of the Lord, without being compelled to go and do again what he has already done.

Would it not have been a strange freak of the prophet to have said to Naaman when he wanted to do right, (for he wanted two mule's burdens of earth to carry with him to put in the temple of Rimmon that when he bowed down and his master leaned on his hand to worship, that God would not impute the sin of idolatry unto him, 1 Kings 5:18), you cannot get it unless you go and dip yourself again seven times in Jordan. Naaman says, I am cleansed; it don't make any difference, you was mad about it, and it was no dipping at all it was just a sousing, you go back and dip yourself seven times and then come and you can have the earth; and he begins to reason thus, I am cleansed, but I fear the consequences, if I do not obtain this earth; and he goes and dips again. Was it for his cleansing? Surely not, but to obtain future privileges and to gratify a whim of the prophet.

Now suppose one who has been baptized by the sects should come and desire to live with those who keep the ordinances of the house of God and some would interrogate him thus: Did you believe in the Lord Jesus Christ with all your heart? Did you repent of your sins? were you baptized into the name of The Father, Son and Holy Spirit? To all of which he would answer in the affirmative. Then he is asked, if he understood that baptism is for remission of sins; he says, I did not. Then he is informed that his faith is no faith, his repentance is no repentance, and that his baptism is no baptism, it was only a ducking. Why, he says, I believe my sin was pardoned, for I did what God said do and I should be saved. It is said to him; no difference what you believe about it we know unless you understood that baptism was for remission of sins you had just as well fall off a log as to any good it will do you, and he is driven off and lost. Whose fault is it? It seems, he has as

much right to decide that he is pardoned as Naaman had to decide he was cleansed. But suppose he is forced to be baptized, is it for the remission of sins? Surely not, for he says he is pardoned, and he looks now to the word of God for his evidence and not to his feelings any more. If baptized at all, then it must be to gratify his judges, or for future privileges, and not for past sins. If a man could see, feel, taste, smell or hear sins pardoned, he might sit as judge in the case, God forbid I should. Yours truly,
J. M. LEMMON, SR.
Pocahontas, Ark.

The foregoing article is published by the special request of our aged brother under the caption given it. It is not my purpose to consume space in following Bro. Lemmons through the intricate mazes of his suppositional logic. This kind of reasoning is the last resort of all those who would find some pretext for bending the word of God to suit their partisan ideas; Christians should not use it.

Bro. L. attempts to prove by his supposed cases. 1. That a man may believe a lie and yet go on and obey the very things contradicted by that lie. 2. That man's believing a lie, that contradicts the word of God, will not hinder or prevent God from bestowing the promised blessing. These are the only two points in his entire article and are disproved by the very cases cited by him.

No such cases can be found either in the Bible or out of it, as a man believing a lie and yet going and doing the very things contradicted by the lie. Just as well suppose that an infidel who denies that Jesus Christ is the Son of God, yet goes on and obeys all that Jesus commands. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son."—1 John 5:10. "Who is a liar but he that denieth that Jesus is the Christ."—1 John 2:22. Men will act as they believe; if they believe a lie, they will act in accordance with the lie, and as the lie contradicts the word of God, their actions will be contrary to God's word.

But again, under this point he supposes a "misguided sinner" who believes all his false teachers tell him, and yet goes on and is baptized, etc. Just how a misguided sinner, who believes all the misdirections given him, can yet go on and do just what the Lord requires him to do, is a mystery that cannot be made clear even by Bro. Lemmon's "suppositions."

What does God say about teachers that teach lies? "Behold I am against them that prophecy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord."—Jer. 23:31. The prin-

ciples of God's government have never changed. False teachers are as much an abomination in His sight now as then. See 2 Peter 2:1-2. If teachers contradict God's word, change it, or alter it, they are classed as liars, Job 30:6; and what they teach as lies. For they change the truth of God into a lie, (Rom. 1:25), and by their lightness and deceitful handling of the word of God lead people astray. "No lie is of the truth."—1 John 2:21; neither will those who love or make a lie be blessed in eternity, unless they repent.—Rev. 22:15.

If a poor "mis-guided sinner" believe the lies thus taught by false teachers his faith will hinder God from bestowing the blessing. First, because his faith makes God a liar.—1 John 5:10. Second, because God's blessings are conditioned upon obedience to HIM, not upon obedience to something that contradicts His will. Man cannot walk in two opposite directions at one and the same time; he cannot believe the truth and the lie that contradicts that truth at the same time. To convince you that God has made a belief of his word absolutely necessary as a condition of being blessed, please read the 14th chapter of Numbers. In that case the children of Israel believed "the evil report" brought up by the spies and their faith in this lie, caused God to turn them back to wander in the wilderness for forty years, and thus withhold the promise made them.

Jesus also teaches that men make void the word of God by their traditions.—Mark 7:13. These traditions taught and believed shut the people out of the kingdom of God.—Matt. 23:13. Jewish fables (suppositions) and commandments of men turn people away from the truth.—Titus 2:14. These things being true then, are true now. Men and women are turned away from the Lord by the traditions and commandments of men, and I would say in the language of Moses: "Because ye are turned away from the Lord, God will not be with you."—Num. 14:43.

Paul himself though zealous toward God was so blinded by faith in tradition as to think it right to persecute the children of God.—Acts 26:9-10. He was mis-guided, but honest and conscientious: thought he was obeying God. As soon as he learned better; that is, as soon as his faith changed; his actions changed; he obeyed the gospel, and just so your mis-guided sinner should do. If honest, he will obey the right directions as soon as he learns them.

If there is any other principle involved in your supposed cases I cannot see it, and I sincerely hope that you will remember the facts in the cases referred to by you.

Eve was deceived by a perversion of God's word; her faith in that lie caused her to act: so the people are now deceived by the perversions of the gospel and their faith in these perversions leads them into disobedience. The prop-

et of Judah believed a lie told him by the prophet; he acted in accordance with his faith and by so doing "rejected the word of the Lord" and was justly punished.

Naaman, though angry at first, when reasoned with by his servants went to the place he was commanded to go, and did just as he was commanded. This was obedience. Now if a sinner believe the false teachers, that baptism is not the place where God will pardon sins; he is unwilling to go to baptism, as Naaman was, hence unwilling to receive the promise when and where God has promised to give it. His unwillingness is on account of his faith in a lie; now go to him, reason with him and convince him of the truth that "baptism is for the remission of sins" and he becomes anxious to obey God. Why? He believes God rather than man, his faith is changed and his works will correspond.

"Let us walk by the same rule," my brother; and this rule is plainly written. Study to please God by a fearless and faithful adherence to that which is written and do not seek to hide the beauty, strength and simplicity of the gospel of Christ by "suppositions."

J. W. JACKSON.

THE GIFT OF THE HOLY SPIRIT.

As there is a great deal said and written in the papers of our brotherhood on this subject, I desire to say a few things through the F. F. and ask the readers to gather up all that has been written together with mine; and compare them and try them by the divine standard and accept all the truths you may find herein. I propose to let the Bible interpret itself on this subject as on all other subjects pertaining to the kingdom and patience of Jesus Christ.

The apostle Peter told his penitent inquirers on the day of Pentecost to "repent and be baptized in the name of Jesus for the remission of sins and receive the gift of the Holy Spirit."—Acts 2:38.

Now, in order that I may be understood, I affirm that the Holy Spirit and gift are two different things; the Holy Spirit was a divine teacher, 1 Cor. 2:13, and a divine being, John 16:7. Then as the Holy Spirit is a teacher, a divine being, he had power to bestow his gifts on whom and when and where he pleased.

The apostle Paul says: "These gifts are spiritual gifts."—1 Cor. 12:1. Commencing at the 4th verse he says: "There are diversities of gifts but the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit. To another faith by the same Spirit; to another

the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

We see here from divine testimony that the gifts and the Holy Spirit are different. As the Holy Spirit is a divine Being, he imparts his gifts severally as he wills and these gifts were given in a measure. Paul says, "unto every one of us is given grace according to the measure of the grace of God."—Eph. 4:7. He is talking to the brethren in Christ that had been baptized into Christ for the remission of sins; in order that they might receive the gift of the Holy Spirit.

Notice if you please, He used the word "us" including the brethren with himself, who had received the measure of the gift of Christ. As the gifts were different we wish to keep up a distinction between the gifts given to the apostles, the ambassadors of Christ, and the gifts given to the church, the body of Christ. The apostles received extraordinary gifts to enable them to confirm the great salvation that began to be spoken by the Lord, Heb. 2:4. The apostles measure of the gift gave them power to impart gifts by the laying on of hands, Acts 19:6, and 8:19. Philip having received his measure of the gift of the Spirit went down to the city of Samaria and "preached Christ unto them, and the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did, and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women."

"And when the apostles which were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John," that by the laying on of their hands the measure of the gift of the Holy Spirit should be given them, Acts 8:19. I use the word, measure, here because it is a Bible term, John 3:34. God did not give the Spirit by measure unto his Son, but to the church he gave it by measure, Eph. 4:7. The apostles here in the city of Samaria manifested their extraordinary gift by the laying on of hands. They imparted the measure of the gift of the Holy Spirit to the people Philip had baptized, which measure Philip did not possess. The apostles only had received this measure in the gift of the Holy Spirit, which gift Simon thought he could purchase with money; Peter reproved him and informed him that he had no part nor lot in this matter.

The next important question to be settled is, for what were these different gifts given to the church? To the law and the testimony. Please turn with me to Eph. 4:8,

"Wherefore he saith when he ascended up on high he led captivity captive and gave gifts unto men." Notice the words gifts in the plural, Paul calls them diversities of gifts. 1 Cor. 12: 4. "Now that He ascended what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens that He might fill all things."

"And He gave some to be apostles and some prophets; and some evangelists, and some pastors and teachers for the perfecting of the saints for the edifying of the body of Christ, till we all come in the unity of the faith; and of the kingdom of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4: 9-18. These gifts of the Holy Spirit were given after Jesus ascended to his Father on high. He then sent the Holy Spirit from his Father's throne as a divine teacher and when he came he set in the church, first, apostles; secondly, prophets; thirdly, teachers; after that, miracles, the gifts of healing, helps, governments, diversities of tongues."—1 Cor. 12: 28. The Holy Spirit gave these gifts for the perfecting of the saints, for the work of the ministry; for the edifying of the body of Christ, the church, and these gifts were to remain in the church until the full measure of the stature of Christ, was given in its completeness. Which stature is the gospel, the new dispensation, a revelation from God, made known to all nations for the obedience of faith.

These gifts of tongues and miracles were given after the apostles were set in the church, 1 Cor. 12: 28. These signs and new tongues were to follow them that believed, and to confirm the word, the gospel of the new dispensation, Mark 16: 17-18-19-20. These gifts began to be given to the church on the day of Pentecost when the Holy Spirit came as a divine teacher. The Holy Spirit began to impart his gifts to the church, through the apostles; hence the Holy Spirit through Peter told his penitent inquirers to repent and be baptized in the name of Jesus Christ for the remission of sins and receive the gift of the Holy Spirit, meant what he said. If the reader will read Luke's history of the church through the Acts of the apostles and Paul in the city of Corinth; he will find that both Jews and Gentiles received the gift of new tongues, Acts 10: 44, and :11-17.

The reader will please compare these results with Mark 16: 19. Then turn to 1 Cor. 12: 29-30. We find in the city of Corinth that the Gentiles were "enriched in all utterance and all knowledge to confirm the testimony among them so they come behind in no gifts."—1 Cor. 1: 5-6-7.

The next question to be settled is, how long did these gifts remain in the Church? They remained until a revelation was completed by

the Holy Spirit, or until the New Testament, the constitution of the Church of the living God, was given. Paul taught the brethren at Corinth to covet earnestly the best gifts and He would show unto them "a more excellent way."—1 Cor. 12: 30-31. It may seem strange to some, to think that a more excellent way could be than that of the gifts of the Holy Spirit.

Oh, that this religious age, especially my brotherhood, would appreciate the more excellent way. What is the more excellent way? It is "Faith, hope and charity, these three; but the greatest of these is charity."—1 Cor. 13: 8-13. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."—1 Cor. 13: 9-10.

Ancient church history says, these gifts remained in the church until about the fourth century, about the time the church began to suffer martyrdom for the more excellent way. The testimony of Jesus, the gospel, the last revelation from God was sealed with the blood of the martyrs of Jesus. If the reader will read the history of the martyrs of the church in the third century, he cannot help but believe that the church did possess the gifts of the Holy Spirit. The saints of Jesus could have saved themselves from a martyr's death by saying one word: they sealed their testimony with their own blood.

There is one other thought, then I am done, for fear I make my piece too long. Some try to make it appear that the promise spoken of in Acts 2: 39, is the gift of the Holy Spirit, verse 38. Then Peter said unto them, "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit, for the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." This promise is not the gift of the Holy Spirit. It is the grand promise God made to our father Abraham four hundred and thirty years before He gave the law of Moses; this is the promise God made to Abraham, "saying in thee and in thy seed shall all nations of the earth be blessed."—Gen. 22: 17-18. "God has remembered his holy covenant the mercy promised to our fathers, the oath which he swore to our father Abraham," Luke 1: 12. God has confirmed this promise with an oath, that by two immutable things in which it is impossible for God to lie, the promise might be to all the heirs. That promise is Christ, His Son, the gospel, made known to all nations for the obedience of faith. Thank the Lord that the promise has come to our nation and our day in living characters suited to the condition of all men, and if any man will enjoy that promise he must hear that gospel preached by Paul, Peter, James and John, must believe it with all his heart and must obey it from the heart that he may be made free from sin. This cannot be the gift of the Holy Spirit, for there is no class of men that claim to possess these

gifts but the "latter day saints," and we know they lie. May the Lord help us all to understand His word.

W. M. WINE.

Alvarado, Texas.

PERSONAL.

Through a private letter written to Bro. McGary and forwarded to me, I learn that Thos. G. Nance, recently of Bosque county, Texas, is now in Tennessee, and that he is so exceedingly mad against the FIRM FOUNDATION, that he fights it by defaming me.

He should remember that scripture which says:—"thou shalt not go up and down as a talebearer among thy people." Lev. 19: 16. And also this:—"thou shalt not raise a false report."—Ex. 23: 1.—

Bro. Nance lived awhile in Hill county, Texas, which has been my home since 1860, and was in Hillsboro but a short time before he left for Tennessee. Why did he not prefer these charges here at home, where I was known and where I have lived and labored for several years? I have preached for several years in Hill and adjoining counties, Johnson, McLellan and Limestone; and my manner of life during all this time is well known to both saint and sinner and even to Thos. G. Nance, if he will testify, that I have lived strictly, a Christian.—

But the attack upon me is made in order to injure the paper. Being incompetent to meet the arguments or positions taught by the F. F., he enviously and insidiously seeks to besmirch the character of those who are associated with it. Such conduct partakes of the littleness and contemptible meanness of the political demagogue rather than of that spirit that loves the truth.

As to myself, I do not profess to be perfection. In past years I have done many things wrong, committed some grave errors, and sometimes fallen into folly; but I was never a sneak or a coward.

No one has suffered more on account of errors committed than myself; as David of old said, "my sin is ever before me" and sometimes when I am comforted by the consoling promise of God "that your sins and your iniquities shall be remembered no more" some just man will resurrect some misdeed of years gone by, freshen it up a little, and bring it to my remembrance.— Truly we are a peculiar people; peculiar in teaching that God remembers not our sins, and very peculiar in showing that man does.— But it is not my purpose to parade the deeds of my life either good or bad before the readers of the F. F. it is sufficient for me to state just now that I have testimonials of my standing in the church and take pleasure in saying that any one anxious to know how I stand in Hill county where I have lived for several years, will be placed in correspondence with some ten or twelve congregations, if they will write to me for their addresses.

J. W. JACKSON.

The first and only time I ever met Bro. Thos. Nance, he was in company with Bro. J. W. Jackson. This was at the Bryan "State meeting" nearly four years ago. Bro. Nance then manifested great friendship and admiration for Bro. Jackson. During the several days we were there, Bro. Jackson and Bro. Nance were together much of the time. I was then expecting to commence the publication of the F. F. Seeing that Bro. Nance seemed so well acquainted with Bro. Jackson, I talked with him some, with the special purpose of learning what I could about Bro. Jackson's character and qualifications, because I then had an idea of trying to enlist Bro. Jackson in my contemplated work. I did not, that I remember, tell Bro. Nance of this. But the impression made on me by Bro. Nance was that Bro. Jackson was eminently qualified and worthy. If Bro. Nance then knew the things he has since told in Tennessee on Bro. Jackson, they did not seem to make any unfavorable impression on him. If he did not then know of them, but has since learned them, he has acted very badly indeed, it seems to me, in not, first going to Bro. Jackson with them. I would like to know whose christian character cannot be tarnished by going into their past eight or ten years. This plan the enemies of the FIRM FOUNDATION have fixed upon, to weaken its influence, is certainly most pusillanimous and contemptible in the sight of all true men, and awfully wicked in the sight of God.

The character of the man who is found in such low alleys of infamy for the purpose of defaming and crippling the influence of those he is afraid to meet in fair open controversy, would surely fare badly if some one should take his back-track and report all of his actions and ways. Pity on such miserable cowards and wicked wretches. I would ask God's forgiveness for their pernicious work, but I can't truly say, "Lord, they not what they do;" for they do know they are insidiously and stealthily wrapping the slime of slander around the character of their brethren, to hinder some of God's truth they "close their eyes" against and hate.

A. MOG.

THAT WASTE BASKET.

We are here in the office of the F. F., looking for the "waste basket," and behold they have none! We found a big wooden box with rejected articles, not because they are worthless, but some are refused because no names were signed. If you want your articles to appear, you should observe the rules: to write plainly and only on one side of the paper, and always sign your name somewhere, so they will know by whom it was written.

Bro. T. H. Gillespie is all right, Bro. J. W. Jackson is "clothed and in his right mind." Love to all.

J. W. STRODE.

Austin, May 18, '88.

A sermon in four words, on the vanity of earthly possessions—Shrouds have no pockets. Some people do not, however, realize the fact.—Selected.

FIRM FOUNDATION.

AUSTIN, TEXAS, JUNE 1, 1888.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANBROUGH.

A. MCGARY'S address is Fort McKavett, Menard county, Texas.

EDITORIAL NOTES.

Several brethren have written us that they have sent in money to Austin for the F. F., who complain that they have received no receipt for the amounts. They need have no fears, for all money received there will be receipted for; but when our readers are told so pointedly and plainly to send money to me, at Fort McKavett, Texas, they ought to comply with instructions, as we of the F. F. certainly have a right to say where we prefer all amounts sent. Every issue since the change, contains instructions on the front and 4th pages of the paper, and in "Publisher's Column," telling our readers where to send all subscription money for the paper and for our pamphlets. There is no need of any confusion whatever in this matter. So please follow instructions. A. MCG.

HOW WE MAY HAVE A WEEKLY IMMEDIATELY.

Letters are pouring in upon us urging us to use our utmost endeavors to make the F. F. a weekly, immediately. Some of these brethren write that, they can get ten times as many subscribers for the paper as they now do, when it is made a weekly. To make this change we will have to invest about \$1,500 at the very outset, and we are not willing to go in debt to do it—we have no fears about the paper paying its own way afterwards. But now, where is this \$1,500 to come from?—times are very hard throughout the whole country.

We received a letter from a responsible brother who said, "I can get you one hundred new subscribers in my county to be paid in the fall." But we are already carrying about as many on time as we can afford; for we never refuse to send it to any brother or sister who writes us that they want it and will pay for it when they get the money; or when they say they are too poor to pay for it—as some write.

We are anxious to meet this demand for a weekly because we, too, believe it would add momentum to the wheels of Zion, and help on the gospel of Christ, and rebound to the glory of God in up-building the

kingdom of His Son and hedging off the doctrines and traditions of men which are so stealthily "rendering the commandments of God of none effect."

Some time ago, when it was rumored that the F. F. was about to collapse, several brethren, in and out of Texas, wrote us to let them know if we needed any money to run the paper—one of these brethren has written us three letters telling us that he had money to help the paper when it was needed—but we have never called on them for a dollar, for we have been able to go ahead without it—we thank them for their good intentions all the same as if we had used their money.

Now here is our plan to make the F. F. a weekly: Let every one who thinks that the paper is doing a good work, and who feels like helping it on in that good work, send to us, to Fort McKavett, Texas, such amounts as they may feel disposed to employ in the work, and we will fix it so that they can help on this work without any expense except a little trouble to themselves. This is the way we will fix that: For every one who will send us \$10 in this way, we will give credit on our subscription list for eleven new subscribers; and he or she can hunt up the subscribers while we are pushing on the work of the weekly, and as they procure subscribers they will reserve the money to the amount they have sent us—the extra dollar will pay for the money orders, stamps, etc. For \$15 we will enter a credit for seventeen subscribers; for \$20 twenty-two full and one six month's subscriber; for \$25, twenty-eight subscribers; and so on in the same ratio. Or for \$5, five full and one six month's subscriber.

Now, brothers and sisters, here is your chance to help us much in this work, if you have the money to spare—and we do not ask you to send us anything in this way unless you can spare it. We will publish a list of all receipts on this offer so that you may see how we are getting along. If we should fail to raise the requisite amount to begin the weekly, we will let the \$5 amounts have credit for six subscribers to the semi-monthly; the \$10 amounts, twelve; the \$15, eighteen; the \$20, twenty-five; the \$25, thirty subscribers, and so on in the same ratio; but we do not expect to fail to raise the amount necessary for the weekly; for we know that the F. F. has many friends who are friends indeed; and if they have the cash to spare we are satisfied they will help in this work, as they will get the money back as they get subscribers.

In last issue, the reader will find some remarks from us about the change, that will give some idea of the kind of a paper the weekly will be. Now, brethren, we leave this matter with you as co-workers in the spread of the only strictly sound paper we know. A. MCG.

FROM BRO. CASTLEMAN.

Dear Brethren:

The "Ups and Downs of the Jackson Family" is to hand, and I have read it twice. I want to say, that while it exposes the inconsistency of some of our brethren who are apologists for the Baptists, it is marred with extreme thoughts.

Any one who wilfully neglects or refuses to obey the Lord in the way he has appointed, cannot be a Christian. All such need conversion. It seems that Job willfully refused to obey the gospel, therefore the preacher was wrong in giving such an obituary. He was wrong in receiving Zeke on that baptism after he had joined the Baptists to comply with the whim that it was the safe side, which the preacher's teaching would naturally lead him to do. He was wrong in telling aunt Hannah that if she lived a consistent Baptist, she would be saved, after she had heard that it was wrong to wear fictitious names and hold to the bench method. Jesus said: "If I had not spoken unto them they had not had sin, but now they have no cloak for their sin."—John 15: 22.

There is a vast difference between a man making a mistake and one going against light and knowledge. A man who goes a certain wrong way knowingly, merely to be on the side recognized as safe, is not right at heart, and the man who teaches they are, is a blind guide. But for all that, a man may read the Bible, understand it, and obey it, at the hands of a Baptist, or any one else, and it is valid. If not, why not? I have no idea that the number is large who do that, but one in a thousand would let us out from rejecting any who say they have obeyed, to believe with the heart unto righteousness, Rom. 10: 10; repentance unto life, Acts 11: 18; confession unto salvation, Rom. 10: 10; and unto baptism Rom. 6: 4, Gal. 3: 27, are necessarily pardoned and he who refused to obey is not pardoned so far as we know; but there is a world of difference between doing this wrong thing intentionally and accidentally. And when we consider that they can do right at the hands of any one, we have no plea for stringency without making ourselves judges.

There are three positions occupied by our brethren. This pastor you spoke of is in one extreme, and so is the *Messenger*, while the F. F. occupies the other. The middle ground is the true position, I think.

We should not say that, all who are from the Baptists should be baptized, nor should we say that none should. But he who has been baptized like the Jacksons should be, while some who are baptized right, should not. People are baptized into Christ, not into a denomination, nor even into a congregation of Christians, and while they may, perchance, be baptized into Christ and regarded in a denomination or in a congregation, it is possible for them to have a more correct idea than this. If they make a mistake and entertain some wrong notions about what they are joining, they may lop off these notions.

It is not necessary to go back and be baptized every time we find we have made a mistake in something; if so we had better wait till just before we die, like some of the ancients did.

I am satisfied that the two extremes in this matter are doing harm. We should not say that none are right; we should not say all who are immersed are right. Either of these constitutes an extreme and is wrong. Teach the truth and let the people say whether they understood it or not; to defend a baptism without a confes-

sion is equally pernicious. Hope you will let your readers see this middle ground, for the sake of truth. In hope. J. L. CASTLEMAN.

There is very little in Bro. Castleman's article that I can object to though I try ever so hard. He imagines that we stand way off to one side on "extreme grounds," while he is on the sound, "middle ground." I don't like the expression, "middle ground," it generally sounds like a man astride the fence, thumping a splinter on the top rail; but it does not appear quite that bad with Bro. C., for he defines his "middle ground," and if I have not misunderstood him it is right where we stand. Where did he ever see anything from us repudiating a baptism because it was done by a Baptist, or any one else? I deny that he ever has.

So the only trouble with the brother is, that he has set a "straw man" off on this "extreme ground," while he has stood in the "middle" and popped away at him.

Where did he ever find us teaching that people should "go back and be baptized every time they make a mistake?" Will he point it out to us? The truth is, if I can understand Bro. C's article, there is about as much difference between his "middle ground" and the position of the F. F. on this question, as there is between tweedledee and tweedledum. I must express my surprise at him after reading the F. F. as long as he has for not seeing this. Now the only chance I see for him to make the positions different is, for him to contend that the statement which the Baptists require as a confession, is "the good confession"—surely he will not do this when that statement virtually denies the commission of Christ and the whole gospel plan.

But Bro. C. talks about those who are in error who have had no chance to know the truth. He wants to modify the gospel, it seems, for them. Now while we are fixing up an excuse for them, we can present the truth to them and save the excuse. I don't pretend to know what the Lord will do with those who never hear the truth.

A. MCG.

TALKS WITH THE SISTERS.

Dear Sisters:

Lately I have had some very encouraging private letters from sisters, one particularly sweet and affectionate. One writes: "We can not get along without the F. F. I read with much pleasure all the sisters' letters and think I have profited by them." Another: "Beloved sister and old school-mate, accept my heart-felt thanks for the good your last letter in the F. F. has done me this morning, for I was tired in body and sick at heart. I cannot begin to tell you how much comfort your 'Talks' always give me. You always did say the right thing in the right place, and if you can take time from your many cares

to write so often, I certainly can neglect some of the many things I have to do this morning and write you a few words of cheer." Pardon this bit of egotism, dear sisters, for such words though sweet, but serve to remind me of my unworthiness of such praise and my failure to live fully up to my preaching. The latter sister I know has very heavy cares and I think if she can take time to write a private letter, others less burdened and thoroughly competent, might write a few words for publication now and then. Are such not burying their talents in not doing so?

Sisters frequently write, "neglect your work to write regularly for the paper." Well, I must say that I am often reminded of Mrs. Jellyby in Charles Dickens' Bleak House. I have reduced my work to a minimum in order to gain time to write. I cooked through the winter when food gave out, and I wash when clean clothing gives out, only scrub when health demands it. I indulge myself and children in few furbelows, tucks and flounces; make no crazy quilts and tidies; in fact, do no fancy work, yet every moment is filled with care, and often I find myself looking forward to that "rest that remaineth unto the people of God."

I take this means of acknowledging the receipt of these kind letters, which I would enjoy answering privately, had I the time. Every sister says, "neglect me for the F. F.," which I am forced to do.

Now for my main talk, which I have long intended should be on "Self-control;" the lack of it being so noticeable in myself and almost every one else with whom I come in contact. Daily the newspapers are filled with details of awful crimes, which result from a lack of this all-important principle. I shall not attempt a metaphysical diagnosis of self-control, but a very good definition of it is "self-culture," so some writer says, which is true. For if we cultivate our hearts and remove all noxious weeds of selfishness, impatience, etc., we will soon become masters of our wills.

I shall simply give instances from life to show the evil resulting from a lack of self-control. For instance, a man calls another a liar. Does the offended man stop to reason that the mere fact of a man calling him a liar does not make him one? No, but jerks out a pistol or knife and the result is, his soul stained with the blood of his fellow-man, for a fancied insult.

What would be more heart reading than the following? A father carelessly lays a twenty dollar greenback bill on a table and leaves the room. His three year-old boy picks it up and holds it in the blaze to see it burn as he knows naught of its value. The father returning just in time to see the last of it, in his anger, strikes the child felling it to the floor. As it falls, its temple strikes the andiron causing instant death. The mother, engaged in bathing a young babe

in the adjoining room, witnesses the whole scene through the open door, and in her alarm leaves the baby in the tub and rushes to her boy. The babe is drowned, and the frantic father realizing the horror of his deed, reaches for his gun and blows his own brains out. Now in a calm moment he would have given his life for his child, but for a paltry sum, in a moment of uncontrolled anger, sacrifices three lives, leaving the wife a raving maniac.

Now, for some daily domestic scenes. I was once visiting the house of an intimate acquaintance. The neat housewife had brought her soap-barrel in, out of the rain and temporarily placed it in the kitchen. Her husband, in going into an unused room adjoining the kitchen, encountered the barrel. Did he quietly move it aside and pass on? Not a bit of it. He stopped, puffed up and delivered a lecture on cleanliness and orderliness; called his wife the filthiest woman in the country, when he knew every word was untrue; piled on exasperating words till wrath was stirred—why? Simply because he had never learned self-control. Another from the same family: The pains-taking wife, while preparing breakfast, lets the fish scorch. The husband spies it the first thing as he enters the room. Does he politely overlook it, as he would at a friend's table, or even at a boarding house? Let's listen! "I never saw such a woman in my life! You never did fry fish without ruining it. You just don't care, is what's the matter, just so you get out of the kitchen. I will fry fish next time." "Very well," says the wounded wife, "I will call on you," which she does in a few days. He bustles in, seizes the fork and watches closely for about three minutes, when he gets up a conversation on county politics, when lo! the fish is scorched! Does he beat his breast and abuse himself for his carelessness? Not at all! "Why a little burnt fish is nothing. See how easily you can remove the scorched part. Who cares for a little scorched fish?" "Why," says the wife, "when I did it, you seemed to care a great deal. You acted as if I had committed the unpardonable sin." At this he rubs his nose, strokes his moustache and is silent. Now why could he not have passed her fault by as he did his? First, because he does not love "his wife as he does himself;" second, because he had never controlled himself but allowed that unruly member full play.

Again, something goes wrong, a dish is broken in the kitchen, or a sewing machine needle in the house, or perhaps husband has found fault with us, when along comes an innocent, loving child with some little request or question that we would usually answer with a kiss, but now it is sent away with a sharp slap, its little heart aching with the injustice of the punishment. I once saw a three-year-old boy fall into a deep river. His mother caught him as he rose and

as she lifted him out she administered a severe spanking, which was not only cruel but unreasonable.

Again, I know a man, (not a christian, however), who when his toddling babe fell almost into the fire, hurting its head severely on the andiron, caught it up and beat it cruelly for what it could not help. I have seen mothers who had foolishly over-worked themselves, whip their nursing babies who had partaken of their nervousness, because they could not go to sleep.

Now, these are life-pictures and will give you some idea of the evil results of the lack of this principle. We should cultivate it ourselves and enforce it on our little ones. It will be comparatively easy for them to gain this victory now, and will make them so much nobler men and women. How many let their children from one to five years old dance and kick and scream for what they want, or even fight their parents till they yield! How many let a child who has a bad temper, indulge in fearful outbursts, striking with dangerous weapons any who may oppose them; then excuse him by saying: "Oh, when he gets mad, you must get out of his way. We can't do anything with him, he has such a temper." Just such tempers unrestrained are what fills prisons and gallows.

Let us think prayerfully of this, sisters. First control ourselves, for no child can have proper respect for parents who are constantly flying to pieces and doing unreasonable and unjust things. When we can master ourselves then we can help our children to master their wills. I know a mother who, when her child was on the verge of convulsions, prevented them by her calm demeanor and firm "My son, control yourself." I tell you, you can not be a true christian without it. It is the grand lesson taught by our Savior when he said: "If a man smite thee on thy right cheek, turn to him the other also." It is this that keeps back the oath that has so long soiled the lips of the wicked man now turned from his sins. It is this that makes a patient wife and mother, a revered husband and father. In fact, it is the grand foundation-stone of christian character. "Be ye angry and sin not."

Let us then begin to-day to exercise this principle in our homes. When our little helpless children come to us in vexatious moments let us force ourselves to speak to them and send them away lovingly and gently. It is much easier to do than you imagine. I know from experience. It is so easy to fall into a peevish, fretful habit, from which our children are the greatest sufferers. Our husbands can defend themselves, but children are not allowed to remonstrate, but must bear in silence. When your little child comes to you in pain from a fall, do not give it a knock or a "good for you," when a pitying kiss would send it away happy.

Let us begin even at this late day to rule our spirits, bridle our

tongue, be just, courteous, kindly affectioned one to another "that we may please Him who hath called us to glory and virtue." SARAI.

P. S.—I would be glad if the sisters would suggest subjects for me to write on. Will not the sisters all try to send up some new subscribers to the F. F. I hope, my dear sisters, you will all turn out and see what you can do for this best of papers. Send your clubs to A. McGary, Fort McKavett, Texas, and let's swell its list till it can be published weekly. Any sister can get some subscribers if she will try; and, if I am competent to judge, the F. F. is the only truly sound paper that I read, and I read many others that claim to be sound. So think what a good work we are doing, sisters, when we use our endeavors to extend the circulation of the F. F. S.

OUR PAMPHLETS.

"The Ups and Downs of the Jackson Family," is a pamphlet that lays wide open the inconsistency of receiving Baptists and other immersed sectarians without "immersing in the name of the Lord Jesus." It is offered by us at only 10 cents per copy, or three for 25 cents. It ought to be widely circulated among those who have not yet seen the unsoundness of the practice referred to.

The "Sequel to the Religious Ups and Downs of the Jackson Family," by J. W. Jackson, is a pamphlet about the size of the other, and is offered at the same price. It gives an account of how "Zeke Jackson" won his wife, first converting her from Methodism. In her conversion "Zeke" met the Methodist "Grub-Ax" and exposed its sophistry. This is a splendid pamphlet, especially for circulation where the "Grub-Ax" has been circulated.

Address,

A. MCGARY,
Fort McKavett, Texas.

THE WEEKLY AGAIN.

Bros. McGary & Hansbrough:

I have been patiently, anxiously prayerfully waiting for some brother to rise up with some plan or suggestion that would serve to change the F. F. from a semi-monthly to a weekly paper, but alas! it seems that we are to wait in vain, as all the calls upon the brotherhood for this purpose have died away without an echo.

Brethren, I am not willing for this to go on any longer without raising my feeble voice in that direction, and with your permission I would make an appeal to all the true brethren through the F. F., provided you think it will avail anything.

Brethren, what are we waiting for? Is it because we do not want the F. F. to become a weekly? No, for we all are more than anxious that it should be so. Is it because the F. F. is not founded upon the word of God, and aims to declare the whole counsel of God? No; be-

cause we believe that it has stood upon the word of God without addition or subtraction through all the fiery trials it has had to pass, and it is the only paper that has taken the broad platform against all worldly powers and innovations, and confirmed its teachings, by its practice. For instance it does not oppose church festivals, jug-breakings, and such revellings for raising means for the support of the gospel, and then soil its sheet with all manner of worldly advertisements to obtain means for the same purpose, and thus prove its inconsistency.

Again, it does not publish any article from any correspondent with an uncertain, or Ashdodic language in it, without a little piece of correction under it. Hence it does not require one so well versed in the Scriptures, to separate the spurious from the genuine.

Well then, what is the matter? What are we waiting for? Is it not for the popular current which is so strongly opposing its position, (the F. F.), to subside, in order that we may double up our numbers and thus obtain the paper for one dollar? Well, yes; this seems to be the difficulty, as there has been no other understanding than that it should be accomplished by raising new subscribers at the price, hence the waiting.

Now, brethren, is not this the true condition in which we are standing? Then let us arouse to the right sense of our duty and view this responsibility in its proper light, let us bear in mind the adverse circumstances under which Bro. McGary had to start the paper and the fortitude and courage it required to withstand all the opposition, and let us remember the Savior's teachings, (and it is prophecy, too,) "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."—Matt. 7: 14. So it will be the few all the while, that will stay close to the faithful word, in comparison to the many that will not.

Again: "Hearken my beloved brethren, has not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath

every subscriber to the semi-monthly subscribe one dollar each to make it a weekly, and every one take an interest, and see that their neighborhood is well solicited to subscribe, at the same time take all new subscribers they can; let all pay that are able, and those that are not let them say when they will any time before the 1st of October next; and let a report be made by each one that have taken an interest in this matter of their success, giving names of subscribers and amount collected. Said report to be made to the F. F., and sent in with the amount, say within thirty days after the publication of this.

Surely we ought to get enough subscribed and a sufficient amount paid in at present to warrant the editors to proceed at once to change the paper to a weekly. If not, let the editors report to us through the paper, and let us rally again, all that are able to, and give another dollar each, and so on until we accomplish our design.

Brethren, I am in a strain trying to pay for a home, and until I get it paid for, I am as poor as any one that can give anything, and I will be one to respond to the call ten times, if necessary, and think it the cheapest way I could invest to preach the gospel, and contend earnestly for the truth as it is in Christ; and oh, brethren, I appeal to you for no other cause than the cause of Christ, and in no other name than the name of Christ, and I pray for none other than the will of the Lord.

May God bless you all, brethren, and enable you to rise and say you will do all in your power to make the FIRM FOUNDATION a weekly, if the Lord wills. Yours in Christ, in truth and in spirit.

A. G. AMENT.

P. S.—Now, brethren, if you think my article worth publishing, there are two things which, if you promise the brethren, will, I think, serve to strengthen my effort:

First, if we fail to secure enough subscribers to make the paper a weekly, you assure them that all money sent you for that purpose shall be subject respectively to that

the cause of some writing to know the permanency of the paper. Now while this ought not to make any difference, I verily believe there are hundreds of brethren that will succumb if the above prediction comes true; besides it is evident that it would be detrimental to the general cause of the paper to move it from Austin, and greatly to its interest if Bro. McGary could move back and be with it.

With constant prayer for the success of the F. F., I am yours in Christ.

A. G. AMENT.

Eagle Springs, Texas.

We publish Bro. Ament's idea about changing the F. F. to a weekly, also our own, which was sent forward for publication before his letter was received. Perhaps all that can be done upon both of our plans, may be sufficient to enable us to make the change immediately. We promise the brethren the paper for \$1.00 per year whenever we obtain a sufficient list to do so without loss.

We doubt not that many will follow the suggestions of Bro. Ament and double their subscriptions. The weekly is badly needed, we think. We want our brothers and sisters to consider this "our work" as servants of Christ to contend for the faith He "once delivered to the saints." Let all friends to this work manifest half of the interest Bro. Ament does and success is certain.

A. MCG.

PROGRESSION'S BEST FEEDER.

If I should say anything under this caption too strong for the editors of the F. F. they will have the good sense to consign it all to the waste basket, or by comment make the responsibility rest where it belongs. The undersigned is responsible for the sentiments expressed. This is an age of wire-working, and *policy* is the watch-word of those who pull the wires. Modern progression is but the slight successive variations tending to a new order of things. A step in religious progression must be taken with the greatest

men on both sides; it must be that the difference is owing to education. People are educated for the church before they become members of it, and things in which they are educated determine the character of the material of which the church is composed, whether it will be a progressive church or not. If a number of individuals enter the church after having been educated under the influence of an institution having societies, fairs, and festivals, it is difficult to convince them of the evil of the human additions. The Sunday School is regarded by many as the church in embryo, but it is an embryo of human origin. The Sunday School of to-day is the church of to-morrow. As the Sunday School is educated to day, so is the conscience of the church to-morrow. The Sunday School is an invention of man. Had man the right to make this invention? If he had not the right, the deed was wrong, and to perpetuate it, is to be partaker of the evil deeds of the past. But I am not allowed to assume that man had not the right to make this invention. If he had the right to make the invention, he had the right to add to it societies, fairs and festivals, because man has the right to add to his own invention whatever in his judgment will improve it. One of three things must be done:

1. Deny that man has the right to invent the thing.
2. Deny him the right to add improvements to it.
3. Admit that it is right to educate the rising generation for church membership under the influence of societies, fairs and festivals.

But it is claimed that there can be no wrong in the Sunday School. It is one of those slight variations in addition to God's appointments. Must we be so charitable as to admit this one variation and then be so uncharitable as not to admit one more, two three, or a dozen more? The Sunday School is one step beyond God's appointments. May I take it without fear of that momentum that only loses

matters of necessity, and when they leave this "nursery of the church" to take a stand in the church, if you think to convince them that State machinery is not a necessity, and all wrong, you had better gather up your effects and move to the far south where the climate is suitable to the growth of the evergreen.

I am informed that we are commanded to bring up our children in the nurture and admonition of the Lord. Yes, so said an apostle but he did not authorize the organization of a Sunday School through which this command might be obeyed. I have never organized a Sunday School, and never belonged to one, but if I should be lost for these reasons, I shall find myself in company with all the apostles and primitive christians. But other churches have them and that part of the kingdom of Christ that belongs to the Baptist, and that part of it that belongs to the Methodist church, will outstrip us in educating the young, and we must do something to be up with the times. Yes, these churches have mourning-benches and altars full of straw, for the accommodation of those who choose to bow to their human inventions, and must we therefore invent something to supplant the revealed plan of salvation?

To sum up the whole matter, we observe, that the Sunday School is quite a nice thing to look upon, more likely to deceive, by opening up the ways for human addition, than perhaps, anything else that could have been invented. In and of itself as innocent and as good as if it were of apostolic birth or at least, so it appears. Its friends do not claim that it is divine. If you want an organ in the church, first put it into the Sunday School, and the Sunday School and the organ will grow together, so that you cannot separate them. If you want societies in the church put them in the Sunday School of to-day and you will find them in the church of to-morrow. Fairs and festivals in the nursery will make to themselves friends there, who will carry them over and advocate their claims in the church of the near future.

Where will we stop? After the Sunday School and before the fair—after the fair and before the festival, or after the festival and before the State machinery? Some will stop at one place and some at another. As for myself I will stop before the Sunday School; it is easy to stop on up grade. This means, to stop with the apostles and primitive christians.

W. P. RICHARDSON.

THE ADMINISTRATOR QUESTION

I think that the readers of the FIRM FOUNDATION have advanced far enough to appreciate an essay on the work of the administrator in baptizing, and its bearing on the validity of baptism.

I have regarded it, for some time, as the rock on which the F. F. was

liable to "stump its toes;" for the idea that the administrator has nothing to do with the validity of baptism, when admitted to be true, strikes down the very issue upon which the F. F. has waged such a relentless warfare. The consequences following such admission would not stop in the bounds of reason, or common sense, for it would not only admit any and all to the work of an administrator, but would justify the presumption that we could dispense with him altogether: as the only use we would have for him would be to give us a ducking and we could do that ourselves and the validity would not be affected.

I think that the great mistake that is made is based upon the unscriptural idea, that the act of baptism is a work solely of the person being baptized; when our own observation proves the absurdity of such an idea. Paul says that we are "baptized into Christ" and that this baptism is a burial with Christ. Now how was Christ buried? Did he bury himself? He did not. Well, is the sinner required to do more in his burial than Christ did in His? But, some one says, the sinner obeys from the heart a form of doctrine. Yes, his mind being informed as to the blessings and promises that are to follow this act, his will is induced to yield himself into the mold of doctrine, having the assurance that he will be freed from sin and be made a child of God.

But somebody says: "Bro. Hawkins, you put man between God and the sinner." My friend, you are very much mistaken, I do not do it; and if you want the job of taking him away you can have it; but let me suggest that if you undertake it, you will find it a bigger job than, perhaps, you think for. Tell us how the sinner gets his faith? Why, by hearing, of course. Can he hear without a preacher? No; well there is another man to move. But, says one, the preacher don't put him into Christ. He believes, repents, confesses and obeys; that puts him into Christ. Well, let us see: Does he believe into Christ? No. Faith alone will not give him all the blessings and promises of God, for they are in Christ. Well, faith is an act of the sinner, is it not? Yes. Does repentance put him into Christ? No; that is also an act of the sinner's, is it not? Yes. Does confession put him into Christ? No, it is unto salvation; in the direction of Christ, but don't quite put him in Christ. It is also the sinner's act, is it not? Yes. Well does baptism put him into Christ? Yes, for we are baptized into Christ. Well does he perform the work himself? "But, hold up," shouts somebody, "there is that administrator, take him away." That is your job, my brother, you attend to him.

Now we have seen that the sinner does the believing, repenting, confessing and the—the—, well, that's the question. What did Christ tell his apostles to do? To teach and baptize. Just where we find them, standing between the sinner and God. But can't we get a little closer and ask how is this act performed? Paul says, that persons were buried and raised up, having faith in the power of God who raised Christ from the dead. But who raised the sinner from the watery grave? Shall we say? Of course everybody knows. Well did the same act that buried him and raised him up, put him into Christ? Don't all speak at once; and while we are waiting for an answer, we will go again to the commission.

We will quote from Bro. Edmore in the *Leader*, of April 3rd, '88, he refers to Meyer's Commentary and he puts it this way: "Go ye there-

fore and make disciples of all the nations by baptizing them." etc. Again, he says: "The gospel is preached, which includes the teaching of all that has been commanded, belief follows; this leads to repentance, and the belief and the repentance, instructed and guided by the teaching is followed by baptism, and so, a man is made a disciple." Now, if the above is correct, can a man be disciplined, or made a disciple, without baptizing him? But some one says, does the administrator have to believe that baptism is for the remission of sins? We don't suppose that the Lord ever contemplated that any one would ever want to baptize, who did not believe the gospel, hence He did not issue an edict prohibiting every unbeliever from baptizing. But, says one, did they baptize for the remission of sins or did the candidate simply have to believe that he ought to be baptized for the remission of sins?

This brings us to a very important question and when settled will, or should, forever settle the question of sect baptism. Well to the law and the testimony; and I would say that the only way we have of judging man is by his words and actions; and as we have found that man was commissioned to preach remission of sins and to baptize; we find remission connected with baptism by hearing them tell persons to "be baptized" for or in order to obtain this blessing. Now would it be reasonable to suppose that such instructions would have been given, if there was no one baptizing for the remission of sins? What do we understand Paul to mean, when he asked certain disciples, for what or into what they were baptized? The answer given was "unto John's baptism." Now the meaning of this expression "unto John's baptism" is, I think, clearly explained in Paul's reply; which was, that he knew that John baptized to believe on him who was to come after him. Now if there was no one else but John and his disciples baptizing for a specific purpose, and Paul knowing this too, why should he have propounded such a question? The fact that they had not heard of the Holy Spirit raised a suspicion in Paul's mind that they had not been baptized by the disciples of Christ; for when they (the disciples of Christ) baptized for remission they taught their converts to expect the gift of the Holy Spirit, while John and his disciples only taught those baptized by them, to believe on some one who was to come after. Again, we hear Paul saying to the Corinthians: "Thank God that I baptized none of you." Why? "Lest any should say that I had baptized in my own name." But, Paul, why should it matter if the administrator had nothing to do with the validity of their baptism? More anon.

M. F. HAWKINS.

We withheld further comment upon this subject until Bro. H. completes his side of the question.

J. W. J.

FROM BRO. I. C. STONE.

Bros. McGary & Hansbrough:

I have been waiting for several days to recover from a severe attack of sciatic rheumatism so I could write to you. I wrote a short article some three weeks since for the F. F. thanking the kind friends who had invited me to visit them, provided I made a trip through the west; and also thanking the

friends who, in response to a proposition made by Bro. Gillespie, that one thousand of the subscribers to the F. F. each send me one dollar to buy me a home, had sent in their part. Things are so shaped that I cannot visit the west this year, but I am as thankful to those who extended to me an invitation, as if I could. And also to the few who have sent me money, as if they were a thousand and their contributions were ten times what they are. I suppose the article that I wrote before did not reach the office, or else it reached the waste basket. I desire that my friends may know where I am, and that my address is changed from Catlin, Park county, Ind., to Bloomfield, Green county, Ind.

I am hardly able to write an article for the paper yet. If I continue to improve and have no relapse, I will try before long to give the readers some thoughts. There are a great many things that need correcting as well as a thousand things to be learned, which are closely connected with true Christianity. It seems that the great object now, of most preachers, is to please the people. To make Christianity as congenial to worldly tastes as possible. To enjoin nothing that will interfere with the frolic and fun of the giddy and the gay.

If there is a festival, picnic or party, the preacher must lead the way; and especially if he is a young man. The young people cannot devise schemes and plans enough to get up worldly amusements, the preachers and old people will throw their means together and establish a Bethany assembly, or a Eureka encampment, where ladies (?) and gentlemen (?) can promenade, boat ride and swim together. And after they have a week or two of revelry and fun, then the big editors and college presidents will return home and give glowing accounts of the hilarity and amusement they had.

What is to become of christianity if such people are pattern saints? If men and women floating in the water together, or the man holding up the woman while she floats, is an index to the christianity of to-day, what would be the index to the lasciviousness of the times? If D. L. Moody is to be held up as a type of the true Christian gentleman, what is the type of the false teacher? If a man can positively deny the teaching and authority of Christ and his apostles, and set up his own statements as a substitute, and yet be a good Christian, what must a man do to be an antichrist? If the man who claims such to be genuine Christians, and eulogizes them before his countrymen does not bid them Godspeed, what must he do to bid them Godspeed?

Brethren, we must earnestly contend for the faith. Many of our would-be leaders are giving away the truth almost every day. They are introducing novelties constantly. The idea seems to be, to do away with the notion or thought that the Bible furnishes us to all

good works. They seem to want the people to believe that the *modus operandi* of our worship is not set forth in the Scriptures. That we have great latitude in which we may scheme and plan things according to our wisdom. (Which they call sanctified common sense.)

But I must close, and will try to finish these thoughts at some future time. Farewell, dear friends, and may God bless you all.

I. C. STONE.

Bloomfield, Ind.

Bro. Stone's letter alluded to above was received too late for publication in last issue, and we insert the above in lieu of it. Our readers will please note change in Bro. S's address.

J. W. J.

A REASONABLE REQUEST.

DEAR BRO. MCGARVEY:

I see a small tract written by Bro. M. C. Kurpees on "What Must I Do to Be Saved," and published by the sisters of the Campbell street congregation, Louisville, Ky., from which I conclude that the sisters of that congregation endorse the teaching of said tract, whether the brethren do or not: in which tract Bro. Kurpees claims to give the conditions upon which sinners are saved from their past sins, and enter into the body or church of Christ, and he has ignored, entirely, "the good confession." In fact, you would not know from that tract that the word, confess, confessed, or confession, was in the Bible.

Bro. Kurpees attended the Bible College at Lexington, Ky., for several years, and you were one of his teachers. I also attended the Bible College one year, and you were one of my teachers; and my object in writing this is, to ask you if he did right in failing to give "the good confession" as one of the conditions of salvation. I know that you need to teach us both that it was a prerequisite to baptism; and now was your teaching wrong, or is Bro. Kurpees wrong in ignoring it? Will you please answer the above in the *Apostolic Guide* for the benefit of your many readers?

Your brother in Christ,

E. HANBROUGH.

FROM A SISTER.

In the issue of the F. F. of May last, a subject is presented to us for serious thought, and for writing, it is this: "Some are angry because we publish articles on tobacco, dress etc."

Now, dear brethren and sisters who are angry, why do you not wish information on this subject as well as others? Why prefer darkness rather than light? Because your deeds are evil. You say, "you should not be censured, the money spent is yours."

Are we not told to exhort one another, and so much the more as we see the day approaching? Should we not teach the whole council of God?

When Paul's brethren had sinned

he talked to them, even weeping. Yes, in tears! What a token of love for his Master, for the truth, and for his brethren. Did he not tell them they were enemies to the cross of Christ, and that their end was destruction, expecting, perhaps, that he would become their enemy because he told them the truth?

You say, "The money spent is ours." Not so; we are God's and all that we possess. It is these very things that are consuming the Lord's money. Lust of the flesh, lust of the eye, and the pride of life. Listen, "These are not of the Father, but of the world, and the world and the lust thereof passeth away; but he that doeth the will of the Father abideth forever."

Let us exhort you to "abstain from fleshly lusts that war in our members, and present our bodies a living sacrifice to God." When bodies were presented for the yearly sacrificial altar, they were to be without spot and without blemish. Now in this our *daily* sacrifice, do we present our bodies unblemished? Ah, no. Besides the eating often of too much food, we use a beverage of coffee and tea which is admitted to be injurious to both body and mind. But worse than these is the filthy habit of using tobacco which also much affects the mind and body. With such bodies, where is the sacrifice? Let us strive to present healthful bodies with minds clear and intelligent.

Now, dear sisters, especially the young and unmarried, let us entreat you to lay aside your gold, your costly dresses, ribbons and lace. You say, let older and married sisters dress plainly. Remember Paul says, "The unmarried careth for the things of the Lord, how that they may please the Lord." He tells you not to love the world nor conform to it, and if you seek its friendship, you are an enemy to him. Can you please while you disobey Him? Let us provoke you to love and good works, and to a serving of the true and living God. "Out of the fulness of the heart the mouth speaketh." Love the Lord with all thy heart, then will your conversation be in heaven, "from whence we look for the Savior the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body."

Now, dear brethren and sisters, all of us, seeing we should flee these lusts, let us deny ourselves those things that are for the lust of the flesh, lust of the eye, and the pride of life, and on the first day of the week lay by us in store as the Lord prospers.

Then according to the Master's will we can make collections and send to the relief of poor saints, such as Bro. I. C. Stone, who cannot live as Paul did at Rome, in his own hired house.

We could assist Bro. McGary and Hanbrough in sending the gospel to a dying world. We that are partakers of spiritual things should minister of our carnal things.

"But we lust and have not, we have not because we ask not. We ask and receive not." Why? Because we ask amiss that we may consume it upon our lusts, i. e. spend it in our pleasures.

This article is now too long, but please let me say a little more to you who are not slow to anger, and have more respect for the world than for the truth.

Dear brethren and sisters, why nibble at the truth, if we have not the courage to contend for and speak the whole truth? Too much soft and smooth talking at the sacrifice of truth. Rather than respect the feelings of brethren and friends, let us fear to grieve the Spirit of God, whereby we are sealed till the day of redemption; but we are only too glad to have a chance to compromise the truth. Like Christians in Constantine's day, when the people cried, "Is not Mary the mother of Jesus great as our goddess Diana, and he great as our god? Let us be friends." Soon all were worshipping heathen gods together. So are we with the sects. They say, come, brother, or sister, we are willing to acknowledge you Christians and claim kin with you; let us be agreeable, not talk upon subjects wherein we differ. With joy we accept the offered friendship. You know how it ends.

Dear brothers and sisters, we should contend earnestly. "God is not mocked, whatsoever we sow, that shall we also reap." We are told "above all to take the shield of faith wherewith we shall be able to quench all the fiery darts of the wicked." To be vigilant, because our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. When we endure temptation blessed are we, for when we are tried, we shall have a crown of glory.

A. T. CAVETT.

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
12 copies,	:	:	:	:	\$1.00

ZEKE AND THE METHODISTS:

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
12 copies,	:	:	:	:	\$1.00

Address, A. MCGARY,
Fort McKavett, Texas.

BRIEFS.

Sister Sarah's letter was not received, please write again.

Bro. B. P. Sweeney's address is Fairfield, Freestone county, Texas.

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

All parties desiring the "Texas Pulpit" should address Lawrence W. Scott, Temple, Bell county, Texas.

Bro. and sister Hanbrough are at Clemmonsville, Davidson county, N. C., and were well when last heard from.

The present edition of the *Out-look*—McGary debate is exhausted; in ordering pamphlets please remember this.

The Red Cross denotes that your subscription is due. If you desire the the paper continued and the cross removed, please notify us by postal.

Correspondents will please remember to send all money orders for subscriptions or for tracts, to A. McGary, Fort McKavett, Menard county, Texas.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

J. C. Markam sent twenty-five cents for the F. F. but gave no post-office. Any one knowing of his whereabouts please call his attention to this, so that he may write again.

During "drill" week Austin overflowed with people "beat on sight-seeing." A few brethren and sisters found their way to our office, and we shall ever cherish a grateful memory of the pleasant hours passed with them.

We were again compelled to omit the queries. We would be glad to publish a great many letters received from brothers and sisters, but they must wait their turn. Don't conclude that your article or letter is thrown into the waste basket because it does not appear as soon as expected. We haven't space to publish all that we desire to; make the F. F. a weekly and then all can have a hearing.

The *Keokuk Sun*, a semi-monthly published at Knox, Hamilton county, Texas, by Eld. Nathan Barrow, a primitive Baptist preacher, came to our office marked exchange. It is the only paper published in the State in the interest of that peculiar people, they should support it liberally. Most certainly we will exchange, and we hope that the *light* may shine so brightly from this *Sun* as to enable its editor and his brethren to see clearly the way that leads from error to the FIRM FOUNDATION of the saints of God.

We have received the initial number of the *Index Wheel*, published and edited by J. F. Grubbs, at Cleburne, Johnson county, Texas. It will be devoted to "science, art, literature and religion." It is a monthly, subscription price, fifty cents a year, address J. F. Grubbs, as above. The editor says, that he is now prepared "for a journey through life on wheels." This seems to be the general tendency of the religious world just now. They are not satisfied with the slow but sure way appointed of God, but seek to keep pace with the rapid progress of the world in their inventions. We hope for better things of our brother, however, and trust that his "Wheel" may always roll smoothly in the way that leads to life eternal.

J. W. J.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, } Publishers.

AUSTIN, TEXAS, JUNE 15, 1888.

Vol. 4—No. 14

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. R. DURST. J. W. JACKSON.
I. C. STONE. E. HANSBROUGH
A. J. MCGARTY.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

FROM BRO. I. C. STONE.

Bro. McGary & Hansbrough:

Having fairly recovered from my late attack of rheumatism, I have concluded to give the readers of your excellent paper another short article.

The principal thought will be: How ought we to demean ourselves toward the religious parties around us? Or, in other words, what should be our course of conduct toward them as religionists? There are but few subjects with which we deal, that are of more importance than this. We know that there is but one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time, 1 Tim. 2: 5-6. We know further, that the one God has had but one way for men to worship and serve him in this world at the same time.

In each of the dispensations his worship and service has been fully and clearly defined: and under each division, all were required to worship in the same way. These are facts known to all Bible readers. It has always been true, that he who came to God "must believe that he is, and that he is a rewarder of those who diligently seek him." God has always made himself known to man; and given man all the means of that faith, without which it is impossible to please him, Heb. 11: 6.

The means, therefore, by which we are to seek God are clearly set forth in order that all those who

sincerely desire to be children of God may have full assurance of faith. Here one may inquire: Is it necessary that all should have *full assurance of faith*? Yes; Paul says, "let us draw near with a true heart in *full assurance of faith* having our hearts (affections) purified from an evil conscience and our bodies washed with pure water," (unmixed water).—Heb. 10: 22.

Now all the true disciples of Jesus have done this. And since God has but one way at a time, or at the same time, it follows that all who have not done these things are not disciples of Christ. "God is not the author of confusion; but of peace."—1 Cor. 14: 33. Where there is confusion then, of course, it must arise from a disregard to the authority of God. From the foregoing, which must be true, it seems only necessary to ascertain whether there is confusion among the various religious parties around us, to determine whether they are of God. That there are confusion, variance and strife is manifest to all. "God is not the author of confusion." The confusion arises from a neglect of God's authority: and those who neglect his authority are not loyal to him. They are not therefore subject to the law of God. And Paul says in his letter to the Romans, 8th chapter, that the carnal mind is not subject to the law of God. So those who are not subject to the law of God have carnal minds. They are not spiritually minded. Therefore they have not the Spirit of Christ, and, therefore are none of his own, Rom. 8: 9.

Paul also says, Rom. 6, that to be made free from sin, one must obey from the heart that form of doctrine which had been delivered. Then without regard to what that form may have been, it was but one form in the singular: and all had to obey it. Then it follows with the force of demonstration that they who have followed various forms of doctrine have not obeyed from the heart that form of which Paul speaks; no matter what that form was. Following the one form made them free from sin, and of necessity, the following of any other, or all others would be a failure. We know that if God be true, divisions are wrong. And we know further, that if God be true, he will never justify the wrong. Then if God will not justify the wrong, will he justify us, if we justify the wrong?

This is a serious question. If we acknowledge that to be right which we know to be wrong, we lie. If we acknowledge that any course

which God has not ordained will save the people we repudiate God's ordinances and abandon our faith in them, or else we lie and deceive the people.

How then must we demean ourselves toward these denominations? Since we must needs live among them, treat them as neighbors and as citizens, with ordinary kindness and respect. We are commanded to do good unto all men, especially to the household of faith, Gal. 6: 10. But in doing good to all men we must not be partakers of other men's sins. In doing good to all men we are not to conceal the thief or favor the incendiary; but to do justice and judgment. If we would do good to the thief or the murderer, we would correct them. So if we wish to do good to him who errs, we would teach him the truth. This we can never do by acknowledging him right already. The veriest fool in all the community knows this, if he but thinks of it.

If I see a blind man walking alone in a path where there is a pit-fall and warn him not, and he falls and is crippled, I am culpable. So if I find my neighbor in error, it is my duty to tell him the truth and if he refuse to hear, I have done my duty. But if he will not hear and I turn to him and say, oh well, I know you are wrong; but you are honestly wrong and I think God will take the will for the deed. If there is any such thing as God's accepting the will for the deed, perhaps those who use the saying can tell me where it may be found. It is not honesty nor integrity that causes persons who know the truth to acknowledge the wrongs of others. It is a desire to please everybody so that all may say, "that is a fine, genial fellow. He is so affable and liberal." The truth is, all such persons lack two commendable qualities, viz: Moral courage and honesty. If otherwise, they lack common sense. I have attacked some of them with regard to their acknowledging the righteousness of the denominations and calling them brother. I have asked them such questions as the following: Do you believe that God has more than one way of saving people at the same time? Answer, no! Do you believe that one must obey the gospel to be saved? Yes. Do you believe the gospel requires all persons to believe the truth, repent of their sins, confess the Lord with the mouth and to be baptized into Jesus Christ? Yes. Well then what about those who have not done all these? If they are saved, they are saved outside of the

requirements of the gospel of Christ. This they are compelled to acknowledge, and yet through cowardice when in the presence of the denominations they would bid them Godspeed. They would call them brother and sister, take a part in their worship, and ask the sectarian to assist in their worship, and thus acknowledge him to be a servant of God. If God will take the will for the deed he will certainly save all those zealous heathen who will sacrifice themselves to whatever they worship, aiming to do right, and attesting it by the sacrifice of themselves.

But those tender-hearted, pliable ones are they who are so exceedingly anxious to send missionaries to the poor heathen. If ignorance be an excuse in a Bible land, will it not be much more so in a heathen land? If persons who have God's revealed will, but remain ignorant of it, will be excused for their non-compliance with it, will not the heathen, who have it not? Will you answer, ye missionaries?

Such silly twaddle does away entirely with God's revealed will. It nullifies the whole of it and leaves every one to be led by his own imaginations. We are under strong obligations, both to God and man to wholly ignore every form of religion that has not the sanction of God's word. God will certainly condemn every man and every woman who gives aid and comfort to any false, or unauthorized form of religion. It is a denial of the authority of Jesus and directly aiding the powers of darkness. A helping to delude and deceive the people.

In a steady resistance of falsehood we do not have to be abusive and harsh. A soft answer turneth away wrath; but grievous words stir up anger, says Solomon. Let us be firm; but not offensive. Let us reason but not boast. Let us hold to the word of God which is living and powerful—sharper than any two-edged sword. Let us not barter it for the commandments of men. We have the truth in the book. Let us stay with it. It will not leave us if we do not leave it. We are invincible with the sword of the Spirit. Without it we are weak as other men.

Perhaps I have said enough for one sitting. If I keep my health now, you will hear from me again. We have a dreadful conflict just now, and it behooves every soldier to fight valiantly. Let our motto be victory or death. There are many traitors as well as foes. All should be treated alike. May God bless all the friends of the Lord and of his cause.

Yours for the whole truth,
I. C. STONE.
Bloomfield, Ind.

good works. They seem to want the people to believe that the *modus operandi* of our worship is not set forth in the Scriptures. That we have great latitude in which we may scheme and plan things according to our wisdom. (Which they call sanctified common sense.)

But I must close, and will try to finish these thoughts at some future time. Farewell, dear friends, and may God bless you all.

I. C. STONE.

Bloomfield, Ind.

Bro. Stone's letter alluded to above was received too late for publication in last issue, and we insert the above in lieu of it. Our readers will please note change in Bro. S's address.

J. W. J.

A REASONABLE REQUEST.

DEAR BRO. MCGARVEY:

I see a small tract written by Bro. M. C. Kurpees on "What Must I Do to Be Saved," and published by the sisters of the Campbell street congregation, Louisville, Ky., from which I conclude that the sisters of that congregation endorse the teaching of said tract, whether the brethren do or not: in which tract Bro. Kurpees claims to give the conditions upon which sinners are saved from their past sins, and enter into the body or church of Christ, and he has ignored, entirely, "the good confession." In fact, you would not know from that tract that the word, confess, confessed, or confession, was in the Bible.

Bro. Kurpees attended the Bible College at Lexington, Ky., for several years, and you were one of his teachers. I also attended the Bible College one year, and you were one of my teachers; and my object in writing this is, to ask you if he did right in failing to give "the good confession" as one of the conditions of salvation. I know that you used to teach us both that it was a prerequisite to baptism; and now was your teaching wrong, or is Bro. Kurpees wrong in ignoring it? Will you please answer the above in the *Apostolic Guide* for the benefit of your many readers?

Your brother in Christ,

E. HANSBROUGH.

FROM A SISTER.

In the issue of the F. F. of May last, a subject is presented to us for serious thought, and for writing, it is this: "Some are angry because we publish articles on tobacco, dress etc."

Now, dear brethren and sisters who are angry, why do you not wish information on this subject as well as others? Why prefer darkness rather than light? Because your deeds are evil. You say, "you should not be censured, the money spent is yours."

Are we not told to exhort one another, and so much the more as we see the day approaching? Should we not teach the whole counsel of God?

When Paul's brethren had sinned

he talked to them, even weeping. Yes, in tears! What a token of love for his Master, for the truth, and for his brethren. Did he not tell them they were enemies to the cross of Christ, and that their end was destruction, expecting, perhaps, that he would become their enemy because he told them the truth?

You say, "The money spent is ours." Not so; we are God's and all that we possess. It is these very things that are consuming the Lord's money. Lust of the flesh, lust of the eye, and the pride of life. Listen, "These are not of the Father, but of the world, and the world and the lust thereof passeth away; but he that doeth the will of the Father abideth forever."

Let us exhort you to "abstain from fleshly lusts that war in our members, and present our bodies a living sacrifice to God." When bodies were presented for the yearly sacrificial altar, they were to be without spot and without blemish. Now in this our *daily* sacrifice, do we present our bodies unblemished? Ah, no. Besides the eating often of too much food, we use a beverage of coffee and tea which is admitted to be injurious to both body and mind. But worse than these is the filthy habit of using tobacco which also much affects the mind and body. With such bodies, where is the sacrifice? Let us strive to present healthful bodies with minds clear and intelligent.

Now, dear sisters, especially the young and unmarried, let us entreat you to lay aside your gold, your costly dresses, ribbons and laces. You say, let older and married sisters dress plainly. Remember Paul says, "The unmarried careth for the things of the Lord, how that they may please the Lord." He tells you not to love the world nor conform to it, and if you seek its friendship, you are an enemy to him. Can you please while you disobey Him? Let us provoke you to love and good works, and to a serving of the true and living God. "Out of the fulness of the heart the mouth speaketh." Love the Lord with all thy heart, then will your conversation be in heaven, "from whence we look for the Savior the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body."

Now, dear brethren and sisters, all of us, seeing we should see these lusts, let us deny ourselves those things that are for the lust of the flesh, lust of the eye, and the pride of life, and on the first day of the week lay by us in store as the Lord prospereth.

Then according to the Master's will we can make collections and send to the relief of poor sinners, such as Bro. I. C. Stone, who cannot live as Paul did at Rome, in his own hired house.

We could assist Bro. McGary and Hansbrough in sending the gospel to a dying world. We that are partakers of spiritual things should minister of our carnal things.

"But we lust and have not, we have not because we ask not. We ask and receive not." Why? Because we ask amiss that we may consume it upon our lusts, i.e. spend it in our pleasures.

This article is now too long, but please let me say a little more to you who are not slow to anger, and have more respect for the world than for the truth.

Dear brethren and sisters, why nibble at the truth, if we have not the courage to contend for and speak the whole truth? Too much soft and smooth talking at the sacrifice of truth. Rather than respect the feelings of brethren and friends, let us fear to grieve the Spirit of God, whereby we are sealed till the day of redemption; but we are only too glad to have a chance to compromise the truth. Like Christians in Constantine's day, when the people cried, "Is not Mary the mother of Jesus great as our goddess Diana, and he great as our god? Let us be friends." Soon all were worshipping heathen gods together. So are we with the sects. They say, come, brother, or sister, we are willing to acknowledge you Christians and claim kin with you; let us be agreeable, not talk upon subjects wherein we differ. With joy we accept the offered friendship. You know how it ends.

Dear brothers and sisters, we should contend earnestly. "God is not mocked, whatsoever we sow, that shall we also reap." We are told "above all to take the shield of faith wherewith we shall be able to quench all the fiery darts of the wicked." To be vigilant, because our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. When we endure temptation blessed are we, for when we are tried, we shall have a crown of glory.

A. T. CAVETT.

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
12 copies,	:	:	:	:	\$1.00

ZEKE AND THE METHODISTS:

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
12 copies,	:	:	:	:	\$1.00

Address, A. MCGARY,
Fort McKavett, Texas.

BRIEFS.

Sister Sarah's letter was not received, please write again.

Bro. B. P. Sweeney's address is Fairfield, Freestone county, Texas.

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

All parties desiring the "Texas Pulpit" should address Lawrence W. Scott, Temple, Bell county, Texas.

Bro. and sister Hansbrough are at Clemmonsville, Davidson county, N. C., and were well when last heard from.

The present edition of the *Outman*—McGary debate is exhausted; in ordering pamphlets please remember this.

The Red Cross denotes that your subscription is due. If you desire the the paper continued and the cross removed, please notify us by postal.

Correspondents will please remember to send all money orders for subscriptions or for tracts, to A. McGary, Fort McKavett, Menard county, Texas.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

J. C. Markam sent twenty-five cents for the F. F. but gave no post-office. Any one knowing of his whereabouts please call his attention to this, so that he may write again.

During "drill" week Austin overflowed with people "bent on sight-seeing." A few brethren and sisters found their way to our office, and we shall ever cherish a grateful memory of the pleasant hours passed with them.

We were again compelled to omit the queries. We would be glad to publish a great many letters received from brothers and sisters, but they must wait their turn. Don't conclude that your article or letter is thrown into the waste basket because it does not appear as soon as expected. We haven't space to publish all that we desire to; make the F. F. a weekly and then all can have a hearing.

The *Knox Sun*, a semi-monthly published at Knox, Hamilton county, Texas, by Eld. Nathan Barrow, a primitive Baptist preacher, came to our office marked exchange. It is the only paper published in the State in the interest of that peculiar people, they should support it liberally. Most certainly we will exchange, and we hope that the *light* may shine so brightly from this *Sun* as to enable its editor and his brethren to see clearly the way that leads from error to the FIRM FOUNDATION of the saints of God.

We have received the initial number of the *Index Wheel*, published and edited by J. F. Grubbs, at Cleburne, Johnson county, Texas. It will be devoted to "science, art, literature and religion." It is a monthly, subscription price, fifty cents a year, address J. F. Grubbs, as above. The editor says, that he is now prepared "for a journey through life on wheels." This seems to be the general tendency of the religious world just now. They are not satisfied with the slow but sure way appointed of God, but seek to keep pace with the rapid progress of the world in their inventions. We hope for better things of our brother, however, and trust that his "Wheel" may always roll smoothly in the way that leads to life eternal.

J. W. J.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, JUNE 15, 1888.

VOL. 4—No. 14

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. R. DURST. V. W. JACKSON.
I. C. STONE. E. HANSBROUGH.
A. J. MCGARY.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

FROM BRO. I. C. STONE.

Bros. McGary & Hansbrough:

Having fairly recovered from my late attack of rheumatism, I have concluded to give the readers of your excellent paper another short article.

The principal thought will be: How ought we to demean ourselves toward the religious parties around us? Or, in other words, what should be our course of conduct toward them as religionists? There are but few subjects with which we deal, that are of more importance than this. We know that there is but one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time, 1 Tim. 2: 5-6. We know further, that the one God has had but one way for men to worship and serve him in this world at the same time.

In each of the dispensations his worship and service has been fully and clearly defined: and under each division, all were required to worship in the same way. These are facts known to all Bible readers. It has always been true, that he who came to God "must believe that he is, and that he is a rewarder of those who diligently seek him." God has always made himself known to man; and given man all the means of that faith, without which it is impossible to please him, Heb. 11: 6.

The means, therefore, by which we are to seek God are clearly set forth in order that all those who

sincerely desire to be children of God may have full assurance of faith. Here one may inquire: Is it necessary that all should have full assurance of faith? Yes; Paul says, "let us draw near with a true heart in full assurance of faith having our hearts (affections) purified from an evil conscience and our bodies washed with pure water," (unmixed water).—Heb. 10: 22.

Now all the true disciples of Jesus have done this. And since God has but one way at a time, or at the same time, it follows that all who have not done these things are not disciples of Christ. "God is not the author of confusion; but of peace."—1 Cor. 14: 33. Where there is confusion then, of course, it must arise from a disregard to the authority of God. From the foregoing, which must be true, it seems only necessary to ascertain whether there is confusion among the various religious parties around us, to determine whether they are of God. That there are confusion, variance and strife is manifest to all. "God is not the author of confusion." The confusion arises from a neglect of God's authority: and those who neglect his authority are not loyal to him. They are not therefore subject to the law of God. And Paul says in his letter to the Romans, 8th chapter, that the carnal mind is not subject to the law of God. So those who are not subject to the law of God have carnal minds. They are not spiritually minded. Therefore they have not the Spirit of Christ, and, therefore are none of his own, Rom. 8: 9.

Paul also says, Rom. 6, that to be made free from sin, one must obey from the heart that form of doctrine which had been delivered. Then without regard to what that form may have been, it was but one form in the singular: and all had to obey it. Then it follows with the force of demonstration that they who have followed various forms of doctrine have not obeyed from the heart that form of which Paul speaks; no matter what that form was. Following the one form made them free from sin, and of necessity, the following of any other, or all others would be a failure. We know that if God be true, divisions are wrong. And we know further, that if God be true, he will never justify the wrong. Then if God will not justify the wrong, will he justify us, if we justify the wrong?

This is a serious question. If we acknowledge that to be right which we know to be wrong, we lie. If we acknowledge that any course

which God has not ordained will save the people we repudiate God's ordinances and abandon our faith in them, or else we lie and deceive the people.

How then must we demean ourselves toward these denominations? Since we must needs live among them, treat them as neighbors and as citizens, with ordinary kindness and respect. We are commanded to do good unto all men, especially to the household of faith, Gal. 6: 10. But in doing good to all men we must not be partakers of other men's sins. In doing good to all men we are not to conceal the thief or favor the incendiary; but to do justice and judgment. If we would do good to the thief or the murderer, we would correct them. So if we wish to do good to him who errs, we would teach him the truth. This we can never do by acknowledging him right already. The veriest fool in all the community knows this, if he but thinks of it.

If I see a blind man walking alone in a path where there is a pit-fall and warn him not, and he falls and is crippled, I am culpable. So if I find my neighbor in error, it is my duty to tell him the truth and if he refuse to hear, I have done my duty. But if he will not hear and I turn to him and say, oh well, I know you are wrong; but you are honestly wrong and I think God will take the will for the deed. If there is any such thing as God's accepting the will for the deed, perhaps those who use the saying can tell me where it may be found. It is not honesty nor integrity that causes persons who know the truth to acknowledge the wrongs of others. It is a desire to please everybody so that all may say, "that is a fine, genial fellow. He is so affable and liberal." The truth is, all such persons lack two commendable qualities, viz: Moral courage and honesty. If otherwise, they lack common sense. I have attacked some of them with regard to their acknowledging the righteousness of the denominations and calling them brother. I have asked them such questions as the following: Do you believe that God has more than one way of saving people at the same time? Answer, no! Do you believe that one must obey the gospel to be saved? Yes. Do you believe the gospel requires all persons to believe the truth, repent of their sins, confess the Lord with the mouth and to be baptized into Jesus Christ? Yes. Well then what about those who have not done all these? If they are saved, they are saved outside of the

requirements of the gospel of Christ. This they are compelled to acknowledge, and yet through cowardice when in the presence of the denominations they would bid them Godspeed. They would call them brother and sister, take a part in their worship, and ask the sectarian to assist in their worship, and thus acknowledge him to be a servant of God. If God will take the will for the deed he will certainly save all those zealous heathen who will sacrifice themselves to whatever they worship, aiming to do right, and attesting it by the sacrifice of themselves.

But those tender-hearted, pliable ones are they who are so exceedingly anxious to send missionaries to the poor heathen. If ignorance be an excuse in a Bible land, will it not be much more so in a heathen land? If persons who have God's revealed will, but remain ignorant of it, will be excused for their non-compliance with it, will not the heathen, who have it not? Will you answer, ye missionaries?

Such silly twaddle does away entirely with God's revealed will. It nullifies the whole of it and leaves every one to be led by his own imaginations. We are under strong obligations, both to God and man to wholly ignore every form of religion that has not the sanction of God's word. God will certainly condemn every man and every woman who gives aid and comfort to any false, or unauthorized form of religion. It is a denial of the authority of Jesus and directly aiding the powers of darkness. A helping to delude and deceive the people.

In a steady resistance of falsehood we do not have to be abusive and harsh. A soft answer turneth away wrath; but grievous words stir up anger, says Solomon. Let us be firm; but not offensive. Let us reason but not boast. Let us hold to the word of God which is living and powerful—sharper than any two-edged sword. Let us not barter it for the commandments of men. We have the truth in the book. Let us stay with it. It will not leave us if we do not leave it. We are invincible with the sword of the Spirit. Without it we are weak as other men.

Perhaps I have said enough for one sitting. If I keep my health now, you will hear from me again. We have a dreadful conflict just now, and it behoves every soldier to fight valiantly. Let our motto be victory or death. There are many traitors as well as foes. All should be treated alike. May God bless all the friends of the Lord and of his cause.

Yours for the whole truth,
I. C. STONE,
Bloomfield, Ind.

THE BAPTIST AND THE BAPTIZED.

I have been requested to write an article on the subject of, The Administrator, and also on, Obedience, with the understanding. The subjects are so closely related that I may write both under one caption. I suppose that the question of most importance respecting the administrator of baptism is, what effect does the administrator have on the obedience of the party baptized? Little can be learned with regard to this matter, because but little is said about it in the Bible.

We may find many strong inferences, but how strong an inference must be before it becomes a necessary one might furnish ground for division before it is settled.

Who is authorized to baptize? is the first question that demands attention. I think it is fair and reasonable to say that a Christian is the only character sufficiently interested to be willing to baptize. It would hardly be reasonable to suppose that any one not in sympathy with the cause of Christ, should be appointed to work in that field.

If A. should assume to be a Christian and knows he is not, or thinks he is and is not, and should baptize B. who is under the impression that A. is what he claims to be, would it be justice to B. to force him to bear the blame of A's false claim? Finite justice would certainly exonerate B. from all charges; and how can infinite justice judge him guilty? B. may have the power to ascertain whether A. is a Christian or not, if he does not use this means he is guilty of carelessness amounting to disrespect for the Lord. But since it is a fact that, "No man knoweth the things of man save the spirit of man which is in him."—1 Cor. 2: 11, a man may be baptized by another who is not a Christian and go into his grave in this condition. Now if an unauthorized administrator renders such baptism a nullity, a man may be consigned to perdition for no other reason than that his creator did not give him power to know the things of a man.

The above thoughts may not be conclusive, and, indeed, it may be impossible for me to write anything on this side of the question that is, but I will venture, at any rate, to present a view of the matter from another standpoint. If a man believe, repent and confess the Lord Jesus Christ is he then a proper subject for baptism? If so, why? Because his affections are properly directed, centered upon Christ. He loves the Lord and depends upon him. His life has taken a corresponding change to that of his affections—he is truly penitent. He confesses before men what he believes. What yet remains to be done to thoroughly prepare such a man for baptism? Certainly there is nothing wanting. What necessary changes have been made so far? Certainly all that can be produced by faith, repentance and confession.

Would it be possible for an im-

proper administrator to affect any change in the faith, or any change in the effect of faith—to affect any change in repentance or its effects or in the good confession or its effects? Baptism administered by an improper administrator can not effect any change in the antecedents to baptism. Baptism administered by a proper person, to be valid, must be in company with all its antecedents. Can we take two baptisms, each in company with the necessary antecedents and yet hold that one is valid and other invalid? or, in other words, can we deny that, things equal to each other are equal to the same thing?

Is the validity of baptism measured by its antecedents or by its administrator? Faith, repentance, confession and baptism bear the same relation to God—the relation of commandments. Faith, like baptism must be administered for the reason that it comes by hearing, and hearing by the word of God, and the word of God by the preacher, the preacher is the administrator of faith. What character is authorized to administer faith? Certainly the Christian only.

If A., though not a Christian, should preach the gospel, (which it is possible for him to do) to B. and thus administer faith to him. Would B's faith be invalid? It would be regarded as genuine faith. Why should it be so regarded? Because it is found in company with its necessary antecedents—with hearing and the word of God. Shall we conclude that A. who is not a Christian may administer faith and baptism, and the faith be valid and the baptism invalid? Consistency demands that both be accepted or both rejected.

We will conclude on this point with some inquiries after consequences. It is sometimes said, do right and let consequences take care of themselves. In this case the consequences forever cut us off from all certainty as to the right. Every baptism administered to-day depends for its genuineness upon the soundness of official succession. If a single link should be broken in this long official chain, not another genuine baptism can (after the break) be found. My dear sir, if your flow of official grace was interrupted in the corrupt days of the Arian controversy the validity of your baptism falls short to the full measure of fifteen hundred years.

It is safe to say, that during that corrupt period in the world's history, that not more than one in one hundred who claimed to be Christians were what they claimed to be. If the validity of your baptism depends upon its connection with the one in the one hundred there is nothing certain respecting your own claim to be a Christian except its exceeding uncertainty. If one should doubt the validity of a baptism administered by one who is not a Christian and on account of the doubt, repudiate such baptism, then since it is a fact that such a

one's ability to trace the stream of official grace back to the apostles is not only doubtful but an absolute failure; it follows that the baptism of succession is more faulty than the other. So, of the two uncertainties, reason dictates that the least is the best. Rather than postpone baptism until there is a line of Christian succession traced (which has never been done and can not be done), I would accept as an administrator the best chance in reach and risk my acceptance with God, on the ground that I had done my best in all honesty and sincerity.

Since receiving the request to write on the subject of, "Baptism with Understanding," another writer has written on the subject giving the Scripture on it, I shall therefore be brief.

Come, let us reason together. Two kinds of baptisms are before us Baptism *without* understanding and baptism *with* understanding. Which is best of these two? I put the question in this form to avoid an insult to common sense, for an insult I should certainly offer were I to ask, which is best, ignorance or knowledge? May I be permitted to answer this question? If so, I answer this. Baptism with understanding is best. Does any one take issue with me on the answer given, or in other words, does any one believe that it is best not to know what baptism is for? If so, infant baptism is the best baptism in the world. If baptism with understanding is best will a wise man choose any other? Who is so stubborn, having made a bad choice, as to refuse to try again. God is the author of one of these baptisms. Of which is he author? God said, "Go teach all nations baptizing them." God is author of the baptism preceded by teaching, therefore preceded by knowledge. Therefore God is not the author of baptism *without* understanding. Will God accept a baptism of which He is not author? If God accepts of such, those who say the Bible is a dead letter are not far wrong after all.

W. P. RICHARDSON.

FROM E. HANBROUGH.

My wife and I left the vicinity of Triune, about twenty-five miles southeast of Nashville, Tenn., on Monday the 7th of May, having spent about ten days with the brethren in that neighborhood very pleasantly, and I trust profitably; and when I say profitably, I do not have reference to pocket-book profit, which seems to engage the attention of so many of our preaching brethren now, for, in reference to what they did for me, I was well satisfied; but profitably in reference to the interest of the kingdom of Christ. We stayed that night with Bro. A. W. Jordan, about eight miles west of Murfreesboro, and preached in a school-house near him to a very fair and attentive congregation, mostly Methodists, on the parable of the sower and the

seed, in the 8th of Luke, and I know I did not sow any mixed seed into their hearts that night, for the Savior says, the seed is the word of God; and he says to Timothy through Paul, "preach the word," and if Timothy could not know when he was preaching the word, there would be no use in that admonition, and if preachers now can not tell when they are preaching the word, there would be no use in that command being handed down to us; but is it not evident from the fact that most of that congregation were Methodists, that mixed or corruptible seed had been sown into their hearts? but according to the teaching of a good many of our preaching brethren, that seed is as good as any, just so it has been soaked a little bit in water, having had the name of the Father, Son and Holy Spirit pronounced over it; but the heavenly Father through his servant Moses taught the Israelites, and through them us, that the seed is not to be mixed, Leviticus 19: 19; and in Deut. 4: 2, he told them, and through them us, not to add to his word (the seed) nor diminish aught from it, and the object of it was, that they might keep the commandments of God, thereby showing that, if they add to or take from, they fail to keep his commandments. Yet there are many who in the same breath, add to and take from his word, and many of our brethren say that such keep the commands of God. For instance, the Baptists teach those to whom they preach, that they must first be regenerated by a direct influence of the Holy Ghost, (addition), and when they speak of baptism, they teach them that they must be baptized because their sins are remitted, (both addition and subtraction), and yet the above brethren say that such seed, which is corruptible, produces as good a crop as the incorruptible seed; and how much better are they than the sowers of such seed?

We left Bro. Jordan's on the 6th for Murfreesboro, and took the cars that evening for Atlanta, Ga., where we arrived in due time next morning at 5:30 o'clock, and were to have started from there on the north bound train at 7:30; but our conductor was instructed by the superintendent to wait for two car loads of Baptist preachers from Southern Georgia, who were on their way to the great Southern Baptist convention to assemble in Richmond, Va. While waiting there we saw the Rev. Eaton Arbuckle, from Burnet, Texas, who was also on his way to Richmond, to swell that great number of Baptist preachers; not one of whom will, or dare, tell sinners what to do to be saved according to the instruction of the Holy Spirit as given through the Apostles, and yet they claim to be great Holy Ghost men. Now, brethren, if such conventions are authorized by the word of the Lord, and such preachers, compare such conventions, are preach-

ers of the gospel, (God's power unto salvation), and their preaching and mourner's bench system is making christians, would it not be better for us to go with them? They are more popular and make more converts (such as they are) than we do, with the additional power of "our plea" to the gospel. It seems to me that we ought to bid them God-speed in their great and good work, and not be debating about the direct influence of the Holy Spirit, and about repentance coming before faith, and about "clinging to the good confession," the design of baptism, etc.

According to the position of our fast brethren there is no use in debating with the Baptists except to give the debaters notoriety; make them stand out before the world as great defenders—of what? The Savior says, "You shall know the truth, and the truth shall make you free."—John 8: 32. Now, if the Baptists are free, it must be because they know the truth, and there is no use in debating with them, except to bring ourselves into notoriety, or to get the truth away from them.

E. HANSBROUGH.

Jerusalem, Davis county, N. C.

THE SIN AGAINST THE HOLY SPIRIT.

Bros. McGary & Hansbrough:

I see three questions in the *Octographic Review* of Dec. 14, 1887, by W. H. Parker, of Willow City, Texas, as follows: Matt. xii: 31; Heb. x: 26; John v: 16. I shall only notice the first two. The answers are as follows: "The blasphemy of the Holy Spirit would literally mean to speak slanderous words concerning God's spirit. This they did indirectly when they accused him of casting out demons by Beelzebub, the prince of demons." Second, "To sin wilfully after one has obtained knowledge of the truth, spoken of Christians, can only mean to deliberately forsake the right way; especially denying the Lord that bought them. For such there is no salvation, because there is no longer a sacrifice to them for sins."

I have not so understood the above Scriptures, and if you find my views worthy of publication in your most excellent paper you may.

The Savior said, "If I go not away the Comforter will not come," which is the Holy Ghost, (Spirit). As the Savior had not gone away I understand the Comforter or Spirit had not come, therefore the law of the Spirit had not been given, as without law there can be no transgression, therefore until the law of the Spirit had been given it could not be transgressed. Matt. xii: 32, "And whosoever speaketh a word against the Son of man (Christ) it shall be forgiven him." Also the 3rd verse. I understand that he was going to make the tree (church) good, and he wants it to bear good fruit (the members), but had not made it yet.

Now when the day of Pentecost

was come the Holy Spirit spoke by the mouth of the holy apostles and gave a law, and many of the Jews (people) believed, and obeyed. Then they were taught to obey the law of the Spirit. Now there is a certain sin against that law (Spirit) that is unpardonable. What is it? 1 John 5: 6, "There is a sin unto death: I do not say that he shall pray for it." The Jews desired to go back after they had started out on the Christian life by the law of the Spirit, and worship under the old covenant, and offer sacrifices, as though Christ had not come and offered his blood as the last sacrifice, and thereby made the Spirit testify to a falsehood, when it had testified to the Christ as being the end of the law for righteousness, and thereby made it appear that he had not come; therefore they crucified him afresh and put him to an open shame—see Heb. 6: 4-5-6.

Any sin that man cannot repent of is unpardonable, and those people who had received miraculous gifts of the Holy Spirit, and fell away, it was impossible to renew them again. They had tasted of the heavenly gift, which was the gift of the Holy Spirit. Read Luke 12: 10-12-13; also Heb. 10: 28-29.

Second question, Heb. 10: 26: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Christ was sacrificed for our sins once, and that for the sins of our past life before we were enlightened, since that time the sacrifice is on the part of the Christian, or those enlightened by the gospel (or Spirit.) After any one has learned from the word of God that it is wrong to defraud a brother, or lie, or steal, and does these things in the face of the gospel light, it is a wilful sin, and the Savior will not be crucified any more for that sin, but we must repent of the sin and restore to those we have defrauded, and pray to our God in the name of Jesus to forgive us, and do it no more; for sacrifices are not offered every year for us now as under the Mosaic law.

With hope of causing investigation, I am, your brother in the one hope,
J. H. ALLEN.
Goldthwaite, Texas.

FROM BRO. DURST.

Editors F. F.:

This is the Lord's day, and as I am prevented by rain from meeting my appointment to preach, I will pen a few lines for the F. F.

Junction City is a growing little town in the centre of Kimble county, Texas, and for the benefit of my friends and old acquaintances who occasionally enquire as to my whereabouts, I will state, that it is my postoffice.

Years ago the congregation here was established by R. O. Charles, now of Sweetwater, Texas. We have the only church building in town, and it is also used by the Baptists, Methodists and Presbyterians. While it is called the "Chris-

tian Church," (it should be the "Church of God"), it is also claimed by the parties above named as a matter of right, as under Bro. Charles' management, the money to build it, was solicited and raised from all sources. A saloon man recently said that his money helped to build it. Before I came here, and while Bro. Charles was the preacher, an unfortunate affair disrupted the congregation, from which it has never rallied. Old sores occasionally get the scab knocked off, and the wound gets irritated again. Christians should not do this way.

We have a mixture here as well as elsewhere. Those who stand steadfast to the word of the Lord are called *cranks*. Then we have a few brethren, principally in town, who are too much inclined to the ways of the world, and who favor the organ in the worship, missionary societies, etc., and who want a preacher as *pastor*, who favors these things. These we call *progressionists*. They have progressed so far that they can publicly talk in worldly gatherings, but not a word can we get from them when we meet to worship, either by word of exhortation or in prayer.

They started a subscription paper recently, soliciting aid from the sects and the balance of the world, to get a man to *pastorate* once a month for them for \$250 a year. I understand they made a failure. I was in hopes they would succeed, as I firmly believe that a contrast of truth and error would open the eyes of all whose great desire is to see the "straight and narrow path," and to walk therein.

I preach at Junction City regularly, and the people hear me attentively. We intend to "hold the fort," and continue to sow the seed of the kingdom. The outlook is not bright in town, but is promising in the country. A great majority are for the word of the Lord, and I think the day is not far distant, when the cause of the Master will be established at various points in the county.

Brethren of the F. F. will continue to aid in the good work of the Lord. So long as it has the word of God on its side, it can and will stand patiently and resignedly the misrepresentations and abuse of its enemies. If brethren (so-called) would be as ready to denounce real sins, as they are the F. F. what exemplary members of Christ's body they would be! O consistency, thou art a jewel so rare that few there be that possess thee! For the truth, regardless of consequences.

JOHN S. DURST.

Junction City, Texas.

Bros. McGary & Hansbrough:

In the F. F. of May 1st, I notice a sister wishes the "best method of combatting the growing evil of worldly pride in our churches."

I think that one of the methods would be to induce the members of the churches to become constant readers of the FIRM FOUNDATION. If that would not "stir up their pure minds in the way of remembering" what the Bible teaches on this subject, "they have forgotten that they were purged from their old sins."

If every reader of the F. F. would resolve himself, or herself, into a committee of one to promote the circulation of this paper, the good

we might accomplish would be known only in eternity.

Brethren and sisters, let us each send one new name, at least, even if we pay the dollar ourselves. We could not spend money in a better cause, and the amount is insignificant compared to what we spend for things we do not need or would be better without. We hire "pastors," (some of them far from being free from worldly pride themselves), and pay them large salaries to teach the few, while the F. F. teaches thousands; and I am sorry that most of these teachers hold doctrines that will not bear the light of investigation, and their teaching is a bundle of inconsistencies, to say the least of it. Those that we have up here spend much time fighting sectarians, they are great fighters—still they contend all the time that they (the sects) are Christians.

Let us all "give as the Lord prospers us," to this teacher that "teaches the truth as it is in Jesus."

Your sister,

SARAH WILLIAMS.

Nebo, Ill.

Dear Sisters:

I will try in my weak and feeble way to say a few words of encouragement to you. Do not think your labor has been in vain, for you have done one poor, weak sister good, if no more. I enjoy reading your letters very much. As I am very young, (not yet eighteen), and have never written anything for publication, please excuse any imperfection of manner while I try to say a few words for the benefit of my young sisters; yes, and old ones, too, that are conforming themselves to this world.

Dear sisters, do you ever stop to think of the apostle's language, "be not conformed to this world," when you are frizzing your bangs or putting humps on your backs? "Oh, well," you say, "I do not think it is any harm for me while I am young; when I get old I intend to quit it." Dear sisters, that will not do, you know you have not the promise of to-morrow, and you know that you cannot live a Christian and follow the foolish fashions of this world.

Another says, "I do not think it is any harm for me to wear a hump on my back it makes my dress fit better." Oh, dear sisters, let me entreat you in the name of our blessed Savior to lay aside such foolishness and say I will be a Christian, for what shall it profit if one gain the whole world and lose their own soul. Your sister, L.

Bros. McGary & Hansbrough:

The FIRM FOUNDATION comes to me regularly and is appreciated. Its superior paper, clear type and aggressive spirit make it a pleasure to me. May long life and prosperity attend it.

In the number just to hand today, I notice that a correspondent, W. W. Arnett, propounds the following: "Now who sent John? that is, where is it recorded that John was sent? I am satisfied God sent him, but where is it written?"

In the memoirs of our Savior, written by the apostle John, first chapter and sixth verse, we read: "There was a man sent from God whose name was John."

This same John—the Baptist—was a wonderful character and his remarkable life is an interesting and profitable study. Miraculous in his birth and tragic in his death, modest, humble, devoted and self-sacrificing in his life; no wonder that Jesus would say, "Among them that are born of woman there has not risen a greater than John the Baptist." J. PERRY ELLIOTT.
Indianapolis, Ind.

FIRM FOUNDATION.

AUSTIN, TEXAS, JUNE 15, 1888.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders.
MCGARY & HANSBROUGH.

A. MCGARY'S address is Fort McKavett, Menard county, Texas.

EDITORIAL NOTES.

"Recently we represented the FIRM FOUNDATION as a monthly instead of a semi-monthly. This paper is published at Austin, Texas, at \$1.00 a year, and as an exponent of New Testament or apostolic Christianity, it deserves a liberal support, which we hope it may receive in the great Empire State of Texas."—*Christian Leader*.

We were made glad last week by a visit from Bro. Cavness and wife, of Pontotoc, Mason county, Texas. Bro. Cavness preaches some, and I expect is a very good preacher; for he seems to have very clear conceptions of the gospel and is brim full of zeal. They both seem to be very devout Christians, and we were sorry they could not remain with us longer. We so seldom have the pleasure of Christian association in this far west, that we are loth to part with our brothers and sisters in Christ when they leave us. Bro. Cavness was very much pleased with this country, and says he would like to be one of a Christian colony to settle up this rich and beautiful valley of the San Saba. In July, we intend giving our readers an article about this country, which will be intended as an answer to many private letters we have received from brethren inquiring about it. We hope none of them have thought hard of us for not replying to their letters; and we feel confident they will not when we explain in our contemplated article.
A. MCG.

SPECIAL OFFER.

To new subscribers we will send the FIRM FOUNDATION from now till January 1st for fifty cents. And to any brother or sister who will send us a club of three on this offer we will send one copy each of the "Ups and Downs of the Jackson Family," and the "Requel, or Zeke and the Methodists." We hope to get many new readers on this offer. Send to A. McGary, Fort McKavett, Texas.

NOTICE.

As Bro. J. F. Grubbs has started a paper of his own which will

doubtless demand all of his time, and, as he has not written anything for the F. F. for quite a while, his name is dropped from our list of "Associate Editors;" and hereafter our readers will bear in mind that he is not authorized to act as agent for the FIRM FOUNDATION. We wish him success in his paper enterprise, as far as he "contends for the faith once delivered to the saints." We have a card from him proposing to club with us, but we prefer to defer the matter till we see more of his paper; if it seems to us to "speak sound doctrine" instead of trying to stilt its editor up as a new philosopher and scientist, we shall bid it Godspeed and aid it in every way we can. A. MCG.

A CORRECTION.

When I said in a previous issue for brethren to send their articles to me at Fort McKavett, I did not mean to be understood as wanting all articles sent here to me, although I find my words seem to convey that idea, occurring just as they did. But when I wrote that, I had just read two letters complaining that articles, intended specially for me, were never permitted to come to me, or if they were, had not been published. I meant that articles thus intended should be sent directly to me instead of giving the trouble to the brethren at Austin to remail them. I want all articles intended for publication, except such as are here mentioned, sent to Austin.
A. MCG.

A BAD DISEASE.

Bro. Neal complained that he had not been getting the *Messenger* regularly, to which Bro. Burnett replied: "Why did you not tell us you were so hungry for it. We love to accommodate suffering humanity. There are many people down with *Messenger-itis*."

We are sorry to hear that any of our brethren are so sadly afflicted. From my experience with the disease of "*Messenger-itis*" I pronounce it more dangerous than *meningitis*; the former is spiritual and the latter spinal; the former endangers the soul, while the latter only preys upon the body—this is the difference. I would prescribe a few drops of the oil of *Ross Hill*. If this does not give relief, try the obedience of three facts. If this fails, then I know nothing else to suggest but "fasting and prayer, as this kind goeth not out but by this." "I love to accommodate suffering humanity."
A. MCG.

DO YOU WANT THE GOSPEL PREACHED IN DESTITUTE PLACES?

There is much being said about the duty of Christians to send the gospel to distant lands to the heathen. I am by this, like Bro. E. W. Dabney. He says this distant heathen rage, is like expecting the leaven to jump out of the barrel it is in, into another barrel, off you-

der, instead of first doing its work in the meal of its own barrel.

From Fort McKavett it is fifty miles north, thirty-five miles south, sixty miles east and unmeasured miles west where "the truth as it is in Jesus" is not known and has not been heard. The false doctrines called "orthodoxy" have long since been sounded in these parts. In all of the neighborhoods and little towns they have meeting houses, but for Jesus there are no houses and no disciples, or so very few that we have not heard of them.

Now brothers and sisters, you well know the power of truth in such places, and you know how badly these "orthodox" societies treat a preacher of the gospel who would use their houses in which to "preach Jesus." So I write this to ask all who would aid in giving the truth to these perishing fellow men, to send to me at Fort McKavett, Texas, such aid as they may feel disposed to contribute in this work. I want to buy a good tent and work up this country. I will do all I can in the way of preaching and otherwise. All means sent to me will be used in this work. If more than should be needed to buy the tent is sent to me, I will use it in holding up the hands of some sound old gospel preacher like Bro. I. C. Stone or J. S. Durst, or some other sound and needy brother, to help me harvest this "white field." I do not intend to attempt to make a show in the paper about this work, as a kind of standing advertisement, like some of our other papers do with their mission enterprises; but I am very much in earnest about the work, and would do it without calling on others for help if I could.
A. MCG.

GOOD MEDICINE.

Bro. C. M. Wilmeth, under the heading of "How to Guard Against Division," concludes thus:

"Elders should not allow a disturber of the peace and divider of brethren to teach their congregations without open rebuke for their factious sentiments and conduct. They should not send forth a preacher whose teaching and methods tend to division. The elders are the watchmen on the walls who are to warn the people of their danger; and therefore whenever any one brings to their communities false and divisive doctrines, or manifests mercenary or selfish motives in connection with his ministry, they should rise up in their heaven-ordained right and call him to give an account immediately.

Brothers, let us avoid factionists; let us nip division in the bud, and we will not be cursed with so much hopeless apostasy in the future."

Now we heartily agree with Bro. Wilmeth, that elders should "rise up in their heaven-ordained right" and call any teacher of unauthorized and divisive doctrine "to give an account immediately." And if such teacher cannot give a "thus saith the Lord" for what he teaches, his "mouth should be stopped," right then and there!

But what if some elder should "rise up in his heaven-ordained right" and

call on Bro. Wilmeth for a "thus saith the Lord" for inviting immersed sectarians to unite with those who have obeyed from the heart the apostolic form of doctrine? Does he not know that he could not produce it if his neck depended on it? We mean by, "thus saith the Lord," either precept, example or fair inference from the word of God. He could give the example of Alexander Campbell and many other great and good uninspired men; but a true elder would not be satisfied with such authority.

There are many places now in Texas and other states, where Bro. Wilmeth would have to take his own physic if he were to make such a call upon those who were immersed under "orthodox" delusion. If all the elders of the congregations should follow Bro. Wilmeth's advice he would either have to cease shaking down the unripe fruit of "orthodox" vineyards, or he would soon have his trowser pockets full of "walking papers." By all means let the elders follow this wholesome advice!

If a man comes advocating cooperation through a human missionary society, let the elders "rise up in their heaven-ordained right and call him to give an account immediately"—and so Bro. Wilmeth would say. If he comes advocating the organ in the worship, Bro. Wilmeth's advice to the elders would be the same, to which we would say, well done. Now why advise the elders to such a course with the advocates of these things? Because the Scriptures thoroughly furnish the man of God unto all good works, and it furnishes him neither of these things. Hence they are divisive things. The true disciple must contend against them, speak against them, write against them, and in every honorable way oppose and hinder them with his whole soul, mind and strength.

If in doing this, division results, only the advocate of these things is responsible, because the opposer of them has only contributed to that division by contending for "the faith once delivered to the saints," he has only driven the wedge of truth, by the authority of his Master, while the offense came by the other party—"woe be unto the man by whom the offense cometh."

But suppose a man comes and advocates "our plea" for union with those who were baptized before they were taught,—those who did not make "the good confession" "unto salvation," what should the elders do? Should they rise up against him in their heaven-ordained right and call him to give an account immediately? If not, why not? Do the Scriptures furnish the man of God unto such work? If they do it has escaped my eye. It is not to be found even hinted at from side to side of the divine volume, and its advocates know it; for they will not attempt to show it. But Bro. Wilmeth would here advise the elders to "lie low" and respect the tradition of "the fathers of this reformation." Such inconsistency ought to burn a blister on an honest man's cheek.
A. MCG.

The editor of the *Firm Foundation* is kindly sending that spicy sheet to me. It is printed on extra good paper, with clear type; is wide-awake and vigorous in its editorials, and I am reading it with pleasure and profit, and wish it success. Innovationists and those who make love to denominational Dillalahs, and compromise the gospel for the sake of sectarian recognition, find no quarter in its columns. —[J. Perry Elliott, in *Leader*.

Yes, we have been noting and enjoying the sound, uncompromising utterances of Bro. Elliott quite awhile, and we were confident he was a man of sufficient faith, candor and Christian integrity to recognize and admire the true, incontestable grounds that the FIRM FOUNDATION is planted upon, and from which it is waging "the good fight of faith" against "spiritual wickedness in high places," and against the hosts of the god of this world from whatever quarter they may come or wherever they may be making inroads upon the faith delivered by the Lord Jesus Christ.

We have built the FIRM FOUNDATION up, largely by the plan of sending sample copies to brothers and sisters whose writings, in the different papers, appeared to us to have the certain sound of pure speech. Neither have we been often mistaken, though sometimes we have found some, in this way, who did not mean what they said, but loved the faith delivered to the saints as far as it was in harmony with "our plea;" but where the plea of Christ, and the plea of "the fathers of this reformation"—"our plea"—separate they unhesitatingly follow "our plea" and raise the cry of, "disturber of the peace of Zion," against the FIRM FOUNDATION and all brethren who will not tramp the same blind path with them and fall into and help to fill up the "ditch" of human wisdom, presumption and awaiting woe, where there will be "weeping and gnashing of teeth." Thank God for the true, courageous men and women of faith who have not bowed and will not "bow the knee to Baal." A. McG.

WOULD SHAKE THE HEAVENLY CITY TO HELP OUR PLEA!

Bro. Burnett, in speaking of the "New Papers" in Texas, which seem just now to be "vexing his righteous soul" over-much, says: "Bro. McGary will tell us how not to shake the Baptists, lest we shake the foundation of the New Jerusalem." Well, the "New Jerusalem" is the "heavenly city," and its foundation is the word of God! As this doctrine of, "shaking the Baptists," is not in the word of God and has no place in the foundation of the "New Jerusalem," in hanging to it Bro. Burnett shows that he would shake the very foundation of the city of God to advance this human doctrine, if he could. But there is no danger of his puny efforts effecting the word of God; hence he can not "shake the foundation of the New Jerusalem." To do so would be to shake the very heavens.

He says the "*Christian Messenger*" will continue as it has for fourteen years, to be the messenger of good tidings and great joy to all who love the old paths and the old religion." Yes, it will continue to carry the "good tidings" to the Baptists, that they are in the kingdom of Christ, and increase their love more and more for "the old (Baptist) religion" and steady their steps in "the old paths" of "Baptist succession"—whither Bro. Burnett has to resort to take a peep at, "the church before the days of Alexander Campbell"! Yes, the *Messenger* will continue to give "great joy" to Methodists, Presbyterians, Episcopalians, Catholics and all other religionists who teach that Christ died, was buried and rose again; because the *Messenger* teaches that all of these teach the gospel of Christ without perversion; for the *Messenger* teaches that, the "only way to pervert the gospel of Christ is, to deny these three facts"! Such a zeal as this for human doctrines would shake the foundation of the "New Jerusalem," if it could; but it can't!

Now "Bro. McGary" denies that these preachers of these denominational falsehoods preach the gospel, which denial he is pressing upon the attention of the people through the FIRM FOUNDATION, and Bro. Burnett thinks he is engaged in a very bad work in denying that these perverters of the truth of God are preaching the gospel of His Son. A. McG.

DOES HE WANT UNION?

Bro. C. Kendrick says: "Worldly-izers must go. The rest of us will stand on the old and true ground, and try to profit by the weakness and errors of the departers. They talk of our 'going out,' 'withdrawing,' etc. How astonishingly bold and deceived they are! They are the departers. We remain on the very ground all our people occupied less than forty years ago—all that ground, and no more; except we have learned more Bible, and know better how to defend and teach it. Let us not cease to labor and pray for union and purity of worship."

Bro. Kendrick is an old disciple and has been in the front rank of the disciples as a preacher and teacher for many years. As some one said in the *Messenger*, "he was preaching before A. McGary was born." But this is no reason why "A. McGary" or any one else may not call in question his utterances, and point out his errors and inconsistencies when they see them. If one should rise up and claim to have been preaching ever since "the days of Noah, while the ark was a preparing," and should speak or write things tending to confusion and error, it would be the duty of true disciples to point these things out and use them for the advancement of truth.

Bro. Kendrick seems to think, to "occupy the ground all our people occupied less than forty years ago"

establishes the rightfulness of his position in all things.

Now, if "all our people occupied ground less (or more) than forty years ago" that was not occupied more than eighteen hundred years ago, by the apostles and primitive disciples, that ground was wrong then and ought not to have been occupied, and there is less excuse for occupying untenable ground now than there was then—since "we have learned more of the Bible." Bro. Kendrick knows there was no authority forty years ago for receiving persons into the congregations upon an unintelligent immersion, and he knows there is none yet, and never will be as long as the New Testament is the sole authority of Christians. I say he knows this—for there is no use in mincing matters. Then why does he contend for the practice, while he opposes other practices that must stand or fall by the same right?

Bro. Kendrick has never "learned" enough of the Bible to know how to "defend" this practice, and cannot, till the Lord gives us some revelation containing such authority, which He will not do. We who oppose this forty-year-old innovation can, upon this question, say of Bro. Kendrick and those who advocate it with him, in his own language: "They are the departers." We remain on the very ground all our people occupied over eighteen hundred years ago.

Now, my aged brother, if you are sincere in your labor and prayers "for union and purity of worship," you will be willing to get off of any and all grounds occupied forty years ago and now that was not occupied by the apostles and first disciples. Can you afford to do this, even though you should have to be "baptized in the name of the Lord Jesus"? If you cannot you deceive yourself about really desiring union and purity of worship, and it is a sectarian unity you want. Those whom we call progressives may continue this presumptuous practice with some slight show of consistency, but you and others who call for a thus saith the Lord for all teaching and practice, and oppose missionary societies and organs in the worship are burning the brand of inconsistency big and deep upon yourselves in your teaching and practice on this question. A. McG.

FROM BRO. HOLLIS.

Would you consider the baptism of a brother valid that is taken in from the sectarian ranks by a shake of the hand? I wish you would give me some Scripture on it. Your brother, G. W. HOLLIS.

No, we consider no dabbings in the water by human authority, however pious the fraud may appear, Christian or scriptural baptism. Baptism by the authority of Christ is such as fills up the gospel measure, and the wild fires of orthodoxy, however brilliantly they may glow, retard instead of filling

that measure. Christ sent men, "faithful men," to teach and to baptize the taught. He never sent those who baptize without first teaching "the law of the Spirit of life in Christ Jesus."

I can give you no Scripture for shaking them into the congregations. Neither can those who advocate and practice it give you any, for the simple reason that the Scripture is all against such teaching and practice. The highest authority they can give you is that of Campbell, Scott, Stone, Smith and others, all good men, but uninspired. A. McG.

EXPLANATION.

Dear Bro. McGary:

Please allow me to address a few lines to you in regard to the F. F. Last January I sent one dollar in payment for the F. F. for '87. I sent the money in a letter to Austin, Texas, without having the letter registered: I got a receipt for it. Well, about two months ago, being tired of seeing the red cross on my paper, and wishing to continue it, I sent one dollar in a letter to Austin, Texas, Box 36, same as I did the one previous, but it did not stop the red cross on my paper.

So the Chicago paper might have been lost in sending, I, about two weeks ago, sent a postal to Austin, asking them to let me know whether my letter and money had been received. The only reply I got was the F. F. with a big red cross on the front page, as usual.

Now will you kindly answer and let me know if the money was received, or if lost in sending; if so, I should feel very sorry, but could blame no one but myself, for not having the letter registered, as I should have done. Truly your sister in Christ,

Mrs. BARBARA A. WISER. Chicago, Ill., May 15, '88.

We publish this letter that our book-keeper may explain why the "red cross" remains on papers after the dues have been received. We are certain that no wrong is intended by him, but these complaints are pouring in upon us so fast that we want the matter explained.

We are very sorry that our subscribers have been bothered in this way, and hope, in the future, there will be no such complaints. Sickness at the office has likely caused the red cross list to be overlooked, for we know they have had sickness and constant nursing to do within the last thirty days. We thank sister Wisser and others, who have written about this matter; for when things don't go right with them it is their duty to make it known, and ours to make them right, if we can. A. McG.

When the red cross was first put upon our subscriber's papers, many of them were behind on the books for two years, and some of them had no credits at all. When some of these sent in their money, they did not state for what year it was intended, and as they did not send in enough to pay up arrearages according to the book, the red cross was not removed from their papers until they wrote to us informing us

why the red cross should be taken off, and in those instances we removed the cross and have their names corrected upon our new books. Some of our subscribers have not paid a cent yet. Do they intend to?

In some instances we failed to give that immediate attention to letters that should have been given, for good reasons, some of which Bro. McGary has expressed above; and another important reason was, we were transferring the names of our subscribers into new and larger books. We do not justify ourselves in our neglect, but we are sorry mistakes occurred, and ask the forgiveness of those neglected.

In the case of sister Wiser, we failed to send her a receipt for the last dollar she sent in. We took the red cross off, but in transferring the names into our new book, in April, we accidentally placed the red cross by her name on the new book. Then, when we received her postal inquiring the why and wherefore, we removed the red cross again, but it was after we had sent off the mail for May 15; and we answered her postal immediately upon reception.

No injustice was intended any one, and we will be glad for every one to remember that the red cross was used to get the books corrected and brought up to date, so as to be kept straight in the future. Receipts will be given to all who send in money here, indicating the time of subscription paid for, and date of reception. Any one failing to get a receipt inside of thirty days after sending in their subscription money, will confer a favor on us by writing us about it, stating the time it was sent, amount sent, and for whom sent.

Respectfully,
T. H. GILLESPIE.

INDIANA NOTES.

I notice that Bro. I. C. Stone, of Oatka, Ind., contemplates a visit to the South and West. Bro. Stone lives next county to me, and I can testify to his sterling good qualities. He is cultured, educated and logical. His sermons are not sermons after the manner of some. They are simply talks to the people. He speaks extemporaneously as the thoughts come to him: the thoughts never fail to come. He talks, hit or miss, and always hits. Bro. Stone is a Bible man.

The voting question is being mooted. Voting is expressing the individual will and choosing men to carry out that will, and give it the force and effect of law. Shall not Christians express their will at the ballot-box? Shall they not choose men to crown their will into law—the rules by which society is controlled? Shall they be denied the privilege of saying by what rules they will be governed and protected? Each person is an aliquot part of society. Shall the Christian, the better part of such society, remain inactive, only to let the more vicious control? When

the good rule the people rejoice. Sin is a reproach to any nation.

The ballot is a trust conferred by society as a whole upon the individual. The purer the trustee the more safe the trust. Shall we deliver ourselves into the hands of the immoral? That is what such pernicious institutions as the liquor traffic desires. The ballot belongs to no man, he cannot sell it. It can be taken from him by the State when he uses it to a selfish end. Let the good accept the office of trustee and discharge the duties.

Herein I find an argument for woman suffrage. They are mentally and morally qualified to discharge the duties of a trustee. Would it not be better to have Christian men and women entrusted with the nation's life, than to enfranchise bad men?

Of course it depends how you vote. If a man votes wrong, it is not right for him to vote. Be careful that you express your convictions. Herein church members commit a sin. If the professed Christians of the United States would express their convictions at the ballot-box next November the liquor traffic will be no more. Be careful that you are not turned aside by party prejudices and stifle your convictions. On election day please don't let your conscience go out on a vacation.

A law is a supreme effort on the part of the sovereign power (the people) to better their surroundings. Shall Christians be denied the privilege of bettering their surroundings? Shall they not be empowered to remove the hell-holes that tempt their beloved? May they not remove the weeds that choke the little ones? Let our fathers of to-day vote to hand down to their sons and daughters our political garden freed from noxious tares, weeds and thorns.

H. W. BULLOCK.

Brazil, Ind.

EXPLANATORY.

Dear Bro. McGary:

I noticed in the F. F. of recent date something about Bro. Hamilton preaching for the Baptists. Knowing that you would not willfully misrepresent any one, I would say, that you were mistaken about that. He did not preach for the Baptists, but for the Church of Christ, or by the request of the members of the Church.

The Baptists offered their house to our brethren, not to Bro. Hamilton, nor did they request him to preach, but were willing for him to preach in their house if our brethren wanted him to. He preached the gospel straight; so straight in fact that there was no room for any one to doubt that he was "contending for the faith once delivered to the saints." You know my position in regard to sect baptism as well as all the progressive ideas too well, to ever think that I am defending Bro. Hamilton's position, if that position be contrary

to what the Bible teaches and what you contend for in the F. F.

But in justice to Bro. Hamilton, on the occasion spoken of, I will say that you have not been informed right. Your brother in the one hope and for the F. F.,

T. C. GOLDMAN.

Midway, Texas.

My remarks about it were drawn out by a private letter written me by a brother who lives in Lovelady. I am glad to make the correction, if the brother who wrote me was mistaken.

A. MCG.

IOWA NOTES.

Bro. McGary & Hansbrough:

As we have no meeting to attend I will drop a few lines to you this morning. I love to meet with the brethren on Lord's day, "to keep the ordinances as they were delivered," but being deprived of this, I take pleasure in corresponding with brethren who love the truth and who will not give it away for the sake of popularity.

I love the position taken by the FIRM FOUNDATION. I reason on the subject thus: A Baptist "revival" is in progress; in the same city is a congregation of disciples; in the revival three persons "get religion," and after telling their experience and claiming that God has forgiven their sins, they are baptized, (not into Christ) into the Baptist church; not in order to the remission of sins, but in order to get into the "visible church." But as there is no Baptist organization in the city, and they need a "home" in some church, they present themselves to the "pastor" for admission into the "Christian Church." The question generally propounded is, Have you ever been baptized? If an affirmative answer; the pastor makes it known, and the congregation prepares to extend the right hand of fellowship. No matter for what purpose they have been baptized; no difference if Peter, speaking by the Holy Spirit, did say that baptism is for the remission of sins.

But now the point is right here: If brethren who receive immersed sectarians, were called upon to conduct a mourning-bench meeting after the manner of Baptists, Methodists, and others, they would positively refuse. Ask them the cause of their objections and they will say at once: It is contrary to the teaching of Christ and his apostles. That is true; but if it is contrary to the teaching of Christ for us to convert people after this manner, how much better is it for us to receive such converts from the hands of others. O, consistency!

But this is not all. Such persons were not begotten by the gospel of Christ; for if they were they would have been immersed into Christ instead of into the Baptist church, for the remission of sins, instead of, "an outward sign of an inward grace," and consequently when a man comes along preaching the old Jerusalem gospel, they become of-

fended, and turn away from the truth unto fables, and heap to themselves teachers, and false teachers at that. But perhaps this article is long enough.

Yours in hope of eternal life,
W. P. GRAY.

Bluff Creek, Iowa.

SEVERAL THINGS.

Bro. McGary & Hansbrough:

I have received a complimentary copy of, "A Sequel to the Ups and Downs of the Jackson Family," by J. W. Jackson. It is very interesting as well as instructive, and shows in a very forcible manner the fallacies of the doctrines set forth in the "Grub-Ax." I would advise every reader of the F. F. to send and get a copy. It would be a splendid thing to distribute among our Methodist friends, as well as other sectarians. Raccoon Bill Jones' sermon on the "one body" is well worth the price of the book, (10 cents.) Bro. Jackson did his work well.

I am always pleased to see articles in the F. F. from Bro. O. H. McGavock. He and I used to preach together before he left this state. He should be well supported for I think him worthy.

"Let love be without dissimulation."—Rom. 12: 9. The word, "dissimulation," means hypocrisy. This is an age of hypocrisy, and there seems to be but little real love existing. When a person is prosperous in worldly matters, people love (?) him dearly; but when adversity overtakes him, his one time friends (?) are gone, and thus it is shown that their love was not without hypocrisy.

There is a great deal of this, "I am very sorry for you, be ye warmed and filled," kind of love; but when it comes to giving the things the one you are so "sorry" for needs, you falter. Is such love as that without hypocrisy? I think not. Paul makes Christian liberality a test of love. See 2 Cor. 8: 8.

I once preached for a congregation in which there was a man possessed of an abundance of the goods of this world; and he almost invariably insisted on me leaving an appointment; when I would get ready to leave he would take me by the hand and say: "I wish you well;" but never a nickel did he give me, though I was in need. This is one of your "Be ye warmed and filled" cases. His love was not without hypocrisy.

We should love each other dearly because "he that loveth him that begat, loveth him also that is begotten," and we should show by our actions that our love is genuine; then will our love be without dissimulation, and meet the approval of the Giver of all good.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearer."—Eph. 4: 29.

There is a great deal said in the Scriptures concerning our conver-

sation. It ought to be pure, so free from vulgarity and jesting that it would be a mark of distinction between the Christian and sinner. Some professed Christians, it seems, take great pains to provide themselves with a stock of by-words to take the place of profane language they were wont to use before embracing christianity—such as “by-george,” “by-jingo,” “drot it,” “darn it,” “I’ll bet,” etc. Now the man of the world is ready to say: “He had just as well swear, for it means the same thing.”

Some will even go so far as to use the name of God as a mere by-word, to express great astonishment. Such as “Lord have mercy!” “O Lord!” “My Lord!” etc. Speak to such persons about the sinfulness of such things, they will tell you, they use them without thinking. Worse and worse! A Christian should never speak without thinking, and especially should he think when he pronounces the name of the Lord.

Does such language as that, and joking and running on with nonsense, edify (build up) or minister grace unto the hearers? Surely not. Do you not by using it, stand in the way of sinners? Do you not know that “by thy words thou shalt be justified, and by thy words thou shalt be condemned?” Then for the sake of christianity and your immortal soul, bridle your tongue, even at the risk of being called dull.

J. G. CONNER.

THE CONTRIBUTION.

Bros. McGary & Hansbrough,
I see in the F. F., of March 15, a question asked by a sister in northern Arkansas concerning the church contribution, and answer to that question.

I stand right where that sister stands. I want nothing but what the Bible teaches, and what I will contend for, to the best of my ability; and for a starting point, I will call your attention to the reading of 2 Tim. 3: 15-16-17, “And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” This certainly means the old as well as the new Scriptures, from the fact, that the new was not completed at that time.

The law was a shadow of things to come, Heb. 10: 1; who can say, how much of the law was not a shadow, and where the dividing line is? The shadow and the substance of anything must fit, or there is something wrong. Under the law the Jews were required by the Father to give tithes every man according to his prosperity. Deut. 14: 22-23; Neh. 10: 37-38, and 13: 10-14.

Will a man rob God? Mal. 3:

8-12. The law was the shadow of better things to come. The better things in this case, appears to be, we are not required to give tithes, that it does not require that much to keep up all necessary expenses, though if circumstances required it, we should yield willingly; let God’s will be done not ours. We must give as the Lord has prospered us, 1 Cor. 16: 2. Lay by in store, (or store house), Mal. 3: 10. “For I mean not that other men be eased, and ye burdened; but by an equality.”—2 Cor. 8: 13-14. Now brethren, how can this be, short of the form given in the shadow, a per cent. let it be much or little. A little digression just here, where one member is made to suffer, all members suffer with that member, 1 Cor. 12: 26. Is this just to feel a little sorrow? I think not; but we suffer financially, every member according to their financial worth, which comes out of the treasure house.

For example, a brother gets his house burned and is not able to rebuild without going in debt, which we should not do, Rom. 13: 8-14. The remedy, we go to the storehouse for the means to rebuild his house; so we have the Scriptures fulfilled. Where one member suffers, all suffer with that member, 1 Cor. 12: 25-26. This is being in fellowship one with another, 2 Cor. 8: 4; and not merely the shake of the hand, as many seem to think.

Now, brethren, examine closely what I have said in connection with what I said upon the same subject in the FIRM FOUNDATION of Feb. 15. The truth never loses anything by fair investigation, and when you see brethren afraid of investigation, you may know the material their house is built of, it is hay, wood and stubble; can’t stand the fire of investigation.

Now love and good will to every brother who may differ from me honestly upon the contribution. I will venture an assertion which is this, our present form of contribution as practiced is not correct, because there is no equality in it.

Please publish this with your comments. Your brother in Christ.
H. E. SKAGGA.
Collinsville, Texas.

Our brother must remember that the apostles drew the dividing line between the shadow and the substance, by teaching all things necessary to be done, according to the command given them, Matt. 28: 19-20. As we have the substance, “the better things” to pattern after we must not go back and try to build according to the shadow.

Paul does not say that the law was a shadow, nor that every item of that law was a shadow or type, but he says: “The law having a shadow of good things: to come and not the very image of the things.” A shadow is an “imperfect and faint representation” of those things afterwards to be made clear and distinct by a full and complete revelation; and now that we have this

revelation of God’s will complete in all its parts and perfect in its adaptation to the necessities of man we must come out of the shadow into the light, away from the law to the gospel, and serve God as a son, not a slave.

Christians are taught to give liberally, as the Lord hath prospered them. As to how much or what proportion I am to give the book is silent. “Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver.”—2 Cor. 9: 7.

If you try to impose the tithe system, or indeed any system of percentage upon man, then he will give, not as he purposes in his heart, but as your system purposes. Let us be mindful of the commandments spoken by the apostles of the Lord Jesus, and remember that those who use their freedom from the tithe system as an excuse or pretext for not giving at all, or giving only what they can spare will fall into condemnation; but that by cheerful liberal giving, as the Lord prospers us, we lay up in store for ourselves a good foundation against the time to come. J. W. J.

LETTER FROM A SISTER.

Dear Sisters:
I have been asked to write a piece concerning women’s work in the church. I don’t know that I can say anything more than has been told over and over. The first I will notice is in Paul’s first letter to the Corinthians, he says: “But I would have you know the head of man is Christ; and the head of the woman is man; and the head of Christ is God, etc. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, (husband); for that is even all one as if she were shaven.”

Why is it that so many cut off their hair? 1 Tim. 2: 9. “In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works.” Is it modest or shamefaced to wear bangs? “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.”

Sisters, be sure you are right before you even persuade your husbands; see what an awful mistake mother Eve made: read last verse. 1 Cor. 14: 34-35, “Let your women keep silence in the churches: for it is not permitted unto them to speak but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home; for it is a shame for a woman to speak in the church.” Read 1 Peter,

3rd chapter to 6th verse, as I have not room to write it all.

Rom. 12: 2, “And be ye not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.”

1 John 2: 15-16-17, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.” I have not room for all.

Dear sisters let us try to live according to our pattern, and not let the follies and fashions of this world cheat us out of that inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us.—1 Peter 1: 4.

Titus 2: 3-4-5, “The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their children. To be discreet, chaste, keepers at home, good, obedient to their husbands, that the word of God be not blasphemed.”

My advice is, to be in your places in due time; the sister’s places are not in remote corners, but near the stand, be ready to aid in singing as soon as you understand what is to be sung; help to select proper songs, so that all may sing with the spirit and understanding. If strange women come in, see that they have a comfortable seat, also aged women; I have seen young girls take the best seats; honor the aged. My plan was, at our home church, if a stranger came in, to invite them home with us to dinner, or all night. Let us do our duty and all will be well. Bless the Lord.

ELIZA FUSTON.

LIFE AND DEATH.

Yes, life eternal depends greatly upon how we conduct ourselves while travelling here below. Death is inevitable, i. e. physical death, but death eternal may be averted by strict compliance with the law—the law of the Lord. And as little as Christians may think, life everlasting to the unconverted depends somewhat on the manner in which Christians deport themselves while in their company. Let your light shine, is an injunction of the Master, and why? That others may see your good works and glorify your Father which art in heaven. The failure to do this on the part of the Christian, will bring death eternal to themselves and to others.

Brethren, if we could realize this, would we not bestir ourselves more than we do? Think of it, that through the church the world is to be converted, and we act in such a way as will drive them from us, or enable them to say: “I am as good as he.” The greatest crime that has been committed by our brethren is, the concession that, there are good and bad in all churches, i. e. Christians in all the so-called churches. This concession was

wrang from our brethren by the monster, popularity and sympathy.

We are often asked: "Do you not believe that there are christians in other churches." I answer, I know of but one church—"the Church of Christ." Continue they: "Then you believe that everybody will go to perdition, except they belong to your church." I have no church, and do not want any. I am satisfied for the Lord to have it, and rejoice in the thought that I am a branch of it myself. "Well, then, what are you going to do with all other denominations?" At the last day I expect to do nothing with them; but while here I'll try and teach them that there is but one body, one way to enter that body; but one way to live in that one body. That the blessings are all in that one body, and if they want life they must enter that body. "Yes, but we do not see alike." No matter. Says Paul: We walk by faith and not by sight any how? Our not understanding alike is caused by the lack of faith. Paul says: "By faith we understand that the worlds were framed by the word of God." How do we understand it? Paul says, by the word of God. God said so, and hence we believe, and so understand. You and I understand that a person must have faith to please God. Why do we see this alike? The reason is, we both believe what God said about it.

Again, we understand that a man must repent. How came we to be so completely one here? God said so in his word, and you believe it and so do I. So you see that agreement does not come by seeing alike, but by believing what God says about it. I also understand that baptism is for (in order) to the remission of past sins. Why? Because God's word says so, and I believe it; hence my understanding. You do not so understand it. Why? Because God said it was not? No. God nowhere says that baptism is not for the remission of sins, but on the contrary, says it is, and still you do not understand that way. Your misunderstanding is traceable to one thing, and one thing only, lack of faith in God's word.

The reason to-day of so much confusion in the body of Christ is, that we all have not faith. I understand that a person should be taught before he is baptized. Why do I understand that? Jesus said so, and I believe it, hence my understanding. You believe if a person is immersed, whether he understand it or not, it is all right. Why? Because God said so? No. God did not say any such thing, and if you had believed what the Savior said about it you would believe as I do. "Go teach the nations, baptizing them," is the command of the Son of God. I believe it, and for the same reason I understand. It is purely for the want of faith. Disbelief will bring death.

I have held one protracted meeting since I have been in this county. It was with and for the brethren of Willow Grove. Had tolerably fair

audiences, notwithstanding the continuous rain fall. Six were added to the saved; five baptisms and one restored. All seemed to enjoy it very much and made our stay very pleasant. Some of the brethren confesses to have "gotten religion."

Bro. A. D. King lives there, and is a good preacher, and should be kept out in the field all the time. We were entertained very hospitably while among the good brethren. We are anxious to know how the churches are thriving in Lavacca county. What are you doing Bro. F. M. and R. L. McMurrey? Bro. Coombs did not attend the "bell" on purpose, but a-c-c-i-d-e-n-t-a-l-l-y. Here our pen falls with a good-by to all. Love to all

Timpson, Texas.

"MCGARY IS A FRAUD."

Dear Brethren of the F. F.:

As usual, persecutions and opposition work to the advancement of the truth. Through the false and wicked slander of that would-be great, (whose name I do not wish to retain in my mind), thousands of disciples like myself, who did not personally know Bro. McGary and his private reputation and character, are strengthened in knowledge, confirmed in confidence, seeing we are compassed about with such a cloud of witnesses.

Many thanks to those noble brethren for their prompt vindication of the true character of that persecuted, belied and slandered, yet true and bold disciple of Christ. (Of a truth may Bro. McGary say with Paul: "In perils with false brethren.")

But to that false accuser we would say, (if perchance he may read the F. F. through envy); sir, if the "who is a fraud" was written on your forehead in letters of fire, it would not be so clear "an epistle known and read of men" as it now is. Remember, sir, "In so much as as you did it unto one of my disciples, you did it unto me."—Christ. But we desist further rebuke, hoping you may repent and confess your sin to your offended brethren and slandered brother.

Kindest regards and best wishes to the F. F. and all who receive the truth in the love of it.

JEFF CLEVENGER, Kennedale, Texas.

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	10
5 copies,	:	:	:	:	50
15 copies,	:	:	:	:	\$1.00

ZEKE AND THE METHODISTS:

1 copy,	:	:	:	:	10
5 copies,	:	:	:	:	50
15 copies,	:	:	:	:	\$1.00

Address, A. MCGARY, Fort McKavett, Texas.

BRIEFS.

Don't fail to read Bro. Richardson's article, on second page in this issue.

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

Don't send any more orders for the Outman—McGary discussion, as we have no more on hand.

Bro. Tant reports four additions at Sanburn May 27th, and one at Hamilton under Bro. Zachery's preaching.

For the present the red cross will be omitted. Those who know themselves to be in arrears will confer a favor by remitting as soon as they can.

Correspondents will please remember to send all money orders for subscriptions or for tracts, to A. McGary, Fort McKavett, Menard county, Texas.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

How many preachers, now-a-days, are using "a cloak of covetousness?" Visit the churches and see how much sin and folly is permitted to go unrebuked, and you can answer the question.

Bro. J. E. Carnes, from Hillsboro, Texas, reports two additions at Larabee school-house, near Hillsboro—both from the Methodists. "Uncle Jack" is a doing a good work in Hill county. Write again.

"It is good to be zealously affected always in a good thing."—Paul.

It is a "good thing" to subscribe for and circulate the FIRM FOUNDATION. Reader let your zeal so affect you as to send us immediately a good long list of subscribers.

By the time this reaches our readers the debate between Bro. A. McGary and Mr. Crawford, Missionary Baptist, at Fort McKavett, Texas, will be under full headway. We expect some of the brethren who attend it to send us a report of it.

Bro. J. W. Strode writes: "I will, the Lord willing aid Bro. R. L. McMurrey in a protracted meeting, with the brethren at the bridge near Schulenburg, Lavacca county, Texas, to begin Thursday night before the third Lord's day in June, at which time we hope to see many of the brethren of Lavacca."

A great many people now-a-days are affected with mental colic. I know that it hurts them by the way they grumble. If they will try a few grains of common sense, mixed with patience, it will do them good and not be so annoying to others. No one need to take this prescription unless they are afflicted.

Bro. T. C. Goldman, Lovelady, Texas, writes: "Just back from the lower part of Houston county. Preached four discourses at what is known as Chandler school-house. Result was, four from the Baptists by confession and baptism, two reclaimed and none shaken in. Only a few Christians here, but they are now gathered together and will meet every Lord's day."

Bro. F. M. Trimble, from Dexter, Cooke county, says: "Four made the 'good confession' at our appointment in Dexter on the fifth Lord's day in May, whom we buried with Christ in baptism for the remission of their sins, the same evening. The subject of discourse on this occasion was, 'The Soldier of the Cross.' At 7 p. m, we discoursed upon the 'reasons why the gospel is not obeyed.' At the close of the discourse an old lady who had served as a veteran in the cause of Methodism came forward and made 'the good confession.' If the Lord will, we will baptize her at Rocky Mound on fourth Lord's day."

The western people seem to be all upon the warpath just now, besides the above debate we are authorized to announce the following: Debate at Lanham, Hamilton county, Texas, between J. D. Tant, Christian, and J. C. Weaver, Methodist, to begin June 27th and continue eight days. At the same place, another debate will be held between J. D. Tant, Christian, and F. S. Payne, Baptist, beginning July 6th and continuing seven days. Besides the above, another debate is announced to take place on Cow Creek, Erath county, three and a half miles northwest of Dublin, between J. W. Zachery, "the boy preacher," Christian, and S. A. Powers, Missionary Baptist; debate to continue six days.

Some Christians plead as excuses for not giving of their substance to aid the preacher or the poor:

1. That they have nothing to give. If this is true, it is either an affliction or a disgrace; if the former, the church should support them; if the latter, it is the result of idleness or improvidence, hence sinful.
2. Others have plenty, but give nothing because uninstructed. Very few can make this excuse.
3. Another class give nothing because they are covetous. They work too hard for their money to give it away! Yes, and by your hard work for earthly riches you give away all the chances you ever had for heaven.

There are many others, however, who do give; one class will give.

1. What they can do without, or don't need.
2. Others give what they can spare. Both of these classes will evidently reap very sparingly. (2 Cor. 9: 6.)
3. Some give to be seen of men. "Verily they will have their reward"—popularity here—nothing over yonder!
4. Some few "lend to the Lord" hoping to get their own back with a large percentage. This class think that they can persuade God by a money consideration to bless them.

Some few give to the Lord as the gospel directs. Brethren and sisters shall the Lord's treasury be filled? "Let each willing heart give, and the Lord hath prospered them," and there will be no lack of means for all the service of God. J. W.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, JULY 1, 1888.

VOL. 4—No. 15

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1308 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

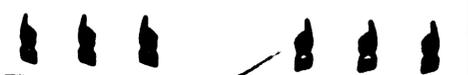
A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. S. DURST. J. W. JACKSON.
B. C. STONE. E. HANSBROUGH
A. J. MCGARTY.



From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders.
MCGARY & HANSBROUGH.



WHAT IS TRUTH!

The above question was asked by Pilate of the Savior, just before he pronounced sentence of condemnation upon him, Luke 23: 24; but the Savior did not answer him; though he had told him just before he asked him the question, "to this end was I born, and for this cause came I into the world, that I should bear witness (or testimony) unto the truth," John 18: 37. Is not the same question just as important now as it was when asked by Pilate nineteen hundred years ago, and can we not decide definitely from the teaching of the Scriptures, what the truth is of which the Savior spoke, and what it accomplishes?

John says, speaking of Christ, that he was "full of grace and truth," John 1: 14; and Jesus says: "Of the abundance or fulness of the heart the mouth speaketh," Luke 6: 45. Now if the Savior was full of the truth, then that of which he spoke was the truth, and now, brethren, testing ourselves by that rule how do we stand? Do we talk about politics and the things of this world more than we do spiritual things? If so, that is what our hearts are fullest of, for Jesus says, out of the abundance of the heart the mouth speaketh. Sisters, how stands the matter with you? Are you talking more about the fashions, the follies of the world, the gold, the pearls, and the costly array with which you are decorating your bodies, than you are about spiritual things? If so then that is what your hearts are

fullest of, and you are not giving heed to that part of the truth which says, "be not conformed to this world," and are not proving what is that good and acceptable and perfect will of God, Rom. 12: 2.

Again, Jesus said to the Jews: "Now you seek to kill me, a man who hath told you the truth, which I have heard of God," John 8: 40. Then the truth is something about which he had talked to the Jews, and that he heard from his heavenly Father.

In John, 14: 6, Jesus says: "I am the way, the truth and the life; no man cometh unto the Father, but by me; and in John, 6: 44, he says, "no man can come to me except the Father who hath sent me draw him." Then to come to the Father and to come to the Son are the same; but how do they come? By being drawn. How are they drawn? By being taught, verse 45. What are they taught? The truth. Then the truth (not error) taught to the people, and accepted by them, draws them to the Father and the Son.

Again Jesus says, talking to his apostles: "It is expedient for you that I go away; for if I go not away the comforter will not come unto you; but if I depart I will send him unto you, and when he is come he will reprove (or convince) the world of sin, and of righteousness, and of judgment," John 16: 7-8. "When he the Spirit of truth is come, he will guide you into all truth (or the truth)," verse 13. Just before he ascended to heaven he renewed that promise by telling his apostles that they should not depart from Jerusalem, but wait for the promise of the Father, which you have heard of me, Acts 1: 4, also Luke 24: 49. It is the same truth that Paul admonished Timothy to study and rightly divide, 2 Tim. 2: 15; and from which he told him that the time would come when people would turn their ears away from it and be turned to fables or lies, 2 Tim. 4: 4.

In the last quotation, Paul was not talking about wicked worldlings, and sectarians, who have never accepted the truth, and hence cannot turn their ears away from it, (for a man cannot get out of a road he has never been in); but about such as some of our brethren, who are denying some of the conditions of salvation in order to accommodate, and hug in these sectarians, that Peter, speaking by the Holy Spirit, says, are "damnable," 2 Pet. 2: 1.

What does the truth accomplish?

The Savior prayed to his Father, when he raised Lazarus from the dead, and said: "Father, I thank thee that thou hast heard me, and I know that thou hearest me always," John 11: 41-42. He afterwards prayed that all that believed on him through the word of the apostles, might be one, John 17: 21; and the word of the apostles is the word of God, which he had given them, 4th verse; and the word of God is truth (or the truth), verse 17.

Now if the Savior told the truth when he prayed at the grave of Lazarus, then God's people have always been one since the Savior's prayer as recorded in the 17th chapter of John, and sectarianism, heresies, or divisions have always been from the devil. Then the truth unites or makes people one who accept it. It also sanctifies or sets them apart to the obedience and worship of God, John 17: 17.

Brethren, is it having that effect with you? Are you meeting upon "the first day of the week" and worshiping according to the truth; preacher or no preacher? If you are not, are you sanctified by the truth?

Again James says "of his own will, begat he us (quickened us, made us alive,) with the word of truth," 1: 18; and the word of truth and the gospel are the same, for Paul says, "in Jesus Christ I have begotten you through the gospel," 1 Cor. 4: 15. Then that is another very important matter accomplished by the word of truth; but we are not only begotten by it, but if we are Christians, our souls are purified in obeying it, and it is the gospel, 1 Peter 1: 22-23-25.

Once more the Savior says: "You shall know the truth and the truth shall make you free," John 8: 32. Free from what? From sin; but in order to be made free from sin by the truth we must know it; but can we know it and at the same time not understand it? No honest sensible man will say yes.

The truth is composed partly of law, and law is a rule of action, in which there are conditions that must be complied with, hence James says, "whoso looketh into the perfect law of liberty (freedom from sin) and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," Jas. 1: 25. Now the thing accomplished by this perfect law of liberty is, freedom from sin, the same that the Savior says the truth will accomplish; and the apostle Paul says, "the law of the Spirit of life in Christ Jesus made

me free from the law of sin and death," Rom. 8: 2; but was Paul made free from sin by the law of the Spirit without understanding the conditions of that law? Will some of our brethren affirm that he was? I would like to hear them.

The same apostle, speaking of the new covenant, the gospel, says: "For this is the covenant that I will make with the house of Israel after those days saith the Lord, I will put my laws into their minds and write them in their hearts: and I will be to them a God and they shall be to me a people," Heb. 8: 10. So we see that under the new covenant, the gospel, God will not be our God and we his people unless we have the law written in our minds and hearts, the law of the Lord, the perfect law of liberty, the law of the Spirit, and not the law of man, or men.

Now, brethren, do the sectarians, any of them, preach the truth that the Savior says we shall know, and it shall make us free? If they do, I have never heard them, and I have been listening to them for fifty years. Do they write the law of the Lord, the perfect law of liberty, the law of the Spirit, in the minds and hearts of the people? If they do, I have never heard them. I know some come nearer to it than others; but they are only the more dangerous, as a well executed counterfeit bill is more dangerous than a badly executed one, more apt to deceive. In fact they all do as Bro. Lipscomb says about the Baptists: "Their course drives God out of the work, and their conversions are wholly of men." If he tells the truth, (and I do not suppose he would like any one to doubt his word), they are not free from sin, not children of God, not Christians.

E. HANSBROUGH.
Clemmonsville, N. C.

FROM BRO. I. C. STONE.

Bro. McGary & Hansbrough:
As we are working for the good of the cause of Christ, and endeavoring to instruct and enlighten the people, it is our duty to keep our readers constantly posted with regard to the schemes and plans of those who are leading off after apathy and the world.

The object of this article is, to apprise the readers of the FIRM FOUNDATION of some things in which the society houses are engaged. And in order to give the information that I desire to give, I will describe a little pamphlet which came into my possession two or

three years ago. Its title is, "Missionary Song Herald." It purports to give a brief statement of the missionary work of the disciples of Christ, with a collection of original songs appropriate to missionary services, published by R. Moffett, 716 Logan avenue, Cleveland, Ohio. "Songs appropriate to Missionary services." What kind of services are those? Not the services of God; but of the missionary society. Before I am through, you will observe, kind reader, how you may engage in these services. Here I will quote from the 5th page of this little book, "The Foreign Christian Missionary Society":

"The object of this society is to make Disciples of all nations, and teach them to observe all things whatsoever Christ has commanded. Any member of the Church of Christ may become a Life Director by the payment of \$500, which may be paid in five annual installments; or a Life member by the payment of \$100 in five annual installments; or an Annual member by the payment of \$10."

Now, brethren, you see how you may serve this society, or how you may enter into these missionary services and sing those appropriate songs. Now mark, these conditions, above given, are not the conditions by which any one enters into the church. Hence this society and the church are entirely different institutions. What institution did the Lord ordain except his church? Did he say, "On this rock I will build my missionary society?" These men know that there is as much authority for the Mormon society as there is for the "Foreign Christian Missionary Society." The one is as much an abomination in the sight of God as the other. And especially, since the one requires from ten to five hundred dollars to be a member of it. But I will quote still further from the same page:

"Since its organization in 1875, nine missions have been established. Two more will be established in a few months. The total membership under its care at present (July 1883), is about 1,300. The property is estimated at \$79,000. Last year, the receipts were \$25,000. This is a very small exhibit compared with that of some of the other religious bodies. It is to be remembered, however, that we have only recently entered this field, and that our receipts are constantly increasing. The success of this cause is now assured. Within the present century, foreign missions were pronounced 'visionary and impracticable.' There are already two million converts to Christianity. The people of the Sandwich and Fiji Islands are sitting at the feet of Jesus, clothed and in their right minds."

Is not the foregoing a tremendous blow? These two millions were every one converts to sectarianism, if there were that many. And lately they have returned to their heathenism, which I esteem fully as good as the sectarianism to which they pretended to be converted. The Methodists, I believe it was, went there and made these heathens believe that Methodism was a wonderful blessing to the people and when the heathen tried it a

little while they found that there was nothing in it but falsehood and hypocrisy; and, of course, they abandoned it, as all sensible people ought to do.

I will now give you what those bosses say to the preachers. They give the preachers the following bit of advice: "You are the leaders of the brethren in every good word and work. To you we look more than to any others for the teaching and preaching and working that will develop better results. You ought not to be satisfied to lead a 'forlorn hope.' You ought not to be content to minister for churches that will not sympathize with missionary work. Better abandon such churches to the fate that awaits them, and go into new fields to make new converts, and educate them into a better conception of the Christian life. Preachers should make the missionary spirit the web and woof of a majority of their sermons, until the leaven of missionary zeal begins to work."

Here they advise preachers to abandon congregations who will not submit to the missionary yoke and work in an institution which has no authority, and pay from ten to five hundred dollars for the privilege of serving the missionary society. And to make the missionary spirit the warp and filling of a majority of their sermons. They would have us abandon the gospel and the church and preach missionary.

Well, so far as I am concerned, they may have all the glory of such a course to themselves. I prefer to preach the gospel and to build up the church: and if I can get men and women converted to Christ, I shall have them about right; and then they will give of their means to those who work for the church and extend its borders, not through a human society; but through the one body—the church.

Beside this society, they have what they call the "General Convention." To become an Annual member of this, you must pay \$5.00. A Life member \$50.00, and a Life Director by the payment of \$100. They are all money institutions of purely human origin: and in which no true Christian has any place. They aim, however, to usurp all the authority in the congregations of the church, so we must contest every inch of ground and try and keep the brethren posted. They are frittering away the entire apostolic teaching—apologizing for sectarian ignorance, and false doctrine, and abusing every one who contends earnestly for the faith. We are ever ready to meet them before an intelligent people on all departures, so let them come. Grace and mercy to all.

I. C. STONE.

THE ADMINISTRATOR—ONCE MORE.

Brethren:

We have read Bro. Hawkins on the administratorship, and favor his position for several reasons:

1. Moses and the priesthood were

God's administrators during the Mosaic dispensation.

2. John the Baptist and his disciples were his administrators during the preparatory dispensation.

3. The apostles and their disciples were the administrators for this dispensation.

Now, inasmuch as God forbids administrators outside of his kingdom, we forbid those outside of the kingdom to baptize.

Yours for the truth,

H. H. MONTGOMERY,
H. D. KELLEY.

Rocky Mount, La.

I had written this article before receiving Bro. Richardson's on the same subject. His article in last F. F. was clear and to my mind conclusive. I offer nothing new, but present the same ideas from a different standpoint and hope that the above brethren will note specially the points made.

The question is frequently asked, "who has the right to baptize?" It is generally answered, "that none but a proper administrator should baptize." This gives rise to the question: "What constitutes a proper administrator?" But why determine this question? Because, it is said, the validity of baptism depends upon having a proper administrator.

The above question has been variously answered, but I believe that the orthodox world generally, takes the position that none but regularly ordained ministers of the gospel are proper administrators. Hence in their view the validity of baptism depends upon the official relationship of the administrator. Our brethren have generally taught that all Christians, except the sisters, have the right to preach and baptize; and just now some are contending that the validity of baptism depends upon the administrator being a Christian. It seems, however, that they cannot come to any settled determination about it, and in order to assist their investigations I offer the following suggestions:

1. God has ordained preaching as a means of salvation, 1 Cor. 1: 23, and Rom. 10: 13-15. The power to save is not in the preacher, but in the things preached, Rom. 1: 16-17. So then the preacher is not to receive the honor or the glory, but God who gives the increase, 1 Cor. 3: 5-7. Faithful men were required as preachers, (2 Tim. 2: 1), in order that they might teach the truth—that truth that makes us free. But there were false prophets among the people in ancient times, and God says of them: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel and had ceased my people to hear my words, then they should have turned them from their evil way and from the evil of their doings," Jer. 23: 21-22. Now did the value or validity of the faith depend upon the preachers above alluded to, or upon the false prophets? No; the power of faith or its validity, depends upon what is be-

lieved. There were false teachers or preachers in the days of the apostles, alluded to in Phil. 1: 18. Those who preached "through envy and strife," "not sincerely," were certainly not Christians in character, though, perhaps, nominally members of the church. But Paul says, he rejoiced that they preached Christ. We have one clear point thus far: that the validity of our faith depends not upon the official or spiritual character of the preacher, but upon the thing preached.

2. Preaching was not only ordained in order to faith, (Rom. 10: 14-15 and 1 Cor. 1: 23); but also in order to the obedience of faith, Rom. 1: 5, and 16: 26. There can be no faith without preaching; no preaching without a preacher and no obedience of faith without an administrator; and as the validity of faith does not depend upon the preacher, so the validity of baptism or obedience does not depend upon the official or spiritual character of the administrator.

3. The baptism that takes us into Christ, or "into the one body," when viewed from the divine side is "by the Holy Spirit," 1 Cor. 12: 13. "By one Spirit are we all baptized into one body."

Now, if you want administratorship, here it is: By denotes agency, and the Holy Spirit is thus presented as the proper administrator. But this needs some further explanation, "Christ loved the church and gave himself for it that he might sanctify it, and cleanse it, with the washing of water, by the word," Eph. 5: 25-26. The washing of water is admitted by all scholars to be baptism, or the obedience of faith. It is here ascribed to the word as agent, just as baptism above is ascribed to the Spirit.

But how does the word wash us with water? In Heb. 10: 8, Paul speaks of sacrifices "offered by the law," and we know that this means, those sacrifices offered in accordance with the instructions given in the law. Hence we conclude that to be "baptized by the Spirit," or "washed with water by the word," is to be baptized in accordance with the instructions given in the gospel of Christ. If this be done, the baptism is valid, so far as the administratorship is concerned.

Official character cannot give efficacy to any of the means or instrumentalities ordained of God; nor can moral character affect them only as it influences the man who handles them, to suppress, pervert or change them, and the truth thus perverted is made void, Mark 7: 13. But if the gospel be preached in its purity, and its ordinances be ministered as directed by the Spirit, it matters not what the official or moral character of the preacher may be, it will not invalidate faith and obedience.

Water will quench thirst from an earthen vessel just as well as from a silver pitcher; nor will putting it into the silver pitcher add anything to its power to quench thirst. Just as the waters of salvation will not

isfy the thirsty soul as fully and thoroughly when received from "an earthen vessel, (any administrator,) as when received from the "silver pitcher," (the "proper administrator.")

4. One more suggestion, and I close my part of this subject. It is taught and believed most surely among us that baptism is an act of obedience and that this obedience must be from the heart. But how can it be *my* act if the validity of it depends upon the administrator? I have nothing whatever to do with providing the means, instrumentalities or agencies in salvation; that is God's part. I hear the gospel and believe it with all my heart, and am ready, willing, and anxious as the Eunuch was to obey, and it is God's part to supply the administrator, and this he has provided in the command to preach the gospel. For as the whole includes all the parts, so everything necessary on the divine side to bring salvation to the sinner is ordained. Hence, when the sinner "hears and learns of the Father," when he receives the word of God into an honest heart and understands it, he yields obedience to the command as directed by the Spirit—this is valid baptism. To obey a baptism, as directed by man, like our orthodox neighbors, is not valid baptism—it is not by the Spirit, nor by the word. J. W. J.

"THE PRODIGAL SON."

Many sermons have been written and preached on the parable of the prodigal son, but in all of them I have not read or heard one that I consider correct. The parable is found in the 15th chapter of Luke's testimony.

I do not lay claims to any very great degree of scholarship; neither do I claim to be smarter than those of my brethren whom I have heard attempt to give the true interpretation; but, nevertheless, I think they are all wrong, and I have the confidence to believe myself able to show by fair rules of interpretation the incorrectness of the two most popular theories, or interpretations of this parable.

In all my reading and studying of the Scriptures, I have tried to make them harmonize. When I place an interpretation upon a certain parable or passage, I am careful to see if it agrees with the context. If the interpretation does not agree with all other passages bearing upon the point, the interpretation is false and should be rejected and the true one adopted.

If we are not sure we are right, better not put any construction at all upon the passage in question; lest we "wrest the Scriptures to our own destruction." Hoping the reader will bear in mind what I have said, I will now proceed to give the theories in order:

First Theory: The advocates of the first theory claim that it is a national parable, that is, the "certain man," (verse 11), or the father of

the two boys represents God, and the elder son represents the Jewish nation, and the younger son the Gentile nations. They say, the Jews objected to receiving the Gentiles into the church, (see Acts, 11 chapter), and the elder son objected to receiving his brother back into his father's house, therefore Jesus must have intended to convey the idea of a national parable.

I will offer two objections to the above theory. Objection first: It does not agree with the context. The two parables in the same chapter just before this, *have no such idea*. Second objection: In the 29th verse, the elder son said to his father: "Lo these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid that I might make merry with my friends." If the elder son represents the Jewish nation then, the Jews never did "transgress" the law of God, or break his covenant. I do not believe that Jesus ever intended to convey such an idea; he knew they had been highly favored above all other nations on the earth and that God had been merciful to them, and notwithstanding His goodness and mercy, they were disobedient and hard-hearted. Yes, they had disobeyed his laws and statutes and broken his "everlasting covenant" and were guilty of many other sins too numerous to mention. The national idea does not fit.

Second Theory: The second theory is what I am pleased to term the orthodox theory. The advocates of this theory say, the father represents God, the elder son the church member, the younger son the alien sinner, and the house into which the prodigal was received, the church. This is a favorite theme for Methodist preachers on a big revival occasion. I am prepared to show the above theory to be false and foreign from the Savior's idea. First, The God of the Bible loves sinners, (John 3:16). The orthodox God hates sinners. Second, The "Father" in the parable ran out to meet his boy when he saw him "afar off fell on his neck and kissed him" and took him into his house, and the orthodox idea of God, (judging from their practice), is this: the old man should have gone into the house when he saw his boy coming, and shut the door, and the servants should have held a protracted meeting outside, begging and pleading with the father to come out and receive the boy. Imagine you see the servants beating this poor weary prodigal in the back and telling him to "pray on and perhaps the father will come out and bless him" and "speak peace to his soul."

How many prodigals have gone away disappointed and unpardoned? And false teachers who advocate the above theory are to blame. If the Methodist preachers believe there is any truth in this parable of our Savior, then they ought to know that their theory and prac-

tice is false and misleading. As I have no hope of converting any of the blind guides and false teachers from the error of their way, I will stop this part of the subject.

Third Theory: I will now try my hand and see what the reader may think of it. I claim that the father stands for Jesus the great teacher, (or "God manifested in the flesh.") The elder son stands for the scribes and Pharisees, and younger son stands for the "publicans and sinners."

Now for the proof: In the beginning of this 15th chapter Luke says: "Then drew near unto him, all the publicans and sinners for to hear him, and the Pharisees and scribes murmured saying, this man receiveth the sinners and eateth with them." Jesus spake three parables to the Pharisees and scribes. Proof: "And he spake this parable unto them (the Pharisees and scribes) saying: what man of you having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it he layeth it on his shoulder rejoicing, and when he cometh home, he calleth together his friends and neighbors saying, rejoice with me for I have found the sheep that was lost. I say unto you, that even so, there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons that need no repentance."

The parable of the woman and the ten pieces of silver, is illustrative of the same idea. Now what is the idea? If we can get the true interpretation of the two first, we will certainly have the true one to the one under consideration. Those self-righteous scribes and Pharisees were always finding fault with the great teacher, either by trying to entrap him in his preaching by asking him difficult questions, or murmuring and complaining at him because, as Luke says, he "receiveth sinners and eateth with them."

In this instance when they began to murmur and complain at him, Jesus turned and addressed three parables to them. He seems to address them, after this manner: I came into the world to do my Father's will, and to save my people from their sins. You are so good and so righteous you don't need any Savior; or as Jesus said on another occasion, (Luke 5: 31-32): "And Jesus answering said unto them (scribes and Pharisees, verse 30), They that are whole need not a physician, but they that are sick. I came not to call the righteous, (like you scribes and Pharisees claim to be), but sinners to repentance."

The above quotation is a key to the parable under consideration. When the elder son came in and saw what was going on, he was very angry and "would not go in." The scribes and Pharisees would not ac-

cept the principles of his kingdom, and they became angry and murmured at Jesus for teaching the publicans and harlots, who gladly heard him. Do you see the point, reader? When the father "entreated him, he answered and said to his father: Lo these many years do I serve thee, and I never transgressed a commandment of thine, (new version), and yet thou never gavest me a kid that I might make merry with my friends; but when this thy son came who hath devoured thy living with harlots, thou killedest for him the fatted calf."

This self-righteous boy was not willing to have his brother come back home and enjoy the good things of his father's house. Notwithstanding the elder son's objection, the father received him with the kiss of reconciliation, and there was rejoicing in that house.

In conclusion I wish to say to the readers that, I have come to the above conclusions by careful study; they may not be free from objections. I am not dogmatic on such subjects. Some may want to criticize, do so if you wish; yet I think there are other subjects more interesting and profitable. I have said enough for this time.

Respectfully,
A. J. McCARTY.
A CALL.

To the Disciples of Little River, Serier and Howard Counties, Arkansas.

Brethren and sisters, there are enough of us in these three counties to keep an evangelist in the field of labor all the time, and I suggest that we form a co-operation among us, and that the Elders or pastors of each congregation bring the subject up before the church, and let us decide how will be best to bring about such a thing, if thought practicable. Brethren, talk about this matter, and I wish that each congregation would advise me by mail as soon as possible the conclusion they come to. Yours in hope,
C. C. SWART.

Norwoodville, Ark.

Bros. McGary & Hansbrough:

I have been a close reader of the F. F. ten months; would not give it for all the papers I have read. When I first began to read the F. F. I was a member of the Masonic fraternity, F. A. P. T. U. and the prohibition party, and used one dollar worth of tobacco per month. I have quit them all, for which I give the F. F. the credit of pointing me to the Scriptures that showed me my errors. Your brother in Christ.
J. A. LONG.

Mr. A. McGary:

As times are hard at present I will send you one dollar now. Will you please send me the paper still? as I think it is a good paper, although I am no member of the church, but my wife is a member, and we both like to read your paper. Please send it on and I will send more money later.

Yours truly,
J. M. HOLDEN.

Lampasas, Texas.

Bros. McGary & Hansbrough:

Enclosed find two dollars. You will please send the F. F. until this amount is exhausted, then discontinue until you hear from me again. The red cross has been on my paper some time, take it off. With much love for the F. F. and its dauntless spirit, I remain your brother,
CHAS. GUNLACK.

Odeesa, Mo.

FIRM FOUNDATION.

AUSTIN, TEXAS, JULY 1, 1888.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders.

MCGARY & HANBROUGH.

A. MCGARY'S address is Fort McKavett, Menard county, Texas.

"HE IS OF AGE, ASK HIM."

We find this language in the 9th of John, and, as it is prompted by the same spirit of craven cowardice that now prompts so many of our brethren in their relations to and treatment of the FIRM FOUNDATION and the unalloyed doctrine it disseminates, we will try to draw a short lesson for these brethren, from the circumstances that surrounded these "parents," when they said of their son, who had been given sight by Jesus, "He is of age; ask him."

First, here we find the ancient Pharisees, whose "sanctified common sense" had reached beyond the will of God in so many particulars. In this instance the trouble grew out of their added notions about "the Sabbath day." God had ordained the Sabbath day and clearly fixed its bounds; but these Pharisees did not stop where God stopped, but went on beyond what was written and made the Sabbath day cover grounds that God had not aimed it should.

As Jesus was passing along, his eye fell upon "a man who was blind from his birth;" and his compassionate heart was instantly "touched with the feeling of his infirmities," and he gave the blind man sight. But it was on "the Sabbath day," and these Pharisees had a notion about the Sabbath day, that it was not lawful to heal on that day. I don't know that they called their notions about this, "our plea," but it was theirs; for it was not God's, as He had not expressed such a will in reference to the Sabbath. This Pharisee party among the Jews was a strong and influential party; and when one incurred their displeasure, if they did not "let them severely alone" they treated them in some severe way. So they rose up against Jesus for this act of beneficence, because he had disregarded the tradition of the fathers of their "reformation"—reforming the expressed will of God. To speak their displeasure and side with Jesus, who had raised an issue with them by disregarding their "sanctified common sense" notions about "the Sabbath day," required no little courage, for they fairly scolded with rage against Jesus and whosoever had the hardihood

to side with him. They would cast all such "out of the synagogues."

This was more than the parents of the blind man could muster courage to stand. So they took the "middle ground"—the "golden mean"—or "got on the fence," as it is sometimes expressed. They knew full well that Jesus had healed their son; and the fire of parental love, if nothing else, would have impelled them to have said so, and to have followed after Jesus, if they had not been over-awed by the fear of being put out of the synagogue. Their son spoke boldly for his benefactor and was "cast out;" but his parents escaped this indignity and dishonor by saying: "We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him; he shall speak for himself." What lying hypocrites they were; but it served their purpose, kept them in the synagogue and insured the friendship of the Pharisees.

So much, then, for the ancient Pharisees in transcending the will of God, and for these cowardly Jews who turned away from Jesus and their own son and acted contrary to well-known truth, and truckled to the traditions of the Pharisees to retain their friendship and a seat in the synagogue.

Brethren, history is repeating itself! We now know many who are turning away from "the truth as it is in Jesus" and are toadying to our modern Pharisees who have gotten up a notion, called by them, "our plea." This plea is founded upon the tradition of "the fathers of this reformation," and upon the "sanctified common sense" of these modern Pharisees. Our Lord ordained baptism and gave it a fixed design. These Pharisees, like their ancient sort did with "the Sabbath day," have gone beyond the Lord's design for baptism and invented designs of their own. The Lord designed this ordinance for those who were taught the gospel preached by his apostles, and who believed that gospel just as they taught it, "beginning at Jerusalem," just as they taught "repentance and remission of sins," and just as they taught that, "with the heart man believes unto righteousness, and with the mouth confession (the good confession) is made unto salvation"—and, just as they taught that "faith comes by hearing the word of God."

But our modern Pharisees have fixed up a plea declaring that this ordinance is also for those who have not been taught these things and who have not confessed the Lord Jesus. Thus they render the commandments of God of none effect, by their traditions. But they, too, are casting out of the modern synagogues those who will not submit to their "sanctified common sense" notions about this ordinance. And many who know that this plea transcends the word of God, and that the FIRM FOUNDATION is contending for the true apostolic way,

just as well as these cowardly parents knew that Jesus gave sight to their son, are acting as did these wicked parents and stultifying their consciences by saying, "We know not which position is true!"

Yes, they are continually picking the middle ground, to retain the respect and flattery of these modern Pharisees and to be let into their synagogues. Even some editors are wilfully pursuing this pusillanimous course. Some sons are denied the privileges of the synagogues, for speaking their convictions and the truth on this question, while their parents have retained seats in the synagogues by smothering their consciences and occupying "middle grounds."

The writer knows one true old sister who would be cast out of the synagogues of our cities for her devotion to the truth, whose son retains a right to enter them, by stifling his convictions and occupying middle ground. Poor abject cowards! they are selling their only true hopes for a "crown," for a mere mess of pharisaic "pottage." How cheaply they sell!

Brothers and sisters, let us be true disciples and "put on the whole armor of God," and "stand" for "the faith once delivered to the saints." Let us watch in all things, endure afflictions, despite the satanic machinations of the modern Pharisees who would deter us in the good fight of faith, by threatening to cast us out of modern synagogues. God is with us; who then can be against us?

In conclusion, I will say that, I have private letters from some who occupy prominent places among the disciples, who in these letters express strong wishes for the success of the FIRM FOUNDATION, and say that they have held our position on this baptismal question for years; but these same men are afraid to agitate this question boldly; and are even afraid to say, of the FIRM FOUNDATION, publicly, "It is of age; ask" it! Such men, by such a course, will enjoy the friendship of modern Pharisees, and seats in their synagogues for a season; but in such things will their reward solely consist. Let those who "have not bowed the knee to Baal" never bow! Let those who esteem the riches of faith more than the flattery of these modern Pharisees, but who have unwittingly bowed the knee to Baal, remember that, "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Wherefore, brothers and sisters, "lift up the hands which hang down, and the feeble knees; and make straight paths for your feet." A. MCG.

WAS GEN. LEE A CHRISTIAN?

Dr. Hardwick takes Dr. Andrews to task in Baptist Herald for arguing that Gen. Lee was not a Chris-

tian. Hardwick says he was, while Andrews says not. So they are divided. Meantime where is Gen. Lee? From the way these men write on the law of pardon we think it will be a question for men to settle by and by as to whether either of these men are Christians! We believe, however, that their own testimony might be taken in the case. They only claim to be Baptists. Hardwick says Lee was a Christian, because he believed in Christ, and cites Mark 16: 16, to prove it, and says Christ said, "He that believeth shall be saved." Christ did not say it, nor does it read that way. Christ said, "He that believeth and is baptized shall be saved." The little word "and" makes something besides faith necessary. Will Bro. Hardwick say Lee was baptized? No, sir. Then what does he do? He perverts God's word. He garbles it, and tells only half the truth, in order to get a great general into heaven. Such teaching is an abomination. Heaven has no immunity for a great general which it has not for the humblest peasant of earth. "God is no respecter of persons, but in every nation, he that feareth him, and worketh righteousness, is accepted of him." God accepts character, not earthly titles.

The reason more people are not baptized, and the reason there are not more Christians, is because the professed teachers of God's word will not cease to pervert the right way of the Lord. A man who dare not tell the whole truth, in speaking the Lord's message to a dying world, had better not speak at all.—John T. Poe, in Christian Messenger.

The above are true and well-said words. But few men seem willing to go to record denying the salvation of such popular men as Gen. Lee. But while Gen. Lee was a brave soldier in "wrestling against flesh and blood," with "carnal weapons," and was, perhaps, as noble and good as it is possible for man to be without the transforming "power of God"—the gospel of Jesus Christ—he was not a Christian, if we have been correctly informed about him, unless the doctrine preached by the apostles of Christ has lost its heaven-bound force and power.

The Savior said: "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." Was Gen. Lee "born of water and the Spirit"? Not if we have been correctly informed. Then he did not and cannot enter into the kingdom of God, if the Son of God told the truth when he spoke the above words. Who then will make a square issue with Christ, to pronounce Gen. Lee a Christian?

If Gen. Lee had been a Christian he would have entered the kingdom of God, for that which makes one a Christian also translates him out of the "kingdom of darkness into the kingdom of God's dear Son." Col. 1: 13. Was Gen. Lee "buried with Christ by baptism"? Not if we have been correctly informed. If not, he did not "obey from the heart that term of doctrine which was delivered" by the apostles of the Lord Jesus—see Rom. 6: 4 and 17. Then if he did not obey this specific apostolic doctrine, he was not "made free from sin and

did not become a "servant of righteousness"—see Rom. 6: 17-18. If he was not made free from sin and did not become a servant of righteousness he did not become a Christian, for that which frees from sin, at the same time makes one a Christian and a servant of righteousness. As many as "have been baptized into Christ have put on Christ"—see Gal. 3: 27. To put on Christ one must be "buried with him in baptism," Rom. 6: 4, Col. 2: 12—must be "born of water and the Spirit," John 3: 5.

So, if we have not been misinformed about Gen. Lee's religious status, in the light of these Scriptures we must say that he did not "put on Christ;" and if he did not put on Christ, he was not a Christian. To do these things which makes one a Christian is otherwise expressed as obeying "the law of the Spirit of life in Jesus Christ"—see Rom. 8: 2. Paul was not made free from sin till he became so by obeying the law, which was delivered to him through Ananias—see Acts 22: 16.

God's ways are not our ways. He looks not upon the person of generals, kings, or potentates with any more favor than upon the poorest pauper that passes through this world in his rags. We would not detract one iota from the illustrious name of this brave soldier of a lost human cause, if we could. Among the military chieftains from Julius Caesar to the last one that has lifted up his sword, we do not believe the annals of history can produce one, whose moral excellence will equal that of Gen. Robt. E. Lee. But morality and Christianity are very different things. And we are not doing the "judging" when we deny that Gen. Lee was a Christian; but we are applying the rule by which we are to "try all things;" and this judgment is God's and not ours. How silly the world has become under the bewildering fogs of spiritual "Babylon." A. McG.

FROM BRO. LEE JACKSON.

Dear Bro. McGary:

I admire your bold and conscientious manner of defending what you conceive to be the truth, and I would like to enter into an investigation of what you term "sect baptism" with you, if you have no objections to giving a little Alabama preacher a little space and attention.

I am a seeker after truth and I want to draw out, if possible, the very best things that you have to say in favor of the necessity of an individual understanding that baptism is for remission of sins in order to valid baptism. If you are right, I want to know it, for I am satisfied that I want to preach the truth. On the other hand, if my present position will bear the test of an investigation, I want to know that. I will begin by asking you two or three questions:

1. Can there be any genuine obedience to a command where the design of the command is unknown?
2. Is not the cleansing efficacy for remission of sins in the blood of Christ and baptism only the door through which we pass to reach that blood?
3. If so, is it necessary for the sin-

ner to understand the true relationship between the blood of Christ and baptism in order to remission of sins, before his baptism can be valid?

Awaiting a reply through your paper, I am, respectfully your brother in Christ,

LEE JACKSON.
Landersville, Ala.

(1) It depends entirely upon whether or not the command is to be "obeyed from the heart." In God's ordinances of baptism and the Lord's supper, as we call the partaking of the emblems of bread and wine which represent his broken body and shed blood, we must "obey from the heart," which necessarily takes an antecedent *understanding*.

(2) As the Bible does not call "baptism only the door through which we pass to reach that blood" we do not so call it.

(3) When any one understands that Christ shed his blood that the way to salvation from sin might be opened to sinners, and that he rose from the dead to demonstrate his divine mission, and then understands that he commanded baptism as the ordinance for the remission of sins, that one understands the "true relationship between the blood of Christ and baptism in order to the remission of sins" about as thoroughly as any man does or can. I know theological schoolmen talk very learnedly about the "blood of Christ" in such a way that one is almost ready to suppose they knew where a secret, literal pool of it ever stands ready for their pious fingers to be dipped into. Many men write about the blood of Christ in a very unwise way.

In conclusion, my brother, I will say that, I will cheerfully investigate this question with you, if you will try to show the authority for the practice of receiving persons on these unintelligent immersions. This is what we deny. If you are not willing to lead out and endeavor to show this authority, we can not consent to publish and reply to your articles, as we have already more than we can publish, wanting us to affirm a negative. You write like an honest man, and I hope you are willing to try to prove what you teach, and what we deny, instead of wanting to deny our denial.

A. McG.

FROM SISTER TAYLOR.

Dear Bro. McGary:

Please accept a few lines from a sister, as it is my first to the F. F. There is a small congregation here; we have been having preaching once a month, by Bro. J. W. Bratcher; but our little congregation is somewhat confused—there came a preacher here by the name of Kenner, who claimed to be an evangelist belonging to the church of Christ; he claims that baptism administered with the ceremony of the Father and the Son and the Holy Ghost does not apply to us.

He says that, we should be baptized in the name of Jesus Christ for the remission of sins. He is preaching and baptizing all that will be baptized. Some of the

brethren and sisters have been baptized by him. Please publish this and give an explanation of the subject through the F. F. for the benefit of the brethren and sisters.

Yours truly,
MOLLIE A. TAYLOR
Eagle Hill, Ark.

To baptize "in the name of the Lord Jesus" is to baptize *into* his name or authority, as all standard translations will show. This is done when one is baptized "into the name of the Father, and of the Son, and of the Holy Spirit," Matt. 28: 19. The name or authority of the Father is vested in the Son, for the Son "came to do the will of the Father." The Son went back to the Father and sent the Holy Spirit to operate through the apostles and communicate his will.

So, then, the name or authority of the Lord Jesus is also the name or authority into which Jesus directed persons to be baptized, when He said: "Go disciple all the nations, immersing them into the name (or authority) of the Father, and of the Son, and of the Holy Spirit," Matt. 28: 19—this is not the King James rendering, but it is the rendering of the Emphatic Diaglott, which all recognize as the better rendering. The authority of the Holy Spirit uttered through the apostles is the authority of the Son, the Lord Jesus; and the authority of the Son, the Lord Jesus, is the authority of God the Father.

A teacher who would reject a baptism because it had been done "into the name of the Father, and of the Holy Spirit," would exclude the co-operation of God and the Holy Spirit from his work; and when he does this he also excludes the Son; for these three are one in their name and authority.

A. McG.

FROM BROS. N. E. AND J. D. NICKS.

Dear Bro. McGary:

If you will send the F. F. on I will pay for it when I get the money. Money is very scarce here now. I like your paper and would not be without it for anything.

Yours in Christ,

N. E. NICKS,
J. D. NICKS.

P. S.—I want to ask you about something the Southern Methodists of this county affirm. They say there never was a person who was baptized in childhood who was ever hanged or sent to the penitentiary. If this is true, baby-sprinkling is a great protection through life. They further say, immersionists have searched for such a case in vain. They except those sprinkled by the Roman Catholics. Please state what you know about this. I have no right to deny it unless I knew it was not true. J. D. NICKS.
Bakersfield, Mo.

I know it is false, though no more so than many other things they say and teach. Their whole system of religion is false, because it is not of Christ, but of the adversary. What they say about no one ever having been hanged or sent to the penitentiary, who was baptized in childhood, is also of the evil one,

because he is the father of lies, and this is one of his most robust children—unless they mean by baptism, what it really is, immersion. If they mean this, it might not be a lie, because they don't immerse children, but sprinkle them—they might get out of it on this ground. Or, it may be that, those sprinkled in babyhood in Missouri, make such sleek rascals that they can't be caught—you know, "catching comes before hanging," or before sending to the penitentiary.

But, if you will send a committee of those Methodists down to Texas, I will agree to show them many, now in our penitentiary, who were sprinkled in childhood. Yes, I will show them one who was named after the great John Wesley, and who was sprinkled in childhood, John Wesley Hardin. He is one of our most notorious convicts. And I think it would be no trouble to show that men have paid the death penalty on the gallows in Texas who were sprinkled in childhood, and many more that ought to pay it. Send this committee along, if you can get them to come; but if some of them did not lodge in the Texas penitentiary and never get back it would be a wonder, even though they were sprinkled in childhood.

Why make a distinction against the Roman Catholics? If there is any virtue in *sprinkling*, for babes or adults, the Roman Catholic church is entitled to credit and honor for that virtue, for they originated it.

We admit that immersion does not keep people out of prison. Paul and Silas, and Peter and John, and many other early disciples were immersed, and yet they were some times put in prison. But they were never *sprinkled*. I wonder if Paul and Silas would have escaped their imprisonment at Philippi if they had been sprinkled when they were babies? I wonder if Jesus would have escaped the cross, if he had been sprinkled instead of circumcised in childhood? But the devil was never sprinkled, that we know of and do not know that he was hanged or put in the penitentiary—but most all rules have their exceptions.

There is one thing I will say in conclusion: Sprinkling in childhood, nor in age will keep people out of hell, even if it were true that it will keep them out of the penitentiary, for the Son of God said: "Except a man be born of water and the Spirit he cannot enter into the kingdom of God," John 3: 5. Who had not rather go to the penitentiary than to hell? But if our Methodist friends really think sprinkling will keep people out of the penitentiary, by all means let them sprinkle for that purpose; and then baptize for the remission of sins to put them in the kingdom of God and to escape hell. A. McG.

FROM BRO. STARNES.

Dear Bro. McGary:

Please answer the following question through the columns of the F.

F. If a man be married and put his wife away for committing adultery, and be married to another, and he and she become members of the Church, can he be an Elder of the Church? Success to your paper. For the truth.

T. B. STARNEK.

When a man is divorced from a wife because of adultery on her part, in the eyes of the law of man and God she is no longer his wife. When God separates man and wife, as he does for the cause of adultery, they are no more man and wife than they were before they were married. That man is then wholly without a wife. If he marries another woman he is then a man of "one wife;" and if he have the other qualifications laid down in the Christian's thoroughly furnishing guide-book, he is God's elder, it seems to me, whether men recognize him as such or not. It is no fault of the man that his wife is guilty of adultery, nor of the wife when the husband is guilty of this grave offense. Let us preserve the harmony and consistency of the Scriptures with a vigilant and scrupulous eye. This we think we have done in this answer.

A. MCG.

THE NEW BIRTH.

Jesus said to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."—John 3: 5. This shows, without a doubt, a man can not enjoy the privileges of the kingdom of God without the birth of water and Spirit.

Nicodemus, like many at this age of the world, did not understand the new birth. It can be understood, and must be, if a man wishes to enjoy salvation.

To get this matter clearly before your mind, I first call your attention to that work of the Spirit in the new birth. Doubtless it would aid us much in giving the explanation of the Spirit, to know in what gender Jesus used it. "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin because they believed not on me; of righteousness, because I go to my Father and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot hear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear that shall he speak: and he will show you things to come."—John 16: 7-12.

In this quotation you see our Savior makes the Spirit in the masculine gender. This being true, then let us see his (the Spirit's) work in the new birth. Christ said this Spirit would guide the apostles into

all truth. When was this work to begin? "And being assembled together with them commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which, saith he, ye have heard of me."—Acts 1: 4.

They wait at Jerusalem as directed, and while there he, (the Spirit,) comes and he begins, as Jesus said, to guide them into all truth. Peter stands up before the people and speaks as the Spirit guides him. Directly from heaven the Spirit comes to Peter and passing through him it goes into the hearts of the people. Well, what does all this do for them? Let us hear Peter again: "Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1: 22-23. Peter says they "obeyed the truth through the Spirit," and the Spirit came through the apostles. By thus receiving the truth God does something for man. Now let us see what that is: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."

Truth was in the Spirit when it came from heaven to Peter and the other apostles, and the same truth passed from the apostles into the hearts of the people who heard and accepted it; therefore they were begotten by the Lord with the word of truth. So this is the work of the Spirit in the new birth.

To tell how the spiritual man is made, we may never be able to understand, as Jesus illustrated in the 8th verse of the 3rd chapter of John. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

He says we hear the sound of the wind, but from whence it comes, or whither it goes, we cannot tell. But people some times say the wind is coming from the north, south, east or west. Let a man try to find east, and he fails. He can travel in what is called an eastward direction, but he never finds what is called east. So if a man is not able to find east, he is not able to find where the wind comes from. Neither can he tell where it will stop blowing.

So, Jesus says, is every one that is born of the Spirit. The farmer plants his corn, but he cannot tell how corn is made. He knows what makes it. He knows earth, rain, sun, air and cultivation will make it; but the how these elements make it, he cannot tell. We know what will make the spiritual man, if a man will give an open ear, an honest heart, to the truth it will make a new man. So we cannot tell any more about how a man is born of the Spirit than we can about where the wind comes from, or where it goes.

In conclusion, I wish to say some-

thing about the water spoken of in the 3rd chapter of John. The sects tell us, the word, water, in this chapter does not mean water but Spirit. Let us see how it will do to use the word, Spirit, instead of water. "Except a man be born of Spirit and Spirit he cannot enter into the kingdom of God." If the word, water means Spirit, in that verse it must mean evil spirit, as we have mentioned once in the same verse the Holy Spirit. Let us read, "Except a man be born of the Holy Spirit and evil spirit he cannot enter into the kingdom of God."

To make the word, water, mean anything in that verse but water, it would seem to me absurdity in the deepest dye. Jesus said, water and Spirit without any modification. Hence that is exactly what he meant. Paul said we are baptized into Christ. Christ said, he that believeth and is baptized shall be saved. In thus acting a man gets into the kingdom of God. Then according to Jesus, he is born of water and Spirit. May the Lord help us to learn and appreciate the truth.

F. C. SOWELL.

Columbia, Penn.

ORDER VS. CONFUSION.

In this article I shall inquire after the right of God's children belonging to those friendly fraternities, such as the Masons and Odd Fellows. Now I wish it distinctly understood at the beginning, that I am not opposed to either as worldly institutions; neither am I opposed to those who belong to the world becoming members of, and running their own worldly institutions. For, like the world, they are worldly and will all soon pass away. But I am going to speak of those who have or may become members of the body of Jesus Christ on earth remaining or becoming members of either, after having been begotten and born of the incorruptible seed of the kingdom. In their new, spiritual and divine relation to God I believe it is wrong, notwithstanding the fact that we have many good brethren that to-day stand identified with one or both.

It is with no unkind feeling that I write, but out of love for their eternal well-being, and for God and the cause that Christ died to establish, in and through which alone God's children may work for the glory of God and the real good of humanity. Believing as I do that many good brethren belong to these orders. Not because they are desirous of doing anything wrong, or that would cripple the cause of the Master; but because they have not been taught that it is wrong, or not sufficiently so, to cause them to investigate the subject carefully from a Bible standpoint.

Now I presume that none will say that, they are anything more than worldly institutions, and this being so, we, as the children of God, are required not to be "conformed to the world," or the fashions and orders of the world, Rom. 12: 2.

What does the word, conform, mean? Webster defines it to mean, (1) To make like; (2) To comply; (3) To yield. This being so, may I not ask, are you not conforming to the world by yielding to, and complying with the requirements of a worldly institution, and thereby becoming like those of the world that belong to those orders? Are you not "unequally yoked together with unbelievers"? I think so for the reason that the Jews and infidels are members of both. Again, do you not have some love for them? And if so, John says to you, "love not the world neither the things of the world," and why? He answers: "If any man love the world the love of the Father is not in him."

Now do not think that I will "accuse you to the Father; there is one that accuseth you," even God's word, that we have promised to accept as our guide through life, 1 John 2: 15. Now the object of these orders in the world as worldly institutions is that of benevolence, and as such they may do some good. But I deny the right of God's children working in and through either for the accomplishment of any such good ends. Because he is "perfect and thoroughly furnished unto all good works;" and he is instructed to do all he does in the "name of Christ" in and through the church to the glory of God.

Now, brethren, do you do anything you do in either, for the good of mankind by the authority of Christ? And if so, please let me know where in his word I may find the much needed information? Now I trust you will not become impatient with me, for you must, as Christian brethren, realize the importance of this at once. For if right for you, it is for me, and if for either, it is because God has so required it; and if so, the requirement is to be found in this word, and that under the reign of Christ; come, now, up and to your duty to correct a brother from the "error of his way," and save a soul from death and cover a multitude of sins." What a grand work for you!

But there are some other reasons why I think it is wrong for us as his children to belong to and do deeds of charity through these orders. Because it has a tendency to weaken the influence of the church and paralyze her efforts for good. Because when Christians take of their means that their Father has blessed them with, and give them through either; the order through which they are given gets all the praise, and it has a very crippling and paralyzing effect on the church. Yes, God is robbed both of his glory and money.

Now, brethren, the question for us to settle on this point is, have we the right to give our money and influence to the upbuilding of any cause or order that is working detriment to the church that Jesus has "purchased with his own precious blood"? I say, nay, verily. For all

we have belongs to the Lord, and therefore we should do all that we do to glorify God with our souls, bodies, spirits and money, "which are his." When you give of your money through either, do you not say in that act that you are not "thoroughly furnished as the man of God" to that particular work? How often have you heard men say, ah, the Masonic Institution is as good as the church, anyway! Yes, did you ever hear a brother say? "Ah, the church wont do it." And how did you feel?

Now I have heard both; and I have heard men say they belonged to the Lodge, and therefore thought they would go to heaven, because they had been doing some good deeds. Ah! Pray tell me in whose name they were performed? Not in the name of Christ. But how comes it that men say the Lodge is as good as the church? Because of the actions of those that claim to be his children in regard to them.

Brethren, have you never thought that you were assisting in moulding just such a state of things? What else could have impressed the world with such a thought? Now if we would do as they did in the days of the apostles and early Christians, we would make different impressions on the world. Yes, every effort would be to restore the church to her original loftiness as the only luminary of the world, and the heaven-born institution in and through which men may work to the honor of God and the securing of their soul's salvation. Say, when your chaplain offers prayer, does he do it in the name of Christ? And if so, how do your Jewish brethren seem to take it? And if not in his name, pray tell me in whose name it is?

Then, again, have we the right to do anything, or belong to any order or society, in which the name of Jesus must be kept in the back ground?

Once more: You know that our ability and accountability run hand and hand; or, in other words, God requires us to do all we have the ability to do, day by day, in and through the church. This being so, we have neither time nor money for the upbuilding or advancement of any such orders. This being the truth, will you tell me how you will account to God in the judgment day for the time and money spent in this direction?

Now, brethren, when we have anything to give, and an object of charity presents itself, let us go and do it in the name of Christ as a Christian, as a matter of duty to God, because he requires it at our hands; and not because some worldly order has required it; and then you see it would have a direct tendency to elevate the cause we claim to love. Yes, the orphans and widows would think of the church, and on to the "author" of it, and their hearts would well up to the throne of God in gratefulness for having given the world a system, the principles of which are so

elevating to those who have espoused them. Yes, indeed, it would make the church shine as the light of the world, and the people would say, let us cast our lot among them and be Christians such as they are.

Now what I have written has been done in full view of the judgment and my responsibility to God, as one that should ever "watch for your souls," and that must give an "account to the chief Shepherd and Bishop of your souls." May the grace of God be with all the true Israel of God. Your brother in hope of eternal life.

J. R. LANE.

Chilton, Texas.

FROM SISTER RICHARDSON.

To-day a sister sent me two numbers of the F. F. Have read and re-read them. I think each successive number the best, but May 15th is—well, if it is not the best, it is certainly very good. The FIRM FOUNDATION has many warm friends in this country, though hardly half that read it are subscribers. Not a fair way of doing business? Well, it does look like getting something of real cost and value for nothing, and that, too, at the expense of others, and, if we are blessed with good crops this year, we will quit this ugly practice.

Those of the brethren here who are subscribers are kind enough to loan their papers, and so they go from house to house preaching the word. I have only met a few brethren who dislike the F. F., and they are without an exception of those who profess to have "liberal views," and not of that class who are forever contending for the "gospel in its purity." If there was ever a time in the history of the church in which the disciples should stand firm, and at the foot of the cross, it is now. But, sad to say, with many, the reverse is true. They have turned from the faith and brought reproach upon the cause of Christ.

A few stand, firmly grounded in the truth. Faithful beacon lights along the shores of a rough and boisterous sea. The waves of persecution may roll high, but higher and above all the voice of the Spirit speaks, "endure hardness as a good soldier." Fight the good fight of faith, ever looking to Jesus who will at last speak peace and crown with immortality and eternal life the faithful in his name.

I do so much like the stand you have taken against the innovations and worldly-mindedness in the church. Preachers spend a great deal of their time laboring to convert the world, that should be spent in trying to convert the church. It is an easy matter to go through the requirements of the gospel in order to become a Christian, but the warfare is then only begun. Every weight that would hinder the Christian must be laid aside and in their place must come those Christian graces, which illuminate, so to speak, the "new man in Christ," making him or his light to shine as

a city set upon a hill. He must, to be acceptable to Christ, present his body a living sacrifice. There is no such thing as partial surrender, no half-way ground. If ye would be my disciples take up your cross and follow me. "Add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity, growing day by day into the likeness of him in whom dwelleth the fullness of beauty." Such a life is well-pleasing in His sight, and not only so but an influence for good, whose bounds is eternity.

May the glad day soon roll round when all who profess to wear the name of Christ shall put on the "whole armor" and go forth as an army with banners, conquering and to conquer. But my letter is already too long. Will some of the sisters give us a good lesson upon the subject of, *Dress of Christian Women?* Much has been said and written on this important subject, but much yet remains to be said. Fashion has in some places well nigh ruined the influence of the church. All admit this. Suppose we try to get up a reformatory movement among the sisterhood? It might work well and prove a blessing. Yours in the faith.

M. ELLEN RICHARDSON.

Voca, Texas.

FROM SISTER CROCKETT.

Dear Sisters:

It has been quite a while since I have had a talk with you. I am a constant reader of the F. F. and how I do love to read the sister's letters.

Now I want to write a few thoughts on giving. The gospel of Christ from its Alpha to its Omega is a history of giving. God gave his only begotten Son; the Son gave himself; the Holy Spirit was given to those who had forsaken all and followed Christ. God spared not his Son but delivered him up for us all. Rom. 8: 32. Of Christ it is said, "though he was rich, yet for your sake he became poor," 2 Cor. 8: 2.

Now are we trying to imitate these divine lessons in giving, or are we trying to gain wealth and be looked up to by the rich? If the latter, I say, shame on such Christians; they are nothing more than money lovers and are idolaters, and no idolater hath any inheritance in the kingdom of Christ. "The love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."—1 Tim. 6: 9-10.

Christ is our exemplar. In what respects we should imitate him the apostolic writings clearly teach. "Lay not up for yourselves treasures in heaven," Matt. 6: 19-20. Let us be more careful, my dear sisters and brothers, let us not think more of a dollar than we do of the loving Master.

Some will say, oh, I don't believe

in giving to a preacher, although he has to ride from twenty-five to fifty miles to preach; yet ask this self-same brother to do a days work for you and he will exact pay. Now, my dear brother, God will surely look on such conduct with no degree of allowance. Seldom do we ever see a whole-hearted Christian become rich. I, for one, don't want to be rich in this world's goods, but rich in good works.

Your sister in Christ,

EMMA CROCKETT.

Pocahontas, Ark.

FROM SISTER STEPHENS.

Bro. McGary:

I subscribed for your paper through Bro. Grubbs, and do not know whether he paid for it. If not, please let me know how much I am due you, and I will forward same shortly.

I was baptized by Bro. Fanning in 1841, and have taken some one of our papers every year since—except during the war while the "blockade" lasted. I am now 79 years old, and my son, (Dr. Stephens), is not willing for me to read so much. Consequently presume you had better discontinue it, as I cannot refrain from reading when it comes. I make a practice of reading my Bible through once a year. Have read "The Living Pulpit" three times, and other good books. I love the teaching of your F. F. and wish it success.

Yours in the hope of eternal life.

MRS. S. J. STEPHENS.

FROM A SISTER.

Dear Sisters:

I will write again, and especially to the snuff dipping ones; those who are always talking about hard times, and who need so many things and have nothing to buy with, but they can send 30 cents every two weeks to get them a bottle of snuff. Sum it up, dear sisters, and see how much you can spend in one year for the vile, poisonous stuff. Just think how many you could send the F. F. to if you would quit the filthy habit, and, perhaps, be the means of converting them to the true and living way. Oh, how much happiness it would be to you to know that you was the means of turning even one soul from the error of his way, and to know that you had denied yourself for Jesus' sake. We should deny ourselves daily, take up our crosses and follow in the foot prints of our blessed Savior.

There are two sisters here in our neighborhood, whom I have been trying to get to subscribe for the F. F., but they are always too poor; yet I see they keep their snuff, and get other things, that I would do without to get the F. F. They both have unconverted husbands, and they seem so unconcerned about them. They and all others that have an unconverted companion ought to have the F. F., and if your husbands wont read it, when you find a piece that suits their case, read it to them. If they are prejudiced against the truth, bear with them patiently, for I have had some experience in that line; but thanks be

to God, he is at last converted to the religion of Jesus Christ. He says now, like the apostles of old, that he is not ashamed of the gospel of Christ, for he believes it to be the power of God unto salvation to every one that believes it. I remain, your sister in the one faith.

M. E. McD.

Macy, Texas.

FROM BRO. A. J. C.

Bro. McGary:

Please give us your views, through the F. F., on the propriety and scripturalness of having a church granary where the brethren can stow away grain as soon as threshed or gathered. Said grain to be distributed by the deacons and elders of the congregation to the Lord's poor of the church, who are in destitute circumstances, or to be used in having the gospel preached in waste places.

Such course, it seems to me, coupled with our weekly contributions, would enable the church to do more towards feeding the hungry, clothing the naked, and sending the gospel where it is not, than any other.

Please answer at your earliest convenience, and oblige your brother in Christ.

A. J. C.

Coleman, Texas.

We think it a good work indeed. Certainly no one can raise a dissenting voice to it. Doubtless some quibbler will raise the cry that this is not consistent with what we have taught heretofore about giving, but we are ready for criticism, while we bid Bro. A. J. C. and those who co-operate in this work "Godspeed."

A. McG.

FROM SISTER WILLIAMS.

Dear Bro. McGary:

For the \$1.00 enclosed please send the F. F. one year to my brother R. P. Williams at Hanford, Tulare county, Cal., and please send me two copies of the "Ups and Downs of the Jackson Family," and one copy of "Zeke and the Methodists."

I have been a constant reader of your paper for several months, (subscribed for it in Jan.), and consider it the religious paper. I will be glad when it becomes a weekly, and am trying to get subscribers. I hope soon to be able to send several new names. Your sister.

SARAH WILLIAMS.

Nebo, Ill.

FROM BRO. HOLT.

Dear Bro. McGary:

The time of my subscription for the F. F. has about expired. I want you to send it on, and I will send you the money for it soon. I expect to read the paper as long as it is published, and I am permitted to live.

The cause is progressing very well in this part. I am preaching a great deal in destitute fields; consequently I get but little money. It is not money that I am preaching for, it is for the benefit of souls.

I am doing all in my power to increase the circulation of the F. F. In all of my travels I never fail to speak a good word for the F. F. I love its teachings, I admire its spirit, I glory in its aim. Press on, dear brother, God is for you; thousands of hearts beat with sympathy for you, and for all who are laboring with you. May the blessings of God rest upon you.

Your brother in Christ,

C. E. HOLT.

Cypress Inn, Tenn.

Many thanks to Bro. Holt for his kind and encouraging words. We do not know that he intended this for publication, but we publish it, knowing that it will be interesting and gratifying to many "like-minded" brothers and sisters. If it were not for the encouraging letters of such brothers and sisters, the poisoned shafts of slander hurled at us could not be so easily borne.

A. McG.

Bros. McGary & Hansbrough:

I send you a number of the F. F. for May, '86, for which I wish you to send me "Zeke and the Methodists," as I have never read that. We have one of the "Ups and Downs of the Jackson Family," and think no one could read it and fail to see the inconsistency of the Baptist doctrine. We have been sending ours around, as we have a great many brothers and sisters who have been shaken into the congregation. O, I would love to write a long letter, but as it would be of no use I will close. Your sister in Christ.

MOLLIE L. MURPHY.

Pottsville, Texas.

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00

ZEKE AND THE METHODISTS:

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00

Address, A. MCGARY,
Fort McKavett, Texas.

WHY GO TO HEAR THE SECTS.

Bros. McGary & Hansbrough,

Not seeing anything from this place in the F. F., I thought I would write a short letter. It may benefit some.

Why do we go to hear the sects preach? Are we benefited by so doing? The first thing they tell you when they get up to preach is, that if the Holy Ghost speaks anything through them you will hear something, and if not, they will have to give way to another. Now, this is false, for the Holy Ghost don't speak through people now as it did in the days of the apostles. "Come out from among them and be ye separate with the Lord."

The next thing you hear from them is a prayer for the Lord to come in some unknown way and convert the sinner. Now is this in accordance with what Paul says?

He says that the "gospel is the power of God unto salvation to every one that believeth," and pro-

nounces a curse on any one that preaches any other gospel than the one he preached.

Your brother in Christ,
P. S. COEN.

Stinson, W. Va.

BRIEFS.

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

Don't send any more orders for the Oatman—McGary discussion, as we have no more on hand.

Bro. J. W. Strode reports two baptisms at Willow Grove, Nacogdoches county on June 2nd, '88.

Correspondents will please remember to send all money orders for subscriptions or for tracts, to A. McGary, Fort McKavett, Menard county, Texas.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

Bro. J. E. Cartes, of Hill county, writing June 12th says: "I got into a talk with a Baptist last night after supper, and about 11 o'clock I took him to the creek and baptized him into Christ."

Brethren will please not grumble because their letters are briefed. It is impossible to publish all the letters received, and besides this, if you get to growling somebody will think that you are sick.

Bro. "Batte" writes from Chatfield and wants to know something about "the right hand of fellowship." In the F. F. of May 1st this subject was discussed; if any additional light is needed I hope that our senior editor, or some other able brother, will give it.

The *Christian Quarterly* for July, edited by E. W. Herndon, Columbia, Mo., is before us. This number is full of good things. Those desiring to read the best thoughts of some of our best writers, should send for the *Quarterly*. Price, two dollars per year; direct as above.

I will be absent from the office during most of this month, assisting the brethren in Hill county. Our meeting at Cobb Creek, Hill county, will begin, the Lord willing, Saturday night before the second Lord's day in July. During my absence Bro. Gillespie will attend to the "Briefs."

Bro. N. B. Sikes, writing from Arnot school-house, Hill county, June 12th, says: "The gospel, in my field of labor, is meeting with some success. Last Saturday, a week ago, I baptized two near Wortham, Freestone county. Yesterday I baptized three at this place. Last month baptized two just above here."

Bro. F. M. Trimble, Dexter, Cook county, May 28th, writes: "Two confessions and baptisms yesterday; one was the wife of our Elder, who was 'shaken in' some five years ago."

Received at this office, the *Bible Index*, a monthly published at Toronto, Canada. It is a 32-page pamphlet form and filled with good things. If the two numbers already received are an index of its future contents and course, we bespeak for it a liberal patronage. Price, one dollar per year. Address Bible Index, Toronto, Canada.

Bro. J. W. Bratcher, of Dallas, Ark., writes about "an old man named Keeney" who is preaching in Polk county, Ark., and has raised a disturbance in the church about the formula of baptism. In another place in this issue is a letter from a sister relative to the same subject. Bro. B. also says: "The church at Waldron, Scott county, is not doing well at this time, having no meeting-house in which to worship. On my return I preached there to a large audience, in the Methodist church. Bro. L. D. Gilbreath being in bad health, and has been during the winter, he has preached but little during the winter and spring. The church at Hackett City, Sebastian county, is lying dormant, doing no good. The church at Fort Smith is in a prosperous condition under the management of Bro. Spindler. Bro. Larimore, from Alabama, closed a meeting there a few days ago with 65 additions in various ways. Pahaw! such ways! I am truly glad to see the brethren falling into line with the F. F. It advocates the primitive gospel; the one faith and one baptism of which Paul speaks."

Bro. J. B. Jones, of Tell, Stone-wall county, writes: "I sent you \$1.00 about the 1st of January, and four names. One was a Methodist, who told me not long before that he was so prejudiced that he would not go to hear our brethren preach; since that time he says he likes the F. F. and is glad I sent it to him. Two of the others were brethren, one of them likes the F. F. very well, so I am told, the other wrote me to have his paper stopped. That was a mystery to me at first, as he did not pay for it, but the mystery is now explained. He is a strong advocate of the organ, and also the champion chess player of the town. Is this not similar to the idolatry mentioned in 1 Cor. 10: 7? Any man who adds to the worship of God, or substitutes a human element for a divine one, will incur the displeasure of God. See Lev. 10: 1-4. Amusements of all kinds originate with the evil one. A man cannot serve the devil in any better way than to be constantly amusing himself, or entertaining himself with some of the "interesting and harmless" games and plays invented by Satan. How can a Christian be "always abounding in the work of the Lord" and at the same time "amusing himself" with the vain and frivolous games and plays of the world?"

J. W. J.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, JULY 15, 1888.

VOL. 4—No. 16

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. S. DUBST. J. W. JACKSON.
L. C. STONE. E. HANSBROUGH
A. J. M'GARTY.



From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.



WHAT CONSTITUTES CHRISTIAN BAPTISM?

The readers of this magazine are almost agreed that immersion in water is one essential; and also that the person baptized should be a believer. Should the person baptized have a definite conception of the purpose of the act? Is it sufficient that the person submit to it simply because it is commanded, and is it immaterial whether it is done for different purposes, by different persons? In other words: Is the baptism of a person who submits to it because he believes that his sins have been pardoned, and that he is merely identifying himself by the act with the people of God, merely in so doing, "fulfilling all righteousness," the same baptism as that of the person who understands that his sins are not forgiven, and that he is doing it so as to fulfill all righteousness in order that his sins may be forgiven? Upon this question we differ.

Peter, in opening the kingdom, said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Let us ask these persons a question or two. "What did Peter command you to do?" "He told us to repent, and to be baptized in the name of Jesus Christ." "Why were you baptized?" "Because it was a command, and we desired to fulfill all righteousness, and we wished to be identified with the people of God." Are these the answers that they would give? Cer-

tainly not. They would have answered according to the narrative, "Peter commanded us to repent, and to be baptized in the name of Jesus Christ unto (in order to, for) the remission of our sins, and we submitted to baptism for that purpose." This must be their answer, for it is said: "They then that received his word were baptized;" his word was, "be baptized unto the remission of your sins," and not, "be baptized because your sins are remitted," or "to fulfill all righteousness," or "to be identified with the people of God." Then, a baptism for any other purpose except the remission of sins, is not Christian baptism; then the elements of Christian baptism are, immersion in water of a believer for the remission of his sins. Repentance follows and is connected with belief and leads to baptism. We often hear the expression "penitent believer" in connection with baptism. It is not in the Bible, repentance and penitence are two different conditions; the former may produce the latter, but they are quite different. It is not our purpose to discuss "Re-baptism," or to define "Sect baptism," but to determine, if possible, what is "Christian baptism," and in making this attempt we will notice some statements that have been made in this connection, by whom made, does not concern us. It is stated: "Those who have been buried and raised again in baptism have performed the right act." Persons are not buried or raised in baptism; buried in water and an emerging from the water is baptism. "Those who have sorrowed on account of their sins and sincerely and thoroughly turned away from their sinful conduct have made the right change." Where in the New Testament is an alien sinner commanded "to sorrow" previous to baptism? Some religious teachers tell such persons to mourn, and have provided a "mourners' bench," but we have not found it in the New Testament. "Those who have never doubted the divinity of Jesus Christ, but so believe in him that their hearts are purified from the love of sin—they certainly have the proper faith." If a man's heart is purified from the love of sin, then he is a child of God, and a man may become a child of God by faith alone. "Now when one who has thus believed, repented and been baptized, thereby professing himself to be a saved one, and desires to be added to the church of Christ (Acts 2:47), where is the authority for sitting in judg-

ment on the validity of the faith, the repentance or the baptism of such an one?" Would it not be better to say, "a pardoned" or "a forgiven" one, instead of "saved" one? In Acts 2:47, it is not said "added to the church of Christ." The first statement contains the fallacy—"those who have been buried and raised again in baptism have performed the right act." The action may be right and still it may not be Christian baptism. Suppose that instead of "thereby professing himself to be a saved one," he had professed himself a saved one, not *thereby*, but *independently* and *anterior* to the baptism, would we not have authority from Peter's command to sit in judgment upon their baptism?

"Does some one say that we call for a confession of faith, and when confession is made, then the question of faith is settled? But how do we know that the one making that confession understands what it is to believe with all the heart that Jesus Christ is the Son of God. . . . On the same principle must we allow him to decide whether he understood what he was doing when he repented and was baptized." Suppose the man when he made the confession, in addition to saying, "I believe that Jesus is the Christ, the Son of God," were to continue his confession, and say: "I believe that Jesus is the Son of God, but only as all Christians are, sons of God, his sonship differing not in kind, but in degree, from the sonship of all disciples," would we not be authorized to sit in judgment upon his "faith"?

"Even Paul did not sit in judgment on those twelve men at Ephesus, mentioned in Acts, 19th chapter. He asked them two questions. Then he taught them. Taught them what? That they should be baptized for the remission of sins? Not one word is said about remission. Their baptism was invalid because they had not believed in Christ. But who said their baptism was not valid? Here is the question. What Paul did then, we may believe we may do the same under similar circumstances. But the record does not so inform us. Whatever he may have thought, he did not say that it was invalid, even though they had not believed in Christ. Therefore, it is impossible for any one to believe that he should pronounce the baptism of believers in Christ not valid." The two questions he asked, were: "Did ye receive the Holy Spirit when ye believed?" and "Into what then were

ye baptized?" Believed what? They are called disciples, which term in the New Testament, standing unqualified, means Christians. The question must mean, when they believed in Jesus as the Christ. Paul declared their baptism to be not Christian baptism, because they submitted to it for a purpose other than for the remission of sins. Paul saw these men, who were recognized as Christians; he asked them if they had received the Holy Spirit as Peter had promised it in Acts 2:38; they had not heard that it was to be given to believers who were baptized; he then asked them the purpose of their baptism, and they told him that they had been baptized as a declaration of their repentance and acceptance of the Messiah in the person of Jesus. Paul then told them that that baptism had been superseded by a baptism for the remission of sins, which would be followed by a gift of the Holy Spirit. They then received Christian baptism. Paul did teach them, and it was precisely the same teaching that Peter gave in Acts 2, that they should be baptized for the remission of their sins. Their baptism was not invalid because they had not believed in Christ, but because the baptism of repentance had been superseded by the baptism for the remission of sins.

In commenting upon this passage, Prof. McGarvey very correctly says: "If the gift of the spirit had no connection with immersion this inquiry would have been inapposite, and Paul would not have propounded it. But the apostles taught as Peter did on the day of Pentecost, when he said, 'Repent and be immersed, every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit.' It is only on the supposition that Paul knew this to be the universal teaching of rightly informed brethren, that he inferred something was wrong about their immersion, from their ignorance of the gift of the Holy Spirit." "The general conclusion, from all the premises, is this: That persons who were immersed with John's immersion, while it was in lawful existence, were received into the Church of Christ without re-immersion." As far as his authority goes, it is settled that immersion must be preceded by the teaching of its design, and to this we agree, and claim that if the design must be taught, the baptism must be submitted to for that purpose, or the baptism is not valid. Sect baptism, if we may so design-

nate that baptism which is for a different purpose, is neither John's nor Christian baptism. After John's baptism there is no baptism that is Christian baptism, except that baptism which is for the remission of sins.

"Without precept or example to that effect, but a clear declaration to the contrary, they persist in sitting in judgment upon certain ones who have obeyed from the heart the form of doctrine delivered in the gospel, and they persist in characterizing such obedience 'sect baptism.'" It is very wrong for any one to stigmatize "obedience from the heart to the form of doctrine delivered in the gospel" as sectarian. Such persons should repent of their wickedness. If we could find such persons we would earnestly strive to lead them to repentance: but we have never seen nor read any utterances from such persons. How can any one designate a person "sectarian," who obeys from the heart that form of doctrine delivered in the gospel. It is unreasonable. We are in the habit of designating as sectarian such practices and teachings as are not delivered in the gospel. As Paul understood that every intelligent disciple taught baptism for the remission of sins, when men teach that it is for some other purpose, then we call it sectarianism, or sect baptism. Any person who is baptized because his sins have been pardoned, is not obeying from his heart that form of doctrine that was delivered in the gospel.

"Certain ones desire to get to heaven. In order thereto they desire to do the will of the Lord. Baptism they learn is one of his commands. In obeying this command they insist upon being immersed, which they are taught and believe is the answer of a good conscience. They thus perform the right act with an obedient spirit, but they do not understand the design of this act as set forth on Pentecost. And on account of this lack in understanding, there are those who declare this *believing submission* to this right act to be 'sect baptism.'" The command on Pentecost was, "be baptized for the remission of your sins," if they were not baptized for this purpose, they were not obeying this command, but our apologist says, that they are excused and their baptism accepted on account of their ignorance? If ignorance justifies them in this, it will justify them in all perversions. This is the plainest command connected with the plan of salvation, and if ignorance of it will excuse, surely many other things will be excused. Let us use the same reasoning about some other things. Certain ones desire to get to heaven. In order thereto they desire to do the will of the Lord. Baptism they learn is one of his commands, and also learn that the mode is not revealed. They do not understand the act, but are sprinkled, believing it to be baptism, and submit to it with an ob-

edient spirit, believing that it is done in answer to a good conscience, yet there are those who declare this *believing submission* to this act which they believe to be the right act, to be "sect baptism"! The person who is sprinkled is just as conscientious as the one who is immersed, because he thinks his sins are forgiven, and both are equally ignorant. If conscientious ignorance justifies the one, it most assuredly justifies the other.

Ignorance of a law that has been published does not excuse the person violating that law. This is a principle applicable alike to human and divine government. A sovereign power in a state may enact a law, but until that law is published it is not in force; as soon as it is published, as soon as it is in the power of the citizen to know the law, then he is judged by it. If he carelessly or wilfully neglects to inform himself concerning it, he is not excused. God enacted his laws and published them, or made provisions for their publication, and no one who has carelessly or wilfully neglected to learn the law, will be excused for disobeying the law. The law is, "be baptized for the remission of your sins," and no one to whom the message has come, is justified or excused in being baptized because his sins have been forgiven; and neither is any one excused for being sprinkled instead of being immersed. Both are perversions of the command, and neither are acceptable. The purpose, by Acts 2:38, becomes part of the act, and essential to it. We may now, therefore, answer the question, What constitutes Christian baptism? by saying, Immersion in water, of a believer, for the remission of sins. -Editorial, in *Christian Quarterly*.

McGARY-CRAWFORD DEBATE.

On the 12th of June, wife and I started to McKavett to attend the debate between Bro. McGary and J. T. Crawford, a Missionary Baptist. At Junction City, we were joined by Bro. and sister Thomas and their daughter. We reached the hospitable home of Bro. McGary and family the next day about noon. So we had the evening to rest, to be in readiness for the discussion to begin the next day at 10 o'clock. The writer made a talk at night, in refutation of the old theory that the Bible cannot be understood without the direct aid of the Holy Spirit.

The next morning at the appointed time, the people assembled to witness the beginning of the contest. Mr. Crawford failed to appear and I made a talk on the subject of faith. We met again at night, and waited till half past nine for Mr. Crawford. Bro. McGary then arose and said that inasmuch as he (Mr. C.) had failed to come, it was presumable that he had abandoned the discussion, and that he would turn it into a meeting to be conducted by the writer. I then made a talk on John, 8: 1-8, to an attentive audience, and announced meeting again for the next night.

The next evening Mr. C. came, and in an interview with Bro. McGary said that he was unprepared, and that his brethren had given

him no encouragement whatever, but on the contrary had been writing to him from all parts of the state not to go into the discussion. Bro. McGary told him that, if there was a failure, he would not be a party in it—that he (Crawford) had appointed the time and he was ready for it. He finally decided that he would be ready to begin the discussion at eight that night, and it was so announced.

At the appointed time a large audience assembled and the discussion at once began. I shall not attempt to give a detailed account of it. Bro. McGary led out with the proposition, "The Scriptures teach that baptism is for the remission of sins." He explained that the baptism under discussion, was the baptism of the Bible with its prerequisites. A few plain and pointed passages were given, that fully sustained the proposition, and at the expiration of his half hour took his seat to hear his opponent examine the strength of his proof. But instead of doing so, he preferred to indulge in *Arkansas anecdotes*, rather than argumentation. Bro. McGary would briefly notice irrelevant matter, and proceed with his argument. This style of discussion continued to the end.

I must say that I never heard a man pay so little attention to the argument of an opponent. He saw that he was completely demolished at the close of the first speech, and he made no attempt whatever to grapple with the points presented. He had his mouth well trained and puckered to squall *Campbellite* and *salvation in the water*, but as for argument, there was simply none in the man.

He would deny the word of God with as great boldness as the greatest infidel in the land. He declared the word of God to be no more than an almanac—that it was a *dead letter* and without life. Bro. McG. at one time read 1 Peter, 3: 19-21, and when he read aloud, "the like figure whereunto even baptism doth also now save us," he put the question directly to Mr. Crawford, "Do you believe that?" And he shook his head. "Well, did not Peter say that?" And to this question he was silent. So he knew that Peter said so, but he did not believe Peter.

Again, on the proposition of repentance coming before faith, he said that in passages where it is not put before, it was a *step* of the writer.

Brethren, Mr. Crawford, is a representation of that class of people that many of you try to shake into the kingdom of God. Let me tell you that the *hardest shake* from the strongest hand and most zealous heart in the land, is not sufficient for these things. I beseech you to cease such nonsense, and rely on the strong arm of the Lord. Mr. Crawford thought he had a strong argument in the baptism of the Savior. He was not baptized for the remission of sins, therefore baptism is not for, but on account of

a state of purity. After Bro. McGary showed why the Savior was baptized, it was then shown that John refused to do what Baptists teach. You know that *good persons* are the kind that they baptize, and this is the very reason why John did not wish to baptize him. Mark 1: 4 says, John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Therefore baptism is not because of remission of sins, as the Baptists practice and preach.

There were six speeches each on the first proposition. Mr. Crawford then began with his affirmative, viz: "The Scriptures teach that a person is converted and saved before baptism." It was evident to all, that he was at the end of his row. He made a feeble attempt, lasting about twenty minutes, and took his seat. Bro. McGary noticed the show of argument presented by him, and consumed the remainder of his thirty minutes in rebuttal. Mr. C. arose and after talking a few minutes, said he was done. It was expected that he would make six speeches of thirty minutes each on his proposition, but he made only a part of two. He was *out of soap*.

Bro. McGary closed the discussion with a telling comparison of the Bible plan of salvation with Baptist theology, and after a hasty recapitulation took his seat. Thus ended the McKavett debate.

One of the most intelligent Baptist families of the place were free to say that Mr. Crawford utterly failed, and that the Baptist plan of salvation was not of the Bible, and that they were no longer Baptists.

Brethren, if you want Baptistism completely demolished, and Bible teaching to reign instead, send for Bro. McGary. J. S. D.

WHY DID THE SACRED CANON CLOSE.

All the works of God are necessary. As long as God continued to increase revelation there was a necessity for its increase, but as soon as the necessity for an increase of revelation no longer existed, the sacred canon closed.

We submit the following proposition: The sacred canon closed with the close of the New Testament. The arguments that may be used in support of this proposition are offered as an answer to the caption question: Why did the sacred canon close? What God may have in store for man in the age beyond the mediatorial reign of Christ is a question that does not enter into this investigation.

God's promises by the prophets, which were made in past dispensations show clearly that an increase of revelation was a necessity. "Behold the days come, saith the Lord, that I will make a new covenant," Jer. 31: 31. In this prophetic declaration we have a reference to a time in the future when there should be an increase of revelation. Many other references of like import might be obtained from the same source, but this one is sufficient.

Leaving the prophets, we come down to the first part of the New Testament. The Savior said: "Go preach the gospel." Preach repentance and remission of sins in thy

name. "But tarry in the city of Jerusalem until ye are endued with power from on high," Luke 24: 49. The apostles were waiting for a new power, which was necessary to enable them to perform a new work and that new work was the promulgation of a new scheme—the scheme of redemption in Christ. Here we have a promise of a future proclamation. Again, "And when he (the Spirit) is come he will reprove (convince) the world of sin," John 18: 8. It takes testimony to convince. Here also is a promise of an increase of testimony—of revelation.

After the apostles received the baptism of the Holy Spirit they were enabled to proclaim the gospel. Of this gospel Paul says: It is the power of God unto salvation. God's power needs nothing added to it. The gospel is God's power to salvation. Therefore the gospel needs nothing added to it. If the gospel needs nothing added to it, it must ever remain as it is, both in quantity and quality, for God can not be accused of the folly of working where it is not necessary.

Many single passages of Scripture might be relied upon to support the all sufficiency of the Old and New Testaments, but one more argument having a foundation as broad as the whole revelation of the Old and New Testaments I regard as sufficient. When God created Adam, He pronounced him very good. We stop here to inquire if Adam was good enough? If we say that he was, we cannot reasonably aspire to a standard of goodness higher than his. If we say that he was not good enough, the fault was in the power or will of God, and if we ever become good enough ourselves we must reach a standard higher than that erected by the will and power of God.

When God created Adam He regarded him worthy to live forever, or regarded him worthy of eternal life, because he gave him access to the tree of life. God counted Adam worthy of his presence. Hence, He met with him face to face. Do we hope for more than to be counted worthy of eternal life, and to dwell in God's presence forever? Adam lost the way of the tree of life, and therefore lost eternal life—lost the blessing of God's presence, all in consequence of the violation of God's commandment. Let us bear in mind that eternal life in the presence of God, was God's will concerning Adam, and nothing short of eternal life in God's presence, for Adam's posterity is, according to God's will, in the great restoration.

To restore Adam's race to Adam's primitive state and condition is certainly the purpose of the divine arrangement. The plan of restoration was in process of development throughout former dispensations. During these dispensations man was being raised to a higher standard, and the scheme of redemption growing into that which is perfect. God's promise to Abraham con-

cerning Christ, made it necessary to place Abraham's family under law until the fulfillment of the promise. The types and shadows of this law dispensation kept the world in anticipation of some coming event of grand proportions.

That part of the law that forbid the Jews to amalgamate with the nations, made it possible to keep a lineal line extending from Abraham to the bringing in of the better hope. Throughout this entire age the blood of bulls and goats was shed of which it is said, it is impossible that they should take away sin. During all this period sin is not removed because nothing is found to take it away; hence the flaming sword must keep his place.

Adam could not go to the tree of life, his violation of law canceled his right to its privileges, and consequently his right to eternal life. When these rights and privileges are restored to Adam's race, God's work is completed, and man brought back to the primitive state where God said of man, he is very good. God works by means, and whatever means brings back the primitive state must be perfect, as the primitive state was perfect.

"He that looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed," Jas. 1: 25. This passage shows the existence of a law of liberty which is perfect. If the liberty here referred to, is liberty from sin, we find a perfect means of freedom from sin, Paul says: "Being then made free from sin ye became the servants of righteousness," Rom. 6: 18. Here we find freedom from sin by means of that which is perfect, and therefore find perfect freedom from sin.

The man who never sinned is perfectly free from sin. The man who does the things contained in the perfect law of liberty, is perfectly free from sin, and by this means becomes the equal of Adam before he sinned. Adam, before he sinned, was entitled to the tree of life and God's presence. All who are equal to Adam before he sinned must be equal to him in rights and privileges, and therefore must be entitled to the tree of life and God's presence.

In the last chapter of the Revelation of John, we have this language: "Blessed are they that do his commandments that they may have right to the tree of life, and may enter through the gates into the city," Rev. 22: 14. By obedience we obtain a right to the tree of life. This was the right that Adam lost by disobedience. How reasonable and how just! That which Adam lost by disobedience, his race obtains by obedience. By doing the commandments of God we are brought to the primitive state of Adam.

In that state, Adam was very good. Such will be our standard if we do His commandments. That perfect law of liberty which contains the commandments of God is

the means ordained of God to restore man to the primitive state of holiness. In this primitive state man was as good as God was willing to make him; and God will certainly never make man better than the first who was worthy of his presence, and worthy of eternal life. If the means ordained of God are capable of making man so good, neither more nor less, and God can never become willing to make him better, God can never become willing to add to or increase the means. God cannot add to His last law, because by His Spirit through the apostles He called it a perfect law.

Revelation as we now have it is capable of restoring man to that high standard erected by God Himself. When revelation has developed a power to raise man to that sublime relation which he sustained to God in the garden of Eden—when it has completed the means to reinstate man in the royal presence of the King of the universe, is it outside of the range of truth to say that it has accomplished all that deserves accomplishment? So much in answer to the question, "Why Did the Sacred Canon Close?"

W. P. RICHARDSON.

JESUS THE GREAT HEALER.

(Synopsis of a sermon preached by J. H. D. T., of Arcola, Ill., May 10th, '88.)

Text:—The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4: 18-19.

Exordium:—Jesus "came to Nazareth, where he had been up: and, as his custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written. The Spirit of the Lord is upon me, etc.

Text. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."—Matt. 4: 23.

1. Jesus taught the people and preached the gospel of the kingdom.
2. He healed all manner of sickness and disease among the people.
3. He cast out demons and raised the dead. He was never known to fail in a single case. By his works he proved his love and his power. He attended his patients personally when on earth; but since his ascension he attends them through his appointed agents. He provides them with the necessary remedies for all manner of sin-sickness. All free of charge.

Jesus said: "They that are whole need not a physician, but they that are sick."—Matt. 9: 12.

Homily:—1. What made the sinner sick? (1) The love of sin. (2)

The practice of sin. (3) The state of sin. (4) The guilt of sin. (5) The punishment of sin—the thoughts of it.

2. What will cure him? (1) Faith in Christ, the great physician. (2) Repentance towards God. (3) Baptism for the remission of sins. (4) Pardon or remission of sins. (5) The withholding of the punishment—the assurance of its being withheld.

By disobedience he was in a state of condemnation; but obedience brings him into a state of justification.

Recapitulation and close.

(END.)

A DEFINITION.

An English minister defines a Campbellite Christian as one who takes his name from Christ and trusts in water to save him; a Baptist Christian as one who takes his name from baptism, and trusts in Christ to save him.—*Canadian Baptist*.

Baptist Christians do well to trust in Christ to save them, for there is salvation in none other; but they should not forget that Christ requires those who put their trust in him to speak the truth about their neighbors. Those who do so never represent us as trusting in baptism to save us. Did Dr. Hackett, of the Baptist church, trust in baptism to save him when he taught precisely as we do that Peter enjoined believers to repent and be baptized in order to the remission of sins? Baptist papers should cease to retail such fables.—*Christian Standard*.

In the F. F., of Jan. '87, I noticed that one "Rev." R. T. Hanks claims the honor (?) of this definition, and the thing was noted in the Baptist papers as a nice thing. So nice, indeed, that some one suggested that it be put into the Encyclopedia of Universal Knowledge; in fact they wanted the concentrated lie crystallized so that future Baptists might profit by so "fine cut" a definition.

Besides this, I believe he received the degree of D. D. for his smartness and erudition. Did n't he deserve two? *Dry Detective*, or something like that. As he don't have any use for water in making Christians, possibly for making Baptists he may use it. He may be the "English minister" referred to, but if he is not, he certainly is guilty of plagiarism. Though it is possible for two smart men to have the same ideas. Let the Rev. (?) Hanks adhere to the truth simple, the whole truth and nothing but the truth, not forgetting that there comes a day of judgment.

P. H. ADAMS.

THE ART OF TEACHING.—To make teaching effective, it should be a developing process of the mental faculties. For everything a child is taught, a reason or explanation should be given. Mere imitation or committing to memory of facts is a waste of time. To think correctly is the main object of all proper teaching; without it all teaching is mere blundering through a labyrinth of mysteries.—*Selected*.

FIRM FOUNDATION.

AUSTIN, TEXAS, JULY 15, 1888.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

A. MCGARY's address is Fort McKavett, Menard county, Texas.

WAS HE CONSISTENT?

In the first issue of the *Christian Courier* we find the opening assault against the "rebaptism hobby" as follows:

"The rebaptism theory which some good brethren have been led to embrace, and which by some seems to be made a test of Christian fellowship is not a new one. Sixty years ago it had its advocates, and in the *Christian Advocate* of June, 1828, Alexander Campbell disposes of the matter most effectually by the use of a very appropriate illustration. We commend it to brethren who may have been disturbed by the rebaptism hobby. It may be found in the *Christian Baptist*, Burnet's edition, page 447, and is in these words: 'Some persons have thought that because they did not understand the import of Christian immersion, at the time of their immersion, they ought to be immersed again, in order to enjoy the blessings resulting from this institution; but as reasonably might a woman seek to be married a second, a third, or a fourth time to her husband, because at the expiration of the second, third and fourth years after her marriage, she discovered new advantages and blessings resulting from her alliance with her husband, of which she was ignorant at the time of her marriage. It is true she may regret that she lived so long in that state without enjoying the privileges belonging to her, but her having the rites of matrimony celebrated ten times or once for every new discovery she makes, would give her no better right to these enjoyments than she possessed through her first marriage. Nor will her repetition of the nuptial rites cause her to enjoy more fully the comforts of which she was deprived during the past years of her ignorance than the mere consciousness that she now enjoys them.'

Examples are very useful things in enforcing positions; but they are as useful to the side of error as to the side of truth. Sophistry can be hidden in an example sometimes when it can find no other place of concealment. This example of Bro. Campbell's, which Bro. Homan thinks so effectually sweeps away the position which he is pleased to call the "rebaptism hobby," is only valuable as a lurking-place for sophistry—though I have no idea that Bro. Campbell or Bro. Homan either wilfully used it for that purpose.

A legal marriage would, of course,

entitle the parties to all of the advantages growing out of the marriage state; but an illegal marriage would not. It is not necessary to argue this point to such a lawyer as Bro. Homan; for he would not think of denying it. So of a legal baptism; it would insure to all legally baptized the immunities growing out of the baptized state, but illegal baptism would not. So, then, to use an example of legal marriage to illustrate the state of a baptism, the validity or legality of which is in controversy, is to assume, through that example, the very point that is in controversy and must be proved.

The laws of Texas require certain things as antecedent to the marriage ceremony. If these antecedent steps are ignored and left out, although the ceremony may be ever so nice and chaste, the marriage will be null and void in the eye of the law of the State of Texas. We hold that, when the steps ordained of God as antecedent to baptism are left out, or any one of them, the baptism is null and void in the eye of the law of God, even though the baptismal ceremony may be in strict accord with the commission of Christ.

Bro. Homan holds that the apostolic teaching upon the design of baptism, and "the good confession" with the mouth may both be left out of baptism and it will be valid. This we deny, and instead of setting about to prove this teaching in the *Courier*, he seeks to enforce his teaching by giving Bro. Campbell's example. We hope he will give us something better than this. In a private letter he informs us that he has seen but two copies of the FIRM FOUNDATION. We are sorry he has not seen a copy of every issue; for we are sure he would not have laid so much stress upon Bro. Campbell's marriage illustration if he had read them all, because the fallacy of that thread-bare illustration has been several times pointed out in the columns of this paper.

In conclusion we submit for Bro. Homan's consideration something else from Bro. Campbell, for him to lay down by the side of this marriage illustration, for careful and candid comparison; and we desire him to give it to his readers and say if he thinks Bro. Campbell was consistent on this question. It would be refreshing for Bro. Homan to give his readers some of Bro. Campbell's teaching which tends to establish the "rebaptism hobby." Here is what Bro. Campbell said:

"Some have such a puerile and inadequate conception of Christian baptism, as to regard it as a mere ceremonial introduction into the church—a way of making a profession of the Christian religion—no way affecting the spiritual relations of the subject. This view of it ought to have been expressed by such a precept as the following: 'Repent and be baptized, every one of you, for admission into the church.' But no such precept, in form, in substance, or in sense, is found in God's own book. As we

have, then, but one Lord, one faith, and one baptism, and that one baptism is 'for the remission of sins'—to give us, through faith and repentance, a solemn pledge and assurance of pardon, any other baptism is a human invention and of no value; wanting, as it does, the sanction of the Lord Jesus Christ who ordained it."—*Campbell on Baptism*, pp. 256-257.

This knocks that marriage illustration all to pieces by the hand of the same great man who constructed it. It ought to serve as a lesson, too, to Bro. Homan and others, by showing them that uninspired men will not do to follow—they are following Bro. Campbell in their teaching and practice on receiving immersed persons from the denominations.

See then, Bro. Homan, how your leader on this question, has crossed himself. It is a clear case of a "blind leader" and his disciples, "all falling in the ditch." If Bro. Campbell had lived to have seen some things the FIRM FOUNDATION has shown "those who are blindly following him, he was just great and humble enough to have come out of that ditch and never have fallen into it again. But it seems that his followers are piling in upon each other and filling up that "ditch," while they close their eyes tighter and tighter. We trust that Bro. Homan's very logical mind may force him to open his eyes till he can see the apostolic ground too plainly hereafter to refer to it as, "the rebaptism hobby;" and that the *Courier* may go to work getting its readers out of the "ditch." A. MCG.

MENARD COUNTY.

Menardville, the county seat of Menard county, is about one hundred and fifty miles west of Austin. Fort McKavett is twenty-two miles west of Menardville, at the head of the San Saba river. The San Saba river runs from northeast, southwest through Menard county. The valley lands along this beautiful, clear river are generally very rich, and when irrigated and properly cultivated yield very heavy crops of corn, oats, wheat, rye, sweet potatoes and all kinds of vegetables. These lands are held at prices ranging from three to five dollars per acre. In the vicinity of Menardville land is much higher, because they already have an irrigation ditch in successful operation there. Some land, I understand, along this ditch, has sold as high as sixty dollars per acre.

Farming cannot be safely relied upon here without irrigation; but the banks of the river are so low that water enough for gardens can be gotten out, at a mere nominal cost, almost anywhere on the river. I have just completed a wheel at the cost of seventy-five dollars which will irrigate about five acres of land. This wheel is very simple in construction and it costs nothing to operate it after it is put in. It will run five years without costing as much as five dollars. Such

wheels can be put up almost anywhere along this river. There are bold and excellent springs of water breaking out all along the river, and the same kind of water can be found any where in the valley, I learn from old citizens, at a depth of from fifteen to thirty feet.

This is a very healthy country, even right on the river bank. It is the best stock country I ever saw—for cattle, horses, sheep, goats and hogs. The principle timber in the valleys is pecan. The timber on the ridges, or "divides," as they are called here, is live-oak. Timber is plentiful for fuel but not for fencing purposes. Most all fences are made of cedar posts and barbed wire. This makes a good, cheap and very lasting fence. All of the "divides" are covered with fine mesquite grass, the best grass that grows, I think. These lands can be bought at about \$1.50 per acre; but this quality of land is worthless for anything but grazing. The first thing to be done in utilizing the "divides" is to bore for water, put up a wind mill and make troughs and extra tanks or receptacles for an extra supply of water to be held in reserve for such emergencies as low wind, storms and accidents to the mill. This, all told, will not fall short of one thousand dollars. They estimate ten acres per head of cattle, a little more per head of horses, and about three acres per head for sheep.

Below me on the river lies about three thousand acres of land that I have had my eye on for a colony of Christians. Two or three hundred acres of it can be irrigated in a body. The water could be taken out at a rock dam on my place and carried on to these low lands without much cost. This body of land can be bought for about twelve thousand dollars, and it would furnish self-sustaining homes for at least twenty families. Then a ditch could be extended to the foot of the hills for stock water, which would make the hill lands come cheap, as no wells would have to be dug for stock. Such a colony of Christians could thus obtain cheap and good homes and bring their church and school right along with them; and doubtless do much good in this dark region for the kingdom of God. If such a colony could be established here while my children are young I had rather keep them here than any where I have ever lived or seen, for I do not think a healthier country can be found.

But now I must give the other side of this picture, for I am writing this to answer questions asked me by many brethren through private letters; and I cannot afford to make an unfair report to them. I would have answered these questions long ago but I wanted to get better acquainted with the country and people here. Then, again, so many were writing and requesting me to go back to Austin and remain in the office of the F. F., that

I wanted to see how this would turn out. It is not fully decided in my mind yet. I am well satisfied here but my wife is not, and her wishes and the demands of the FIRM FOUNDATION both pulling in the same direction is something I cannot disregard. But my wife would be satisfied if Christian families would come into the country.

But now to the other side: It is a long ways to market. Ballinger is the nearest railroad station, seventy-two miles—though the Santa Fe will run to Angelo by 1st of September. Angelo is fifty-five miles northwest of Fort McKavett. Society is very objectionable here. Fort McKavett was a government post for many years, and a very bad element was drawn here by the troops. I am sorry to say too many of them remained when the troops left. I never saw a country where there seemed to be less love for God, or less regard for character among men. But this ought not to scare off Christians. Some brethren have written me to know what kind of country it would be for poor men who are not able to buy homes. I would not advise any one to move to this country who is not able to buy a little home. If a family can buy a home here and improve it they can, with a few head of stock and a few acres of irrigated land, make a good living and enjoy health and life, unless they have their affections too much set upon such things of the world as are only to be found in the circles of high life, fashionable circles, where the goddess of fashion and the god of this world are united in unholy and soul-destroying wedlock.

The body of land I have referred to, would, as I have said, furnish homes for twenty families, giving to each family one hundred and fifty acres, of which at least fifteen acres would be irrigable land. This one hundred and fifty acres would cost about six hundred dollars. The fifteen acres of irrigable land, when the water is put on it, will be worth seven hundred and fifty dollars. Then back of this land, and in reach of the water lies thousands of acres of grazing lands that can be bought at from one, to one and a half dollars per acre. I have shown this land to several brethren and they were all delighted with it. I know of several who stand ready to take a share in this land and help to build up a colony where they can have church and school privileges right at their doors in a new and healthy country. A banker in Austin has been conferring with me about this property, but I would so much rather see it settled by Christians. But I am sure this opening will not be here long. I have no interest whatever in this land; and I might not get to enjoy the privileges and pleasures of such a colony, if it should take tangible shape and reach consummation; for, if I find the interests of the FIRM FOUNDATION demand me in its office, I shall subordinate all of

my individual preferences for the welfare of this only paper that contends for the unadulterated gospel of Christ. But I know that such a colony of Christians could benefit themselves and do more good for their Master by thus coming together and co-operating by the express directions of the Scriptures. They would have ten-fold better opportunities for bringing their "children up in the nurture and admonition of the Lord," and could shed a reflex light and influence upon those around them in the toils of sin and darkness. And as for missionary work, why could they not do more? I would be glad to see a colony of true and devout brethren take advantage of this opportunity for good little homes that I have herein tried to lay before them fairly. I have a home here and I think so much of this country that I shall not sell it, even if duty should call me from it—that is, I will not sell unless it should become necessary to the up-building of this colony. My survey contains sixteen hundred acres. If brethren who have expressed a desire to me for colonizing in this section should go to work to carry this project into effect and the land mentioned by me should not be sufficient for the demand, I will be willing to let mine go for what it actually cost me, all but a little home for my own family.

But, in conclusion, I want no one to take my judgment on this country without examining for themselves. I would say to those who have written to me about settling in this section, you had better act promptly, for I do not believe this opening will be here twelve month's from to-day, and, very likely, not half so long. A. MCG.

FROM BRO. LATIMER.

Bros. McGary & Hansbrough:

While the boys are taking their wonted nap, I thought, after reading my last F. F., I would have a little talk with you.

I have never received my receipt. Would like one, for I don't know when my subscription expires.

Please answer: What puts a sinner into the Church of Christ? Also please explain Rom. 6: 3, also Gal. 3: 27.

I understand there are several prerequisites. The point in my mind is, the act that brings the alien into the church.

Did you continue the paper to the widowed sister and the consumptive brother? We know you did. The F. F. has only failed one time to get in all right, and that was on account of a change in the postmaster.

We do not keep a correct house for the Lord. We forsake to assemble as is the custom of some others. But I hope we will do better before the Lord sends on us the punishment threatened the church of Ephesus. Let us all awake to the timely warning given by Bro. Speer, and support the old, the needy and the Christian, before the rich, the young, the progressionist and the greedy. Though a poor

congregation don't look well with a fine, fat parsonic preacher.

An open confession is said to be good for the soul; the more I read the F. F. the more I like it.

It is about work time, good bye. May the good Lord continue you for the work's sake, is the prayer of your brother in Christ,

HENRY LATIMER.
Gordon, Texas.

(1) That which remits sins also puts one into Christ. The Church is a plurality of those "in Christ."

(2) Rom. 6: 3, "Know ye not, that all who are immersed into Jesus Christ were immersed into his death?" Those who are immersed from an obedience of the heart, are immersed into a state of death to sin and the world. The world and all that is of it is under the dominion of the evil one, who is the god of this world. While the "kingdom of God's dear Son" is under the dominion of the Lord from heaven. There is as great a difference between these two states as there is between the two states of life and death; life to one of these is death to the other, and *vice versa*. So, then, whoever is immersed into this heavenly dominion, is immersed into a state of death to the dominion of the god of this world, where he is "alive to God." To be dead with Christ is to be dead to sin and the world, and alive to God and righteousness. And to be alive to the world is to be dead to God and righteousness.

(3) Gal. 3: 27, "For all ye who were immersed into Christ did put on Christ." To put on Christ is, simply to die to the world and become alive to God by taking on "the yoke of Christ"—it is to become a new creature, a citizen of that government which is not of this world, but of heaven—it is to be, "born again," born of the incorruptible seed of the kingdom of God, which is to be born of water and Spirit—see John 3: 5. This is perfected when one opens his heart to the words of the Spirit and is led by these words to do just what the words say and for just what the words say to do it. When immersion is thus approached and submitted to, it is truly a "birth of water and the Spirit;" for it is, "the washing of water by the word" (Eph. 5: 26) of the Spirit. To leave the teaching of the Spirit out in approaching immersion is to be born of water, and not of the Spirit; hence it is not a birth of "water and the Spirit;" hence does not give remission of sins nor translation into the kingdom of God's dear Son. It is only the "corruptible seed" that can interfere with the directions of the "incorruptible." Wherever the corruptible seed enters it must take the place of the incorruptible and drive out the Spirit of Christ, and if it leads to immersion it is a washing of water by the word of man, which nullifies the whole thing in God's sight.

(4) Yes, I ordered the paper continued to them, and if they do not get it I want to know it. A. MCG.

FROM BRO. M'MURKEY.

Bros. McGary & Hansbrough:

Please explain the language of Jesus to Nicodemus in John, 3: 5: "And Jesus answered verily, verily I say unto thee, except a man be born of water and the Spirit he can not enter into the kingdom of God." Gal. 4: 26 reads thus: "But Jerusalem which is from above is free, which is the mother of us all."

What I want to know is this: Can the water and Jerusalem both be our mother? or can we be born of a thing and it not be our mother?

Answer the above and oblige, your brother,

F. M. MCMURKEY.

A great trouble with us is, that most of us press figures and types too far. To press a figure, type, or metaphor beyond the point it was intended to reach, is to do violence to the truth. To expect to find a perfect similitude of the literal birth, in a metaphoric or spiritual birth, is to expect too much and what cannot be found.

When we speak, we must speak as the oracles of God. So we should not call the waters of baptism the mother of us all; for Paul has said that of Jerusalem which is above. But if I were compelled to give water a name or place that we find connected with the literal birth, I would not know better how to do so than to call it the womb. It can very truly be said that one is born of the womb.

If we could find *everything* in a figure or type to correspond to the literal, it could not be a *type* or *figure* of the thing, but the *very thing itself*. So it is wise to learn where to stop pressing types and figures. This, I fear, is one thing about which none of us are particular enough. A. MCG.

AMONG THE CHU CHES.

First, Oak Grove. This congregation is composed of about thirty members. Is an active, working congregation. Last year I preached once a month in the house they use for public worship. I was liberally remunerated; I spent three-fourths of my time in destitute places, while this congregation administered to my necessities. This year they are building a house to worship in of their own. It would be well for congregations wanting to build to study the method adopted by these brethren before beginning.

The method is this: 1. It was agreed by all that a house was needed.

2. It was agreed by all that they wanted a house.

3. All agreed to build it at their own expense, unless those who are without, of their own free will, without being asked, contributed to it.

4. Each member contributed according as he thought he was able.

5. All the cash was raised.

6. A calculator was made to see what size house the money would purchase.

7. They bought the lumber, put it on the ground, and every spare day is put in at work on the house—among the brethren are some who are competent to build according to rule.

So the house is going up nicely. When finished, it will be a neat, comfortable building. Hope to be able to worship in it in a month or so.

We have Bro. W. P. Richardson booked for a protracted meeting, beginning the last of July or the first of August.

One who came to us from among the Baptists was baptized "for remission of sins" the third Lord's day in April, and another the fourth.

There are some others almost and others altogether persuaded to turn from the commandments of men to the "obedience of faith."

Second, White Rock. I am not able to give a report of the condition of this congregation fully. But can say they are free from many of the innovations now causing such confusion. No missionary society preacher gets any crumbs there. The *theological shakers* will find but little encouragement in his *stabling* business. Do not know what they have done in the past, only preached there two Lord's days.

Third, Little Elm, is in Bell county. I have been there once, preached three times, had a good hearing. This is a good congregation, though I was told that there were some who did not meet upon the first day of the week to break bread as often as they could. Yet there are some who are always at their post.

Last spring I was kept at home twenty-seven days waiting on my sick child, this congregation sent me a seven dollar money order, just when it was needed. I was told that in this congregation are persons who came from the sects, but I have hopes that when they investigate their claim to citizenship, they will obey from the heart (understanding) that form of doctrine delivered them, by being baptized upon a confession of their faith "for the remission of sins."

Fourth, Big Elm. This congregation is a live, working congregation. In it are several readers of the F. P. and many who substantially endorse the position defended by it, on the sect baptism question.

There are some in the congregation who were baptized in ignorance of its design, I am told. I have preached for them two Lord's days. Near them is a congregation of "Latter Day Saints," (or Mormons). The only nest I ever run upon.

In all these Churches of Christ I can see nothing to hinder success. And I pray God that they will study his word in the future, as some of the members of each have in the past, and that each of us may measure ourself by it, and wherein we find ourself too short, stretch out, and if too long, cut off.

Yours for heavens order,
O. H. MCGAVOCK.
Robinson, Texas.

THE PLAN OF SALVATION.

THE FAITH.

"He came to his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1: 11-12.

Thus is stated by that disciple whom Jesus loved, the character of persons to whom was given power to become children of God. The first great essential condition, or life-giving principle, is faith in the Lord Jesus Christ. One must believe on his name; that is, accept his authority, take his word as the law of life. This statement John fully confirms by giving samples of the Savior's teaching. The Savior's interview with Nicodemus is a striking example: "Except a man be born again he cannot see the kingdom of God." * * "Except a man be born of water and of the Spirit he can not enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

A birth of flesh avails nothing as to the kingdom of God; for "Flesh and blood cannot inherit the kingdom of God." The subject of the new or spiritual birth is the Spirit or spiritual being; for it only can be spiritually affected, enlightened, morally changed, purified, converted, regenerated, saved.

In answer to the question: "How can these things be?" Jesus said: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in him may not perish but have eternal life." Dark as was this saying to the learned ruler of the Jews, it afterwards pours a flood of light upon the subject to those who observe the fulfillment of this saying and the demonstrations that followed on the great Pentecostal occasion.

When "the son of man had been lifted up," on the cross, and the thinking, anxious ones, like Nicodemus, were "begotten again unto a lively hope, by the resurrection from the dead;" and when Peter assured the assembly of Israel that "this Jesus (whom God raised up, whereof we are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear," then did the hitherto inexplicable, but now unmistakably lucid object lesson of the serpent lifted up in the wilderness, lend a halo of glory to "the accursed tree of the cross." The sting of sin has been made to fester in the hearts of the thousands that saw and heard on that occasion, till rankling anguish voiced its throes in the inquiry, "What shall we do?" Quickened by the power of truth, by which ignorance is destroyed and the enmity of the flesh overcome, they are begotten into a living hope in him who has conquered death, who died for their sins and rose again for their justification.

Hence they doubt not, they halt not, but gladly receive the word, and hasten to obey, (see Acts 2: 41); so that by faith there were brought into the kingdom the same day about three thousand souls.

Peter spoke as the Spirit gave him utterance, they heard, believed, obeyed. So then, as Paul says, in Rom. 10: 17, "Faith cometh by hearing and hearing by the word of God." And this Peter corroborates in Acts 15: 7-9, where he says: "Ye know how that a good while ago God made choice of me that by my mouth the Gentiles should hear the word of the gospel and believe. * * And put no difference between them and us, purifying their hearts by faith."

We see from this that God's means of purifying the heart is by faith, and that his means of giving faith is by the preaching of the word. The Savior said: "No man cometh unto me except the Father draw him. As it is written, They (that came) shall all be taught of God. Every one therefore that hath heard and hath learned of the Father, cometh unto me." For "how can they believe on him of whom they have not heard?" Men must hear and learn before they can believe. This is the law of the mind, the law of God. The entire revelation of God recognizes this principle.

James (1: 18) speaking of the unbounded goodness of God, says: "Of his own will begat he us with the word of truth." Peter also says, (1 Peter 1: 22): "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that you love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." So then, we see that the word of God is, as the Savior said, the seed of the kingdom, or God's means of begetting men unto life in his kingdom. Hence the gift of his Son, and by him the gospel. Hence the church as a pillar and support of the truth. For "how can they hear without a preacher?"

When the truth is preached, it produces faith; faith purifies the heart, (Acts 15: 7); the purified heart aspires to the new life in the kingdom, and exercises that power given to become a child of God, (see John 1: 11-12), or purifies the soul in obeying the truth through the Spirit, (see 1 Pet. 1: 22.)

This kind of faith is essentially evangelical, for it comes by hearing the gospel, the evangel, the word of God. It is divine; for it has for its foundation the divine testimony, the divine word. It is the obedient, or living faith, for it lays hold of the life that is in Christ by obedience. It is the Christian faith, for it claims only Christ as its author and savior. It is the saving faith, for it accepts the salvation that is offered in Christ. It is the true faith, for it exists by its reliance on the truth as it is revealed in God's

word. "Without faith it is impossible to please God; for he that would come to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Let us, therefore, keep this faith, walk by it, preach by it, and by it build on the firm foundation of apostles and prophets, Jesus Christ himself being the chief corner stone. This scriptural view of the faith addresses itself to man's understanding and to his reason. It has none of the difficulties of the dogmatic theories of faith that ignore the efficiency of the gospel as the means of faith and the power of God unto salvation. Since "faith comes by hearing," it recognizes the necessity of presenting to the mind the convincing facts of the gospel. No faith is expected in the absence of gospel truth. The things said and done by Jesus, and the words and acts of the apostles under the great commission are the matters upon which the mind must act. When these are fairly presented to the rational mind, then is accountability assessed against the soul. For the word of the Lord proves a savor of life unto life, or of death unto death. Every one hears, believes and appropriates by obedience, or rejects the counsel of God by disobedience. This indeed is the touchstone of faith, doing the things that the Savior commands. In vain does any one profess, saying with the mouth, "I believe," while the life is but a scene of rebellion. This is what the prophet calls drawing nigh with the mouth and honoring with the lips, while the heart is far from him. The heart work controls the life.

The expression *the faith* is often used as a synonym for the law of Christ, or remedial system, the gospel. And in this sense, it may truly be said that *the faith alone* saves. For the gospel being the power of God unto salvation. Whenever the faith is spoken of we may understand the expression to mean the gospel. Hence *the faith is the power of God unto salvation.* "The faith once delivered unto the saints" is the gospel, or gospel plan of salvation. Therefore let us ever heed the injunction of the apostle to "contend earnestly for the faith once delivered to the saints," for by so contending, we hold forth the only means of salvation revealed to mortals.
J. R. WILMETH.

FROM A SISTER.

Bros. McGary & Hansbrough:

I enclose one dollar to you for the F. P. I suppose I am debtor for the past year, from May, '87 to May, '88, by my not registering the letter I sent the money in; this is all I can send now, but will send the balance as soon as possible. I cannot do without the paper. May God bless you in the noble work of sowing the good seed in honest hearts, and may they accept it and grow thereby. Others reject the F. P. can't bear sound doctrine: what a pity all are not united in the one faith. It is sad to see the church so divided and manifest a bad feeling instead of the brotherly love that should reign in the church of Christ. Your sister in the one faith,
MARY A. WEATHERED.

Ocala, Texas.

QUERIES.

Please to give us the Scriptural authority for publishing the FIRM FOUNDATION?

"But we beseech you, brethren, that you increase more and more, and that you study to be quiet, and to do your own business, and to work with your own hands, as we commanded you,"—1 Thes. 4: 10-11.

Where do our preachers get authority for praying in public before preaching? A. J. THOMPSON. San Marcos, Texas.

We are commanded to "pray without ceasing; in everything give thanks."—1 Thes. 5: 17-18; 1 Tim. 2: 1-8. Read also 1 Cor. 14th chapter. The practice, adopted by some, of not praying before or after preaching, partakes more of the "eccentric" than of the "religious." Let everything be done decently and in order, and all of our prayers be without "formality and sanctimoniousness;" but with "the Spirit and the understanding" that the unlearned (unbeliever) may be edified.—See 1 Cor. 14: 16.

EDITORS FIRM FOUNDATION:

You Christians are such close baptizers, why is it that you are not close communionists? If you are the only people who are right, you should be the only people to partake of the supper. Please explain. I am not a member of any church; I am only seeking the right plan.

Very respectfully,
W. A. HOBBS.

Alpine, Ala.

The New Testament knows nothing of "close baptism," or of "close communion." Hence, we say nothing of either. The Lord's supper was given to the disciples of Christ; hence it is their duty and privilege to eat of this feast. We teach both publicly and privately that Christians and they only, have the right to "set the table" and partake of the loaf and wine. We deny, that the denominations have the Lord's supper, and also deny their right to partake of the supper until they become Christians.

Dear Bro. Jackson:

In the F. F. of recent date some writer referring to the ordination of church officers by the laying on of hands, condemned the practice.—according to my understanding of what he wrote—and I have sent off the paper and do not remember who the writer is, nor just what he wrote, but I would like for you or some other brother to write on that subject for the F. F. I have been taught that, that was the custom in the primitive Church.

Your sister,
SARAH WILLIAMS.

The idea of men "ordaining" elders and preachers is of popish origin. It is not taught in the New Testament. God ordains and man appoints; hence all appointments of elders, deacons, or evangelists to

that work in the church, for which they are qualified, must be according to the ordinances of God. There is much difference of opinion relative to the form or manner of this appointment, a great many objecting to the "laying on of hands;" but in lieu thereof extend "the right hand of fellowship," as was done to Paul and Barnabas, Gal. 2: 9. All agree that elders should be appointed to the oversight of the congregations; that is, if they are qualified.

But how shall the appointment be made? We know how the selection or choosing of elders is to be done. We look among us for those who possess the qualities given in the Scriptures. We also know what their work is and how they are to perform it. It seems then that the only difficulty in the whole matter is, how are they appointed to their work? Is there any form of appointment? If so, what is it? If we adhere to the Scriptures upon this point as well as upon those mentioned above we can but conclude that appointments to work in the church were by "fasting, prayer and laying on of hands."

"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it and the rest were blinded," Rom. 11: 7. The doctrine of eternal election and reprobation seems to be asserted. Please explain.

W. S. GRAHAM.

Boaz, Texas.

1. What was it that Israel (the Jews) sought for? "But Israel who followed after the law of righteousness hath not attained to the law of righteousness," Rom. 9: 31. What righteousness was it that they did not attain to? "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God," Rom. 10: 3. This "righteousness of God" to which they would not submit, is revealed in the gospel of Christ, Rom. 1: 16-17. In plain words then, Israel or the Jews were seeking for salvation through the fulfillment of the promises made to the Fathers; but through ignorance, that is blindness, they did not receive the gospel nor obey it, but rejected Christ.

2. "The election hath obtained it." Who were the election? "Even so then at this present time also, there is also a remnant according to the election of grace," Rom. 11: 5. This remnant had been prophesied of by Joel, 2: 32. "And it shall come to pass that whosoever shall call upon the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." The prophecy here quoted had its fulfillment in Jerusalem on the day of Pentecost, as recorded in Acts, 2nd chapter. Here we find Peter quoting the language of Joel by telling the Jews

that the baptism of the Holy Spirit was a fulfillment of it. It follows then as an irresistible conclusion that the apostles were "the remnant according to the election of grace." The Lord had called and chosen them out of Israel. Mark 3: 13; John 15: 16.

3. How were the former blinded and the latter elected? Blindness is but another term for ignorance. They were "ignorant of God's righteousness;" "had a zeal of God but not according to knowledge." It was not given to them to know the mysteries of the kingdom of heaven, Matt. 13: 11. Why? "For this people's heart is waxed gross (sensual) and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should be converted and I should heal them," Matt. 13: 15. Did God inflict this blindness upon them? "If our gospel be hid, it is hid to them that are lost in whom the God of this world hath blinded the minds of them that believe not lest the light of the glorious gospel of Christ who is the image of God should shine unto them." 2 Cor. 4: 4. Their blindness then was not predestinated but resulted from their sensualism.

The remnant were elected "according to grace" not according "to foreknowledge and predestination." Grace brings salvation, Titus 2: 11. But bestows it only through the name of Jesus, Acts 4: 10-12. Hence all who believe and obey "the name or authority" of Jesus are elected "according to grace." J. W. J.

FROM BRO. McCARTY.

Dear Brethren of the F. F.:

I notice that our ex-associate editor and brother, J. F. Grubbs, is publishing a paper called the *Index Wheel*, and he has been kind enough to send me the first two issues. In the last issue of the *Wheel* he inserts the following, upon which I desire to make a few strictures, hoping he will not become offended with me. Here it is:

"Rev. J. F. Grubbs, a prominent pastor of the Christian Church at Cleburne, but formerly of Troy, Bell county, has branched out in the sea of literature, and sends out the first number of the *Index Wheel*, a journal devoted to Science, Art, Literature and Religion. The parson is a good talker, and if he writes as well as he speaks, his paper will become a power."—*Temple Times*.

"Many thanks, Bro. Cox, such remarks from one who has known us so long are very encouraging. We shall endeavor to conduct the 'Wheel' that it may prove an unerring index to all who are in search of truth."—*Index Wheel*.

I was very much surprised when I saw the above from our brother and friend. I met Bro. Grubbs two years ago at the State Meeting in Austin, and was much pleased with him, and I love him yet, and do not know that he has changed his views on any religious question recently, but he certainly did wrong in inserting such flattery as the above in his paper. "Rev. J. F. Grubbs, a prom-

inent pastor of the Christian church." This is encouraging indeed, and to one who is seeking the favor and popularity of the world, oh! how thankful he ought to be.

You acknowledge that you are "Rev. J. F. Grubbs" and that you are "a prominent pastor of the Christian church," do you?

Brethren this new "Wheel" at Cleburne turns fast. Wonder if Bro. G. has a brake for his new "Wheel"? If so, would it not be a good idea to try the strength of it on this down grade in the direction of Rome? If "Bro. Cox" is a brother, Bro. G. should have followed the example of Aquilla and Priscilla by teaching him the way of the Lord more perfectly. Yes, he should have taught him, that in the kingdom of God or the church of the first born, there are no "Revs.," no "prominent pastors" and no such thing as the "Christian Church."

Now, Bro. Grubbs, please don't think hard of me, but stop and think, if it stops that "Wheel" that is grinding out the "science, art and literature" of worldly wisdom, and turning aside from the Bible to such flattery. Come back, my brother, from such things to the "FIRM FOUNDATION" of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Oh, that men could be satisfied with the religion of the Lord Jesus Christ and the wisdom which is from above. I have no objection to any brother publishing a paper, but that paper should be run in the interest of the religion of Jesus and that alone. I have no objection to the "Wheel," if it is run wholly in the interest of the cause of Jesus Christ. If Bro. G. will give himself "wholly to the work," contend earnestly for the faith, he and his paper will be a "power" for good in Texas; but if he devotes three-fourths of his God-given time to "science, art and literature," the banner of Jesus will trail in the dust. If Bro. G. will run his "Wheel" in the interest of the religion of Christ alone, and help us to drive out all innovations and beat back the strong tide of progressionism that is so detrimental to pure and undefiled religion, I will pledge myself to help him and his paper all I can, and I believe all true brethren will do the same.

May God help us to stand firm on his eternal and ever-abiding word of truth.
A. J. McCARTY.

FROM SISTER BRADFUTE.

Dear Sisters:

I see so many letters in the F. F. from sisters I feel it my duty to write some, if it is but little.

If the sisters are like me, they will be glad to hear something from me. I have not much education and never tried to write for publication before, but you don't know how it makes my heart rejoice when I see a letter from a sister, and to know there is one on our blessed Savior's side. I try to live

a Christian, as near as I know how.

My father was a Christian, my mother was a Baptist, and all my brothers and sisters were Baptists. I joined the Baptists when I was fifteen years old, and thought I was doing right. I had never heard a Christian preach since I was a little girl. Father died when I was small and of course I was taught that the Baptists were right. I joined the Baptists and lived with them twelve years. I thought that any church was right. I knew they taught things that were not taught by the apostles, but thought all churches did that.

I went to hear the Christians preach and knew that they were right and joined the church; but I soon found that I could not get into the body of Christ, without being baptized into his body; so I made the good confession and was baptized into his body for the remission of sins, and I thank God for it; and I advise all who have not been baptized into his body for the remission of their sins, to do so before it is too late.

I think Bro. Jackson wrote a good article in the F. F. of April 1st. By their works we shall know them; there is a work for us all, but there is but very little work going on.

Dear sisters I think the greater portion of us, think too little about what pure and undefiled religion is. Do you visit the widows and orphans in their affliction? But to visit them is not all; "if a brother or sister be naked and destitute of dally food, and one of you say to them, depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?"

How many are there that cares for the poor widows and orphans, but have respect for them that weareth gay clothing and despise the poor? Now, dear sisters, if you are guilty of this, think that God has chosen the poor of this world rich in faith. Dear sisters read God's word more earnestly and try to improve your talent. God has given us all a talent, and if we bury it, the Master will come and take that he hath given us away. So let us be up and doing, is the exhortation of your poor, unworthy sister.

M. E. BRADY.

FROM BRO. McCARTY.

After preaching a week in the town of Franklin, I came to Austin, and the first thought was, to visit the office of the F. F., which I did, and found Bro. T. H. Gillespie and our worthy friend, Mr. Donison, (the printer), quite busy. Bro. Jackson came Tuesday from Liberty Hill, where he had been holding a meeting. Bro. Jackson is full of zeal for the cause of Christ, and is well qualified to fill the editorial chair of the FIRM FOUNDATION. We have discussed freely the things concerning the kingdom for the past week.

On Saturday night we met with brethren and friends on Robinson Hill, and Bro. Jackson made us a good gospel talk, and on Lord's day we met again for the purpose of "breaking bread." We can truly say, that the little band of brethren

and sisters who meet on Robinson Hill worship on the apostolic plan. They meet in their own "hired house," and receive all that come unto them bringing the doctrine of Christ. May the Lord bless all such faithful disciples, is my prayer.

A. J. M.

A transcendent faith, a cheerful trust, turn the darkness of night into a pillar of fire, and the cloud by day into a perpetual glory. They who thus march on are refreshed even in the wilderness, and hear streams of gladness trickling among the rocks.—[Chapin.]

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00

ZEKE AND THE METHODISTS:

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00

Address, A. McCARTY,
Fort McKavett, Texas.

BRIEFS.

The new plan: "Go and preach the gospel when you can get a good salary."

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

Now is the time to send in your clubs. Go to work, brethren, and send us large lists of subscribers.

Be sure to read the article on first page from the pen of Bro. E. W. Herndon. It has the true gospel ring.

Those desiring to write to Bro. E. Hansbrough will address him at Clemmonsville, Davidson county, N. C.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

Some preachers are looking out for "a good situation." They read Paul about like this: "I am not ashamed of the gospel for it is the power of God unto a good salary for me."

A private letter from Bro. J. D. Markett, of Madisonville, Texas, says: "I had three conversions; baptized this (Monday) morning in Pool's Creek. Bro. Lee was with me night and day."

Bro. F. M. Trimble, of Dexter, Cooke county, Texas, writes: "I am now through my push of farm work and am ready to go anywhere that my services are needed. Brethren, I have no time to lose. I am willing to work according to the "Lord's plan" anywhere, or among any people desiring my services. Three accessions to the church since my last report. Two by obedience and one by commendation."

Write us short reports of your meetings, and in writing please don't "puff" your preacher so much. The desire for public applause, notoriety, is born of egotism and is contrary to the Spirit of Christ—crush it out.

Baptist theology: When you get religion you don't want it; when you want it you can't get it; when you get it you don't know it; if you don't know it you haven't got it; when you get it you can't lose it; if you lose it you never had it.

Married at the residence of the bride's father, in Randolph county, Ark., June 24, 1888, Bro. J. G. Conner, of Strawberry, Ark., to sister Jennie Crockett. Elder J. M. Lemmons officiating. The young couple have our best wishes for their prosperity and happiness here and hereafter.

The senior editor of the *Messenger*, on one of his preaching tours through the black-land, got stuck in the mud, and also had a breakdown. Sectarianism is just like that black-waxy mud; it sticks closely, clogs your wheels, and will break down any man or paper that continues to travel in it. Be warned in time, Bro. B., and venture no more.

Bro. A. J. McCarty and wife, of Madison county, are visiting relatives in Austin. During their stay Bro. Mc. has helped us very materially in our office work. On Lord's day, (July 1st) Bro. Mc. preached for our congregation, 1014 E. 7th street, at 11 a. m. and at night. We think it sufficient to say of him that he is a worthy preacher of the true gospel.

Bro. C. E. Holt, of Cypress Inn, Tenn., writes: "I have just returned from Smith's Chapel, Ala., at which place I preached two discourses to large and attentive audiences. Baptized two into Christ. Prospects good for a large in-gathering. Will visit them again in the near future, when I expect to hold a meeting for several days. Success to the F. F."

Bro. A. J. McCarty and myself will begin a meeting on Onion Creek, near Moore's school-house, eight miles south of Austin, on Thursday night before the second Lord's day in August. The place affords splendid accommodations for camping, and the brethren at that place and at Willow Springs will take pleasure in making all campers and visitors welcome.

The "Christian Church" in Austin have severed their connection with their former Pastor Junius Wilkins. In a card published in the *Statesman* of July 1st, the pastor charges that the action of the officers of the church "is wholly arbitrary and without scriptural authority." An opportunity is now offered to the elders of this church to return to their "first love," and "do again the first works." May the Lord help them to rule diligently and scripturally.

We frequently receive long obituary notices with request that they be published. Our space is too limited to admit of this kind of literature, and we hope that those who have sent these notices will not take it unkindly because we brief them.

Died, June 5, '88, at Sparta, Bell county, Texas, Bro. Nelson Walton.

Died, at New Hartford, Ill., May 30, '88, Bro. Mahlon Bentley.

Died, at Marlin, Falls county, Texas, June 5, '88, sister Elizabeth P. Pringle, aged 73.

Of these Christians it is said, they lived in humble and faithful obedience to the Master, and they fell asleep believing in the glorious dawning of the resurrection morn, when they and all true saints shall be gathered into their eternal home.

Bro. R. L. McMurrey, of Lavacca county, Texas, writes: "I am just home from holding a meeting. Ten days were spent preaching and exhorting the brethren to good works, and notwithstanding the continual rain, the meeting was a success. Seven were added to the Lord. Four made the good confession and were baptized, two restored, and one yet to be baptized. I left Bro. Strode with the brethren; he expected to preach Monday night and close. Bros. Strode and F. M. McMurrey assisted me in the meeting. The congregation at this place is a strong one; they meet every Lord's day to break the loaf, and of course will get stronger. Several of the brethren take the F. F., but they tell me they are not getting their papers. It does not come to their office at all."

The omission of their names occurred in transcribing our list into new books. They will go all right hereafter.

There is a very troublesome fellow going around disturbing the peace and harmony of the churches. I have heard of him very lately in Texas, and he has been here in Austin, working among the members of the 8th street church. Discord and envy follow his footsteps wherever he goes. He is the worst fellow that has appeared among the churches in a long time. Some brethren asked me lately what I thought we ought to do about this egotistical, envious, malicious, strife loving, sower of discord among brethren. I told them that the only effectual remedy was to kill him. I am a man of peace, and a law-abiding citizen, but I think, in this instance, that "judgment without mercy" should be given, and the unworthy fellow should be summarily lynched—put to death. As he is almost everywhere I'll give you his name and just as soon as he begins to play his pranks among you, take him out and kill him. His name is SELF; he is full of importance, emulation, envy, boasting, and seeks in all things to enhance his own good and not that of others. Paul describes him very well and also teaches us to crucify him. Reader follow Paul's advice.—Gal. 6: 14. J. W. J.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, AUGUST 1, 1888.

Vol. 4—No. 17

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. S. DURST. J. W. JACKSON.
I. C. STONE. E. HANSBROUGH
A. J. MCGARY.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

VARIOUS THINGS.

I held a meeting of ten days at Old Muddy creek meeting-house, most of the preaching at night, as the farmers were very busy, and at the close of the meeting baptized five, two of whom had been shook out of the Baptist church, (a human organization), six years ago, but not into the church of Christ; for the shaking process does not bring people into the church or body of Christ, who have been taught differently from what the apostles taught, under the commission given by the Savior, and guided, as they were, by the Holy Spirit. The Savior says: "Go teach all nations, then baptize them into the name of the Father and of the Son, and of the Holy Spirit," Matt. 28: 19. But teach them what? Why the word of the Lord, the gospel, and not what sectarians teach, which Peter says is damnable, 2 Peter 2: 1.

But many of our preaching brethren have learned from some source, (but they won't tell where), that their baptism is all right, no odds how false their teaching has been, just so they are satisfied with it. Then if they have had a little water sprinkled or poured upon them for baptism it is all right, just so they are satisfied with it, unless its acceptance with God depends entirely upon the amount of water, and not upon the condition of the heart of the baptized.

I went from Old Muddy creek to Boyer's school-house, where I

preached ten or twelve days, mostly at night. One made "the good confession," ("to which we must cling," says Bro. McGarvey, if we preach and practice right), and was buried with his Lord in baptism for the remission of sins; and not because his sins were remitted, and to get into a human organization.

We came from Boyer's school-house here to Warner's school-house, where we have been preaching for several days. On Lord's day we baptized one into Christ, he having made the good confession, as Bro. McGarvey, in his Commentary, teaches all should do, and on Monday I went back to Old Muddy creek to baptize three others who had been shook out of the Baptist church six years ago. Oh what a pity that preachers will not do their work right at the start, and not make people's being satisfied their rule of action, instead of the law of the Lord.

On Tuesday I took the confession of and baptized three others here who had been dipped, or ducked, not baptized, (for there is but one baptism), by the Baptists several years ago, and they become dissatisfied: but I did not make their dissatisfaction my rule of action, but the law of the Lord; teach first, then baptize. July 9th:—The meeting at Warner's school-house closed yesterday evening: no other additions.

As the heading of this article indicates, I will write about some other things:

The doctrines of Hon. Emanuel Swedenborg are being embraced or received by some in this country, and as far as I have been able to find out, more by our brethren than any one else. I want to give some extracts from his writings, and the writings of those that commend his doctrines, and also some extracts from a tract written by a Presbyterian minister, in which he condemns John Wesley for his wild speculations and fanaticism on the subject of the "direct witness of the Spirit."

In a tract, the title of which is, "The Progress of the New Jerusalem During its First Century in America," by the Rev. Chauncy Giles, he says, "When Catholics and Protestants, Puritans and Presbyterians, and Episcopalians were excommunicating and killing each other, and declaring the doors of heaven closed against those who did not accept their special doctrines and conform to their ritual, Swedenborg, the herald of the New Church, (yes, the New Church), proclaimed

that the rituals of worship are only the dress of the church; that the essential of religion is a good life: that charity, not faith, is the central principle, and that those of every religion who faithfully live according to their doctrines are saved." Page 13.

Yes, Mahomedan, Catholic and all the various forms of idolatrous religion, that have ever cursed this earth, have as much salvation in them as the religion of Jesus Christ. Now could a bigger lie be in fewer words, than is told in the latter part of the above quotations?

On page twenty of the same tract, speaking of the inspiration of the Bible he says: "They (men) see no way to gain the Spirit without discarding the letter but they hold fast to the fact that in some special sense the Bible is inspired and contains divine truths necessary to spiritual intelligence, and the salvation of the soul. This is a state of transition, and must be passed through on the way to something better."

Yes, we must pass to some of his visions in the spirit world that God permitted him to have when establishing his new church, when he talked to the apostles and others; and reject what Paul says to his son Timothy, "That from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3: 15.

Again, in a tract, "Discourses on Prayer, No. 8," by same author, speaking of forgiveness of our sins, top of page 9, he says: "The only conditions are that we forgive others: for if you forgive men their trespasses your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."

Now, brethren, is it true that the only condition that the sinner has to comply with in order to forgiveness of sins is that he forgive others? If so, then a great deal of the preaching of the apostles was vain and false. Did the inspired apostles, or Swedenborg, who pretended to be inspired, tell the truth?

Again, on pages 10 and 11 of the same tract he says: "Every one who lives a pure, truthful, upright and useful life is forgiving the trespasses of others, is offering this petition in a sincere and effective manner, and is complying with the only conditions on which his own trespasses can be forgiven."

What a pity the apostle Peter did not know that. It would have

saved him the trouble of going from Joppa to Cesarea to preach to one of the best men we read of in the Bible, in order to tell him what he must do to be saved.—Acts 10: and 11: 1-15. But then Peter's inspiration was nothing compared to the higher plane that Swedenborg occupied.

On page 70 of the Presbyterian tract, Swedenborg says: "I was carried in spirit to a region, in the spiritual world, covered with snow. It was on the Sabbath day; and I saw a number of human spirits, who had their heads covered with lion's skins, by reason of the cold; their bodies with the skins of leopards, and their legs and feet with bear's skins. I also observed several riding in chariots, made in the shape of dragons with horns; they were drawn by small horses without tails, which ran with the impetuosity of terrible fierce beasts. They were all flocking toward a church, on which hung a tablet inscribed: 'A divine being consisting of Father, Son and Holy Ghost, in essence one; but in persons three.' What foulery."

On page 81 of the same tract, he says: "Satan was once permitted to ascend out of hell with a woman to my house. She was of the tribe of sirens who can assume all figures, and all habits of beauty and ornament. All such are harlots in the world of spirits. I asked Satan if the woman was his wife? He answered, 'Neither I nor any of our society have wives: she is my harlot.' She then inspired him with wanton lust, and he kissed her, and she cried, 'Ah my Adonis!' I said 'what do thou and thy companions think of God?' He said, 'God, heaven, angels, and the like, are all empty words.' I answered, 'O Satan, thou hast lost thy understanding. Recollect that thou has lived in another world.' Immediately his recollection returned, and he saw his error. But the cloud soon returned upon his understanding, and he was just the same as before."

Oh what folly, what fanaticism, delusion and wickedness combined are set forth in the above extracts from his writings; and yet we have brethren in this country, yes, and preaching brethren at that, who are recommending his writings to our brethren and others; and one of them particularly telling them that said writings throw a great deal of light on the Scriptures, that the Scriptures shine as much brighter looking at them through Swedenborg's writings "as the lamps now used shine brighter than the

old tallow candle." The advocacy of Swedenborgianism is not confined to some of the preaching brethren now in this country; for, two years ago, one of them, now in Louisville, Ky., a preacher in one of the congregations in that city, and not only a preacher, but an associate editor of one of our popular papers, advocated said doctrines, or said foolishness; and these same preachers do not, or did not then hesitate to meet Mormon preachers and expose the fallacy and wickedness of their teachings, (in which they did right); and yet they swallow the absurdities of Swedenborgianism; and the man who can swallow Swedenborgianism ought to be able to swallow Mormonism, Methodism, and many other isms, without so much as batting his eyes.

This same Louisville preacher has, not long since, written a tract on "What Must I Do to Be Saved?" in which he claims to give the conditions of pardon, or forgiveness to the alien sinner, and in which he ignores entirely "the good confession," to which "good confession" J. W. McGarvey, in his Commentary on Acts, says "we must cling."

The man who can endorse the follies and absurdities of Swedenborg is very well calculated and prepared, to write a tract ignoring the "good confession," and I think he is equally prepared to give up baptism for the remission of sins, to cover up his unscriptural practice of shaking untaught sectarians into, (as they suppose), the church or body of Christ; for Swedenborg denies that baptism has anything to do with salvation or the forgiveness of sins.

The apostle Peter speaking of the gospel says: "According as his divine power hath given unto us all things that pertain unto life and godliness."—2 Peter 1: 2. Paul says the Scriptures thoroughly (or completely) furnish the man of God unto all good works, 2 Tim. 3: 17; and that they are able to make us wise unto salvation, 2 Tim. 3: 15. Now if Peter and Paul tell the truth, I ask of what use are the pretended revelations of Swedenborg, or the Mormon prophets? And why reject the Mormon foolery and accept the Swedenborg? Will the above brethren please answer? and if they cannot be heard through a more popular medium, they can be in the FIRM FOUNDATION, in which this will be published.

E. HANSBROUGH.

Clemmonsville, N. C.

THE PLAN OF SALVATION.

REPENTANCE, OR PURIFICATION OF LIFE (SOUL).

God has ever treated man as a rational and responsible being. Hence the presentation of gospel truth as the means of faith, and consequently before he requires action on man's part. The statement that "without faith it is impossible to please God," is simply the enunciation of the principle that God accepts only an intelligent obedience.

While faith apprehends truth as coming from God, it is to man the enabling act that prepares him for obedience. It is that that places any and every command within his grasp.

Repentance is the first command to be apprehended by faith under the gospel dispensation. Without faith man could not apprehend this command—could not please God; and yet without repentance the sinner must perish, Luke 13: 1-4.

Repentance is made of so much importance in the remedial system which God has ordained for the recovery of man from the damnation and consequences of sin, that he has placed it at the very threshold of the religious life. Ere the purchase of human redemption by the blood of Jesus and the assurances given of the same by his resurrection from the dead, God winked at the ignorance of the Gentile world. "But now he commands all men everywhere to repent."

The question may arise, what is this that God commands all men everywhere to do? Is it something that man can do? Certainly it is, else God would not have commanded it. A wise, just, and holy Being would not require of his creatures that which they could not do.

But some have misapprehended the nature of repentance, and consequently do not know what it is or when it is done. Some think it is sorrow, or a degree of sorrow. Others think it a certain kind of sorrow—a godly sorrow. Others, again, conclude that it is nothing more than a reformation of life. These we may discover are merely some of its elements or environments, and not repentance itself.

The nearest route to the understanding of the command—the import of the term repent itself—is beset with some difficulty in our version of the Scriptures; since two terms of the original, of decidedly different meaning, are translated by the one term, repent, in King James' version. The word *metamelomia* of the Greek, which meant to regret, found in our language in King James' day, no suitable word to represent that idea, and so had to be represented by repeat as a tolerably near approach to it. The term *metanoeo* (the noun form is *metanoeis*, repentance), the one used in the gospel command, finds an exact equivalent in our word repeat. They are the same both as to etymological and tropical sense. According to etymology they mean to think again. As a result of sober second thought, where wrong thought has once maintained, is a change of mind, they have acquired the sense of a change of mind, or, rather to change the mind.

Usage shows that this change is always understood to be from a wrong condition to a right condition. The heathen proconsul commanded Polycarp, one of the bishops or Smyrna, to repent, else he would expose him to the wild

beasts. This heathen ruler regarded Christianity wrong and heathenism right. But the Christian teacher replied by paraphrasing thus: "It is not good that we should change our minds from good to evil, but it would be well for you to change yours from evil to good."

Paul expresses the thought that he once had regretted making the Corinthians sorry with a letter, but that his regret had passed away before he wrote the second letter. This change was because they had sorrowed but for a season and after a godly manner. "Godly sorrow," he says, "works repentance unto salvation; but the sorrow of the world works death." Theirs was of the former kind. It worked repentance, or caused them to repent. The sorrow itself was not the repentance, but was a suitable antecedent; it led to it. Reformation followed as the chapter shows. So then we see that the act of the mind, or will, called repentance, is that which follows godly sorrow for sin, and sandwiches, as it were, between it and reformation of life.

Another pertinent example of repentance is that of the prodigal son. He is said to come to himself. At this point he evidently began to think again. As he thought, he spoke. He said, "There are hired servants in my father's house that have plenty and to spare, and here I die of hunger. I will arise and go to my father and say: Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son," etc. He evidently had sorrow and it was out of this mellowed condition of a sad heart that his serious thought sprang, and moved the will. This resolution of the will is that which gives repentance its name, nature, and potential efficacy. Any character or degree of sorrow or thought that falls short of the indispensable and potential "I will," is not the repentance of the Bible. No matter as to its intensity or the time of its duration, it is not that that pleases God or blesses man.

It may be like that of Esau that caused him to weep, or that of Judas that caused him to kill himself, but unless it so affects the will as to cause one to turn away from sin and walk in a new life, it will avail nothing as to the salvation of our God. John demanded fruits meet for repentance. And so the suitable fruit, or reformation of life is the end to be attained. The abused notion that God is pleased with a long course of mourning and weeping over one's sins finds no countenance in the Bible.

Paul's regret ceased because those Corinthians sorrowed but for a season and sorrowed effectually—so that they resolved to put away the evil and do the right. An earnest short work is what is needed to make an end of a sinful course. This is the repentance that will make the angels in heaven rejoice. This is saving repentance, because it bursts the shackles of sinful habit

and sets the life free from vice, or purifies the soul (life) by obedience to the teachings of the Spirit.

Therefore let the goodness of God, as manifested in the gospel of his Son, sink down into the soul of every intellectual erring being, and sweeten the bitter waters of a hitherto wasted life, so that they may henceforth issue in a never failing stream of good deeds that shall gladden the hearts of the children of men and make the arches of heaven resound with acclamations of joy. J. R. WILMETH.

THE SUBLIME AND THE RIDICULOUS.

Bros. McGary & Hansbrough:

I have undertaken to write another article for the FIRM FOUNDATION, but the weather is so hot, and I sweat so much that it is difficult writing. The thermometer now stands at 94° at nine o'clock a. m.

The intention of this article is to draw a contrast between the sublime and the ridiculous. The ridiculous is far the most popular in this age 'tis true; but we desire to elevate the sublime, and depreciate the ridiculous. We will give an example of the sublime first, then follow it with the ridiculous.

The case of the sublime may be found in Acts of apostles, chapter 17, where the Epicureans and Stoics encountered Paul. It appears that they arrested him and brought him unto Areopagus, saying, "May we know this new doctrine whereof you speak?" For, said they, "you bring strange things to our ears. We would know therefore what these things mean?" Now for the sublime! "Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things you are too superstitious. For as I passed along I saw an altar inscribed, 'To the unknown God.' Whom you, therefore, worship in ignorance, I will now declare him unto you, God who made the world, and all things in it. He as Lord of heaven and earth, does not dwell in temples made by hand; neither is He worshiped with men's hands (or by hand) as though He needs anything, seeing he gives life and breath, and all things; and has made of one race (or blood) all nations of men who dwell on the surface of the entire earth, and has determined the time and bounds of their dwelling places; that they should seek the Lord and perhaps find Him, for he is not far from any of us: for of him we live, and move, and have even an existence; as certain of your own poets have testified.

They have said: "We are his offspring. For as much then as we are the offspring of God, we ought not to think that God in character is like any image of gold, or silver, or stone formed by man's art or device. And the ignorance of men in the times past God winked at; but now He commands all men everywhere to repent: because he

has appointed a day in which He will judge the world in righteousness by that man whom he has appointed (to judge the world) of which He has given notice to all men by raising him from the state of death."

Now for the ridiculous: If Paul, when he was thus brought before the authorities, had been a time server and popularity seeker, he might have replied: I am not indeed trying to introduce among you, noble Athenians, a new God; but as I was passing through your magnificent city I was contemplating your many grand temples and your many altars of worship. I beheld, too, in your temples and before your altars, your many representative Gods to whom, as I suppose, you ascribe no real power; but through whom you only make application to the great unknown God, to whom I see also an altar inscribed. I suppose, therefore, that you have an imperfect conception of him. Now I will relate a circumstance or two with regard to this unknown God. He had a son and sent him into the world. He was called Jesus. The wicked Jews killed him and he was buried; but God raised him to life again. And God had appointed a day when his Son should judge the world in righteousness; but I suppose that God will wink at your misunderstandings since you are so pious and devoted. You spend certainly vast sums in your devotions; and are certainly doing great good in training the Athenian youth to worship your gods.

God, the unknown God, will certainly take the will for the deed. He will certainly not require you to understand all about his will, and how, and why you should worship him. I discover you are very zealous and devoted. And since you worship so many gods, if I should happen to worship still another, we should not fall out about it. The true God has required all men everywhere to repent, but then if a man be pious, he has nothing to repent of. If, therefore, you can include in your piety the idea of this unknown God, and occasionally offer to him a sacrifice and a prayer, I think he will save you.

The above is about a fair sample of much of the teaching of the present day. Listen, if you please, to some of the ridiculous sayings of Rev. Dr. Talmage. Subject: "None like Jesus." "There are some things which I believe with my head. Then there are other things which I believe with my heart. And there are other things which I believe both with head and heart. I believe, for instance, that Cromwell lived. That is a matter of the head. Then there are other things which I believe with the heart and not with the head. That is, I have no special reason for believing them. Yet I want to believe them, and the wish is the father of the expectation."

If the foregoing is not ridiculous, I never saw anything that was

Some things he believed with the head, and that Cromwell lived is one thing that he believes with the head. How does he believe that Jesus lived or died, either? In precisely the same way that he believes that Cromwell lived. Both propositions rest on testimony. How does he, or any one else, believe Jesus is the Christ? In the identical same way, on testimony. These things are written, says John, that you might believe that Jesus is the Christ, and believing you might have life through his name, John 20: 30-31. Where does Mr. Talmage get his authority for making this distinction between believing with the head and with the heart? The truth is, that we believe all propositions in the same way, and that faith comes by hearing the word of God, Rom. 10: 17.

Then he says that there are things that he believes with the heart and not with the head. Things that he has no special reason to believe; but because he wants them, or to believe them, and the wish is the father of the expectation! Is not that ridiculous enough for you? He wants to believe a thing and therefore he believes it. I have not credulity enough to believe that he believes any such stuff as that. Now we have his logic of salvation. Here it is! We are saved by faith—we want to be saved—because we want to be saved, we believe we are saved; and that belief is faith. Or, we want to be saved, therefore we believe we will be saved, and that faith saves us.

By such a process, we originate, carry out, and consummate our salvation. That rules God, Christ and the Holy Spirit all out of Mr. Talmage's salvation. But this is a fair specimen of Presbyterianism and all sectism. Faith alone saves them. They want to be saved, therefore they believe they are saved, therefore they are saved. Thus you see, they have an easy way of being saved. But the most ridiculous thing of all is, that after they have thus saved themselves by this hocus-pocus performance, if they are dipped in the water by one of these jugglers, some will shake hands with them and declare them in Christ sure enough.

It does not require much intelligence to discover the absurdity of such jugglery as this. Yet some persons seem to believe it all right. Now I must say, that to such, I cannot ascribe both intelligence and honesty. Does not every one know, that if one can get persons into Christ at the mourner's bench, that another can do the same? And if after they have believed all the false teaching that usually accompanies such jugglery they are saved if dipped in the water, that it must simply be the dipping that saves them?

Now I repeat, that it does not require much intelligence to see this. All those who are opposing the FIRM FOUNDATION and raising such a howl at our heels about what they

call, "re-baptism," are only advertising to the world their own ignorance. Once in every while, I see in the *Christian Leader* or *Review* some fellow pops up and fires a little squib at "re baptism," and dives out of sight again. They know that the O. R. believes in the shaking process; and that the C. L. don't want the matter discussed. Why do they not knock at the door of the F. F. for a reply? In its columns they can get full accommodations. But I expect the ridiculous to remain until the Lord comes. The people will have it so.

There are yet some other things of which I am going to write soon if the Lord will. The world is in a deplorable condition, and especially our own dear land. Let us be vigilant, brethren. Grace, mercy and peace to all. I. C. STONE.

FEARING GOD.

The wise man said: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." Then whosoever would have that knowledge that leads to salvation must begin by fearing the Lord. This fear is not a slavish dread of God begotten in us by threats; nor is it that abject terror that arises from contemplating the approach or certainty of punishment, but it is a combination of two qualities of the heart; love and awe, producing what we call reverence. It is produced in us by a contemplation of the mighty works done by Him; His wonderful mercy, and His quick and prompt punishment of evil doers.

Faith in God, then lies at the basis of reverence. When once we rightly apprehend by faith the wonderful nature of God as seen in what he has done for man, we are led to fear him—that is reverence to Him. This is the opposite to all that is light and trivial. One who fears God is ever ready to acknowledge his dependence upon Him for all things. He will be humble and willing to wait to hear what God shall command. You see such an one always speaking of holy things in a respectful and reverential manner; you will see them treat holy things with all due respect. Alas! how little of reverence there is today for God, for His word, or for His divine appointments!

How often do we see in the Lord's day assembly conduct that would be permissible only at some fashionable party. Men, women and children seemingly forgetful of the day and the occasion of their coming together, will chatter and laugh and talk about anything and everything but God and His worship. This is "lightness;" it is treating holy things with irreverence, and the young who are brought up under such training are more disposed to mock and scoff at religion than to practice it.

Jesus once said: "Where two or three are gathered together in my name there am I in the midst of them." Do the saints believe this?

Do they realize it when they come together? If they do, I should think that they would feel more like doing as Peter did upon one occasion when he fell at Jesus' feet and said: "Depart from me Lord for I am a sinful man," than to act in such an unbecoming irreverent way.

In approaching God we must have confidence in Him and in His appointments. Using them reverently as he has ordained, the end for which He appointed them will be seen to follow. There is but little reverence for God when we refuse to do His will, or treat His institutions with indifference. How often do Christians forsake the Lord's day assembly, and then seek to "excuse themselves" by some frivolous pretext of "being too tired," "feeling unwell," etc.? The Christian who thus acts is sick and needs some vigorous medicine.

Brethren and sisters, "fear God and keep His commands for this is the whole duty of man." If you do less than your whole duty you lose your reward. WARREN.

DEATH-BED REPENTANCE.

The word of God certainly gives no one any ground to believe that his prayer for mercy will be heard if he has had the offered salvation when in health. God says: "Because I have called, and ye have refused; I have stretched forth my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not chose the fear of the Lord; they would none of my counsel; they despised all of my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."—Prov. 1: 24-31.

There are ample reasons, if we would but consider them, why a dying man is not in the condition, mentally and physically, to properly attend to a matter of such moment. The infinite importance of what he has to do, the goading conviction that it must be done, the utter inability to do it—the dreadful combination in his mind of both the necessity and incapacity, the despair of crowding the concerns of a life-time into a few moments—the impossibility of beginning a repentance where it should be completed,—of setting about a peace which should have been concluded, of suing for a pardon which should have been obtained. All these complicated concerns, without strength, without time, without hope, with a clouded memory, a disappointed reason, and a wounded spirit, undefined terrors, remembered sins, fear of punishment, an angry God, an accusing conscience, all intolerably augment the sufferings of the body which stands in little need of the insupportable burden of a distracted mind to aggravate its torments. —Tennessee Baptist.

FIRM FOUNDATION.

AUSTIN, TEXAS, AUG. 1, 1888.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANBROUGH.

A. MCGARY's address is Fort McKavett, Menard county, Texas.

EDITORIAL NOTES.

Bro. John Friend has been holding some good meetings in this part of the State. At Bigelow he had 32 additions, mostly by obedience.—D. Collins, in *Leader*.

If his additions were "mostly by obedience," what were those "by" that were not "by" obedience; were they by disobedience? A. MCG.

A TRIAL OFFER.

We will send the FIRM FOUNDATION, to clubs of five new subscribers, till the 1st of January, '89, for \$2.00—this is forty cents a piece. Let every friend of the paper see how many new readers they can send in on this offer. This will hold good, too, if the paper is changed to a weekly.

Now friends, take hold of this offer and push it. One brother who is over eighty years old, in a town in California, sent us thirty-two names and \$32.00 in one club for the F. F. He would not take a commission. And now our paper has a foothold in many localities in that far-off state. If all of the friends of the F. F. would work as diligently to increase its circulation as this dear old brother did, it would soon have a larger circulation than any paper published by the disciples. Send to A. McGary, Fort McKavett, Texas.

WILL THE ADVOCATE EXPLAIN?

1. A paper having quite a circulation in Texas was at one time so scriptural and apostolic that it did not favor the International Lesson with or without comments. Today this paper publishes a series of Sunday School supplies, lesson helps included.—(J. H. Roscrans, in the *Courier*.)

Yes, and the senior editor of that same paper pointed out the exceeding sinfulness of Christians having their lives insured, and showed the corrupt tendency in general in the system of life insurance so logically and forcibly to the mind of the writer, that he paid up his policy in a company and had the policy cancelled, losing what he had paid in.

And now in that same paper we find the following: "Advertisers would do well to take advantage of the pages of the *Gospel Advocate*."

The *Gospel Advocate* is one of the best mediums in the South; has a large and growing circulation, and the rates of advertising are cheap. J. W. Jackson, manager for this department of the old New York Life Insurance Company, tells us he receives more returns from his advertisement in this paper than any other. *We are glad the Advocate readers patronize those who give us a share of their patronage.*

I hope the *Advocate* will explain this seeming inconsistency. That insurance agent is not our J. W. Jackson. [Italics mine.]

A. MCG.

THAT TENT.

That tent is not up yet, neither do we give it up. It is said that, "small beginnings make big endings." If this is true, we shall certainly expect a big "ending" in this tent proposition.

Now, brethren, I know times are hard, but souls are being lost for want of the gospel, all the same. Thus far only two have responded to our call for help in this contemplated and much needed work. A letter from Bro. Stone informs me that he would like to come out here and help in this work.

Just think of it, ten cents a piece from each subscriber of the F. F. would put the tent on the ground and start the work! Have you not the missionary spirit to the tune of ten cents! Brothers and sisters, I know you will not let this effort fall when it will cost so little to push it to success. So wake up and work while it is day. A. MCG.

CLERICAL TITLES.

There is quite a spirited contest now going on in the *Courier* over clerical titles. W. H. Bagby is making eager reaches for the title "Reverend." While J. H. Roscrans, who so complacently and dignifiedly wears the title of, "State Sunday School Evangelist," and A. Clark, are interposing and staying the hand of W. H. Bagby, and hindering him from grasping the coveted little title "Rev." As for J. H. Roscrans, it is clearly a case of the "pot calling the kettle black." And does not A. Clark honor J. H. Roscrans with his title? Do they pot all flippantly speak and write of their "State Evangelist"? You are right, Bro. Bagby, make them either swallow the little title "Rev." or vomit up their *My* titles. And there is "President" Ford, and "Secretary and Treasurer" Smith. Why, then, not let the gallant knight Bagby plume himself with this meagre badge of honor? I see one sister was made a chairman at your Waco meeting. You brethren seem to be wearing everything but "Rev.," Pope, and the jewel of consistency. The former two you will doubtless wear before your human machinery runs long, but the latter you will never wear till you quit your frolics in Rome and come back to Jerusalem. A. MCG.

A QUIBBLE.

We said that, although Bro. C. M. Wilmeth would advise the elders of the congregations to "rise up in their heaven-ordained right" and call any man to give an account who advocated the organ in the worship, or missionary work through a missionary society, he would not advise them to rise up against the man who advocates, receiving immersed sectarians, who were immersed before they were taught, to unite with us upon such immersion, although there was the same authority for all of these that there is for any one of them. And we said that such inconsistency as this ought to burn a blister on an honest man's cheek. To this the *Messenger* replies:

Such misrepresentation ought to burn a blister on your pen—or burn it up entirely. You know C. M. Wilmeth would not advise the elders to "lie low" and respect the traditions of "the fathers of this reformation" in any such case. He does not go to "the fathers of this reformation" for authority, but to Christ, who says, "Go teach all nations, baptizing them," etc. Therefore we could not receive "those who were baptized before they were taught."

But we do not believe these words are from the pen of Bro. Wilmeth, but from the expert doerger and quibbler, of Rose Hill notoriety.

We did not mean that any one had ever been immersed without first having been taught, but we did mean that these sectarians had not been taught the truth that is antecedent to Christian baptism. A man may go out to teach mathematics, and teach that two and two make five, and those who receive such instruction are taught, but not truly or correctly; yet such teaching is as true to the principles of mathematics as such teaching as precedes the immersion of sectarians is to the principles of Christianity.

If Bro. Wilmeth has really quit recognizing as being scripturally immersed those who have been immersed upon the perverse teaching of so-called "orthodoxy," I am glad to hear it, so much rejoiced that I am willing to "burn up entirely" several "pens"—yes, even gold pens. A. MCG.

MAKE A STRAIGHT PATH FOR YOUR FEET.

A brother wrote to Bro. Daniel Sommer that he wanted him to stop the *Review*, as he could not afford to support a paper that was so inconsistent on the "rebaptism question" as he had made the *Review* appear.

Now this brother was an old subscriber and Bro. Sommer did not want to lose him and his influence in that state. He had been taking the *Review* from before the death of Bro. Franklin. So Bro. Sommer wrote him an apologetic letter in which he said:

"I believe in rebaptizing every one whom we can convince by preaching the gospel that the bap-

tism received at the hands of sectarian preachers was not Scriptural baptism. But when we cannot convince them without going beyond what the Scriptures authorize, I do not believe in doing an unscriptural something in order to prevent them from being unscriptural. I doubt not that some have submitted to be rebaptized who were not convinced that it was necessary. Then comes in that statement, 'Whatsoever is not of faith is sin.'

Oh, what inconsistent and dissembling attitudes the mania for publishing papers and floating them into the current of popularity where they will pay "handsome dividends" some editors and "publishers" find themselves—or, rather are found by others.

A man who is not convinced thoroughly that he ought to be re-immersed should not be immersed; and if he is, he is no nearer the kingdom of God than he was before. I remember two who have told me that they were not perfectly satisfied that it was necessary, but that they would do so to make their standing better with the congregations. But I said, not at my hands will you be baptized for any such thing. And I do not believe that any of the brethren who are contending that persons should be intelligently baptized would baptize any one who was not thoroughly convinced, if they knew it.

But let's see how this matter stands with Bro. Sommer. He clearly shows that, he does not consider that their "baptism received at the hands of sectarian preachers was scriptural baptism." Well, then, when he receives them into the congregations and recognizes them as Christians, he sins; for, as he says: "Whatsoever is not of faith is sin." "Therefore thou art inexcusable, O man * * for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing."—Rom. 2: 1.

The sin is just as great and as palpable as if Bro. Sommer were to accept sprinkled persons without immersing them, to keep from doing "an unscriptural something in order to prevent them from being unscriptural." Because, if the baptism of those who received baptism "at the hands of sectarian preachers was not scriptural baptism," of course it is no better than any other unscriptural baptism, or so-called baptism. So, then, it is no better than sprinkling. This conclusion inevitably follows, and Bro. Sommer cannot avert it, nor the predicament it leaves him in on this question. What will he do about it? Will he continue in it, or is he a man of sufficient courage to put himself right before his brethren and his heavenly Father? I hope he is.

Let him not fly away to the mythic work of "Cutting the Tap Root," nor "Taking the Bark Off of the Rebaptism Tree." But let him act the part of a true, humble disciple, and make a straight path for his feet, and then keep the *Review* in that path. A. MCG.

FROM BRO. BOREN,

Dear Bro. McGary:

We send you \$1.50 for the purpose of helping to make the F.F. a weekly. Send the F. F. to Willie Myers, Iredel, Bosque county, Texas, for six months; send it to Mrs. E. Smith, Palmer, Ellis county, Texas, for six months, and to Alvarena Boren, Margaret, Hardeman county, Texas, for six months. And we send you fifty cents for the purpose of getting a tent to preach the gospel of Christ in—not a gospel, but the gospel of Christ; for it is the power of God—not a power, but the power of God—unto salvation to every one that believeth.

Times are very hard, but I think this is as good a way as we can spend our little mite in sending the gospel to a lost and dying world. Also find enclosed 25 cents for one copy of the "Ups and Downs of the Jackson Family," and two copies of "Zeke and the Methodists," for Frank Cook, Ennis, Ellis county, Texas.

Question: We find in Ps. cix: 8: "Let his days be few and let another take his office." The question is, who filled his place, Matthias or Paul? We find in Rev. 21: 14, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. We see in the Zeke Jackson pamphlet, to lay the foundation is to preach the gospel. "I have laid the foundation and another buildeth thereon."—I Cor. 3: 10. "Am I not an apostle, have I not seen Jesus Christ our Lord?"—I Cor. 9: 1.

"Go thy way, for he is a chosen vessel unto me."—Acts 9: 15. "Paul, an apostle, not of man neither by man, but by Jesus Christ, and God the Father."—Gal. 1: 1.

I am an old subscriber; have sent you four names with my own; expect to send you all I can. Hoping the F. F. will be made a weekly, I am, yours in the "one faith,"

J. R. BOREN.

Ennis, Texas.

Matthias took the apostolic place from which Judas Iscariot fell. See Acts 1: 20-26. "And he (Matthias) was numbered with the eleven." So Matthias, the newly appointed apostle, when numbered with "the eleven" old apostles, made "twelve." Also see Acts 2: 14. Here we find Peter, and eleven others mentioned, which make "twelve."

It was several years afterward that Paul became an apostle, it seems. Counting all who have been apostles, first and last, we find fourteen. It seems that until the Church was once well established throughout the then known "world," the Lord, for some inscrutable reason, required the full number of twelve apostles. It is true, that for a short time, we find there were thirteen living apostles, but only for a short time, for it took Paul to complete the number twelve after Herod killed James.

It is true, Paul says, in I Cor. xv: 5, "And he (Christ after his resurrection) was seen of Cephas (Peter), then of the twelve." This, of course, was before Matthias was chosen formally, and after Judas Iscariot had hanged himself. Doubtless Matthias was one of these twelve who saw him, but it was before he was formally made an apostle.

The "twelve foundations" of "the

wall of the city" mentioned in Rev. xxi: 14, can only refer to the work done by the chosen apostles of our Lord. That work is the foundation of that city whose bulder and maker is God; for that work is bound in heaven and earth, Christ came to do the Father's will. He remained on earth just long enough to prepare chosen agents to carry out that will after the great sacrifice had been made; and when he sat down at the right hand of God, he sent to these chosen ones that "comforter" and guide into all truth, which fully equipped them to consummate the will of the Father that he came to earth to do and have done—Christ had no will but the will of the Father, and the apostles had no will but the will of the Lord Jesus Christ the Son, which was the will of God the Father.

So, as the apostolic college was composed of twelve separate men who all did the one will of God, the word "foundations" refers to them as different individuals, but not in the sense of separate work; it means no more nor less than Eph. 2: 20. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

A. MCG.

FROM BRO. KENNEDY.

Dear Bro. McGary:

Bro. "Si" Davis, of Kerr county, sent the May 1st number of your paper to Bro. Wm. York, who lives near me here. So in this circuitous way I have the pleasure of reading one more copy of your F.F.

And now, Bro. McGary, this reminds me of several things: 1. Of the pleasant hours you and I spent together at Liberty Hill, on the San Gabriel, etc. Of the many good meetings I enjoyed in Texas. But especially does it remind me of the promise I made you when we last met in Austin. You asked me to write you when I landed at my home in New Mexico, and I promised to do so. It also reminds me that my wife has more than once asked me to subscribe for the F. F., since we landed here. And, again, it reminds me of Bro. Caskey's letter, (of Florence, Texas,) in which he says: "Please write some for the F. F., as many of us would like to see something from your pen."

So here is a dollar for your paper, and you can publish this letter, or not, as you think best. I have never cared much to write for our papers, as I well know there are so many of our brethren who are more able than myself.

Well, I left Florence, Texas, the 12th of last Sept. and landed here Nov. 9th. I brought through with me a small herd of cattle and four wagons loaded with household plunder and family groceries. Soon after landing here I bought out a merchant and am now doing a very lucrative business. I am located on the beautiful Rio Penasco, where sparkling waters flow by in a great

rush, "clear as crystal and cold as ice." This is almost the very geographical center of the Sacramento mountains, and nearly fourteen thousand feet above sea level; or, twelve thousand feet nearer heaven than you are at Fort McKavett. But I believe it has been said, "that bodily exercise profiteth nothing."

This is a rough mountainous country interspersed by rich valleys of very productive soil, of a black sandy loam with clay subsoil. Corn, oats, alfalfa, Irish potatoes and, indeed, all kinds of garden vegetables grow in great abundance here. And it is, beyond all doubt, the finest country I have ever seen. There is an abundance of timber here—oak, fir, pine, spruce, ash, etc. There are pine trees here that would make lumber, shingles and rails enough to build, cover in, and fence Fort McKavett, and leave you fire wood enough to run you through an average Texas norther, and not consume a single tree. *Pretty big yarn, eh?* Well, come out and look and be convinced.

There is a good deal of government land here yet, that is not taken up, that will make good homes; but it is being taken up very fast. Two railroads are making for these mountains, and this country will be the speculators paradise for the next few years. There are a good many gold and silver mines already opened up here, and they pay handsome profits. There are pine log school-houses every few miles through this country and preaching at nearly all of them at times.

There are a good many of our brethren all through this country. The Methodists and Baptists are also pretty well represented here. The two Bros. Prichard are here, who are the only preachers of our church that I know of in this Territory. If one of our preachers "with plain common sense religion," as Bro. Tant calls it, would come here and devote his entire time to the work, he could do much good and be sustained.

All the people who have been here one year are living easy and have plenty of money to live on. I have not heard of a case of sickness since coming here, and a doctor is "an unknown quantity" in this region. There may be some better place for poor men to go to to find good homes, and a healthier country; but, if so, I know not where it is.

If you wish, I will try to send you some subscribers for your paper, and will write you from time to time, if you desire, either privately or for your paper, as you desire.

In conclusion, believe me, my dear sir, your sincere friend and brother,

S. E. KENNEDY.

Upper Penasco,
Lincoln county,
New Mexico.

Yes, Bro. Kennedy, we will be glad to hear from you often. I am sure

your communications will be deeply interesting to many of our readers, some of whom are your old neighbors and intimate friends. The only thing I see in your letter I feel disposed to criticize is, that you say, "the two Bros. Prichard are the only preachers of our church that I know of in this Territory." Do you not know of Bro. S. E. Kennedy? He used to be considered a preacher of few equals down here in Texas. Does he think that, getting "twelve thousand feet nearer heaven" than he was down in Texas will excuse him from wielding the old Jerusalem blade and sheathing the "sword of the Spirit"? Brethren of New Mexico, push Bro. Kennedy into the work; for he is a "workman that needeth not to be ashamed, rightly dividing the word of truth." A. MCG.

FROM A. J. HICKS.

Mr. A. McGary:

As I have been getting the F. F. by some "hook or crook," or some friend sent it to me, I don't know whether I am a subscriber or not; but one thing I do know, and that is, the red cross still comes, which tells me the paper is not paid for. Now if you will be so kind as to send it on, and take the red cross off, I will pay for all the time I have been reading it, as soon as I can, which will be this fall, sometime.

Now, Mr. McGary, I belong to the Missionary Baptist church, and to the Alliance, and to the Masonic fraternity, and all of these you oppose. But I assure you when I get my mail the F. F. is the first paper I read; and unless you stop it I shall continue to read it. I am under many obligations to you for sending it on to me. It is a valuable paper. Yours,

A. J. HICKS.

Hollis, Texas.

Yes, we would send it on if we knew we would never get a cent; for you write like an honest man and don't get mad at us for showing wherein you stand on unsafe ground. I wish all of my brothers and sisters in the Lord were half as honest. I regard the Baptist church, the Alliance and the Masonic fraternity all of human origin, and the former the worst of all, because it claims to be of God. A. MCG.

SOME HELP.

Since sending off my remarks on, "That Tent," I have received some help:

Old Thomas, Junction City, Texas,	50
J. R. Boren, of Ellis county,	50
E. A. McCorquodale, Madison county,	\$1.25
E. A. Day, Madison county,	50
J. B. Lee, " "	50
S. T. Traweck, and other brethren, Honey Grove,	\$5.00

I would not publish these names, but some of the brethren want receipts and this is the shortest way to receipt them. I am ever-run with correspondence, hence take all "near cuts" I can. Thanks to these brethren for their contributions to this work. A. MCG.

DIFFERENCES OF OPINION.

In No. 16 of this volume of our paper, Bro. Jackson says two things in which I cannot fully concur.

(1) On the "appointment" of elders, he says it was by "fasting, prayer and laying on of hands." I hold that it is very clear, that the laying on of hands done during the apostolic age was a means of conferring miraculous gifts; and that when these gifts ceased to be vouchsafed to disciples the laying on of hands must logically and scripturally cease also. The practice of laying on of hands among us in this age I think, is not of Jerusalem, but of Rome. I wish it, with all other Romish trappings, would cease to be observed by our brethren. I would refer those who desire to read an elaborate argument on this subject, to Bro. E. W. Herndon's argument on "Ordination," in the *Christian Quarterly Review*, January number. Address Dr. E. W. Herndon, Columbia, Mo.

I have had several private letters recently requesting me to give my views on this question. This is sufficient to show the position I entertain upon it. I am not a Greek scholar, know nothing whatever about Greek, therefore cannot make a philological argument on this question. But I may soon tender a common sense argument on it, which I think will very effectually show that the laying on of hands now practiced by so many of my brethren, is the effect of the inebriating wine of Babylon of which our fathers drank so freely, and the drugs linger in the veins of their sons.

(2) Bro. A. J. Thompson asked: "Where do our preachers get authority for praying in public before preaching?" To which Bro. Jackson replied: "We are commanded to 'pray without ceasing; in everything give thanks'; and he referred to 1 Cor. 14. He further says: "The practice, adopted by some, of not praying before or after preaching, partakes more of the 'eccentric' than the religious."

Now, I suppose Bro. Thompson referred to the practice of praying before preaching, where the congregation is composed of aliens, where there is no church. If he did, I think Bro. Jackson's reply is wholly unsound. I know the brethren practice opening their meetings with prayer; but all of the references given by Bro. Jackson to show that they do right, fly wide of the mark, it seems to me.

There are no disciples at McKavett, or, were none when I began to preach here, but my wife and myself. So, when I began to preach to them I did not have any public prayers. If there had been a worshipping congregation here I would have opened with prayer. I hold that in all of Christ's preaching where he spoke to immense multitudes, there is no example of his opening or closing with prayer. I also hold that in all of the records of

apostolic meetings there is no opening nor closing with prayer, except where there was an assembly of brethren. Then, if my Master and his divinely-guided apostles always preached to aliens without having public prayer, why should Bro. Jackson, or any one else, consider it more "eccentric" than "religious" when disciples of to-day follow their example?

Mr. Worcester defines the word, Eccentric, thus: "He who, or that which, deviates from the usual method or common standard." Well, according to this definition, those who open preaching to alien assemblies without prayer are eccentric; but that same eccentricity is observable in our Lord and his apostles, for in their day "the usual method" was, "to pray standing in the synagogues and at the street corners" The public prayer was not the kind of prayer that was to be made everywhere, see Matt. 6:5.

The sectarians at McKavett raised a great cry against me on this point; but I think they got tired of it first, for I showed the teaching of the word on that point at the beginning of every discourse, until they hushed. I consumed the time that most men would have taken in praying, teaching the word on prayer. I did my praying as Jesus directs in Matt. 6:6.

If Bro. Jackson, or any one else, wants to criticize my position on this, I am ready for the criticism, and doubt not that he will get tired first. But this is enough at present. Bro. Jackson and I are seldom at variance on any question, and I am not anxious to discuss these with him; but I know him well enough to know that, if any man can sustain his position on this question he can, and I believe I know myself well enough to know that I am willing to see any mistakes I make and to have the right way pointed out to me. But 1 Cor. 14 will not do on this question, for it relates to worship in a congregation of Christians. A. MCG.

FROM A SISTER.

Dear Bro. McGary:

Enclosed you will find 70 cents, twenty cents for the pamphlets, "Ups and Downs of the Jackson Family" and "Zeke and the Methodists." I also send you one subscriber for the F. F. and fifty cents to pay on same. Send to Mrs. —, (Guide, Ellis county, Texas. I will send the balance (40 cents) as soon as I can. Mrs. — was once a subscriber, and says she is due you some on the F. F., let her know the amount and she will pay soon. She is my daughter, and, like myself about the F. F., is thinking it the best paper published, as it teaches the gospel in its purity, and comes out boldly in denouncing worldly institutions, and taking in persons on their so-called baptism, shake them in, as you call it. I know it is contrary to the teaching of Christ and the apostles; therefore I will never help to shake another one in.

I intend to do all I can for the F. F., and hope it will ever stand firmly on the foundation of truth; and I will indeed be glad when you can make it a weekly.

I will close, hoping the Lord will give you grace and strength to go on with your noble work, your sister in the one faith, M. L.

SHOULD WE RE-BAPTIZE BAPTISTS?

This question has been agitating the minds of some of our brethren for some time, and it is one of those troublesome questions that will not down very easily. For a long time my mind was perfectly at rest on this subject. But more recently in studying the subject of faith and its relations to our acceptable obedience to God, my mind has undergone a change. I take the ground and, I am confident the Bible teaches it, that we can not perform a single act that will be acceptable in the sight of God without faith. God must not only command a thing to be done, but it must be done in faith upon our part; that is, we must believe the end and object for which we are baptized will be accomplished. We understand that faith is the belief of testimony, and that where there is no testimony there can be no faith; and in order that our obedience may be accepted, our faith must be based upon divine testimony, and not on human testimony. All who are taught to believe that their sins are pardoned before they are baptized, and that they are in a saved state before baptism, certainly have their faith based upon a false testimony, and for the life of me I can not see how God can accept them believing a lie; for the apostle says we may "believe a lie and be damned." It seems to me that the apostle Paul could have just as consistently accepted the twelve Baptists at Ephesus on their baptism, although the institution as established by John had passed out, as for us to accept those who have been baptized believing a false testimony.

I will just ask this question of all my preaching brethren: If a man were to come to you and ask you to baptize him, asserting at the same time that he did not believe it was at all essential, and that he was already in a saved state—in the kingdom of Christ, would you baptize him? I am satisfied that there is not a preacher but what will say no. Why, then, in reason's name, will you accept those who have been thus baptized by some one else? "Oh, you say, they have been taught since they were baptized that it is essential, and their being wrongly informed, wrongly taught before they were baptized, does not invalidate their baptism."

If that be true, then why not take the individual mentioned above and baptize him, and afterwards teach him its essentiality. It would be just as consistent. We should remember the Bible order is that belief in the testimony must pre-

cede the obedience. Jesus says, "Go teach all nations, he that believeth and is baptized shall be saved." Is it not just as essential that the people be taught that their baptism depends upon their obedience to the command of baptism, as it is that they should be taught any other part of the commission? If a man can be baptized, and afterwards taught that it was essential to his salvation, why not baptize any and everybody, and teach them afterwards that it was essential to their salvation? If baptism can be performed with no faith in its essentiality, and the individual thus acting be accepted, I confess I have read my Bible to no purpose, for the apostle says, "Whatsoever is not of faith is sin." I am satisfied from this and kindred passages, that we can perform no act that will be acceptable to God, unless we have faith in the things commanded to be done. I am confident we ought to ask this question of all persons coming to us from the Baptists: "Did you believe when you were baptized that baptism was a command of God, and necessary to be observed in order to your salvation?" If they answer in the negative, we should take their confession and baptize them.

L. A. BERTOT.

Brownsboro, Ky.

The above is clipped from the *Apostolic Guide* of May 4th. It speaks for itself. Not one word of comment appears. I am glad to see this article in this widely circulated periodical. Bro. Bertot presents the question in a clear and forcible manner. Will some of the *shakers* meet the issue, and show wherein he is wrong? The eyes of many are rapidly being opened on this question. As faithful men we must contend earnestly for the truth. We welcome Bro. Bertot to the ranks of the faithful.

J. S. D.

FROM BRO. JONES.

Bro. McGary & Hansbrough:

Your papers and "Zeke and the Methodists" are at hand, which I have read.

I think Zeke is the knottiest chap Mr. Nichols has come across. The paper is the soundest, I think, I have ever read. I have been taking the *Gospel Advocate* for years and thought it the best; however, I never agreed with it on all points, especially in shaking the immersed sects into the congregations.

I have seen nothing in your paper I can't endorse; however, your position in regard to Sunday-schools is new to me and I don't know that I fully understand it. I would like to hear more from you in regard to conducting the Lord's day worship.

I enclose the subscription price for your paper one year. I have tried to get some others, but have failed, but expect to continue as long as you stick to the Bible.

Yours in the one hope,
B. A. JONES,
Dickson, Ark.

QUERIES.

1. Were the "certain disciples" whom Paul found at Ephesus, Christians, built upon the one foundation?

2. What was the condition and relation of these disciples, that would account for Paul asking them, "if they had received the Holy Spirit since they believed"? Would Paul have propounded such a question to an alien?

3. Will you show us that Apollos was not a member of the body of Christ when he spake and taught diligently the things of the Lord knowing only the baptism of John?

4. Will you tell us of the 120 disciples inclusive of the apostles (Acts 1: 17); were they in Christ on the day of Pentecost?

5. To whom were the three thousand souls added?

Your brother in the one faith,
C. BLACK.

Bowser Bend, Texas.

1. No. They were "built upon the one foundation" when "they were baptized in the name of the Lord Jesus."

2. They were "professed" disciples of Christ, but evidently manifested such ignorance of Christ as to draw forth Paul's question. In the New Covenant, "all shall know the Lord from the least to the greatest." Not to know the Lord was evidence that they had not obeyed the Lord; not having obeyed the Lord, they were aliens, hence Paul "propounded" his question to aliens.

3. The fact that Apollos was "taught the way of the Lord more perfectly" shows that he had been preaching and practicing an imperfect way. He knew only the baptism of John, and if his imperfect way took him into the body of Christ, the "certain disciples" alluded to above were also in the body of Christ, and Paul, Aquilla and Priscilla were "re-baptizers." But the fact that these Christians repudiated that imperfect way, baptism and all, shows us that Apollos and the certain disciples were not in the body of Christ until they obeyed the one baptism in name of the Lord Jesus.

4. Acts 1: 17 does not refer to the day of Pentecost. I don't know where the 120 disciples were on that day. The apostles were in Jerusalem, and they (the apostles) were filled with the Holy Spirit according to the promise. They were clean through the word of Jesus, (John 15: 3), and were the foundation stones—charter members—of the Church of Christ, Eph. 2: 20.

5. The New Testament does not say "to whom" the three thousand were added. The true idea expressed by the original word is "added or brought together." On that day those who obeyed the gospel were brought or added together in one body.

1. If you were serving a congregation as an elder, and had a brother, an elder, who was a frequent violator of the law of Christ, by participating in foolish, vain and wicked revelry, such as making of foolish music, having a wicked and vulgar sentiment, after which for

others to revel in dancing; who refuses to accept advise, to hear instruction or reproof, what would you do?

2. If you, as an elder, had under your charge a number of sisters who were in the habit of working mischief in the congregation by talking, backbiting and dissembling; who refuse to heed admonition, instruction and reproof, what would you do?

3. If you, as an elder, had under your charge, a number of brethren and sisters who were so cold, careless, unconcerned and worthless, (as Christians), that they could not be induced to attend the weekly Lord's day meetings, what would you do?

Your brother in Christ, J.

The following Scripture answers all of the above questions: "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which they received of us."—2 Thea. 3: 6.

The sooner you obey this command, the better it will be for all parties concerned. J. W. J.

WHO HAS OBEYED THE TRUTH?

In my article, which was published in the F. F. August 15, '87, I certainly showed that the truth, as taught by Christ and the apostles, was the gospel. As no person can obey facts, the gospel must consist of more than facts; hence the death, burial and resurrection of Christ cannot be all of the gospel. There must be something for man to obey. Paul says, Rom. 10: 16: But they have not all obeyed the gospel. Here we see that all must obey the gospel.

Will our three-fact gospel brethren please tell when and how they obeyed what they call the gospel?—the death, burial and resurrection of Christ. Come, brethren, please answer this, or forever cease trying to defend a three fact gospel.

In our heading we ask, Who has obeyed the gospel? Certainly it cannot be that none but the dead, physically, have obeyed the gospel. Else Paul would not have written the brethren at Rome, Corinth, etc. I presume no one claims that any have obeyed the gospel who did not believe, and that none can believe who have not heard; for Paul says, Faith comes by hearing the word of God. Do we not find faith, repentance, confession and immersion for the remission of sins in the word of God, as taught by Christ and the apostles?

Paul says, "The word is nigh thee even in thy mouth, and in thy heart: that is the word of faith, which we preach; that if thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. 10: 8-10.

Here Paul teaches that the confession of the Lord Jesus and belief in the heart—understanding—that God raised him from the dead,

was to be preached. This agrees with Heb. 8: 10-11. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws into their minds and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest."

Here we see that the covenant of Jesus was to be placed in their hearts—understanding—that is, the law of Christ was to be placed into the understanding of men, or that the alien when entering the kingdom, was to be taught the law of Christ, so that each step taken by him was to be understandingly.

Jesus, in Matt. 13, says: "He that received seed into the good ground is he that heareth the word and understandeth it: which also beareth fruit, and bringeth forth some a hundred, some sixty, and some thirty fold." Those who did not understand, Jesus said, "The Devil caught away the word out of their hearts—understanding." All the Devil wants is to get the word out of the understanding of men, he knows then that he has "cut the tap root."

Paul says, Eph. 4: 18, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." Here heart is used as synonymous with understanding. Here we learn that ignorance causes us to sin. It is not now nor was in the Jewish age, the will of God that man should be ignorant of the law of God. No man can meet the approbation of God, who does not hear the law of Christ as made known by the Spirit.

Have not the sects acted much like the Jews? Zach. 7: 8-14, pulled away the shoulder and refused to hear the law and the words which the Lord of hosts hath sent in his Spirit by the former prophets? Therefore it is come to pass, that as he cried and they would not hear; so they cried and I would not hear, saith the Lord. As God never has blessed any people for thus acting, why should we welcome such into our fellowship?

In Rom. 10: 10, we learn that, with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Neither here nor elsewhere is it said that, with the heart man believeth into righteousness, or with the mouth, confession is made into salvation. There is quite a difference between unto and into. Unto denotes motion toward an object; into denotes the act of entering. Suppose I say, I am going unto the city. A child would understand that I was not going in the city, but only moving in the direction of the city; but should I say, I was going into the city, all would understand that I referred to the act of entering the city.

When Paul said that with the heart man believeth unto righteousness, all who do not believe in the doctrine of faith alone, will say that this man is not in a saved state, but is moving in the direction of salvation, but not yet saved. Paul coupled the same word, unto, with confession, which shows that confession is another step in the direction of salvation. We can tell from the teaching of Christ and the apostles, what is to be confessed.

Peter said in answer to Jesus' question, Matt. 16: 16-18, "Thou art the Christ the Son of the living God. Jesus said, upon this rock I will build my church, and the gates of hell shall not prevail against it. Should Peter have said, thou art the very and eternal God, he would not have confessed that Christ was the Son of God, and doubtless Jesus would not have given him the keys of the kingdom of heaven.

Again, when the eunuch said, see, here is water, what doth hinder me to be baptized, and Phillip said, if thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Then Phillip baptized him. Had the eunuch said, that God for Christ's sake has pardoned my sins, who dare say that Phillip would have baptized him. If Phillip would not have baptized him on such a statement as this, would he (Phillip) have given him the right hand of fellowship, had he been baptized on this misrepresentation of the Christ? If a man guided by the Holy Spirit is so precise about the confession, should we not conform to the teaching of the apostles and holy men of God? If three thousand were required to be baptized for the remission of sins, should not all be baptized for the remission of sins? Paul and the Roman brethren were baptized for remission of sins, Rom. 6: 3-4; and after their baptism they were made free from sin, because they had obeyed from the heart (understanding) the form of doctrine which was delivered them. Who among us will say, that God will pardon any one with a falsehood in his mouth?

Jesus said, except a man be born of water and the Spirit he cannot enter into the kingdom. The sects all say, not so, Lord, we entered before baptism. Has not Jesus required all to receive his law? How can the sects receive his law and thus contradict his word?

No man has faith in Jesus who contradicts his (Jesus') word. Seeing that the sects all contradict his word, certainly leaves them without faith. Paul says, Heb. 11: 6, without faith it is impossible to please him. In as much as they are without faith, they cannot please God.

Brethren, how can we be so well pleased with them as to receive them into our fellowship? I know some are trying to establish faith for the sects—this is like trying to prove that fifty disconnected links make a chain.

Brethren, if it is not essential to

understand the design of baptism, why did Christ and the apostles teach the design of baptism? And why were all under the teaching of the apostles baptized for the remission of sins? Our motto is, to speak where the Bible speaks, and be silent where the Bible is silent. As the Bible is silent on baptism being because of remission, and also on sectarian recognition, let us be silent on receiving heretics into our fellowship.

B. D. MILLER.

Shelburn, Ind.

GOING BACK TO BABYLON.

Bro. McGary & Hansbrough:

As you ask me to contribute something to your column, I comply. But are we on the firm foundation?

Was that preacher on said foundation who said he "bid God-speed to the mourner's bench operations" and could say, "God bless the works of the denominations"? He must have been firm on, at least, one foundation, for he was soon after preaching the above sermon, employed by the F. C. M. C. and sent, at a lucrative salary, to a foreign mission.

Another preacher in Kentucky, labored for and with the Baptists, and did all he could to advance the Baptist cause, as one would discover from his fulsome praise of the wonderful work they are doing for Christ—and, after these compromises, he was found to be a suitable man to represent—what? In a foreign field, and is now off under the said board's jurisdiction. These men are orthodox, you see.

But the man who will not laud Talmage, Sam Jones, Moody, Small, et al, is "narrow gauge." And just here allow me to place my views to record, and call me what they may it matters nothing to me: I believe Jones, Moody, etc., are damaging the cause of the restoration movement, more than Ingersoll, Jemerson, and all their colleagues; and I fear that the brethren who so enthusiastically endorse these manipulators of the unscriptural systems of manufacturing the most biggotted class of sectarians will go, and some have gone so far as to call those biggots who so earnestly oppose infant baptism, as a barrier to heaven, etc.

With some of our editors, Baptists are put down as "consistent Christians." The Baptist Judson is written up as equal to Paul, inspiration aside. Our people are urged to contribute money to build a Baptist church in New York.

I have been for some time in a position to view these tendencies, and this is not the first time I have asked the brethren to stop and consider—but I am convinced that this Mother Hubbard tendency is growing alarmingly rapid among us, and I believe it will still grow. This is certainly the most dangerous feature to be met and opposed, and in my next I will try to give the cause which have led us into this compromise with Balaam.

J. M. RATLIFF.

Mill Spring, Mo.

JESUS THE GREAT PHYSICIAN.

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time, they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted and I should heal them."—Matt. 13: 15.

Jesus here presents himself to us as a physician; as one who has the

power to heal. The disease of which he is powerful in healing is sin, therefore *heal* as presented in this Scripture, as well as in many others, is equal to forgiveness of sins, or which is the same thing—remission of sins. Remission of sins, then, is the blessing to be enjoyed. But from the reading of the Scripture before us, we learn that there are several things that necessarily precede the healing. It is to those items that we invite special attention in this article.

"This people's heart is waxed gross," says the Savior, "their ears are dull of hearing," etc. It seems that they were of that class that would not accept the truth when they had heard it. But the expression, "lest at any time they should see with their eyes and hear with their ears"—see and hear what? We understand the seeing and hearing here to have reference to the seeing of those miracles that were being performed by the Savior, and the hearing of the conditions of salvation that was about to be offered by the one that was able to perform the miracles.

John, in the conclusion of his testimony, says: "Many other signs truly did Jesus in the presence of his disciples which are not written in this book, but these are written that ye might believe that Jesus is the Christ the son of God, and believing you might have life through his name."—John 20: 30-31.

Then after examining these witnesses and, through them, seeing the miracles performed by the Savior, which causes us to believe on him as the Savior of the world, we are in a condition to hear on what conditions he proposes to save us; therefore, in the language of the Father himself, "hear ye him."—Matt. 17: 5. Again the Savior says: "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me."—Rev. 3: 20.

What is it man is to do? It is to hear first, and then open the door of his heart that Jesus may enter. Enter for what? Why to heal him, of course. But again we hear the Savior saying, "Take heed *what* ye hear." Why did the Savior say this? John explains that very conclusively when he says: "Beloved believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world."—1 John 4: 1. Then in 2nd verse he tells us how we may know whether they are of God or not: "Every one that confesseth that Jesus is come in the flesh is of God." Which is equivalent to confessing that Jesus Christ is the Son of God; and Paul says that, confession must be made with the mouth.

It follows, then, that all who thus make that confession are of God; and those who do not, but confess something contrary to his word, are not of God. But, still again we hear the Savior saying: "Take

heed *how* ye hear."—Luke 8: 18. Then we learn that after we see miracles performed by the Savior, which causes us to believe on him, that it is not only necessary that we *hear*, but that we take heed *what* we hear; not only so, but we are told to take heed *how* we hear.

This brings us down to the next item that precedes conversion. What did the Savior mean when he said, take heed how ye hear? He simply means to give attention to the things that we hear, in order that we may understand them. We are told that when Philip joined himself unto the chariot, where sat the eunuch, reading some of the prophets concerning the Savior, the very first thing that he desired to know was, do you understand what you read? He did not say, do you *believe* what you read? But do you *understand* it. Why did he ask if he understood it? Because he knew that it was impossible for him to believe it before he understood it.

We find, then, that after he had heard, it was necessary to understand also, and the understanding as well as seeing and hearing precedes conversion. Now we ask the question, understand what? Is it simply that Jesus is the Christ the Son of God, and that he died, and was buried, and that he rose again? Is that all that we are to understand? Nay, verily. The Savior here, in the same chapter, presents the parable of the sower and explains it. We turn to Luke 8: 11 and learn that "the seed is the word of God;" then in Matt. 13: 19, the Savior begins his explanation by saying, "when any one hears the word of the kingdom and understands it not, then cometh the wicked one (those wicked perverters of the truth) and catcheth away that which was sown in his heart." Such persons as these are unfruitful, because they did not understand in order that they might be converted.

But there is another class that received the seed into good ground; it is those, says the Savior, "that hear the word and understand it." This class brings forth fruit, some thirty, some sixty, and some an hundred fold. Understand *it*—what is the *it*? Why, the word, of course; then it is those who understand the word that are fruitful, and certainly we need no other kind in the Church of Christ. The Church is benefited by no other class, and no other class is benefited by being in the Church.

In as much as it is necessary to understand then we ask, what is the word of the Lord concerning the way of salvation? Is it not that the sinner must come believing that Jesus is the Son of God, and that God is a rewarder of them that diligently seek him, and that he must repent of his sins, and confess with the mouth that Jesus is the Son of God; and then, as Peter said on the day of Pentecost, "be baptized for the remission of sins"? Now is not all this the word of the Lord? You say, yes. Well, then, it

is the thing to be understood by the sinner, in order to his conversion. We find, then, that seeing and hearing and understanding all precede conversion; and conversion precedes healing. Then if you desire to be healed, you must be converted; before you can be converted you must understand the word; before you can understand the word, you must hear it; before you will hear the word, you must see the testimony concerning the authenticity of him who spoke it. Hence, no seeing, no hearing; no hearing, no understanding; no understanding, no conversion; and no conversion, no healing.

May the Lord help us all, day by day, to learn the way more perfectly, that we may know the truth, that the truth may make us free.

Yours in search of the truth,

J. S. BRADY.

Corsicana, Texas.

FROM BRO. GRAY.

Dear Bro. McGary:

After a long delay, I will send you the promised dollar, for which please continue the FIRM FOUNDATION. Excuse my long delay, my dear brother, for times are hard, and I am preaching the same gospel that you are advocating, which brings but little of this world's goods. Send the paper to me at Bluff Creek, Monroe county, Iowa. I hope to be able to send some subscribers soon.

Yours for heaven,

W. P. GRAY.

But can not I gain some of the world, and not lose my soul? Perhaps so. But which is uppermost in your mind? Which would you give up first, your religion or your worldly enjoyment?—Selected.

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00

ZEKE AND THE METHODISTS:

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00

Address, A. MCGARY,
Fort McKavett, Texas.

BRIEFS.

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

Now is the time to send in your clubs. Go to work, brethren, and send us large lists of subscribers.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

Write us short reports of your meetings, and in writing please don't "puff" your preacher so much. The desire for public applause, notoriety, is born of egotism and is contrary to the spirit of Christ—crush it out.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, { Publishers.

AUSTIN, TEXAS, AUGUST 15, 1888.

VOL. 4—No. 18

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. B. DUNST. J. W. JACKSON.
I. C. STONE. E. HANSBROUGH
A. J. MCGARY.



From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.



SAVING DEGREE OF FAITH.

That faith saves, is denied by no one who believes the Bible to be true. Every subject of gospel address who is saved at all, is saved by faith. While it is true that all men are saved by faith, yet it is not true that all men who have faith are saved. Here seems to be a rule that will not work both ways. All men are saved by the new birth and all men who are subjects of the new birth are saved. Now the rule works both ways, and therefore stands the test of a good rule. Why will it work both ways for the new birth and will not so work for faith? A correct answer to this question will be profitable to the investigation.

It would be absurd to say of a man that he was born a little, and that another man was born a little more than the first, and that a third one was born more than either of the first or second, and so on. But it is not absurd to say of a man, that he has a little faith, and that another has a little more faith, and that still another has more faith than all the rest.

The new birth takes its name when it is completed and not before. It is not a thing of degrees. Faith is a thing of degrees and takes its name at the lowest degree and retains it to the highest. We can conceive of faith in the potent degree, and whatever that degree of faith may be, it is safe to say that it saves the man who possesses it to

the full extent that the new birth saves.

If faith is equal to the new birth when it exists in the potent degree, and saves not until it reaches this degree, it becomes necessary to find a sharp definition of this measure of faith. If I am authorized by the truth, and the law of language, to say that faith exists in the potent degree, I am also authorized to say that it exists in the impotent degree. If the potent degree saves, and the impotent does not, it is a matter of first importance that we draw a clear distinction between them so that we may not mistake that degree which does not save for the degree that does.

Adam first existed in an inactive state. God breathed into his nostrils the breath of life, and he became a living soul. Every germ in the animal and vegetable kingdom is inactive until quickened into life. Everything has its first form of existence in the inactive, or dead state. Faith is first in its inactive form and is dead. When it develops into the active, it becomes a living faith. Inactive or dead faith is the impotent faith, but when faith becomes active to, a certain extent, it becomes potent. There is a degree of faith that says, Lord! Lord! This degree falls short of divine approval, (see Matt. 7: 27.)

There is also a faith that works—works by love, Gal. 5: 6. If faith works by love, love must furnish the standard. "He that hath my commandments and keepeth them, he it is that loveth me," John 14: 29. It is certainly no violence to the divine record to say: He that keepeth not his commandments is not in possession of the faith that works—that works by love. Faith that does not work by love does not work at all, and faith that does not work at all is dead, and it is but vanity to depend upon faith without works. "Know ye not, oh vain man, that faith without works is dead," James 2: 20.

According to Baptist doctrine, faith does not work in repentance because repentance comes before faith, and the work of repentance is done before faith exists. There is no work between Baptist faith and Baptist baptism. So their faith is without works and is therefore dead. James calls them vain men and asks them to know that their faith is dead. This knowledge they refused to have. If a man is saved by faith, how long after faith comes is it till it saves?

The Baptists and all the rest of the orthodox world teach that faith

saves immediately upon its coming. If faith saves immediately upon its coming, it does not wait to be made alive by works, but saves while it is yet dead. My Baptist friend will you please tell me what work your faith does before it saves? Please tell me what is the first work of faith. Its first work, according to your view, is not found in repentance because repentance precedes it. It is not in your experience because your teachers tell us that this is the fruit of repentance. You cannot say that baptism is the first work of faith, for if you do you are saved by dead faith, believing as you do, that you are saved before baptism.

Faith produces love for God, love for Christ, and hatred for sin. These result in a ceasing to sin, and the practice of holiness. Hence, faith works in repentance. Faith moves the tongue to confess Christ, and therefore works in the good confession. Faith works in baptism and finishes the play of the death scene of our heavenly Master. We are buried with him and raised with him, by baptism. Faith works in the burial and works in the resurrection. So baptism is a work of faith. Baptism saves us—is for the remission of sins as a work of faith and not otherwise.

Paul says to the Galatians: "For ye are all the children of God by faith in Christ Jesus. For (because) as many of you as have been baptized into Christ have put on Christ," Gal. 3: 26-27. Faith reaches its saving degree when it has grown to be strong enough to lead to the obedience of faith—when it has led to a consummation of gospel obedience. That degree of faith that takes hold of the promises of the gospel saves. Faith takes hold of these promises by obedience to the commandments connected with them. The activity of potent faith must be measured by repentance, confession and baptism. Salvation is connected with all of these, and it is because these items stand connected with faith and are component parts of it. Faith is unimpeachable when it performs all the functions of its office. W. P. RICHARDSON.

LETTER FROM E. HANSBROUGH.

I closed my labors at Boyer's school-house by taking the confession of and baptizing two, a father and his son; the father having been shook out of the German Baptist church, who dip three times for one baptism, and the son having been shook out of the Mission-

ary Baptist church, who dip once because the party dipped is a Christian, is in a saved condition and to get into the Baptist church, an institution not recognized in God's word, and therefore not of divine origin and necessarily human. They became dissatisfied because they were not taught the word of the Lord, but the words of men, before they were put under the water, and the Savior says, teach first, Matt. 28: 19. The father who was eighty years old, made a short but very impressive talk at the water, said that he had been immersed three times for one baptism; but that since he had learned the way of the Lord more perfectly he saw that his three dippings violated every figure of baptism used in the New Testament, which is represented by a birth, a burial, a planting, and Peter says, the flood was a figure of it.

We took dinner that day with Bro. Harper, where we met with Bro. Burns, found him a very pleasant, social brother, and I think pretty well posted in the Scriptures; but, well posted as he is, he cannot find any Scripture authorizing some things he is teaching and practicing. He is State Evangelist for the Missionary Society of North Carolina, and he can find authority in the Scriptures for the Pope of Rome as readily as he can find authority for his position.

Ah, but it is a good work, the fruit of "sanctified common sense." What a pity Paul was not blessed with some of that "sanctified common sense" then he could have made Timothy state evangelist of Italy, and Titus of Greece, and Apollos of Gallatia and Phrygia, etc.; but Paul recognized the fact that the Scriptures furnish us to all good works, and as they did not furnish the above state evangelists, he did not see proper to over-ride their institutions by his "sanctified common sense."

Bro. Burns is visiting the congregations and taking pledges from them to pay so much a year for six years, thereby causing them to gamble on future prosperity, as much as the speculators in the large cities gamble on the anticipated rise of bacon, grain, cotton, etc., and now, brethren, what Scripture do you think he cited me to, to justify him in taking their pledges for future prosperity? Why it was 2 Cor. 8: 1-12 and Acts 11: 23-25. Now brethren, read the above Scriptures carefully and I am satisfied you will conclude that you can find baby sprinkling in them as easily

as you can find authority for pledging yourselves on future prosperity.

Paul says: "Now concerning the collection for the saints, as I have given orders to the churches of Gallatia, even so do you. Upon the first day of the week let every one of you lay by him in store, as God hath (not will) prospered him, that there be no gatherings when I come," 1 Cor. 16: 1-2. But Bro. Burns says, that was for the poor saints, and not for the preachers. If a preacher is a good man and poor, is he not a poor saint? and is he not entitled to money raised in that way? If not, why not? I know that Paul says, that the Lord hath ordained that they who preach the gospel should live of the gospel, as typified by those who served at the altar under the law of Moses, 1 Cor. 9: 7-14. But how is the necessary amount for their living to be raised? Is it by taking pledges of future prosperity from the brethren, or by the weekly contribution.

Bro. Sanders, one of the State Evangelists of Texas, says, that if the brethren would contribute upon the first day of the week as the Lord directs, there would always be plenty in the treasury; but he says they won't do it, and then they get together in their missionary societies, and make arrangements to help the Lord to spur them up to their duty. Oh what presumption.

We came from Boyer's to Jefferson on Friday the 13th, where Bro. D. H. Petree and Robert Hensbeck had been preaching for several days; four made the good confession that night, Bro. Petree having preached, and fifteen others during the meeting, which closed on Lord's day night, the 22nd, with the largest congregation I ever saw at that place, and much interest manifested, and I believe that others were almost persuaded to be Christians and that they will obey the gospel soon.

Five of the nineteen had been dipped by the Baptists and Methodists; but having learned the way of the Lord more perfectly they decided to be baptized in the name (or by the authority of Jesus Christ) (not of men), and to do that, they had to make the good confession and be baptized for the remission of sin.

E. HANSBROUGH.

FROM AUSTIN.

Editor Courier:

It gives me much pleasure to report one of the most important developments in the history of the Austin church. A common grievance has been in our midst for years, on account of the alienation of a number of members, who could not, or did not, affiliate with the general body. This occasioned us not a little sorrow, but through kindness and patient waiting, with many prayers, a communication, lovely in word and in spirit, came to my hands as a testimonial, to be presented to our congregation, signed by sixteen (16) members of a new organization. On last Lord's day, I presented their token of love and unity to the church. We re-

joice at the proposition and of course they must have a welcome by the true hearts of this congregation. "Blest be the tie that binds our hearts in Christian love."

Your Brother,
JUNIOR WILKINS.

—Christian Courier, June 21, '88.

In order that those who have read the above letter may learn the truth as to the "developments" in the Austin church, I hope the *Christian Courier* will publish this reply.

"The common grievance" of which Bro. Wilkins speaks consisted in the uniting together of those Christians who protested against all humanisms and innovations introduced into the Austin church by its pastors. Of course it was a "grievance" to the Austin church, especially to the progressive ones and the pastors, to be continually reminded of their departure from the faith, and some of those progressives lost no opportunity of speaking disparagingly of these Christians as a faction.

The "alienation" of these members and their non-affiliation was very largely due to the presence of Junius Wilkins in the Austin church and his operations therein as pastor. But while they could not conscientiously worship or affiliate with "the general body" they formed themselves into a congregation and have continued since their formation to assemble regularly on the Lord's day, and in all things have striven earnestly and faithfully to carry out the will of the Lord.

No effort has ever been made by this pastor to conciliate this "new organization." On the contrary, harsh words and stinging epithets were freely indulged, and myself and others arbitrarily forbidden the use of their house for preaching purposes. The unchristian spirit existed among the members, and sometime in June I thought I would try to bring about a better state of feeling between the two congregations. To this end the letter spoken of in the above communication was written and signed by the sixteen members and addressed to "the Elders of the Church of Christ, on 8th street, Austin, Texas." Why the aforesaid pastor should conclude that the communication was sent him to be presented to the congregation is easily understood by those who know how he tries "to Lord it" over the congregation. Besides this, his predisposition to term us "a faction" led him to totally misconceive the object of the letter and to place a false interpretation upon it.

We desire peace and harmony and love among Christians, but not by sacrificing principle or truth. We did not petition or ask for congregational unity. But we do desire and ask the Austin church to aid us in removing all hindrances to our full Christian fellowship. I am glad to report that, our efforts in this direction have met with cordial approval, and that there is some hope of reconciliation between the congregations. Expect-

ially is this true since the Austin church has dismissed pastor Wilkins.

There is in the Austin church a conservative element who love the truth, and we hope that they will now seize upon the opportunity afforded them of bringing the church fully up to the divine standard. It will require firmness and courage upon the part of the Elders, and I pray God that they may be equal to the emergency. Remember, dear brethren, that some of the greatest sins of God's people were occasioned by the rulers and leaders of the people weakly submitting to popular demands.

J. W. JACKSON.

THE PLAN OF SALVATION.

THE GOOD CONFESSION.

Jesus had asked his disciples: "Who do men say that I the Son of man am?" and received as answer the various opinions as to his being some one of the prophets, or John the Baptist, risen from the dead. But he brought the question home to their own hearts, saying: "Who do you say I am?" Peter, with his usual readiness to speak, answered, "Thou art the Christ, the Son of the living God." Jesus said: "blessed art thou Simon, son of Jonah, for flesh and blood hath not revealed this unto thee, but my Father, who is in heaven. I say unto thee, thou art Peter, and upon this *petra* will I build my church, and the gates of hades shall not prevail against it."

In this confession of Peter was couched the great fundamental truth of Christ's reign on earth. It is this truth believed that enthrones him in the hearts of men, and gives him sovereignty over their lives. Hence his benediction upon Peter for confessing it. For upon this truth, or rather the fact which it declares, is his church to be built.

No man can enjoy citizenship in his kingdom, or membership in his church without the hearty apprehension of this truth. And his church is to be made up of the erring sons and daughters of Adam, freed from sin by the truth, and built together upon the truth. Hence men are concerned as to the declaration or confession of this truth. Hence Jesus' teaching, "Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven." Likewise also Paul to the Romans (10: 10), "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Here the apostle asserts the fact that, with the mouth confession was made. He also relates (in 1 Tim. 6: 12) that Timothy had witnessed (according to new version) *the good confession* in the presence of many witnesses, and further exhorts him to steadfastness by the consideration that the Savior himself witnessed the same good confession before Pontius Pilate.

Let us now itemize certain

points concerning this matter of confession:

1. Jesus promised to honor the one making it before the Father and the holy angels.
2. He honored Simon with marked distinction for having made it.
3. Paul says it was made *unto* (with respect to, or in order to) salvation.
4. Paul distinguishes it as "the good confession."

We have this to remark concerning the first instance: the scope of the confession as entitling one to recognition before the Father and the angels, while it evidently includes the simple confession with the mouth, should not be restricted to that alone, but should be understood as embracing a course of life whose tenor never denies the confession made with the mouth.

In the second instance, Peter's momentary denial of his relations to Christ, so promptly repented of and followed up by a course of life consistent with the confession did not invalidate his confession.

In the third and fourth items the apostle evidently has reference to the confession made in view of becoming subjects or citizens of the kingdom of Christ. For he says, it was "made *unto* salvation." This term salvation, as used by the Savior and the apostles, unless qualified so as to give it another sense, almost invariably has reference to salvation from sin, or deliverance from the sinful unto the justified state. If we take King James' version of the Scriptures, we have Philip requiring the good confession of the Ethiopian officer before he will admit him to baptism. Then this confession was in order to his baptism. And we know from the commission and other Scriptures that baptism is for the remission of sin. This therefore is the salvation unto which the confession was made.

But it may be objected that the revised version omits the eunuch's confession as an interpolation. Grant it. Whence came the interpolation? The critic that rejects it responds: "From the practice of the early churches." And this is in keeping with Paul's statement, "with the mouth confession is made unto salvation." The devout transcriber knowing that such was the practice to come to Christ by confessing him as the Son of God, filled out what seemed to him a blank in the record. There is no other way to account for the eunuch's confession as given in some of the ancient manuscripts, unless we conclude it was really Luke's original narrative, and that the different readings came by accidental omission rather than by intentional interpolation.

With the teachings of these Scriptures before us, and the further teaching of the Philippian, (2: 11) "That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," is there the least danger of making too much of this good confession by

requiring every one who would come to God by the Christ to declare with his mouth before men, that which called forth the Lord's benediction on Peter? We can not see the danger in this direction. It evidently lies in the direction rather of neglecting what the Lord has required.

Let us therefore confess the Lord and teach men so, that he may confess us before his Father and the sanctified hosts of heaven.

How mortals do love to be honored of men, and especially of the great men of earth. But how incomparably glorious and beautiful will be the honors of heaven that Christ Jesus our Lord proposes to bestow on us in the great day of his glory. What ineffable joy will fill the hearts of those whom he shall recognize on that day as his brethren, his friends; for whom there are mansions prepared in his Father's house. Alas the overwhelming despair and confusion that shall sweep over the souls of those that have refused to confess him, when they shall hear the awful words, "Depart from me; I never knew you."

J. R. W.

FROM BRO. AMENT.

Dear Bro. McGary:

You will please excuse me for being late a week with my report, as it has been raining so much and we are so far behind with our work that we have had hardly time to look up. Enclosed I send you thirty-one names, and thirty-one dollars subscribed, and ten dollars cash of that amount paid in, the rest will be paid the 1st of October next, according to my plan in the F. F. of June 1st. The report, I think, explains itself.

I have not had time to work for the paper only at our Lord's day meetings at home. I did take a trip to Lometa to be at Bro. Hawkins's meeting the last week, with the view of working some for the F. F., but Bro. Hawkins closed the night I got there, so I did not have the opportunity among the brethren I desired.

I found only one F. F. going to that office, and that was one I sent to Bro. K. S. Johnson, (deceased), on the four month's trial. Bro. J. was an old and tried friend of mine and an able preacher of the gospel, and would have made his mark as high as any one, had his health permitted. He was not an F. F. man, but not prejudiced against it; but sister Johnson liked it and has done a great deal of good in giving it out to the brethren, and I would ask here that, if you can afford to send it to widows and orphans, to continue it to her and if she is able to pay for it she will do so.

However I succeeded in getting one good substantial and soundly converted subscriber to the F. F., B. J. Jones. Probably you know him, he is a brother to our dear old brother preacher, W. J. Jones. Bro. Jones told me he did not like the F. F. at first, but he kept on read-

ing it until he was bound to acknowledge he could not deny its arguments or escape its conclusions, hence he accepted it, and says he will work for it. I take Bro. Jones to be a man of considerable ability and influence, and predict he will do good work for the F. F. in that part of the vineyard.

I heard Bro. Hawkins preach once only, and am convinced that he is one of if not the ablest logicians I have heard, and am satisfied he will shun not to declare the whole counsel of God. We are trying to arrange to have him hold us a meeting here, to begin about the 1st of September next, as he told me his time was engaged until that time.

I do hope the brethren will report a strong effort to consummate our design to make the F. F. a weekly. May God bless them and enable them to put forth their best efforts, and may the blessings of God abide with you and Bro. Hansbrough, and all the true brethren, and enable you to stand firm to the end.

Yours in hope of immortality,
A. G. AMENT.
Eagle Springs, Texas.

THE CHURCH OF CHRIST.

In speaking of the Church of Christ Paul says: "There is one body and one spirit," Eph. 4: 4. Again he says in speaking of Christ, "He is the head of the body, the church," Col. 1: 15. Then as there is but one body, and this body is the church, it follows that there is but one church. But in the multitude of so-called churches, each claiming divine authority for its existence, and each one teaching doctrines diverse from all others, a great many persons conclude that there is no authority from God for any of them.

But we must remember that, there never was a counterfeit dollar but what was an exact imitation of a good one. So there can not be a counterfeit church unless there is a true one. Hence, the very fact, that there are spurious churches, proves to us that there is one of divine origin somewhere.

But some one, I opine, will be ready to ask: "Where is the true church of which you speak, and how can we distinguish it from all others?" Now take your Bibles and follow us closely, and we will show you how this knowledge can be acquired:

First, every institution has a foundation. What then is the foundation of Christ's church? Paul, in speaking of the foundation upon which we are built, says: "Now ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the apostles and prophets, Jesus Christ himself being the chief corner stone," Eph. 2: 19-20. Hence any church, the foundation of which is the deduction of men, cannot be the church of Christ. Again, Jesus taught: "Except a

man be born of water and the Spirit he cannot enter into the kingdom of God," John 3: 5. Therefore any church which admits persons into its fellowship any other way than by a birth of water and Spirit, cannot be the church of Christ. When persons sought admittance into this church during the ministry of the apostles, they were told to "repent and be baptized for the remission of sins, and the gift of the Holy Ghost," Acts 2: 38.

So it is plain that any church, which requires persons to come to the mourner's bench to pray and be prayed for, for the remission of sins, cannot be the church of Christ.

We will next notice the confession. People anciently were required to confess Christ; hence any church that requires its candidates to confess their feelings, imaginations, etc., instead of their faith in Christ, is not of the "one body," of which Christ is head.

Once more: All the subjects of Christ's kingdom were to know the Lord from the least to the greatest. See Jer. 31: 34, Heb. 8. So it follows that any church, the members of which are in part infants, cannot be the church of Christ. Because as infants cannot know the Lord, they are not and cannot be members of the church of Christ.

We have now seen some of the marks of identity by which we are enabled to distinguish the church of Christ from the spurious churches of men. But to make this so plain that "he who runs may read," we will now contrast the teaching of the Bible with that of sectarians.

1. The Bible says: "Faith cometh by hearing, and hearing by the word of God," Rom. 10: 17. Sectarians say: "Not so; faith is a direct gift, bestowed on an individual by an abstract operation of the Spirit."

2. The Bible says: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Spirit," Acts 2: 38. Sectarians say: "Not so; you must pray and be prayed for, for the remission of sins."

3. The Bible says: "He that believeth and is baptized shall be saved," Mark 16: 16. Sectarians say: "Not so; baptism is only an outward sign, and is not in any wise essential to salvation."

4. The Bible says: "If thou believeth with all thine heart, thou mayest" (be baptized), Acts 8: 36-37. Sectarians say: "Not so; we require all persons to relate an experience: then, if the church decides that the experience is sufficiently strong, we will then baptize them. Yet, we do not regard baptism as in any way connected with remission of sins."

There are many more differences which we could mention; but for lack of space we defer them for a future article.

We hope all will strive to learn the good and true way, and abandon the doctrines and precepts of men. In order that we may succeed in this, I would suggest that

all—every one adopt this maxim: "Where the Bible speaks we will speak; and where the Bible is silent we will be silent."

Brethren, let us work for the F. F. Give it a wide circulation. Those who are able ought to make a gift of the paper to their poor neighbors. My love to all the brethren.

C. E. HOLT.

Cypress Inn, Tenn.

FROM BRO. CAMPBELL.

Bros. McGary & Hansbrough:

The church here has just closed a good meeting, Bro. F. L. Young, of Aledo, Parker county, Texas, doing the preaching, and it was well done too. Bro. Y. is an uncompromising defender of "the faith." Our meeting was to have commenced on the 4th inst., but owing to a Methodist meeting going on, we could not get the house until Lord's day night, the 8th. The Methodists were exceedingly mad at the start, but a better feeling prevailed at the close.

Bro. Y. preached fourteen discourses. Visible results, ten added to the one body; six by confession and baptism, and four that had previously obeyed the gospel. One old Bro. came forward at the close and demanded baptism, stating that he had never confessed with his mouth the Lord Jesus. Bro. Y. took his confession Acts 8, '37, and, strange as it may seem to some, he didn't ask him a single question as to where the church was before the days of Alexander Campbell. We went the same hour of the night to a tank near town and baptized him and two others. So closed one of the best meetings that it has ever been our privilege to attend.

Will say to any of our faithful preachers, if you are passing this way, we would be glad to have you stop off at Joshua and preach some for us. We have no preacher in this part of Johnson county since our beloved Bro. Phillips moved to California last winter. Think I will be able to send in a good list of names for the F. F. soon.

Your brother in the one hope,
G. M. CAMPBELL.
Joshua, Texas.

FROM AN ALIEN.

Editor Firm Foundation:

DEAR SIR:—I like the FIRM FOUNDATION the best kind, though I am not a member of any church. I never did read the Bible much till I commenced reading the F. F., then I went to reading the Bible to find out the right way to become a Christian. From reading the F. F. and comparing it with the Bible, I am about convinced that the church of Christ is right. I have heretofore believed in the Free Will Baptist doctrine; but the F. F. has led me to a better knowledge. I wish I was able to pay you for your paper and take it, but times are very hard, and I am in debt for my land; but if you can afford to send it to me please do so, and I will do the best I can. Truly,
E. A. PRICE.

Dear Bro. McGary:

Find amount to pay for F. F. for sister D. Evans, whose address is Roxdale, W. Va. She says she wants the paper as long as she lives. I am circulating the F. F. all I can. From talking and circulating the F. F. ten, at Big Sandy, have laid aside their sect baptism and have been "baptized into the name of the Lord Jesus." My prayer is, that you may live long to fight for the cause of Christ. A. FREELAND.
Evelyn, W. Va.

FIRM FOUNDATION.

AUSTIN, TEXAS, AUG. 15, 1888.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders.
MCGARY & HANSBROUGH.

A. MCGARY'S address is Fort McKavett, Menard county, Texas.

EDITORIAL NOTES.

The new *Foundation* is still railing at Bro. Burnett and Bro. Kendrick because they will not ride its new hobby.—*Messenger*.

Did Paul rail at Timothy and want him to ride his new hobby when he wrote him, All Scripture given by inspiration of God is profitable for doctrine, reproof, correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works: I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom preach the word; did he? If this is railing and wanting Timothy to ride Paul's new hobby, then the F. F. has railed at you and Bro. Kendrick because you won't ride its hobby.

Bro. C. M. Wilmoth, in giving an account of his Hillsboro meeting, in the *Messenger*, mentions meeting our Bro. J. W. Jackson at that meeting. He says, Bro. Jackson is a good preacher and a splendid writer. He also speaks of the high esteem in which Bro. Jackson is held by the brethren in that section. Hillsboro has been Bro. Jackson's home for several years, and he has preached a great deal in that county. Brethren, when a man stands well at his own home and among his own people, where he has lived for years, in vain will be any jealous brother's attempt to break him down, as one brother has recently attempted to break down Bro. Jackson. I do not mention this to praise Bro. Jackson, but as a mere act of justice. In fact, if I should publish what Bro. Wilmoth said, instead of referring to it as I have, it would be seen that Bro. Wilmoth's remarks were more flattering to Bro. Jackson than this reference is.
A. MCG.

GARRISON SET FOR THE PIGEON-WING.

A certain "Weak Sister," as she calls herself, attacks Bro. J. A. Harding for saying there is no scriptural warrant for the use of the organ in Christian worship; and calls his attention to Pa. 150: 4 as authority.

Bro. Harding reminds her that, if this Scripture will warrant the use of the organ in the worship of Christians, it will warrant the dance also; for the dance is authorized in this Scripture in the same connection with the organ. And it also authorizes, in the same connection, "stringed instruments, and loud and high-sounding cymbals."

The rapid editor of the *Evangelist* speaks approvingly of this weak sister's use of Pa. 150: 4 and her remarks on this question. Now then, if, next Lord's day, the editor of the *Evangelist* should find himself surrounded in his congregation by a man with a fiddle, one with a banjo, another with a loud cymbal and still another with a high-sounding cymbal; and they should all, simultaneously strike up when the organ does, the fiddler drawing heavily on his bow, the banjoist thumping with all his might, and the loud and high-sounding cymbalists slapping with all their strength, the editor of the *Evangelist* would have no right to object, from his words of approbation upon what this weak sister says. I wonder if he would enjoy such an ecclesiastical minstrelsy. Perhaps to fill up the measure of this "weak sister's" authority, Bro. Garrison would arise and "cut the pigeon-wing": if he did, he would, it seems to me, be entitled to the same respect that is now due him for giving aid and comfort to that sister in handling God's word deceitfully.

A. MCG.

A TRIAL OFFER.

We will send the FIRM FOUNDATION, to clubs of five new subscribers, till the 1st of January, '89, for \$2.00—this is forty cents a piece. Let every friend of the paper see how many new readers they can send in on this offer. This will hold good, too, if the paper is changed to a weekly.

Now friends, take hold of this offer and push it. One brother who is over eighty years old, in a town in California, sent us thirty-two names and \$82.00 in one club for the F. F. He would not take a commission. And now our paper has a foot-hold in many localities in that far-off state. If all of the friends of the F. F. would work as diligently to increase its circulation as this dear old brother did, it would soon have a larger circulation than any paper published by the disciples send to A. McGary, Fort McKavett, Texas.

TRY FASTING AND PRAYER.

The trouble with McGary is, he has both the spiritual and the spinal disease. He attacks the *Messenger* with his re-baptism nonsense, and when we asked him where the church was before the days of Alexander Campbell, it threw him into spasms and meningitis. From the way he writes about Rose Hill, he seems to imagine the church was located in that region somewhere. Well, we have one hundred dollars to give to any anabaptist who will tell us where the

church was before the days of Alexander Campbell.—*Messenger*.

Your offer of one hundred dollars will not likely spur any one to any very great efforts; for when a man is as notoriously reckless in his statements as you have proven yourself to be, a statement from him that he has one hundred dollars is no evidence that he has a nickel.

The church that shakes people into its fellowship, instead of baptizing them, cannot be located before the days of Alexander Campbell; for it had its origin in the days of Alexander Campbell, by Alexander Campbell; and the precepts and examples of Alexander Campbell constitute its sole authority for existence.

But if you really want to know where the church of the "first-born" was before the days of Alexander Campbell, I will tell you: It was wherever there were persons who had, upon "the good confession," been baptized for the remission of their sins. To find these before the days of Alexander Campbell, or, since the days of Alexander Campbell, is to find the Church of Christ. To fail to find such persons before or since the days of Alexander Campbell is, to fail to find the Church of Christ. To search for this Church by any other marks, is to become a booby swinging on to the old rusty and unlinked chain of Baptist succession.

It takes a man who holds, that to preach the three facts of the death, burial and resurrection of Christ, is to preach the whole gospel, and that no man can pervert the gospel till he denies these three facts, to attempt to trace an unbroken chain of the church back to the apostles. For even the Catholics preach these three facts as earnestly as any other people. Then the Catholics have never perverted the gospel! So, when such a man gets in a tight to find the church back in the thick fogs of Babylon, he can point to the Roman Catholic church.

Bro. Burnett is the man who says, "the only way to pervert the gospel is to deny these three facts." His position would even exonerate Bob Ingersoll from the charge of perverting the gospel; for even the redoubtable Bob does not deny but one of these facts. He admits the two first. I expect Bro. Burnett to garble some from what I have here said, as he never treats what I write in any other way. He has long since shown that he is afraid to let his readers see more than garbled extracts from the FIRM FOUNDATION. But, as there are not more than a quarter of a thousand of his readers who are not also readers of the F. F. too, this game of his will not now profit him much, but as long as he has one reader who does not read our paper, we expect him to pursue this partial-course to keep that one in the dark. If he were to start out to be open and honest with his opponents he would doubtless have to pinch himself right hard a dozen

times a day to see if it were T. R. Burnett.

No, sir, I do not think the church was located at Rose Hill. But I know Rose Hill is the place where T. R. Burnett said the gospel had never been preached till he preached there, and then had to eat his own words bodily up and admit that the Catholics do not pervert the gospel of Christ, to save himself and his little three ply gospel from utter overthrow.

Instead of attacking the *Messenger* with "re-baptism nonsense" we attacked the perverse nonsense of the *Messenger* with the word of God, and if we did not throw it in to spasms and spinal meningitis, it flew into spasms of something much worse, which we would now like to cure it of to make it a decent contemporary—try "fasting and prayer."
A. MCG.

GIVE THE DIFFERENCE.

The eighth annual meeting of the churches of Christ in Southern California, will be at Downey, August 17, 1888. Special effort will be made by the management to make visiting brethren comfortable. The objects of the meeting are, as they have been formerly, *God's glory, man's present and eternal happiness*. The churches are requested to send messengers that we may confer—co-operating in the great work of the Church—saving souls through Christ.

Come, brethren, let us have a profitable waiting before the Lord. Most cordially are all invited.

R. B. DARBY,
Chairman.

DR. J. CARROLL KENDRICK,
Secretary Ev. Com.

—[*Christian Messenger*].

If Bro. Kendrick will furnish our "Texas State Meeting" brethren the "chapter and verse" for his "Annual meeting of the churches of Christ in Southern California," and such officers for the same, as "Chairman" and "Sec. Ev. Com." he will place these brethren under lasting obligations to him; for they can use that same "chapter and verse" for their authority, for their different meetings and organizations.

Doubtless Bro. Kendrick thinks there is a wide difference between this organization of his and these of our "Texas State Meeting" brethren that he opposes; and there is, truly, a difference in the lengths they have already respectively gone—the distances they have traveled on the road to Rome—but when it comes to the authority by which they exist, and the principles that underlie them and the direction they all lead there is about as much difference as there is between tweedledee and tweedledum.

We are forced to the conclusion that, the silence of the *Messenger* in reference to one of these, and its great noise about the other is, because of the C. K. breeze its sails catch from the Pacific gale; and not because it really sees any material difference between these organizations. Now, if the *Messenger* will not consider this as, "railing against T. R. Burnett and Bro. C.

Kendrick," we will be pleased to see a dignified explanation by it, of the difference between the authority by virtue of which these two organizations exist. A. MCG.

FROM BRO. M'GAVOCK.

Dear Bro. McGary:

Paul says, 1 Cor. 14: 34, Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

Concerning this teaching of Paul I want to ask you some questions:

1. Is it to be understood in an absolute sense?

2. If so, does it not prohibit their singing and reading in the church?

3. Does it not conflict with other Scripture? such as the following:

1. Acts 2: 17, which teach that "daughters shall prophesy," (teach).

2. Acts 21: 9, "And the same man had four daughters, virgins, which did prophesy."

It is not my purpose to mention all the passages which seem to conflict with first passage of this article, but only to call forth your conclusion reached by comparing all Scriptures bearing upon this subject. Also I will remark that at one place where I have been preaching some confusion exists. Will you do us the kindness to write at some length concerning these matters?

Your brother in Christ,
O. H. MCGAVOCK.
Robinson, Texas.

I understand that it is the duty of every disciple, male and female, to take part in the worship of God, so that melodious "hymns and spiritual songs" will find utterance from every grateful heart in the congregation, see Eph. 5: 19, Col. 3: 16. But when it comes to a woman opening her mouth to teach as a public speaker, or as a ruler in the congregation, I understand that she is forbidden to do so. There are two meanings to the word prophesy; one is to teach by proclaiming the law of God generally, while the other is, to foretell future events.

Now, when Paul says- "I do not permit a woman to teach nor assume authority over a man," (Diaglott, 1 Tim. 2: 12, it must not be understood in that absolute sense that would reach beyond public speaking and rule in the eldership, or undue authority over her husband at home; for to press it beyond these points would involve the Scriptures in palpable conflict, which we know cannot be done by any fair construction.

Priscilla assisted Aquilla in "expounding unto Apollos the way of the Lord more perfectly." I understand woman's sphere in the church of God to be broad and useful, and that there is no check put upon her in this sphere until it comes to the border of masculinity where she would overstep the line of modesty to mount the rostrum or exercise the rule over an assembly of both sexes. This, I think, no true woman desires to do.

But the way our missionary society brethren are pushing women to the front, having them to lay hands on their missionaries and

encouraging them to preach from the rostrum, we need not be much surprised to soon see them exercising the functions of "elder," and even pastoring in "plug-hats and claw-hammer coats;" and playing the theological dude generally. Well, they can't make the religion of Christ appear much more ridiculous when they get at this than these Lexington striplings now do. Fast preachers and fast women in the churches travel fast toward Babylon.

A. MCG.

FROM BRO. SAM H. ALLISON.

Bro. McGary:

Will you give me a few lines in the F. F. and tell me if the Christian Church has got a discipline. Bro. J. W. Harris, Christian, and Bro. H. C. Rodgers, Methodist, have had a heap to say about the discipline and I want to be on the right side, and you can settle the whole thing through the F. F. H. C. Rodgers has a book that he calls a Campbellite discipline. I hope you will give me light on the subject.

Yours in the eternal hope,
SAM H. ALLISON.
Greenwood, Texas.

Yes, the Church of Christ has a book of discipline; and I do not doubt that Mr. Rodgers, (not Bro. Rodgers; for he is not my brother if he is a Methodist), has that book—he ought to have it and read it, and be governed by it in all things, if he wants to become a man of God, for it thoroughly furnishes the man of God unto all good works. This book of discipline is written by Matthew, Mark, Luke, John, James, Peter, Jude and Paul.

The "Campbellites" may have a creed for aught I know. If they have, I suppose it is the *Christian System*, by Bro. Campbell. Bro. Campbell did not desire his book to become a creed, but it seems that some will have it so since that good man has fallen asleep. They even use his examples as a part of their creed. But let us labor hard to convert these Methodists, Baptists, Presbyterians, Episcopalians, "Campbellites," and other sectarians, and make Christians of them that they may lay down their human creeds and take the Christian discipline, the New Testament.

A. MCG.

A preacher of ordinary talent announces five debates to occur in the near future, to which he is to be a party. Occasional discussions, conducted by the right men are very desirable, but when one man has so many debates on hand it indicates a fondness for controversy that is often destructive of his usefulness in other lines.—*Christian Courier*.

This is a cowardly thrust at Bro. J. A. Harding, who has been such a pricking thorn in the sides of these missionary society prelates that they are ever ready to stab him in the dark. It is strange, if Bro. Harding is a preacher of only "ordinary talent," some of the missionary society magnates, of extraordinary talent, do not meet him in defense of their missionary society tenets.

He also says: "Occasional discussions, conducted by the right men are very desirable, but when one man has so many debates on hand, it indicates a fondness for controversy that is destructive of his usefulness in other lines." Yes, if the Texas Missionary Society had the right to appoint the men to debate, debating would be a good thing *all the time*, the more the better. Now, if it is *ever* right to debate to defend the faith I can't see why it is not always right whenever the faith is being assailed. And if a man is a good debater, able to defend the faith, I am at a loss to know how he can destroy his usefulness by debating, even if he has fifty on hand to be disposed of; I have never read any of Bro. Harding's debates with other people, but I have heard that he is an excellent hand to conduct such debates, and if he is as good at debating with them as he is with these missionary society brethren, I know he is one of the "right men" to debate.

The writer of this thrust at Bro. Harding, says, in the preceding column: "It requires courage—true bravery—to acknowledge a wrong done to another, and to repair the wrong. Most people are arrant cowards on this point." Now, that he has done wrong in thus trying to make Bro. Harding appear small, no man of "ordinary talent" can fail to see. Then let him show whether he is a man of "true bravery," or an "arrant coward," by trying himself by the rule he gives.

A. MCG.

FROM BRO. BOLON.

Dear Bro. McGary:

For some time past I have been thinking of writing to the F. F. which has been coming to me some time since my time expired, and ask to erase the red cross which notified me of the same. I like the tone of the F. F. very much, and the position which it takes concerning many of the issues which are troubling us as God's people of today.

Although strangers in the flesh, yet I love you as a brother in the Spirit, because I see you are taking the sword of the Spirit which is the word of God, contending earnestly for the faith (word) which was once delivered to the saints.

I was brought up rather under Baptist influences, and when in my teens I attended one of their protracted meetings and was aroused to the fact that I was a sinner without hope, and without God, and that I should become one of his children. Being ignorant of the great plan of salvation, and seeing my schoolmates and associates pressing forward night after night, seeking after something seemingly mysterious, I too fell into their ranks, and the second or third night the preacher asked me if I felt that God for Christ's sake had pardoned my sins. Being as ignorant of the great plan of salvation as he was,

of course, I said yes, as did the others; and because my sins were forgiven, I was baptized as a door into the Baptist church.

If ever any one started with a determination and desire to follow their Savior in all his appointed ways, I thought it was I. Carefully and prayerfully I sought after and to do my Master's will, that I might enjoy his blessings. My Testament always found a place near me, and when resting upon the farm I was searching its pages, and when a hold of the plow handle I was meditating upon the history of my Master, the great plan of salvation, and the only and divine discipline that governs the Christian on earth, and prepares him for the haven of eternal rest above.

But perhaps I studied too hard, for soon I found myself drifting, and doubts arising in my mind. But not drifting from nor doubting the revealed will of God, for I believed that all Scripture was given by inspiration of God, that the law of the Lord is perfect, converting the soul, and preparing his children for every good work, but drifting away from and doubting the teachings of the Baptist church, for I could not harmonize their teachings with that of the Bible; and Paul says, if a man strive for the mastery, yet is he not crowned, except he strive lawfully, and I determined to follow the teachings of the Bible whithersoever it led me, that I might strive lawfully, enjoy the blessings of the gospel on earth, and eternal life at God's right hand in heaven.

Doubts continued to multiply until I became so skeptical that, when that people with whom I had so oft met with and shared their enjoyments, invited, (say, about once every three months), all of the same faith and order to partake with them at their table, I could not go, my faith was not the same. My Bible had taught me differently, and then I began to search after that family I had learned first began at Jerusalem. And oft times when I met with them and assisted in singing hymns of invitation inviting sinners home, no one felt the throbbing of the heart, the suffering of mind or the desire of going more than I. I was fully convinced, and wanted to be numbered with the children of God. But would God accept me on my former baptism loomed up before me, and held me back. I enquired of the ministers, and searched in vain for authority to justify my former baptism, and remove all doubts. I could find none; no authorized agent could I find commissioned of high heaven to perform this rite but his disciples, and if Paul an apostle of Jesus Christ, would not accept nor impart the spirit unto those disciples whom he found at Ephesus, and who had in all good faith been baptized unto John's baptism, how could I be accepted on my baptism.

But regardless of what the people might say, and a determination

to follow the Savior in all his appointed ways, I humbled myself and was buried in the likeness of his death, and arose to walk in newness of life. All doubts then vanished from me, and with the saints I then could sing, "How firm a foundation ye saints of the Lord, is laid for your faith in his excellent word." And like Paul, I now look back to that people which formerly were endeared unto me, and bear them record that they have a seal of God but not according to knowledge, and would say unto them as one that loves them, come ye with us and we will do you good, throw off and away with that which is human, and whatsoever ye do, do all in the name (by the authority) of Jesus Christ, from whence all doubts will be removed, and you shall hear in that last great day, that kind and loving voice saying unto you, come ye blessed of my Father. God grant that you may, in my prayer. J. G. BOLON.

Bethesda, Ohio.

LETTER FROM BRO ALLISON.

Dear Bro. McGary:

I have been reading the F. F. over a year, and am proud to say, I am well pleased with it. Its design if consummated will evidently accomplish a reformation much needed. That baptism is an act of faith on the part of the believing penitent, is true. No Bible reader will doubt this. Hence, any person must believe the gospel as it was preached by the apostles under the guidance of the Holy Spirit, in order to that faith, which is a prerequisite to baptism.

As respects *Sunday Schools* as institutions, (if I understand your position), the objection is not against the design, but the policy used in reaching the design. All admit that the children should be properly instructed in the gospel, but we object to the usual method of teaching through imperfect literature. No one, I presume, would object to a Sunday School where nothing but the gospel in its purity is taught. The same is true, in our opinion, as respects institutions of any kind, which are set up for the purpose of teaching the people the plan of salvation, by virtue of the commission given to the apostles by the Son of God.

The Bible College, if properly conducted, is evidently a means of imparting indispensable knowledge of the gospel. But is unquestionably a great curse to humanity if the instruction received is untrue. The same is true of the press. If the doctrine issued from the press is strictly true, and nothing but the truth, then the information imparted through that institution is of great value to the student. The design of the Bible College is, or should be, to teach the true doctrine of Christianity, the same is true of the printed literature. Hence, we can find no objection to either as institutions. Each having the same object in view.

The objection, if any, is not in the institution, but in the policy used to reach the design. All institutions that fail to inculcate the truth in its purity, are but so many curses to humanity. The same is true of preachers or teachers of any kind. All who preach or teach contrary to the doctrine taught and practiced by the inspired apostles, are inculcating doctrines that are opposed to christianity, and are therefore calculated to thwart the design of heaven in the great system of redemption.

As respects *civil government*, we maintain that it was instituted by divine authority for man's participation, and that the design of the Almighty is, that the righteous should use their influence to the utmost of their ability to establish the true principles of human government for the happiness and prosperity of the governed. Yet, while we advocate this position, we would not approve of any one acting as politicians act, simply for party purposes. But Christians should always act in concert, simply upon true principles, not for a party, but for right principles. If Christians contend only for that which is right in point of civil government, then all will act in perfect harmony, and hence will not be divided against one another.

This is where they fail, not in design, but in their policy. To act for, and in concert with *designing politicians* is, in our judgment, exceedingly sinful. We must not, under any circumstances, deviate from the truth in our movements. Religion and politics are so very different in character and design that they cannot be cemented together. That God is the author of civil government as well as religious government is as plainly taught in the Bible as any other fact is taught. Yet, wicked men have so perverted the true principles of human government that the design of the author in this, as well as all other divine institutions is thwarted, and hence the nations of earth are involved in error as a consequence.

Fraternally,

A. ALLISON.

Cedarville, Ark.

FROM BRO. BOLLING.

Bros. McGary & Hansbrough:

I have never reported the result of but one protracted meeting I held with the different churches, and the F. F. failed to publish that, but I concluded to report the result of a brief protracted meeting I recently held at Stovall Academy, near the town of Alto, in Cherokee county.

On Friday evening of the 15th day of June, I commenced the meeting, and although the people were very busy on their farms, I had a fair audience; and on Saturday night I learned that a Mr. Rushing, a Baptist preacher, was to preach the next day at Palestine church house, two miles distant, upon the subject of baptism, and I

announced that I would not preach at eleven o'clock a. m., on Lord's day, but would go and hear Mr. Rushing, and I urged my audience to hear him, and then come out and hear me preach upon the design and action of baptism.

I went to Palestine church on Lord's day, and heard Mr. Rushing; he devoted about half of his discourse to demonstrating that John's baptism was from heaven, a proposition I have never heard controverted; the balance of his discourse was devoted to lampooning Methodists, and Presbyterians and skinning Campbellites. Referring to Acts 2: 38, he asserted that Peter meant, be baptized because sins were pardoned, and he turned and looked steadfastly at me and asked, and repeated the question, is that not true? but he was unable to extort a word from me, for I had been refused permission to preach in that house, and if I had uttered one word, I would, I doubt not, have been prosecuted for disturbing religious worship. There were three other preachers present, all of whom had something to say: one of them thought that if we had more grace and less water, that it would be better for us.

Mr. Rushing said, he had been requested to preach upon the subject of baptism because some of the membership had become a little unsettled upon the subject of baptism.

I preached Lord's day night at Stovall Academy, upon the subject of the setting up of Christ's kingdom, by request, and Mr. Rushing was present and at the conclusion of my discourse he remarked, that he did not know that he objected to the discourse. I requested him to come out on Monday night and hear me upon the design and action of baptism, and told him that I would convert him. He replied, that he would prefer that God would convert him. I replied that the gospel was the power of God unto salvation to every one that believed. He did not come out on Monday night, but Mr. Gaday, a Baptist preacher, was out either on Monday or Tuesday night.

The sequel proved that Mr. Rushing was right in supposing that the Baptists in that locality had become unsettled upon the subject of baptism, for on Wednesday evening I baptized six Baptists; 'tis true, however that two of the number had been shaken into the church of Christ, but they were Baptists after the shaking as fully as they were before they submitted to the shaking process.

I preached on Wednesday night to a very large and attentive audience, composed mostly of Baptists, and was compelled to close the meeting, and come on five miles west of the Neches river, and commence a meeting at Franklin church. I however set the church in order at Stovall Academy with a first rate eldership.

J. L. BOLLING.

FROM BRO. HOLT.

Bros. McGary & Hansbrough:

The F. F. is being read by several of the brethren in this country, and with very good effect. Last Lord's day I baptized an old man eighty years of age, who once belonged to the Methodist society, and by them was immersed, not knowing, of course, for what he was baptized. About thirty years ago he was shaken into the (?) church of Christ, the preacher telling him that his baptism was valid. Upon this man's word he relied for thirty years; when, after reading a few copies of the F. F. he began to doubt the validity of his immersion. About this time I visited this old brother and we had not conversed but a short time, when the subject of "sect-baptism" was introduced. He had studied this subject thoroughly, and had investigated it in the light of God's word. He asked me concerning my opinion relative to this subject. I told him that, as far as an opinion is concerned, I had none to give, but that I would give him the Scripture teaching upon this subject. This I proceeded to do, whereupon the old brother expressed his willingness to be immersed for the remission of sins, which was immediately performed. Many more should do likewise. Success to the F. F.

Your brother in Christ,

C. E. HOLT.

Cypress Inn, Tenn.

FROM W. N. GRUBB.

Mr. A. McGary:

DEAR SIR:—Having come across three copies of the FIRM FOUNDATION, can say that, of all the papers that I have seen in my life of thirty-two years, these are the only truly Christian papers I ever saw.

Enclosed you will find a one dollar postal note to pay for your valuable paper. I will try to get all the subscribers I can for it, for we live in a truly benighted land where true Christians are seldom seen or heard; and one thing more dear sir, we are needing one here to preach the true gospel to dying souls steeped in sin and Romanism. Could you not persuade one to come over and help us? I know of several, I think, long with me to confess their Lord and put on Christ that having the Son we may have life and have it more abundantly and seeing your letters in the F. F. I think I have found one preacher whom I could approach with a subject that is dearer than all else to me, and I trust you will sympathize with us starving ones in Presidio and Jeff Davis counties.

Send paper to W. N. Grubb, Marfa, Presidio county, Texas.

Will sign myself your friend.

W. N. GRUBB.

Marfa, Texas.

FROM BRO. BISHOP.

Bro. McGary:

Enclosed find one dollar for which continue my subscription to the F. F. I will say to you, that I am getting old and it may be that I can not send you the money regularly, but do not discontinue the paper. Send to Hope, this county.

I am a veteran of the Mexican war, and also in that of right against wrong, with Christ as our leader. May God bless you in your efforts to put down evil. Long live the F. F. Let us have the weekly.

Yours in hope of eternal life.

J. C. BISHOP.

Hallettsville, Texas.

CHILDREN OF WRATH.

[A synopsis of a sermon preached by J. H. D. T., of Arcola, Ill.]

Text:—"And you, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."—Eph. 2: 1-3.

Exordium:—Children of wrath implies children exposed to the wrath of God. Hence it is concluded that every child that is born into the world is born under the wrath of God. Now from this premise the following logical conclusions have been deduced:

1. The unconditional election and reprobation.
2. Final perseverance of the saints.
3. Miraculous unconditional conversion.

Now I protest against this premise and its consequences for the following reasons:

1. It charges God with partiality in the exercise of his saving power.
2. It charges God with the eternal condemnation of all who are lost.

3. It takes away man's responsibility and accountability.

4. It reduces all the commandments of God to unmeaning utterances. Paul says, "God commandeth all men everywhere to repent;" but why such a commandment if man has no power to obey?

5. This theory makes all the invitations of the gospel mere mockery. Why should the Lord say: "Come unto me all ye who are heavy laden," if he knew they could not come?

6. Finally, I object to this premise and all these logical deductions because it renders the Bible account of a judgment to come, the grandest scene of injustice that was witnessed by men or angels. "Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17: 31. But why thus judge the world if man has no power by nature to will or to do the commandments of God? But then what does the text mean? "Children of wrath by nature." There it stands, and how shall we dispose of it?

Homily:—I answer, there is what we call *second nature*; a nature acquired by practice or custom. To this Paul refers when he asks the question: "Doth not even nature itself teach you, that if a man have long hair it is a shame unto him."—1 Cor. 11: 14.

Now, nature, in the prime meaning of the word, (*Physis*), would teach that it is wrong to cut off the hair, for it is natural for it to grow and it is contrary to nature to cut it off. But *second nature* or custom

says it is a shame to let it grow long. So this *second nature* acquired by practice, made these people the children of wrath.

In this connection the apostle is comparing the condition of the Jews and Gentiles. Of the believing Gentiles he says:

"And you, who were dead in trespasses and in sins; wherein in time past ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. 2: 1-2.

This is what Paul says of the believing Gentiles at Ephesus. We should notice:

1. They were once dead in trespasses and sins.
2. In time past when they walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

3. Therefore, we conclude that they become children of wrath by disobedience, etc.

Then turning to the Jews he says: "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."—Eph. 2: 3. The apostle says: "We all"—meaning Jews and Gentiles—"had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind;" that is satiating, gratifying, satisfying. By doing these things they all became "children of wrath"—*Jews and Gentiles*. Therefore, it is very clear to the mind of your servant, that all children of wrath have made themselves such by indulging the desires of the flesh and of the mind.

How and when does sin begin, or how and when does a person become a sinner or a child of wrath? Sin has its beginning in the heart of a youth. "For the imagination of man's heart is evil from his youth."—Gen. 8: 21. See also sixth chapter and fifth verse.

1st. Then, is the evil imagination of the heart.

2nd. It takes place in youth, not at birth or in babyhood.

3rd. Lust is the second step toward becoming a child of wrath. "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 1: 15, Rom. 6: 21-22.

4th. The third step is the gratification or satisfaction of lust and brings forth death—"dead in trespasses and in sins." "Sin is the transgression of the law."—1 John 3: 4. But these children of wrath had been quickened.

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), and hath raised us together, and made us sit together in heavenly places in Christ Jesus: that in the

ages to come he might show the exceeding riches of his grace, in his kindness towards us, through Christ Jesus. For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2: 4-10.

Therefore, we conclude that all become children of wrath by disobedience, and children of God by obedience.

FROM A SISTER.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22: 14.

Dear sisters, what precious promises to them that obey the commands of our blessed Savior; to be with him in the presence of God and the holy angels throughout an endless eternity! O sisters, is that not enough to cause us to deny ourselves ungodly and worldly lust, and seek for eternal life—yes, eternal life of perfect happiness beyond this vale of tears?

I saw a sister not long ago who, I thought, had set her affections on things above, and not on things on the earth; but, to my astonishment, I saw her with an apron on the back of her dress, fastened to her basque. O how sad I felt. I could scarcely believe my own eyes. That superfluous part would have made some poor orphan child a dress these hard times. What do you think, sisters? Lay apart all superfluity of naughtiness is one of the commands. Are you striving to enter through the gates into the heavenly city? If so, you must obey this command.

I saw another sister with a dark ring of snuff around her mouth, that did not look decent. Oh, no, how can you, sisters, how can you expect to enter in through the gates into the city, if you do not obey the commands? You certainly do not expect to, if you believe the Savior's word.

I heard a sister say, it was the pride of life that caused her to dip snuff, and then it was the lust of the flesh that kept her at it. The lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world; the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever. You certainly see that the will of God is not in any of you. O will you not quit that filthy habit and serve God more acceptably?

Some say, it is a bad habit, but they can't quit it; it would kill them. Jesus said, he that loses his life for my sake shall find it. I heard a brother say to another, that tobacco was food; the other said, yes. O what a mistake. One-fourth of a man would have been more than enough for one meal.

I would have liked for them to have proved it. I think it would have done them some good not to have said so any more. I saw a little boy that tried it as food; it did not prove good for him: he was taken very sick, suddenly; looked like he would die: he threw up tobacco, then it was known what was the matter. It did not prove good food for him, nay, neither will it for any one. The child saw his father put it in his mouth, and he thought it was food. O what a bad example. Don't you see the evil? Look, brothers and sisters, if the child had have died, do you think his father would have quit? Nay, he is joined to his idol.

I must quit. My letter is getting too long, I fear. If this is published, I will write again. O let us all strive to be united in God's word. That we may be, is the sincere desire of,

A SISTER.

FROM SISTER NEAL.

Dear Bro. McGary:

I am due you this year's subscription for the F. F. Please remove the red cross and put me down as a life-time subscriber for the same, and I will send you the dollar as soon as I can get it.

Your sister,
M. M. NEAL.

Fairview, Texas.

FROM SISTER HAWKINS.

Bro. McGary & Hansbrough:

I propose to be one to send you one new name for the FIRM FOUNDATION. Enclosed please find one dollar to pay for the F. F. one year. Send to the name of Mrs. Sarah Griffin, Spring City, Rhea county, Tennessee. And I think may be sister Sarah will perhaps get some more subscribers down there. We are anxious to have the F. F. become a weekly, and I think that we may get some more subscribers in the near future. We make our money by hard work. I raise chickens, sell eggs, make butter to sell, raise turkeys, etc. My husband raises corn, and hogs, on a small scale, but we are most too old to work much longer. Please excuse bad writing.

Yours in the one hope,
MRS. NANCY HAWKINS.
Humboldt, Ill.

TANT-PAYNE DEBATE.

A grand victory has been won for the cause of Christ in the Tant and Payne discussion, which opened on the morning of the 8th of July, near Latham, Hamilton county, Texas.

Bro. Tant opened the discussion in the affirmative, showing the church, of which he is a member, possesses all the essential features of the New Testament church. He made a grand defense for the truth, and I am confident that the Baptists felt the force of his argument severely.

Both of the disputants conducted themselves well during the debate.

and manifested no vindictive spirit toward each other; nevertheless they hewed to the line with their arguments.

Elder Payne in one of his speeches demanded that Elder Tant could say to the people present, whether or not Baptist baptism was from heaven or men. To which Bro. Tant frankly replied that, *it was of men*. He showed that the baptism from heaven, ordained by Jesus Christ, was for the remission of sins, and that Baptist baptism was because of the remission of sins, therefore it is not of heaven.

Elder Payne affirmed that, from the 9th verse to the conclusion of the 16th chapter of Mark was spurious Scripture. But I think Bro. Tant made him sick of his affirmation by showing from Matthew and Luke the same facts recorded, and that if it was spurious in one place, it would also be spurious when written elsewhere.

During nights of the debate I had the pleasure of preaching to the people, and took twelve confessions. The Baptists also held a meeting before and during the debate, and if they converted any one to their false theology, I don't know it.

Yours in Christ,

JAMES W. ZACHARY.
Brownwood, Texas.

BAPTIST INCONSISTENCY.

The Baptists are always charging us with believing in a "water salvation." They remind me very much of an old negro I once heard of named Pimple, who was a fisherman. Pimple went out one day to catch a big fish. In hunting for him he turned over a chunk, and up jumped a frog, and away he went for the creek, and old Pimple after him. When the frog reached the water into it he went and swam across to the opposite side; when he reached the bank he croaked out, "Salvation, salvation."

Pimple, determined not to be defeated, turned back in the bottom to hunt for another. He rolled a log over and out hopped another frog, and off to the creek he went, Pimple after him. Mr. frog jumped into the water and out on the opposite side he went. Pimple stood and looked at him while the frog yelled at the top of his voice: "Non-essential! non-essential! non-essential!!!"

This second frog reminds me very much of the Baptists, who splash around in the water with their converts, name their church after the ordinance of baptism, and talk of "close baptism," yet they, like the silly frog, yell, "Non-essential! non-essential!!!" "Oh, consistency thou art a jewel." A. J. McCARTY.

FROM BRO. MOORE.

Bro. McGary & Hansbrough:

Enclosed please find one dollar (\$1.00) for the FIRM FOUNDATION. I know not how much I am in arrears, but suspect it to be more than this, since the F. F. has been coming to me since about April 1897. It is such a very difficult matter for me to get money is the reason I have been so slow in sending it to you, but I don't wish the F. F. to stop until I order it stopped, as I consider it among our soundest periodicals.

I am in poor circumstances and trying to become able to reproclaim the grand truths of the Bible; hence I cannot afford to be without the F. F., since I consider it true to the "old land-marks," (so far as I am able to judge) except the manner of setting apart for their work preachers and elders, as Bro. McGary explained in the F. F. of July 16, though he may be fully able to substantiate his position.

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isa. 8: 20. I should be well pleased to see something further upon this question.

May the Lord bless his faithful everywhere, and keep them ready to be revealed in the last time.

Yours truly,

IRA C. MOORE.

Hebron, W. Va.

A FEW SUGGESTIONS.

Dear brethren, in discussing the baptismal, or any other important question, please remember what Paul once said. Here it is: "For we dare not make ourselves of the number or compare ourselves with some that commend themselves: but they measuring themselves by themselves and comparing themselves among themselves are not wise."—2 Cor. 10: 12.

Now this is just what our brethren are doing in trying to settle the baptismal question. Whenever we call on our shaking brethren for authority for receiving immersed sectarians into the church, they almost invariably bring up Bro. Campbell, or some one else, and begin to "measure" by them.

Paul says: "We dare not make ourselves of the number," and if we do so, he says, we "are not wise." Bro. Lipcomb, Harding, and other brethren are doing the very thing that Paul says we "dare not" do, and which, if we do, we "are not wise." We never can settle this question by pursuing this unwise course. How may we settle it, then? Let Paul answer: "But we will not boast of things without our measure but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you."—2 Cor. 10: 13.

I claim that the divine principle holds good, and that if we will faithfully use the measure of the rule which God hath given us; we can and will settle this question. Let us weigh these sectarians in the divine scales, measure them with God's measuring reed, and cease the unwise custom of measuring the living by the dead, and we will soon decide this question of sect baptism. Brethren, "be not unwise but understanding what the will of the Lord is.

Your brother for the one way.

A. J. McCARTY.

BRIEFS.

Now is the time to subscribe for the F. F.

Don't fail to send for Zeke Jackson and the sequel to it.

We have several good articles on hand which will appear in due time.

When you have the money is the time to pay your debts. Do you owe anything?

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

We failed to get up our briefs for August 1st, on account of so much work to be done in the office.

Now is the time to send in your clubs. Go to work, brethren, and send us large lists of subscribers.

Christians will not impose any burden upon others, that they themselves have not borne or are not willing to bear.

On account of sickness, we did not mail the F. F., of August 1st, on time, but hope all our subscribers received their papers.

Bro. McGary has been preaching at Cherokee, San Saba county, recently. Have not heard results. Hope he will give it in next issue of the F. F.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

Write us short reports of your meetings, and in writing please don't "puff" your preacher so much. The desire for public applause, notoriety, is born of egotism and is contrary to the Spirit of Christ—crush it out.

The Christian campmeeting on Onion creek, in this (Travis) county, will be going on by the time this paper reaches its readers. Bro. J. W. Jackson will be assisted by Bro. A. J. McCarty; and, perhaps, Bro. McGary will be here during the meeting.

We had a very pleasant visit from sister P. A. Lyons, of Flatonia, who had been on a visit of four weeks to her relatives and friends in Mason, Llano and McCulloch counties, and was on her way home with her family and some friends.

Bro. J. B. Lee, of Madison county, writes: "Bro. C. T. Goldman is holding a very interesting meeting on Larrison prairie. Several additions up to date." We bid Bro. Goldman God-speed and hope many more may obey the gospel under his preaching. Bro. G. is a young preacher, but a true workman that needeth not be ashamed,

There must be something terribly wrong with the mails somewhere, because we receive so many complaints from subscribers saying they failed to get their paper at all. We are confident that we have not failed to send every issue to each subscriber whose name is on our list. We will try to replace the missing numbers, if we can.

Bro. John C. Lloyd, of Greenwood, Wise county, under date of July 30, '88, writes: "Bro. E. H. Rogers, of Collinsville, Grayson county, closed a meeting of fourteen discourses at Brownlow Mound church. On the night of the 24th seven made the good confession and were baptized, and six reclaimed, my wife was among the number, Rejoice with me. Long will Bro. Rogers be remembered by us as a good soldier of the cross. We recommend him to all.

Bro. Cicero Tyson, of Martin City, Nacogdoches county, under date July 9th, '88, writes: "I have not received the F. F. of June 1st and 15th, nor July 1st. Bro. J. W. Strode is out here preaching the gospel of Christ. He is courteous in his manner towards the sects, but he hews to the line. He rebukes the brethren for fellowshiping the unfruitful works of darkness, such as leagues, cliques, and other secret movements to rob God, and for celebrating holidays in honor of the devil."

Bro. A. K. Landrum, of Stonewall, Texas, under date July 15th, writes: "Having returned home from a campmeeting at Mount Sharp, Hayes county, will report that after eight days labor in July, eighteen were added: seven by confession and baptism. Two visits were made by me to this congregation: once in June, when I spent two days with them, and again in July, as mentioned. Set apart two elders by fasting and prayer, and also set apart a young brother Deek to the ministry of the word of God."

T. H. G.

B. B. Sanders, the "Samson riddle" preacher, is now in a meeting at Franklin, Texas. Bro. S. says, "It is only a question of time when all preachers who oppose the (their systematic work or plan of evangelization in Texas will be starved out and will have to quit preaching." If Bro. S. does not guard his expressions we will prove him to be a false prophet. We are not afraid of starving. We choose rather to suffer afflictions, (yea, "starve" with the people of God, who are satisfied with God's plan than enjoy the pleasures of the missionary conventions for a season. Esteeming the reproach of Christ greater riches than the treasures of the State Board, for we have respect unto the recompense of the reward. Let us live righteously, dear brethren, for David says: "I have never seen the righteous forsaken or his seed begging bread." Starve, or not starve, we will not submit to their human machinery. A. J. M.

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	:	10
6 copies,	:	:	:	:	:	50
18 copies,	:	:	:	:	:	\$1.50

ZEKE AND THE METHODISTS:

1 copy,	:	:	:	:	:	10
6 copies,	:	:	:	:	:	50
18 copies,	:	:	:	:	:	\$1.50

Address, A. J. McCARTY,
Port McKeever, Texas.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, SEPT. 1, 1888.

Vol. 4—No. 19

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1206 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. R. DURST. J. W. JACKSON.
I. C. STONE. E. HANSBROUGH
A. J. MCGARY.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

WHAT SHALL THE END OF THESE THINGS BE?

Bros. McGary & Hansbrough,

Permit me again to lay before your minds, a few things which seem to me, to be most detrimental to the cause of Christ. The danger to true christianity seems to be constantly on the increase. Sectarianism was never more boastful and determined than now: nor did it ever receive so much aid and encouragement from those who claim to be disciples as it is now receiving. To the true Christian, it is now alarming to behold the rapid and far-reaching strides which a majority of so-called Christians are now making toward Babylon. Those who never read the *Christian (?) Standard*, *Christian (?) Evangelist* and *Apostolic (?) Guide* have but little idea of the present state of affairs.

Please listen to a few sentences from the *Evangelist*: "There are good people among us who believe sincerely that to admit the probable salvation of the millions of pious unimmersed people, who were faithful to the measure of light they had, is to compromise the scriptural teaching as to the design of baptism." What else is it, but to compromise the design of baptism? Indeed, if I admit that the pious unimmersed will be saved, I give up wholly the design of baptism. Baptism means immersion—it is immersion. If, therefore, persons may be saved without immersion the design of immersion is lost.

The design is not to save them, or, if it is, they can be saved without acquiescing in God's design. "Many good people believe, that it is compromising the design." Yes, sir; it is wholly giving it away.

But he says further: "They have a 'cloud' in their 'religious sky' which only a better knowledge of the character of God and the genius of christianity can dissipate." Mr. Garrison must have a very distorted idea of the character of God, if he supposes that we may deny his purposes and designs, and substitute the opinions and whims of ignorant fanatics and filthy dreamers. And also, of the genius of christianity if he thinks christianity to be so elastic as to be enlarged so as to include all the pious who have not obeyed from the heart that form of doctrine which has been delivered by the ambassadors of the Lord.

Yes, what would be the nature of a christianity that might be warped and twisted and stretched so as to include every heresy? It would be no christianity at all; or such as could not be said to have any genius. That is just such a christianity (?) as Mr. Garrison and all his sort want. A christianity (?) that is broad enough to include all the plug-hatted Rev. Divines, and all the gay, fashionable and elite of all classes.

But we will quote him still further: "It was our good fortune once to dispel a very dark cloud from the mind of a sincere young lady, who wished to be immersed, but felt that in so doing she would be pronouncing, or ratifying the sentence of condemnation against her pious parents, who had accepted sprinkling for baptism, and died believing they had obeyed the divine command. When asked if she believed they had acted according to their best judgment, she replied that she had no doubt but that they had. Can the same be said of you, if you neglect to be immersed? we asked. Not at all, she replied, because my understanding of baptism has changed. From the new light which came to her face, as she extended her hand and expressed her readiness to be baptized, we knew that the cloud of her own making was gone."

He asked this young lady if she believed her parents had acted according to what they believed to be right and that dispelled her gloom. Does Mr. Garrison not know that such an argument as that totally ignores the law of Christ and makes the entire salva-

tion of the person depend on their own think-so? If he does not, he is too ignorant to ever try to teach anybody what to do to be saved.

But I am compelled to believe that he knows better. The young lady was right in the start, but he made her believe a lie, or else he has been teaching lies all through his ministry, if indeed he has always taught that sprinkling is not apostolic baptism. He knows that to be sprinkled is not to be born of water; and he further knows that Jesus said: "Except a man be born of water and the Spirit he cannot enter into the kingdom of heaven."

But he makes that simple-minded young lady believe that the parent's opinion set aside the word of the Christ, the Lord. Will God hold such perverters of his truth guiltless? Tom Payne, Charles Watts and Bob Ingersoll are harmless creatures compared with such maneuvering, twisting perverters of the truth as Garrison, Williamson, Tyler, Raines and all such.

But we are not quite done with Mr. Garrison. He says further: "If God could use Cyrus, Alexander, and the heathen nations to accomplish his purposes, why should it be thought incredible that he should use pious Godly men with imperfect knowledge of his truth to do the work that needs to be done, and which no one else is doing? Who can doubt that such evangelists as Moody are doing great good in this money-loving and materialistic age, in awakening people to a knowledge of sin and their need of salvation. Grant that their understanding of the apostolic method of evangelization is imperfect, and that they do not seem to know how to advise a convicted sinner to proceed to find peace and rest: may it not be that others, who pride themselves on their ability to tell sinners what to do to be saved, are deficient in power to convince of sins, and thus the two may supplement each other."

His argument, if he has any, is, that if God could use Cyrus and Alexander and other heathen kings, to punish the wicked, why not use the devil to rebuke and correct and save sinners? That God has actually sent out a lot of ignorant false teachers who do not follow the apostolic method of preaching; but they get the people to believe their false doctrine and to confess a falsehood and that they will quit doing the sins that they accuse them of; but now they do worse things. They ignore Christ's com-

mandments in a pretense at religion and are two-fold more the child of hell than before. After Moody and Jones have taught them to tell a falsehood in professing religion, and have gotten them into some sectarian organization, then Mr. Garrison would have some of us who pride ourselves on our ability to tell them what to do to be saved, to go on after and call them out of Babylon, saying, "come out of her my people." Moody has made them God's people and pushed them into Babylon! Is not that grand? Ought not Mr. Garrison to have a pewter medal? But now I will dismiss him and turn my thoughts to something else for a while.

The ignorance and slackness of many who call themselves Christians are also alarming. They are almost wholly conformed to the world. And indeed they seem not to discern much, if any, difference between christianity and the world.

I will here speak of one practice they have, viz: Almost every kind of worldly performance is supplemented with devotional exercises. If it be a political convention where all manner of fraud, maneuvering and chicanery are to be resorted to, they open with prayer, and sometimes sacred songs. If it be a picnic for fun and all manner of levity are to be seen, there must be devotional exercises. In those exercises the saint, (if there are any), and the sinner, the sceptic and the infidel all unite.

We have had here in Bloomfield what is called a Teacher's Institute. The superintendent of schools had collected all the teachers of the county, and others who desire to teach. Some sectarians and some worklings, and perhaps some infidels. At some of their meetings, (and they met three times a day), they had devotional exercises, and always singing of sacred songs. I heard them singing, "On Jordan's stormy bank I stand and cast a wishful eye, To Canaan's far and happy land where my possessions lie. We will rest in the far and happy land just across on the ever-green shore, Sing the song of Moses and the Lamb by and by and dwell with Jesus ever more."

What presumption it is for a sinner to sing spiritual songs! Lying to God. It is solemn mockery. What a shame it is that persons who claim to be Christians have not been better taught. Yet it is common in our congregations for sinners, infidels and sectarians and all to engage in this part of the worship.

Then there is another thing that I want to speak of here, and then I must close. The evils of the Sunday-school, as it is called. There are many now who claim to be Christians, who will go to the Sunday-school and there pretend to teach the young the Scriptures; and pretend to teach them to obey the Scriptures, that they may know how to worship God: and as soon as the Sunday-school is dismissed will gather up and walk off home, or to some sectarian assembly, instead of setting a good example before the young by staying and attending to the communion and the worship.

Thus by precept they pretend, (for it is only pretense), to teach the young aright, and by their example teach them the very opposite. What is such christianity worth? They worship the Sunday-school more than they do Christ. And my experience is, that when you find a very ardent Sunday-school worker, you find a very slack church member. "You cannot serve two masters." Let us of the F. F. work for the church.

My love and prayer for all the Lord's people. I. C. STONE.
Bloomfield, Ind.

RELATION OF A CHRISTIAN TO CIVIL GOVERNMENTS.—No. 1.

Bros. McGary & Hansbrough:

Last January I wrote a brief communication for the FIRM FOUNDATION upon the subject of the propriety that attaches to the Christian in regard to the exercise of the elective franchise; and mentioned the fact to one of the associate editors of the F. F., and he informed me that an article upon that subject had appeared in the columns of the F. F. from the pen of Bro. John S. Durst. And he has handed me the paper containing the article, remarking at the time, that it was the strongest and most conclusive argument upon the subject, and that the chief editor of the F. F. endorsed it, and regarded it as very exhaustive. And as the chief aim of my life is to learn, accept, endorse, and promulgate the truth, let it emanate from what source it may; I have very carefully read and considered all that Bro. Durst has said in his article. And as I cannot remain much longer at home, and have time to reply to Bro. Durst's article at my leisure, I concluded to reply at once.

My brother's article occupies nearly eleven columns of the F. F. I will endeavor to present, "multum in parvo," (much in little), and not prove so voluminous. It is apparent, even to the casual reader, that Bro. Durst was prompted to represent his views upon this subject because of the late agitation in regard to the question of prohibition. And he courts the most rigid criticism in regard to all he has said, in presenting his views upon this subject; and as he has invited criticism, I trust he will not take offense when I proceed to do this.

My brother has presented much valuable Bible teaching in his article. I am much pleased with his exhortation upon the subject of Christian duty, and I heartily endorse all he said in that direction. But it will be my purpose to notice all that he said in regard to the propriety that attaches to the Christian in regard to the exercise of the

elective franchise and no more. He has made some home thrusts at denominations, and nominal Christians, and in all this, "Job sinned not."

My brother holds that Christians should refrain from the exercise of the elective franchise, and ignore politics entirely. And it will be observed by those who read his article, that he refers to those who dissent from his peculiar views, as his political brethren. There is a display of just a little modest sarcasm in referring thus to those who dissent from his peculiar views; and I will refrain from referring to him, and those whose views are in harmony with his, as fanatics, (wild enthusiasts), even though the term might be appropriate.

My brother says: "The will of the Lord Jesus Christ, the Christian's king, embraces his entire duty as a subject of his kingdom, and the kingdom of the Savior is distinct from the kingdom of this world." Yes, sir, I grant all this, but does it demonstrate that Christians owe no sort of loyalty to the republican government that vouchsafes to them the enjoyment of life, liberty, and the worship of God according to the dictates of their own conscience, and protects and promotes the happiness, peace and prosperity of the civilized world?

But my brother says, his first argument is based upon the declaration of the Savior: "My kingdom is not of this world." The man who would controvert the truth of this declaration of Jesus, would be a very suitable subject for the lunatic asylum. But I fail to perceive what bearing it exerts upon the theme we are considering. It does not define the Christian's duty either to his God, or man. Paul said, Phil. 2: 4, "Look not every man on his own things, but every man also on the things of others."

He then quotes Paul, Col. 1: 13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Surely Bro. Durst will not insist that Paul here had any remote reference to a political or civil government, when it must be obvious to even the casual reader, that he referred alone to the kingdom of darkness and Satan.

When the Savior left the resplendent courts of heaven, and encountered Saul who was enroute to the city of Damascus to persecute Christians, he informed him that he had appeared to him to send him to the people, and Gentiles, to open their eyes, and turn them from darkness to light and from the power of Satan unto God. Then my brother must admit that Paul thanked God that his Colossian brethren had been delivered from the power of Satan, and that he had not the remotest reference to an earthly power, or government.

But my brother says, the kingdoms of this world are included in the kingdom of darkness, (Satan). Demonstrate this assertion, Bro. Durst, and you will convert me to the theory of total, hereditary depravity. J. L. BOLLING.

The readers of the F. F. will remember that sometime ago, I wrote an article on the "Relation of a Christian to Civil Governments." Bro. Bolling wrote a reply, containing twenty-four pages of legal cap. I have just read it, and I propose noticing it from time to time till the entire article is given.

He expresses the hope that I will not take offense at his reply. Why should I do so? When he excels

me in this respect, I will try to profit by his example. You seem to be a little offended at my use of the term, *political brethren*, and say, "there is a display of just a little modest sarcasm" in this; and that you will "refrain from referring to me and those in harmony with me, as fanatics, (wild enthusiasts), even though the term might be appropriate."

This reminds me of the man who told his friend that if he were not his friend, he might call him a thief.

But let's notice the points made by Bro. B. The first four pages contains nothing to answer. On the fifth page I find the following: "My brother says the will of the Lord Jesus Christ, the Christian's king, embraces his entire duty as a subject of his kingdom, and the kingdom of the Savior is distinct from kingdoms of this world." You then say: "Yes, sir, I grant all this; but does it demonstrate that Christians owe no sort of obligation to the republican government that vouchsafes to us the enjoyment of life, liberty, and the worship of God according to the dictates of their own conscience? etc."

Now, why do you convey the idea that my position demands *no sort of loyalty* to worldly governments? I have shown in the article to which you reply, and am ready to show again just what the Bible teaches on this subject. In reply, it devolves upon you to show not only that I am wrong, but that the Bible teaches that a Christian should be a *politician* and an office holder in Caesar's government. Now will you please to remember this, and give us a little clear cut work in this direction. A familiar Scripture to us all, is often used when it subserves our purposes: It runs thus: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

You then refer to my first argument, based on John 18: 29-36, and say the man who would controvert this would be a fit subject for the lunatic asylum. But then you add, I fail to see the bearing it exerts upon the theme under consideration. Your failure, my brother, is very apparent to all who read my article with unobscured eyes. My object in quoting John 18: 29-36, Col. 1: 13, Heb. 12: 23, was to show into what kingdom the Christian had been translated, that we might examine the laws governing his duty as a citizen of that kingdom.

But you wish me to demonstrate my statement that the kingdoms of this world are included in the kingdom of darkness. You furthermore say, that when I do this, I will convert you to the theory of total hereditary depravity. Now, my brother, it is not my purpose to convert you from one erroneous position to another, but from error to truth. But really, I am sur-

prised at your request. Are the kingdoms of this world of the devil, or of God? In all kingdoms the king rules. Are the kingdoms of this world ruled by God? Will you demonstrate it?

I will close this article with a few quotations in point, and ask the patience of Bro. B. and the F. F. readers, till I finish my reply to Bro. B. Dan. 2: 44 shows that the kingdom of God, or Church of Christ should break in pieces and consume all earthly kingdoms. In Heb. 1: 8 we have, "A scepter of righteousness is the scepter of thy kingdom" Now turn to Eph. 6: 11-12: "Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Now turn to Matt. 4th chapter: "And again the devil taketh him up into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them; and saith unto him: all these things will I give thee, if thou wilt fall down and worship me."

Is this enough, Bro. B.? Now all I ask in conclusion is, that you do not embrace the doctrine of total depravity, but that you accept of the truth. What say you? More anon. J. S. D.

FROM BRO. KIDWILL.

Bros. McGary & Hansbrough:

By your permission I will give your readers a few lines, which I hope may add something toward the establishment of primitive christianity. I admire the boldness of the F. F. in defense of the truth, and especially do I note with pleasure, an improvement in the manner of presenting the truth in the columns of your noble paper. The number of July 1st is freer from witticism than any number of this year. And I think, taking it as a whole, it is the best copy of the F. F. I have ever seen.

We should remember that the style of the Holy Spirit in presenting the truth, cannot be improved upon. And every cutting word, or piece of wit thrown in by man, only tends to mar the force and beauty of the word of God. I, for one, can sympathize with the brethren who are so mystified as to argue that sectarian teaching and practice make Christians. I could go down upon my knees, and with a flood of tears, pray God to open their eyes. If it would do them any good. But alas, this is not God's way of doing the work. We have his word, the law of the Spirit, which makes people free, when they understand and obey it from the heart. No other people on earth teach the truth as it is in Jesus, as do the disciples. God says the people of the new covenant "shall all know me from the least to the greatest;" not only as

but he says they shall not be taught to know the Lord. This we understand to mean that every one in the covenant is acquainted with God to a certain extent before he can enter the covenant. All the knowledge we can have of God in the sense of the above passage, is what we learn of him through the law of the Spirit.

Shall we then conclude that there is nothing new to be learned after we enter the covenant? No, no; for Matthew says, they are to be taught after they are baptized, hence after they enter the covenant. (For the baptized are certainly in covenant relationship with God.) All, therefore, that can be embraced in the words, "They shall all know me," is, that they shall understand the word of God so far as it relates to the pardon of the alien, and his induction into the new covenant.

If our sectarian friends (enemies) understood this law as God has revealed it, they would not be where they are. They don't know the Lord, as he has revealed himself in the New Testament. They only know as they have been taught by sectarian teachers. Take what every sectarian preacher, as such, preaches; put it all together, or divide as we may, and no man could ever, from such teaching, gain a correct knowledge of God, as he has revealed himself in the law of pardon to the alien.

Yet some of our brethren say, that such people are Christians, members of the new covenant, of which God says they shall all know me, (be acquainted with the law of pardon), and that we may teach them those things after they have entered the covenant, and receive them among us upon their obedience to sectarian teaching, which was done when they knew nothing of God as they ought to know. If this is not reversing God's order, then I must confess that I have lost my reasoning power, if I ever had any. Why pray for God to open the eyes of one who has closed them so tight as not to see that such practice will not save people? Teaching is the only thing that can do them any good.

It does my very soul good to see some of our best talent coming over to the Lord's side. I see in the editorial department of the *Christian Quarterly Review* of January, 1888, page 150, the editor intimates that he was not fully settled on the re-baptism question. But in the July number of '88, pages 446-451, under the heading of editorials, I see an article under the caption, "What Constitutes Christian Baptism," the writer, after giving a short but pointed article, concludes with the following words: "We may now, therefore, answer the question, What Constitutes Christian Baptism? by saying, Immersion in water of a believer for the remission of sins."

Bro. Herndon is one of our strongest and most influential men, and if he will now as boldly defend the

truth on this point, as he has moved his pen against unlawful societies, instrumental music in worship, the modern pastorage, etc., he will certainly accomplish much in bringing about the primitive order, as regards one of the most important of all questions.

Fight on, dear brethren, "holding fast to the form of sound words," You will be persecuted: "But if they have persecuted me they will persecute you." is just as true now as when Jesus spoke these words to his disciples. "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." "Rejoice and be exceedingly glad: for great is your reward in heaven." Oh what "great and precious promises" the Lord has given, "that by these ye might be partakers of the divine nature."

Then let us keep the truth as Jesus did, continually pressed to the front. Press it so hard upon the defenders of sect baptism that they will make an attempt to give us a thus saith the Lord for their teaching, or quit it one or the other.

We should not only do all we can with tongue and pen to defend the truth, but do all we can in putting the best literature of our brethren into the hands of every family. And upon this point I wish to say, that, in my judgment, the *Christian Quarterly Review*, edited by Bro. E. W. Herndon, Columbia, Mo., is as sound as the soundest. It is made up of the best talent of our country, and is open for the free discussion of all important Bible subjects. It is of good size with 100 pages, and comes at the low price of two dollars per year. I have never seen a number of it yet that I did not consider the editorial alone more than worth the subscription price. But enough for this time.

Success to the F. F., and all defenders of the truth. I am into the war for life, and not a conscript, either.

Yours for the whole truth,
W. T. KIDWILL.
Granville, Tenn.

THE PLAN OF SALVATION.

THE ONE BAPTISM.

"He came to his own, but his own received him not; but as many as did receive him, gave him power to become the sons of God, even to them that believed on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1: 11-13.

This brief declaration of the apostle John sets forth the salvation of God as a matter of grace through faith. For to every one that believes the gospel of Christ, he graciously grants the power, right, or privilege of becoming a child of God, or entering into the saved state. This entering in was figuratively denominated a birth. But it was not a natural birth, following any blood line, that limited it to any particular family of earth;

they were born of God. None of the supposed different bloods of the various families of earth, noble or ignoble, had anything to do with bringing it about.

John informs us at the outset of his record that as many as received the Christ were born of God. He also defines receiving as the equivalent of believing on his name. These statements alone might not give one any very clear idea of the process of being born again, or of becoming a child of God, if the party were ignorant of the preaching and practice of the apostles, or if John had not taken the pains to develop the nature of this new birth by samples of the Savior's own teaching upon the subject. But John tells us how he said to Nicodemus: "Except a man be born again he cannot see the kingdom of God;" and, "Except one be born of water and the Spirit he cannot enter into the kingdom of God." This expression, "born of water and of the Spirit," has ever been construed by both ancient and modern scholars as a manifest reference to that baptism which the Savior afterwards commanded the apostles when he said: "Go ye therefore, teach all nations baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you," Matt. 28: 19.

This teaching here required is the prerequisite to the hearing and learning that one may come to God by faith in his Son Jesus Christ. Repentance is a necessary outgrowth of faith and prerequisite to baptism. Confession also must necessarily precede baptism as a preparation both of the subject and the administrator, that the act may be to all intents and purposes of the understanding, or heart, of the subject, that he may apprehend the Christ as the source of authority sovereign to whom he willingly submits himself for guidance in all things spiritual; of the administrator that he may be assured of the intelligent faith of the subject so that God may be honored and the individual blessed with the answer of a good conscience toward God. For the Savior has assured us in the parable of the sower, (Matt. 13: 23), that, "He that received seed in good ground is he that heareth the word and understandeth it."

Paul also, in Rom. 6: 3, appeals to their knowledge of the import of baptism; that being baptized into Christ they were baptized into his death, and thus freed from sin, or made dead to sin. And in the 17th verse he manifests the strong assurance of their intelligence in this matter when he says: "God be thanked . . . ye have obeyed from the heart the form of doctrine which was delivered unto you, being *made free from sin, ye became the servants of righteousness.*"

And so we must conclude, that whatever importance attaches to baptism as a means of separation

from sin and consecration to Christ is derived solely from the commandment of the Lord Jesus Christ, and that this fact must be apprehended by the mind in order to give the act validity. For to say, "ye obeyed from the heart," is equivalent to saying, ye obeyed understandingly. And this understanding of Christ's authority precludes the magical efficacy that is too often thought to inhere in water associated with solemn ceremony. For no quantity of water, no number of dippings coupled with ceremonies ever so solemn, or names ever so holy, can cleanse the soul from sin, only as that soul recognizes by this act of submission to Christ's authority, the efficacy of that blood that was shed for the remission of sins, and appropriates the same according to the promise of the Savior, "He that believeth and is baptized shall be saved," and the consequent command of the apostle, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

When the subject has this preparation of heart, believing that Christ died for our sins and rose again for our justification, and having confessed the same before men, he is ready to go down into the water and be buried with Christ by baptism into his death. Having thus conformed to the likeness of Christ's death and resurrection, he has entered the new, or Christian life. He is now a new creature in Christ Jesus. "Behold old things are passed away and all things have become new. He is now justified from past sins, he must walk by faith in Christ. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." "For as many as are led by the Spirit of God, they are the sons of God." "The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him that we may be also glorified together."—Rom. 8: 1, 14, 16, 17. J. R. W.

FROM BRO. BURRUS.

Dear Bro. McGary:

Enclosed please find five dollars to pay for your valuable paper for the following names to this office: J. A. Stone, new subscriber. John W. Eller, old subscriber. W. C. Burruss, " " G. T. Pigg, " " Joseph Pigg, Hillham, Tenn, (old subscriber.)

M. S. Burruss, Celina, Texas, six months, (old subscriber.)

I will try to send you some more names soon, as I desire to see your paper have a large circulation, as I think you are publishing the best paper that is published by our brethren. May God bless you in contending for the truth in the future as you have in the past.

Yours in the one faith,
W. C. BURRUS.
Celina, Texas.

When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts also.—[South.

FIRM FOUNDATION.

AUSTIN, TEXAS, SEPT. 1, 1888.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

A. MCGARY's address is Fort McKavett, Menard county, Texas.

THE CHEROKEE MEETING.

There are "several things" connected with this meeting to render a report of the meeting interesting to our readers; so we will give it a more extended mention on this account than we would otherwise.

Cherokee is about one hundred and ten miles from Fort McKavett, the way I had to travel; but a crowd could make the trip less than one hundred miles. Bro. M. M. Cavness, of Pontotoc, made the appointment and went with me to it, and was very helpful throughout the entire meeting. Bro. Cavness and I stopped at a farm house for water when we reached the vicinity of Cherokee, and when he introduced the writer to the family, the gentleman remarked that he would be out to hear me preach, as he had heard so much of me and of my tearing the churches to pieces. He said I had been accused of tearing the Cherokee church up. Whereupon I remarked that I was certainly engaged in a very bad work if these reports were true; and he said, "I really think so." I told him that if I understood myself and the gospel of Christ, I was only contending for that gospel without addition to it, or subtraction from it, and this, I, with all other faithful men, was commanded by the word of God to do. I asked him, if I faithfully did this and no more and it brought contention and division, who was to blame for the trouble? He said under such circumstances I was not. That "time" has "come" among the boasted "reformers of the Nineteenth Century," when many of them "will not endure sound doctrine," and "after their own lusts" these who turn away from "sound doctrine" and despise those who "earnestly contend" for it and will not preach anything but "the word," "heap unto themselves teachers, having itching ears, and turn away their ears from the truth, and are turned unto fables," see 2 Tim. 4: 1-4.

Yes, and when their opposition to the truth and adherence to human speculations estranges them from brethren who are faithful to the doctrine of Christ, they raise a great hue and cry against the faith-

ful, and blame them with the trouble. Our master said: "It must needs be that offences come, but woe be unto that man by whom the offense cometh." And Paul said: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine, which ye have learned; and avoid them. For they are such as serve not Jesus Christ, but their own appetite; and by kind and complimentary words they deceive the hearts of the unsuspecting." How true!

Those who are making merchandise of the gospel, through human institutions, called missionary societies, by means of which they grind the money from the people, and appoint lords over them, called State, and District, Evangelists, who exercise lordship over a certain diocese for a stipulated sum of filthy lucre, cry vociferously against those who oppose such God-dishonoring and money-making schemes, and they would saddle all of the blame of division on such opposers. So with those who rend congregations by adding to the prescribed form of worship given by Paul, by thrusting in idolatrous instruments to make the "psalms and hymns and spiritual songs" that God intends shall well up from grateful hearts and be sounded out from the throats of His Son's disciples, with the spirit and understanding; these fermenters of discord, and "lovers of pleasure more than lovers of God," would shift the responsibility of division upon the shoulders of those who refuse to consort with them in adding this calf of idolatry to God's appointments.

And, then, God has instructed us in the gospel of His Son and the examples of His inspired apostles, what to teach as preparatory to baptizing into Christ; but some of our brethren have become wise above the oracles of God on this question, and say that persons may be baptized into Christ who have not had this preparatory teaching, and, upon this human speculation and theory of worldly wisdom they are receiving into the congregations persons who have been baptized in total ignorance of the gospel of Christ, and upon a statement called a confession, which statement flatly contradicts the most positive and plain statements of the word of God, even giving the lie to the commission, the only commission in which Christ gives authority for preaching in his name. And such brethren are trying to attach the blame of the division that they bring about by such a course, upon their brethren who will not join with them in such high-handed and presumptuous rebellion against God's Son. This was the ground upon which we were charged with dividing the Cherokee church.

Well, we failed to find this division when we reached Cherokee. It is true, we learned there had been some sharp controversy over the

question there, as it had been a strong-hold of the *shakers*; but I understand they have about all been baptized intelligently upon the good confession. I heard of one who had not been, and he did not put in an appearance while I was there; but I had the pleasure of baptizing his son into Christ, and doubt not that he would have been baptized had he attended the meeting, which he could not do because of sickness in his family.

Instead of division and contention in the church at Cherokee, I found a kind christian-like feeling prevailing among the brethren. I was much pleased to find in my visiting from house to house during the meeting, absolutely no backbiting and no disposition on the part of any of the brothers or sisters to parade the faults of each other. This state of good feeling was quite noticeable. I have no disposition to flatter the church at Cherokee, and could find the same objection to them that I have found everywhere I go, or hear from—too much conformity to the world—but I am forced to say of them that, I never visited a church where I was treated better, nor where I found more to admire among my brethren. They are well informed and have an abundance of good material to make a strong and influential church. I have never seen a congregation where the average information in the Scriptures was better than theirs. Nearly all of them take the FIRM FOUNDATION. I found one who also takes the *Gospel Advocate*—Bro. Dr. Williamson—I spent some pleasant hours under his hospitable roof. Bro. George Lane, a young preacher there, takes the *Christian Courier*, but is not in sympathy with it—the *Courier* can never get a foot-hold in such a sound congregation as this.

While there I spent a night with each of the following brethren: Bro. Barber, Bro. Markley, Bro. Williamson, Bro. Whitt, Bro. Dan Cavness, sister Em. Cavness, Bro. Jno. Randolph, and Bro. Janney. The last two were old acquaintances in Madison and Walker counties years ago. Bro. John is the son, and Bro. Janney the son-in-law of sister Nancy Randolph who also lives at Cherokee. When I met this dear old sister I felt almost as if I had met my mother, for she knew my mother before I was born, and she has been a member of the church a long time. Many of our readers in Madison and Walker counties will be glad to hear of sister Randolph and her family, and that they are holding fast to the faith once delivered to the saints, and have their faces firmly set against all of the intermeddlings of self-willed and worldly-wise theologians and "State Evangelists." Bro. John Randolph is living with his second wife, was married a few months ago—I do not remember her maiden name.

Broa. J. J. Larrimore, R. P. Cobb, M. M. Cavness, G. R. Lane and Bro.

Shipp, all preachers, attended the meeting and preached and aided otherwise in the good work. I never heard better singing than we had—an organ would have detracted from instead of added to the melody of this sweet singing.

The perceptible result of the meeting was, seven wanderers from the fold returned and renewed their obligations to their Master, and nine were "translated out of the kingdom of darkness into the kingdom of God's dear Son—sixteen in all. One was old sister Rebecca Cavness, 77 years old, and a member of the Baptist church 50 years. She is the mother of Bros. M. M. and Dan Cavness. There was great rejoicing at her baptism from the Christian side of the Cavness family and other brethren, and gnashing of teeth almost on the part of the Baptist side of the family. One daughter, a Baptist, met her at the very water's edge and told her she was going to make an old fool of herself, and reminded her that her husband and their father, had warned them all on his death bed, against the "Campbellites." But the dear old woman put her trust in Christ and extended her hand, saying, "I believe with all my heart that Jesus Christ is the Son of God, and I want to be baptized for the remission of sins." When she arose from her watery tomb she exclaimed, "thank God I am in Christ now without a doubt." One lady from the Methodist church, who had been immersed, was among the nine baptized.

Two prominent Baptist preachers put, in their appearance at the meeting, and one of them took me up on something I said and talked like he wanted to debate our differences before the people of Cherokee; but when put to the test he wanted me to get the endorsement of certain *shaking* churches before he would debate with me. I let him know that I did not cater to such stilted ideas as that, nor sail under such theological red tape. I told him I would not have the endorsement of brethren who were inconsistent as to recognize him as a brother in Christ, while they were preaching a theory of religion that cut him off root and branch. He said he regarded us a faction—this is a convenient dodge that Bush, Adkins and Aten have furnished them. But we proposed to meet him with Bro. "Bill Alex." if he wanted to debate, as Bro. "Bill" preaches the same we do, although we are told he does not practice what he preaches. But he had reasons why he would not discuss with Bro. "Bill." He would not give these reasons, but we suppose they were really the same that kept him from discussing with me—fear. I have extended this report far beyond the bounds I intended, although I have left much unsaid that I desired to say. May peace and harmony and the "work of the Lord abound" at Cherokee and everywhere that the name of Christ is named. A. McG.

FROM BRO. BUTTRILL.

Dear Bro. McGary:

As I have asked the F. F. some questions and received no answer I will ask you one: Please explain John 10: 9.

Yours for the truth,
W. T. BUTTRILL.
Kosse, Texas.

Many questions and communications go to the office that are not published for want of room. So the brethren there have to leave out many; they select such as they think will be most instructive to our readers. I wish we could publish twice as many as we do.

The Scripture referred to says: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Remember, the Master is here, as was his custom, teaching by figure. He speaks of his disciples as sheep, then, to carry out the figure and speak correlatively, he calls himself the shepherd and their spiritual food as pasture. And he also makes any one else who leads aright shepherds. But to lead aright, or be true shepherds, they must lead through the "door," see 1st and 2nd verses of the chapter.

In the verse under consideration he puts himself for his teaching, and calls himself the door. "I am the door." His teaching, his truth, his doctrine, his gospel is the door. Whatever he is his word is, and whatever his word is he is. If he is the door his word is the door, and if his word is the door he is the door. Oh, how eminent is the word of Christ! God calls him "the Word": "In the beginning was the Word, and the Word was with God, and the Word was God."

In John 14: 6 the Savior says: "I am the way, the truth and the life." His word he calls the Father's word, because he came to speak and do his Father's will. He sent his chosen apostles to speak and do that same will, and endued them with power through the Holy Spirit that guided them, so that what they spoke and wrote was his word and God's word, which makes it the way, the truth, and the life, and the door into the sheep-fold. The apostles, and the Lord Jesus Christ, and God the Father are, in this sense, all one.

I understand the passage to teach that there is no entering the sheep-fold, body, church or kingdom of Christ, except by hearing, understanding, believing and doing "the law of the Spirit of life in Christ Jesus," just as it was delivered to the world by his chosen and inspired teachers, without the least infringement, change or modification. To allow the slightest modification of this perfect law is, to open a door that will widen with each advance of worldly wisdom, caprice and bigotry, till the line between the kingdom of God and the kingdom of darkness will be utterly obliterated. This is what the devil has been driving at ever

since the Son of God delivered to sin-burdened man an asylum of safety from him.

All men who are tolerating and defending systems that are not in exact harmony with this law of the Spirit, are doing just that much to drift the church into this downward way where it will ultimately be drawn into that destructive vortex that will wipe out its apostolic marks and deliver it over to the prince of the power of the air, the god of this world. In the passage referred to, Jesus has direct reference to teachers, or leaders of the people. So, in the first verse, when he says: "Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep."

He that enters (or pretends to enter, for none can really enter but by the door) by climbing up some other way, is a "hireling"—no "ifs" or "ands" about it; for "if our gospel be hid it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." When these "blind leaders" reject the open door and climb up some other way they "fall in the ditch," and those who follow them fall into the same ditch. We had better stop making excuses for these "climbers" and lead them through the door. There is no foundation for such excuses in this Bible land. A. McG.

FROM S. J. S. WOOD.

Editor Firm Foundation:

The gospel was first preached A. D. 33. The dark ages began about the 10th century. In which prevailed much religious superstition. It is claimed that Mr. A. Campbell began about 1812 to preach the gospel of 33. Now please tell me what became of the souls who died between the 10th century and 19th century? For I conceive that unless I am a borned or naturalized citizen of Texas I am not a Texan. But if there is no Texas, how then could I make myself a Texan? This applied to the church gives the same result. S. J. S. WOOD.

All who are saved, so far as we may know from God's word, are saved by obeying the gospel of Christ. It is God's power to save, Rom. 1: 16. It is not what men think is the gospel, that saves, but the gospel—that unaltered, unmodified system of truth which Jesus delivered to the saints, and which is recorded on the pages of the New Testament Scriptures so plainly that "he that runs may read." There is not one letter of this gospel dependent upon Alexander Campbell or any other uninspired man. This gospel is just the same it was before Alexander Campbell was born, the same in every part or parcel that it would have been if Alexander Campbell had never been born.

It is not my province to speculate or dogmatize about what became of those who died between the 10th and 19th centuries. If I should do so I dare say Mr. Wood, or some one else would say to me, "Judge not." If God used any other power to save people between these periods, than the power which He now uses, which is the gospel of Christ, I have not been informed of it, and do not want to run on ahead of "the light" and become wise above what is written. And if there is any way for the gospel to save persons except by their hearing it, understanding it, believing it and obeying it, I have not been informed of that way, and prefer not to get ahead of the oracles of God.

Suppose we let the dead rest, Mr Wood, and try to save the living. We can preach the gospel to the living and tell them that the Savior said that those who believe that gospel and are baptized shall be saved; and those that believe it not, shall be damned. This is the best we can do. To go to dreaming over those who died a thousand years ago, or yesterday, is supreme folly. All from A. D. 33 to the present time who have obeyed the gospel of Christ and walked worthy of that calling until death, are saved. If any have been saved by less, or upon a different principle, I am willing; for that is Jehovah's prerogative. If any have been lost during this time it is too late for us to help them. So the doom of all the dead from this back to the 10th century, or even back to Adam, is unalterably fixed, at least they are beyond our influence to help or hinder.

Alexander Campbell did just what all other men ought to do who desire to be saved and to save their fellow men. He divested himself of the religion of the cradle, "mammy and daddy religion," and humbled himself at the foot of the cross and sought "that true light that lighteth every man that cometh into the world"—if every man will open his eyes to receive it. As Alexander Campbell saw light he walked in it without regard to what it would lead him away from. Hence he was led away from Babylon toward Jerusalem, away from the confusion of tongues to the clear, saving tones of the gospel of Christ. I do not think he got clear out of the fog of Babylon, but he fell asleep with his face toward Jerusalem. He was a great and good man, but did no more than his duty. He was no gospel century post.

The gospel is the same unchangeable system of truth on both sides of Alexander Campbell's day; whether behind him or this side of him, the gospel that the apostles preached, and which is recorded in the New Testament, and bound in heaven and earth, is the power of God unto the salvation of every one who believes it. It cannot save one who does not believe it and obey it; neither could it before the days of Alexander Campbell. All who are saved without believing and obey-

ing the gospel, in this or any other age, are saved independent of the gospel, by means we know not of. But now we have the gospel sealed with the precious blood of Christ, which has passed through the dark ages, unscathed, standing before us simply, plainly and beseechingly in the luminous blaze of the Nineteenth Century. Shall we accept it and be saved by it? Or shall we reject it till we can philosophize with our fleshly minds and determine its bearing upon the dead who have not strictly obeyed it. If we do the latter our damnation is certain. A. McG.

FROM SISTER WILLIAMS.

Dear Bro. McGary:

I send you two dollars for which you will please send the F. F. to the following names till Jan. 1, '89:

G. W. Williams, Bee Creek.
Mollie McConnell, Strout.
Grippie Garrison, Pearl.
Dema Johnson, Nebo.
Nathaniel Grimes, Nebo.

I also enclose fifty cents; twenty cents to be applied towards getting that tent, and for the thirty cents remaining please send me two copies of the "Ups and Downs of the Jackson Family," and one copy of "Zeke and the Methodists."

I subscribed for your paper soon after that "rooting" and "barking" affair, and like it better all the time. I think that every stone hurled at you gains for you a number of friends. It was through some of this "free advertising" that I learned of the existence of the F. F.

Hope to be able to send you some more names soon. I forgot to tell you that all of the above subscribers live in Pike county, Ill.

Yours sister,

SARAH WILLIAMS.

Nebo, Ill.

FROM BRO. WILLIAMSON.

Bro. McGary:

I want some of my old friends and brethren in Tennessee to see the FIRM FOUNDATION, for I think they will subscribe for it. So I ask you to send a sample copy to each of the following names:

Robert Montgomery, sr., Granville, Tenn.
William Montgomery, Esigma, Smith county, Tenn.
Polk Whitefield, Gabatha, Jackson county, Tenn.
M. A. Lee, Gabatha, Jackson county, Tenn.

Yours fraternally,

J. A. WILLIAMSON.

Cherokee, San Saba co., Tex.

Were man to live longer on the earth, the spiritual would die out of him. The spark of ethereal fire would be choked by the material, the sensual. There is a celestial something within us that requires, after a certain time, the atmosphere of heaven to preserve it from decay and ruin.—Hawthorne.

He who would save others must first be saved himself.—Ex.

MISSIONARIES, THEIR FIELDS OF LABOR.

Every true preacher of the gospel is evidently a member of the missionary family: his mission is to preach the gospel, without addition or subtraction, and his field of labor undoubtedly is where he finds poor fallen man without hope and without God in the world.

The apostles were commanded to go into all the world and preach the gospel to every creature. The command was left on record, and no doubt includes preachers of the present time.

The prevalent idea that missionary societies must be formed in order that the gospel may be sent to heathen lands, regardless of how much our home preachers and home folks are neglected, is, to my mind, a very wrong one. The heathen, no doubt, should have the gospel, but those who undertake to send out missionaries should first consider well what they have to spare both of preachers and money, before they start out in their enterprise. After all our homes are supplied with Bibles, every neighborhood with a church and gospel preacher, and every preacher and his family well cared for, then will be the time to send missionaries abroad.

The American people boast of civil and religious liberties, but, as a nation, shame rests upon us for the manner in which we make use of said liberties.

Wherever you go, the majority consists of non-professors, either those who have never made the good confession, or have become backsliders. With such a vast majority of our own countrymen living in sin, apparently unconcerned about their salvation it requires no argument to prove the vastness of missionary fields at home, also the need of laborers to work in them. "The harvest truly is great, but the laborers are few."

Alas sinners frequently start in the right direction, but for want of a sufficient amount of encouragement from the pulpit, they soon fall into the beggarly elements of the world, which encouragement could easily be supplied if the proper amount of interest were manifested and sufficient means employed at home before sending any abroad. While one soul is as precious in the sight of God as another, just as much will be gained by winning souls to Christ at home as abroad, and the more true Christians any country can boast of, the more fully it will be prepared to assist those in want of the gospel.

Many of the sectarians boast of having been foremost in sending the gospel to heathen lands, while hundreds of their home members have not a sufficient knowledge of the Scriptures to say whether sprinkling or immersion is scriptural baptism. This lack of knowledge, too, comes from a want of proper and sufficient teaching from

home preachers, admonishing all to search the Scriptures. Paul left a record second to none as a preacher, yet missionary societies were unknown in his day. A few more like Paul and less missionary societies of the modern stamp, and much better would be the results both at home and abroad.

R. W. GILLESPIE.

FROM BRO. LATIMER.

Bro. McGary & Hansbrough:

There has already been enough said on the shaking question by the able scribes of F. F. to satisfy the mind of any one who has read the arguments of a few numbers; but as this is a progressive age, and the F. F. is still gaining ground, the subject must be pushed into every nook and corner of the universe. There are some preachers yet unheard from whom, for my own satisfaction, I would like to hear express themselves. For instance, Eld. J. M. Biard, or I should have said, Hon. J. M. Biard, for I understand he has forsaken the gospel for the more pleasant calling of law making. He used to preach the gospel straight.

You brethren of the F. F. will not think it strange when I tell you that I always feel a great sympathy for the Messenger. The cause is a natural one. We used to read the Messenger, and go to school to that venerable old man, Chas. Carlton, (or uncle Charlie, as we used to call him). We would like to know very much how he stands on the shaking question.

While this question seems to be absorbing the time and talent of the best scribes, there is one subject, at least, in our section, that needs the attention of some, and that is, the proper mode of Church government. My observation leads me to the conclusion, that the church is drifting into the one man system. Elders don't like to do their duty because the preacher is there. If the elder would prepare a lesson for each Lord's day, and when the church comes together all with books have one common lesson, this would be far more instructive than listening to a prepared sermon from the preacher. Then after he has delivered his hour's declamation he waits on the church and then dismisses the congregation and all go home.

For a proper method of organizing congregations let us go to Paul's letter to Timothy and Titus. Also for the proper persons for church officers. For it is impossible to mold them out of any kind of material.

Well, I must not forget our preacher. He is about fifty years old, six feet tall, and has been an Irishman. He is a school teacher, has considerable oratory, backed by considerable zeal, which is most generally according to knowledge. He is not very progressive, but he uses the diagram in dividing the word of truth. Guess Paul used one when he was before Agrippa,

or at Mar's-hill, or probably on Pentecost, or at the house of Cornelius, or if they didn't, some one did that was good authority.

Yours in the one hope,

HENRY LATIMER.

Gordon, Texas.

FROM BRO. MCGAVOCK.

Bro. McGary & Hansbrough:

I am anxious to stir up the minds of the brethren a little. The battle is not ended. Peace is not declared. But the battle waxes hotter. If there was ever a time when every true disciple should stand up, and defend the truth that makes free, it is now.

We once numbered the disciples as they were enrolled upon the church books, but in this we make a great mistake. A disciple is a learner, but how few whose names are on church books are learners? I have observed more sectarianism among our book members than I thought was among them. If a man now cries aloud, "to the law and to the testimony." "where the Bible speaks we speak, where the Bible is silent we will not speak," instead of all the members encouraging him, the cry of "extremist" is raised, and he is at once branded an enemy to the best interests of some, whose whole time is taken up in working plans by which to discourage the faithful man of God. There are but few congregations that have not a large number of just such members. They will not subscribe to Paul's declaration that, "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Neither will they endorse such a preacher. "Ye shall know them by their fruits."

I have come to the conclusion that it is our duty to encourage such, and only such as preach and practice as God directs. Those who oppose us are careful to withhold from us their aid, while at the same time they work their plans so as to uphold those who are not contending for "the faith." I know some good brethren and sisters who are giving their aid to their enemies. Men who will do anything that a sectarian will do to destroy "the faith once delivered to the saints." They appear among you, brethren, shake your hand and appear to be very firm in the faith. But tell them that there are some persons to be buried with Christ in baptism "for the remission of sins," who had been formerly buried in water, to get into some false church, and not for the remission of sins, and ask these false preachers and members if they are going to the baptizing, they will tell you they do not wish to witness such mockery, or show their contempt by their absence. Shall we give the Lord's means to support such men?

I am willing to bear with a man who is honestly striving to learn

the Master's will, but when men are so prejudiced that they cannot read a religious paper that proposes to speak when, where and as the Bible speaks, they are too prejudiced to get to heaven. It is a fact, that until the FIRM FOUNDATION began to be published, most any of our members were willing to read and post up on those questions that cause confusion, but now many are like their sectarian neighbors, "don't want any controversy."

These things considered, let us mark them that cause division, and have no fellowship with them, for they "serve not our Lord Jesus Christ, but their own bellies, whose end is destruction." Let us hear from you, Bro. Mc., on these things.

Yours for the whole truth,

O. H. MCGAVOCK.

Robinson, Texas.

BAPTISM THE FIRST RESURRECTION.

Dear Bro. McGary:

Bible teaching is one thing and human theory another. The old worn out theories of sectism are like the fading autumn leaves, they come and go. Time is the best historian in the world, by it is recorded victories and defeats. So the world rolls along. Rev. 20, Satan is bound one thousand years: the angel sets a seal on him for one thousand years, then casts him into the bottomless pit and shuts him up under a seal. In 4th verse thrones appear. Then the souls of them who were beheaded for the witness of Jesus and for the word of God. These souls lived and reigned with Christ one thousand years. In verses 5th and 6th brings the first resurrection to our attention. Shall we take the position in verse 6, that this is baptism? I will copy the 6th verse: "Blessed and holy is he that hath part in the first (Christ's) resurrection: on such (persons) the second death has no power, but they (persons who have a part in the first resurrection), shall be priests of God and of Christ, and shall reign with him (Christ) a thousand years."

Please read the following verses: Eph. 2: 1, 2, 6, 20; Col. 3: 1, 3; Rom. 6: 2, 4, 5, 6, 22; Acts 2: 38; Luke 24: 46, 47; Matt. 28: 19, 20; Mark 16: 16.

We can never have part in the first resurrection till we are put on Christ in baptism. We can never be raised till we are buried. We are not buried till dead, (dead to sin); we must first die to sin, but we are not separated from our sin till baptized into Christ; till we have put on the first resurrection. None can have part in the first resurrection till they have been buried with Christ in baptism. In order to be raised they must enter the dominion of the dead first.

If this position can be sustained on Bible premises, then away goes the pedos with their grandmother and daughters, and all the family relations from the Pope down. Also down goes the advent theory of their first body resurrection.

When is a man freed from sin? Before or after burial with Christ and raised up with him? This 6th verse cannot mean a political and religious resurrection, for it is declared to be blessed and holy and free from the bondage of sin. It cannot apply to the literal dead, for verses 12 to 15 sees all the dead small and great stand before God. A moral and spiritual elevation may be included in this state of the resurrection. I would like for some able Bible teacher to give this subject a thorough research. Sect baptism must be set at naught by all true Bible disciples. The New Testament must be our guide. 1 John 5: 8, 20; Col. 1: 13; Gal. 3: 27. "For as many of you as have been baptized into Christ have put on Christ." Col. 2: 12, "Buried with him in baptism wherein also ye are risen with him through the faith of the operation (power) of God who hath raised him from the dead."

Is not a man raised from the death of sin by baptism? Is a Methodist raised up out of the old Adamic grave to walk in a new life, a new relation, or is he separated from his old sins by being sprinkled with water? He must be buried with Christ in baptism for the remission of sins, then he can walk in a new life, be resurrected, the first resurrection under which he passes.

No doubt thousands will raise their sectarian voices against this view of Rev. 20: 6. I would like to see Pedolism attack this view. Send on the F. F. Let the apostolic war go on—it has come. Health to the editors of the F. F.

J. A. CONNER.

Parma, Idaho.

FROM BRO. G. L. J.

Dear Bro. McGary:

Believing that a few thoughts from these parts might be profitable to some of the readers of the F. F., I will, in my weak or humble manner, pen a few lines for their consideration.

For a starting point, I will take Gal. 6: 10, "As we have therefore opportunity, let us do good unto all men, especially them who are of the household of faith." Now, brethren and friends, my understanding about the how to do good is, if a man is hungry, feed him, if naked, clothe him. But says one, and a brother, too, "how can I feed or clothe him? I haven't got anything to give. I must save enough to see whether I am going to make plenty to do me this year or not, before I can help any one;" and he, too, having fifty or seventy-five bushels of corn in his crib, or its equivalent.

Another will say, "I must have plenty for my horses to eat, if I have to go a hundred miles after it." If that's the case, my brother, you ought to go two hundred miles for bread for those of the household of faith, if you expect an inheritance undefiled and that fades not away. And Bro. D. will say: "How did Bro. B. get in such a des-

titute condition? May be he has not worked, or he did not manage right or he would have had something."

Yes, brethren, if we will hunt up excuses, we can find plenty of them, especially if we don't try to attend to the ordinances of the Lord's house; for Satan tried to deceive the only perfect person that ever was on earth; and he, (Satan), certainly will tempt us poor imperfect mortals of this earth.

Now as to our duty or obligations that we owe to each other, kind reader, we have the way-bill that should guide us through life. This waybill tells us just how we should do unto our neighbors and to all men. Brethren and sisters, if we would only be satisfied to be conducted by this way-bill through life, it would finally conduct us into heaven itself, to become heirs of God and joint heirs with Christ.

May this be the lot of all the readers of the FIRM FOUNDATION is the prayer of your brother in Christ.

G. L. J.

REPORT FROM BRO. JACKSON.

On the 3rd of July I left Austin for Hillsboro, Hill county; arriving there I found Bro. C. M. Wilmett in a meeting with the brethren. Some thought the meeting a failure. I do not think so. There was one added to the Lord, and as our good old Bro. Arnot says, "one soul is of more value than all the world." But the anticipations of the sanguine brethren were not realized. The preaching was good, sound gospel teaching. But the attendance was not large. Business, politics, barbecues, etc., so filled the hearts of the people that no room was found for the gospel.

Leaving Hillsboro on the 7th of July, I went to Cobb Creek, six miles south of that city, and began a meeting with my "home congregation." The meeting continued two weeks with five additions, three baptisms and two reclaimed. The people were at least one month behind in their farm work, and besides this a great deal of sickness throughout the country. Bro. N. B. Sikes, of Limestone county, a true gospel preacher, was with me a part of the time and did some excellent preaching. Bro. J. E. Carnes was there most of the time, but wouldn't preach. Bro. Carnes labors in Hill county, and I am glad to learn, is doing much good.

After closing this meeting I took a hurried trip to Breckenridge, in Stephens county; arriving there I found Bro. R. E. McKnight in a good meeting. Heard him preach three discourses, and had some talk with him. As to the manner and matter of Bro. McKnight's preaching it is sufficient to say that he preaches the gospel of Christ earnestly and faithfully. In practice, however, the good brother goes somewhat beyond the record in receiving persons from the denominations. On Lord's day night a Baptist lady was received into the fel-

lowship of the congregation. She said she was satisfied with her baptism, then our brother took her confession. Making some very appropriate remarks as to the necessity of making the confession with the mouth in order to salvation. When I asked for his authority for such practice, he very candidly admitted that he had none, but that brethren and some of our preachers did it. I hope the brother will quit such an unscriptural procedure. If he will continue to receive these dissatisfied-satisfied Baptists, do not pervert gospel order any further by taking the confession after baptism.

I preached twice for the brethren there and then returned to Aquilla, Hill county.

While at Breckenridge I met a good many friends, and obtained several subscribers for the F. F. I hope to visit these brethren again in the near future.

At Aquilla I found everything in readiness for a meeting. But a great deal of sickness in the country. I preached there one week, had seven additions, and induced the brethren to go to work every Lord's day. We expect great things in that country, because the little band there are faithful and earnest in contending for the faith once delivered to the saints.

From Aquilla I came home, arriving in Austin on Tuesday, Aug. 14th, and the same day went out to Onion Creek, twelve miles south of Austin, to our "campmeeting." Bro. McCarty had commenced the meeting on time and had baptized three up to that date. The attendance was good throughout the meeting, and the attention was splendid. We closed the following Friday night—one more baptized. The Baptists had changed their meeting and put it on the second Sunday of August, and as the grounds, etc., were owned by Baptists we necessarily had to close.

This was a good meeting and we will yet reap a good harvest from the good seed sown here. During this round of meetings I obtained some new subscribers and many renewals to the F. F. I would be glad to write about many things I saw and heard "among the churches" but my health is so poor that writing is a task, and I wish to rest and recuperate for another meeting.

J. W. J.

TRUSTING IN CHRIST.

Bros. McGary & Hansbrough:

I undertake, this morning, to write another article for the readers of the FIRM FOUNDATION. The truth needs to be constantly kept before the people. After all is done that can be, it seems there are only a few who will accept the truth. It truly seems as if men love darkness rather than light, from the fact that their deeds are evil.

Paul in his letter to the Ephesians, 1st chapter and 13th verse, says: "In whom ye also trusted, after that ye heard the word of

truth, the gospel of your salvation." This sentence, if well considered, gives us wonderful light. Light which, it appears to me, all ought to see. Those Ephesians had done something. They had trusted in Christ. It was an act done by them. Not for them by some one else. They had done it after something else had been done by them. They trusted after they heard something without which they could not have trusted. That something was the gospel of their salvation. That gospel is first called the word of truth. If then, the *gospel is the word of truth*, it is not a falsehood.

Now, as has been said, perhaps a thousand times, the gospel is the good news of salvation in Christ. Christ said to his disciples, "Go into all the world and preach the gospel to every creature, he who believes and is baptized shall be saved." Is it not true, that he meant, "He who will trust in me shall be saved by me." Did he intend to save any but those who would trust in him? Who will answer in the affirmative? I presume no one will be rash enough to so affirm.

There are doubtless hundreds and thousands of people who believe that Jesus lived, died and was raised from the dead, who do not, and will not trust in him for salvation. The very reason that men and women are not, and will not be saved or pardoned now, is because they will not trust in Christ. Many people love the world and things of the world better than they love him. Preach to the giddy and gay and although they may hear your voice and your pleading, yet they give no heed to it. They are not ready to be saved yet. They worship themselves and one another, and many other things which they will not give up to worship God. They know this, and they know that God knows their hearts, and while in this state of mind they cannot trust in Christ. Their own wills are in the way. They will not give up the world and they know that Christ will not receive them in that state, therefore they cannot trust. This leads us to define the word, trust. The dictionary defines it to be, confidence, belief, faith, credit, to rely on.

I will give a familiar illustration. My neighbor comes to me to buy a piece of property and I sell it to him on credit or trust. He gives me a promise to pay, either oral or written. I trust him. Why? Because I have confidence in him. I have faith in his promise. But suppose he gives me no promise, then I could not be said to trust him. Where there is trust, there must be something on which to base our credit. No one ever trusted in a promise which he never heard. Trust implies something expected; and expectation implies something promised: and hence, no one can trust Christ for anything which Christ never promised. And since Christ has promised us salvation in the gospel, we trust him for that salvation.

Have we any promise of salvation except in the gospel? Certainly we have not. Is not that salvation predicated on certain conditions? It certainly is. Because, if there are no conditions, then one is as liable to be saved as another, and we could not then be judged according to our works, which is contrary to the Scriptures. Every one who reads the Scriptures knows that righteousness, or good works are enjoined as conditions of acceptance with God. Now if one must trust in Christ for salvation, and must trust according to the promises of Christ, then it follows as sure as mathematical demonstration that those who claim to have trusted in Christ without trusting his promises, and on his own conditions, have never trusted in him at all.

Then did Christ ever promise to forgive any one's sins in answer to prayer at a mourner-bench, anxious seat or altar of prayer? Did he ever promise to give any one religion in answer to prayer? If he did not, then no one ever trusted in him at any such time and place. When persons go to a bench or any where else, and pray for religion, they simply go trusting in the commandments of men, and not in Christ at all; for Christ never promised to forgive them in any such way. It is impossible they could trust in Christ while acting thus, unless he had promised them pardon on such condition. In their case there is nothing but the promise of men: and either very ignorant or very wicked men at that.

It is a truth that no man can trust Christ for anything not promised. We might desire of him things which he has not promised. We might even ask him for things he has not promised, but to trust for more we cannot. Many persons have been deceived, no doubt, thinking they trusted in Christ while only trusting the false representations of men concerning Christ. Our confidence must be in his promises, and not in the promises of men. How foolish and unreasonable it is for men who claim to have sense and learning: and to follow the Scriptures, to receive such persons if, perchance, they have been dipped in water. Persons who, under the circumstances, never could have trusted in Christ not believing his promises.

What would be the difference between dipping one infidel in the water and another? The one who has believed only the promises of men, is as much an infidel as the one who has believed neither the promises of the Lord nor of men. I would accept one as soon as the other. Baptizing an infidel in the Jordan would do him no good.

I am glad to see that still the brethren are learning the truth and flocking to the FIRM FOUNDATION. We will get all the honest as fast as they see the F. F. and learn the truth.

My kindest regards to all.
L. C. STONE.
Bloomfield, Ind.

FROM BRO. McQUEEN.

Bros. McGary & Hansbrough:
As suggested by Bro. McGary, that each subscriber send in one

new name, here is mine: R. A. Long, Chatfield, Texas. In order to make the F. F. a weekly as soon as circumstances will admit.

Bro. McGary I have often wished since I met you at the Ennis debate, that I could have another opportunity of meeting you again, and of giving you the hand of a brother who can, in all good conscience with the fear of God before me, and his word to support me, endorse all that I have seen from your pen; and will say to you all of the F. F., that I shall lose no opportunity of doing good for the cause we love by extending its circulation.

Go on, my brother, in the good work; "hew to the line, let the chips fall where they may." Preach the word; be instant in season and out of season. Reprove, rebuke, exhort with long suffering and doctrine, be true to God's word, let come what will. Then when your life's work is about to end, you can with old Paul exclaim: I have fought a good fight, I have finished my course, I have kept the faith. Then a crown will be yours.

Our congregation meets every Lord's day to attend the worship and to study God's word. Thus the church is at work edifying itself in love, without any of the modern improvements of man. Wishing you success, I will close.

Yours in Christ,
J. B. McQUEEN.
Chatfield, Texas.

AN OPEN LETTER TO BRO. A. J. McCARTY.

Yours of the 15th inst. was accidentally received through the FIRM FOUNDATION. The brother whom you called up from his bed at midnight, as you were en route to Austin, to ascertain if he had any news from me, brought me the paper, and in that way I learned that you had given me a very kind (?) notice of the notoriety I had among the readers of that paper by calling me "the Samson Riddle preacher."

I am glad to note that you are for "the Lord's plan," if it stamps you to death; and therefore we shall expect in the future that you will observe what our Savior says, (which is certainly included in "the Lord's plan"), in Matt. 18:6, in writing or speaking of your brother.

I have now another sermon, subject: "The Short Bed and Narrow Covering," which will furnish you, and others so desiring, another name for me, and you can now call me, according to the Lord's plan (?) the short bed and narrow covering preacher, until you tire writing about me as such, and, perhaps, by that time I can have another sermon ready, and thus furnish you with subjects about which to write in advocating the Lord's plan (?) for which you are willing to be stoned to death!

B. B. SANDERS.

REPORT OF MEETINGS.

Our meeting at Evant, closed with eleven additions by baptism. Our meeting was greatly damaged by Bro. Grubbs being thirteen days late in coming. This is one of Bro. G's weak points, though he makes it up in good preaching, and he is sound in the faith, though the brethren are tormenting him at Evant

this week in a debate with Elder Cayce, Primitive Baptist. Have not learned the result, but am certain it was fore-ordained that Bro. G. should come out all right in the debate.

I left Evant for Liberty Hill, where I commenced Bro. Grubb's meeting: he finally came on and took charge of the meeting, set the congregation to work, and had four added by baptism.

I went from Liberty Hill to Florence to help Bro. Lincoln in a meeting. Closed there to-day: 16 added to the congregation, 18 of them by baptism. Bro. Lincoln is an able preacher, but acts inconsistent in some things. One was, there was a Baptist who came forward during the meeting whom Bro. Lincoln recognized as being a Christian, said he would take him on his baptism, yet he baptized him. The Bible gives us no more authority to baptize a Christian than it does a baby, and to be consistent it looks like Bro. Lincoln has as much authority to baptize children as those whom he recognizes as being Christians. I hope our brethren will learn to be consistent.

J. D. TANT.

QUERY.

Brethren, I want you to tell me through the F. F. what Fellowship is in a Bible sense; if it was practiced in the days of the apostles like it is now: for instance, one has been baptized, they seat him and sing a song, all of the sisters and brethren pass around and give him what they call the right hand of fellowship, the sisters first.

Now in that instance the sisters set the example for the Elders, not the Elders for the congregation. Please answer. G. W. STROUD.

This question has been answered in our columns before. There is no example in the Bible for the practice as above alluded to. See F. F. of March 15th, and May 1st, '88.

J. W. J.

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00

ZEKE AND THE METHODISTS:

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00

Address, A. MCGARY,
Fort McKavett, Texas.

BRIEFS.

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

Now is the time to send in your clubs. Go to work, brethren, and send us large lists of subscribers.

The Lord willing, I will begin a meeting with the brethren in Blanco City, on Saturday before the first Lord's day in September.

Bro. E. Hansbrough is in Virginia now, where he will spend a few weeks, then go to Kentucky. We expect him home by the middle of October.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

Bro. George Savage, writing from Post, Montague county, says: "I have just closed a meeting here with seven confessions and baptisms. Set the congregation in order with eighteen members."

Correspondents please have patience. Having been absent from the office for six weeks, coupled with continued feeble health, has caused me to neglect some. I will endeavor to answer all in a short time.

A Baptist preacher in Hill county, said that Paul spoke by the Spirit, and the reason why he did so was that the Pope of Rome had the Bible locked up so that the people could not get it. References given if required.

Bro. W. H. Harper, of Hillsboro, Hill county, writes that he has just returned from a visit to Brown county. While there he preached a few times and baptized one. I am glad that Bro. H. has commenced the good work. Persevere, my young brother, and you will succeed.

One postmaster sent us a notice that a certain subscriber in this state refused to take the F. F. out of the postoffice, and gave as his reason, he is a Baptist preacher and doesn't need it in his business. No man likes to dig his own grave. That preacher, like many other Baptists, prefers darkness to light.

Bro. J. F. Grubbs has been preaching at Liberty Hill, Williamson county. The attendance was good, much interest was manifested. Eleven additions reported. Bro. G. left Liberty Hill for Evant, Coryell county, to debate with Eld. Cayce, a primitive Baptist. By-the-by Bro. G., what has become of the "Wheel"? Have you side-tracked it till the hot weather is over?

Bro. J. B. Lee, of Madisonville writes: "Bro. T. C. Goldman began a meeting at Larrison Prairie, in this county, on the 26th day of July and continued until last night (Aug. 6th,) preaching every night to large and attentive audiences, resulting in seventeen immersions, four of whom were from the Baptist, and eight reclaimed, leaving the church in good working condition. Bro. Goldman is a workman after the ancient order. He will begin a meeting at Liberty, three miles east of this place, on Saturday evening next (the 11th) to continue the following week. We expect another good meeting. Bro. Bolling will be with him a portion of the time. May God bless the efforts of our young brother in building up the cause of our Master in this county." J. W. J.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANBROUGH, Publishers.

AUSTIN, TEXAS, SEPT. 15, 1888.

VOL. 4—No. 20

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. R. DURST. J. W. JACKSON.
I. C. STONE. E. HANBROUGH
A. J. MCGARY.

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANBROUGH.

FROM A PRESBYTERIAN.

Editor Firm Foundation:

As you say you hope to hear from me again, I will write a few lines, not for argument, but to explain a few points in my other article and to ask you some questions.

You say that I represented several ways of getting to heaven, and illustrated it by men travelling by different roads to the same town. I did not mean ways in that illustration, I only meant the different churches and not ways, for there is but one way to heaven, and that is the way our Savior travelled from Gallilee to Calvary; and that was an over-land way, for there is no water ways to heaven, and we don't read of any but eight souls ever being saved by water and they were in the ark on the water, and not in or under water.

If any of that vast flood of water, that fell or was poured out from the heavens and immersed, (drowned) all the rest of the human race touched these eight souls, it fell or was poured on them, or in some way applied, for they were afraid to venture into the water after the ark landed, and the dove returned with the proof that the waters were abating, and that dry land was discovered, and then they waited a while longer, for fear they would be immersed and go like the rest of the world. So you see here were eight souls saved by being on water and sprinkled from above, while all the rest were drowned by immersion or being in water.

You want to know my authority for the Cumberland Presbyterian church. I will say that the name C. P. church is not in the New Testament, neither is the name Campbellite church in it. But you say you are Christians and not Campbellites. So the C. P. say they are christians, and not infidels or sectarians, as some of your church members call them; and as we believe in God, we also believe in Christ, hence the name christian.

And as our church rules and government are conducted or presided over by a board of elders, it is called a presbytery, hence the name Presbyterian. And as we are a branch of the old schools and were first organized into a church on the Cumberland river, we get the name of Cumberland Presbyterians. Just like the origin of your church, which was split off from the Baptist a little over sixty years ago by A. Campbell, hence the name Campbellite; and while we are not ashamed to own the origination of our name as a church, you have denied your father, and seem to want to rule and lord your practice over all. Please do not get offended at what I say, for I do not mean to offend.

As my article is getting rather lengthy, I will have to begin to wind up.

You say that I charge you falsely by saying that you deny the power of Jesus to save and place the saving power in the water. I never heard one of your brethren say all that, but you teach that, unless a person is immersed in water they cannot be saved. That is why I said before that you practically denied the power of Jesus to save, and placed the saving all in the water. Now, I will ask you a question after I tell you what I believe. We believe a man must hear the word, believe it, repent, confess Christ and be baptized. But how? By the Holy Spirit symbolized by water.

Here is the question: If I come to you and tell you I want to join your church, I have believed, repented, confessed Christ, and been baptized, believing at the same time that my baptism was for the remission of sins, or the last act to fulfill all righteousness, and I am satisfied that my sins have been remitted from the passive feeling brought about by the comforting influence of the Holy Ghost; but my baptism was by pouring or sprinkling, and I have all faith that if I will work out my christian duties that I will be saved; but I want

to join your church that I may wear the name of Christian instead of Presbyterian; would you take such a one in on those statements without baptizing him again? Let me know, and I will tell you my reasons in another article, for this is getting too long already, and I am not half done yet.

Now if you see proper to publish this, please excuse mistakes, etc., and believe me that I owe you no ill will, but feel called upon to defend myself, in part at any rate, from the oft repeated attacks of your paper; although I will say that I like to read it and think it very instructive, and care nothing for being called a sectarian, for it is not the name that makes the Christian, but he that doeth the will of my Father which is in heaven.

JACOB KARNH,

Rice, Texas.

Owing to my absence from the office for several weeks, the publication of the above letter and my reply thereto has been delayed. I hope that the matters discussed therein may even at this late date prove interesting and instructive.

Mr. K. admits "that there is but one way" leading to heaven, and that he didn't intend to say that heaven was reached by different roads but through different churches. If this be true, then, either the one way leads through all the "different churches," or all these churches are travelling in the "one way." Either supposition destroys the illustration. But he says, "the way to heaven is the way our Savior travelled from Gallilee to Calvary, and that was an over-land way, for there are no water ways to heaven" etc. You should have read your New Testament more closely before penning those lines.

Note this, that Jesus grew up in obscurity, and before entering upon the work of His Father, he "came from Gallilee to Jordan unto John to be baptized," Matt. 3: 13. Here then is water on your "over-land" way, and it is the first public act made by Jesus. Then there is water on the way to heaven. AFTER Jesus was baptized, God acknowledged Him publicly as His Son, Matt. 3: 16, 17.

So now all who by faith in Jesus obey from the heart the command to be baptized for the remission of sins are acknowledged as sons.—See Gal. 3: 27-29. There is another lesson connected with this baptism that men should heed. Jesus said, "thus, (by obedience), it becometh us to fulfill all righteousness." Bap-

tism is here declared to be a part of that righteousness that men should obey. This agrees with what is said in Luke 7: 30, that the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of John.

This baptism was valid during the preparatory days, but when Jesus had risen from the dead, He by virtue of the power vested in Him instituted another baptism. This you find in the commission given by Matt. 28: 19, 20, Mark 16: 15, 16, and carried out by his apostles. This baptism is by authority of Jesus into the name of the Father, and of the Son and of the Holy Spirit, and for the remissions of sins.

Now if John's baptism was a part of the "counsel of God," or "righteousness" what shall we say of that baptism spoken to us in person by the Son of God and confirmed by His apostles? Paul tells us that the Jews had a zeal of God, but not according to knowledge, for they had not submitted to (obeyed) the righteousness of God, Rom. 10: 1, 3. What righteousness, Paul? The righteousness which is or faith, (Rom. 10: 6), and which is revealed in the gospel of Christ, Rom. 1: 16, 17. Faith in Christ leads to obedience, and this obedience of the gospel is "submitting to the righteousness of God."

Your reference to the salvation of Noah and his family is an unhappy one for your dry land route. Peter says that "eight souls were saved by water." The ark also saved them, and Paul says faith saved them, Heb. 11: 7. God gave the plan or pattern and commanded Noah to do the work; Noah believed God and did as He commanded. When told to go into the ark with his family he obeyed, and when the waters deluged the earth and drowned the wicked, the ark was lifted up upon the bosom of the waters and safely borne from that old wicked world into a new world. So Peter says: "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh), but the answer of a good conscience toward God, by the resurrection of Jesus."

Can a man have a good conscience that denies the necessity of one of Jesus' commands? Can he have a good conscience until he obeys the command? When he obeys in baptism he is translated from the kingdom of darkness into the kingdom of God's dear Son.—Col 1: 13. Having shown conclusively, I

think, that there is water on the way that Jesus travelled and by which we must travel, I note another thing: You and many others charge that we deny the power of Jesus to save by teaching baptism for the remission of sins. This we deny. Jesus has all power on earth for salvation—remission of sins, Acts 4: 10, 12. This power is exercised in the gospel of Christ, Rom. 1: 16, 17. This gospel teaches that to one who believes with all his heart that Jesus is the Christ the Son of God, and has repented of his sins, and with the mouth confessed Jesus to be Lord, baptism is for (in order to) the remission of sins.

Now, sir, the difference between you and I is this: I believe just what Jesus says about baptism: that it is for the remission of sins. You try to philosophize and reason about it, and end by rejecting it, because you can't see any connection between the act commanded, and the end to be obtained. When the fiery serpents were sent among the Israelites and Moses was commanded to rear up a brazen serpent among them, and God said that whosoever was bitten and looked upon it shall live, suppose some theological doctor had come along and reasoned about the matter thus: "Why, sir, that is absurd to think that looking at a brass snake can cure you of the poison in your veins. There is no connection whatever between the two." The poor bitten Israelite would have found no consolation in such reasoning. No, but he would have said, yes, sir, there is a connection between the two, and that is faith. "I believe and look and am healed."

So now theological D. D.'s stand around and reason and rant about baptism being a non-essential, and that there is no connection between an act of ours and salvation, and I answer that there is a connecting link, and that link is faith. "I believe and obey and am forgiven." We trust in Jesus and obey Him, and He saves us—we have His word for it. We believe that and don't ask for any other testimony, as His word is the highest and best testimony in the universe.

For fear of making my reply too long, I now notice briefly what you have to say about names and churches.

There is but one body or church of Christ, Eph. 4: 4. Evidently than the many, very many bodies in the world cannot all be right. I am free to admit that if any one body, out of all christendom, can establish its claim to be the one body spoken of in the New Testament, it will at the same time prove all others to be but human institutions, no matter what their pretensions or professions may be. But how is this claim to be established? Who is to be the judge? Shall we begin and trace back from now and try to link on a succession of churches back to the apostles? No, apostolic theory has been dis-

proved a thousand times. Then how proceed?

We have the constitution of the church—the word of God—the seed of the kingdom. We turn to its sacred pages and believing firmly the record that God has given to us therein of His Son, we build according to the divine pattern given therein. When built by our faith and obedience upon the one foundation, we take the word as our only guide book. There we learn that wearing human names is carnality, hence we wear no human name; and though we honor our brethren for the great work done in the Master's cause, we cannot wear their names.

In answer to your question as to receiving a sprinkled person who was satisfied with his baptism, etc. I answer emphatically no. I would take such an one and try to teach him the way of the Lord more perfectly. I never receive persons into the fellowship of the church upon a profession of satisfaction in what they have done, but upon a confession of their faith in Jesus and their obedience to his commands. If you are satisfied it must be because you think you have fully discharged every obligation due by you to God. If so, you should remain where you are, and so I advise all satisfied people. Stay in that church or body by obedience to whose teaching you obtained that satisfied feeling. But I also advise them to compare that teaching with the word of God. Perhaps their satisfaction may arise from delusive or deceptive teaching, hence the necessity of trying the teaching. Thus I bid you do. If you believe in Jesus, why not take his word as your guide. Lay aside all traditions, and commandments of men, and obey the Lord, and then in hope of eternal life you can say with David: "As for me I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."

J. W. JACKSON.

RELATION OF A CHRISTIAN TO CIVIL GOVERNMENT.—No. 2

My brother's reference to the fact that the Savior promised his disciples that he would send the comforter, and his reference to the declaration of the Savior, "The words that I speak unto you, they are Spirit and they are life," are too foreign from the theme we are considering to demand notice. I pass them.

He next refers to the marriage relation, and admonishes, (by his teachings) Christians not to be unequally yoked together; but as the Christian could exercise the elective franchise just as readily yoked as unyoked, I fail to discover the bearing it has upon the subject of voting or not voting.

My brother quotes—Paul, Rom. 2: 12, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and perfect will of God." Then my brother exclaims: "Again I ask my political brethren, are you being transformed, and renewing your minds, and proving by your course what the acceptable and perfect will of God

is? If you answer, yes, then what about the equally zealous, and equally honest political brethren who are opposed and working contrary to your politics?" This is, in the opinion of my brother, a "stunner." For he exultingly exclaims, that we must meet it or surrender.

Now, Bro. Durst, do you mean to be understood as holding, that two Christian gentlemen cannot differ upon the subject of politics, or upon any other subject, and not be able still to retain their integrity and brotherly love for each other? Bro. Durst, you persist in referring to us as workers in politics, when our theory is, that the Christian gentleman should quietly deliberate upon the qualifications and fitness of candidates for office, and then repair quietly to the polls and cast our votes, of possible, for a God-fearing Christian gentleman, and then quietly retire.

My brother then proceeds to quote Gal. 5: 19, 22, 1 Cor. 3: 16, 17, and Phil. 2: 13, and I ask the reader to turn to and consult those Scriptures and you will see that they are foreign from the subject we are considering.

Bro. Durst next calls attention to the declaration of Paul, 1 Tim. 2: 1, 2: "I exhort therefore, that first of all, supplications, prayers, intercessions, giving of thanks, be made for all men; for kings and all that are in authority." Then my brother exclaims: "What for Paul? That we (Christians) may lead a quiet and peaceable life in all godliness and honesty." But our brother is silent as to how our prayers facilitate the divine life. Let us ventilate this subject a little. All Christians will concede the fact that God hears and will answer the prayers of his people, if in accordance with his will. Then Paul expected Christians to pray that those in authority, having rule over us as a nation, and people, might become (if not so) God-fearing, and God-loving men. I am led to this opinion from consulting the wisest man that ever set foot upon these mundane shores, Prov. 29: 2. "When the righteous are in authority the people rejoice, but when the wicked beareth rule, the people mourn."

Bro. Durst, you interrogated Paul, permit me to ask you a question: Have you never in days ago, earnestly and devoutly prayed that we as a nation and people might have God-fearing men to rule over us?

My brother next refers to very nearly, if not the whole, catalogue of crime known to the law of God or man; and descends upon the drunkard like an avalanche, and says Christians should not eat (break the loaf with him. And I say so, too.

My brother condemns the wearing of gold, pearls, and costly array, and quotes Scripture to sustain his views. But for the life of me I can not divine what all this has to do with the question as to whether or not the Christian should exercise the elective franchise.

My brother also refers to the question of prohibition; that, too, is foreign from our theme. But I will here remark, that the intemperate use of alcoholic drinks is the most blighting and withering curse on earth to-day. Drunkenness is a grievous sin, and I voted for state prohibition, and will repeat when opportunity offers, unless Bro. Durst should convert me. Bro. Durst next turns his attention to and pays his respects to office holders.

J. L. BOLLING.

Will Bro. B. explain by what principle of exegesis he makes the apostle refer alone to the marriage relation in 2 Cor. 14: 13?

My position is, as explained by the apostle himself in his use of the expressions righteousness and unrighteousness, light and darkness, Christ and Belfal, a believer and an infidel, the temple of God and idols, and the appended admonition to come out from among these evil influences, that we must not be yoked together with any who are engaged in such work, but that Christians must be yoked together in the work of the Lord. We must be a peculiar people—or as Titus has it, "peculiar people, zealous of good works." Or as Paul has it in Eph. 2: 10, "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

You next acknowledge that the Christian is not yoked together in the exercise of the elective franchise. Then in the exercise of this privilege they are divided. This very fact shows that it is not the work of the Lord. God is not the author of confusion, but of peace, etc. The time, talent, and means of the child of God is demanded in the service of Him who bought him. If Christians should be active in political government, the Lord, I think, would have given advice in that direction, that all might be of one mind and judgment. In earthly governments, a large proportion of the time, talent, and finances of every efficient citizen is demanded. Thousands of so-called Christians are so enthused over these things that a stranger would not even dream that they were on the Lord's side. Yet "by their fruits ye know them." Even our good brother's mind seems to be so clouded with the enticing things in governmental jurisprudence that it cannot receive a ray of light from the impressive lesson in 2 Cor. 14: 18. Will you learn a lesson from Gal. 5: 19, 21. You will notice that among the works of the flesh are classed strife and variance. The recent revision has factions, divisions, parties.

Now let's present a practical example: There are two candidates for office. You are a Democrat and I am a Republican. We both claim to be Christians—one in the Lord. But here we separate. We step into the arena of party. You espouse the cause of your candidate, and I of mine. We are divided. Thus we work till the day of election. We approach the ballot-box. You cast your vote, and I kill it with mine. Here is variance. We were not yoked together in the work. Now was this sanctioned by anything embraced in the work of Christians? To the law and to the testimony. Your comments on my reference to Rom. 2: 12, is now answered also. But your theory seems to be that "the Christian gentleman should quietly deliberate upon the qualifications and fitness of candidates for office, and then repair quietly to the polls and cast his vote if possible, for a God-fear-

ing Christian gentleman, and then quietly retire." How very quiet you would have him be!

My impression has always been, that anything right and honorable, is worth working for, both publicly and privately. It also demands earnest constant work. There is no retiring from the work of right. It demands our tongue, our time, our labor, our money, our affections, our talent, our all. Why is the Christian gentleman to be so very quiet in all things. Your theory does not concern me. "A thus saith the Lord," if you please. It is very easy for Bro. B. to pass by my references to the Scriptures and to pronounce them irrelevant. The readers of the F. F. can judge for themselves in these matters. All I ask is, that they may read them in the connection in which they are used. I ask especial attention to my article to which Bro. B. replied.

He next takes up 1 Tim. 2:12. Your policy, my brother, of passing by with one sweep of your pen Scriptures that you say do not bear upon the point at issue, will continue to get you into trouble. I want the reader to notice carefully Bro. B's comment on the above Scripture. Truly his ventilation needs to be ventilated, for it is about as clear as muddy water. Is that the way you ventilate things, my brother? Tell me why you jumped clear over my reference, used in the same connection, to Tim. 2:3,4? Will you please to ventilate this Scripture from your standpoint? Give us a trial.

But you ask me the following question: "Have you never in days ago earnestly and devoutly prayed that we as a nation of people might have God-fearing men to rule over us?"

It is not what I have or have not done in days ago, but what saith the Scriptures? Now I am free to admit that they teach we should pray for kings and all in authority, that we may lead a quiet and peaceable life in all godliness and honesty, and that they may come unto the knowledge of the truth and be saved. I try to heed this lesson. Is your question answered?

Now why did you refer to Prov. 29:3 as a rule to govern us under the new and better covenant? Was not this an oversight on your part? Will you please go to the law of the Christian's King in this matter? I am ready to hear. He says, "I descend upon the drunkard like an avalanche, and say the Christian should not eat (break the loaf) with him." Is that all I said about the drunkard, Bro. B.? Why did you select that expression to the exclusion of other things I mentioned? What was your point in that?

Now let me open your eyes from another standpoint. You say, "my brother condemns the wearing of gold, pearls, and costly array," and remark, "for the life of me I cannot divine what all this has to do with the question as to whether or not the Christian should exercise the elective franchise?" Why will you

thus sever what I said from the connection in which I used it? I will give the extract in part from the article to which he replied. After mentioning all the crimes alluded to, I then asked this question: "If it is the Christian's duty to labor to incorporate into our State and National constitution, a prohibitory measure in reference to one of these crimes because of its evil tendency, then his work should not stop till every other one is likewise included, even to the wearing of gold, of pearls, and costly array. And when our work shall have ended, governmental law will be the counter-part of the divine, and we will have changed the language of our Savior to Pilate, from my kingdom is not of this world, to my kingdom is of this world."

Now right in the face of this, my brother says: "For the life of me I cannot see what all this has to do with the question as to whether or not the Christian should exercise the elective franchise." Open the eyes of your understanding, my brother, and you will see the point. You then, in strong language, condemn drunkenness, to all of which I say, amen. We differ as to the means by which the Christian should work to eradicate it. I prefer to work as the Lord has directed, and you by the laws of man.

In our next we will notice your argument in reference to office holders. Whatever reply you may make to these articles, you will please send to me, and it will appear after I get through with your first reply. J. S. D.

WHAT IS TRUTH.

The FIRM FOUNDATION comes to my desk semi occasionally, sent, I suppose, by some kind friend to my address at Mineral City. It should come to Beeville, Texas, as this is my place of residence. I appreciate very highly the kindness and watchful care of the sender, the rubs and whacks I get in reading it notwithstanding.

In the issue of July 1st I find on first page an article under the above caption, signed, E. Hansbrough.

WHAT IS TRUTH?

This is a question in which I delight, as every one should. I will ask for only enough of your valuable space to notice a very few things. I quote from the article referred to, "Now, brethren, do the sectarians, any of them, preach the truth that the Savior says we shall know, and it shall make us free? If they do, I have never heard them, and I have been listening to them for fifty years."

I am truly sorry that Bro. Hansbrough should be so rash as to brand with falsehood even the denomination of christians to which he belongs, it being incontrovertibly a sect; and I wonder if it never occurred to Bro. Hansbrough that when he says our interpretation of the Scriptures is correct and that of all others wrong, that he is that

claims infallibility the same as the Pope of Rome. I know he will answer, we do not interpret the Scriptures, we take it as it reads; but to say that is to talk nonsense.

Again I quote: "In fact they all do as Bro. Lipscomb says about the Baptists; their course drives God out of the work and their conversions are wholly of men. If he tells the truth. * * * They are not free from sin, not children of God, not Christians."

Here Lipscomb makes some statements and Hansbrough endorses them, which makes me enquire with still more earnestness, what is truth?

Can it be that these men are totally ignorant of what Baptists teach, or do they intend willfully to misrepresent the Baptists, with the hope of deceiving the unwary? If the former is true, it certainly betrays great dullness in a man who has "heard them fifty years," if the latter is true, shows total depravity which they would say was a doctrine outside of the Bible. To say the least, it shows how great need these men have of a knowledge of the truth and how to tell it. "Their course drives God out of the work, and their conversions are wholly of men." I am certain that if all the writers of this world, and the underworld—if any—were called in convention they could not possibly construct a paragraph more totally destitute of truth than the above quotation. Surely such men ought to beg to know what is truth.

When every man and woman of any degree of intelligence, knows that the Baptists of all others are the people who teach that God alone converts the soul, and writes his law in their hearts, and that too at once, when simple loving trust and confidence has been placed in Jesus. Baptists alone believe and teach that, "we are justified by faith and have peace with God," that "the blood of Jesus Christ his Son cleanseth from all sin. That he that believeth in the only begotten Son of God hath i. e. when he believes, everlasting life."

God in all the work, no conversion without his immediate power, without baptism, without penance, or anything dependent on man. Three million of Baptists in the states and territories besides the many thousands in other countries, believe and teach as set forth above, and yet there are men, even editors, who are so ignorant or so destitute of what is truth, as to say, "they drive God out of the work, and their conversions are wholly of men."

In the article under consideration I am condemned as "not free from sin, not a child of God, not a Christian." To my own Master I stand or fall, I accept not the judgment of modern Phariseism.

I have repented of my sins, have believed with all my heart in Jesus as my only Savior, have been immersed into the name of the Father, Son and Holy Spirit, I have the Spirit of God bearing witness with

my spirit that I am a child of God; I know that I have passed from death unto life, because I love the brethren.

The love of God has been shed abroad in my heart by the Holy Spirit, my heart has been purified by faith. I am kept by the power of God through faith unto salvation. Jesus is the author and finisher of my faith. I walk by faith not by sight. Hence I am persuaded that neither death nor life, nor angels, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus my Lord. The judgment of poor frail man to the contrary notwithstanding.

I have been urged by one strong supporter of your paper, F. F., to write some for it, and I beg for this a place in its columns. I am yours with kind regards, and for the foundation other than which no man can lay. G. H. M. WILSON.

THE GOSPEL OF CHRIST.

"An apostle of Jesus Christ has declared (Rom. 1:16) that the gospel is 'the power of God unto salvation (from sin) to every one that believeth; to the Jew first and also to the Greek' (or Gentile). It is very necessary, therefore, that we should understand its scope, its designs, and what it requires of us."—F. M. Green, in Christian Courier No. 10.

Bro. Green you are certainly right; it is necessary for us to understand the scope, design and requirements of the "gospel of Christ." This being true, Bro. Green how can the "our plea" brethren receive sectarians into our fellowship without obedience to the gospel of Christ, who have never understood its scope, design or requirement?

The New Testament and Bro. Green both teach that we should understand the scope, design and requirements of the glorious gospel of the Son of God. But the "our plea" brethren say that it is not necessary that we should understand the scope, design and requirements of the gospel.

May God hasten the day when the "our plea" brethren will come out of Babylon and stand with Bro. Green upon the one foundation and declare the old apostolic doctrine, which is the only power of God unto salvation from sin. Who will be the first to come out of Babylon and stand on the firm foundation with Bro. Green?

We will suggest that Bro. Isaac Errett come first, as he is one of the main leaders of "Babylon," which would be the means of bringing many sons and daughters of men into the "kingdom of God."

Christian Courier please copy. G. R. LANE.

Cherokee, Texas.

We should never go in the way of temptation for the purpose of trying the strength of our virtues. If Achan handles the golden wedge, his next work will be to steal it.—Selected.

FIRM FOUNDATION.

AUSTIN, TEXAS, SEPT. 15, 1888.



From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. McGary, Fort McKavett, Texas. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.



A. McGARY's address is Fort McKavett, Menard county, Texas.

EDITORIAL NOTES.

Bro. Burnett says, "From the way McGary writes about Rose Hill, he seems to imagine the church was located there somewhere." No, Bro. Burnett, I do not "imagine the church was located" there, but I do imagine your *three fact* gospel was *dis-located* there. A. MCG.

"THE MILLENNIAL DAWN."

Brethren, please find out who in your section is reading the "Millennial Dawn," and pave the way for the F. F. to fall into their hands while we strip the sophistry of that widely circulated system of deception down to its naked and ugly deformity.

We learn that many of our brethren, in certain localities, are making ship-wreck of their faith chasing this materialistic jack-o'-lantern into the low swamps of delusion and semi-infidelity. One good brother has sent us a copy of this star of ill-omen, and many others have written us of its pernicious work. When brethren lose interest in the word of God till they cease to read and meditate upon it, they are, like the "Athenians," ready "to tell or hear some new thing."

That there is some truth in the "Millennial Dawn" cannot be denied; if it were not so it would be powerless to deceive. We aim to strike it in its vital parts and fairly expose its foundation. We speak confidently because we know at book and the Bible cannot oath be true, and we have unbounded confidence in the Bible. A. MCG.

FROM E. W. WIMLEY.

Mr. A. McGary:

DEAR SIR:—I have been reading the F. F. and find you to be an able exponent of the doctrine you teach, and consistent, too. Therefore I send you an epitome of our faith, and some tracts setting forth every point of doctrine we believe the Holy Scriptures teach. Please examine our claims very closely by a "thus saith the Lord," and then let me hear from you.

I have seen a Baptist preacher for about fifteen years, up to a little over two years ago. I have always been trying to serve the Lord as I understand my duty from the Scrip-

tures; that is, from my boyhood until now. If you can find a single point in our claims that is not in harmony with the Scriptures let me have it; for nothing but the truth will do good.

I am, yours,
E. W. WIMLEY.

Wheelock, Texas.

We publish the above letter to let its author know that we have not ignored it, nor lightly esteemed it; for it breathes a spirit of candor, fairness and honesty that is, in this degenerate day, so conspicuously absent from the writings of most men who differ from us, that it merits a fair consideration at our hands.

We defer our remarks upon the tracts sent us, till we can give attention to the "Millennial Dawn," which has come in for a hearing first. Then we will show our friend some very palpable mistakes in the doctrine he has turned to, and try to enable him to see that, in leaving the Baptists and stopping where he has, he has only left one position in the quick-sand to stand in another just as miry. We say we will show our friend his mistake, because we believe he is honest enough to open his eyes and look, and we are confident if he does we can dazzle him him to conviction with the radiance of "that light that lighteth every man that cometh into the world"—when "every man" will look. A. MCG.

DON'T WANT SOWERS OF MIXED SEED.

Bros. McGary & Hansbrough,

I have your receipt for pamphlets ordered for Bro. G. L. Patterson, but he has never got the pamphlets. Please send them on. He wants "Zeke and the Methodist" and the "Ups and Downs of the Jackson Family." Please send us a preacher that sows unmixed seed.

Yours truly,
G. W. HOLLIS.

Spearsville, La.

Will not some brother in Eastern Texas heed this Macedonian cry, or Louisiana cry? If Bro. Hollis would cry out, "we pledge one hundred dollars for the work," the "business committee" of the Texas Missionary society would send a man post haste.

But Paul did not wait for "pledges" before he went to the work; neither will any other man who has the same burning desire in his heart to save souls that Paul had, wait to be moved by such paltry motives.

We are glad Bro. Hollis will not have a sower of "mixed seed." That is right, Bro. Hollis, for all such are enemies. Those only work for Christ who sow the "incorruptible seed." When they mix, with "the good seed of the kingdom," the doctrines and commandments of men, they make all sorts of crops, such as Methodists, Baptists, Presbyterians, Episcopalians, Universalists, Infidels, etc. A certain mixture of good and bad seed will make some of these crops, and a certain mixture with the good seed will make some other one of them, and so on,

till the whole variety is growing to the ecstatic joy of Satan. After the mixture is made and sown, no amount of water will drown out the bad seed or change the inevitable production of such sowing. Neither can the *transplanting* of the *much watered* plant change the result. It has been sown by the enemy and not by our heavenly Father, neither will any amount of *shaking* make such plants fit for the Master's vineyard; they must be "rooted up"—see Matt. 15: 18. So those who *shake* and transplant such plants are on a par with those who sow the mixed and corruptible seed at first.

They change the divine plan of Paul's work, which was expressed by the apostle thus: "I have planted, (ne never *transplanted*, no matter how well the transplant had been *watered*, see Acts 19: 1-5.) Apollos watered; but God gave the increase," to this: "The Methodists and Baptists have planted and watered: but we *shake* well before taking and thus obtain the increase by *transplanting*."

Let's have a good straight work, brethren, or none at all. Ever laborer who enters the Master's vineyard has plain specific directions how to do his work. If he deviates from these directions his work is bad work, for the Husbandman has "thoroughly furnished him unto all good works." When he becomes self-willed and presumptuous enough to go beyond or stop short of the pattern given him he may plainly read his situation in the cases of Saul, son of Cis, Uzzah, Nadab and Abihu.

Many men raise their hands in holy (?) horror and hurl thunderbolts of denunciation at those who go beyond the authority of the Scriptures to inaugurate missionary societies or instrumental music, who themselves are so exceedingly presumptuous as to attempt to modify "the law of the Spirit of life in Christ Jesus," which has been "bound in heaven" eighteen hundred years, to meet their overweening theory for proselyting. There must be a deal more duplicity than honesty among such presumptuous theorists. A. MCG.

FROM A READER.

Dear Bro. McGary:

I am a member of the Farmer's Union of Louisiana. I belonged to the Union when I joined the church of Christ. Can I still belong to the Union and be a true Christian?

Can I or ought I live in a church where they are shaken in? If I can, explain Cor. 6: 14, 15, 16, 17. Answer in the F. F.

Yours in the one faith,

READER.

Spearsville, La.

I cannot answer the first question, for I do not know what the obligations of the Farmer's Union are. If you can do your whole duty to the Church of Christ, and then have time and money to spare to help keep up the Farmer's Union, I suppose you can "be a true Christian"

and continue to affiliate with it. But I have always thought it would take about all of any man's time and prosperings to discharge his duties to the church. If brethren would do their duty as Christians they would find all of the co-operation and benefits they may fairly seek, right in the church. All that a Christian may do as a member of any body, he may do as a member of Christ's body. All that he cannot do as a member of Christ's body he may not do at all, so I think. The Church is God's union, alliance, and society for the disciples of His Son. It was not given as a Sunday institution, but for every day from the time one is baptized into it till he lays his armor by and pillows his head for that long sleep that knows no waking till the last trump shall summon him to appear before the judgment seat of Christ. I can't see why any Christian should want any further co-operation than he may have with his brethren in Christ. I suppose none would if the churches were doing their duty; but they act so much like mere Sunday societies that brethren have to go elsewhere to find something to meet their every day demands.

(2) I can find no authority in God's word for receiving persons into the congregations except by teaching God's word and baptizing those that gladly receive that teaching which the apostles gave as preparatory to baptizing persons. But I believe we should not act too rashly under the circumstances, but teach the congregations on this matter upon which they have been falsely taught. Then, if they refuse to hear our scriptural protest against the unauthorized practice, and persist in carrying it on without showing, or attempting to show divine authority, I think we should withdraw from them.

A. MCG.

FROM BRO. BEESON.

Dear Bro. McGary:

I want to ask one question, (and if it is worth answering, please answer through the F. F., and oblige.) Can there be, or is there a single individual in the Church at this age of the world, that is or could be scripturally ordained an elder or bishop, or do the duties of either? Yours, etc.,

J. BEESON.

Lovelady, Texas.

There are certain traits and qualifications which determine who may and who may not be elders or bishops. The man who fills this measure may be a bishop, and the man who does not fill it may not be a bishop. I know in this day of human arrogance and presumption men determine otherwise and appoint men to the bishopric or eldership who fall far short of God's rule, given in 1 Tim. 3: 1-7. Men of reprobate minds, of which the church now seems full to repletion, are settling all of these matters for themselves, bridging all difficulties with their sanctified common sense,

and making rough places smooth, and improving upon the plan of the Allwise God, with unsparing hands and stiff necks. But God is not well pleased with these gratuitous helps and presumptuous intermeddlings with that system which He has pronounced "thorough" and "perfect."

Many men who are now acting as elders, by virtue of uninspired authority, upon this modified system of sanctified common sense, are no more God's elders than the most notorious black-leg in the land. God will have His own way about His own government. If, when Samuel approached the house of Jesse, with the helper and consecrating oil, he had anointed Jesse's oldest son, who was of fine personal appearance, he would have acted upon the principle that many professed Christians now act in their so-called work for the Lord. But God had his eye upon the shepherd boy David and He would not have had Eliab in David's place.

So now, He has His eye upon a certain class of men for elders or bishops, and He will not have these other men in their places—they are men's elders, not God's. He has a plan for spreading His Son's gospel and building up his kingdom, which is the plan upon which the apostles did that work. He will not have these human plans in the place of His; and no amount of boasting about the booming results of "our State work" will flatter Him into a recognition of such high-handed presumption. His way is settled in heaven. He has prescribed the music which is pleasing to His holy ear, when made from the grateful hearts of His disciples, and He can not be flattered with anything else, no, not even Cincinnati's five thousand dollar organ. He has determined just what character of persons shall be baptized into the "one body"—such as hear, understand, believe and obey "the law of the Spirit of life in Christ Jesus," just as it was delivered to His saints, and just as they preached it, and just as inspiration has recorded it for a model for all time and all men. And no amount of flattery, in the way of pompous reports about, so many "from the world, so many from the Baptists, so many by obedience, and so many otherwise, can gild over this human substitution till it will be well-pleasing to God, whose ways are not our ways, and who does all things according to the counsel of His own will.

But, in conclusion, we must say that it is a sad commentary upon the disciples of Christ to say that, no man among them can fill the measure of these qualifications for elder or bishop. I think it is not saying too much to say that, any man of sound mind who has lived in the Church five years under ordinarily favorable circumstances, who cannot fill the character part of these qualifications, may have serious doubts as to his eternal prospects; for when we measure ourselves by the divine "meas-

uring reed," we find that all disciples are required to burnish up their characters to fill this measure. Let's not become discouraged, brethren, because we fall so far short of this standard. God must have elders, and they must grow up in His nursery, the church. Many can stand and face the examination till we come to "filthy lucre" that "root of all evil." But we must correct this defect here or we will fall when tested upon it before the judgment seat of Christ. Can we afford to lose our souls? Oh no! What will a man give in exchange for his soul? Let us desire and prepare ourselves for the office of elder and save our souls. A. MCG.

FROM SISTER RAINS.

Dear Bro. McGary:

I want you to explain the parable of the unjust steward, Luke 10: 6, also explain Cornelius' case, Acts 10. I have tried to explain it to my sister, and I will write her letter off and send it to you, and hope you will correct all mistakes. I sent her a 25 cents subscription to the F. F. She wrote to me she had received two copies and liked them very well. She reads the Bible a great deal, but has no teaching. Said she hadn't been to church in four years, and had no religious people to talk to. I thought the F. F. would show her where she stood and the danger she was in.

She first joined the Separate Baptists in time of the war. At the close of the war her parents joined the church of Christ, but were never baptized. My parents were Missionary Baptists. I was small but I can remember that we moved from Kaufman county to Atascosa county. There was no church there but Baptists and my parents claimed to be Baptists, but my sister never has belonged to any church since I wrote to her two years ago when I joined the church, and asked her what church she held to. She said, "I was first a Baptist and I reckon I am a Baptist yet." All my people are Baptists but me. I had to leave them all, but the Savior said, "He that loveth father or mother more than me is not worthy of me," and thank the Lord I can leave them and follow him.

I have been a subscriber to the F. F. two years, and have learned more from it than all the preaching I ever heard, for I never heard much. I would be glad if I was able to write some for it, but I don't think I am able yet, but hope I will be. I don't know whether you remember seeing me or not, but I saw you at Caljak school-house last summer when Bro. Durst and Hansbrough held a meeting, and I had the pleasure of seeing my husband baptized. Your sister in the one faith.

LOUISA RAINS.

JUNCTION CITY, TEXAS, 1888.

DEAR SISTER:—When I read your letter and you said to read the 10th chapter of Acts I laughed and said: "I wonder if she has worked

at that chapter trying to understand it as hard as I have." After I joined the church, an old Baptist man commenced on me about the 10th chapter of Acts, trying to convince me that I was wrong in believing that baptism was for the remission of my past sins, and tried to prove to me by the 43rd verse of same chapter that as soon as one believes in Christ, he or she receives remission. Now, I was a babe in Christ and did not understand much, but I went to reading Cornelius' case very carefully. I thought if I was wrong I wanted to understand and try to do right, and if faith alone would save me I wanted to know it; so I read the 10th and 11th chapters over and over. Mr. Rains had asked an old sister where the new name was prophesied of? She told him it was the 62nd chapter of Isaiah. I was alone one Sunday, still pondering over Cornelius' case, and studying about the new name, when I read Isaiah 62: 2, "And the Gentiles shall see thy righteousness and all kings thy glory, and thou shalt be called by a new name which the mouth of the Lord shall name." I noticed I had never seen where Christ's disciples were ever called Christians till in the 11th chapter, and then I noticed what the 18th verse of same chapter said, and my eyes were opened or my understanding. Read for yourself, don't take my word. I then understood that Cornelius was the first Gentile that ever was converted to Christ and he had to be taught.

Well, how did Cornelius' faith come? Was it not by hearing words from Peter? Yea. Well, what did Peter preach to him? He preached Jesus just as Phillip did to the eunuch. But, some will say, he never told the eunuch to be baptized. But it looks strange to me if he did not, how that ignorant man would have known anything about it. To preach Jesus is to preach the entire gospel, and what is the gospel? The gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, also to the Greek. Romans, 1st chapter 16th verse.

Now, if you remember, when Christ was here with his apostles, he told them to not go in the ways of the Gentiles, nor in any of the cities of Samaria enter ye not, but rather seek the lost sheep of Israel. But after he was crucified and rose from the dead, just before his ascension he told them to "go teach all nations." That was just what Peter had been doing when his brethren contended with him for going in to men uncircumcised. Some of them were preaching to none but the Jews, but when Peter rehearsed the matter from the beginning and expounded it by order unto them and told them about the vision he had seen, they then understood what the vision meant. In place of meaning something to eat, it meant that God had no respect to persons. When they heard

these things they held their peace and glorified God saying: "Then hath God to the Gentiles also granted repentance unto life." Now don't understand me to say that we are saved by water alone, for I don't think so, but I do say I don't understand that we are in a saved state until after we are baptized. I believe one has to have faith in Christ, or believe in him, repent of our sins, confess our Savior before men, and be baptized for the remission of our past sins, and when we obey all the Lord has commanded us, we will certainly be pardoned. Well, teach me all you can about the Bible and I will tell you all I can. May God bless you and help you to understand His holy word, is the prayer of your sister.

LOUISA RAINS.

Bro. McGary:

Most of the Baptists seem to think that, we all have to do just like Cornelius, pray, and our prayer goes up to God and then he sends an angel to us and we must send a runner after Peter; but it looks strange they won't believe Peter when he comes. I asked the old man I spoke of in my sister's letter, why Peter told the three thousand on Pentecost to repent and be baptized for the remission of sins, if faith would save them? He said: "Ah, Peter was always saying something he had no business to say." L. R.

Sister Rains has asked an explanation of the unjust steward which I will give when I have time; also an explanation of Acts 10, which I think she has given in the above letter to her sister. I hardly think it necessary to add a word, as she has made the subject clear. I love to see the sisters take such an interest in the Scriptures and understand them so well. I sincerely hope this sister may soon have the joy of knowing that her sister has "obeyed from the heart that form of doctrine" that will make her not a Baptist but a child of God.

A. MCG.

A CORRECTION.

I have a letter from Bro. Homan from which I find that I was mistaken in saying that, the reference in the *Courier* to the brother who had five debates on hand, was to Bro. J. A. Harding. Hence I was too hasty in what I said, and I beg Bro. Homan's pardon for my reflections upon him, or upon whoever wrote the piece in the *Courier*. I had just read in the *Advocate* of Bro. Harding's appointments for debates, and had no doubt that the reflection in the *Courier* was intended for him, but as I am mistaken I cheerfully make this correction.

A. MCG.

TO THOSE IN ARREARS.

Now is the time to pay for your paper, if you are in arrears, as returns from the crop are coming in. Remember, brethren,

that when we found many of you could not pay your subscription without inconvenience, we ceased to urge you to do so, and had the "red cross" removed from your paper, and bore our financial burden through the dull summer months the best we could without giving you further trouble.

You ought to appreciate this enough to now come to our relief with what you owe us. We assure you we would not mention this matter, but we are now needing funds to lay in supplies for the next volume of the paper. We want to begin Vol. 5 with weekly issues, if we can; but we know we cannot unless our old subscribers pay up promptly and aid us some in getting new subscribers.

Don't think, "it is but a dollar I owe and that amount can't make any difference;" for when the dollars and half dollars that are due are aggregated, they make a considerable sum, sufficient to lift the financial burden of the paper off of our shoulders and give us relief. The fact that you owe but little is the very best reason why you should pay up, because you can do so without missing it, and when you all thus discharge this duty, you collectively hold up the hands of the publishers.

We hope this will be sufficient to stir up your pure minds to the performance of this duty, so that nothing more will have to be said upon it. We heartily thank you all, brethren, for past favors and encouragements.

Yours very respectfully and fraternally,

McGARY & HANSBROUGH.

STRENGTH OF CHRISTIANITY.

For fifteen hundred years, the false interpretations of the Jewish people created a degree of prejudice unequalled in any other people in that age of the world. Their own prophets taught them to expect a deliverer, but owing to their false interpretations they rejected him when he came. That character drawn upon the Jewish mind was so far different from the true character of the good Teacher, that they refused to accept him, and, in consequence of their misguided condition, they filled themselves brim full of prejudice and stubbornness.

While they were so bitter in their opposition to the claims of Christ, they had a zeal in the same proportion for the institution of Moses. Excessive as they were in their hatred for the cause of Christ, and also excessive in their love for Moses, they were steeled against the conquest of the gospel. What an unfavorable field for the ministers of Christ! What had they in their possession with which to break down this prejudice and uproot this stubbornness? Was it something of human contrivance? Was it a sword like that of Mohammed? All the world, Catholics as well as Protestants, assert that

apostolic power was the power of truth.

The Jews were sometimes drawn away into idolatry because it offered sensual motives, but the apostles did not offer such motives. The fact that Christianity triumphed over Judaism is regarded as an evidence of the strength of Christianity. Why is this so? Because Christianity without carnal power, without a single sensual motive, destroyed prejudice and stubbornness against itself, and also destroyed love for the established religion of the Jews. A Jew in becoming a Christian willingly surrenders his former religion—surrenders his love for it and lays down his hatred for Christianity.

The Jews forbid the disciples to speak in the name of Christ. Through their influence they arrayed secular authority against the Lord—they no doubt advised the people not to hear Him. One of the rulers of this people took advantage of night's sable curtain—went to Jesus by night and acknowledged him to be a teacher sent from God. What made this people act so mean and cowardly? What made them stay in the dark? Jesus says: "Men love darkness rather than light because their deeds are evil."

These Jews were afraid of the words of Jesus and there was a reason why they were afraid. There was a power about His words which they were not able to understand. They sought to take advantage. The conduct of the Jews proved that they knew the strength of that which they were opposing.

Turning people away from one religion to another is what some people call and condemn as proselyting. This is exactly what the apostles of Christ did, and their success proves that they had the truth. Using the term, proselyting, in the sense of, bringing over from one religion to another, I may safely say, that Christianity is the only system that carries with it the weight of proselyting power. If I am correct in this statement, that body of people who adheres to the true system of Christianity must necessarily be the greatest proselyting people.

Paganism was a system of religion that doubtless made many proselytes, but did it by a power outside of truth—by the power of the sword. Mohammedanism, another system, made proselytes, but by the power of the sword. This is not the proselyting power under consideration. Christianity is the only system that proselytes by the power of truth.

Coming down to our own times, we have many protestant bodies which at least, in some respects, are but different systems of religion. The first that we notice is that of the "Latter day saints." They make proselytes, but how do they do it? It is certainly a fact that they do not do it by preaching Mormonism. They preach the truth in order to gain adherents to

their system, and after this they proceed to impose upon their converts the book of Mormon.

Methodism makes no proselytes worth a mention. They rarely have any additions from any other body of religious people. Presbyterians never have any proselytes from the Methodists, Baptists, or other denominations. Baptists do not make any proselytes from the Methodists only as they do so by preaching immersion, and having only this one point containing the power of truth, (and they spoil that by calling it a non-essential), they make but few proselytes from the pedobaptist ranks.

Wherever we find proselyting power we have found the power of the truth in the same proportion. The only exception to this rule is found in the case of Universalism, which gains its strength by adopting the benevolent side of Calvinism, or in the case of the Adventists, who take advantage of the admission of the sectarian world on the Sabbath question.

We now submit another proposition. Where there is the greatest amount of weakness there is the greatest loss of membership. Why then, do not the Catholics sustain great loss? Because they forestall the power of truth by teaching their people not to read the Bible, and not to hear protestants preach. By taking these two cautious steps they are able to hold their members by the power of ignorance. Some of the protestant parties seem to understand this secret. The Baptists are not afraid for their members to hear the Methodists. Neither are the Methodists afraid for their members to hear the Presbyterians, because these parties have no power to gain proselytes from each other. But when one of those preachers whom sinners call Campbellites comes into a neighborhood of Baptists, Methodists and Presbyterians, it is a well-known fact that these parties set up opposition meetings, misnamed "prayer meetings."

Not long since, while the writer was holding a meeting at a point ten miles south of the city of Waco, these parties began an opposition meeting at once. This, together with their advice to the people not to hear me, convinced me that they knew the strength of our position. They know the power of truth, or they would not act as they do. If they regard our position as a weak one, why are they afraid for their people to hear us? Their own conduct shows that they see the strength of our preaching and the weakness of their own.

It is a fact that our people have more additions from the religious denominations around them than any other people in the world. How is this fact to be accounted for? Proselytes were never made by us by the use of the sword. Then, if not in that way, certainly by the strength of the position we hold. That strength must be the strength of the truth. It is a rare thing for

one of our members to join a sectarian church. We do not tell them not to hear other preachers. We do not run opposition meetings. We do not lock our meeting-houses against the preachers of our religious neighbors. What does this prove? It proves that we are not afraid of them nor their teaching. Why are we not afraid of their teaching? Because there is nothing in their teaching that has any power to win our people over to them.

As the Jews opposed the cause of Christ in an unfair way, so do sectarians oppose us. As the Jews tried to turn away the people from hearing Christ and the apostles, so do Methodists, Baptists and Presbyterians try to turn the people away from hearing us. And may I not say, as the Jews were afraid of Christ because they could not withstand his words, so are these parties afraid of us because they can not withstand our words?

Christianity broke down the prejudice of the Jews, it nearly destroyed pagan worship, even as early as the days of Trajan. It possessed within itself a power of truth that challenged all opposition. The true Christian system has today the greatest power to destroy false religion. Of the many systems claiming to be the true one, that system, that still holds the original characteristic, the power to proselyte and win people away from false systems, must be the true one.

In conclusion, I suggest to all religious bodies whom it may concern, that if they wish to show to sensible people, that if they have any confidence in the strength of their systems, it is time they were coming out of the brush into the open field and thus show themselves to be brave enough to be soldiers of the cross of Christ.

W. P. RICHARDSON.

WHAT MUST I DO TO BE SAVED

I can conceive of no subject of greater importance than an answer to the above inquiry, provided there is anything for one to do.

It is evident that there is something to be done on the part of the alien, from the fact, Christ said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."—Matt. 7: 21. And again, when Peter preached to the people on the day of Pentecost, and they made the enquiry: "What must we do," the answer given by the apostle shows conclusively that something was to be done in order to be saved. See Acts 2: 37, 38.

We learn that the question heading this article was asked of Paul and Silas by the jailor, and their answer shows that something was to be done. Acts 16: 30, 31.

I take it for granted then, that in order to salvation a man must do something.

The question to be settled is not

What must God, Christ, or the Holy Spirit do that I may be saved? They all have to do with our salvation 'tis true; but I am not on that side of the question now, but on the human side. "What must I do?" I a poor rebel against the government of God; lost in sin, drowned in iniquity—what must I do to be saved?

Upon a proper answer to this question, depends the salvation of the world. For if a man knows not what to do, he will not do it, and consequently will not be saved.

But to whom shall we refer it, for a correct answer? If we allow the Baptists to answer, the Methodists will object; and if it is referred to the Methodists, the Baptists will object, etc. So I propose to leave it to the Lord Jesus Christ; to this none can object. But to what part of His sayings shall we go—to where He spoke before His death? No. For His will was not of force till after His death. Heb. 9: 16, 17.

So we come down after the death and resurrection of Christ—after his will is in force, and we find this language: "Go teach (disciple) all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world."—Matt. 28: 19, 20. "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned."—Mark 16: 15, 16.

"Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."—Luke 24: 46, 47. "Receive ye the Holy Ghost, whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain they are retained."—John 20: 22, 23.

From these several passages of Scripture we learn this much: The first thing to be done on the part of the sinner, in order to be saved, after hearing the gospel preached, is to believe what is preached; second, to repent of all past sins; third to comply with any condition upon which an apostle might suspend salvation. ("Whosoever sins ye remit they are remitted," etc.) Paul says: "Confess with the mouth the Lord Jesus," and that this confession is unto salvation, (Rom. 10: 9, 10.) So the third thing to do is to confess, and the fourth is to be baptized.

Thus we have the answer from the lips of Jesus, backed by all authority in heaven and earth, Matt. 28: 18. But, says one: "I do not like your interpretation of His answer." I have given no interpretation of it. Are you willing to let the apostles apply the commission? If so, we certainly can come to an agreement. On Pentecost, Peter with the keys of the kingdom

preaches, convincing his hearers that Jesus Christ is the Son of God, whereupon they cried out: "What must we do?" Peter answered: "Repent and be baptized every one of you in the name of (upon the confession of) Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."—Acts 2: 30, 38. Thus we see the application Peter made of the language of Christ. It was, first, to preach; second, to believe; third, to repent; fourth, to confess Christ; fifth, to be baptized; sixth, the remission of sins.

I will here state, that the apostles answered the question: "What must I do to be saved?" according to the condition of the person making the inquiry. When the jailor made the inquiry he was told to "believe on the Lord Jesus Christ" (Acts 16: 30, 31. Why? Because that was the first thing for him to do in order to be saved. When the people on the day of Pentecost asked what to do, they were not told to do that which they had already done, (believe), but were told to do the next thing necessary, repent.

When Ananias appeared to Saul he did not tell him either to believe or repent, for he had already done both; but he was told to do what he had not done: "Arise and be baptized and wash away thy sins, calling on the name of the Lord."—Acts 22: 16. Thus this important question is answered in plain, unmistakable terms.

"But what must I believe?" "Believe on Jesus Christ," John 3: 16; Mark 16: 15, 16; Acts 16: 31. "How can I believe on him?" "These are written that ye might believe." "Faith comes by hearing and hearing by the word of God."—John 20: 30; Rom. 10: 17. "How much faith must I have?" Enough to cause you to do just as you are commanded. "Faith without works is dead being alone."—James 2: 20.

"What is repentance?" Godly sorrow is *not* repentance, for Paul said it *worked* repentance, 2 Cor. 7: 10. Turning from sin is *not* repentance, for Peter said, "repent and turn," Acts 3: 19, R. V. Repentance, therefore, comes between Godly sorrow and turning from sin, and is that change in a person's mind, will or purpose, which results in change of life. "How long does it take to repent?" No longer than it takes to form a resolution that you will cease to do evil and learn to do well. "What must I confess?" Confess what you believe, that Jesus Christ is the Son of the living God. Matt. 16: 18; Acts 8: 37; Rom. 10: 10.

What is it to be baptized? In order to baptism it requires: Water (Matt. 3: 16; Acts 16: 47); *such* water, (John 3: 23); *going* to the water, (Mark 1: 5; Acts 8: 38); *going into* the water, both administrator and candidate, (Acts 8: 38); *buried* in baptism, (Rom. 6: 4; Col. 2: 12); *bodies* washed with water, (Heb. 10: 22); *raised up* in baptism,

(Rom. 6: 4; Col. 2: 12). In short, to be baptized is to be immersed.

Now you have the terms of salvation from sin before you; will you comply with them and be made free from the guilt of sin now? Then continue to do right all the days of your life, and at last you will have an abundant entrance into the everlasting kingdom of the Lord Jesus Christ.

J. G. CONNER,
Strawberry, Ark.

VARIOUS THINGS AGAIN.

After closing the meeting at Jefferson, as reported in the FIRM FOUNDATION of August 15th, we went to Petree's school-house, near Bro. R. J. Petree's, where, with Bros. D. H. Petree and R. Helsebech we preached eight or ten days. Seven only obeyed the gospel.

While in that neighborhood we staid some with Bro. Riley Petree, father of the above named brothers, and while at his house I saw, for the first time, a copy of the "Proceeding of the North Carolina Christian Missionary Society," and an account of which society we find in the second chapter of the third epistle of Peter, to which I refer the readers of this and advise them to look closely, for it is the only place they can find an account of anything of the kind. I saw the above document after I had seen and talked with Bro. Burns, and in looking through it, found the following report:

"The committee on examination of candidates for the ministry reported as follows: We, your committee on examination of candidates for the ministry, beg leave to report, that we have examined J. H. Johnson and W. R. Jinnett, and find them competent to preach the gospel, and recommend that J. H. Johnson's name be enrolled on the list of preachers, he having been heretofore ordained to the work; and we also recommend that W. R. Jinnett be ordained to the ministry, and enrolled on the list of preachers.

N. L. RICHARDSON, }
J. L. BURNS, } Com.
C. W. HOWARD, }

On motion, the report was adopted."

Again: "Your committee on ministerial characters beg leave to submit the following: Having learned that Curtis Heath has withdrawn from the church, we recommend that his name be stricken from the list of preachers. The characters of all others, so far as we know, is unimpeached.

W. H. STANCLIL, }
J. L. BURNS, } Com.
FERNANDO WARD, }

On motion the report was adopted."

Now, brethren of North Carolina, is not that nice? Bro. Burns is it not pretty? The State of North Carolina has five little Popes, made or created by the Christian Missionary convention, or society of that State for the purpose of setting in their pontifical chairs, and judging of the qualifications of those who desire to preach, and of the moral character of the preachers in different parts of the State. Oh how nice that is. Gradually re-

lieving the congregations of all their duties, except paying in their money that they have pledged on their future prosperity.

Bro. Burns do you not feel proud that you can be one of five to relieve the congregations of the duties that the Lord has imposed upon them in his word? Surely you must feel proud or ashamed one, and I believe the latter would be better, not only for you but for all others engaged in like work. You know as well as any one, or at least I believe you do, that there is not one particle of authority in the word of God for your missionary society, for the pledges you have been getting from the brethren on future prosperity, or for the work you have been doing as one of the committee as reported above, and you also know that Paul says, that the Scriptures furnish the man of God to all good works, 2 Tim. 3: 17; and that he tells Christians to do whatever they do in word or deed in the name (or by the authority) of the Lord Jesus, Col. 3: 17.

The brethren in that part of North Carolina that I was in were generally well pleased with Bro. Burns' preaching. They say he preached faith, repentance, confession and baptism for the remission of sins, as plainly as any one could, and not only contended for the above items, as being necessary to entrance into the church of Christ, but said that they must occur in the above named order or the whole was violated, null and void; and yet he will receive those who have never accepted the above items either as to number or order into (as they suppose) the church of Christ, just so they have been put under the water, no odds whether they repented before they believed, or whether they were put under the water because their sins were remitted, and to get into some sectarian and consequently human organization, and not only that, he will tell those who have been taught as the sects teach (which is not the truth), and afterwards learn better and obey the Lord, that there was no use in their doing it. Yes, if he had been present when Paul told the twelve to be baptized in the name of the Lord Jesus, he would certainly have objected, Acts 19: 5.

I want to send Bro. Burns a copy of the F. F. in which this is published, and also the issue of Aug. 15th, and if I have misrepresented him in any way, he shall have space in the FIRM FOUNDATION to correct it, if he wishes to.

We went from Petree's school-house to Haw Pond, where we preached eight or ten days. Seven obeyed the gospel, and I hope they will, "as they have received the Lord Jesus, so walk in him," (Col. 2: 6), that they may obtain the eternal inheritance.

We went from Haw Pond to Ridings' school-house, in Forsyth county, where we preached four times. From Ridings to Winston, where we preached three times, and left

Winston the morning of the 24th for this place.

While on the train between Greensboro, N. C., and Lynchburg, Va., I got into conversation with a Primitive, or what is often called a Hard-Shell Baptist, and truly their shells are hard. God says through the prophet Jeremiah, "Is not my word like as a fire: and like as a hammer that breaketh the rocks in pieces?"—23: 29. Yes, it will break up the stony hearts of sinners, but it won't break the hard shells of these Baptists. He contends, like a preacher that I heard in this country several years ago, not twenty miles from here, that every man married the woman that God has ordained from all eternity that he should marry. In other words, that everything that people did, it was predestinated by the heavenly Father from all eternity they should do; and yet they say, God will punish them for disobeying him. Let us see how that will work:

God in speaking of the nations by whom the Jews were surrounded says: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son, for they will turn away thy son from following me, that they may serve other gods, so will the anger of the Lord be kindled against you, and destroy thee suddenly."—Deut. 7: 2, 4.

Here we find the Lord by his word prohibited the Jews, his people, from marrying among the surrounding nations; but we find that afterwards they did it, and were punished for it. Now I ask, according to hard shell Baptist theology, if the Jews were not in a pretty tight place? For they had to marry as they did to do what God had fore-ordained from all eternity they should do, and they had to refrain from marrying as they did to comply with his word: for God's word and his fore-ordination were right a cross each other, and their theology not only put the Jews and other people in a tight place, but it put God himself in a still tighter place, for it makes him the author of sin, and the greatest tyrant in the universe, because it makes him punish people for doing his will, what he wants done.

E. HANBROUGH.

Bibbs, Va., Aug. 20, '88.

REPORT OF TWO MEETINGS AT MANOR.

The Christian meeting closed at Manor, Texas, on the 26th of August, with about thirty additions after several weeks preaching by Lockhart, of Palestine.

The Baptist meeting closed there a little earlier, having about as many accessions. Mr. J. M. Carroll, of Taylor, did the preaching.

The two meetings ran in opposition to each other, from the fact that they did not unite and have one grand, great big time of it together, which they should have done if they were all Christians. The two parties baptized their converts alternately in the same tank,

both under the same authority, so they said, but for very different purposes.

The Christians baptized sinners for the remission of sins, and the Baptists baptized what they called Christians because they believed or said they believed they were pardoned already. The Christians required persons to confess Christ with the mouth before baptism; the Baptists required persons to confess their own feelings on the subject before baptism. The Christians did not take a vote before baptizing a convert, but the Baptists had to do so every time. The Christians did not fellowship or give the right hand of fellowship to persons before baptism, but the Baptists had to do so as it is their custom.

These are some of the differences. Can you see them? Many Christians cannot see that Baptist teaching will make Baptists, and Christian teaching will make Christians. But they think Baptist teaching will make Christians, and then they ought to think that Christian teaching will make Baptists. If not, why not? Is a Christian a Baptist? or, is a Baptist a Christian? Can a person be a Christian and not be a Baptist? Can a person be a Baptist and not be a Christian? Are Baptists and Christians the same? Do they teach the same things for the same purpose? Do they differ in the things essential to salvation, or do they differ only in the non-essentials to salvation? Do they agree in anything essential to salvation, or do they agree only in things not essential to salvation? An honest person will look at these things, and a wise person will decide to obey the gospel of Christ. If the Baptists teach the plan of salvation in its purity and in its simplicity, and Christians do the same, then both teach the same things just alike; but if there is any difference in their teaching concerning the plan of salvation, then it is the part of wisdom to judge by the word of God (and not feeling) which teaches the truth on the plan of salvation. T. H. G.

FROM BRO. LANE.

Dear Bro. McGary:

J. F. Whitt, who had received an unscriptural immersion, came to my house on the banks of Cherokee creek, Aug. 8th, and requested me to go with him to the water. I complied with the request; and when we came to the water edge he said: "See here is water, what doth hinder me to be baptized?" I answered: "If thou believest with all thy heart thou mayest." And he answered and said: "I believe that Jesus Christ is the Son of God." Then we both went down into the water and I baptized him for the remission of sins, and he went on his way rejoicing, and I have not seen him since. G. R. LANE. Cherokee, Texas.

True love to Christ can walk on the water without drowning, and lie on the fire without burning.—Ex.

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy, : : : : 10
6 copies, : : : : 50
12 copies, : : : : \$1.00

LEKE AND THE METHODISTS:

1 copy, : : : : 10
6 copies, : : : : 50
12 copies, : : : : \$1.00

Address, A. MCGARY, Fort McKavett, Texas.

BRIEFS.

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

Now is the time to send in your clubs. Go to work, brethren, and send us large lists of subscribers.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

Bro. David Pennington has returned to Texas, and is now at home with his family in Austin. We hope he will remain in Texas as we need good preachers just as much as California does.

The society brethren are stretching every nerve in order to entangle Christians in the coils of their machinery. Their zeal is commendable, but their plans are not according to the truth of God.

Bro. J. D. Peke, writing from Arcadia, La., reports a meeting held at that place by Bro. W. R. Carpenter about the last of June. No additions, but a great interest aroused especially among the Baptists. He contemplated another meeting at the same place some time in July. Please report.

Bro. George Savage, writing from Dye, Texas, Aug. 28, '88, reports a meeting in his community, by Bro. Ed Grogan. He says: Five added by confession and baptism, seven took membership. Among those baptized two had been fellowshipped from the Baptists. Bro. Grogan preaches clearly. He fellowships some of the Baptists but I do not."

Bro. W. H. Floore, of San Gabriel, Milam county, Texas, writes: "On June 30th I began a meeting at Union Ridge, Milam county, and closed July 8th, with five confessions and baptisms. Two of these had been received by the shaking way, (a way not of God), but on hearing and believing the gospel they confessed Christ and obeyed Him."

Bro. H. P. Hilliard, of Cottonwood, Navarro county, Texas, writes: Bro. J. T. Evans began a meeting Friday night before the 2nd Lord's day in August, and closed on the 3rd Lord's day. Immediate result was fourteen added. Eight made the good confession and were baptized for the remission of sins. Bro. Evans will long be remembered by us as a good soldier of the cross."

Bro. G. W. Thompson, of Pike, Collin county, Texas, says: "I am a subscriber to your paper and it stands firm in our community. Bro. Ed Ewell and myself held a meeting at Snow Hill, eight miles north of Farmersville, Texas. Five confessed the Lord, four were baptized, one was too sick to get to the water. Will go to Long Neck on Monday next and be assisted by Bro. Ewell and Shipman.

Bro. J. T. Neal, of Cedarville, Ark., sends me a sermon by Mr. Nichols, of "Gub-ax" notoriety, on the subject of Prayer. I will review it as soon as I can get the time to do so. Your questions will be answered in next issue.

Bro. A. C. Leslie, of Ezzell, Lavaca county, Texas, writes: "We have here a membership of forty, though I regret to see some going back to the beggerly elements of the world. Those that read the F. F. continue in the faith. Brethren learn a lesson from this, and if you are not a reader of the F. F. subscribe at once. It will strengthen you and assist you in keeping steadfastly in 'the good way.'"

Bro. F. M. Barefield, writing from Darby, Grimes county, says: "Bro. B. P. Sweeney preached at Antioch in Grimes county, several days. The result was two from the Baptists. He preached also at Gum Springs, two miles below here, where he received five from the Baptists and two from the world. If he would have shaken them in he could have gotten more; but Bro. Sweeney and all of the congregation know the way of the Lord more perfectly than that."

Bro. P. S. Coen, of Stinson, W. Va., writes: "The brethren here have become cold in the cause of Christ. When we come together on the first day of the week many seats are vacant. Shame on such brethren. 'Ye did run well, who hath bewitched you that you should not obey the truth.' Will God recognize such characters as Christians? Jesus says, 'if you love me keep my commandments.' Your neglect of the Lord's day and the supper shows that you don't love Him."

Bro. W. N. Warrick, Pottsville, Hamilton county, Texas, writes: "There is one Mr. Speers here preaching the hard shell doctrine, who claims to have preached the Christian doctrine thirty years. He says God showed him his error two years ago. He claims to be from Arkansas. When asked how God showed him his error, he says, 'I don't know.' Would not 2 Thea. 2: 11, 12, suit his case? (Yes, and also 2 Peter 2: 20 22.) We have a good working band at Pottsville, not a shaker in the congregation and no probability of there being any soon."

Many good brethren and sisters are beguiled into contributing to the society by the specious plea that money is needed in order to send the gospel to lost and perishing souls. The truth is, that the preacher making the plea is the needy one. His plea reduced to plain English amounts to this: "Pay me well and I'll go and preach. If you don't pay me, I won't preach, and those poor fellows will die in their sins and you will be responsible for it." When the Lord says, "Go preach the gospel," they respond, "Yes, Lord, I will if the society will give me a good salary." When the Son of Man cometh will he find faith on the earth? J. W. J.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, OCT. 1, 1888.

VOL. 4—No. 21

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. S. DCRST. J. W. JACKSON..
L. C. STOKS. E. HANSBROUGH
A. J. MCGARY.

ATTENTION, READERS!

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. MCGARY, AUSTIN, TEXAS. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

CONFESSION.

This heading is a general term, and so much so that it covers, in religion, at least three most important phases that demand our earnest and careful consideration, since it directly and personally has to do with our salvation. What then is the meaning of the term? Confession is the general term applied to the act of confessing. Confess is from the Greek word "exom," which means, "to speak out the same things." Confession is also from the Greek word, "homologeo," which means, to speak the same thing. This word occurs in Rom 10:10, where Paul said: "With the mouth confession is made unto salvation."

Thus we have the term defined, and anything that will cover this definition is confession. This confession must be made unto salvation; but the idea that has drifted into the church, that men must make it in a certain form, just so many words, just the same words, and no others, more or less, is a practice of the church unsupported by Scripture. I am sure that God divides this subject into three parts which are nearly always confounded by men:

1st. Confession with the mouth before witnesses that Jesus is the Christ, (anointed.)

2nd. Confession before men both by tongue and daily walk throughout Christian life, the religion of Jesus.

3rd. Confessing faults one to another.

The first is based on four positive declarations of Scripture: Matt. 16:16; 1 John 4:1, 2, 8; Rom. 10:8, 9, 10; 1 Tim. 6:12, 13.

Jesus Christ laid the foundation of this great central truth and requires others to maintain it. In 1 Tim. 6:18, it is said that, He, before Pontius Pilate "witnessed a good confession." (Original, the good confession). How did He do it? In answer to the question, "art thou the King of the Jews?" He said: "Thou sayest;" "To this end was I born"; "My kingdom is not of this world."—Matt. 27:11; Mark 15:2; Luke 23:3; John 18:33, 37. This is called the good confession, 1 Tim. 6:13. Then Peter and our Savior again give us this great central truth in other words, Matt. 16:16, "Thou art the Christ the Son of the living God." From these we draw out two propositions:

1. The confession unto (eis) salvation may be made in more than one way, yet it is always done with the mouth. The only limit to it is, it must speak out the same things that are spoken in the central truth. To speak out is to agree with, and express in as few words as possible something that shows to the people that, he who makes the confession is in perfect harmony with all that is set forth in the gospel.

2. There is connected with this confession a blessing that flows abundantly to those and only those who make it. "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto you but my Father who art in heaven."—Matt. 16:17.

Again: "For (gar) with the heart man believeth unto (eis) righteousness and with the mouth confession is made unto (eis) salvation." Here salvation is connected with confession, can you then reach across this mighty gulf of uncertainty and obtain salvation without making it? You certainly cannot, because God is pleased to place it before (unto) your salvation.

But now Rom. 10:8, 9, 10: On this occasion Paul taught the church, that the righteousness which is of faith saith: "The word is nigh thee, even in thy mouth and in thy heart that is the word of faith, (original, the faith), which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead thou shalt be saved."—verses 8, 9. Here again salvation is so linked with confession that the idea is not conceivable as to how man can be saved without making it.

But some are disposed, in preaching, to pass it lightly by, not classing it among the fundamental points of salvation. Paul here makes it prominent in the faith, (the gospel,) which he preached. It is the word of the faith; then is faith a condition of salvation? Yes. Acts 16:30, Heb. 11:6; because God makes it a part of the gospel. Then the same argument proves confession a condition of salvation also, Rom. 10:8, 9.

It is so with repentance and baptism, too; if one is placed under the heading of the faith all are, but confession with the mouth is more prominent because it is the central truth. Now should the church of God receive people into their fellowship who have not come to this great central truth? Certainly not. John said; "Beloved believe not every spirit but try the spirits whether they are of God, because many false prophets are gone out into the world."

Now notice the law by which we are to try them, and by it they must either be acquitted or condemned: "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God." This is the class which the church is to receive when baptized, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:2, 3. This is the class which we are to reject.

1. Now Christ himself made this confession, thus setting an example and laying the foundation for us.

2. The apostles preached it as a part of the gospel (the faith), Rom. 10:8, 9, 10.

3. Paul said, this is the good confession, which makes it some definite and essential feature, 1 Tim. 6:12, 13.

4. God gave the church a rule by which to go, and He allows it to receive those and only those who make "the good confession."

GEORGE SAVAGE.

Dye, Texas.

WORSHIP.

Our subject is worship. Our object, to learn what constitutes acceptable worship. Webster says worship is "the act of paying divine honors to the Supreme Being." There are two theories regarding what makes worship acceptable that we wish to examine:

1. Whatever a person does conscientiously is accepted of the Lord as worship. We object to this,

1. Because it gives too great a

latitude to worship. Every shade of crime has found an approving conscience. "Whoever killeth you shall think that he doeth God service."

2. The Bible teaches that a man may be conscientious and not be saved. Rom. 10:1, 3.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge, for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Paul was acting from a pure conscience when persecuting the church of God. Hence to act from a pure conscience is not enough to make our acts acceptable worship. But the conscience must not be disregarded as a factor in worship. Jesus says: "The true worshipers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in Spirit and truth."—John 4:23, 24. "For whatsoever is not of faith is sin," (Rom. 14:23), which means that all we do must be done conscientiously.

II. True worship is conscientiously doing what God commands us!

1. We must be in earnest. Every act must spring from the heart. "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me," Matt. 15:8. We "must worship in spirit and in truth."

2. The act performed as worship must be commanded of God.

1st. It is wrong to teach anything God has not commanded. "The prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die," Deut. 18:20. "But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. 1:7, 8. Notice that applies to those who "would pervert the gospel of Christ." Note also the curses on all who shall add to or take from the word, in Rev. 22:18, 19. Christ says: "In vain they do worship me, teaching for doctrines the commandments of men," Matt. 15:9. Then, if we teach

anything which God has not commanded—anything for which we have no "thus saith the Lord," we thereby render the worship vain.

2nd. It is wrong to engage in any thing as the worship or service of God that he has not commanded.

"And Nadab and Abihu, the sons of Aaron, took either of them his censor and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not, and there went out fire from the Lord and devoured them and they died before the Lord," Lev. 10: 1, 2. Why did these men lose their lives? Because they did something "he commanded them not." What was the sin of Moses and Aaron? They also did some things the Lord had not commanded them—presumed to change the command of the Lord just a little. See Num. 20. Many others might be given but these are sufficient. From these we should learn that God is worshiped only by conscientiously doing what he has commanded. There can be no acceptable worship then unless the act performed be commanded by the Lord, and performed by us conscientiously. The substitution of our notions or of any of the doctrines and commandments of men render the worship vain.

Yet there are things done as service to God in which there is neither conscience nor commandment from the Lord. For instance, infant baptism. The most learned defenders of the practice admit there is neither command for, nor example of infant baptism in the Bible. All admit, too, that the infant who is to be the one benefited by the action has no conscience in the matter at all. Then how can it be acceptable to the Lord when it lacks both of the essential elements of worship?

If any one shall read this who has been baptized in infancy, I ask you to think of this seriously. Has not God the right to say how he will be worshiped? And when we set aside his command and substitute something else in its place, do we not offer him an insult? Do you allow your own child to treat your authority in that way? Yet you think you have done no wrong when you change the ordinances of the Lord at will. And would you not like to have a choice as to how you will serve the Lord? Yet you, when other, without your knowledge or consent, have forced you to do something the Lord has not commanded you, accept it as sufficient reason for not obeying for yourself what he has commanded—to be baptized as a penitent believer.

This definition of worship if applied to all our acts of worship would speedily cleanse the church of Christ of all innovations. But the trouble is, we can't get the brethren who have introduced these innovations to make the application. Again I ask, has not God a right to say how he shall be wor-

shiped? And shall we not accept his word as an expression of his will on any subject? Some think, however, that he has left much to our sanctified common sense. But I simply deny this. So far as the acts by which we worship and serve him are concerned, they are plainly laid down in the word of the Lord and nothing is left for us to supply.

But I want to notice conscience as a factor in worship just a little further. It is wrong for a man to stifle his conscience. Such a course persisted in would soon "sear the conscience as with a hot iron." If your conscience tells you it is right to do a given thing, then it is wrong, a stifling of the conscience not to do that thing. Hence, if your conscience approves of your partaking of the Lord's supper the first day of the week, it is wrong for you to neglect it next first day of the week. Again, if your conscience tells you it is right for you to worship God with an organ to-day, then it is wrong for you not to worship with the organ next Lord's day.

Yet there are good brethren who seem to have two consciences, and use them like a man uses his two coats—wears the one that suits the occasion best. When they fall in where the organ is used they put on their organ conscience and work harmoniously. But if next day they fall in where the organ is opposed, at once they don their anti-organ conscience—not exactly *anti* either, but some sort of a compromise between the two. Now it is right on all occasions to use the organ, or it is wrong on all occasions. If it is right on all such occasions, then it is wrong on all such occasions not to use it.

In matters of this kind, the absence of that which is right produces wrong. Thus if it is right for a congregation to break the loaf on the first day of the week, it is wrong for them to omit it. So if it is right to worship with the organ, it is wrong to omit it. And every time you omit it you not only displease the Lord, but stifle your own conscience.

Now come right up to the question and tell us, does every congregation that refuses to use the organ do wrong? Did you say, no? Then every one that does use it does wrong. There is no room for such a latitude of conscience. Our conscience should be educated by the word of the Lord, and should be positively for or against. But how am I to educate my conscience on this subject, by the Bible when the Bible says not one word on the subject? Then, says one, if I read the Bible I will be without any conscience on the subject. True. Then I can worship with or without. Not so. You can never worship God without a full exercise of conscience. It is mockery and a sin to attempt such a thing.

C. W. SEWELL, JR.

MY CHRISTIAN EXPERIENCE.

During the year 1870, the Lord by his gospel and his Spirit, disclosed to me the fact that I was a lost sinner. Under a sermon preached by Eld. E. McDaniel, from the text, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," I was deeply convicted. The impression made by the sermon was lasting. I could not efface it. The pangs of a guilty conscience smote me by day and by night.

As the time passed on, my case grew worse, even desperate. I was one sinner that was afraid of hell. "What could I do to escape it?" was the earnest question of my heart. At this juncture I thought that I had discovered a panacea for my disease. I attended a Campbellite meeting and was eloquently persuaded that all I needed was to be baptized; that baptism was the law of pardon; that in the act of baptism all my past sins would be remitted, and that I would be enabled to rejoice in a Savior's love.

A drowning man will catch at a straw. In my ignorance and spiritual blindness, I caught at the straw, which I hoped would bear me on in safety; with all the sincerity of my soul, I was baptized into their faith. All the perceptible change in the transaction was, that I went into the water a dry sinner and came out of it a wet sinner.

Had not the gospel through the enlightening Spirit of God reached my heart by the hearing of faith, I would have died in that faith and been lost. My situation was distressing. I tried to be satisfied with my new found faith, but conscience would not let me rest day nor night. I tried to pray. I tried to feel comfortable, but, like Simon Magus, I was in the gall of bitterness and in the bonds of iniquity. My cry was, "O, that I knew where I might find Jesus." Many were saying, "Lo! here!" and "Lo! there!" To whose voice must I give heed?

Having been deceived by Campbellism, I was sceptical about following men or being influenced by them. I resolved to read the Bible for myself in order to ascertain how a sinner could be saved. In my spiritual blindness I could not discern spiritual things. The only idea that I could entertain was that if I would do something for the Lord he would do something for me. Campbellism and all other things that I had tried afforded me no satisfaction. I would close my Bible frequently and say, as the eunuch, "How can I understand unless some man should guide me?" I was afraid to let the preachers guide me. What could I do?

The time for the Baptist meeting was coming on. I anticipated it with pleasure. The meeting was conducted by Elder J. C. Tally, a man of zeal for his Master's cause. I had not expressed to any one my dissatisfaction in my church relations. I wished once to inform my mother, but utterance failed me. At the first service of the meeting, and under many temptations from within and without, I accepted the invitation given for expressions on the part of inquirers. I listened to instruction, but my struggles were so great I had repudiated my former faith in theory, but it was difficult for a blinded sinner as I was, to repudiate it in fact. But I yielded to the power of the gospel. I was converted. I expected it to come like "the sound of a mighty rushing wind." It came like the gentle falling of the snowflake. It came by committing all to my Savior, and peace unspeakable filled my soul. Until that moment I had never been able to see how a sinner

could be saved, I saw Jesus bleeding, dying for sinners. I heard his words, "Come unto me all ye that are heavy laden, and I will give you rest." I then saw that salvation was by grace—that it was a gift. I saw that Campbellism was as empty as the whistling wind; that it was a scheme of the devil to deceive souls. My continual prayer is, that God will give me long life and enable me to expose its errors and to teach sinners the way of life.—F. S. Rountree, in *Gospel Standard*, March '88.

I have taken the trouble to copy the foregoing for the purpose of showing how the "blind may lead the blind." I think F. S. R. is in a worse condition now than ever, from this fact, he has preferred the traditions of men to the oracles of God. All this took place not far from Austin, State of Texas.

Every person knows what he means by "Campbellism," as he calls it. And I do not hesitate to say that, notwithstanding his great enlightenment, he has foully traduced the people whose "error" he so deeply deplors; and I hope that the brethren and sisters too will hold him responsible when he so grossly misstates the doctrine held by Christians everywhere.

Had he read his Bible as he ought, he might have seen the text which "convicted" him sooner, for it was there before the preacher found it and wove his theory around it. "Spiritual blindness" indeed! He found the difference between a "dry sinner and a wet sinner," but the "enlightening spirit" came to his aid, and he came very like "Simon Magus." Now, my opinion is, that Simon was a much more sensible man, (though he sinned in another way), for when he heard the preacher, he believed what he taught and showed his faith by his obedience to the command of Jesus, "he that believeth and is baptized shall be saved."

This was too much like "Campbellism" for F. S. R. He lacked faith in the promise of God, and therefore failed to realize the blessing; he was simply a "wet sinner," no wonder he felt bad and from bad to worse, terribly "deceived," could not trust any one; seemed to have an idea that, if he could "do something for the Lord he would do something for me." Well, he could not have trusted his Bible either, or he would have seen by reading what John says: "These things are written that you may believe that Jesus is the Messiah, the Son of God; and that believing you may have life in his Name."

"What could I do?" Let Peter answer this as he did on the day of Pentecost at Jerusalem: "Repent and be immersed every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit." No! This was too much like "Campbellism."

But now a change comes o'er the spirit of our "wet sinner" so deceived and so sceptical that even the case of the eunuch gave him no help. Yes! oh yea! the "Baptist

meeting was anticipated with pleasure," and he has not let out the secret about his "church relations," did not even "inform his mother"—bore his terrible burden manfully—and "at the first service of the meeting listened to instruction." I wonder if they Tally(ed) with Peter?

"My struggle was great." Poor fellow! had some misgivings after all; could hardly get rid of his "Campbellism." "But I yielded to the power of the gospel. I was converted"—to what, Baptistism? a dry one, too, as he had "repudiated" his "former faith," of course his dipping was null and void, not as he "expected it," "the sound of a mighty, rushing wind." "It came like the gentle falling of the snowflake." How nice he must have felt under "instructions" from "a man of zeal," more zeal than knowledge, I suspect. "I then saw that salvation was by grace—that it was a gift." Well, if he had read his Bible carefully he would have seen that long before. And then he saw another sight, "Campbellism was as empty as the whistling wind; a scheme of the devil to deceive souls." Oh, horrors!!! Well, "expose its errors" as much as you please, but take care that you are not found fighting against God.

P. H. A.

FROM G. D. WILMETH.

Bros. McGary & Hansbrough,

I have always opposed religious papers, believing that much dissension was produced by them. I have been reading the F. F. for about one year, with continual growing interest, and, despite my prejudice, I am forced to say, that a religious paper, based on truth, and that has for its paramount object the vindication of the pure teachings of God's word, and the overthrow of the strongholds of the enemy, is a great good, and should be sustained by every lover of Jesus in the land.

The only objection I have to the F. F. is, it does not come often enough. I get so anxious for the gems it contains that I devour them so eagerly that when I am through I feel a desire for more. I receive much consolation and light from the F. F., and as its columns seem so free for investigation, that I thought I would ask, through its columns, from some one of its numerous and able contributors, a reason for the formula used in the rite of baptism. Is not the language used by our Savior in the commission rather the authority by which baptism is to be done?

We read, baptized into Christ, Rom. 6: 3, and baptized for the dead, 1 Cor. 13: 29. Will this harmonize with, into Father, Son and Holy Ghost, as is found in new version? Has not this formula been established by custom rather than by the word, just as ordaining pastors by laying hands on their heads and many other rites established by usage, that are unauthorized by the teaching of the Bible?

Now this is no whim of mine, but many readers of the F. F. are interested in this question, so much so that some few have departed from the time honored formula. I asked one of our ablest ministers what authority he had for using the formula in question, and he could only give the old woman's logic, "just because."

For fear that I say more than will be noticed, I must desist. May

the FIRM FOUNDATION long continue on its mission of love, is my heart's prayer.

G. D. WILMETH.
Youngsport, Texas.

The phrase, "in the name," means "by the authority of." When Jesus gave the commission to His disciples he said: "All power is given unto me in heaven and upon earth, go ye therefore, teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."—Matt. 28: 19, 20. Here we have it clearly stated that the command was predicated upon the command or authority claimed by Jesus. This agrees with what is said in Luke 24. "Thus it is written and thus it behooved the Christ to suffer and rise again the third day that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Here something was to be done "in the name," or by the authority of Jesus.

Turning to Jerusalem we see how Peter preached "in the name" of Jesus. We also learn here, Acts 2: 38 and Acts 10, that he commanded baptism "in the name of Jesus." In order that the obligation to obedience might be apparent, baptism is commanded by the authority of Jesus. It is not by the authority of the Father, Son and Holy Spirit, but by the authority of Jesus. He is Lord of all.—Phil. 2: 5, 11; Acts 4: 19, 12.

But baptism is into the name of the Father, Son and Holy Spirit. This is expressive of its transitional nature, for by our obedience we are translated into the kingdom of God's Son, and become sons of God, brothers of Christ, or members of His body, and drink in of that Spirit that animates the one Body of Christ.

The formula, so far as I know, has been always used as given in Matthew, or nearly so. Most of the orthodox use, "in the name," instead of, "into the name." The latter is correct, as all Greek scholars will testify. Remember that Jesus has ALL authority in heaven and upon earth, therefore every act to be obligatory upon us must be by His authority, or "in His name," Col. 3: 17. By obedience to this authority we pass into a new relationship to Father, Son and Holy Spirit, and all this is expressed in the use of the formula given by Matthew. J. W. J.

REPORT OF MEETING AND DEBATE.

Bros. McGary & Hansbrough:

There has just closed at Evant the most interesting meeting and debate it has ever been my good fortune to attend.

The meeting began Thursday night before the fourth Lord's day in July, lasting until the night of the first Lord's day in August, making seventeen days and one night. Eleven made the good confession and were baptized. Bro. Tant did the preaching until Wednesday be-

fore the close of the meeting, Bro. Grubbs came and Bro. Tant left for Liberty Hill.

Thursday night a gospel perverter (or gainsayer, I should say) of the Primitive Baptist persuasion by the name of Cayce preached in the Baptist church, about two hundred yards from the arbor. He was invited to come to the arbor, but he did not come. So when Bro. Grubbs was done preaching he went up to the Baptist meeting to hear what he had to say. Bro. Grubbs heard part of the sermon, and asked him if he would affirm in a public discussion at that place what he had preached. He said he would. So they agreed on Aug. 14th as the time. They discussed the four usual propositions.

Eld. Cayce affirmed: "That the Scriptures teach that in the regeneration and conversion of the alien sinner the Holy Spirit operates without the Bible."

Bro. Grubbs affirmed: "That Scriptural baptism by man in the name of the Lord, is for, or in order to remission of sins."

Eld. Cayce affirmed: "That the salvation of the alien sinner is alone the work of God, without any effort on their part."

Bro. Grubbs affirmed: "That the Scriptures teach that the saint or child of God may apostatize or fall away so as to be eternally lost."

The debate lasted three days. Every member of the church of Christ that was present was pleased with Bro. Grubbs' vindication of the truth as it is in Jesus. The second night the Primitive Baptist preached; the third night Bro. Grubbs preached. At the close of the sermon one came and asked to be taken into fellowship again, as he had wandered away. Four others made the good confession and were baptized next day, among the number was Mr. Asa Langford an old man 68 years of age, one of the first settlers of this country. I understand he has been a Bible reader for years, he did as all others will do that read for information.

Bro. Grubbs and Tant are workmen that need not to be ashamed, rightly dividing the word of truth; the truth will never suffer in their hands.

Your sister in Christ,
M. M. B.
Evant, Texas, Aug. 19, '88.

WILL UNBELIEVERS BE RESURRECTED?

In the F. F. of May 1st appeared an article from me on the above, and a criticism from J. W. J. I have been waiting for other critics, when I intended to review my critic.

I will repeat a thought in that article: "I have never preached the subject" as there stated, and never made my position public till then. I have entirely abandoned all intention of writing further on this subject. I did not then know that any organized body of people, anywhere, held to the position I then

took. Since then I have received two applications from organized bodies who claim this as a peculiar tenet, who desire to aid me in raising this subject and giving notoriety to same. I am not that easily gulled, and lest I should confuse some one, have determined to stir this no further.

I do not believe there is any danger in believing or disbelieving it, and the Scriptures have made plain about as much as I can preach anyhow. Besides, God will do as He pleases about resurrecting.

I have and still hold my position as private property, and state the Bible teaching on that subject in words, without criticism. I have suffered and sacrificed too much in the cause I preach, for me to raise a hobby to ride and make confusion. I may betray men and brethren, but will not betray the Church of God, nor the gospel of Christ, even if I miss being resurrected.

No one need apply further to get me to ride their "hobby." I am 54 years old, and clumsy, and don't like to ride at all. Besides, the Church of God is not crowded and there is yet plenty of room for me, and there may not be in the churches who have sought my aid.

I will preach the Word.
JOHN W. HARRIS.
Uz, Texas.

Bro. Harris has certainly chosen a wise course. Wise because in accordance with Scripture. "If any man speak let him speak as the oracles of God." Strict adherence to this injunction would prevent all speculation and theorizing, and would enable us to be of the same mind and judgment and speak the same things. J. W. J.

FROM BRO. M'CARTY.

Bros. McGary & Hansbrough:

I have just closed a very interesting meeting near Leon prairie. It was near the line of Leon and Madison counties. We continued the meeting over two Lord's days, embracing the first and second Lord's days in September. Preached eighteen discourses, resulting in nine baptisms.

The night we closed, a lady who was a Baptist came up and demanded baptism, and Bro. Finch, a gospel preacher who lives on Leon prairie, promised to immerse her.

Bro. Finch is well qualified to do much good preaching were it not that he is so hampered with the plow handles. "Surely the harvest is great but the laborers are few."

A. J. MCCARTY.

QUERIES.

Is the Bible, or Word of God, the Comforter spoken of in John 14: 26?

"But the Comforter which is the Holy Spirit whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26.

J. W. J.

1. Why did not Christ pray in public when he preached?
2. Why did not Christ instruct his disciples to pray to the world when he commissioned them to preach the gospel?
3. Why did not the apostles pray in public at the time they preached to the world?
4. Why do the ministers of to-day pray in public when they preach to the world?

T. P. BEYAK.

FIRM FOUNDATION.

AUSTIN, TEXAS, OCT. 1, 1888.

ATTENTION, READERS!

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. MCGARY, AUSTIN, TEXAS. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

A. MCGARY's address is Box 24, Austin, Texas.

EDITORIAL NOTES.

"It requires neither energy, piety nor brains to make an objector and fault-finder."—*Christian Courier*.

That is, doubtless, what the hypocritical Pharisees thought, if they did not say it, when Jesus said to them that they had made the word of God of none effect by their traditions.

Bro. R. E. McKnight in speaking of the virtues of the Albany church says; according to their ability, "they will pay more for preaching than any other congregation I know of." He says: "The business committee will surely see that they have preaching." Yes, if Bro. McKnight is correct about them always paying well for preaching, the business committee will "surely see that they have preaching." What a blessing to the poor—if they are not too poor to pay well for preaching—is the business committee of Texas. Yes, the poor may now have the gospel preached to them, if they are not too poor to pay well for it. "Go ye into all the world and preach the gospel to every creature," has come to mean, under the superior light of our progressive theologians of Texas, "Let the business committee send preachers into all the world, where they pay well for preaching. Why don't you old foggy preachers all catch the missionary spirit? then you would get good pay for your preaching. You might have to work a while on \$50 per month, but the pay would increase when you learned the theological tactics and dropped on to church work, cantatas, jug-breaking, etc."

A. J. Bush, the boss drummer for the Texas-Missionary-Society-Christian-Courier Company, is trying to drum up a theological dude for the San Antonio church. He can only pledge \$50 per month to begin with, but he says, "this would increase as the work went on."

Now can't some spider-legged popinjay who is an expert at ecclesiastical dramatics make up his mind to squeeze through the hardships and crosses of one month on \$50, till he can get this languishing church on its feet again and is

training for the winter frolics? If he can forego the pinching ordeal of living one month on \$50, he can do better as the "work goes on." This church of the Alamo City which has been nursed so lovingly by its fond mother, the Texas State Meeting, *alias* Texas-Missionary-Society-Christian-Courier Company has been without a theological dude till its spirituality has about gone down to zero. If it does not rise up and shake itself and get up some lively sociables, jug-breaking, cantatas, oyster suppers, etc., which it cannot do without a theological coxcomb to oversee it, the business committee will have to send A. J. Bush there to pin its swaddling clothes back on it and rock it in the business committee's cradle. Send Sanders down to keep it awake with Samson's Riddle till a suitable dude can be drummed up.

WHAT DOES IT MEAN?

A writer in the *Courier* says: "It is a sad truth that we have killed more churches in Texas with the Bible alone than all sectarianism put together has done with their senseless creeds to help them."

What does such infidelic twaddle mean? If W. K. Homan permits such infidelic sentiments to be uttered in his paper without rebuking it, then the *Christian Courier* will soon become a viler sheet than Mr. Shaw's *Independent Pulpit*.

"The Bible alone" is the word of God alone. The word of God "thoroughly furnishes the man of God unto all good works." How can that which thoroughly furnishes the man of God unto all good works, kill churches?

He is exceedingly mad with "the Bible alone." He wants something with the Bible, something *additional*. He wants a human system to back the Bible and insure a salary to the men who play pastor for the congregations. I think this is the same man who was offered a salary of \$1000 to pastorate for the Austin church, and considering the amount insufficient, he replied: "I would shave my head and set on buzzard eggs for a living before I would preach a year for that amount."

This poor old superannuated heavenly-livered infidel, and another about the same age and spiritual complexion, who, it is said, sometimes goes to the cities and gets drunk and carouses in bawdy houses, are cutting a wide swath in the columns of the *Christian Courier*. With such yoke-fellows and a clear cutting loose from apostolic grounds, and a base of operations dictated by a business committee of self-willed popularity-seekers, Bro. Homan will doubtless give us something rare in the way of a religious journal. A. MCG.

PLAYING LEAP-FROG ON EIA.

Bro. Homan is giving his readers an elaborate exposition of Mr. M. V. Smith's position on *eia*. Mr. Smith is a Baptist who has written a pamphlet to show that baptism

has no connection with salvation. This pamphlet was sent to me with a request for me to review it, which I intended to do when I found time. But Bro. Homan is doing it so well that I hope he will put it in pamphlet form for convenient circulation. If he does I will help him to get it before the public.

But I think Bro. Homan is actuated by a bad spirit in this work. He does not believe that it is necessary for people to understand that baptism is for (in order to) the remission of sins. He believes that the Baptists are in the kingdom, are his brethren, in Christ. He knows that, to insist that baptism is essential to salvation, or for the remission of sins, is to antagonize his Baptist brethren and breed and perpetuate contention in, what he considers, the fold of Christ. To do this he *must* know is wrong. It would not be wrong, of course, if he felt that God required him to contend that baptism is in order to the remission of sins.

But he does not believe that it is at all necessary for people to understand this question as he does; he believes that persons who believe that they have been converted by an irresistible stroke of grace and are baptized because their sins have already been remitted are every whit as much the children of God as if they had been baptized to obtain the forgiveness of sins. Then why contend for that which people need not believe. Bro. Homan knows that God does not require us to contend for such positions. Yes, he knows that God forbids his doing so, if it is not necessary that it shall be understood. Paul says to Timothy: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."

Then, my brother, to strive with your Baptist brethren over *eia*, when you admit that it is not necessary that people should understand it, is striving about a word "to no profit," just what Paul tells you not to do. Now you spent four and a half columns of your last issue, and have spent several columns in former issues, doing the very thing Paul teaches you not to do.

Again, the motto of your paper is, "In faith unity; in opinion liberty; in all things charity." Now you know you do not consider the design of baptism any part of the faith, for you contend that it is not a part of the gospel. What is not of the gospel is not of faith surely. So then, you violate the motto that stands at the head of your paper, and the command of Paul when you strive with Mr. Smith on *eia*. If you do not cease cooling the brotherly tie which binds you to your Baptist brethren, by pulling them over *eia*, you will some day find yourself where you will need *eia* badly, with the spelling changed to *ies*.

If the Baptists are your brethren in Christ as you believe, then when you thrust your opinion upon them about the meaning of *eia* while you understand that it is not necessary that people shall understand the design of baptism, you fall under the condemnation of Paul's words when he says: "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ but their own appetite; and by good words and fair speeches deceive the hearts of the simple."

Be consistent, my brother, or you cannot be right. If the Baptists are your brethren in Christ, and it is not necessary to understand that baptism is in order to the remission of sins, you act wickedly to keep up contention between yourself and your Baptist brethren by contending for a non-essential position, which you admit the doctrine of baptism for the remission of sins to be when you admit that people need not understand it. A. MCG.

TO THOSE IN ARREARS.

Now is the time to pay for your paper, if you are in arrears, as returns from the crop are coming in. Remember, brethren, that when we found many of you could not pay your subscription without inconvenience, we ceased to urge you to do so, and had the "red cross" removed from your paper, and bore our financial burden through the dull summer months the best we could without giving you further trouble.

You ought to appreciate this enough to now come to our relief with what you owe us. We assure you we would not mention this matter, but we are now needing funds to lay in supplies for the next volume of the paper. We want to begin Vol. 5 with weekly issues, if we can; but we know we cannot unless our old subscribers pay up promptly and aid us some in getting new subscribers.

Don't think, "it is but a dollar I owe and that amount can't make any difference;" for when the dollars and half dollars that are due are aggregated, they make a considerable sum, sufficient to lift the financial burden of the paper off of our shoulders and give us relief. The fact that you owe but little is the very best reason why you should pay up, because you can do so without missing it, and when you all thus discharge this duty, you collectively hold up the hands of the publishers.

We hope this will be sufficient to stir up your pure minds to the performance of this duty, so that nothing more will have to be said upon it. We heartily thank you all, brethren, for past favors and encouragements.

Yours very respectfully and fraternally,

MCGARY & HANSBROUGH.

THE "MILLENNIAL DAWN."—No. 1

An old friend and brother has kindly sent us the "Millennial Dawn," a book written by Mr. Chas. T. Russell. It has a wide circulation, claiming now to be in its "sixtieth thousand." The brother who sent it to us did not express himself yea or nay upon its merits; but we hear that several brethren who are our old friends, and were intimate neighbors of by-gone days, have become entranced and been "tossed to and fro" by its rapturous disclosures and thrilling prognostications.

On our recent trip to Cherokee we met and conversed with several persons who were very enthusiastic converts to the doctrine of the "Millennial Dawn."

Under these circumstances is it any wonder that we began the perusal of this book with deep concern and unusual avidity? If there was any newly discovered truth, any heretofore unseen rays of light gleaming through its pages, we wanted to come across them—we too wanted to catch a glimpse of those celestial illuminations which have so zealously affected some of our brethren—but we did not intend to run away from "the church of the first born" with what light we might find—as we learn some have who claim to have been enlightened by the "Millennial Dawn"—however large the measure might be that we obtained. No, no, brethren, the church of Christ is the very place for all the light and truth that may be gleaned from any source throughout the universe of God.

If the "book of Nature," the seen or unseen realms, or the Old or New Covenant vouchsafed to man by his heavenly Father, yields additional light to man, the depository for garnering it up and shedding it forth is the "one body," the body of "our Lord Jesus Christ, of whom the whole family of heaven and earth is named," Eph. 3: 15. Why flee from that "body" that bears the impress of the "new name" that "the mouth of the Lord named," to one that bears a name unknown upon the pages of God's oracles? Because some undiscovered truth has been grasped! What a flimsy excuse for deserting the ranks of discipleship and dropping the standard upon which is inscribed "the name" of the "Captain of our salvation"!

Let it be ever understood, brethren, that the Church of Christ is a school where the disciples are to be instructed in the word of God and from which they are to shed forth all the light they possess. Here the humblest disciple may gather and reflect all of the truth that the most diligent study of the word will impart, and no checks may be put upon him by any one! If he progresses faster than his fellow disciples and they refuse to accept the light he gathers, and shut their eyes and stiffen their necks against it till he is threatened with expulsion, let him not depart from the "one body," but take unto himself the "whole

armor of God, that he may be able to withstand in the evil day, and having done all, stand; therefore, having his loins girt about with truth, having on the breastplate of righteousness; and his feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith he will be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Thus panoplied and armed he may stand his ground in the fold of Christ and put a thousand dissenting spiritual sluggards to flight. No, never leave the fold of Christ to advocate any truth nor to escape persecution for advocating any. All the promises are in him, yea, and in him amen." Though the earth should crumble beneath your feet, or the upper elements should fall down upon you, true disciple of Jesus, stand your ground in the Church of Christ!

We try to make it an ever controlling rule in reading any book to keep the avenues to our heart fairly open to receive any light that may shine upon its pages. At the same time we try to keep the winnowing fan of truth at work that we may not let in the chaff. We never expect to find all pure wheat in any uninspired book, nor all chaff. Our desire is, not to cast out any wheat with the chaff nor retain any chaff with the wheat.

Upon the pages of the thousands of tons of religious literature that are now being belched forth from the presses throughout our land, the finger-prints of Satan's transformed ministers are interspersed with exorbitant profusion. Brethren, we must "WATCH"!

The word of God forewarns us of these dangers. Paul, in writing of a class of false teachers who had even begun their pernicious work in his day, said of them; "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." (That is, they were passing themselves for the apostles of Christ.) "And no marvel, (no wonder); for Satan himself is transformed into an angel of light," (in pretension.) "Therefore it is no great thing (not astonishing) if his ministers also be transformed as the ministers of righteousness," (that is, pass themselves for such), 2 Cor. 11: 13-15. And the apostle John, in strains of love, said: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets (or teachers) are gone out into the world," 1 John 4: 1.

From these apostolic premonitions—and we could refer to many more—we learn that some, claiming to be teachers of righteousness, and heralds of Christ's gospel, are the very incarnate emissaries of Satan. John says we must not believe all of these spirits but try them. What will we try them by? Paul, in speaking to the elders of

Ephesus, about these evil workers and seducers, which he said he knew would enter in among them, and told them to, "watch." He said; "Now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified. That word of God's grace, brethren, will do the same for us, if we will make it our shield and buckler. This same word of God is what we are to "try the Spirits" by, to see whether they are of God.

Well, I read the "Millennial Dawn" with an interest that increased with every page till I had read many pages. But at last I came to the "dead fly in the ointment;" and then I found "the cloven foot" of materialism "sticking out" ever and anon. Cautiously and dextrously the reader is inveigled upon Mr. Russell's very thinly-glossed materialistic premise, from which profusely flow conclusions painted in the most rapturous tints of materialistic enticement, to gratify, "the lust of the flesh and the lust of the eyes, and the pride of life," 1 John 2: 16.

He makes his converts by pandering to the flesh, baptizing them in the slime-pit of sensualism and animalism, turning their eyes from the high plane of spirituality to the gross blandishments of sensuality, "whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things," Philippians 3: 19.

When men and women are grasping after the things of this world, serving mammon, laying up treasure on earth, whispering to their souls, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry," (Luke 12: 19), they become an easy prey to Mr. Russell's web of materialism.

In conclusion I will say that, in my next I will show, how palpably the "Millennial Dawn" denies the word of God; and I think I will show some of the most pernicious doctrine that has ever been disseminated by any book claiming to propagate the religion of Jesus Christ. Now will those of our brethren who have become enamored with the doctrine of the "Millennial Dawn" give our review a fair and candid reading? They will have from now till our next issue to prepare their hearts for an impartial investigation of the issues. If they fear we will attempt to make any points by unfair criticism some of them can send Mr. Russell our review and he can make his defense. We hope never to be actuated by such a spirit of unfairness as would move us to take advantage of any man's honest convictions.

A. MCG.

THE DANGER SIGNAL.

Brethren Bush, Rosecrans and Sanders are getting up steam for fast running. Don't let any one become alarmed. The road is well ballasted, the ties are sound, the

rails are of the best steel, the machinery is in good running order, the crew are well drilled, and while they expect to run sixty miles an hour they know how to use the air brakes in case of need. Clear the track when you hear the whistle.—C. McPherson, in Christian Courier.

Yes, when it comes to "air" or gas "brakes" you progressive conductors are "Charley at the wheel." Neither does any one doubt your "fast running." But you are much mistaken if you think you are running along the "narrow way" laid out by our Master. You have jumped the track and are gliding along the "broad way" faster and faster, as "Brethren Bush, Rosecrans and Sanders are getting up steam for fast running." But you need not warn us, of the Lord's plan, to "clear the track when you hear the whistle;" for we are not on your road—we kept "strait" ahead, along the "narrow way," when you all turned to the left and fell into the "broad way."

So you may puff and "whistle" and clatter along down to that hot depot—where there will be "weeping and gnashing of teeth"—just as fast as you please, without taking the trouble to "whistle" at us—you will not run over us. You "think it strange that we run not with you to the same excess of riot; but the time past of our lives sufficed us to walk in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.

You say: "Don't let any one become alarmed." But with the warnings of God against such a self-willed, stiff-necked and presumptuous course as you all are pursuing and running in so fast, we would give very different advice. Knowing the terrors of the Lord we would persuade you to stop before it is too late. In our great desire to save the souls of our fellowmen from the destroying vortex of hell, we would cry out in earnest tones: Let every one who is "running" so "fast" down this unhallowed, "broad way"—along which the teeming billions have been hurried to death and destruction—be alarmed, yea, greatly alarmed!

Ah, brethren, these leaders of this way of death, who are boasting that "the road is well ballasted, the ties sound, the rails of the best steel, the machinery in good running order, the crew well drilled," who would make you believe there is no danger, are not the first who have drawn persons into this way of death by saying, Don't let any one become alarmed. This trick began in the garden of Eden when Eve was told not to become alarmed, or words to the same effect. Read 2 Cor. 11: 13-15 and you will see where it comes from.

A. MCG.

He who would know others must study himself.

He who would rule others must overcome himself.

He who would perfect others must perfect himself.

He who would teach others must first be taught.—Selected.

FROM SISTER HANNAH.

Dear Bro. Jackson:

Since some have taken in hand to write the FIRM FOUNDATION relative to the condition of spiritual matters here, in Polk county, Ark., I deem it but just that I also write you a few thoughts, that you and your readers may know the truth, as regards what has been written by sister Taylor, Eagle Hill. The truth should be held very sacred by those who have obeyed the Spirit and are disciples of Christ in sincerity.

It seems that this sister Taylor thinks there is a bad work going on here in old Polk, in the church, and I don't know but there is, but she has failed entirely to locate the cause. She attributes the evil to old Bro. Keeney, an aged, venerable, experienced and true gospel preacher who has come into our midst from Texas; and has been doing some real gospel preaching for us. He has preached only one discourse in the presence of sister Taylor, or the congregation to which she belongs, and I was present at the time, and I know he never preached anything to cause any disturbance, unless exposing error and presenting the truth would disturb them, and I think such ought to be disturbed until they could not rest in peace, day or night, until they obey the law of the Spirit of life in Christ Jesus, which made Paul, and will make all who accept it free from the law of sin and death.

I wish to say a few words about Bro. Keeney and the doctrine he is handing out to the people here. In the first place, he is an uneducated man, but he has been preaching for thirty odd years, and he has strictly followed Paul's advice, in two instances at least, that is, he has studied to show himself approved unto God, a workman that is not ashamed to rightly divide the word of truth, and the advice he gave Timothy to preach the word. He preaches Jesus Christ and him crucified, telling sinners they must believe on the Lord Jesus Christ, if they would be saved from their sins; for without faith it is impossible to please God. He tells them, this faith working by love changes their heart and prepares them for acceptable obedience: then he teaches them, they must thoroughly repent of all their sins, confess with the mouth what they believe with the heart, and be baptized in the name of Jesus Christ for the remission of sins, and they shall receive the gift of the Holy Ghost, for the promise is to them and their children, etc.

Now, Bro. Jackson, if this is not the Law of pardon to the alien sinner, if this is not the law of the Spirit of life in Christ Jesus, I am free to admit that Bro. Keeney is preaching a wrong doctrine and causing disturbance.

He does away with nothing put upon record but tells the people, it is given by the Holy Spirit and is

profitable, etc. He tells all sectarians that their whole system is wroag and proves it, that faith, repentance, confession and wetting is all vanity, and will prove their eternal destruction, if they live and die satisfied with it. He uses no soft soap.

The trouble is, they have a sort of a preacher at the congregation where sister Taylor's membership is that preaches to suit their conveniences. If they are F. F. people so is he, and if they are a mixed up crowd, some having been baptized by him, or some of his sort, and some baptized by Baptists and proselyted by the shaking process, then he leaves F. F. teaching out for fear of hurting some one's carnal feelings.

This is the sort of a preacher, I suppose, they want, but if a man comes along who preaches the gospel as it was preached by the apostles, when we know they only spoke as the Holy Spirit dictated, why then he is a disturber of the peace and quietude of their carnal minds, is at once denounced as a man. This is a strange kind of fix for a church claiming to be the church of Jesus Christ to get into.

Now, Bro. Jackson, this is my first attempt at writing anything to go before the public in a paper, and I trust you will correct and publish it, as it was elicited by the appearance of sister Taylor's misrepresentation in the F. F. of July 1st.

There are a few true hearted disciples of Jesus here at Philadelphia, who meet upon the first day of the week and attend to the ordinances of the Lord's house as they are taught in his word, regardless of the presence of a preacher. We are a little band of true, loving, faithful Christians, who stand firm upon the one foundation in spite of Satan and his combined hosts, let them appear in whatever form they will. We love to read the F. F. and wish it great success.

Your sister in Christ,
M. A. HANNAM,
Cova, Ark.

THE SEQUEL TO THE "SAMSON RIDDLE" PREACHER.

"Accidents will happen to the best of men." I "accidentally" heard what Bro. Sanders said about starving us out because we oppose their human plans and innovations, and he "accidentally" saw what I had to say about him and referring to him as the "Samson Riddle" preacher. I suppose Bro. Sanders got offended at me for what I said by his advising me to observe what our Savior said in Matt. 18: 6, which reads as follows: "But whoso shall offend one of these little ones which believe in me it were better for him that a mill stone were hanged about his neck and that he were drowned in the depth of the sea."

The first meaning given by Webster of the word, offend, is: "To transgress the moral or divine law, to commit a crime, to sin." I had no idea I was transgressing the divine law, committing a crime and

a sin, and offending one of "these little ones" when I referred to Bro. Sanders as the "Samson Riddle" preacher. I do not believe yet that I did wrong.

Bro. S. exhorts me to observe Matt. 18: 6. I will try to do so, my brother. Surely the old proverb is in order: "Physician, heal thy self." You know, when you came to Franklin to hold that meeting that some of the brethren and sisters were opposed to the organ. I know every brother and sister there, and I know some of the most intelligent disciples there seriously objected to the organ. You were informed of the "objective" cases before you came to hold the meeting. When you got there you ran rough-shod over the feelings and convictions of these good brethren and sisters, and I know some were offended.

The brother who came out to the gate the night I was en route to Austin, wrote me that a certain brother and sister there would not co-operate with you in the meeting because you would use the organ. Now, dear reader, which of the two men (Sanders and McCarty) should observe Matt. 18: 6?

The readers of the F. F. know very well why Bro. Sanders was referred to as the "Samson Riddle" preacher. If you have forgotten, look up the paper issued March 15, '88, and read what Bro. McGary said and why he said it.

And now, since Bro. S. seems to enjoy notoriety through the FIRM FOUNDATION we will, at his suggestion, notice his new sermon, "The Short Bed and Narrow Covering." With such subjects as the above and, perhaps, many others of like character, how can Bro. Sanders say what Paul once said: "For I am determined not to know anything among you, save Jesus Christ and him crucified."—1 Cor. 2: 2. The above Scripture should read, to suit the "State Evangelist," as follows: "For I am determined not to be hampered by simply 'preaching Jesus Christ and him crucified,' but I will preach 'Samson's Riddle,' 'The Short Bed and Narrow Covering.' Run rough-shod over the feelings and honest convictions of good brethren and sisters by forcing the organ into the worship."

I suggest that, when Bro. S. writes a letter to his brethren in Houston that he revies 1 Cor. 4: 14, 15, so as to read as follows: "I write not these things to shame you, but as beloved sons I warn you for though ye have ten thousand instructors in Christ Jesus, I have begotten you through (or by teaching) 'Samson's Riddle' and 'The Short Bed and Narrow Covering.'" Again: "I am not ashamed of 'Samson's Riddle,' 'The Short Bed and Narrow Covering,' for they, (and many more such things), are the power of B. B. Sanders to the drawing of a big crowd." Again: "Go ye State Evangelist into all the State of Texas and preach 'Samson's Riddle,' 'The Short Bed and Narrow Covering,' he that believeth and is well shaken shall be

saved, and he that believeth not shall surely 'starve to death.'"

Once more: "Thus it is written (in the *Christian Standard* and *Christian Courier, et als*.) and thus it behooved B. B. Sanders to rise from Bryan and be ordained State Evangelist and that 'Samson's Riddle,' 'The Short Bed and Narrow Covering,' should be preached in the name of the State Board among all the Texans, beginning at Thorp Springs, and ye (progressives) are witnesses of these things and behold the promise is a thousand dollars reward." The gospel bedstead given by Paul and the covering found in the righteousness which is of faith is too short and narrow for such men as B. B. Sanders.

We hate to have to say such things but they are true. I hope that all true soldiers of the cross will stand firmly and continue to walk in the "old paths."

A. J. McCARTY.

RELATION OF A CHRISTIAN TO CIVIL GOVERNMENTS.—No. 2.

He gives the cause he has espoused away in discussing the question. He says: "Now there are a number of officers of the government referred to that were converted to Christ, on whom largely depended the happiness, the peace and prosperity of the people, and not a single line given in reference to their continuing in office." Nor is there, my brother, one line given in reference to their ever resigning, or being dismissed from office.

And now, Bro. Durst, I am greatly at a loss to divine how you can (as you do), frankly admit that the happiness, peace, and prosperity of a people depend largely upon those who hold office, and then complaisantly fold your arms, and remain perfectly passive, and permit the negroes, infidels, whisky sots, anarchists, the vulgar rabble, and ignorant and unscrupulous foreigners, who know nothing and care less about our free republican form of government, to proceed to choose and elect those whose province it will be to enact and enforce a code of laws by which your tender offspring are to be governed, after you shall have crossed the Jordan of death. If you can conscientiously do this, you can do more than God has ever or will ever require his creature man to do.

Bro. Durst refers to Erastus, who Paul says, Rom. 16: 33, was Chamberlain of the city, but Bro. Durst says he was not acting at that time. I regret that my brother failed to inform us where he obtained his information in regard to this fact.

And then Bro. Durst refers us to the case of the Phillipian Jailor, and says, that after he was converted he turned Paul and Silas out of jail of his own accord. My dear brother, you are very much mistaken, he never turned them out at all. If you will consult Acts 16, you will concede the fact that you are mistaken. After the jailer and his household were baptized, he brought Paul and Silas into his house and set meat before them, and rejoiced believing in God with all his house. The record is silent as to where Paul and Silas spent the balance of that eventful night, but the next morning they were in the prison, as you will observe from verse 35, "And when it was day, the Magistrate sent the Sergeants, saying, let those men go." Verse 36:

"And the keeper of the prison, (the Phillippian Jailer), told this saying to Paul, the Magistrates have sent to let you go: now therefore depart in peace." Verse 37, "But Paul said unto them, they have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out." Verse 38, "and sergeants told these words unto the Magistrates; and they feared when they heard that they were Romans." Verse 39, "And they came and besought them, and brought them out."

The Magistrates then desired Paul and Silas to leave the city, and they went to the house of Lydia. So that you will observe that the Phillippian Jailer neither turned Paul and Silas out of prison, nor did he resign his position as jailer, and doubtless continued in office, and was ever after a better and more humane officer.

J. L. BOLLING.

In as much as the Scriptures "thoroughly furnish the man of God unto all good works," and they do not tell us that Christians may hold office, nor give a line of instruction in reference to the duties of office holders, it is a reasonable conclusion that converted office holders discontinued in office after their conversion to God. If not, by what rule were they guided in office seeking, or in political warfare?

For instance, we have two leading brethren in this county running for the office of county judge. One of these brethren is an Alliance man. The other is a strong Democrat. The contest is becoming warm and exciting. Now will Bro. B. give us the Scriptures for this alienation and strife?

In the next place I see that Bro. B. misunderstood my position. I will state it a little differently that I may get my good brother to see it. If a Christian should hold office, on him would largely depend the happiness, peace and prosperity of the people for whom he acts. Then why is it that not a line in reference to the continued work of office holders, and not a line of instruction in their official work? Will Bro. B. answer?

One would reasonably conclude from your article, that all citizens not Christians, are negroes, infidels, whisky sots, anarchists, vulgar rabble, ignorant and unscrupulous foreigners; and if Christians withdraw from politics, these classes will enact the laws and control our tender offspring. This, my brother, is an insult to our better class of citizenship. Look around you at the office holders and good law-abiding citizens who are not Christians. These good citizens, men of honor, integrity and influence, will guard the temporal interests of the country, and enact laws for the punishment of crime. I entertain no fears in this respect. Self preservation is the first law of nature, and all governments, even to the most unenlightened, guard their interest closely by the punishment of crime, to the full extent of the intelligence of the people. I will here give what

I said in my article to which Bro. B. replied, and I want the reader to note, that he made no effort to answer it:

"Where is it stated that the thief stopped stealing; that the adulterer ceased his adulteries; that the converted priest ceased to perform his duties as a priest? What converted persons ceased to do, is not stated, but what they continued to do is often alluded to, commented upon, and instruction given for the performance of duty. This is true, whether their acts were good or evil. If good, they were encouraged in them, and directed how to continue to do good. If their acts were evil, they were affectionately warned to cease to do so, under the penalty of final punishment. If then, these converted officers, continued to perform the functions of their respective offices why were their positions and duties, as officers, never after referred to? We find that every other relationship, position, and duty, from the greatest to the least was alluded to, and minutely given, to guide them in the path of duty; but in no part of the book of God is there a single reference to a single one of these officers, after his conversion, in his official position, nor a line of direction or guidance as such. Will some one of our political brethren explain this consistency with their position. A Christian is taught how to act as a friend, a neighbor, an enemy, a husband, a wife, a parent, a child, a rich man, a poor man, a master, a servant, and as a subject of a civil government. Now there are a number of officers of the government referred to that were converted to Christ, on whom largely depended the happiness, the peace, and prosperity of the people, and not a single line given in reference to their continuing in office; not a line of instruction or guidance in these, the most difficult positions, of civil governments. Can my office-holding and political brethren explain this to the satisfaction of reasonable Bible Christians? I know it is not said, in so many words, that converted officers resigned their offices. Yet we know that the incompatibility of the Christian's calling forced them to do so. We know that Matthew resigned his office. We know that Paul did. How do we know this? Their after life is given, and this shows this fact. Then we see that some resigned whose resignation is not stated. May not all have done so? In every case where the after life is given, they ceased to perform official duty, notwithstanding the mention of their resignation is not given. Does not this raise the strongest probability, that if the after life of the others had been given the same fact would have been shown in the other cases? In Rom., 15: 23, reference is made to Erastus, the chamberlain of the city. We see, however, from references elsewhere given, that at this very time he was not acting as chamberlain—

not in office. He was the greater part of his time traveling as an evangelist with the apostles. His title as mentioned in the above Scripture, he had acquired by his former office, just as we call a man who has been a general in the army, General, when he has ceased to be such. One who has been a Judge, Judge, after he has ceased to be one. One who has been a governor, Governor, after he has ceased to be so. While then it is not mentioned that converted officers resigned, or were turned out of office, it is, I think, certain that they all did give up their offices."

He next wants to know where I got my information, that Erastus was not acting as chamberlain. I will give my answer in two parts:

1st. Office holding is incompatible with the life work of the Christian soldier. (See my entire article to which Bro. B. replied).

2nd. Because he was an evangelist of the Lord Jesus Christ, and the Lord has ordained that, "they who preach the gospel should live of the gospel."

We now come to the Phillippian jailer. Bro. B's apology to the readers of the F. F. for my misquotations and ignorance of the Scripture presentation of this case, is appreciated: but I must suggest that he failed to notice the foundation for my statements. Is it not true that contrary to law, the jailer took Paul and Silas out of the jail to the river-side and submitted to the law of the Lord as taught by these men of God? The context shows to my mind also, that they refused to avail themselves of the liberty offered, preferring to be publicly released.

After what had transpired the jailer would have been a simpleton indeed, to attempt to continue their imprisonment. He brought them into his house and satisfied their hunger, and rejoiced in the blessings resulting from obedience; while these men of God remained to be released by the authorities themselves.

But you say: "He did not resign his position as jailer, and doubtless continued in office, and was ever after a better and more humane officer." If so, the word of the Lord would have given by precept or example something to this effect. As it is silent in this respect, it is clear that converted office holders stepped down and out, and worked in the Master's vineyard. The fact this jailer was henceforth a "better and a wiser man," precludes the idea that he continued a worker in Caesar's government.

If space would permit, I would just here show how the duties of office holders conflict with our duty to God, but not wishing to occupy too much space with these articles, I will reserve the remainder of Bro. B's, strictures for another issue.

J. S. D.

VARIOUS THINGS AGAIN.

We got to Louisa Court House, Va., the evening of Aug. 24th. On

Tuesday the 4th day of Sept. the Goshen Association assembled at Lower Goldmine meeting house, within one mile of where my wife was raised. Notwithstanding the incessant rains and bad roads, said association was well attended, especially the second day. There were twenty-five or thirty preachers in attendance, who seemed to have a great zeal of God; but their zeal was not according to knowledge, but according to money, judging from the amount of speaking and talking there was in regard to the money that had been raised, and to be raised, and the little that was said about the teaching of the Scriptures. In fact, whenever people begin to raise money by means not authorized by the word of the Lord, they soon cease to have much use for the Scriptures that "are able to make us wise unto salvation," and "thoroughly furnish the man of God to every good work." They do not furnish the man of God, or any one else, to such means as are used by the Baptists, our brethren, and many others for raising money; therefore such means are not a good work, no odds by whom used.

If I were going to use means not sanctioned by the word of the Lord for raising money, I would adopt the Methodist system; for they can come as near pumping the last dime out of people's pockets as any one else. In fact, I heard of one circuit rider in North Carolina who, after he had pumped out their last dimes, set his pump to work on the sister's soap grease; but for the truthfulness of that I will not vouch.

Is it not strange, that not one of the above twenty-five or thirty preachers will tell sinners what to do to be saved, according to the instructions given them by the Holy Spirit, through the apostles? And yet they claim to be great Holy Spirit men; but the Holy Spirit they contend for is one that floats about through the air, strikes people when and where it pleases, sometimes on top of the head; better felt than described; and never teach or instruct any one: but the Holy Spirit of the Bible teaches, instructs people, if they will only unstop their ears and listen to what it says. See Neh. 9: 20; John 14: 26; Matt. 10: 19, 20.

To illustrate what I said about their not telling sinners what to do to be saved: If they preach to people about the love of God in the gift of his Son, about the crucifixion, burial, resurrection and ascension of Christ, as the Holy Spirit did through Peter on the day of Pentecost, and the people believed what they preach and ask what they must do, they will not give them the answer the Holy Spirit did, "repent and be baptized every one of you in the name (by the authority) of Jesus Christ for the remission of sins, and you shall receive the the gift of the Holy Spirit."—Acts 2: 38.

Well, what is the reason they will not give the above answer? It is

because they are not of God: "For he that is of God heareth God's words; they therefore hear them not, because they are not of God."—John 8: 47. They are not the Lord's sheep, for his sheep hear his voice, John 10: 27. They are not his servants, if they were they would do what their Lord or Master tells them to do, and he tells them to "preach the word," 2 Tim. 4: 2. Well, if they are not servants of the Lord whose servants are they? Reader you must come to your own conclusion about that, I don't know of but two Masters we can serve.

Again, if people, in the condition, or state of mind, that Paul was in when Ananias went to him, were to ask them what to do, they would not give them the answer that Ananias gave him. Well, why? Because they are not servants of the Lord as Ananias was. Acts 9: 6, and 22: 16. When the Lord appeared to him as he was on his way to Damascus, "he trembling and astonished said, Lord what wilt thou have me do?" And the Lord said unto him, "arise and go into the city and it shall be told thee what thou must do." Not "what you may do if you feel like it, you can be saved as well without it as with it," as the lying teachers are saying now; those teaching for the pious unimmersed and all such. Some may think that I am too plain, too rough, in calling the above class of teachers liars. I do not wish to do wrong, and I believe I have the sanction both of the Old and New Testaments in calling them by that name, and when I have the Bible on my side I feel safe; but if any doubt my having the Bible with me, call on me, and I will give chapters and verses, and they are abundant.

But oh, it is sad to think how eager many, very many people are to have smooth things, deceits taught them instead of the word of the Lord. Isaiah 30: 8-11.

Once more: They claim that they give the answer that Paul and Silas gave to the Philippian jailer, when he asked what he must do to be saved, (Acts 16: 30); and the first preaching that I ever heard in this same Lower Goldmine meeting-house from one of the above described teachers, he took the above answer of Paul and Silas to the jailer to prove that people are saved by faith alone.

When the jailer asked, "What must I do to be saved?" they said, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house."—Acts 16: 30-32. Why did they speak unto him the word of the Lord? Because, in order to believe as they had told him he must do, he must hear the word of the Lord, the gospel; for faith comes by hearing of God's word. Rom. 10: 17, and John 20: 30-31.

The prophet Isaiah, years before the introduction of the gospel of Christ, said: "Out of Zion shall go forth the law, and the word of

the Lord from Jerusalem."—2: 2. The prophet Micah said the same thing, 4: 2. Now is not the word of the Lord that the prophets said should go from Jerusalem the same that Paul and Silas preached to the jailer? I think all honest, Bible reading people will say yes. Then hear the Savior: "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name, (by his authority), among all nations, beginning at Jerusalem."—Luke 24: 46-47. But he told his apostles to wait at Jerusalem, (49), which they did, and after the descent of the Holy Spirit which was to guide them into all truth, they preached the crucifixion, death, burial, and resurrection of Christ, and when the people believed these facts, being prepared by Godly sorrow to repent, they asked what they must do. The Holy Spirit through Peter said, (just what sectarian preachers will not say), repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit; they that received his word, (whose word? the Lord's word), were baptized. Acts 2: 22-41.

Now, did Peter preach the word of the Lord, the gospel, that the prophets said should go forth from, and the Savior said should begin at Jerusalem? I believe that every honest, Bible reading man will say yes. Did not Paul and Silas preach the same to the jailer and his house? Yes. And as a proof of it he landed in baptism for the remission of sins, as did the three thousand on Pentecost and Paul. Acts 22: 16.

Why did not Ananias tell Paul to believe and repent? Because he had been a believing penitent for three days, and Ananias being guided in what he said by the Holy Spirit did not tell him to do what he knew he had done.

Why did not Peter tell the three thousand to believe? Because he knew they were believers, and being guided by the Holy Spirit he did not tell them to do what they had done.

Why did not Paul and Silas tell the jailer to repent and be baptized? Because he was not a believer; but they preached to him the word of the Lord, in believing which he was prepared for repentance, confession and baptism, for (not because of) remission of sins; for this same apostle Paul (speaking of the gospel), says: "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.—Rom. 10: 10. And as God is no respecter of persons, all are required to make that confession as all are required to be baptized for remission of sins. E. HANSBROUGH. Bibba, Va., Sept. 10, '88.

FROM BRO. HINES.

Bros. McGary & Hansbrough:

"Earnestly contend for the faith once delivered to the saints."—Jude 1: 3.

Sometime ago a Methodist divine came into our little village and proceeded to "do up" what he was

pleased to term "Campbellism;" and in obedience to the above caption, we asked the gentleman to discuss with us our respective claims. After some preliminaries, it was agreed that they furnish S. W. Lane and we J. F. Grubba. So we sent the propositions to Bro. G. and he accepted them, and August the 6th was appointed for the discussion to begin. August 6th came and Lane was here, but Grubba came not. And we do not know why—suppose he has gone over into Babylon. Will he please explain?

Fortunately Bro. Bevill, of Georgia, was holding a meeting at Blum, and consented to come over and meet this modern Goliath by inviting that worthy to discuss with him, which, of course, was refused.

I neglected to say, that Bro. Thomas was eager to meet Lane, but the Methodists would not hear to it. Well that they did not, for Bro. Thomas would have exposed their inconsistencies just right.

Yours for the truth,

W. M. HINES.

Blanton, Texas.

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
13 copies,	:	:	:	:	\$1.00

ZEKE AND THE METHODISTS:

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
13 copies,	:	:	:	:	\$1.00

Address, A. MCGARY,
Fort McKavett, Texas.

BRIEFS.

I have been sick about half the time for the last two months.

Bro. I. C. Stone sent us in a good article too late for this issue.

What has become of Bro. Grubba's paper? We thought it had come to stay.

Names of new subscribers are coming in slowly now. We need our energies redoubled.

Bro. J. W. Jackson was in a good meeting in Blanco when last heard from. Several additions.

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

Now is the time to send in your clubs. Go to work, brethren, and send us large lists of subscribers.

Bro. McGary is going to move back to Austin to give all his attention to the FIRM FOUNDATION.

J. E. Carnes writes from Itaska, Hill county, that he had preached at Arnot school-house and baptized three.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

Bro. McGary's address is now changed to Austin, Texas, Box 36.

Brethren send in short reports to us of your meetings. We could insert a number of them if we had them.

All parties desiring the "Texas Pulpit," by Lawrence W. Scott, will address him at St. Louis, Mo., and enclose \$2 for a copy.

Bro. C. E. Holt, of Tennessee, is helping us to have the F. F. circulated in Alabama, as well as elsewhere. He is a firm friend.

Bro. J. F. McGill has changed his address from Grandview, Texas, to Donnell Chappell, Tenn. He says he is reading the *Gospel Advocate*.

We do not answer questions unless the enquirers send us in their true names. We have thrown several into the waste basket on that account.

Please read carefully Bro. Bolling and Bro. Durst's articles going through the F. F., and hunt up the scriptural references, in order to decide for yourself.

We have received a copy of a new magazine published in Texas by the Christians. It is the *Primitive Missionary and Southern Christian Magazine*, published monthly by W. R. McDaniel, Bonham, Texas. We will exchange with it. Vol. 1 commences with Sept. '88.

A letter from Bro. A. R. Vaughn, of Copperas Cove, Texas, states: "I closed a meeting in my own neighborhood (where I have lived fourteen years), with sixteen additions; eleven by confession and baptism three reclaimed and two united with us. One of the number was a Methodist lady sixty-seven years of age.

Bro. E. Hansbrough, when last heard from was in Virginia, but his intention was soon to be in Kentucky. He sent us an article which is in this issue. The health of him and his wife is not good. It is too wet and too cool for them there. Bro. H. expects to put in good work for the F. F. in Kentucky during this month.

READ THIS!—Your attention is called to the notice, "Attention. Readers!" on first and fourth pages, and, hereafter, you are requested to make all money orders payable to A. MCGARY, Austin, Texas, and send all letters, and articles for publication, to A. McGary, Box 36, Austin, Texas. Please do not forget this.

A letter from Bro. J. F. Richards, of Richland Springs, Texas, informs us of the sudden death of his brother Jesse Richards, on the evening of Sept. 9th, and was buried the next day. "He was a true Christian in his humble way, and was strong in the faith once delivered to the saints." Bro. Jesse has only gone before us. It behooves us all to be also ready, for we know not when the hour cometh. We sympathize with his relatives and friends who mourn his loss.

T. H. GILLESPIE.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANDBROUGH, { Publishers.

AUSTIN, TEXAS, OCT. 15, 1888.

VOL. 4—No. 22

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. S. DUNST. J. W. JACKSON.
L. C. STONE. E. HANDBROUGH
A. J. MCGARY.

ATTENTION, READERS!

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. MCGARY, AUSTIN, TEXAS. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANDBROUGH.

FROM BRO. I. C. STONE.

Bros. McGary & Handbrough:

The ordinary reader is not expected to criticize all he reads. There are many things written and published in our religious periodicals which ought never to appear. Bad examples are set, and evil practices given prominence, (which ought to be severely rebuked), without a word of comment.

Now I don't want to be called a croaker, as some have been, when I call attention to certain things which fall under my notice in some of our religious papers which are held in high estimation among our brethren. I will here mention some of the things which I have seen of late:

I saw in one of the *Christian* papers, not long since, an article from a College President urging the brethren to not recognize longer a preacher as being worthy to preach the gospel except he be a graduate of college. Advising the brethren to see to it, that no one be allowed to preach unless he could produce a diploma from some college. (I suppose he would rather it should be from his college.) Such a rule would debar every one of the apostles of the Lord.

Then I see in another of our sound (?) papers that some college puffed on account of the wonderful work it has accomplished. Listen to the gush of one speaking of this same college. He says: "Here is one college, at least, which is not permitting oratory to become a lost

art. The traditions of the place are all against such ignoble decadence. The very air of (—) the college fosters eloquence." Paul did not want to speak in words of man's wisdom. See 1 Cor. 11; 1, 2, 3, 4.

Then again: This same college president to-day, Sept. 12, will be the chief speaker at a meeting to be held in the Fair Ground at Georgetown, Ohio, in honor and celebration of the one hundredth anniversary of the birth day of Alexander Campbell. Yes, they actually meet to-day to worship A. Campbell; and the editor of the paper who advertises this grand meeting in the Fair Ground, says he will be there to enjoy to the full of his capacity the sweet reminiscences of the life and labors of the immortal and once invincible Alexander Campbell.

How long will it take, under such example and influence, for the disciples to be worshipping the supposed saints? Why, I would not even celebrate either the life or death of St. Paul, much less Alexander Campbell. Brethren, let us worship God and celebrate the death of Jesus Christ.

I see in the "Querists Department" of one of our papers four questions as follows:

1. Is it right to have the Lord's supper in connection with the Sunday School?
2. Is it right to let the class choose the teacher, when most of them are out of Christ, and they choose a man of the world for such teacher?
3. Is a man fit for an elder who cannot pray in public?
4. Please give us your views on Sunday Schools."

First answer: "Yea."

According to this answer, the communion may be taken "in connection with the Sunday School." There is as much authority for the mourner bench as there is for the Sunday School. The communion could be taken after that institution, called the Sunday School, had been dismissed. The Sunday School is simply a human institution and can have no authoritative connection with the church—None whatever. For if we can connect one human institution with the church, you can another. So ad infinitum. The communion is a duty of the church and confined to the church, the body of Christ, and to connect it with a Sunday School is to wholly pervert and degrade it.

Second answer: "It is more consistent to have Christians for teachers; but if such cannot be procured, rather than prevent the study of

the Scriptures, let any one take the lead."

"Let any one take the lead." Under such rule some would take the lead to deny and pervert the Scriptures. Would it not be a grand example to see Bob Ingersoll leading a class? He has many disciples now who attend Sunday School. How glad they are to get a whack at a class. But this sage answerer of questions would give them a chance. How I tremble for the cause of our Lord when preachers and editors will encourage such dreadful departures from all that even approximates the right. In the name of our common Lord, brethren, will we uphold the paper that wholly repudiates everything not authorized by the Lord and labors to expose every false way? Where are those who have means and who love the truth enough to push the FIRM FOUNDATION before the people? I am too poor myself; but I hope there are those who love the truth and have the means to aid the F. F. and *Christian Quarterly Review*: two papers that will defend the truth fearlessly.

Third answer: "Not very well qualified; but, perhaps, as well as any in the congregation."

I say that a congregation in which no one will pray in public, is no congregation of Christians. There have been so much improper teaching, and false teaching in our congregations and among the people, that true christianity is but little understood. There have been too much sectarianism and mysticism and spiritualism tolerated among our people for the true spirit of christianity to be fully comprehended. Some people think that, unless they can make a long, loud prayer, full of enthusiasm and very vociferous, that they cannot pray. Let such read the Lord's model prayer in the 6th chapter of Matthew and learn to pray, and not desire to use a great, eloquent flow of words which some call an able prayer. Christianity consists in knowing God's will and doing it. Why should any child of God fear to ask God's blessings and thank God for that already received?

Fourth answer: "Sunday Schools, if properly conducted, may be the means of doing much good, and all Christians do all in their power to aid them."

Yes, "if properly conducted." But they are not properly conducted; and then what should all Christians do? Should they aid them, notwithstanding? We should aid no evil work. Let every true disciple

do all in his or her power to put down the Sunday School and introduce Bible reading by the church, and as many as will come together at any convenient hour on Lord's day. Not meet and engage in worship and have the little children, and the larger ones, and the outsiders all engage in singing sacred songs which they cannot sing with the spirit and with the understanding, and thus mock God. If the young, or the old, want to learn the truth, teach it to them; but don't teach those to worship, or attempt to worship, who have no right to worship. Things have become so mixed that people do not know what christianity is, any more.

I am aware that there are some good things being said and done; but that does not justify us in lightly passing by the evil. I know that there is a bright side as well as a dark side; but the dark side is unproportionably large. I shall do what I can and call on all others of the Lord's friends to do so too.

Some have been wanting to know what we, who do not intend to follow those called, by some, Progressionists, and by others, the New School, intend to do. And it has been suggested that we should withdraw from them. Now I suggest, that we are not the withdrawing party. Withdraw from what? We belong to Christ and if any have come unto us who do not belong to him, let them depart; or, if they apostatize, let them go. We only want to remain where we are.

The New School may be the largest part of the nominal church of Christ, and so mixed among us, that the line could not be easily drawn until they depart, so far as to make the distinction clear. Most of them, I suppose, came from the sects with little or no change, and they only desire to return. The true ones who have come to us from the sects on their baptism, will be baptized for remission of sins and remain in the truth. I have said all the time, let them slough off. All those who are not of us will go out from among us. Their preachers and editors are leading out. They will form unions with the sects, as some of them have been doing, until we will be clear of them. Let us stick to the right, brethren, and trust in God.

May grace, mercy and peace be with you all. I. C. STONE.

Bloomfield, Ind.

The day will come when God will ledge over again all those things that are judged unclean.—[Selected.

We wish to offer a friendly criticism on some remarks of J. G. Conner. In the F. F. of Sept. 15th, he says: Godly sorrow is not repentance, (correct) for Paul said it (Godly sorrow) worked repentance, etc., (2 Cor. 7: 10). Correct again.

Turning from sin is not repentance, so says Bro. Conner, but so says not the Savior. Bro. C. quotes Acts 3: 19, R. V. Says, repentance is not a turn, from the fact, that Peter says, repent and turn. If repentance and turn i. e. from evil to right, are the same, there is redundancy of speech which, according to the rules of language, destroys the force of the sentence.

Well, they are the same, but the R. V. has the wrong word. *Convert* is the word in the King James revision. Which means, to change from one religion to another. Acts 2: 38 has it, "Repent and be baptized." Acts 3: 19 has it, "Repent and be converted." Wherein do they differ?

If a Jew was baptized i. e. in good faith, has he not thereby changed his religion? And when a Jew was required to change his religion for the religion of Christ, was he not required to be baptized? (2 Cor. 5: 17). Paul says: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things become new."

We gather from this, that if any man is in Christ, he is a new creature, out of him they are old creatures. Now what makes the difference between the new and the old? Clearly, being in Christ makes the difference. Then, if a Jew enters Christ, his religion is changed, hence, "repent and change your religion by being baptized into Christ." (Acts 3: 19). "Repent and be baptized in the name of Christ." (Acts 2: 38). This, to me, obviates the difficulty, and opens the way to inquire as to what repentance is.

The Savior shall testify. (Matt. 12: 41): "The men of Ninevah shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold a greater than Jonas is here." The thing that the Ninevites did is repentance, so says our Savior. Then to determine what the people of Ninevah did, is to determine what repentance is. Now turn to Jonah and see what they did for certain it is, the thing they did, was what the Lord called repentance. (Jonah 3: 10.) And God saw their works, that they turned from their "evil ways," etc. Turning from the "evil way," then is what Christ called repentance. Obviously this is its true meaning. See Jer. 18: 6; Ez. 18: 21, and 33: 11.

It might be that, because Acts 3: 19 puts it in the passive voice, that it is to be (the term converted) rejected. So it is in Acts 3: 25—be converted, be baptized. Man has to be baptized, and man has to be converted. This is the way I un-

derstand it, and so preach it. If wrong, I would like to know it. Will try and answer Bro. Hollis' call some time in November. In the field.

BRO. JOHN.
Mt. Enterprise, Texas.

"THE BAPTIZER AND THE BAPTIZED."

Bros. McGary & Hansbrough:

By your kindness we have been permitted to read the F. F. for several weeks, and we have learned to look for its regular visits with pleasure. Its mechanical make-up, superior paper, bold, clear type, make it quite an acquisition to christian journalism.

We have just read and re-read Bro. W. P. Richardson on, "The Baptizer and the Baptized." Bro. R. deals with the subject in a very clear and forcible manner, and we find very little in said article to which we object, but would like to add a few thoughts which suggest themselves to our mind.

The article struck us the more forcibly from the fact that, about nine years since our father and mother—now gone to their reward, peacefully sleeping side by side neath the green turf of Mississippi soil—attached themselves to the church of Christ, both previously belonging to the Methodists. My father having been sprinkled was, of course, immersed, and that too by a preacher who was excluded or withdrawn from very soon thereafter, being guilty of the charges at the time of my father's baptism but not known till afterwards. My mother having been immersed was satisfied with her baptism, hence was not rebaptized: said she was baptized to obey God, thought it a command and thus submitted to it, although the Methodist preacher wanted to sprinkle her. Now, the question is, shall my father's baptism be invalid because of a false administrator? Common sense and reason revolt at such an idea.

Again, my mother was convinced by the same preaching, so if the preacher, as Bro. R. puts it, was an administrator of faith also, her faith was as falsely administered as was that of my father, as was also his baptism. Then what of her faith, was it valid? Certainly so, for seed sown on good ground produce good fruit, although sown by a wicked hand.

Now we drift to our final, and to what is to us the most important question, shall my mother miss heaven with all its glories for the simple reason that she was not again baptized? Remember, that she was immersed by a Methodist minister on her faith, not in Methodism altogether, for if so, she would have been sprinkled. This faith produced from a knowledge of the word of God, believing immersion to be the scriptural mode and a part of that "form of doctrine" that frees from sin, thus, as she thought, she completed her obedience to the commands specified as initiatory to her entrance into the kingdom of

Christ. She never had, previous to her immersion, heard our brethren preach.

Again, we must say, we are unprepared to believe her faith and baptism invalid. Now what shall we conclude from the following:

1st. The faith of the administrator does not in any way affect the validity of baptism.

2nd. If so, it is possible for one out of Christ to baptize and by this act to place believing subjects into Christ.

3rd. We need not be re-baptized because the act was administered by a sectarian, for the faith of the administrator does not affect the validity of the act.

4th. As "without faith it is impossible to please God," the act must be preceded by faith on the part of the subject to render the same valid.

5th. Believing that "Jesus is the Christ," that baptism is a command and must be obeyed to secure the blessings of salvation, that immersion is the mode and a part of that "form of doctrine" that frees from sin; this knowledge gained by the word of God, connected with the act of baptism, regardless of the faith of the administrator, places a subject into the kingdom of Christ.

So if the conclusions drawn above are not correct, give us your reasons on the subject.

Yours for the truth,
W. T. ROBINSON.
Roan's Prairie, Texas.

THE PRODIGAL SON AGAIN.

As Bro. McCarty said at the beginning of his article under the above caption, there has been many sermons preached and articles written on the parable of the Prodigal Son, and like him, I do not lay claim to any high degree of scholarship, neither do I claim to be smarter than those of my brethren who have written or preached on this subject; but as God does sometimes choose the foolish things of this earth to confound the wise, I thought I would tell the readers of the F. F. what I thought about the prodigal son.

Like Bro. Mc. I do not believe the two first theories referred to by him, because they do not, in my mind, harmonize with the context and other passages of Scripture bearing on the same subject.

Neither do I believe the one presented by him for the same reasons. If I understood Bro. Mc. he claims that the different parables presented in the 15th chapter of Luke are parallel to each other; that is, that the same application that is made of one should be made of all the rest. To this I agree with him; so let us take them one by one, examine and make the application.

The Pharisees and scribes were the ones addressed, but I do not think it follows by that, that they were the ones to whom the parables were to be applied.

1st. "What man of you having an hundred sheep, if he loose one of

them, doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it."

Application: The owner of the sheep is Christ, the sheep are the members of his church, the one that has gone astray is that person who has heard the gospel, believed it and obeyed it; but is like the stony land on which the seed fell, has soon sprung up, but not having much root has withered and died. Jesus, the shepherd, goes in search of the lost one. What? Jesus go in search of one who has wandered away from the fold? Yes! Well, how? Why just like he goes to the allen to call him to repentance, by his words of love. He says to the sinner: Behold, I stand at the door of his heart and knock, if he (the sinner) will hear my voice and will open the door, I will come in unto him, etc.—Rev. 3: 20.

So he says to those that have gone astray: "My little children these things write I unto you that you sin not, and if any sin we have an advocate with the Father, even Jesus Christ the righteous."—1 John 2: 1. Again: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1: 9.

So in this way Jesus, the shepherd, the owner of the sheep, goes out to hunt for the lost sheep, and when the sheep hear his words of love calling him back to the fold, he is then found, and by the shepherd brought back to the fold. Then comes the rejoicing, and so with the woman with the pieces of silver.

Now to the man that has the two sons. They are both his children to begin with, so they can neither of them become his child afterward. But one can be obedient in all things to his father's commands. The other may be disobedient, not obeying any of his father's mandates, and finally leave him, go out from under his counsel and by his actions say, I will not have man to rule over me, as did the prodigal. And finally, after suffering the kicks and cuffs of an unfriendly world, he is made to reflect on his deplorable condition, then arises in his mind the many good things in his father's house, and the many caresses and kind and loving words spoken to him in the past, and the many blessings promised by his father if he would only prove to be a faithful son. All this awakens him to a sense of his lost condition and the weakness of his mind in leaving such blessed associations. Then it is that he says: "I will arise and go to my father."

So he who is once a child of our heavenly Father, but from some cause or other has gone astray, or has said, give me my substance, (my liberty), I do not want to be cramped up here in this little company. The world is wide and full of fun; let me go, give me my liberty, take my name off the church roll.

He goes, but not finding all the

solid enjoyment in this unfriendly world that he expected, going from bad to worse, friend after friend forsaking him, finally he begins to reflect, he remembers the blessed association that he once had with the children of God, he takes from his pocket that little Book given him by his mother, or some near and dear friend; he reads, he hears the Shepherd calling; finally he says, "I will arise and go to my Father."

I hope to hear from others on this.
Yours in search of the truth.
J. S. BRADY.
Corsicana, Texas.

RELATION OF A CHRISTIAN TO CIVIL GOVERNMENTS.—No. 4.

"There was an office in primitive times called Centurion, whose duty it was to arrest criminals." Where did my brother learn this fact? A centurion was a military officer, and was captain over one hundred men, and my brother says, it was a Centurion who at the command of the magistrates punished Paul and Silas. This is purely speculation, my brother. You may read the whole history in regard to the case of the Philliplan jailor, and reference is no where had to Centurion. Sargeants are referred to as being sent with the message to the jailor, and they were non-commissioned military officers, lawyers of high rank.

My brother very modestly refers to the case of Cornelius, and argues that he would not have been permitted to remain in office after his conversion. Cornelius was a Centurion, a military man, captain over one hundred men, and we have from the record that he was a devout man, one that feared God with all his house, and gave much alms to the people, and prayed to God always. It seems that good men were put in office then, for an angel from the resplendent courts of heaven visited him, and informed him that his prayers and his alms had come for a memorial before God. It seems, from a serious consideration of this case, that Cornelius, military officer though he was, was not quite as odious in the sight of God as our brethren who so earnestly oppose politics seem to think.

Bro. Durst asks: "Can my office-holding, political brethren explain these things to the satisfaction of reasonable Bible Christians?" This is drawing the line tolerably deep. Political brethren, and Bible Christians. Will, my brother, assert that they are not as true and loyal Christians in office as out? and he adds that the Scriptures fail to mention the fact that converted office-holders were dismissed from office, or that they resigned, either, but my brother thinks they did, though he says it is not said so in so many places. No, my brother, it is not said at all. Matthew Levi was a tax collector, when the Lord chose him as a disciple, and it cannot be demonstrated that he was ever dismissed from office, or resigned either. He doubtless became "functus officio," dead to the duties of his office.

In order to demonstrate the fact that it is of the most vital importance that we have God-fearing, Christian gentlemen in office, performing their duty, that in the days of the Lord attended a justices court in my county. I was then a practicing lawyer, (but never was law-fully admitted), and the then justice of the peace was not only a Christian gentleman but also a preacher, and a good one, and he was

a great pacificator, always endeavored to suppress litigation, and have his neighbors to adjust their differences and dismiss a suit, if one was pending, and so successful was he in this direction, that I was satisfied that there was no money for lawyers in attending his courts, and he proved a blessing to the precinct over which he presided, and my recollection is, that he was then known as Esqr. John S. Durst.

And I desire here to say, that although Bro. Durst was mistaken in regard to the Philliplan jailor, it was an honest mistake; for I am perfectly certain that he would not pervert, or misquote one word in the Bible for a deed in fee simple to this world, and I have ever, and do now regard him as being as pure a man as I have ever met in Texas or elsewhere. He is one of natures noblemen, and I mean no fulsome compliment to him when I say this, for I know whereof I speak.

But while all this is true of him, his position in regard to the exercise of the elective franchise, is not only wrong, but dangerous to religious liberty, and suicidal in the extreme. In a republican government, personal practical attention to the election of civil officers is the price of civil liberty, a negligent subserviency to the worst elements in a community is the greatest danger that threatens its stability. Republican institutions can only thrive where the best citizens are in authority, and whenever we turn over the elective franchise to the unscrupulous, mercenary, and degraded portion of the community, our republican, free, civil, and religious institutions will go down under a cloud of corruption and debauchery, and we may then bid a long and lasting adieu to religious liberty; and, in the language of that good man, "Bill Arp," we will then be able to read Paradise lost without a book.

If the position assumed by my brother prevails, he may live to witness Bob Ingersoll nominated for president, and John L. Sullivan, the great slugger, for vice-president, and then if the Christians in the United States heed the teaching of my brother and those whose views are in harmony with his, then we will have cause to blush and deeply regret that we are American citizens.

With brotherly love,
J. L. BOLLING.

Bro. B. wants to know where I got my information about a centurion's duty. Please to examine Acts 21: 32; 22: 24, 25; 23: 16, 28; 27: 1; 28: 16. I think you will soon learn that my speculations turn to scriptural facts.

You seem exultant in your strength over the case of Cornelius. He was a good man and an officer. Then you say, "it seems that good men were put in office?" Yes, Cornelius was a good moral man. Now who has denied that good moral men were put into office. Bro. B. would seem to argue that the angel appeared to him for the purpose of directing him to a man who would sanction his course as a good officer and commend him in the continued work. I wonder if he is so blinded by politics that he cannot see the irrelevancy of his argument?

Bro. B. knows that Cornelius was not a christian when the angel told him to send for Peter, and that by Peter's direction he became a

christian—not a christian officer, if you please. I would suggest that you must find him in office after he became a christian, if you sustain your point. This you should do, or else show that the Lord taught that office-holding is a part of the work of a christian.

It will not do to assume that his good standing as an honorable, moral, military officer was one of the characteristics of his christian character. The casual reader can see that your argument is pointless, unless you can find him a military officer after he became a christian. You will never find this, my brother, for in the New Covenant, "they shall beat their swords into plow shares, and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn to war any more." Hence my reference to political brethren and Bible christians.

Bro. B. asks me the following question: "Will my brother assert that there are not as true and loyal christians in office as out?" Does Bro. B. think that I am simply airing myself through the F. F.? I generally mean what I say, and certainly I would be very inconsistent not to so assert. This is evident to an ordinary reasoner. If my position is true, how is it possible for one to be as true to the Master in office as out?

It does not devolve upon me to prove that converted office-holders were dismissed from office, or that they resigned. As Bro. B. would say, they became "functus officio," dead to the duties of their offices." That is my idea exactly. They became dead or were separated from the world and alive to the law of Christ. Did you unintentionally fall over on my side, or was it a slip of the pen?

You then give us a little piece of history of days of yore to prove that God-fearing christian gentlemen should be in office. But really what does all this prove?

1st. That as an officer, I was a pacificator, in that I endeavored to suppress litigation.

2nd. That you as a lawyer, (and a christian lawyer, too,) quit practicing in my court because there was no money there for christian (?) lawyers.

Now I can give you instances where officers acted honorably toward their constituency who made no pretensions to christianity. But really do you not think some Bible evidences and examples would be more to the point? I wish in this connection to say, that I stepped down and out of office, and have endeavored to work in the Master's vineyard, as he has taught us.

Bro. Bolling also ceased to practice law, and entered the work as a preacher of the gospel, but still holds to a theory, which he has the manliness to say is *our theory*, which is, that "christian gentlemen (why not women, too,) should quietly deliberate upon the qualifications and fitness of candidates for office, and then repair quietly to the polls

and cast his vote, if possible, for a God-fearing, christian gentleman, and then *quietly* retire." Italics and parenthetical clause mine.

My dear brethren, the theories of men are leading souls to perdition. Let us be careful how we tread upon forbidden ground.

You again introduce my mistake in the jailor's case, which was disposed of in my former reply. I thank my good brother for his laudations, but would suggest that my character is not the question we are examining. The position I have taken, you say, "is not only wrong, but dangerous to religious liberty, and suicidal in the extreme." I am not so much concerned about the stability of republican institutions, as I am about my citizenship in heaven. If our earthly citizenship is of such vital importance, why were we, as christians, left uninstructed in the onerous duties in governmental affairs? "If ye continue in my word ye shall know the truth, and the truth shall make you free." This is the freedom about which I am concerned.

If my position is so dangerous to the interests of christians, why is it that we have no instructions in the Bible in reference to christian workers in politics. God is not the author of confusion and strife. We are not told what party to belong to, what political jurisprudence to advocate, and who to vote for. Hence it is not the work of the Lord. All christians are one in the Lord. This union is maintained by the Lord's will. When we pass beyond his directions, we enter the field of strife.

Bro. B. grows alarmingly enthusiastic in his conclusion, and speaks of our turning the elective franchise over to the unscrupulous, mercenary and degraded portion of the community. Better talk and work more with this class through a united body of earnest christian soldiery, panoplied in the armor of the Master and the two-edged sword of the Spirit. We should remain aloof from the world, with its divided parties, where there is continual carnality, and a grasping for earthly fame, and a sordid desire for wealth with its corrupting influences, engrossing the time, and rapidly hurrying many to perdition.

A united effort on the part of all lovers of the truth in the work and worship of the Master, will neutralize the bombast of Ingersoll and weaken the strongholds of skepticism. The blood-stained banner of the Prince of peace, instead of being trailed in the dust at the feet of a recreant soldiery, will then float aloft o'er the field of victory.

John L. Sullivan could then realize the force of the words of the prophet: "Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?" "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

Dear brethren, my prayer is, that we may not have cause to blush and deeply regret that we are citizens of Christ's kingdom.

FIRM FOUNDATION.

AUSTIN, TEXAS, OCT. 15, 1888.

ATTENTION, READERS!

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. MCGARY, AUSTIN, TEXAS. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

A. MCGARY'S address is Box 26, Austin, Texas.

EDITORIAL NOTES.

The junior editor wishes to say to the brethren that he cannot engage to hold any more meetings for the summer and fall than he has already promised. Appointments are made up to the time of our college opening in October; and after that time he cannot be absent from congregational and school duties long enough to hold a protracted meeting. We regret that we could not comply with all the requests to hold meetings this year; but we suggest to the brethren that, if they will send us some good, pious young men, who are willing to devote their lives to preaching the gospel, we will train them in the work, so that they can soon do as good service as we can. Thus more meetings can be held when they are needed. Congregations could well afford to pay the board of young men, that they might obtain such a training.—C. M. Wilmeth, in *Messenger*.

We would advise all "good, pious young men" who want to be ground through the modern pastor machine, to go to the "College of the Bible," at Lexington. Bro. Wilmeth can't put up quite as nice a job at Dallas as can be put up at Lexington—he will leave a few old foggy bumps unpolished that would be smoothed off at Lexington. Paul's appointments never were interfered with by the opening of his college in October. A. McG.

WHAT ARE THEY?

Bro. J. F. Grubbs' meeting at Liberty Hill resulted in four additions. There are unfortunate differences among the brethren in that vicinity, which must, if they continue, prove serious obstacles to successful work there.—*Christian Courier*.

Why did not Bro. Homan tell his readers what those "unfortunate differences" were that are threatening the "successful work" in the vicinity of Liberty Hill? Some might infer that, there is an element among the disciples in that vicinity, whose fleshly minds are so attuned to the music of an organ that they are endangering "the unity of the Spirit in the bonds of peace" by trying to add such music to that enjoined by Paul in Eph. 5: 19 and Col. 3: 16. While others might opine that some in that vicinity are reflecting upon the wisdom of God and denying the sufficiency of the Scriptures, by advo-

ating human societies to plan and supervise the work that God has "thoroughly furnished" the plan of in the Scriptures. And others still, might suppose that some in that vicinity were advocating the validity of such baptisms as were submitted to without that "faith which comes by hearing the word of God," but upon such as came by hearing the word of false teachers; and that this class were wanting to shake or squeeze such unscripturally baptized persons into that congregation of disciples.

By all means Bro. Homan ought to have told us which of these forerunners of discord is troubling the brethren at Liberty Hill. All such things are "contrary to the doctrine which we have learned" from the apostles. And Paul warns us against the advocates of such things, in the following words: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them,"—Rom. 16: 17.

If Bro. Homan is a faithful teacher of God's word he will urge the same course upon his brethren. I wonder if Bro. Homan warned the brethren at Bertram, where he held such a good meeting, against such teachers as advocate the organ, missionary society, unintelligent immersion, and other things contrary to the doctrine learned from the apostles? I think I noticed that he received into that congregation some who had been immersed upon Baptist delusion, without teaching them the way of the Lord more perfectly, and baptizing them "in the name of the Lord Jesus." If he did, he acted without a shadow of divine authority! I can show him the same authority for sprinkling a baby that he can show for this thing which he does, and I challenge him to the test.

Now, if he is an humble, earnest, conscientious teacher of religion, he will try to show this authority. But if he is a proud-hearted presumptuous religious deceiver, he will not try to show it, but will pursue the even tenor of his unauthorized way. A. McG.

SOME ASHDODISH LANGUAGE.

"B." in the *Messenger*, giving an account of his meetings, says of his Callisburg meeting: "Four persons were baptized, one or two Baptists laid down their unscriptural name."

No such report as this can be found in apostolic meetings anywhere in the inspired record; neither is there room for such an inference as will justify any one to make such a report now. These men all know this as well as they know that, no man may add to or take from God's appointments, or as well as they know that, the Scriptures "thoroughly furnish the man of God unto all good works."

Do they know that it is transgressing the law of Christ to go beyond the examples of the apostles

in preaching the gospel, by inaugurating missionary societies through which to do that that the apostles did through the church? Then they may know by the same light that they have learned this, that they are transcending the law of Christ when they receive into the congregations of disciples, without first teaching them the way of the Lord and "baptizing them in the name of the Lord Jesus," persons who are baptized into the Baptist church upon the theory of Baptist doctrine.

Did Luke say, of Philip's meeting in Samaria: But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women, and one or two Baptists laid down their unscriptural name? He did not. If he or any other inspired man had written any such report or laid grounds for us to fairly infer that they would have received Baptists and others on such unintelligent baptisms, if they had found such religionists in their day, then we would have authority for doing such things now.

"B." in the *Messenger*, says: "Bro. Rogers and Alsop are old land-mark preachers, with the exception that they have gone astray on re-baptism." But "B." must be mistaken, for we have understood that these brethren will not receive into the congregations Baptists and others who were baptized before they were taught—before they had "heard and learned of the Father."

Doubtless if "B." instead of Luke, had reported Paul's action with the twelve at Ephesus, he would have said: "Bro. Paul is an old land-mark preacher, with the exception that he has gone astray on re-baptism." Bro. Rogers and Alsop can afford to go astray from "our plea" when they have the footsteps of Paul to walk in. A. McG.

EPHRAIM IS WEDDED TO HIS IDOLS.

Bro. J. A. Williamson asked the *Advocate* to "Please tell us whether sect baptism is good or not?" That paper did not reply to this question in any very cogent effort at solution, nor in a very lamb-like spirit.

The *Advocate* is becoming quite sore and touchy on that question. Bro. Williamson said he had been reading the *Advocate* for ten years. To which it replies: "If he has been reading the *Advocate* for ten years he has seen this question discussed more than a dozen times."

Bro. Williamson might reply that, during this ten years he has been reading that paper, he had seen the question of, "baptism for the remission of sins," discussed more than a dozen times! Why is it that the *Advocate* thinks a dozen times is a sufficient number of times to discuss the subject of "sect baptism," while it places no limit upon the times the subject of "bap-

tism for the remission of sins" may be discussed in its columns?

If the positions of the *Advocate* in its effort to stabilize sect baptism, is tenable—which is, that persons need not understand that baptism is for the remission of sins—a dozen times in ten years is just twelve times more than that subject ought to be allowed to be even hinted at in its columns. I know the *Advocate* denies that it defends "sect baptism," and becomes quite waspish when it is charged with it; but this is only one of its technical quibbles."

The *Advocate* regards Baptists as members of Christ's kingdom, brethren in Christ. Then when it advocates baptism for the "remission of sins" it is simply adding fuel to the fire of strife that keeps the pot of acrimony boiling between those it considers brethren, perpetuates the dismemberment of what it considers the kingdom of Christ, by persistently thrusting among them a non-essential bone of contention. This is presumptuously tampering with and hindering the union Christ prayed for, from no motive but that of stimulating theological polemics, and exercising its gladiatorial muscle.

As long as that paper teaches that it is not necessary to understand that baptism is for the remission of sins, and continues to teach that baptism is for the remission of sins, and regards Baptists as brethren in Christ, just that long will it be guilty of these charges, and just that long will it be beyond the ken of its very logical editors to extricate it from these charges.

A. McG.

TO THOSE IN ARREARS.

Now is the time to pay for your paper, if you are in arrears, as returns from the crop are coming in. Remember, brethren, that when we found many of you could not pay your subscription without inconvenience, we ceased to urge you to do so, and had the "red cross" removed from your paper, and bore our financial burden through the dull summer months the best we could without giving you further trouble.

You ought to appreciate this enough to now come to our relief with what you owe us. We assure you we would not mention the matter, but we are now needing funds to lay in supplies for the next volume of the paper. We want to begin Vol. 5 with weekly issues, if we can; but we know we cannot unless our old subscribers pay promptly and aid us some in getting new subscribers.

Don't think, "it is but a dollar I owe and that amount can't make any difference;" for when the dollars and half dollars that are due are aggregated, they make a considerable sum, sufficient to lift the financial burden of the paper off our shoulders and give us relief. The fact that you owe but little

the very best reason why you should pay up, because you can do so without missing it, and when you all thus discharge this duty, you collectively hold up the hands of the publishers.

We hope this will be sufficient to stir up your pure minds to the performance of this duty, so that nothing more will have to be said upon it. We heartily thank you all, brethren, for past favors and encouragements.

Yours very respectfully and fraternally,

McGARY & HANSBROUGH.

GO WHERE YOU BELONG!

"Baptism rightly administered unites with Christ. The editor of the Baptist Teacher affirms this truth. Peter affirmed the same on the Day of Pentecost. This Baptist sees the truth as the Christians have seen it during the past 60 years. But the 'Land-markers' of the Baptist Israel are crying out 'Campbellism,' to kill the truth taught by the Baptist Teacher. The Lord deliver us from the power of prejudice in all things."—*Christian Courier*.

You had better pray to be delivered from your own folly, and wicked work of division. It is supreme folly to teach that baptism "unites with Christ," or is for the remission of sins, if it is not necessary that people shall believe it; and you teach that they need not, that a baptism submitted to in utter ignorance of its design is just as valid as one intelligently submitted to. A man had far better be spending his breath whistling five to six miles than to be preaching baptism for the remission of sins, or for union with Christ, if it is not necessary for people to believe it; for his whistling would be merely a waste of time and breath; but preaching baptism for the remission of sins, if it need not be believed, is both a waste of time and a perpetuation of strife and division among those whom you consider brethren in Christ, Baptists and Christians.

Suppose Peter did affirm that baptism is for the remission of sins, other men deny it and preach that denial and baptize those who publicly state that they believe that denial, and you consider the baptism of such as valid as the baptism of those whom Peter baptized on the day of Pentecost.

The Baptist Teacher and the Christian Courier are both fomenters of discord among brethren in Christ, if the Courier's position is correct about the Baptists being in Christ. They had better cease "disturbing peaceful churches" of their brethren with their hobby of baptism for the remission of sins.

Far better would it have been for the church if, "for the past sixty years," the Christians had kept their mouths shut about this non-essential doctrine, (non-essential if the Courier is right), of baptism for the remission of sins. It has divided these the Courier considers brethren in Christ and has kept widening the chasm between them till it has become a great gulf.

The very thing that the Courier ought to do, and that God requires done, if the position of the Courier is right, is to lead its readers into the Baptist church and make a full surrender, reserving only the right to wear the name of Christian instead of Baptist. A. McG.

LAYING HANDS ON ELDERS—IS IT AUTHORIZED?—MANY OF OUR BRETHREN ANSWER AFFIRMATIVELY; BUT I DENY IT.

Now, since there is a very urgent and general demand on the part of our readers for a solution of this question, that a unanimity of sentiment upon it may prevail among us, I hereby tender my services upon the negative side of the question and shall be pleased to fairly divide space with any brother who may espouse the other side. Some of my warmest friends and most intimate brethren entertain the opposite view.

But if we cannot thoroughly discuss this or any other biblical question without marring in the least the good feeling that now exists between us, it is because somebody has and is nursing some pet in his heart that ought not to be there. I may be wrong in the view that I hold on this question; if I am I know that I am willing for it to be shown that I am, for my own good and the good of others. And I don't ask for "the sword" to be oiled in its use upon me in the strokes necessary to put me right.

One old brother told me, while I was in San Saba county that, some of the brethren holding the opposite view, (I believe he said Bro. Jackson), would "whip" me terribly on this question. Another old brother, whom I esteem as a father, has written me that, "if Bro. Jackson could not whip me on the question," he could. So we see there is no lack of advocates for the affirmative side of the question.

But I shall not select my man—let them do that, and let him clearly lay before our readers the "thus saith the Lord," the examples, or necessary inference from which he derives his authority for "laying hands on elders and appointing them to the work." In my reading my eye has never fallen on it. I have found where hands were laid on, but not to appoint to the eldership, nor to appoint to anything else. One well developed case will satisfy me, and then I will cease my opposition to the practice and hereafter advocate it with much more warmth than I have ever opposed it. If our brethren who hold the opposite view cannot clearly develop such authority from the Scriptures, then to continue to practice it is to act precisely as our brethren do who shake immersed sectarians into the congregations.

I do hope none of the good brethren who are so valiantly battling with us against innovations and departures, and deviations from the authorized way, will contend for this practice, which seems to

me to be a Romanism, if they can not establish authority for it by an appeal to the Scriptures. The best way to settle the question is to discuss it *pro* and *con* as I have herein suggested, so that both sides may be fairly presented and fairly criticized.

I had intended taking up the question in an off-hand way, because so many were writing and asking for my views on it; but since the brethren who entertain the opposite view are so confident of their ability to establish the affirmative side of it, I shall wait to see their opening argument, when I will either accept it or give my reasons for not doing so. Come on brethren, with an eye single to "the unity of the Spirit in the bond of peace."

I know that it is thought by many that, a knowledge of the Greek language is necessary to an exhaustive examination and elucidation of this question. While it is true that a knowledge of the Greek greatly facilitates the investigation—if the possessor of that knowledge is not trammelled by biased tendencies, the greatest degree of erudition and sagacity are so far from insuring immunity from the deleterious effects of bias and prejudice, that, this danger is multiplied a hundred fold when the ripest scholarship is combined with these overshadowing and pernicious obstructions. Again, about ninety-nine out of every hundred who are thrusting their Greek criticisms upon the public, are mere smatterers and not scholars at all.

But too much should not be deferred to true scholarship even; for our heavenly Father has so "thoroughly furnished the man of God unto all good works," in the Scriptures, that any humble disciple who will clear his eyes of the "motes" and "beams" of bias and prejudice and will open them fairly and freely to the divine light as it blazes upon the pages of inspiration will obtain far more light than the most profound Greek scholar who cannot free his eyes of these darkening things.

If there is authority in the Scriptures for the practice of laying hands on elders in appointing them to the oversight of the congregation, any man who is familiar with the divine record can show that authority; and that is just what I want to see, and just what I do not believe any man can show. Let not the brother who undertakes to show this authority, take his "text" from anything I have said in this but let him come right up to the work and develop his authority from the word of God, which "thoroughly furnishes" him, if it is a good work to lay on hands. "Prove all things, hold fast that which is good."

Some say, it will not do to discuss this question because so many hold the opposite view—that it will offend many who will withdraw their support from the F. F.; and, that the enemy will say, "they are divided among themselves." To

this I only have to say, that if we have any readers who will withdraw their support because of a fair investigation of any question that may arise, let them go, we want no such narrow-minded readers, had rather loose than retain such, if we have them on our list—I do not believe we have.

Then, again, if we are divided on this question, it is best to realize it, and like true brethren, appeal to the word of God to settle it and abide the decision. Let the enemy say what he may, he cannot hurt us if we are willing to humbly and reverently bow to the divine authority; and if we are not he ought to hurt us. Let us, "be not ignorant, but knowing what the will of the Lord is."

It is high time that the friends and the enemies of the FIRM FOUNDATION were knowing that, this paper is for the truth, and nothing but the truth, and that it expects to travel upon a plane pre-eminently above the grovelling ways that follow after the voice of the people, and cater to the demands of popularity. Perhaps it would be best to settle other questions before we devote too much time to this one; but as there seems to be an urgent demand for a better understanding of this question for practical purposes among the brethren, the FIRM FOUNDATION will devote a part of its columns to a faithful study of the question. As we are after the "light" it will not do to be afraid of it at any time, when and where it may shine. A. McG.

SUNDAY SCHOOLS.

Dear Bro. McGary:

I have seen a number of articles of late in the FIRM FOUNDATION, and other papers, on the subject of Sunday Schools; and serious objections urged against them.

From what I see, I am of the opinion that, the editors and contributors of the F. F. are, in the main, opposed to Sunday Schools. I am a well-wisher of the F. F., and greatly desire that it be right on this, as well as all other subjects.

First, I wish to state that I am most bitterly opposed to Sunday Schools as they are gotten up and carried on by our brethren in many places; and in all cases where the impression is made that the Sunday School is a different institution or organization to the church, then it is hurtful, dangerous, and a drawback to the good of humanity. When thus understood, (that is, a separate work from the church), then it is saying, that the church is not sufficient of itself to meet the wants of man.

Where, then, is the remedy, or how can we reconcile the brotherhood, and have peace and union on this subject? It has been said, that the church at McMinnville is one of the model churches in Tennessee, and hence I wish to state what we are doing here, and see if the objection is not removed.

First, we drop the name, and have

nothing that we call *Sunday School*. Neither have we any officers, such as superintendents, secretaries, or any such thing, and hence no organization aside from the church; and when we meet on Lord's day morning, some brother takes charge or goes forward and introduces the work; all under the special oversight of the elders. We read the National Lesson, no book save the Bible used; no paper used in the exercises; have a number of songs, the church book only used. (I mean the same song book that we use all the time). Then some brother leads in prayer, after which the various teachers take charge of the various classes, all in the Bible; and about one hour is spent in teaching the Scriptures to all who come.

Next, a few minutes recess, then called together again by song, and some of the brethren go forward, read, and offer such comments as the occasion requires, administer the supper and close.

Now you plainly see, as I think, that no one can object to *what we do*. If there is a brother or sister who reads this, who has any objections to *what we do*, I wish they would let me know by private letter, or public, so we will be able to right the matter, if it be wrong.

Hence, you see, that it is the *Church at work* in McMinnville, and *not a Sunday School*, and all that is necessary to accomplish this desired end is to drop the name *Sunday School*. So you see, there is something in a name after all.

Our children being thus brought up and thus educated, it is no trouble as a rule, to get them in the church; and the bone and sinew of the congregation at McMinnville are those who were thus brought up. Like Timothy, "From a child thou hast known the Scriptures which are able to make thee wise unto salvation."

We have no organ in the church, yet I often hear it said, that many come to our church to hear singing, or in other words, music, which we make with the instruments God gave us. Hence all the book we want is the Bible, all the organization we want is the church, and all the work we need can be and is done by the church, and when thus operating, we can say we have no side show, or something the Bible says nothing about. Yet you see that we do all the work that any *Sunday School* can do. Hence you see that, if we drop the name and officers, we have left all we want or need to do the same work. I submit this for the consideration of the brethren, if thought worthy of a place in the FIRM FOUNDATION.

O. M. THURMAN.

McMinnville, Tenn.

FROM SISTER NICHOLS.

Dear Brothers and Sisters:

Excuse me for putting in an appearance so soon again. I have no relatives in Christ save one sister, though many in the flesh; I am baffled daily for Christ's sake. On-

ly a short time since, while on a visit to this sister, my soul was grieved at hearing the inconsistencies of the members of the church of Christ criticized in my presence.

Oh that we all would practice what we preach—baptism for the remission of past sins—alas, some practice differently. One said she was going to be baptized and unite with the people of God. Another says, "why be baptized again, the Campbellites will take you without it." I could stand no more, heart ached, I felt as if I should suffocate with shame for those who would take them, to think that any one who claims to be a follower of the meek and lowly Jesus, and pretend to understand and preach his word, could practice such a destructive error. Oh, for God's sake, never be guilty of such dishonesty with God, your souls, and the souls of others.

Truly I can say as did dearly beloved Paul, I die daily for Christ's sake. It hurts me oh so much worse for my brothers and sisters in the Spirit to deal treacherously with the word of the Lord, than to have my relatives in the flesh do and say the worst they can of me. When it is only me, the cause of Christ does not suffer so.

I informed those ladies that no true disciple of Christ would knowingly take one who had been baptized into the Baptist church, into the church of Christ on their Baptist baptism. Why will so many put a stumbling block in the way of the people? "Oh consistency thou art a jewel."

God speed the day when all Christians will speak and practice the same thing, and that too the word of the Lord, by his authority; then we can defend his truth without having it said, we do not practice what we preach, we are divided. Oh that it was as Christ prayed it should be, all one, as he and the Father are one.

May God bless the F. F. and strengthen the hearts and hands that are holding it up, and sending it out to preach the word. With love to all, I remain yours,
M. A. NICHOLS.
Sealy, Texas.

ONE DAY WITH THE METHODISTS.

I went to church last Sunday to hear a Methodist preach, and will write you a little of what I heard.

The preacher's text was, "Satan Hindered." He first propounded the question, "Who is Satan?" Answered that he did not know, but that he went about seeking whom he might devour; he got into little boy's and girl's hearts and kept them from the mourner's bench; he got into old boy's and girl's hearts and told them of the pleasures they would lose if they sought religion; he got into the old people's hearts and told them they were too old to seek religion; so he kept them all from the mourner's bench. He did a great many strange things; among others, he invented hip pockets in young men's pants to facilitate the carrying of pistols.

After telling of the freaks of the Devil, the preacher asked every one who wanted to be prayed for to

come and give him their hand. He said he would not open the altar until night, but he wanted to know how many wanted to be prayed for.

I may have been very obtuse but I could not see what the prayers were to be offered for, unless it was to be freed from the Devil's inventions, as he did not mention Christ in his sermon. A great many young people and children went forward and gave him their hand. He then prayed what seemed to me a prayer of mockery, trying to tell God his duty to this poor dying world, and begging God to do his duty. I whispered to a lady to know if it was our duty to pray for him that he might read the word of God aright. She told me that the Devil had me. After the prayer the preacher told the prayer seekers, that they must not go by their feelings, or the devil would get them, but they must come to the altar and they, (the preachers), would help them get religion.

How far away God must be from them! Not one word of Scripture was quoted in this remarkable sermon. The devil, not Christ was preached. My little daughter asked me as we were going home: "What did all those little ones go up and shake hands with the preacher for?" I told her I did not know, and asked her if she knew what the preacher talked about? She thought a minute and answered, "The Devil."

I wish to ask a question: Is it right to take children to such places even if we have no other place to go? We have no congregation here. Your sister in Christ.

N. E. M.

FROM BRO. CAMPBELL.

Bro. McGary & Hansbrough,

With your permission, I will report another meeting held by the church at this place. Bro. J. N. Warlick, the boy preacher did the preaching. Visible result, three confessed Christ and were buried with him in baptism; a congregation was set in order by mutual agreement, discontinuing our old organization at Caddo Grove, and organizing here, about 75 taking membership. Bro. Warlick, though young, is too well known to need a word of praise from us; though I must say, that we are well pleased with his work here. He is faithful and true to the apostolic order, both in work and worship. Success to the F. F.

Your brother in Christ,
G. M. CAMPBELL.
Joshua, Texas.

NOTICE TO PREACHERS.

The Church of Christ worshipping at Kaufman, Texas, to the preachers of the Gospel, greeting:

There is an organized congregation of Christians at Kaufman, Texas, with elders and deacons, trying to keep the "Faith" and the ordinances as they were delivered to the Church by the Apostles; meeting on Tuesday nights in prayer meeting for worship and exhortation, in the Sunday School at 9:30 a. m. on Lord's day for studying the

Word of God, and at 10:30 a. m. on the first day of the week "to break bread." All preachers who are in good standing with their home churches will receive a welcome by this congregation, in passing this way, and are cordially invited to stop and preach for us in our house of worship; but they are kindly requested not to make arrangements and appointments for holding protracted meetings with and for this church without a call from its elders—or at least an understanding with them.

D. B. MIZELL,
H. W. KYMER,
F. M. BEEMAN,
H. C. WHITE,
T. P. CARLISLE, Elders.
Kaufman, Texas, Sept. 2, '88.

FROM BRO. KENNEDY.

Dear Bro. McGary:

I am getting the F. F. regularly though it has not been changed from Upper Penasco to Kennedy, as I requested some time ago.

Bro. McGary, when I read the many encouraging letters from our different preaching brethren, it makes me feel like dropping everything and drawing the "sword" and entering the fight. Since my first letter I have received just thirty-six letters from brethren in Alabama, Arkansas, Wyoming Territory, Tennessee and Texas all saying they had read my letter in the F. F. and all asking questions about this country. If these brethren would send self-addressed envelopes with stamp on them, and ask *what they want to know* about this country, on a piece of paper, leaving space by each query for reply, instead of saying, "tell me all about the country," I would try to answer them all.

I see a letter from Bro. A. G. Ament in the F. F. of Aug. 15, in which he tells of an old sister, the wife of an old preacher who is dead (Bro. K. S. Johnson), who wanted to take the F. F. but was not able. He asks you to send her the paper if you are able to send it to widows and orphans. Now on reading this it occurs to me that this would be a good way for brethren who have money to use it. Why not our brethren who have plenty of this world's goods send in a dollar to send the F. F. to just such people as sister Johnson. Brethren, it would be some consolation to me to know that, if I should die and leave my wife a widow that my brethren would think at least enough of her to see that she was supplied with religious literature, in case she became too poor to buy it. I have no doubt but what Bro. McGary has sent the paper at his own expense. But then this is only one case in many. So let us send in the dollar. Here is mine to pay for the F. F. for sister Johnson one year. I never saw sister Johnson nor Bro. Ament, but both are at work, preparing for that grand meeting which will soon take place near the Palace Royal of Almighty God.

Bro. McGary let us hear how

your tent business is getting on. Don't give up the idea of getting it. Certainly each one of your subscribers will send the amount you ask. Let us know just before you fall with it.

We have had lots of rain and prospects never looked finer.

Your brother,
S. E. KENNEDY.
Kennedy, Lincoln co., N. M.

REPLY TO G. H. M. WILSON.

In the FIRM FOUNDATION of Sept. 15, '88, is an article from the above writer in which he criticises an article I wrote in same paper of July 1st, on "What is Truth."

He says, "This is a question in which I delight, as every one should." We are certainly agreed in that, that all ought to delight in knowing that truth that the Savior told the disciples that they should know, and that it should make them free; free from what? Why, sin. In that I have no doubt we agree.

He then quotes what I say about the sects not preaching the truth of which the Savior speaks, and expresses great sorrow that I "should be so rash as to brand with falsehood the denomination, or sect, to which I belong." Suppose I do belong to a sect, as he does, then we are in a damnable condition, for Peter in speaking of heresies or sects says so. 2 Peter 2: 1.

How are these damnable heresies brought about? Why by false teaching as the same verse shows, and that false teaching consists in denying the Lord that bought them. How do they deny the Lord that bought them? Why by denying his word. The Lord says: "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned."—Mark 16: 15, 16. But the sect to which you belong teaches, he that believes is saved and must be baptized because he is saved, and to get into some sect of the Baptist sect, thereby denying the Lord that bought them. I do not know to what sect of the Baptist sect our friend Wilson belongs.

Again: The Lord through his inspired apostles said to three thousand Jews, who believed that Jesus had died, been buried, risen and ascended to heaven, been made both Lord (lawgiver) and Christ, and were pricked in their hearts by the sorrow produced by faith in the above facts, "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit."—Acts 2: 38.

Now, sir, when they complied with what the Lord, by the Holy Spirit through the apostles, told them to do, were they made free? Did they know the truth of which the Savior spoke? I have been hearing the sects preach all my life, and I never heard one of them give the answer that the Holy Spirit gave as above. Have you?

Again he says: "Every man and woman of any degree of intelligence, knows that the Baptists of all others are the people who teach that God alone converts the soul." The Lord, through his prophet David, says the law of the Lord is perfect converting the soul. Denying the Lord again, unless God and the law of the Lord are the same.

He says: "Baptists alone believe and teach that, 'we are justified by faith and have peace with God,' that 'the blood of Jesus Christ his Son cleanseth from all sin.'" You are mistaken, my dear sir, or misrepresent others, when you say that the Baptists alone teach justification by faith and peace with God, and that the blood of Christ cleanses from all sin. I have heard others, many others, teach it, and I have heard others, and the Baptists, too, teach that we are justified by faith alone, and when they do that, they are patterning after him that deceived our mother Eve in the garden of Eden, by adding a smaller word (not) to the word of God, and it is by patterning after him that all sects are made.

He says again, in speaking of conversion: "God in all the work, no conversion without his immediate power, without baptism, without penance, or anything dependent on man."

There is no conversion without His power, which is the gospel.—Rom. 1: 16. But, you see, he had to pattern after the wicked one again by adding that long word immediate, and then he goes on and says, "without baptism, without penance, or anything dependent on man." Does not faith depend on man? The Savior says: "You believe in God believe also in me."—John 14: 1. Is not believing an act of man? Paul says: "But now God commandeth all men everywhere to repent," (not to do penance).—Acts 17: 30. Is not repentance an act of man, to be performed by him, without which he cannot be saved? And he says, "without baptism." Does not Peter say, we are saved by baptism, 1 Peter 3: 21. Denying the word of God again.

He says: "There are three millions of Baptists in the States and Territories besides the many thousands in other countries, who believe and teach as set forth above."—Yes, it is their believing and teaching as set forth above that make them sects, heretics, and as Peter says, damnable; and if friend Wilson had been at Jerusalem when Peter told the three thousand to save themselves, he would doubtless have told him to stop, that he was mistaken, notwithstanding he was directed in what he said by the Holy Spirit. Ah, but friend Wilson would have interpreted it differently, and would have preached his understanding of the word instead of the word, and it would not have made even good nonsense.

E. HANSBROUGH.
Covington, Va., Sept. 25, '88.

FROM BRO. LAXSON.

Dear Bro. McGary:

You will please find enclosed \$1 for the tent, 50 cents of which was handed me by Mrs. T. E. Brawley, and also 10 cents for one copy of "Zeke Jackson and the Methodists."

We hope you will come and preach some for us as soon as you can. There is a vast territory southwest of San Antonio destitute of any gospel preacher, except one who is very old and infirm.

Bro. S. W. Smith, an able and earnest proclaimer of the ancient gospel, has removed to Hood county.

There are a great many disciples scattered through the country. At several points congregations have been organized, but we have no houses to worship in.

If you know of any good preacher, such as Bro. I. C. Stone, who can afford to live and labor among poor people please let us know.

I have been unable as yet to secure any subscribers for the FIRM FOUNDATION. It is my earnest desire to see it become a weekly, for I consider it the best and ablest paper published by the brethren.

May God bless and prosper you in your good work, is the earnest prayer of, your brother in Christ,
JESSE LAXSON.
Carizzo Springs, Texas.

FROM BRO. AMENT.

Dear Bro. McGary:

Enclosed I send another dollar which a friend of mine gave to me and requested me to have the F. F. sent to a friend of his in Missouri, whose name and address is as follows: Miss Dollie Mobley, Kearney, Missouri.

In the way of news, Bro. Hawkins disappointed us not only grievously but injuriously, without ever writing us a word before or after same, and that too after coming by and staying with me two days on his way to Georgetown, his last meeting before ours. I can only account for him doing so by surmise; and that I will not express until I find he will not answer me.

We have now affected arrangements with Bro. J. R. Lane to hold a meeting, to begin Saturday night before the third Lord's day in this month.

On the first Lord's day of this month I baptized the last one of our (claimed) members in from the sects, who had never been baptized. We have them all in Christ now. On last Lord's day while singing our closing hymn, two came forward and expressed a desire to make the confession and to be baptized. I announced that we would meet at the river at four o'clock, which we did, and I baptized them in the name of the Lord Jesus for the remission of their sins. So we now have Bro. and sister D. B. Hinman in Christ with us, to whom I sent the F. F. in my last report.

So you see, keeping an orderly house for the Lord, and sending the F. F. out, will preach the gospel. Success to the F. F.

As ever, your brother in Christ,
A. G. AMENT.
Eagle Springs, Tex., Sept. 12, '88.

SEVERAL THINGS.

Dear Bro. McGary:

I am about thirty miles from home, at my wife's father's. I had intended to return home to-day, but it has been raining all day, so I concluded to improve the time in writing to the F. F. Life is entirely too short for us to idle it away. Let us work while it is day.

Bro. W. D. Craig and I closed a meeting near Smithville, Ark., last Friday night, Aug. 24, with two additions. Bro. C. is a good preacher, and ought to be well supported.

What has become of Bro. James' series of articles on the "Division of the Word," and Bro. Tant on the "Church of Christ?" I had a great deal of writing on the subject, but after E. HANSBROUGH.

clear.

Messrs. Spencer & Hill,

before BRETHREN:—I received Aug. 7, '88, and say.

Our sectarian friends claim that, because John the Baptist, Christ and Paul mentions repentance before faith that it necessarily follows that repentance must come first. I beg leave to call their attention to the following: Peter speaking concerning the death of Christ said: "Whom they slew and hanged on a tree."—Acts 10: 39. Here Peter mentions the slaying of Christ, prior to his being nailed to the cross.

Again, Paul says: "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. 10: 9. Here Paul mentions confession before belief.

Now then, if repentance must come before faith because John, Christ and Paul mention repentance first, then was Christ slain before he was hanged on the tree because Peter mentions his slaying first; and we must confess that Jesus Christ is the Son of God before we believe it, because Paul mentions confession first?

A Methodist preacher recently tried to reduce to an absurdity the idea of putting on Christ in water baptism by saying: Paul says, "As ye put on Christ so walk ye in him; so if you put Christ on in the water, walk in the water, hunt more water and deeper water!" What a profound argument! He had forgotten, probably, about their claiming to put on Christ on their knees in the straw at that. I would therefore say to my Methodist friend: If you put on Christ on your knees, walk on your knees; but if they get too sore, if you put Him on in the straw, work in the straw, hunt more straw and deeper straw!

The simple meaning of the passage under consideration is this: In obedience to Christ we put Him on; and as we put him on in obedience, we must walk in obedience to Him.

It is very common now to see persons with Democratic and Republican badges on, and some professed Christians will disgrace them-

selves by wearing them and the badge of some secret society. That class of Christians seem to forget that God's people are to be peculiar to others. To me those badges just look like an advertisement that the persons wearing them belong to the devil; for God's people have no need of such marks of distinction, for they are known by their fruits—not by badges. Christians ought to be for Christ first, last and all the time.

Love to all the brethren.

J. G. CONNER.

Strawberry, Ark.

REPORT OF MEETING.

one hour's try:

Scriptures to all who had a good meeting. Next, a few minutes recess, then called together again by song, and some of the brethren go forward, read, and offer such prayer as they themselves approved unto God, a workman that need not be ashamed, rightly dividing the word of truth."

We have some little hopes of a discussion between Bro. Tant and the Baptists in the near future; that is, if the Baptists do not back down, or fail to find a man to meet Bro. Tant in discussion. They are left without an excuse.

But about the result of the meeting, is what we wish to mention, that you may know whether Bro. Tant was at work or at play while he was among us. The congregation at this place numbered thirteen when the meeting began; numbering, at the close of the meeting, forty-six, I believe. Bro. Tant labored much on Christian duty, speaking the truth as becometh true preachers of the gospel.

We are pleased to have the F. F. semi-monthly, but would be much more to have it weekly; then I would say, let every friend of the F. F. shoulder his responsibility with unbounded determination to bear the burden and surely we will have a weekly.

Yours for the truth,

WILLIE L. STAFFORD.

Pontotoc, Texas, Sept. 28, '88.

REPORTS.

Bro. McGary & Hansbrough:

I wish to say through the F. F. that on the 23rd inst. Bro. Randolph of Booneborough, Ark., commenced a meeting at this place, and continued over Lord's day. Immediate result was five who had been shaken in from the Baptists made the good confession and were baptized into Christ, and among the number was Bro. A. Allison, who had been preaching for the church of Christ forty odd years, and my mother who is 57 years of age, and has had membership with the church of Christ nearly twenty years.

Bro. Allison says, he will never shake another individual into the church. May God help him to stick to that resolution. For what fellowship hath righteousness with unrighteousness? and what com-

munion hath light with darkness? and what concord hath Christ with Bellial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? * * Wherefore come out from among them and be ye separate with the Lord and touch not the unclean thing and I will receive you, and I will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty.

Brethren, let's heed the admonition to stand apart from them and show by our acts, as well as by word, that we are determined to know nothing among them save Christ and him crucified. The truth is mighty and will prevail, (let what may oppose).

The F. F. is having a good influence in this locality. I will look after some money for you shortly. There has been no cotton disposed of here yet, and money is scarce. But you may depend on us coming to your relief soon. If you think this worthy a place in your columns, please make the necessary corrections and publish.

Yours for the truth,

J. T. NEAL.

Hale, Ark., Sept. 29, '88.

FROM BRO. KING.

Dear Bro. McGary:

Please find enclosed one dollar, my subscription for the FIRM FOUNDATION, which you have been sending me since some time last spring, by order of Bro. J. W. Strode.

Can say I am well pleased with it; it is without compromise. This is right, my brother, go on and fear not, for if any soul is saved, it will be by the word, and never by any or all the isms of the whole world. It is truth only that is adequate to the work of saving us alive with eternal glory, and that without mixture, (addition or subtraction).

May you long be spared to wield the sword of the Spirit, consuming the isms like the burning flame the melting wax.

Yours in hope of eternal life.

A. D. KING.

Bermuda, Texas.

FROM BRO. E. L. McMURREY.

Dear Bro. McGary:

It has been sometime since I have seen anything in the F. F. from these parts, and I thought a few words might be of interest to your readers.

The F. F. is still improving; each number gets better; and is filling a long felt want in the minds of the people. It is a clean sheet, free from all unreadable matter. Any and all can read it and be interested. Another good feature of it is, that it calls sin and error by the right name. Sin can't be rebuked too sharply in and out of the church. Men who love the truth will not take offense when they are told of their sins, but will try to profit by it.

Bro. McGary, I want to say to the readers of the F. F., that there will be a debate held in Lavacca county, at

Ezell, twelve miles south of Hallettsville, between Bro. C. M. Wilmet, of the church of Christ, and A. R. Miller, of the Christadelphians. It is to commence Tuesday after the second Lord's day in October, being the 16th day. Come one, come all. We would be very glad to have you come, Bro. Mc., if it is possible.

Your brother in Christ.

R. L. McMURREY.

DEBATES.

At Lanham, Hamilton county, Texas, between J. C. Weaver, Methodist, and J. D. Tant, Christian, to begin on Wednesday, 21st of November, and continue eight days.

At Youngsfort, Bell county, Texas, between Mr. Miller, Christadelphian, and J. D. Tant, Christian, to begin Monday, 24th of December, and continue six days.

We will examine the doctrine, teaching and practice of said churches on this occasion. All lovers of truth are invited to attend.

Truly yours,

J. D. TANT.

TO BRO. W. M. HINES.

Bro. Hines, you state a debate was to begin at Blanton Aug. 6, between Lane, (Methodist), and Grubbs, (Christian), and say, Lane came, Grubbs did not, and suppose Grubbs had gone to Babylon.

My dear brother, remember love thinketh no evil of his brother. Bro. Grubbs was with me in meetings during that time at Evant and Liberty Hill, and could not possibly leave under the circumstances. And, inasmuch as he knew Bro. Thomas could meet the Methodist, and the cause would be injured by Grubbs then leaving our part, we thought it best for him not to go.

But as said Methodist at Blanton were afraid to meet Bro. Thomas, a man of our selection, we give them a standing challenge, to meet any representative man among us, (of their own selection), at any time they may wish, said challenge good till Christ shall come.

Again, as for Bro. G., I find him altogether sound in the faith, and don't think it best to insinuate our preachers have wandered off, when they happen to make a failure. May God help us all to love each other more, is our prayer.

J. D. TANT.

Hamilton, Texas.

IN MEMORIAM.

JUNIETTA, daughter of C. W. and S. E. Taylor, was born Sept. 2, 1821, and died Aug. 16, 1898, aged 76 years, 11 months and 43 days.

TO JUNIA.

Adieu sweet child, we mourn for thee,
Yet not as those who have no hope;
"Suffer little children to come unto me;"
These precious words, our Savior spoke.

Thy life, though brief, was passing fair,
We yield thee up to God, who gave,
And each will try to meet thee, where
There is no sin, nor death, nor grave.

We offer our heartfelt sympathies to the afflicted parents, brothers and sisters of this bright, lovely and promising child, and to the grief stricken mother, we would say:

Mourner, all pale with grief and trouble,
Raise thine eyes from earth, above,
To where thy love and lost is gone;
Then thou canst say, "Father, thy will be done,"
For there, too, is my home.

—A FRIEND.

Limestone Co., Texas, Sept. 14, '98.

DIED.

J. A. HENDERSON, at his home in Globe, Gila county, Arizona, August 5, 1888, at 2:30 a. m., in the 58th year of his age.

He was born Aug. 11th, 1830, in Morgan county, Tennessee. His father moved to Missouri, where he was raised, and married to Dianna E. Johns in 1852. He moved to Blanco county, Texas, in 1858, where he became a member of the church of Christ, under the preaching of Bro. Tension, since which time he has been a constant proclaimer of the gospel of Christ. He leaves a large family, his wife and ten children, seven boys and three girls, to mourn his loss; and by whom his instructions both for this life and the future are to be remembered, and we know by comparing his works with the word of God, that he has a right to the Tree of Everlasting Life.

Our heads are bowed down in tears and our hearts filled with grief, at the loss of a kind and ever-loving and beloved parent, but we sorrow not as those who have no hope.

His son,

A. J. HENDERSON.

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
12 copies,	:	:	:	:	\$1.00

ZEKE AND THE METHODISTS:

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
12 copies,	:	:	:	:	\$1.00

Address, A. MCGARY,
Fort McKavett, Texas.

BRIEFS.

Bro. McGary's address is now changed to Austin, Texas, Box 26.

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

Now is the time to send in your clubs. Go to work, brethren, and send us large lists of subscribers.

We do not answer questions unless the enquirers send us in their true names. We have thrown several into the waste basket on that account.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

READ THIS!—Your attention is called to the notice, "Attention. Readers!" on first and fourth pages, and, hereafter, you are requested to make all money orders payable to A. MCGARY, Austin, Texas, and send all letters, and articles for publication, to A. McGary, Box 26, Austin, Texas. Please do not forget this.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, NOV. 1, 1888.

VOL. 4—No. 28

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. S. DURST. J. W. JACKSON.
I. C. STOKER. E. HANSBROUGH
A. J. MCGARY.

ATTENTION, READERS!

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. MCGARY, AUSTIN, TEXAS. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

DEAD OR ALIVE.

Baptist preachers tell some nice things on those whom they call "Campbellites," and then proceed to make some claims for themselves, which they attempt to paint in variegated colors of beauty.

They say that we baptize sinners, but that they baptize christians. They claim that a sinner baptized is a sinner still. If they are right in this, yet the baptism of a sinner is as good as the baptism of a christian, because they say that a christian baptized is a christian still. Then, in their view of the matter, the baptism of a christian leaves him a christian, and the baptism of a sinner leaves him a sinner, and baptism does no good let it be administered to whom it may.

According to their view, ours is equal their own, in that neither does any good. In so far as baptism is a burial, it associates with it the idea of somebody dead. Baptists believe that baptism is a burial, they therefore believe that somebody is dead. Who is dead? Will the Baptists please say who? There is either a sinner or a christian dead, but which is it? If it is a sinner that is dead, Baptists bury a sinner, and are about as bad as we are. If it is a christian that is dead, then they bury a christian, and are worse than they think we are.

But let it be either one or the other, since they do not believe that baptism makes any change, a dead sinner baptized is still a dead sinner, or a dead christian baptized

is still a dead christian. But here the Baptist preacher administers a correction, "We baptize those who are dead to sin—we baptize a christian." Then it follows that there is no difference between one who is dead to sin, and a christian. In baptizing one who is dead to sin and at the same time baptizing a christian, the Baptists perform the wonderful feat of baptizing the dead and the living at one and the same time.

It is a difficult matter to misrepresent the Baptists on this point. If I say they baptize the dead, that is true. If I say they baptize the living, that is true. If I should say they baptize the dead and the living both at once, that is also true.

What advantage is it, to be dead to sin? It saves a man from sinning. Paul says: "How shall we that are dead to sin live any longer therein?"—Rom. 6: 2. Why does a man who is dead to sin, not live any longer therein? Because being dead to sin he does not love sin, and therefore does not practice it. The advantage then of being dead to sin is, that it stops the commission of it. What effect does ceasing to commit sin have upon sins already committed? Just about as much as ceasing to go in debt affects debts already contracted. As a man may cease to go in debt and yet be a debtor, so a man may cease to commit sin and yet be a sinner.

Now, Bro. McGary, I am going to make a statement here that is a little uncommon, but if it is an untruth, down it and I will thank you for the deed. When a man ceases to practice sin, or commit sin, he is dead to sin. A man may be dead to sin and at the same time be a sinner. Is this true?

Faith, repentance, confession and baptism are the four ingredients that enter into the spiritual compound of sin. Past sins have fastened to man's spiritual vitals and future sins must be guarded against. A good physician prescribes so as to remove the disease and prevent a relapse. Jesus, the great physician, has prescribed so as to remove the disease of sin and prevent a return of it. Neither the remedy or the preventive changes the nature of the sick one. The remedy effectually does its work once for all time. Past sins once forgiven are remembered no more. The preventive is an ever present guard against the approach of sin. Since past sins must be remitted and future dangers well guarded, let us analyze the prescription that we may see the wisdom of the phys-

cian. Baptism is not a guard against the future. Faith and repentance is the preventive and have nothing to do with past sins. It is true that repentance includes a sorrow for past sins, but all to prevent a repetition of them. Baptism in the conditional sense is for the remission of past sins. Faith and repentance prevent sins in the future. In this wise prescription, baptism is the remedy part, and faith and repentance is the preventive part. Take baptism out of this prescription and man is left under the condemnation of past sins. Take faith and repentance out and man is exposed to a sure return of sins in the future.

In conclusion, we return to the first thought, should we baptize the dead or the living? Baptize those who are dead to sin. When those become obedient to the gospel in its every part they are alive unto God to the full extent. Those who are dead to sin must await a resurrection that they may become alive unto God. That resurrection is in immersion. If those dead to sin become alive unto God without immersion, then there is a resurrection without life. When will men cease to render the commandments of God void by their traditions?

W. P. RICHARDSON.

LETTER FROM SISTER CARROLL

The following letter was sent by sister Carroll to Bro. Spencer and Hill, editors of the *Missionary Weekly*, published in Richmond, Va., and she requested them to publish it, and after waiting some six weeks, and hearing nothing from it, she decided to send it to the FIRM FOUNDATION, which paper she takes, and knows it is not afraid for its readers to see both sides of any question pertaining to christianity.

I do not say that brethren Spencer and Hill are afraid. No, no; I would not accuse them of being destitute of that courage that a good soldier of Christ must necessarily have. They must have decided, like some other editors among us, to let such questions "severely alone, and let them die of their own insanity." (or senselessness, weakness); but they won't die; such brethren and sisters will demand of you that you reconcile the inconsistencies of your theory and practice. They are fully aware that it pleased God by the foolishness of preaching to save them that believe, and not by foolish preaching and teaching, as is the case

with all inconsistent theories and practices.

We will send the F. F. in which this is published to the *Missionary Weekly*, and perhaps they will give some good reason why they did not publish the said letter.

E. HANSBROUGH.

Messrs. Spencer & Hill,

DEAR BRETHREN:—I received your letter dated Aug. 7, '88, and sample copy of *Missionary Weekly* dated Aug. 9, '88.

In your letter you say: "I would like to get you to lend us a helping hand towards putting it (the *Missionary Weekly*), into each family in your church."

My dear brethren, I did not know that I had a church until you informed me of the fact. I was taught when I left Babylon that I became a member of the church of Christ, and not of a human organization, which it would have to be if it were my church, or yours, or the Methodist's, Baptist's, or any other sect's. Was I taught right?

In your paper, on 7th page, is an article by J. W. Clem, taken from the *Christian Evangelist*, headed, "Why Re-baptize the Baptists?" and I suppose from the fact that there are no comments made, nor criticisms offered on the article that you endorse it. The Savior says: "All power (or authority) is given to me in heaven and in earth go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."—Matt. 28: 18-19.

But what were they to teach them? Why we only know by seeing what the apostles taught after they were endued with power from on high, and then we find that they taught the people to believe in Christ as the Son of God and the Savior of sinners, to repent of their sins, to confess Christ, and be baptized for the remission of sins.

The Baptists in this country, (and I presume they do in yours), teach people that they must first be regenerated by a direct influence of the Spirit, they must then repent, then exercise saving faith, and as soon as they do that, they are saved; they must then confess that they believe that God for Christ's sake has pardoned their sins, and then be baptized because they are saved and to get into the Baptist church an institution not recognized in the Bible.

Now if a man comes to you and tells you that he has been taught and believes as above, will you baptize him? I do not believe you

would, and if you did, I am sure you would do wrong. But he goes and gets a Baptist preacher to baptize him, and then you will receive him, or at least many of our preaching brethren will. How much better is he by being baptized by a Baptist preacher than if you had baptized him at the start? But, perhaps, you will say, he has been taught better since he was baptized. Then do him like Paul did the twelve at Ephesus, (Acts 19:1-7), for Christ's order is, teach first, then baptize.

Will you please publish the above in your paper and make such comments on it as you may think best, and send me a copy, and I can then tell better whether I would like to lend a helping hand towards putting it into each family of "my church." Yours truly,

M. J. CARROLL.

Neatman, Stokes county, N. C.

A WEAK ARGUMENT.

In *Christian Leader* of Aug. 7th is an article from the pen of Bro. H. A. Branstetter, in which he tries to prove that it is not necessary to understand the design of baptism, from the fact that the Pentecostians, before they were baptized, manifested a willingness to obey the gospel, or, to use the words of Bro. B., "a desire to be saved." I suppose that Bro. B. thinks this is an invincible argument, if argument it might be called. But I will proceed to show that it is no argument at all. And that this may be clearly and properly understood, it will be absolutely necessary to go back to Jerusalem and notice particularly the manner in which these people were converted—made christians.

First, Peter preached unto them, after having received power, or authority from on high. Second, the preaching of Peter, coupled with the evidence that was arrayed before them in attestation of the divinity and resurrection of Christ, together with the fact, that He (Christ) was made "both Lord and Christ"—absolute king and ruler of the universe, which fact I say, being proved to them, by testimony, the refutation of which, was possible, showed them clearly that they were divorced, forever cut loose from the law and ordinances of Moses, and subject to the clemency of another government. Hence the question, "Men and brethren, what must we do?"

The point, to which I wish to call especial attention is this:

1. The death, burial and resurrection of Christ had been preached unto them; these facts, by them, were believed, and if this is the whole gospel, where is the joy, gladness and consolation which the word gospel implies? It is not here; and, if the apostles had stopped here, not one of them would have been saved.

It is also worthy of remark, that they were willing to place themselves under the leadership of the

new coronated King, but how to do this was the difficulty. Peter now proceeds to unfold this unto them. He says: Repent, and be "baptized." What for Peter? "For the remission of sins." What! For the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

Now, who but a sectarian, or some would-be popular preacher, falsely called "Christian preacher," would attempt to dodge the design of baptism as herein set forth? Not one, I dare say, would do it. But the strangest of all things with me, and with many others, is, that men, yea, men of reputation, men who, that in days that have gone by, contended so earnestly for a "thus saith the Lord," and who so berated the sects for their utter disregard of the testimonies of the word of God, have plunged recklessly into the limitless fields of human speculation, and are a disgrace to the cause which they once so gallantly defended.

For about four years, if I mistake not, Bro. McGary and others have been calling upon these recalitrants to furnish evidence from the word of God, that establishes their practice. But instead of complying with their request, thereby forever settling this question, viz: sect baptism, they persist in indulging in vituperation, slander, misrepresentation and ridicule, and "letting them severely alone," etc.

Now, brethren, if these would-be popular preachers and editors could prove sect baptism by the Bible, they would, ere this time, have done it. The fact, that they have not done it, is evidence that they never can. Brethren, subscribe for the *F. F.*, it will teach you the truth.

My love to all the saints in Jesus Christ. C. E. HOIT,
Cypress Inn, Tenn.

KING-BROWN DEBATE.

The above debate took place at Pleasant Spring, Izard county, Ark., September 4, 5, 6 and 7, 1888, between H. T. King, of the church of Christ, and James Brown, of the Missionary Baptist church. The propositions discussed were as follows:

1st Prop.—"Baptism preceded by faith and repentance is for (or in order to) the remission of past or alien sins." H. T. King affirmative, James Brown, negative.

2nd Prop.—"In conversion the Spirit operates on the heart of the sinner distinct from the word of God." Brown affirmed, King denied.

The disputants agreed to be governed by Hedge's rules of debate, one of which requires the "point to be so clearly defined that there may be no misunderstanding respecting it."

Bro. King observed this rule to the very letter, and in defining his proposition, showed the precise point at issue to be a matter of time; only. Brown claiming that remission took place prior to bap-

tism, and he claiming that it takes place when a proper subject is baptized. King laid down as a rule, that where salvation is ascribed to one or more things, it cannot be obtained on less conditions than those mentioned, but more may be required. He then showed that salvation is ascribed to baptism, and that therefore baptism is necessary in order to remission. He also showed that all spiritual blessings are in Christ; remission of sins is a spiritual blessing; we are baptized into Christ, therefore baptism is in order to the remission of past sins.

Bro. King presented about twenty-five arguments based on the Scriptures to sustain his proposition, many of which were not even noticed by Mr. Brown. Mr. B's. manner of reasoning was about as follows: "The gift of God is eternal life through Jesus Christ our Lord—not through baptism." "He that believeth on the Son hath everlasting life—not he that is baptized."

On second proposition Mr. Brown took the position, that the Spirit operated through the word, but that there was a distinction between the word and the Spirit, as the farmer is from the plow, or the soldier from his sword. He said he was not going off on a wild goose chase, and claims that the Spirit operated without a medium—without the word. He did not give a clear definition of the terms of his proposition any time during the debate, although Bro. King called on him to do so, in almost every speech.

Bro. K. defined Brown's proposition and showed that "distinct" meant, "not united by growth, or any other way;" and that "from" meant, "in another neighborhood, leaving behind," etc., and that therefore he (Brown) had affirmed that the Spirit operated in conversion, without being united with the word by growth or any other way, and in a different neighborhood from the word. So it was manifest that Mr. B. did not understand the terms of his own proposition.

He tried to make the impression that we teach that the "word alone" does the operating. But Bro. K. informed him that we do not teach "word alone" nor "Spirit alone;" but that the Spirit clothed His ideas in words adapted to the comprehension of man, and by those words operates on the heart of the sinner.

Bro. King presented twenty-nine negative arguments on that proposition, showing conclusively that the Spirit always used words in operating upon the heart of the sinner.

Mr. B. referred to the case of Lydia, but during Bro. K's. last speech admitted that her heart was opened just like all other sinners' hearts are, who are saved—that is, by the Spirit through the word; thus virtually giving up his proposition. Bro. King told him as he had given it up, he would not no-

tice another one of his arguments, but would make a few additional remarks to confirm the rest of the congregation in the faith. Bro. King is a good debater, and I am satisfied the discussion at Pleasant Spring will result in good.

The following preaching brethren were present: G. W. Cone, moderator, Newburg; Sam Brown, Mountain View; W. D. Craig, Ask Flat; W. G. Cypert, — Mateney, Melbourne, and the writer.

J. G. CONNER.

Strawberry, Ark.

FROM BRO. BRATCHEL.

Editor Firm Foundation:

I notice a short article in the *F. F.* of Oct. 1st, over the signature of M. A. Hannah, Cove, Ark., which I desire to notice. The reason why I desire to do so, is because it reflects not only upon your correspondent and reader, but upon sister Taylor as well as upon one of the best organizations in Western Arkansas. In the first place, I am of the opinion that Mrs. Hannah never saw the article, but it was written by her son-in-law, who went off with this old man Keeney a few months ago, who came in this section under dark colors, baptizing only in the name of the Lord Jesus, lopping the Father and Holy Spirit off, or out of the commission.

In the second place, he has not shown himself a sufficient workman. The part of sister Taylor's article is correct. I am the preacher or evangelist to whom Mrs. Hannah has reference. I preach the gospel, God's power of saving sinners, faith, repentance, confession and baptism for, or in order to the remission of sins. The shaking process is something which I do not practice, neither does the church (Two Mile church) to which I preach. I am charged as being a sort of a preacher and that I preach to suit the convenience of the Two Mile church. To this charge I will say it is false, and originated from an impure heart. The author of this statement is the first one who ever used such language about a man who preaches to the line as your correspondent does.

The whole trouble is, that Mrs. Hannah's son-in-law, (James Coker), stands withdrawn from by the Two Mile church, or congregation of disciples. This individual instead of causing division, should try to heal all diseases. This church, its elders, its evangelist, all bow to the line, and read and take and endorse the *F. F.*

If necessary, in justification of my own self, I will write another article for your readers; if not I'll close with this, so far as sister Hannah or her son-in-law is concerned.

Love the *F. F.*
J. W. BRATCHEL.
Dallas, Ark.

Dear Bro. McGary:

Bro. G. C. Becka, of Van Zandt county, Texas, closed a meeting here yesterday. One obeyed. Bro. B. is solid against sect baptism. We hope to get him to labor here next year. We have only one church in this parish.

H. H. MORTGOMERY.
Rocky Mount, La.

A FEW THINGS.

First money always, of course; hence enclosed please find \$8.75 to supply the \$2.75 lost in the mail, and the other \$1 in the credit of

went in swimming, and I immersed them, using the Bible formula, was that the one baptism? "No, that was boy foolishness," he said. Yes, but they were immersed. And were the twelve at Ephesus first

INCONSISTENCY.

Bros. McGary & Hansbrough:

I have been a regular but silent reader of the F. F. for about the period of three years, and to-day I love, esteem and cherish you and the writers are waxing stronger. I wish the

May the brethren ally to its support, for, its mission is a Thus far I have been you any subscribers. This is a new and and the gospel has planted here yet.

to week's meeting re amount of good ac as very small. Bro. the preaching. Per be well to mention to the district evangel- the western district of

brethren, that there e stand on apostolic preach the same gos- des preached. I am sympathy with the to F. F., and if it will ling upon your space I will say a few words say.

divine volumn of in- learn that, previous to h of our Lord, the sup- stated by Him and disciples, and he says

"This do in remem- " Luke 22: 19. Now a mind, that it was disciples in remem- n. Paul in speaking says: for as often as read, and drink this how the Lord's death 1 Cor. 11: 26. Let us per that Paul is teach- at Corinth. Now

to the disciples and tended it to the church. ending the plain teach- of God, we have re are so liberal and (and, indeed, it is al- in this part of Mis- partaking of the em- will offer the same to who is a member of whether human or di-

as there is but one way of becoming a Christian, as there is but one way of getting into the church of Christ, this sort of thing is inconsistent. Many of them have never confessed the name of Jesus. Many of them have never been baptized into Christ, yet by this way of doing we admit to the world that they are in the kingdom and patience of Christ, whereas, they are not. I know that Paul says: "But let a man examine himself, and so let him eat of that bread and drink of that cup," but that is spoken solely to those who are professed members of the church of Christ. Each one of us knows whether or not "we have obeyed from the heart that form of doctrine which was delivered you."—Rom. 6: 17.

Furthermore, the Spirit itself beareth witness with our Spirit that we are the children of God, Rom. 8: 16. Consequently we, individually know for ourselves whether we have a right to partake. But how does this Spirit bear witness? Simply by telling us through God's word what it takes to constitute a child of God, and our own spirits testify as to whether we are what the Scriptures teach a child of God should be.

By my progressive brethren in this country I am often characterized as small-hearted, narrow, contracted, etc., but if I know myself these accusations are false. I wish to stand squarely on the teaching of the Bible. We are taught by the Holy Spirit through the word what to do in order to become a Christian. We are to have faith in Christ, to repent, to confess his name and be baptized for the remission of sins. Then those who have not thus done are not Christians, and ought not to take the emblems, because it was given to the disciples in remembrance of him. If Methodists, Baptists, Presbyterians, and all such sects are Christians, they are made so by some unrevealed mercy of God. For according to the Bible they are yet in their sins. As this is my first I will close, and at some future time, mention other inconsistencies. C. C. REDWINE.

Monett, Mo.

FROM BRO. TUCKER.

Bros. McGary & Hansbrough:

Bro. E. H. Rogers closed a ten days, meeting at this place on the 14th inst. with ten additions. Six came from the world at large, three from the Baptists and one from the Presbyterians. Also two of this congregation were immersed.

Elder J. W. Watkins, who had been immersed by the Presbyterians, and served them as elder six years, and has held the same position with us for the last two years, became dissatisfied with his sectarian baptism, made the good confession, which was not required of him by the Presbyterians, and was baptized as directed in the gospel. And sister Filipen, the wife of elder Dan Filipen, had been immersed when quite young, and having an imperfect recollection of the manner of her conversion and induction, as regards the confession and the design of baptism, obeyed the law by confessing the Lord with the mouth and being baptized for the remission of her sins. J. M. TUCKER.

FROM BRO. AND SISTER WOODLER

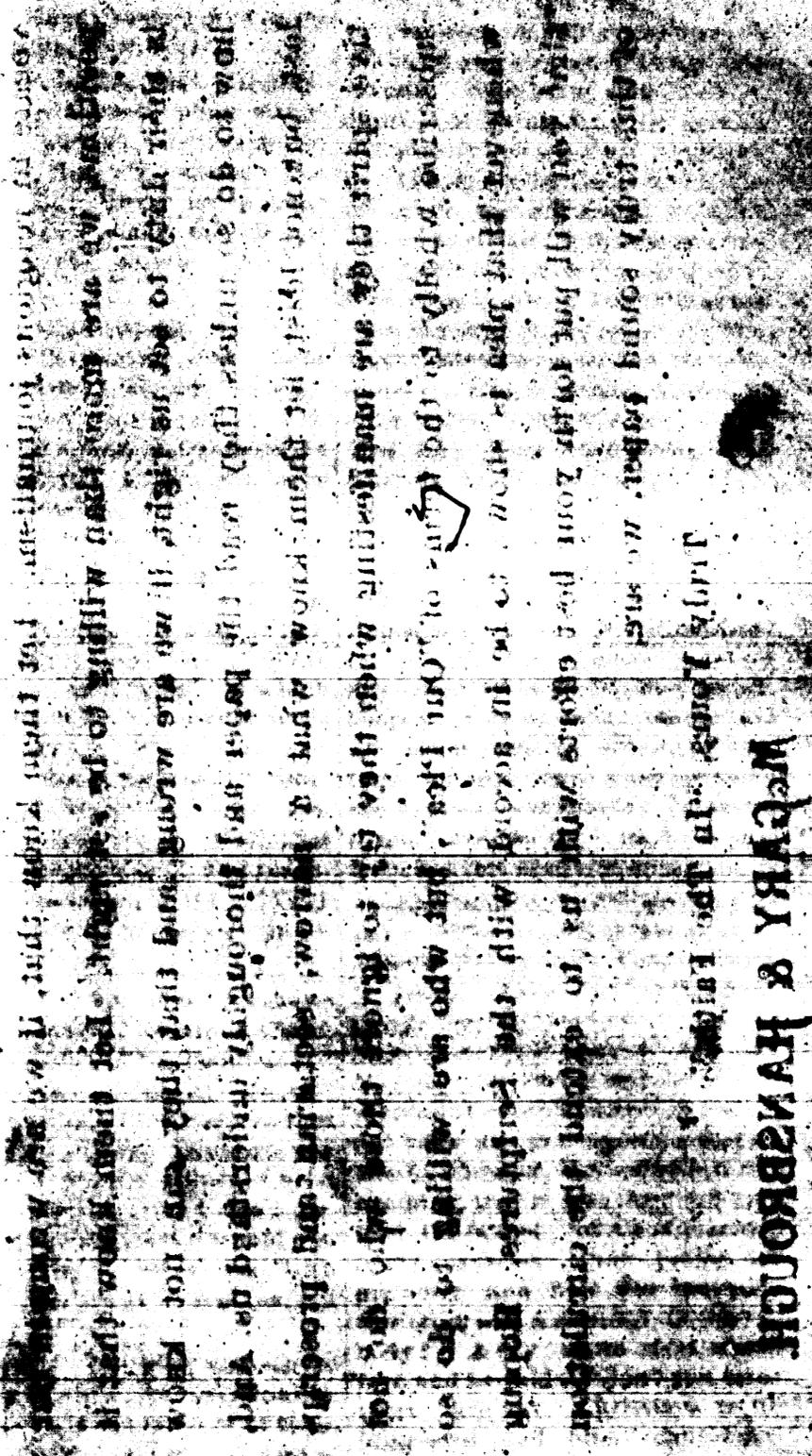
Bros. McGary & Hansbrough:

Enclosed you will find one dollar, which we are due you on the F. F. We thank you very much for your kindness in sending us the paper, which we could not have taken if you had not credited us. We love your paper and pray that you may be spared many long years in your grand and noble work. I sincerely hope that all who owe you will, like true Christians, pay you up, for they all know a paper cannot be published without money. We remain your brother and sister in Christ. T. J. AND A. E. WOODLER. Floresville, Texas.

ed God's promise, "being not weak in faith he stumbled not at the promise of God, but accounted him able to fulfill his promise. So we plainly see that the faith of the Bible embraces the word and promises as well as the personage of God and Christ. "I believe that sir," said he. Well, now what about the obedience of baptism? Paul says there is but one baptism, now what is that? "That is immersion, nothing else," said he. Is immersion always the one baptism? "I think so." Are all persons that are immersed baptized with the one baptism? "I think so." Some immerses, three dips; is that the one baptism? "No, three can't be one." No, but they were immersed, and when I was a boy, I and other boys

you have engaged from us many that form of teaching delivered you, being then made free from sin you became the servants of righteousness, became Christians. When persons become Christians, they at the same time and in the same way become members of the church—the one body. Now did you become a Christian at the same time that you became a Methodist? Did you become a member of two bodies at the same time, by obeying two very different laws and teachings at the same time? "Ah, said he, you are too hard for me. I must go." Be candid with yourself, consult your Testament and better judgment. Good bye. Best wishes to the F. F. and brethren. J. CLEVENGER. Keenedale, Texas.

of becoming a Christian, as there is but one way of getting into the church of Christ, this sort of thing is inconsistent. Many of them have never confessed the name of Jesus. Many of them have never been baptized into Christ, yet by this way of doing we admit to the world that they are in the kingdom and patience of Christ, whereas, they are not. I know that Paul says: "But let a man examine himself, and so let him eat of that bread and drink of that cup," but that is spoken solely to those who are professed members of the church of Christ. Each one of us knows whether or not "we have obeyed from the heart that form of doctrine which was delivered you."—Rom. 6: 17.



would, and if you did, I am sure you would do wrong. But he goes and gets a Baptist preacher to baptize him, and then you will receive him, or at least many of our preaching brethren will. How much better is he by being baptized by a Baptist preacher than if you had baptized him at the start? But, perhaps, you will say, he has been taught better since he was baptized. Then do him like Paul did the twelve at Ephesus, (Acts 19:1-7), for Christ's order is, teach first, then baptize.

Will you please publish the above in your paper and make such comments on it as you may think best, and send me a copy, and I can then tell better whether I would like to lend a helping hand towards putting it into each family of "my church." Yours truly,

M. J. CARROLL.
Neatman, Stokes county, N. C.

A WEAK ARGUMENT.

In *Christian Leader* of Aug. 7th is an article from the pen of Bro. H. A. Branstetter, in which he tries to prove that it is not necessary to understand the design of baptism, from the fact that the Pentecostians, before they were baptized, manifested a willingness to obey the gospel, or, to use the words of Bro. B., "a desire to be saved." I suppose that Bro. B. thinks this is an invincible argument, if argument it might be called. But I will proceed to show that it is no argument at all. And that this may be clearly and properly understood, it will be absolutely necessary to go back to Jerusalem and notice particularly the manner in which these people were converted—made christians.

First, Peter preached unto them, after having received power, or authority from on high. Second, the preaching of Peter, coupled with the evidence that was arrayed before them in attestation of the divinity and resurrection of Christ, together with the fact, that He (Christ) was made "both Lord and Christ"—absolute king and ruler of the universe, which fact I say, being proved to them, by testimony, the refutation of which, was possible, showed them clearly that they were divorced, forever cut loose from the law and ordinances of Moses, and subject to the clemency of another government. Hence the question, "Men and brethren, what must we do?"

The point, to which I wish to call especial attention is this:

1. The death, burial and resurrection of Christ had been preached unto them; these facts, by them, were believed, and if this is the whole gospel, where is the joy, gladness and consolation which the word gospel implies? It is not here; and, if the apostles had stopped here, not one of them would have been saved.

It is also worthy of remark, that they were willing to place themselves under the leadership of the

new coronated King, but how to do this was the difficulty. Peter now proceeds to unfold this unto them. He says: Repent, and be "baptized." What for Peter? "For the remission of sins." What mission of sins, and yet the gift of the Holy 2: 38.

Now, who but a some would-be pope falsely called "Christ" would attempt to do of baptism as herein one, I dare say, would the strangest of all things and with many other yes, men of reputation that in days that he contended so earnestly with the Lord," and led the sects for the regard of the testimony of God, have plunged into the limitless speculation, and are the cause which the lastly defended.

For about four years not, Bro. McGary has been calling upon trants to furnish evidence of word of God, that as practice. But instead of with their request ever settling this sect baptism, they indulging in vituperative misrepresentation as "letting them sever

Now, brethren, if popular preachers can prove sect baptism they would, ere this it. The fact, that done it, is evidence can. Brethren, see F. F., it will teach you My love to all the Christ.

Cypress Inn, Tenn

KING-BROWN

The above debate Pleasant Spring, Tenn September 4, 5, 6 between H. T. King, of Christ, and James Missionary Baptist propositions discussed follows:

1st Prop.—"Baptism preceded by faith and repentance is for (or in order to) the remission of past or alien sins." H. T. King affirmative, James Brown, negative.

2nd Prop.—"In conversion the Spirit operates on the heart of the sinner distinct from the word of God." Brown affirmed, King denied.

The disputants agreed to be governed by Hedge's rules of debate, one of which requires the "point to be so clearly defined that there may be no misunderstanding respecting it."

Bro. King observed this rule to the very letter, and in defining his proposition, showed the precise point at issue to be a matter of time, only. Brown claiming that remission took place prior to bap-

tism, and he claiming that it takes place when a proper subject is baptized. King laid down as a rule, that where salvation is ascribed to one or more things it cannot be as-

tice another one of his arguments, but would make a few additional remarks to confirm the rest of the congregation in the faith. Bro. King is a good debater, and I am

Let brethren who are prejudiced against the paper, know that we are going to make it a weekly, and that it is already a well established advocate in religious journalism. Let them know that, if we are wrong in our positions, we are more than willing to be set right. Let them know that it is their duty to set us right, if we are wrong, and that they can not know how to do so unless they read the paper and thoroughly understand us. And, last, but not least, let them know what a narrow, sectarian and proscriptive spirit they are manifesting when they try to ignore those who do not subscribe wholly to the terms of "Our Plea", but who are willing to do so whenever that plea is shown to be in accord with the Scriptures. Hoping that you will put forth your best efforts with us to extend the circulation of this truly sound paper, we are,

Truly Yours, "In The Faith,"

McGARY & HANSBROUGH.

intended him that we do not mean "word alone" nor "Spirit alone," but that the Spirit clothed His ideas in words adapted to the comprehension of man, and by those words operates on the heart of the sinner.

Bro. King presented twenty-nine negative arguments on that proposition, showing conclusively that the Spirit always used words in operating upon the heart of the sinner.

Mr. B. referred to the case of Lydia, but during Bro. K's last speech admitted that her heart was opened just like all other sinners' hearts are, who are saved—that is, by the Spirit through the word; thus virtually giving up his proposition. Bro. King told him as he had given it up, he would not no-

of, ~~was~~ withdrawn from by the Two Mile church, or congregation of disciples. This individual instead of causing division, should try to heal all diseases. This church, its elders, its evangelist, all hew to the line, and read and take and endorse the F. F.

If necessary, in justification of my own self, I will write another article for your readers; if not, I'll close with this, so far as sister Hannah or her son-in-law is concerned. Love the F. F. J. W. BRATNER, Dallas, Ark.

Dear Bro. McGary: Bro. G. C. Reeks, of Van Zandt county, Texas, closed a meeting here yesterday. One obeyed. Bro. B. is solid against sect baptism. We hope to get him to labor here next year. We have only one church in this parish. H. H. MONTGOMERY, Rocky Mount, La.

A FEW THINGS.

First money always, of course; hence enclosed please find \$3.75 to supply the \$2.75 lost in the mail, and the other \$1 to the credit of James J. Wright, Fort Worth. One dollar for myself, J. Cleginger, Kennedale; one dollar to — Withers, Bulcher, Cook county; fifty cents to E. Race, Enon; twenty-five cents Tom Randolph, Fort Worth.

Well, that settles that question, but there are several other things not settled, though much easier to settle than that was—doesn't cost so much. But there are a great many who can't make the change to settle—that is, change error for truth.

I asked a wind-shaken man who had been a Methodist, and sought to be a Christian by the shaking process, a few questions, and he seemed to be a man of fine sense in many respects. I said, you were once a Methodist, were you? He said, "Yes, I was a member of the Methodist church for eight years." I said, what is the Methodist church? He said, "A body of people belonging to that church." Well, it is not the "one body" of which Paul speaks, is it? "I should smile it is not," said he. Well, what does it take to make a Methodist? "Obedience to Methodist laws and teaching," he answered. Well, that is not the law of Christ and teaching of the apostles, is it? "Very different in many respects," he answered.

Well, now what does it take to make a Christian? "Faith in Christ and obedience to his commands." What is that faith in Christ? "Faith in Christ is to believe that he is the Son of God." Suppose you were to say, I believe Jesus Christ is the Son of God, but I don't believe his promise, what would you say of his faith? "Well, that faith would be too short," said he. I think so.

Paul says: He that cometh to God must believe not only that he is, but that he is a rewarder of them that diligently seek him. And of Abraham's example of faith it is written: "Abraham believed God and it was accounted to him for righteousness." That is, he believed God's promise, "being not weak in faith he stumbled not at the promise of God, but accounted him able to fulfill his promise. So we plainly see that the faith of the Bible embraces the word and promises as well as the personage of God and Christ. "I believe that sir," said he. Well, now what about the obedience of baptism? Paul says there is but one baptism, now what is that? "That is immersion, nothing else," said he. Is immersion always the one baptism? "I think so." Are all persons that are immersed baptized with the one baptism? "I think so." Some immerse, three dips; is that the one baptism? "No, three can't be one." No, but they were immersed, and when I was a boy, I and other boys

went in swimming, and I immersed them, using the Bible formula, was that the one baptism? "No, that was boy foolishness," he said. Yes, but they were immersed. And were the twelve at Ephesus first baptized with the one baptism? Then we see that all immersions are not the one immersion.

But you very truthfully said that people become Christians by faith in Christ and obedience to his commands. Now let us go to his command concerning baptism and we can plainly see what the obedience is. The Spirit by the mouth of Peter gave the command, "Repent and be baptized in the name of Jesus Christ for the remission of sins." Now suppose those individuals had been baptized in the name of Peter, would they have obeyed the command? "No, of course it must be done in the name of Jesus." Yes. Well they were commanded to be baptized by the authority of Jesus for the remission of sins. If they had been baptized for some other purpose, they would not have obeyed the command. Moreover it is impossible for one to be baptized by the authority of Jesus Christ for any other purpose, because the authority of Jesus never authorized any other purpose, hence any baptism for any other purpose is not the baptism commanded by Jesus, hence not *the one* baptism—not from heaven, hence of men.

As he felt the sand crumbling he said: "That's getting the thing to a pretty fine point." Yes, the point is pretty sharp and pricks some people terribly, but there is just one more question I want to ask you. You say you were a member of the Methodist church, that it is not the one body, and you became a Methodist by obeying Methodist law and teaching, that it was very different from the law of Christ and teaching of the apostles. Now please tell me when and how you became a Christian and a member of the one body? A dry smile stole on his face and he said: "Don't you think there are any Christians in the Methodist and other churches?" Why you say, and we all know that they are not in the one body, and the teaching very different from the apostles, and Paul said: But you have obeyed from the heart that form of teaching delivered you, being then made free from sin you became the servants of righteousness, became Christians. When persons become Christians, they at the same time and in the same way become members of the church—the one body. Now did you become a Christian at the same time that you became a Methodist? Did you become a member of two bodies at the same time, by obeying two very different laws and teachings at the same time? "Ah, said he, you are too hard for me. I must go." Be candid with yourself, consult your Testament and better judgment. Good bye.

Best wishes to the F. F. and brethren.
J. CLEVENGER.
Kennedale, Texas.

INCONSISTENCY.

Bros. McGary & Hansbrough:

I have been a regular but silent reader of the F. F. for about the period of three years, and to-day I find that my love, esteem and christian regards for you and the able corps of writers are waxing stronger and stronger. I wish the paper success. May the brethren everywhere rally to its support, for, without question, its mission is a grand one. Thus far I have been unable to send you any subscribers from this point. This is a new and growing town and the gospel has not been well planted here yet.

We had a two week's meeting recently, but the amount of good accomplished was very small. Bro. Morgans did the preaching. Perhaps it might be well to mention here that he is the district evangelist for the southwestern district of Missouri.

I am glad, brethren, that there are those who stand on apostolic grounds, who preach the same gospel the apostles preached. I am heartily in sympathy with the teaching of the F. F., and if it will not be intruding upon your space or attention, I will say a few words on inconsistency.

From the divine volumn of inspiration, we learn that, previous to the crucifixion of our Lord, the supper was instituted by Him and given to the disciples, and he says unto them: "This do in remembrance of me," Luke 22: 19. Now let us bear in mind, that it was given to the disciples in remembrance of Him. Paul in speaking of this matter says: for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come, 1 Cor. 11: 26. Let us also remember that Paul is teaching the church at Corinth. Now Christ gave it to the disciples and Paul recommended it to the church.

Notwithstanding the plain teaching of the word of God, we have brethren who are so liberal and progressive, (and, indeed, it is almost universal in this part of Missouri), that in partaking of the emblems they will offer the same to every person who is a member of any church, whether human or divine. Now as there is but one way of becoming a Christian, as there is but one way of getting into the church of Christ, this sort of thing is inconsistent. Many of them have never confessed the name of Jesus. Many of them have never been baptized into Christ, yet by this way of doing we admit to the world that they are in the kingdom and patience of Christ, whereas, they are not. I know that Paul says: "But let a man examine himself, and so let him eat of that bread and drink of that cup," but that is spoken solely to those who are professed members of the church of Christ. Each one of us knows whether or not "we have obeyed from the heart that form of doctrine which was delivered you."—Rom. 6: 17.

Furthermore, the Spirit itself beareth witness with our Spirit that we are the children of God, Rom. 8: 16. Consequently we, individually know for ourselves whether we have a right to partake. But how does this Spirit bear witness? Simply by telling us through God's word what it takes to constitute a child of God, and our own spirits testify as to whether we are what the Scriptures teach a child of God should be.

By my progressive brethren in this country I am often characterized as small-hearted, narrow, contracted, etc., but if I know myself these accusations are false. I wish to stand squarely on the teaching of the Bible. We are taught by the Holy Spirit through the word what to do in order to become a Christian. We are to have faith in Christ, to repent, to confess his name and be baptized for the remission of sins. Then those who have not thus done are not Christians, and ought not to take the emblems, because it was given to the disciples in remembrance of him. If Methodists, Baptists, Presbyterians, and all such sects are Christians, they are made so by some unrevealed mercy of God. For according to the Bible they are yet in their sins. As this is my first I will close, and at some future time, mention other inconsistencies.
C. C. REDWINE.

Monett, Mo.

FROM BRO. TUCKER.

Bros. McGary & Hansbrough:

Bro. E. H. Rogers closed a ten days meeting at this place on the 14th inst. with ten additions. Six came from the world at large, three from the Baptists and one from the Presbyterians. Also two of this congregation were immersed.

Elder J. W. Watkins, who had been immersed by the Presbyterians, and served them as elder six years, and has held the same position with us for the last two years, became dissatisfied with his sectarian baptism, made the good confession, which was not required of him by the Presbyterians, and was baptized as directed in the gospel. And sister Ellen, the wife of elder Dan Ellen, had been immersed when quite young, and having an imperfect recollection of the manner of her conversion and induction, as regards the confession and the design of baptism, obeyed the law by confessing the Lord with the mouth and being baptized for the remission of her sins.

J. M. TUCKER.

FROM BRO. AND SISTER WOODLEE

Bros. McGary & Hansbrough:

Enclosed you will find one dollar, which we are due you on the F. F. We thank you very much for your kindness in sending us the paper, which we could not have taken if you had not credited us. We love your paper and pray that you may be spared many long years in your grand and noble work. I sincerely hope that all who owe you will, like true Christians, pay you up, for they all know a paper cannot be published without money. We remain your brother and sister in Christ.
T. J. AND A. E. WOODLEE.
Floresville, Texas.

FIRM FOUNDATION.

AUSTIN, TEXAS, NOV. 1, 1898.

ATTENTION, READERS!

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. MCGARY, AUSTIN, TEXAS. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

A. MCGARY's address is Box 86, Austin, Texas.

EDITORIAL NOTES.

We gave notice that we were going to show the unsoundness of the "Millennial Dawn," and gave our introductory article in our issue of Oct. 1st. It was our intention when we wrote that article, to pursue the subject without intermission in each issue, till we completed the work; but in the bustle and confusion of moving back to Austin, we find that we left the "Millennial Dawn" in a trunk that has not yet arrived at Austin. So we will have to be silent upon the "M. D." till our copy comes in, as we want to give the exact words of such of Mr. Russell's teaching as we may criticize, all of which we have carefully marked in the book.

LET US GO TO WORK.

Brethren, in compliance with the urgent request of many of the true and tried friends of the FIRM FOUNDATION, from all parts of the country, I am back at Austin, in the office of the paper, to stay. So far as my individual preferences went, for a home on earth, I was better satisfied in Fort McKavett than any where I have ever lived. But we all owe our time, talents and lives to our Master who bought us with his precious blood. Again, "In the multitude of counsellors there is safety."

I verily believe that the FIRM FOUNDATION is the only paper on earth that is set for the propagation of the religion of the New Testament in its unadorned simplicity and apostolic parity. Then, it cannot fail to be a good work, to devote our time on earth to the upbuilding of this paper.

When we think of the many disadvantages under which we began the publication of this paper, and sent forth the first issue of 250 copies, carrying it to the office each mailing day, a little bundle in the back of our buggy, and now see the immense wagon load that goes forth every mailing day, its growth seems really marvellous to us; and we are deeply impressed with the power of truth, and our heart overflows with gratitude to those true, courageous brothers and sisters, who have passed through the fire

of persecution with us in upholding the banner of truth and wrestling with the lordly innovators who are corrupting and perverting the right ways of the Lord. We wish we had space to give their names; but they are well-known anyway to all our readers.

Then, again, new friends are coming to the front every day. God grant that we may all keep ourselves humble and ever give all praise to the Giver of every good and perfect gift.

But, brethren, while we feel that we have done a good and extraordinary work under the circumstances, we see that the paper has just now reached a point of great usefulness among the disciples, from which it may rescue from the vortex of "progression," where they are being hastened into a deplorable apostasy, all true God-fearing brothers and sisters. To do our best at this, right now while there is hope, we ought to make the paper a weekly. This is not my decision, but it is the decision of hundreds of brethren, north, south, east and west, who are writing to me every mail, urging this move.

Fully realizing my obligations to the many brothers and sisters who have been my co-workers in the past, in building the F. F. up to its present condition of usefulness, and knowing full well that I cannot succeed in making it a weekly without that same support they have given me in the past, I propound these questions to them:

Brethren, do you not believe we could do much more good with the paper a weekly? Do you not believe we can easily make it a weekly if we will try? Are you all willing to try, and begin right now?

Let us all pull together and we will succeed. Then in one year we can drive the theological dudes and cormorants—hirelings—from our borders, and Zion will again experience that peace that should prevail among the children of God. We shall await your decision, brethren.

A. MCG.

W. K. HUMAN AND HIS PAPER.

Bro. Homan, instead of being the sober-minded, cool-headed man that some represent him to be, has manifested toward us a very irascible disposition. In fact, he is more like a petulant child than a dignified man. If we say anything about the *Courier* that does not appear just as lovely to him as he would like it, he flies into a fit, and cuts us off his exchange list, and hurriedly speeds a card to our office to stop the F. F. He has done this the second time.

First he made, what seemed to us, some very unbrotherly and cowardly insinuations at Bro. J. A. Harding for having so many debates—and we so expressed our mind about it in the F. F. When he saw our remarks he wrote us a very insulting private letter and sent a card to the office, ordering the F. F. stopped. In his private

letter he denied referring to Bro. Harding. So we replied and begged his pardon for saying to the public that he had referred to Bro. Harding, and we also corrected our supposed mistake, in the F. F. But in our private letter to Bro. Homan we gave our reasons for supposing that he referred to Bro. Harding. He replied to this saying that, he did refer to Bro. Harding, but denied that his remarks about him were offensive. After receiving our letter he condescended to put us on his exchange list again. But when he saw our remarks about T. W. Caskey's infidelic sentiments, in saying the Bible alone was killing churches, he flew into another fit and sent us another card, whizzing, telling us to stop his paper.

Will some brother who is taking the *Courier* please send it to us? If some reader of the *Courier* who is not a reader of the F. F. will send us the *Courier*, promptly, after he has read it, we will send him the F. F. for the kindness. We want to keep our eye on the movements of these plotters and planners of human tricks among the disciples, and so "mark them" that their "good words and fair speeches" will not so easily "deceive the hearts of the simple" for whom they "lie in wait," expecting their "sleight and cunning craftiness" to entangle them in the meshes of their sophisms.

Bro. Homan, and his kind, talk much about the lack of the Spirit of Christ in those who will not go to the same excess of riot with them. They seem to think that they manifest the Christian spirit when they put on their pompous airs and lordly swells, and cut their stilted theological didos. Yea, they think that people will not consider them Christians if they do not ignore every man who does not treat them according to the strictest rules of so-called gentility.

Oh, how much pharisaical hypocrisy is now being manifested by these would-be lords of God's heritage. If Elymas and Paul had both been editing papers when Paul said to him: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" doubtless Elymas would have considered this very unbecoming language for a Christian, and would have cut Paul off from his exchange list. And we need not think it strange now when the "perverters of the right ways of the Lord" cut off from their exchange lists those who show them up in their true colors.

A. MCG.

SHALL WE HAVE THE WEEKLY?

We are grateful for the material responses to our call upon those who are behind with us, which are now coming in with every mail. Times have been hard and money very scarce; hence, we have not

expected many to be able to pay up. But now that returns are coming in to our brethren from their crops, they are showing their appreciation of the FIRM FOUNDATION by sending in their dues to help us in the good work. We hope this will continue till all who are behind will respond in the same helpful way.

We have to furnish the paper to many who are not able to pay at all, which we have ever done and expect to do, cheerfully. During the summer many have subscribed who did not have the money, but as we have confidence in all lovers of God's truth we make it a rule never to refuse, or even hesitate, to send the paper to any who order it. Some of our papers will not send to any one without the spot cash; but whenever we lose confidence to that extent in our brethren, we shall cease to publish the paper.

We would be very thankful if some brother or sister, in every neighborhood where the F. F. is taken, would press upon our readers the necessity of squaring up during this month. We would like to begin the next volume with weekly issues, and can do so if all our brethren will pull together with us, by paying up and sending in a few new subscribers. Let every true friend to the paper determine to make one strong effort right now, and we can have the weekly at the same price we now have the semi-monthly. Shall we have the weekly? Brethren, it is for you to answer by your works.

A. MCG.

JOURNALISTIC JEALOUSY.

Bro. Burnett's jealousy rises to fever-heat whenever a new paper is born in Texas. He calls the *Primitive Missionary*, "A New Moses," and makes its birth the occasion of much *tooting* on the *Messenger* horn, blowing its imaginary merits and trying to blow out of existence other papers that he dare not meet in fair controversy, but hides out from them in abject fear, while he belches forth at them volleys of bragadocio, mud and slander.

We have not seen enough of the *P. M.* to enable us to yet form an adequate estimate of its worth as a factor in the religious embroilment it has been launched into; but we have seen enough to convince us that it is not set for the defense of the whole truth, but is tethered to the stake driven down by "the fathers of this reformation," circumscribed by "our plea." But the *F. F.* is perfectly willing for the *P. M.* to have breath, and inhale Texas air freely, and appear before the brethren upon its merits.

Perhaps if the *F. F.* had been afflicted with "Messenger-itis" till it had to be toxiced on patent insides to be kept alive, it, too, would be peevish enough to call the *P. M.* "A New Moses," and through jealousy try to snatch the lactated food from its infantile mouth. But the *F. F.* is in robust health, and with "the

sword of the Spirit in hand fears neither old or new papers or combinations. It will not fight nor antagonize any truth, nor league itself with error or untruth. If a thousand new papers should start up in Texas the F. F. has no fears whatever, for it depends for its support upon those who love truth, and it is armed with truth and can not fail till the disciples of Christ fail to appreciate truth—"thy word is truth."

In the *Messenger's* patent-inside spell of peevishness it seems to attribute its enfeeblement to the F. F., or at least to "A. McGary," and vents some spite in these words: "When A. McGary brought in his hobby of rebaptism to distract and divide the church of Christ, we met him at the threshold and fought him to the death." Yes, Bro. Burnett, you did fight us "to the death" of the *Messenger*. But knowing your recklessness in making statements about those you oppose, we suppose you aimed for your readers to believe that you had killed the F. F. Then, my brother, let us beseech you to kill us some more, for such deaths are so very agreeable to us that we want to die more and more and keep on dying the same way. But, candidly, my brother, what "re-baptism hobby" have we "brought in"? We have opposed the baptism of all untaught persons, because the apostles always taught the gospel, "the law of the Spirit of life in Christ Jesus," and baptized the taught—those who learned of the Father and obeyed from the heart the form of doctrine delivered in that teaching. They never baptized the untaught—those who had not learned of the Father.

Then what right have we to do so? Will you tell us? No, you prefer to sling slang and slander. We are willing to join heartily with you in doing the things authorized by the apostles, but we will not consort with you in doing what the apostles did not do, nor authorize us in any way to do.

If we would, we would also consort with Bro. Homan and his coadjutors in their strides beyond authorized bounds, in constructing all sorts of human machinery to obviate the supposed duplicity of our God who claims that He "thoroughly furnishes the man of God unto all good works," in the Scriptures. Bro. Homan might just as properly say of you and the *Messenger*, "When T. R. Burnett brought in his new hobby of anti-missionary-society to distract and divide the churches of Christ, we met him and fought him to the death."

You say of the P. M.: "Then it will put another foot on McGary's Pegasus, and gallop with him half way to Egypt, and see that he rebaptizes all of the Baptists." Why not gallop with us half way to Egypt rather than remain with you in Babylon? Is half way to Egypt half as bad as all the way to Babylon? If he should put his foot upon your way he would have to see that some of the Baptists were baptized.

If you had lived in Paul's day you would doubtless have accused the great apostle of mounting the twelve at Ephesus on his Pegasus. Bro. Burnett will have to accept the whole truth, or swallow progression entire and consolidate with the *Courier*. His half-way position cannot survive the conflict between the truth and the *Courier* forces.

A. MCG.

THE SOLE TEST OF CHURCH MEMBERSHIP.

Several correspondents have lately asked questions in substance not differing from the following: * * * Ought not candidates for admission to membership in a Baptist church to have a knowledge of the several points of belief that distinguish us from other denominations, and to understand clearly the reasons for holding such beliefs before being received into fellowship? Would you consider that testimony to the Christian experience of a candidate and asking one or two general questions would be a sufficient examination on which to base a favorable recommendation to the church?

W. B. P.

For the answering of such questions as these we must fall back on the teaching of the Scriptures, and on sanctified common sense. It is well, at the very beginning, to make a distinction between what is indispensable and what is highly desirable. Nobody will dispute the proposition that it would be extremely satisfactory if every candidate for baptism that presents himself to our churches had an intelligent understanding of our denominational beliefs, and was prepared to give a good reason for the belief that is in him.

But when we ask, is this essential to church membership? We raise a very important question, and one that must be authorized, first of all, by an appeal to the New Testament. We find in the New Testament but one test required before baptism—confession and personal faith in Jesus Christ. As the making of such confession was certain to expose the one making it to loss of social standing, to reproach, to persecution and quite possible to death, the confession was not made without due deliberation, and in the vast majority of cases was honest. It seems evident that this establishes a general principle: The one requirement for baptism and church membership is personal faith in Jesus Christ.

But circumstances are now so far changed that mere verbal confession is not a sufficient guarantee. A fuller examination of candidates is necessary, unless we would run the risk of introducing into the church many who have not been subject to saving grace. This is the origin of the practice, now almost universal among Baptist churches, of requiring candidates to give some account of their Christian experience, and to answer questions designed to test the genuineness of their conversion.

There is nothing sacred about this custom. It is of comparative recent origin, having been first in-

duced in New England less than 200 years ago. It is simply a means to an end, in many respects the best means, but not the only possible means. So the church is satisfied that a candidate is really born again, the one essential thing is secured. It also appears to be a plain proposition that we have no right to make terms of membership other than are found in the New Testament. Consequently, if any one offers himself for membership who gives credible evidence that he has been regenerated by the Spirit of God, and is ready to obey Christ in baptism, who shall forbid water that he shall be baptized?

If he need instruction in many things, that is just what pastors were given for, and the babe in Christ must be fed first on the milk of the Word, and after on strong meat as he is able to bear it. "He that is weak in the faith, receive ye, but not to doubtful disputations."—*N. Y. Examiner*.

I found the foregoing in the *Gospel Standard* for September, and it is worthy of note that the authority for requiring a "christian experience" dates not back to Christ and the apostles, but is only of "recent origin," "is simply a means to an end," to satisfy the church, a "means" adopted by "sanctified common sense" to determine whether "a candidate is really born again, the one essential thing." As if God was not wise enough to originate a "means" that would suffice for all time!

"Who art thou that repliest against God?" And if the plan of adding to His church under the teachings of the apostles did fail in some cases, as is evident from New Testament history, how shall feeble man be able to improve upon it in this age? It seems to me that "sanctified common sense" would better be shown by a strict adherence to the divine means of building up the church of Christ and let the result rest with its founder who is too wise to err.

We need not think to please God by being over zealous for His cause, we may be "ignorant of his righteousness, and try to establish our own and set up tests" of the genuineness of the "conversion" of others contrary to the doctrine of Christ. But when we are content with simply preaching the gospel as did the apostles and early Christians, and receiving "candidates" as they did, we may rest assured that we are doing God's service, and not following the "traditions of men," which make void the law of God. "Circumstances," however they may change, can never warrant us in setting aside the plain precepts of Jesus, "He that believeth and is immersed shall be saved." As to the "rick we run," let us not be troubled about that. The Judge of the earth will do right.

P. H. A.

FROM BRO. THOMASSON.

Bros. McGary & Hancock: You will find enclosed money order for three dollars, for which you will please send the F. F. to S. P. Ford and Crockett Green, Flatonia, Texas, and E. Bell, Lockhart, Texas, one year each.

I consider the F. F. the soundest paper now published, and I wish to say to its readers in Fayette, Gonzales, Bastrop and adjoining counties, that we wish to get up a co-operation and put an evangelist in the field. It is but a feeble way of expressing what we need, but now, brethren, with a little effort on our part we will do this.

Bro. Floyd is willing to work for us, but he cannot spend all his time at this work without a support. The question now is, will we support him, and go on in this work? We can do it. Now will we do it? Bro. F. will preach without it all he can, but will we support him, or are we willing to take part in this good work, or let others do it?

I know that there could be a great deal of good done by supporting Bro. Floyd in this work. Bro. F. has been working with his own hands for a support while not preaching. Now, brethren, will you give something? If so, you can forward it to me here at Flatonia, Fayette county, Texas, or to R. W. Floyd, Jeddo, Bastrop county, Texas.

Hoping to hear from the brethren on this most important subject, and praying for the success of the FIRM FOUNDATION, and the cause of the Master, I remain as ever, your brother in the one faith,

G. M. D. THOMASSON.

Flatonia, Texas.

QUERIES.

In Acts 9:17, does it speak of Paul's receiving his sight in the sense of receiving the word of the Lord, so that he might be able to understand and obey it and be filled with the Holy Ghost, or does it mean that it was his natural eyes that were blinded? J. A. W.

By reading the 9th, 22d, and 26th chapters of Acts you will learn the full story of Paul's conversion. When he saw the light he was blinded, naturally or physically, Acts 22:11, and when Ananias laid hands upon him, he received his sight again, Acts 22:18.

Was Paul made an apostle before he was baptized? J. A. W.

Jesus appeared to Paul to make him an apostle; a witness of His resurrection. Acts 26:16, 18. Baptism was not necessary to make him an apostle but was necessary to the remission of his sins, and his obedience necessary before he could begin the mission for which he was chosen. J. W. J.

THE GOOD WORK.

A letter from Bro. J. W. Jackson states that, "Bro. N. B. Sikes held a meeting near his home recently with thirty-six additions." None were shaken in, I presume, as Bro. Sikes understands that baptism is for the remission of sins, and that the confession must be made before baptism, and not baptism first.

Many of our brethren in reporting their meetings claim to have received members into the church by the shake of their hands after taking their confession which was not made previous to their baptism, thus ignoring the plan of salvation.

T. H. G.

AN OLD MAN'S EXPERIENCE.

I am nearly seventy-four years old. Before I was twelve I read the New Testament through several times and came to the conclusion, that obedience to the ordinances and precepts of the gospel of Christ is essential to salvation. I determined, therefore, to be immersed and to live an obedient life in order to be saved.

I had frequent conversations with Baptist preachers upon the plan of salvation, who told me that I was mistaken. That obedience was not essential, that people were wholly passive in regeneration, and hence were saved by grace alone, without obedience. I was so young, I thought I would investigate the divine testimony to see which was right. But instead of being convinced of error, I was confirmed in the truth of my conviction.

Being partial to the Missionary Baptist church, I applied for membership at the age of sixteen, was received and immersed by a very devoted minister, into that body. After which I was solicited to commence preaching, I had a very strong propensity to do so, but was convinced that the preachers would object to my position. So I determined to *post up*, so I could defend it successfully.

About ten years passed by, and having confidence in my ability, I ventured to begin. I met with no little opposition, but was encouraged by a few to continue. Some preachers were kind enough to endorse the doctrine, while others objected, calling it a dangerous heresy. I persisted in preaching the great necessity of obedience.

Finally, in 1853, I, together with a few others, determined to establish a church based upon, *the gospel which the apostles preached under the guidance of the Holy Spirit, as our only rule of faith and practice, bond of union, communion and fellowship.* This movement was so very novel, that it produced a great excitement, and no little commotion in the Baptist ranks. In less than eighteen months we numbered about one thousand members, principally from the Baptists. This was in North Georgia.

The disciples in East Tennessee heard of our movement, and requested a conference in order to a union. This was consummated in 1857 upon the above conditions. So we found a union of forty congregations upon the New Covenant alone. To which was added during the ensuing year over two hundred members.

This union movement was approved of the disciples generally, but some objected, on the ground that we excluded the Old Testament as a rule of faith and practice, but held that it was an indispensable source of historical knowledge. We held that the gospel of Christ which was preached by the apostles under the guidance of the Holy Spirit, contains the *entire system of redemption complete*, and hence all

auxiliary societies, such as the disciples were inaugurating for practical purposes, were *innovations* opposed to the apostolic doctrine and usages.

We held that the *Christian institution* was, and must continue a *unit* in its doctrine, its organic structure, its form of government and mode of discipline. We wrote many articles for publication in defense of our position, which produced no little controversy, especially with those who contend for congregational independency. This vexed question is yet unsettled among the disciples.

We are thoroughly convinced from the testimony of apostles and prophets, that the *New Covenant* contains a full and complete system of redemption, sufficiently plain and tangible for all practical purposes. And hence we have fully resolved to affiliate with those, and only those, who use it as their *only rule of faith and practice, bond of union, communion and fellowship.*

Before we left the Eastern states we found many brethren called disciples who objected to our position. We came to Arkansas nearly ten years ago, and have visited many congregations in this state, which seem much divided in sentiment on church polity. I have spent my time principally in trying to sustain the *position* above stated. Several congregations have united as *one* on the apostolic platform, while others claim to be united upon the Bible alone. Both parties claim to be *identified* with the apostolic church. Those who claim to be united upon the Bible alone, are generally in favor of the various *societies* as auxiliaries to the church, also of receiving any one into their fellowship who says he has been "immersed" into any sect whatever, no difference who by, or what for! Thus an issue is formed which our opponents contend is fatal to their *plan*, and calculated to divide the church.

Those who have adopted the gospel of Christ "as their *only authoritative rule of faith and practice, bond of union communion and fellowship,*" are accused of great wrong, because they refuse to affiliate with those who are teaching and practicing doctrines and usages which cannot be sustained by apostolic precept or example. We all plead justification on the ground that the apostles were *commissioned* to preach nothing but the *gospel of Christ*; "which is the power of God unto salvation to every one that believes it;" and that no man, not even an angel from heaven, dare preach any other doctrine for practical purposes than that gospel which was preached by the apostles under the guidance of the Holy Spirit.

Our opponents receive into their fellowship such as have been immersed by either Baptists or Pedobaptists, and many hold, that all who simply believe that Jesus of Nazareth is the Son of God, and is immersed, simply to constitute him

a Baptist or a Methohist are all in the kingdom of heaven, and hence all are children of God, and on their way to heaven; also that there is no tangible form of church government in the New Covenant, and hence each congregation, being free and independent, has a perfect right to constitute any form it sees fit, and establish any kind of society or festival for any other institution for the support of the kingdom of the Messiah that suits the good taste of public opinion, irrespective of the gospel plan of salvation.

We object to any doctrine that cannot be sustained by apostolic *precept or example*, and hence we have determined not to affiliate with those who teach and practice such things as they admit are not authorized by the apostolic doctrine and usage. So, having the opportunity to prove our faith by our works, on the 23d day of Sept., 1858, I together with all the members of the congregation at White-water, who had simply been dipped into a human-made sect, were immersed by the authority of Jesus Christ into the fellowship of the Father and of the Son, together with the faithful children of God. And now say to all, go thou and do likewise. A. ALLISON.

Cedarville, Ark.

DON'T BE A COWARD.

Dear Sisters:

I read not long since a letter in the F. F. written by a sister. She said that she especially wished to write to the snuff-dippers, and noble words did she write.

I am often surprised when I think of the number of cowards there are in the church of Christ; for cowards we are in more ways than one. We often see a noble sister who would be willing to lose her life for the cause of Christ, who will risk her life and all she holds dear in this life, to help suffering humanity, yet she will say: "I can't let this bottle of snuff go, I am ruled and controlled by this filthy habit." Yes, I verily believe some would almost rather lose their souls than to let it go.

A sister once said to me: "You know nothing of the strength of the habit. You can never realize how hard it would be for me to stop the use of snuff." I could but answer: "I thank God I do not."

Often we hear mothers lamenting the dangers their children are subject to by the temptations thrown around them, alluring them to drink the intoxicating cup. That same Christian mother will give those children the cup of egg-nogg to drink at Christmas time. Why does she do this wrong? Because of habit. Mother and grandmother did it, and why may I not do the same? Let me ask, if your mother had killed her child, is it any reason you should do the same?

Then, my sisters, should you tempt those children to become drunkards by giving them a taste for the pernicious stuff? A friend

of mine who dearly loves strong drink and often imbibes too freely for his own good, once said to me: "I learned to drink through the glass of egg-nogg."

My dear sisters, are we too cowardly to break bad habits and stand in the face of the world saying: "By the grace of God I will be a coward no longer. Hurtful habits and sins I will forsake henceforth and forever."

My dear sisters, we can control the world through our children, if we but understand the power God has given us. We are the mothers of the coming generation, let us instill into the minds of our children the truths of God's word; teaching them to love truth, to be brave and upright in all things. They are to be the men and women of the world after we have passed away. Will the world be better or worse for our having lived?

N. E. M.

FROM BRO. McCARTY.

Bros. McGary & Hansbrough,

Perhaps many of our readers will remember that last year I was arrested in Walker county, charged with "disturbing religious worship," and after making six trips to Huntsville, a distance of twenty-eight miles, the case was finally dismissed. Our Baptist friends no doubt think they are "doing God's service," but we think they are very much blinded by the god of this world. I am ready to suffer more for the worthy name by which we are called. To God be all the praise. A. J. McCARTY.

FROM BRO. HOLT.

Bros. McGary & Hansbrough:

Last Lord's day father, Joseph Holt, and I held a meeting at Smith's Chapel, Ala., had four additions to the one body. Prospects good for many more.

I expect to send in several dollars for the F. F. soon. Every one here, who reads the paper, wants no other. So you see there are yet a few who have not bowed the knee to Baal. My love to all the faithful. C. E. HOLT.

ARE THERE CHRISTIANS AMONG THE SECTS?

We must first see what it takes to constitute a Christian. A man must obey the teachings of the Bible just as it is and not change it and make the Scriptures suit himself. He must believe the gospel, repent of his sins, confess the Savior and be baptized for the remission of sins, Acts 2: 38.

Do the sects teach this? Let us see: They teach that a man is dead in sin and can do nothing to bring himself to life; that the new life must be imparted by the power of God and he must wait till the Holy Ghost is sent into his heart and regenerates him and makes him a child of God; then, he can repeat of his sins.

Is it not a shame to see men leading people off into darkness by their abominable doctrine, which is of the devil? For Paul says: "If any man preach any other gospel than that which I preached unto you let him be accursed," Gal. 1: 10. Now

is this so-called doctrine the sects are teaching according to the gospel which Paul preached? I think not. Paul told the Phillippian jailer to believe on the Lord Jesus Christ, and he should be saved; then he had something to do; he was commanded to believe, and the jailer did not sit down and wait for the Holy Spirit to operate on him, but was baptized the same night.

The sects teach that regeneration must precede baptism, and that all a man has to do is to believe. James says, "the devils also believe and tremble," James 2: 19. If faith alone will save a person the devils will be saved as well as the sects. James says that, "faith without works is dead," James 2: 20; then there is something besides faith. Jesus said to Nicodemus, "except a man be born of water and of the Spirit he cannot enter the kingdom of God," John 3: 5. Then baptism is necessary as well as faith; but not a single instance in the Bible is to be found where regeneration precedes baptism.

Let us be careful how we study the Bible. Jesus says: "Whosoever cometh to me and heareth my sayings and doeth them, I will shew you to whom he is like; he is like a man which built a house and digged deep and laid the foundation on a rock, and when a flood arose, the stream beat vehemently upon that house but could not shake it, for it was founded upon a rock; but he that heareth and doeth not, is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently and immediately it fell and the ruin of that house was great," Luke 6: 47-49.

J. E. ADAMS.

Liberty Hill, Texas.

THE PRODIGAL SON.

Bro. McGary:

Seeing Bro. Brady's idea of the Prodigal Son in the F. F. of Oct. 15, induces me to write just a few words on that point. I did not see Bro. McCarty's idea of it. Whatever his may have been, Bro. Brady's is certainly wrong. He has it "child of God," or a Christian "falling from grace"—backsliding and being restored, etc. He overlooked the fact that the elder brother (who according to his idea must mean the church, or those children of God who do not stray off) got in a terrible huff and left the house himself. Thus while one was gained, the other was lost.

Did Bro. Brady ever see the church get mad and refuse to meet and worship God any longer, because the backsliders were restored? Do they not always rejoice? What does the Prodigal Son parable mean then? It means, that the Gentile, poor, naked and weary, without religion that will satisfy his hungry soul, is admitted to the favor of God through the gospel of Christ. The elder brother, the Jew (who was basking in God's favor before, and thought he alone was entitled to it), got insulted at this, and refused to divide his privileges with the Gentile. So he quit the house. All of which is literally true. The prodigal occupies the house now, and the elder brother is trying a foreign country, and hog feeding; by-and-by, he will be the returning prodigal, and past experience will enable them to divide the honors of the Father's house in peace and love. J. T. POE.

WHEN ARE OUR SINS BLOT-
TED OUT!

*Repent ye therefore and be converted, that your sins may be blot-

ted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you," Acts 3: 19-20. I have often been asked to explain the above two verses, and as I consider them equivalent to Acts 2: 38, I conclude as Christ freshened the earth once with his presence, so will he refreshen it when He comes back again. When the great court sits and "death and hell give up their dead," and we all stand before the judgment bar of God, and the books are opened. I say, then, we will know whether our sins are blotted out or not.

Therefore I conclude that the language used by Peter on that occasion is equivalent to, "Repent ye therefore and be baptized for remission of sins that your sins may be found to be blotted out when Christ comes again."

Bro. Jackson, I promised some of our readers a long article on this subject, but I have to appeal to you to help me out. Please give us some of your best thoughts on it, and oblige, your brother in Christ.

J. S. F.

Ezell, Texas.

"WHY."

In this letter, we will try to show why sect baptism is not valid. They teach that repentance precedes faith. Do the Scriptures teach repentance before faith in order to our salvation from sin? No. For Paul says, "without faith it is impossible to please God," Heb. 11: 6. Then if it was possible to do an impossibility, (repent,) it would be displeasing to God, therefore, sin.

They teach that a man obtains faith by prayer. Is this true? No; for Paul says, "faith cometh by hearing, and hearing by the word of God," Rom. 10: 17.

They teach that when a man has faith he is then saved. Now if one cannot repent before he exercises faith, and according to their teaching, when one has faith he is saved, we must therefore have salvation without repentance; and Jesus says: "Except ye repent ye shall all likewise perish," Luke 13: 3-5. So we see their teaching is at variance with the Bible.

What do they contend? Christ? No. Well, what then? "I believe that God for Christ's sake has pardoned my sins." Let us examine this confession. Is it unto salvation? No. It is because of salvation, (not of salvation)? Then it is not the confession taught in Rom. 10: 9-10-11, for it was unto salvation.

For what are they baptized? For the remission of sins? No. To be saved? No. Well, what for? To get into the church. Christ's church? No. Why not? Well, if their claim of remission of sins was true, (for there is no remission out of Christ), when they had faith they were already in Christ's church. Well, what is it for? To get into, and have the benefits of some insti-

tution called a church; for, by what they call baptism is the only way they can get into a church; then, if there is any salvation in the Baptist church, or any other, no one can enjoy it only by what they call baptism.

Now let us see the conclusion of the whole matter. To commence wrong, continue wrong, and end wrong, will save people from their sins. Then the commandments of men will do as well as the commands of Jesus. Who is prepared for this?

Recently I heard one of our brethren in a discourse condemn the practice of the mourning bench, and call the teachers of that practice false teachers. Yet he will extend the right (wrong) hand of fellowship to the same persons who have received this false teaching and will acknowledge them Christians; provided, when baptized, the name of the Father, Son and Holy Ghost was pronounced over them. I pray the time will come when we all will teach and practice as the oracles of God direct.

Success to the F. F. and all lovers of truth. J. P. McCONNELL.

CO-OPERATIVE MEETING.

There will be held with the church of Christ in Willis, beginning on Thursday night before the fourth Lord's day in November, a co-operative meeting for the purpose of taking steps to send out and support an evangelist in the destitute field. Therefore we invite all the congregations and disposed disciples in the counties of Montgomery, Harris, Waller, Walker, San Jacinto, Grimes and Liberty, to co-operate with us in this grand work of spreading the ancient gospel over this part of Eastern Texas.

The ground must and is being occupied. Shall we sit still and see it occupied by a perverted gospel, or shall we go up and possess it? Your action in the matter will tell whether you are or not. Let the congregations see to it that each member helps some in this work. Send messengers instructed as to how much your congregation will do. Come one, come all. The harvest truly is great but the laborers are few. Give us your aid. Come, give us the benefit of your long experience.

All those who are coming will write me or Bros. M. C. Leslie or J. M. Walker, and homes will be provided for all. Any one who will come will be welcomed. Come, let us take sweet counsel together.

This call is made by the elders and members of this congregation. I will visit all the churches between this and the meeting. Please publish, and oblige, your brother in the work, W. H. DUKE, Evangelist.

M. C. LESLIE,
J. M. WALKER, Elders.
Willis, Texas, Oct. 1, '88.

FROM BRO. GRAY.

Dear Bro. McGary:

I have succeeded in getting two new subscribers for the F. F., and

will also send you one dollar I owe. The last dollar I sent you paid up to July last, if Bro. Gillespie is correct, and I suppose he is. I like the F. F. very much, and hope it will soon become a weekly. And now I would say to the brotherhood at large, let us do all we can to make it a weekly, by introducing it into every household we can. Let us hold fast to our profession without wavering, and whatever we do in word or deed let us do all in the name of our Lord Jesus Christ.

I am still holding forth the word of life, and what is exceedingly strange, I get along very well without the aid of a "missionary board," or "society," either home or foreign.

Yes, Bro. McGary, let us hold fast to the Lord's plan of spreading the gospel, even if we should be called upon to starve, for "whether living or dying we are the Lord's." But as for the "starving," I am not much afraid, for the righteous has never been forsaken, "nor his seed found begging bread." I think we have some noble brothers and sisters in this locality, but they have never been taught to "exhort one another" when they meet. I sincerely hope they will learn the way of the Lord more perfectly.

Send the F. F. to sister Ollie T. Barnes, and Bro. Frank Hute, both at Muchakinock, Mahaska county, Iowa. Yours for the truth,

W. P. GRAY.

Eddyville, Iowa.

NO NEW REVELATIONS.

"If every preacher would lose sight of every other preacher and read his Bible praying for wisdom from above, finding his model in God's word instead of popular runs, then all preachers would be nearer together and all nearer the truth. An unwilling priestcraft is stealthily crystallizing about us. Error clad in beautiful garments, sits enchanting, and her entreaties are so bewitching that those who would boldly rise and denounce her, must risk the anathemas of those whom she has already deceived."—*Gospel Standard, June '88.*

There is a great deal of solid truth in the foregoing extract. There is only one thing to which I object and that is the idea of a preacher who reads his Bible "praying for wisdom from above," when he has the Word of wisdom in his hands. Do we not read that, "All Scripture, divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness: so that the man of God may be complete, thoroughly fitted for every good work."

What need then of looking beyond this source of wisdom, which is God-given. We need not look for new revelations to make us wise unto salvation" with God's word to guide us, and those who turn aside from that are apt to get misled by fables and the ignis fatuus of their own imagination and this course will promote a schism and result in evil to the cause of Christ, and this the extract fully recognizes.

And as to the preachers "losing" sight of each other," reading "their Bibles," instead of finding "their models in popular ruts," the advice might well be heeded, for there is a large measure of jealousy and egotism among preachers, to their shame be it said. And yet they are among the most self-sacrificing men we find in the world, and are abounding in many good works. Yet their deference to "popular" ideas often hinders the truth, and error prevails where truth alone should reign. Then let "preachers" be more circumspect in their ways and learning wisdom from God's word, see eye to eye and speak the same things, then will they "be nearer together and all nearer the truth."

P. H. A.

FROM BRO. LIVINGSTON.

Dear Bro. McGary:

I have been thinking for some time I would write you a few lines. Have been taking your paper over a year, and will send up a dollar for it. My time has been out some time. I do not know how much I owe. I like the F. F. better than at first, only have one objection to the position of the paper, and that is this: You hold in order for baptism to be valid there must be a preceding knowledge that it is for past sins. I will not argue this point at present, but simply say, that many of our young people did not understand fully when they joined the church. I'm not talking about the sect, but only the young in the church of Christ.

To make the matter plainer, I joined the church at about fifteen years of age, had an average raising by Christian parents, and believed all I knew of the Bible, with all my heart, knew nothing of sectarian teaching. But still I can't say that I believed baptism was for past sins. My recollection is, that obedience to all the commands would bring eternal salvation. Further than this I cannot remember now. I know there are many people in the same condition, still I understand you to teach that their obedience to baptism is not the one baptism.

I am not trying to make the Bible fit myself, if I know it. But I want to know if I am mistaken in regard to your position. There must be some difference in young and older wicked people, anyway. A man thirty years old who has not obeyed the gospel, certainly has more guilt, as well as knowledge, than the young man who has done but little wrong. You can see what I want from these lines. I want to send the paper to some of my sectarian neighbors and see if they will read it.

J. T. LIVINGSTON.

Barnett, Texas.

My brother, I can only reply to you by saying that the Scriptures clearly and unequivocally teach us that baptism is for the remission

of "sins that are past." This our Lord sets forth in very plain language in his commission under which his chosen apostles went forth to teach the nations. If there is any variation in the law of Christ to suit the cases of old and young sinners, I have never discovered it. Baptism is for the remission of the sins of "a man thirty years old who has not obeyed the gospel," or for the man ninety years old, or "fifteen years old." Paul says the Scriptures thoroughly furnish the man of God unto all good works. Then as the Scriptures teach us that baptism is for the remission of sins, without intimating any variation to suit age, sex or color, we conclude that this is God's law for all men, and all time from the beginning of the reign of His Son Jesus Christ till he comes to judge the world.

As the Scriptures teach us this it must be the truth; and our Saviour said, "you shall know the truth, and the truth shall make you free." These things being true, and having the example of the apostles clearly recorded, showing thousands of persons baptized by them, and finding not one instance where they baptized any until they had been taught the truth; and being determined to stand by the truth, and teach and practice nothing more nor less than the apostles taught and practiced on this question, the F. F. does deny that a baptism which is not preceded by this same teaching is the one baptism.

My brother, it weighs not on my feather against "the law of the Spirit of life in Christ Jesus," which is bound in heaven and earth, if you should be correct when you say: "Many of our young people did not understand, when they joined the church." I verily believe you are right in saying so, but it is only so much the worse for them and their teachers. If some apples are shaken down green that is no reason why the rule to pull only ripe apples should be modified—only in the case of the apples the wrong cannot be repaired, while in the case of untaught persons being baptized, they can be taught and baptized intelligently in the name of the Lord Jesus.

The F. F. is not a law-maker in these divine things. It fully recognizes the fact, that "the law of the Spirit of life in Christ Jesus" was made and "forever settled in heaven" eighteen hundred years ago.

Some men berate us much because we will not tamper with this heaven-bound law and modify it just a little to suit individual cases; but this is not man's prerogative. What a fearful responsibility many of our brethren are assuming upon this matter! They should tremble at the thought of it! When will any man learn that he is not the judge, and that judgment will be according to God's written law?

Many thanks, my brother, for your club of subscribers.

A. McG.

FROM A SISTER.

Dear Bro. McGary:

Enclosed you will find twenty cents, ten cents for the "Ups and Downs of the Jackson Family," and ten cents for that tent that you are so patiently working for. Only ten cents, and yet it is all you ask of each subscriber of the F. F. Now I am sure if each reader will stop and think, they will at once send in their dime, for we cannot doubt that much good will come from these mites.

I have just received my first F. F., and can say that I am much pleased with it; could not be otherwise, for it contends so earnestly for the truth and nothing but the truth, and that in such a bold manner.

I was advised by our good brother, W. T. Kidwill, to take the F. F., and I shall always feel thankful for his good advice, for it will help me so much in my efforts to teach my sister, a Baptist, who has never heard the gospel preached in its purity. I have been taking the *Gospel Advocate* for some time and sending it to her, and now I shall send the F. F., hoping it will do even more good than the *G. A.*, for it presents the truth in a clear and forcible manner. A sister,

E. A. C.

Whiteside, Tenn.

REPORT.

Commenced a meeting with New Hope church, in Polk county, Ark., on Saturday night before the fourth Lord's day in August, assisted by Bro. — McBride, with two confessions and baptisms. This church is not in order on account of trouble in the neighborhood, as well as the church.

Commenced at Two Mile Saturday night before the second Lord's day in September, and closed Thursday night with thirteen confessions and baptisms for the remission of sins, one restored. Give God the glory. The church is in good order for Western Arkansas, where the cause has not been preached until within the last few years. The church was greatly revived. Since I took charge of this church there have been some thirty or thirty-five added to the saved.

Bro. McGary, I do love the F. F. because of its pure doctrine.

Yours truly,

J. W. BRATCHER.

Dallas, Ark.

A promise should be given with caution and kept with care. It should be made with the heart and remembered by the head.

The nearer we live to Jesus, and the closer our walk is with him, the less inclination we have for pursuits and pleasures in which he is not the object.

Believe nothing against another, but on good authority; nor report what may hurt another, unless it be a greater hurt to another to conceal it.—W. Penn.

WANTS NO COMMISSION.

Bro. A. Allison, of Arkansas, has just sent us a club of seventeen. He says: "I want no commission for what I do for the F. F. I am anxious for a weekly and will do all I can to get it. I have witnessed the immersion of nine within one month, in the bounds of my labors. There are eight or ten churches in this section firmly settled on the FIRM FOUNDATION. Others, I trust, will soon practice its principles, for they are apostolic principles. You may count on a steady increase in this country."

DEBATES.

At Lanham, Hamilton county, Texas, between J. C. Weaver, Methodist, and J. D. Tant, Christian, to begin on Wednesday, 21st of November, and continue eight days.

At Youngsfort, Bell county, Texas, between Mr. Miller, Christian, and J. D. Tant, Christian, to begin Monday, 24th of December, and continue six days.

We will examine the doctrine, teaching and practice of said churches on this occasion. All lovers of truth are invited to attend.

Truly yours,

J. D. TANT.

Self-will is so ardent and active that it will break a world to pieces, to make a stool to sit on.—[Cecil.]

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00

EZEK AND THE METHODISTS:

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00

Address, A. MCGARY,
Fort McKavett, Texas.

BRIEFS.

Bro. McGary's address is now changed to Austin, Texas, Box 26.

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

Now is the time to send in your clubs. Go to work, brethren, and send us large lists of subscribers.

We do not answer questions unless the enquirers send us in their true names. We have thrown several into the waste basket on that account.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

READ THIS!—Your attention is called to the notice, "Attention, Readers!" on first and fourth pages, and, hereafter, you are requested to make all money orders payable to A. MCGARY, Austin, Texas, and send all letters, and articles for publication, to A. McGary, Box 26, Austin, Texas. Please do not forget this.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANBROUGH, Publishers.

AUSTIN, TEXAS, NOV. 15, 1888.

VOL. 4—No. 24

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. R. DURST. J. W. JACKSON.
L. C. STONE. E. HANBROUGH
A. J. MCGARTY.

ATTENTION, READERS!

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. MCGARY, AUSTIN, TEXAS. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANBROUGH.

BRO. HERNDON ON ORDINATION.

A. E. Myers, of Bethany, W. Va., is one of our exchanges, publishes a criticism upon the position held by us upon this subject, but unfortunately he has misapprehended our argument entirely. This is the severest criticism that he could have made, for a man who cannot make himself understood to the average intellect, should not write. We will make one more effort to be understood.

He says: "This argument against ordination, if fairly stated, I presume would stand about thus: 'Every specific action must have a word that clearly defines or specifies what the action is: to ordain a person is a specific act, therefore a word must be found clearly defining and expressing what that act is.' The effort, therefore, of those who oppose ordination is to show that there is no such a word, and hence their appeal to all the words rendered 'ordain' in the New Testament, fairly presuming that if there is such a word, it would be found among those thus translated."

We have never opposed "ordination", Tolbert Fanning never opposed "ordination", and we have never yet met with the writer who has! We have opposed the practice of laying on hands as a part of ordination. We teach and practice ordination of elders and deacons, but not ordination by imposition of hands. Is this plain? We contend that the words used in the New Testament in connection with

the ordination of elders and deacons, mean precisely what they were intended to mean, and that they were not intended to teach anything that was not in the word. Is this plain? When Paul said to Titus, "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I have appointed thee", we find in the word *katastesees* only what it means, and do not find "imposition of hands", nor any special ceremony in it. And when it is said that Paul and Barnabas "ordained them elders in every church", we find in the word *cheirotoneesantees* only what it means, and do not find in it any imposition of hands.

In Acts 6: 3, where the apostles said "whom we may appoint over this business", we hold that they meant precisely what is in the word *katasteesomen*, and we have no authority for injecting "imposition of hands" into it. When the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them", we hold that they meant only what was in *aphoriste*, and that there was no "imposition of hands" in it.

If "imposition of hands" is part of the ceremony of appointing elders and deacons, or of ordaining them, we must find it in a specific command and in definite words, and we can not find it in these words that were used. In the case of the "seven", they were not elders, and they were not "deacons" as described in 1 Tim. 3: 8-13. There was no congregational organization there, and they were to do only one specified thing. There was a community of goods, and the apostles, because they were *the* apostles, had taken charge of them, and they, because they were *the* apostles, took the authority of placing these men over this business—not appointing them, the disciples did that—by praying and laying their hands on them. Notice, that where there is an imposition of hands, there are words used that say exactly that. Who laid on their hands? The apostles. When *the* apostles come and lay their hands on the heads of any one, we will say, *Amen*. The apostles did the praying. We cannot see that it is authority for uninspired men to lay on hands and pray for some other purpose.

In Acts 13: 1-3, the laying on of hands is declared by specific words. Whenever you will show us in a congregation at the present day, "prophets and teachers", as therein

mentioned, and convince us that the Holy Spirit directed them to ordain any one for any purpose, and they will do it by fasting, praying, and laying on of hands, we will say, *Amen*; but we will not take it for authority to go to congregations and lay our hands on men that the brethren have selected to be their elders or deacons! Please notice, that the men who laid on their hands, did the praying and fasting. No one else prayed or fasted. To be consistent we must not teach any one to pray or fast in ordination except those who lay on hands.

In Acts 14: 23, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed", we learn that *only* those who did the "ordaining", did the fasting and praying. But, does the word represented by "ordained" mean "laying on hands"? Does it not mean something entirely different? *Thayer's Greek-English Lexicon of the N. T.*, we suppose the best, and it is the latest, says: "CHEIRO-TONEOO: a, properly to vote by stretching out the hand, b, to create or appoint by vote, c, to elect, appoint, create. Acts 14: 23." Ought not this forever to take this passage out of the list of proof-texts for the laying on of hands? But men will go on quoting it as unconcernedly as if every Greek scholar in the world, said it meant that Paul and Barnabas laid their hands on elders in every congregation!

Our critic says: "Ordination is not a simple specific act at all, but is a series of acts embracing prayer, fasting, and the imposition of the hands of those officiating, say nothing of the choosing of those to be ordained." We can see no meaning in the last part of the sentence, those words after the last comma, and we will consider the other statement. We are willing to accept the statement that "ordination is not a simple specific act"; that is our position; but we deny that the New Testament writers tell us what acts constitute ordination. We admit that they do sometimes specify the acts engaged in when men were ordained—set apart; but we deny that any of these cases are for example in "ordaining" elders or deacons. Just at this place we will say that there is not, in our opinion, a single command or example in the New Testament for "ordaining" men to be evangelists. We will examine the instances that our critic presents.

Acts 6: 3: "When the brethren

had made the selection as ordered, they placed them before the apostles to be 'appointed' or 'ordained.' The manner of their 'appointment' is thus described in God's word: 'And when they had prayed, they laid their hands on them.' If this is intended, as an example for us, we must put ourselves in similar conditions. We must have inspired men to lay on hands. We have just as much authority for saying that the conduct of Peter and John towards the beggar at the temple, is an example for our guidance, as to say that this is. We are not apostles and have no right to try to ape them in apostolic work. If this is an example to us, by what authority have we the right to tell all the disciples to pray and then limit the laying on of hands to preachers? Are preachers to be considered as successors to the apostles? Why should one disciple more than another lay on hands? Was this action of the apostles by congregational direction, or was the action of the congregation by direction of the apostles? You cannot say that the apostles prayed and laid on hands by direction of the disciples, but you are bound to say, that the disciples did look out these men by direction of the apostles; now, if this is for our guidance, we must have successors to the apostles, these successors must direct the congregation to look out the men, and the congregation must not look out the men until these successors to the apostles have commanded them; then these successors to the apostles must pray, the congregation looking on, and then lay their hands on the candidates. Are you ready to take this as an example with all of its legitimate consequences? We are not.

"In the case reported in Acts 13, it is said of those that 'ministered to the Lord,' and who were ordered to 'separate me, Barnabas and Saul for the work whereunto I have called them,' and 'when they had fasted and prayed, they laid their hands on them; they sent them away.' Here the three acts are all stated—fasting, prayer, and the imposition of hands. This, therefore, is scriptural." Of course it is scriptural, but that is not saying that we ought to "ordain" by fasting, prayer, and the imposition of hands. It does not say that it was those "that ministered to the Lord" who did these things; but it says, that there were in the church at Antioch, *prophets and teachers*, naming them, who, when they were ministering to the Lord, were directed

And as to the preachers "losing" sight of each other," reading "their Bibles," instead of finding "their models in popular ruts," the advice might well be heeded, for there is a large measure of jealousy and egotism among preachers, to their shame be it said. And yet they are among the most self-sacrificing men we find in the world, and are abounding in many good works. Yet their deference to "popular" ideas often hinders the truth, and error prevails where truth alone should reign. Then let "preachers" be more circumspect in their ways and learning wisdom from God's word, see eye to eye and speak the same things, then will they "be nearer together and all nearer the truth."

P. H. A.

FROM BRO. LIVINGSTON.

Dear Bro. McGary:

I have been thinking for some time I would write you a few lines. Have been taking your paper over a year, and will send up a dollar for it. My time has been out some time. I do not know how much I owe. I like the F. F. better than at first, only have one objection to the position of the paper, and that is this: You hold in order for baptism to be valid there must be a preceding knowledge that it is for past sins. I will not argue this point at present, but simply say, that many of our young people did not understand fully when they joined the church. I'm not talking about the sects, but only the young in the church of Christ.

To make the matter plainer, I joined the church at about fifteen years of age, had an average raising by Christian parents, and believed all I knew of the Bible, with all my heart, knew nothing of sectarian teaching. But still I can't say that I believed baptism was for past sins. My recollection is, that obedience to all the commands would bring eternal salvation. Further than this I cannot remember now. I know there are many people in the same condition, still I understand you to teach that their obedience to baptism is not the one baptism.

I am not trying to make the Bible fit myself, if I know it. But I want to know if I am mistaken in regard to your position. There must be some difference in young and older wicked people, anyway. A man thirty years old who has not obeyed the gospel, certainly has more guilt, as well as knowledge, than the young man who has done but little wrong. You can see what I want from these lines. I want to send the paper to some of my sectarian neighbors and see if they will read it.

J. T. LIVINGSTON.

Burnett, Texas.

My brother, I can only reply to you by saying that the Scriptures clearly and unequivocally teach us that baptism is for the remission

of "sins that are past." This our Lord sets forth in very plain language in his commission under which his chosen apostles went forth to teach the nations. If there is any variation in the law of Christ to suit the cases of old and young sinners, I have never discovered it. Baptism is for the remission of the sins of "a man thirty years old who has not obeyed the gospel," or for the man ninety years old, or "fifteen years old." Paul says the Scriptures thoroughly furnish the man of God unto all good works. Then as the Scriptures teach us that baptism is for the remission of sins, without intimating any variation to suit age, sex or color, we conclude that this is God's law for all men, and all time from the beginning of the reign of His Son Jesus Christ till he comes to judge the world.

As the Scriptures teach us this it must be the truth; and our Saviour said, "you shall know the truth, and the truth shall make you free." These things being true, and having the example of the apostles clearly recorded, showing thousands of persons baptized by them, and finding not one instance where they baptized any until they had been taught the truth; and being determined to stand by the truth, and teach and practice nothing more nor less than the apostles taught and practiced on this question, the F. F. does deny that a baptism which is not preceded by this same teaching is the one baptism.

My brother, it weighs not one feather against "the law of the Spirit of life in Christ Jesus," which is bound in heaven and earth, if you should be correct when you say: "Many of our young people did not understand, when they joined the church." I verily believe you are right in saying so, but it is only so much the worse for them and their teachers. If some apples are shaken down green that is no reason why the rule to pull only ripe apples should be modified—only in the case of the apples the wrong cannot be repaired, while in the case of untaught persons being baptized, they can be taught and baptized intelligently in the name of the Lord Jesus.

The F. F. is not a law-maker in these divine things. It fully recognizes the fact; that "the law of the Spirit of life in Christ Jesus" was made and "forever settled in heaven" eighteen hundred years ago.

Some men berate us much because we will not tamper with this heaven-bound law and modify it just a little to suit individual cases; but this is not man's prerogative. What a fearful responsibility many of our brethren are assuming upon this matter! They should tremble at the thought of it! When will puny man learn that he is not the judge, and that judgment will be according to God's written law?

Many thanks, my brother, for your club of subscribers.

A. MCG.

FROM A SISTER.

Dear Bro. McGary:

Enclosed you will find twenty cents, ten cents for the "Ups and Downs of the Jackson Family," and ten cents for that tent that you are so patiently working for. Only ten cents, and yet it is all you ask of each subscriber of the F. F. Now I am sure if each reader will stop and think, they will at once send in their dime, for we cannot doubt that much good will come from these mites.

I have just received my first F. F., and can say that I am much pleased with it; could not be otherwise, for it contends so earnestly for the truth and nothing but the truth, and that in such a bold manner.

I was advised by our good brother, W. T. Kidwill, to take the F. F., and I shall always feel thankful for his good advice, for it will help me so much in my efforts to teach my sister, a Baptist, who has never heard the gospel preached in its purity. I have been taking the *Gospel Advocate* for some time and sending it to her, and now I shall send the F. F., hoping it will do even more good than the *G. A.*, for it presents the truth in a clear and forcible manner. A sister,

E. A. C.

Whiteside, Tenn.

REPORT.

Commenced a meeting with New Hope church, in Polk county, Ark., on Saturday night before the fourth Lord's day in August, assisted by Bro. — McBride, with two confessions and baptisms. This church is not in order on account of trouble in the neighborhood, as well as the church.

Commenced at Two Mile Saturday night before the second Lord's day in September, and closed Thursday night with thirteen confessions and baptisms for the remission of sins, one restored. Give God the glory. The church is in good order for Western Arkansas, where the cause has not been preached until within the last few years. The church was greatly revived. Since I took charge of this church there have been some thirty or thirty-five added to the saved.

Bro. McGary, I do love the F. F. because of its pure doctrine.

Yours truly,

J. W. BRATCHER.

Dallas, Ark.

A promise should be given with caution and kept with care. It should be made with the heart and remembered by the head.

The nearer we live to Jesus, and the closer our walk is with him, the less inclination we have for pursuits and pleasures in which he is not the object.

Believe nothing against another, but on good authority; nor report what may hurt another, unless it be a greater hurt to another to conceal it.—[W. Penn.

WANTS NO COMMISSION.

Bro. A. Allison, of Arkansas, has just sent us a club of seventeen. He says: "I want no commission for what I do for the F. F. I am anxious for a weekly and will do all I can to get it. I have witnessed the immersion of nine within one month, in the bounds of my labor. There are eight or ten churches in this section firmly settled on the FIRM FOUNDATION. Others, I trust, will soon practice its principles, for they are apostolic principles. You may count on a steady increase in this country."

DEBATES.

At Lanham, Hamilton county, Texas, between J. C. Weaver, Methodist, and J. D. Tant, Christian, to begin on Wednesday, 21st of November, and continue eight days.

At Youngsfort, Bell county, Texas, between Mr. Miller, Christadelphian, and J. D. Tant, Christian, to begin Monday, 24th of December, and continue six days.

We will examine the doctrine, teaching and practice of said churches on this occasion. All lovers of truth are invited to attend.

Truly yours,

J. D. TANT.

Self-will is so ardent and active that it will break a world to pieces, to make a stool to sit on.—[Cecll.

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00

EZEK AND THE METHODISTS:

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00

Address, A. MCGARY,
Fort McKavett, Texas.

BRIEFS.

Bro. McGary's address is now changed to Austin, Texas, Box 26.

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

Now is the time to send in your clubs. Go to work, brethren, and send us large lists of subscribers.

We do not answer questions unless the enquirers send us in their true names. We have thrown several into the waste basket on that account.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

READ THIS!—Your attention is called to the notice, "Attention, Readers!" on first and fourth pages, and, hereafter, you are requested to make all money orders payable to A. MCGARY, Austin, Texas, and send all letters, and articles for publication, to A. McGary, Box 26, Austin, Texas. Please do not forget this.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANBROUGH, Publishers.

AUSTIN, TEXAS, NOV. 15, 1888.

VOL. 4—No. 24

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1308 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. S. DURST. J. W. JACKSON.
L. C. STONE. E. HANBROUGH
A. J. MCGARY.

ATTENTION, READERS!

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. MCGARY, AUSTIN, TEXAS. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANBROUGH.

BRO. HERNDON ON ORDINATION.

A. E. Myers, of Bethany, W. Va., in one of our exchanges, publishes a criticism upon the position held by us upon this subject, but unfortunately he has misapprehended our argument entirely. This is the severest criticism that he could have made, for a man who cannot make himself understood to the average intellect, should not write. We will make one more effort to be understood.

He says: "This argument against ordination, if fairly stated, I presume would stand about thus: 'Every specific action must have a word that clearly defines or specifies what the action is: to ordain a person is a specific act, therefore a word must be found clearly defining and expressing what that act is.' The effort, therefore, of those who oppose ordination is to show that there is no such a word, and hence their appeal to all the words rendered 'ordain' in the New Testament, fairly presuming that if there is such a word, it would be found among those thus translated."

We have never opposed "ordination", Tolbert Fanning never opposed "ordination", and we have never yet met with the writer who has! We have opposed the practice of laying on hands as a part of ordination. We teach and practice ordination of elders and deacons, but not ordination by imposition of hands. Is this plain? We contend that the words used in the New Testament in connection with

the ordination of elders and deacons, mean precisely what they were intended to mean, and that they were not intended to teach anything that was not in the word. Is this plain? When Paul said to Titus, "For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I have appointed thee", we find in the word *katasteesees* only what it means, and do not find "imposition of hands", nor any special ceremony in it. And when it is said that Paul and Barnabas "ordained them elders in every church", we find in the word *cheirotoneesantees* only what it means, and do not find in it any imposition of hands.

In Acts 6: 3, where the apostles said "whom we may appoint over this business", we hold that they meant precisely what is in the word *katasteesomen*, and we have no authority for injecting "imposition of hands" into it. When the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them", we hold that they meant only what was in *aphoriseite*, and that there was no "imposition of hands" in it.

If "imposition of hands" is part of the ceremony of appointing elders and deacons, or of ordaining them, we must find it in a specific command and in definite words, and we can not find it in these words that were used. In the case of the "seven", they were not elders, and they were not "deacons" as described in 1 Tim. 3: 8-13. There was no congregational organization there, and they were to do only one specified thing. There was a community of goods, and the apostles, because they were *the* apostles, had taken charge of them, and they, because they were *the* apostles, took the authority of placing these men over this business—not appointing them, the disciples did that—by praying and laying their hands on them. Notice, that where there is an imposition of hands, there are words used that say exactly that. Who laid on their hands? The apostles. When *the* apostles come and lay their hands on the heads of any one, we will say, *Amen*. The apostles did the praying. We cannot see that it is authority for uninspired men to lay on hands and pray for some other purpose.

In Acts 13: 1-3, the laying on of hands is declared by specific words. Whenever you will show us in a congregation at the present day, "prophets and teachers", as therein

mentioned, and convince us that the Holy Spirit directed them to ordain any one for any purpose, and they will do it by fasting, praying, and laying on of hands, we will say, *Amen*; but we will not take it for authority to go to congregations and lay our hands on men that the brethren have selected to be their elders or deacons! Please notice, that the men who laid on their hands, did the praying and fasting. No one else prayed or fasted. To be consistent we must not teach any one to pray or fast in ordination except those who lay on hands.

In Acts 14: 23, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed", we learn that *only* those who did the "ordaining", did the fasting and praying. But, does the word represented by "ordained" mean "laying on hands"? Does it not mean something entirely different? *Thayer's Greek-English Lexicon of the N. T.*, we suppose the best, and it is the latest, says: "CHEIRO-TONEOO: a, properly to vote by stretching out the hand, b, to create or appoint by vote, c, to elect, appoint, create. Acts 14: 23." Ought not this forever to take this passage out of the list of proof-texts for the laying on of hands? But men will go on quoting it as unconcernedly as if every Greek scholar in the world, said it meant that Paul and Barnabas laid their hands on elders in every congregation!

Our critic says: "Ordination is not a simple specific act at all, but is a series of acts embracing prayer, fasting, and the imposition of the hands of those officiating, say nothing of the choosing of those to be ordained." We can see no meaning in the last part of the sentence, those words after the last comma, and we will consider the other statement. We are willing to accept the statement that "ordination is not a simple specific act"; that is our position; but we deny that the New Testament writers tell us what acts constitute ordination. We admit that they do sometimes specify the acts engaged in when men were ordained—set apart; but we deny that any of these cases are for example in "ordaining" elders or deacons. Just at this place we will say that there is not, in our opinion, a single command or example in the New Testament for "ordaining" men to be evangelists. We will examine the instances that our critic presents.

Acts 6: 3: "When the brethren

had made the selection as ordered, they placed them before the apostles to be 'appointed' or 'ordained.' The manner of their 'appointment' is thus described in God's word: 'And when they had prayed, they laid their hands on them.' If this is intended as an example for us, we must put ourselves in similar conditions. We must have inspired men to lay on hands. We have just as much authority for saying that the conduct of Peter and John towards the beggar at the temple, is an example for our guidance, as to say that this is. We are not apostles and have no right to try to ape them in apostolic work. If this is an example to us, by what authority have we the right to tell all the disciples to pray and then limit the laying on of hands to preachers? Are preachers to be considered as successors to the apostles? Why should one disciple more than another lay on hands? Was this action of the apostles by congregational direction, or was the action of the congregation by direction of the apostles? You cannot say that the apostles prayed and laid on hands by direction of the disciples, but you are bound to say, that the disciples did look out these men by direction of the apostles; now, if this is for our guidance, we must have successors to the apostles, these successors must direct the congregation to look out the men, and the congregation must not look out the men until these successors to the apostles have commanded them; then these successors to the apostles must pray, the congregation looking on, and then lay their hands on the candidates. Are you ready to take this as an example with all of its legitimate consequences? We are not.

"In the case reported in Acts 13, it is said of those that 'ministered to the Lord,' and who were ordered to 'separate me, Barnabas and Saul for the work whereunto I have called them,' and 'when they had fasted and prayed, they laid their hands on them; they sent them away.' Here the three acts are all stated—fasting, prayer, and the imposition of hands. This, therefore, is scriptural." Of course it is scriptural, but that is not saying that we ought to "ordain" by fasting, prayer, and the imposition of hands. It does not say that it was those "that ministered to the Lord" who did these things; but it says, that there were in the church at Antioch, *prophets and teachers*, naming them, who, when they were ministering to the Lord, were directed

to do a certain thing. Quite a different statement. All disciples could be spoken of as those that ministered to the Lord, but these were prophets and teachers, and while they were ministering as prophets and teachers, the command came to them. If this was to be an example to us, we must first prove that elders, deacons, and evangelists were, all of them, to be "ordained" in the same way, and secondly, that Barnabas and Saul were thus "ordained" to be either elders, deacons, or evangelists. The first cannot be done, unless we can find instances where elders, deacons, and evangelists, were each so "ordained" with these three acts performed, and this cannot be done. No one will claim that this was done to make Barnabas and Saul elders, deacons, or evangelists, for they were all these and more, being inspired men, apostles of God in the highest sense. Then it could not be for guidance and imitation. But again: If for our guidance, we must have some men who are prophets and teachers. We have no prophets, and no teachers, of the kind mentioned here, hence it can not be for our imitation. But suppose that by some logical legerdemain we could transfer a duty from prophets and teachers to uninspired men, then we must wait for the Holy Spirit to speak to these men, and tell them to "ordain" certain particular men, before these men could do it. Prof. McGarvey, in his *Commentary on Acts, in loco*, says: "What they did was doubtless what they had been told to do by the Holy Spirit. But the Holy Spirit simply said to them, 'Separate me Barnabas and Saul to the work to which I have called them.' The fasting, prayer, and imposition of hands was, then, merely their separation to this work. It was a ceremony deemed by infinite wisdom suitable to such a purpose, and, therefore, whenever a congregation has a similar purpose to accomplish, they have, in this case, the judgment and will of God, which should be their guide." This had nothing to do with the congregation, nor the congregation anything to do with this, yet, "whenever a congregation has a similar purpose to accomplish they have, in this case, the judgment and will of God, which should be their guide." Wonderful logic! But according to our usual practice the members of the congregations do not fast, pray, and lay on their hands; some of the members fast, (it is requested by the master of ceremonies that all of them fast); several evangelists are called in, and possibly the elders of the congregation are invited to assist, one evangelist prays, one gives the charge, (where it comes from we do not know), all of them lay on their hands, (while they are doing this generally they do not say anything, because they do not know what to say), and then another evangelist prays. We take the lib-

erty of copying the following printed and copyrighted programme of Ordination. It is written by F. M. Green, and published by John Burns, St. Louis, Mo., 1868. The author in his preface, says: "The author desires to acknowledge special help received from the writings of Alexander Campbell, Prof. J. W. McGarvey, F. M. Bruner, T. W. Brents, and A. B. Jones, and from the direct contributions of Thomas Munnell and Robert Moffett." From such a galaxy of Biblical exegetes, we might expect much light, but from the sample that we have just given from one of them, we must not be too sanguine, but here is the "Form."

ORDINATION OF OFFICERS.

The following outline of ordination ceremonies may be used at the ordination of evangelists, elders, or deacons:

1. A sermon suitable to the occasion may be preached by some preacher chosen for that purpose.

A brief statement by the presiding officers of the church as follows:

We have met to-day to ordain A. B. as a minister of the word (or elder or deacon, as the case may be). I submit to this meeting the following evidences of the fitness of this brother (or these brethren) for the position (or positions) to which he (or they) has been chosen. (Here state the previous action of the church, (or churches if an evangelist), in "looking out from among them", this person (or persons) for the special service of the church. Now if there is a member here, who knows a reason why this ordination should not take place, let him here and now give such reason or forever after hold his peace.

3. The candidates for ordination are invited to take seats provided for them in front of the congregation.

Do you still desire, and is it your wish that these brethren (name them one by one) shall be ordained as the unanimously chosen officers of this congregation? And do you acknowledge them as having full Ecclesiastical authority to officiate for you in the office to which you have chosen them? (The congregation should rise in token of its assent.)

Before ordination, the following questions should be asked of the candidate:

(a) A. B. Is it your desire to preach the word of God? *Answer.* It is.

Do you promise before God and this congregation, that you will study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth? *Answer.* I do.

Do you promise that you will exercise the office, with which you are hereby invested in the name of the Lord, according to the true intent and meaning of the new institution as you shall give account to God at his glorious appearing and kingdom, and preach the word, be instant in season, out of season;

that you will reprove, rebuke, and exhort with all long suffering and doctrine; that you will not shun to declare the whose counsel of God; and that you will keep yourself pure, watch in all things, endure afflictions, do the work of an evangelist, and make full proof of thy ministry. *Answer.* By the grace of God I will so endeavor to live, and to do.

(b) C. D. Do you wish to do the work of an Elder? *Answer.* I do.

Do you accept it willingly, and will you strive to be blameless, vigilant, sober, of good behavior, hospitable, apt to teach, taking heed to yourself and the flock in the which the Holy Spirit hath made you overseer? *Answer.* By the grace of God I will.

(c) E. F. Is it your desire to accept the work of a deacon? *Answer.* It is.

Will you assume the duties of this office according to the will of God and strive to live in all gravity and sincerity before God and before men? *Answer.* I will.

4. Prayer before ordination.

5. The candidates then kneel, and two or three evangelists or elders join in putting hands on the head of the candidate, one of them saying:

(a) A. B. We do hereby ordain you to the solemn and responsible work of the Ministry of God's Word. At your own request, and by the approval of the church, you are hereby set apart to preach the Word and to do the Work of evangelist. May God give you wisdom to make "full proof of thy ministry."

(b) C. D. By your own willing consent and desire, and by the unanimous voice of this church, you are hereby ordained to the office of elder in this church. May God give you wisdom to "rule well" and to "feed the church of God which he purchased with his own blood."

(c) E. F. We do also ordain you to the office and work of deacon in this church. May the Lord give you wisdom to use the office well that you may purchase to yourself a good degree, and great boldness in the faith which is in Christ Jesus. Amen!

6. Prayer after the ordination specially for the candidates by one of the ministers participating in the service.

7. This may be followed by a brief address or charge to the candidate, that he may realize his responsibility, and with all diligence and fidelity to the Lord, and with all humility of mind, and affectionate concern for the brethren, exercise the office with which he has been invested by the cordial and unanimous choice of the church.

8. In like manner the church may be addressed by one of the ministers present, charging them to remember them whom they have chosen to rule over them, or to speak the Word of God to them, "and considering the issue of their life, imitate their faith."

9. Song and benediction.

Now, here is *Ordination* formulated. How do you like it? Let us look at it. "Now if there is a member here, who knows a reason why this ordination should not now take place, let him here and now give his reason or forever after hold his peace." Where in the Bible do we find such a command laid upon disciples? A special gift is now about to be conferred, a peculiar sanctity is about to cover this man, and after our hands have rested upon him, let no voice of criticism be raised against him! "And do you acknowledge them as having full ecclesiastical authority to officiate for you in the office to which you have chosen them?" "Full ecclesiastical authority." How do you like the phrase? Where in God's Word does it occur? We were once a Bible-speaking people, but now the language of Ashdod is our language. Will some "ordination brother" please point us to the passage of the Bible that speaks of or intimates office in connection with elder, deacon, or evangelist? Of course we do not mean our Common Version of the Bible.

"Before ordination, the following questions should be asked of the candidate." Should they, why? No such questions were asked in the New Testament.

"The candidates then kneel, and two or three evangelists or elders join in putting hands on the head of the candidate." Where do you find authority for all this? But we beg pardon, *authority* is out of fashion! Our old-fashioned notions and early training make us unconsciously ask for a "thus saith the Lord." We must rid ourself of this habit, or we may be considered old foggy: but bear with us a while longer in our old customs. May we ask, in all humility, where in God's Word can we find the command or the example of evangelists putting their hands on the heads candidates, to "ordain" them? Do not please, tell us that Paul and Barnabas did it, or Timothy or Titus, because you do not know that they did, and then they were more than evangelist; but give us a single instance of a man's doing this, who was merely a preacher. There are a number of such men mentioned in the New Testament. May we enquire why it is necessary to have two or three evangelists, why would not one be sufficient? One of these evangelists saying: "We do hereby ordain you to the solemn and responsible work", etc. What do they mean by "ordain"? Is it a setting apart to a special work? We thought the congregation "set apart" its own servants. No, you say the congregation selects, and the evangelists set them apart. Then a congregation can not have elders or deacons until these evangelists choose to set them apart!

"Here state the previous action of the church, (or churches if an evangelist)." One church may

"look out" a man for elder or deacon, but churches must "look out" the man to be ordained an evangelist. Where, oh where, can I find the Scripture for all this ceremony of ordination! As this *Minister's Manual*, in flexible morocco cover, so as to be carried in the pocket for ready reference, is endorsed by a professor in a Bible College, the presumption is that the embryo ministers will be trained by him to carry out this programme.

We call attention to another statement made by Prof. McGarvey, in his comments upon this incident at Antioch. "Though an apostle by special commission he [Paul] was 'ordained' by his humble fellow-laborers in Antioch." This language can imply only that this "ordination" conferred some honor or power, and that the honor or power was conferred by his fellow-laborers, who were lower in honor than he. No honor or power was conferred, and Paul manifested no humility, when he suffered these prophets and teachers, men on a perfect equality with him according to the narrative, to do whatever they did do, because he knew that they did it by express authority of the Holy Spirit. We deny that the praying, fasting, and laying on of hands constituted the "separating." Let us analyze it. The Holy Spirit said: "Separate for me Barnabas and Saul to the employment to which I have summoned them." Then having fasted, prayed, and laid their hands on them, they bid them depart. These men were fasting and ministering to the Lord when the command came to them, praying was probably part of their ministering, then praying and fasting was not part of the "separating." Laying on of hands in this instance conferred no power, nor inducted into any office, but being a custom as common then, as shaking hands now, by laying their hands on them they sent them away, "blessing them"—asking God's blessing on them. Is not this much the more natural interpretation of the language?

We said awhile back, that there is not, in our opinion, a single command or example in the New Testament for "ordaining" men to be evangelists. We believe that 1 Tim. 4:14, is the only proof-text for that practice. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands." 2 Tim. 1:6. "This charge I commit unto thee my child Timothy, according to the prophecies which went before thee, that by them thou mayest war the good warfare." 1 Tim. 1:18. The laying on of the hands of the presbytery was the means through which a gift was given. If a gift is not now given through the laying on of the hands of the presbytery then this is no authority for the presbytery to lay on hands now. If Timothy was "ordained" by the laying on of the hands of the presbytery, surely it is not authority for evangelists to lay their hands on men to make them evangelists. It seems that Timothy had a gift from God that came through the laying on of Paul's hands. This cannot be an example to us for our imitation, unless we can imitate it. We do not claim to be a successor of Paul, or as having his power, and hence, we do not lay our hands on any one, by reason of this incident. Why do men who profess to require a "thus saith the Lord" for what they do, quote these statements to justify their evangelists and elders, in laying their hands on men desiring

to be evangelists? We can not imagine.

If the Lord commands us to do a thing, if we do not do it we commit a sin. Did the Lord ever suggest anything that we could do or not do just as we pleased? If we preach without having the hands of preachers laid on our heads, do we commit a sin? Can we have hands laid on us or not as we prefer? We pause for a reply.

But what does "ordination" by imposition of hands mean among men? Dr. Phillip Schaff says: "In the early church the rite of ordination seems to have been regarded as a formal induction into the functions and responsibility of ministerial service, and as having more significance than a mere conferment of the authority of the church." * * *

The Disciples of Christ, Quakers, and Plymouth Brethren, do not recognize any human rite or ordination. They hold all Christians to be equal, and, while they fully accept the doctrine of a divine and inward call to preach, refuse to grant any efficacy to the human ordinance of setting apart for ministerial functions."

From the best study that we can give the subject, we conclude, that all disciples are called to preach the gospel according to their gifts, each man must determine his gift for himself, and not confer with flesh and blood; every disciple has the right to baptize, and join in the celebration of the supper; that there is no class distinctions in the Church of God's Son or in his kingdom, that there are no clergy nor laity, that all are priests; that elders are selected by their several congregations, and the selection is confined to their own congregation; that deacons are temporary and special agents chosen by their congregations for temporary service, and their appointment is their ordination; and that a preacher employed to move to a place and take the oversight of a congregation, to preach to it, to visit pastorally or socially the members when sick or well, to superintend its activities, and, to use a vulgarism, "to boss things generally", is a burlesque on apostolic teaching and practice.—*Christian Quarterly Review.*

REPLY TO "BRO. JOHN."

In the F. F. of October 15, "Bro. John" offers a friendly criticism on some remarks of mine on the subject of repentance, which appeared in your issue of Sept. 15.

The point of objection with him was, that I took the position that turning from sin was not repentance. When I said, "turning from sin is not repentance," I had reference to the overt act of turning. Repentance is a mental (not a bodily) act. Repentance comes before baptism. Will "Bro. John" tell us what overt act a man performs before confession and baptism? Did the Pentecostians perform an overt act after they were commanded to repent, before they confessed Christ and were baptized? If not, then repentance is not turning from sin, but it is that change in the mind which results in turning from sin.

"Bro. John" admits that if the phrase, "repent and turn" be correct, and "repent" and "turn" mean the same thing; there is a redundancy of speech which according to the rules of language, destroys the

force of the sentence. Correct. "Bro. John." But he adds: "They are the same, but the revised version has the word wrong." Very well, let us see what Paul says on the subject: "Repent and turn to God, and do works meet for repentance." Acts 26:20.

Now "Bro. John," there is one of two things true: (1) *My position is correct*, or, (2), *Paul used a "redundancy of speech which destroys the force of the language," he used.* Which will you accept?

I know it is said the Ninevites repented, and also that they turned, but it does not necessarily follow that their turning was repentance, as a change of mind was necessary in order to their turning.

The king of Nineveh appeared to understand the subject better than "Bro. John" does, for he said, "Who can tell if God will repent and turn away from his fierce anger, that we perish not?"—John 8:9.

The sects urge that we do not give a sinner time to repent before we baptize him; but repentance being a change of mind, will or purpose, it will readily be seen that a person can repent almost instantly. Just as soon as he can resolve to quit his meanness and to spend his remaining days in the service of God, just that soon can he repent, and his repentance is made manifest by his obedience to the gospel.

Your brother in Christian love,
J. G. CONNER.
Strawberry, Ark.

FROM BRO. A. J. McCARTY.

Dear Brethren and Readers of the Firm Foundation.

There is a man claiming to be a Christian preacher, by the name of O. P. Bounds, going through the country preaching. He passed through our town about two years ago, and while here he delivered several sermons, mostly on Revelations and prophecy. He seems to be pretty well posted on the Bible and history, and is sound on some things, but one thing I wish to warn the brethren against is, his erroneous teaching in regard to the Lord's supper.

He remarked in a sermon last night, (having visited us again), that we had no authority for weekly communion, that is, meeting on the Lord's day, or the first day of the week to "break bread," and said we should observe the Passover once a year, and feet-washing in connection with it. He said other things in his discourse which I regard as unscriptural and when he was done with his subject he called on me to pray and I refused saying, I felt more like talking than praying, and I did so by saying that, the gentleman's name was Bounds, but I did not think he was sound on the communion question, and gave scriptural reasons showing wherein he was wrong.

Bro. J. D. Markett one of our worthy preachers was present and endorsed what I said. I there-

fore take this opportunity of warning the Churches of Christ against this perverter of the right way of the Lord. The fact of the business is, the general impression is that he is a "non compos mentis." There is a screw loose somewhere about his head. Hoping that all the disciples of Jesus will stand firm or continue steadfastly in the apostles' teaching.

I remain, your brother in Christ.
A. J. McCARTY.
Madisonville, Texas.

FROM BRO. LATIMER.

Bros. McGary & Hansbrough:

After looking over the F. F. of Oct. 15, I am reminded of a little work. Please find enclosed one dollar, for which send the F. F. to J. R. Black, (old subscriber), Gordon, Palo Pinto county, Texas. Also one dollar for which send the F. F. to A. M. Guhl, (new sub.), Gordon, Palo Pinto county, Texas. Also one dollar for which send the F. F. to W. S. Jones, (new sub.), Sonto, Palo Pinto county, Texas. This makes eleven dollars and sixty cents I have sent you, without losing that many minutes of time—four of which are new subscribers. Think may be I can get some more before sending this.

I can but feel amused at Bro. Kennedy, and at the same time imagine I see him, with courage enough to face some of the trials of the early preacher. Bro. Mc. let's help him grind that old blade and burnish it, too, if necessary; for I know it has been used and probably laid away, and we hope Bro. K. you will draw the weapon and go forth conquering and to conquer.

I did not get the F. F. of Oct. 1st. Do not know the cause.

There is one thing I want to call attention to. That is, the reason some of the brethren do not like the F. F., because it condemns some teaching they receive not in the Bible. These impressions that are made and riveted in the mind while young are very difficult to eradicate. Then another is, they will not consider. There is a large congregation at Palo Pinto town—don't think any of them ever read the F. F., for reasons known to me. Will send you some of them: Eld. Ham Taylor, Charlie Massie, atty., Dr. Warren, M. D., and J. A. Latimer. Please send a few numbers if any on hand.

Also please find enclosed forty cents, for which send three copies of "Zeke and the Methodist," and one copy of the "Ups and Downs of the Jackson Family," to J. R. Black, Gordon, Palo Pinto county, Texas.
Yours in hope of eternal life,
HENRY LATIMER.
Gordon, Texas.

Dear Bro. McGary:

Enclosed please find one dollar to pay for the F. F. of '00. I am well pleased with the paper. Your positions are sound. Go ahead.
Yours for the truth,
W. B. STIRMAN.
Athens, Texas.

FIRM FOUNDATION.

AUSTIN, TEXAS, NOV. 15, 1888.

ATTENTION, READERS!

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. MCGARY, AUSTIN, TEXAS. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

A. MCGARY's address is Box 36, Austin, Texas.

EDITORIAL NOTES.

Bro. J. T. Showalter, in the *Octographic Review*, says: "No one was considered in the one body in the days of the apostles without faith, repentance, confession, prayer and immersion." We are informed in the Scriptures that faith, repentance, confession and immersion are the conditions of entrance into the one body, but prayer is not mentioned as a requirement of an alien. Hence we are anxious to learn how Bro. Showalter found out that no one was considered in the one body till he had prayed. Has the brother found some lost apostolic manuscript? We hope he will tell us.

Bro. A. B. West has just returned from Washington Territory. He came by rail to Austin. He called to see us and interested us much with his description of Washington, its gigantic trees, snow-capped mountains and many other things deeply interesting. He says the coast country, where he was, is rife with infidelity. Bro. West is a straight-out gospel preacher; he bows to the apostolic line, regardless of where the chips may fall. He is an excellent debater—terrible on Christadelphianism. He will locate either in Blanco county, (where he formerly lived), or some adjoining county.

Bro. E. W. Herndon's reply to Bro. E. A. Myers on Ordination, in the October issue of the *Christian Quarterly Review*, which we publish in this issue of the F. F., is worthy of a very careful, unbiased study, which we hope our readers will give it. This question is now being agitated generally among our readers, with good brethren upon either side of it. Hence we shall from time to time publish well-written articles upon either side of the question, in the hope that we may all upon this, as well as upon all other questions, "speak the same thing, and that there be no divisions among us; but that we may be perfectly joined together in the same mind and in the same judgment."

In our last issue we notice a call for a "meeting for the purpose of

taking steps to send out and support an evangelist in the destitute fields." Now we know these brethren are true and desire to proceed in their labors for the Master, upon the plan directed by inspiration and pursued by the apostles and faithful men who labored under their immediate direction. This plan is thoroughly furnished us in the Scriptures. In the Scriptures we are not furnished with any instruction for such a meeting as the one mentioned above. Some may not be able to see the harm in such meetings, even when they admit that Holy Writ gives no record of any such in apostolic times. But whether a finite mind can see the harm or not, danger lies right at the threshold of every movement the man of God makes that is not furnished in the Scriptures, however slight the departure may be. Small beginnings of this kind have big endings. The small acorn is the beginning of the giant oak. All missionary societies and human organizations that are now distracting the disciples and rending the kingdom of God into contending factions, had their beginning in some supposed harmless co-operative meeting. Brethren let us be content to follow Him who is "head over all things to the church." Evangelists who will not go to preaching till some co-operative meeting insures them pay, ought not to be paid. But true men of God who go forth moved by a burning desire to save souls, ought to be sustained. These unscriptural meetings to "send out and support evangelists" foster the wicked spirit now actuating men who give so much preach for so much money. At such meetings a hundred fold more is said about money than anything else. Let brethren carefully examine the Scriptures and see if they can find one-tenth as much said about money "to carry on the work," as they now find said in one little co-operative meeting to "send out and sustain an evangelist." Why this great difference? Let us examine ourselves and see if we are not all moved too much by money. "The love of money is the root of all evil."

A. MCG.

PAMPHLETS.

We have just one dozen copies of the *Outman-McGary* debate now in the office. These copies have been sent in by agents sending in what they failed to sell. We had several orders during the summer that could not be filled because we had not one copy of it then in the office. We sell this pamphlet at 25 cents. If any one wants this discussion with the Christadelphians let them send in immediately, as this one dozen closes out this edition.

We learn that both the "Ups and Downs of the Jackson Family," and its sequel, "Zeke and the Methodists," have done a good work for the truth. The "Ups and Downs" shows very plainly the inconsistent

course of those brethren who recognize Baptist baptism. "Zeke and the Methodists" does up the main points in Methodist "Grub-ax," with unglved hands. A few dimes invested in these pamphlets can be made to bring many to a knowledge of the truth, if the pamphlets are wisely handed around. See our price list on 8th page.

We have three arguments each of the Harding-McGary debate now in type. There are two more arguments on each side, and then we will offer this pamphlet to the public, at 15 cents per copy, or two copies for 25 cents. This is a discussion upon the validity of sectarian immersion, in which Bro. J. A. Harding is endeavoring to show that we ought to receive those who are immersed under Baptist, Methodist and other so-called orthodox teaching, without re-immersing them. All orders sent in for this discussion will be carefully filed and promptly filled as soon as the pamphlet comes from the press. We presume Bro. Harding will let the *Gospel Advocate* readers know of it. A. MCG.

DEAF EXCHANGES.

Among our exchanges is the *Juvenile Ranger*, a very neat and newsy little paper, published at Austin. It is edited by the pupils of the Deaf and Dumb Asylum.

We have several other exchanges whose editors are deaf, but they are deaf in a different way from the editors of the *Juvenile*. The editors of the *Juvenile* are physically deaf, deaf from their mother's womb; but these other's "hearts have waxed gross, and their ears are dull of hearing (spiritual ears), and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart and should be converted," (Matt. 13: 15)—from their willful and presumptuous inconsistencies and perversions of the law of the Spirit of life in Christ Jesus (Rom. 8: 2).

For instance, the editor-in-chief of the *Gospel Advocate* says: "No gift can be completed without the giving and receiving. It is the province of the giver to prescribe how and where the gift will be bestowed. It is the province of the receiver to determine whether he will accept the gift where and when offered. If he does not, he deprives himself of the gift. God bestows remission of sins, as the gift of his grace, on man. He has chosen to bestow it in baptism. Man must receive the gift where God bestows it or he deprives himself of the gift." And that same editor knows very well that many persons are baptized who are not willing to receive the gift of remission of sins in baptism—they will not for one moment entertain the idea of receiving remission of sins in baptism. Yet this same editor, to vindicate the doctrine of "our plea," "closes his eyes" and runs roughshod over the rules of con-

sistency, teaching that such persons receive this gift of God, the remission of their sins, in the act of baptism although they were not willing to receive it there, but claimed they had received it before they reached the ordinance of baptism.

Now that editor is deaf, spiritually as deaf as a post. We have been for several years trying to tell him of his inconsistency, but his ears have waxed so gross that he is perfectly deaf to all such sounds.

Again, he teaches that it is very wrong for Christians to have their lives insured—and we think he is right—but he advertises a New York life insurance company in his paper and says: "Advertisers would do well to take advantage of the pages of the *Gospel Advocate*. The *Gospel Advocate* is one of the best mediums in the South; it has a large and growing circulation, and the rates of advertising are cheap. J. W. Jackson, manager for this department of the old New York Life Insurance Company, tells us he receives more returns from his advertisement in this paper than any other. We are glad the *Advocate* readers patronize those who give us a share of their patronage."

We have tried hard to get the editor of the *Advocate* to hear us upon this matter, but he either can not, or he stops his ears and will not. We speak to him at the top of our voice, saying that, as he teaches that it is wrong for Christians to insure their lives, it is certainly wrong for him to lay that wrong before them and tempt them to do a wrong thing. Now when we speak of some of the virtues of the *Advocate* they hear it distinctly and catch up the sound and send it on till all of their readers can hear it. But they can't hear us at all when we sound the voice of "reproof."

We hope the editors of the *Juvenile* will never become deaf in this soul-endangering way. Those who are physically deaf may have sound spiritual ears, and be "swift to hear" the gospel of Christ, and obey it and be saved—the gospel of Christ is God's power to save them that believe it. See Rom. 1: 16. But those who enjoy the blessing of sound physical ears in this world, may be spiritually deaf—as many are—and be slow to hear and swift to wrath, (see James 1: 19), and go down to perdition, where there will be weeping and gnashing of teeth. Oh, how many thousand times better it is to be physically deaf, with unstopped spiritual ears, in this life, than to have sound physical ears, and be spiritually deaf. The difference is just as great as that between heaven and hell.

We hope our young friends of the *Juvenile* will be ever "swift to hear" (with their spiritual ears), slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. "Wherefore lay apart all filthiness and superfluity"

naughtiness, and receive with meekness the engrafted word, which is able to save your souls."—James 1: 19-21. Remember, that God's word is able to save your souls—not some human creed embodying the wisdom of men—"where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"—1 Corinthians 1: 20. Again, Jesus said: "But in vain they do worship me, teaching for doctrines the commandments of men."—Matthew 15: 9.

Will the editors of the *Juvenile* help us get the pure gospel of Christ into the spiritual ears of its physically deaf readers? Doubtless many of them have never had any better spiritual food than the husks of human wisdom. God says: "Except a man be born of water and the Spirit he can not enter into the kingdom of God."—John 3: 5. The wisdom of this world says: "Man need not be born of water, sprinkling will do—water is not adapted to man's salvation." God says: "He that believeth and is baptized shall be saved."—Mark 16: 16. The wisdom of this world says: "He that is saved may be baptized, but baptism is a non-essential."

But this worldly wisdom, which denies the word of God is, in God's sight, and should be in ours, "filthiness and superfluity of naughtiness," and we must "lay it apart" and receive with meekness the word of God, which is able to save our souls. A. McG.

FROM BRO. B.

A brother writes: I want to ask you some questions for publication:

- (1) Is it right for the members of the church of Christ to kneel in prayer at sectarian worship?
- (2) Is it right for Christians to ask sectarians to return thanks at the table?
- (3) Is it right for Christians to return thanks at eating with worldlings or sectarians table?
- (4) What authority do our brethren have for asking sectarians to lead in prayer in the worship of God?

By answering the above questions you will confer a lasting favor on a weak brother. B.

(1) I do not believe they worship the true and living God who revealed Himself in the Scriptures, but a false god who seeks to deceive by counterfeiting some of the forms of the true God's worship. Therefore I do not believe a disciple of the true God's Son should pay any further respect to their god than to be quiet and orderly as the law of the land requires. If we turn back to the law as it was given by the true God to that people who were typical of the disciples of Jesus Christ, we hear Him say: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Then shalt have no other gods before me . . . Thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God."

(2) It certainly is not right to ask any one who is a worshipper of a false god to perform any part of the service to the true God. To do so is to virtually recognize such an one a disciple of Christ, when we know he is not. This is, I think, a willful and presumptuous sin. Our brethren who do this generally do it to curry favor with the orthodox (?) world, and to escape the persecution of being called "extremists." Addison Clark once said he called on sectarian preachers in this way to show them respect. I regard such a practice as being more respectful to a false teacher, who is worshipping a false god, than to God. And I regard such brethren, who know better, as being ten fold more wicked than the false teacher whom they cater to and flatter and fawn over.

(3) "In everything give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thes. 5: 18. If they call on us to give thanks I do not think we should hesitate to do so; but I do not think we should insist upon doing so, as some do when they go among them; for God will hear our thanks whether they are audible to man's ear or not. Hence, I think when a Christian insists upon giving audible thanks or making audible prayer among sinners, when they do not request it, he is doing no good, but is merely doing lip-service, or "casting pearl before swine."

(4) The very same authority they have for asking them to eat and drink with them at the Lord's supper, which is the very same they have to ask Bob Ingersoll to do either. A. McG.

DIDN'T DECLARE THE WHOLE COUNSEL OF GOD.

J. H. Morris writing to the *Gospel Advocate* says:

"On my return from Texas I had to come out of my direct way home by the quarantine law in the cities, so as to meet a steamer on the Tennessee river, I find myself at Bridgeport, Jackson county, Ala. And now is the time to be solicited to stop over Lord's day. There having been built in the vicinity a church edifice, a free gift from three men (the Canter brothers) to all denominations of Christians. The first service was held there last Lord's day. I was urged to stay and did so, and preached to a vast throng, twelve hundred perhaps. The emblems of our Lord's broken body were there for all who would partake. The men who have so liberally given the house to the community are all men of the world, have never united with any body of Christians. Some of the brethren think I did wrong in preaching in the house and eating with others, because the house was presented by wicked men. Now, brethren, in your judgment did I commit any wrong? I presented the gospel in as fearless and forcible manner as I ever did. Please answer me in *Gospel Advocate*."

[We can certainly see no wrong in preaching in this house.—Eds.]—*Gospel Advocate*.

Do the "Eds." think it was right to set the "emblems of our Lord's broken body there for all who would partake"? Suppose Bob Ingersoll

had been there willing to partake, would it have been right for disciples of Christ to have eaten with him? Doubtless some did eat who were just as far from the kingdom as black-throated Bob. Why did not the "Eds." declare the whole counsel of God, in their reply to J. H. Morris?

"How are the mighty fallen!" No wonder we so often hear it said: "The *Gospel Advocate* is not the paper it used to be." That once grand old sentinel on the wall, seems now to have crawled into a crack, where it cannot see anything to cry aloud against, but missionary societies and organs; and its voice seems to be growing a little husky on these. "All denominations of Christians." That is pure Ashdod! Why did not the "Eds." impress upon him the necessity of "sound speech that cannot be condemned."—Titus 2: 8.

When a Christian, in cool, deliberate investigation decides that "Baptist practice converts men through devices, and is a conversion by men," and declares that, "Their course drives God out of the work," and that, "They have more faith in human dreams, visions and imaginations than in the promises of God, given by the Holy Spirit, sealed by the blood of Christ, and confirmed by the oath of Jehovah," and sums up by saying: "Baptist conversion is wholly of men." And then out of respect for a human "plea," recognizes and receives as Christians these Baptist converts upon their conversion, "which is wholly of men"; and becomes irreconcilably offended at brethren who would correct his error, for calling his attention to the inconsistency of his course, he is sure to become slack-twisted in many points of the faith. This, we think, is the trouble with Bro. D. Lipcomb. We are truly sorry this is the case, but we feel that it is right for us to call attention to these things. A. McG.

FROM BRO. J. B. DAVIS.

Dear Bro. McGary:

I am requested to call the attention of the readers of the FIRM FOUNDATION to a case of fellowship worthy of their notice, and in which much good may be done at a very little cost to each one.

Bro. W. B. Carpenter is a worthy man, and through many difficulties and much sacrifice, has made of himself a good minister of the word of God, and has been doing much good in his limited sphere. But he is poor and has a large family, and is without a home he can call his own. He has recently contracted for a small tract of land, for four hundred dollars. Now, brethren, if he has that to make, above a support for a large family, it will take him several years, and in that time he could do very little preaching. But his work is needed now, so I propose to pay off the debt and loose his hands and let him go into the field, while his wife and chil-

dren dwell happily at their own home.

If sixteen hundred of the readers of the FIRM FOUNDATION will send twenty-five cents each, it will close the matter up. If four hundred will send one dollar each, it will be enough. And I hope the readers of this paper are as liberal as any people. When this was proposed in the presence of T. J. Ison, a man of the world, he said he would head the list with five dollars. How many such men as he can we find who read the F. F.?

There are very few preachers of the ancient gospel in North Louisiana, and Bro. Carpenter is needed in this field. Brethren, do help us to help him, and untie his hands that he may tell the good news of a Savior's love to the perishing, that they may rise up and call us blessed in the great day of accounts. Let four, eight or twelve unite and buy a P. O. order on Homer, La., payable to John Murrell, and he will receipt you for the same. Or each one buy a postal note and send as much as you will. I pray God your hearts may be opened, until you attend to this matter.

Your brother in the spread of the gospel. J. B. DAVIS. Blanchard Springs, Ark.

If Bro. Carpenter was a man who would not go and preach at his own charges all he could, I, for one, would say, don't give him a farthing; but he is not that kind of a man, but a true soldier of the cross. Then, let's help him all we can. A. McG.

LOOK OUT, YOU WILL GET LEFT!

T. W. Caskey, writing in the *Courier*, of a congregation he had just visited and preached to, says of it:

"They have four elders. None of them can teach, and have sense enough not to try. . . . As soon as they get their house completed, they will make an elder of Bro. Dunn, or some other preacher. . . . They know nothing of our State work. I did not have time to remain, but will visit them as soon as I can. I doubt not that as soon as they understand it they will co-operate. And so will all others, and the preachers that do not will simply get left."

Elders who cannot teach (?) and who "have sense enough not to try" ought to have sense enough to know that an elder must be "apt to teach," and sense enough to know that the name, "elder," is a misnomer when applied to them or their sort. But, perhaps these elders are apt to teach the old fogy doctrine of the New Testament, but have sense enough not to try to teach the modified, new-fangled ways of "our State work"! But this congregation is going to come out of the kinks when they "get their house completed." They are going to have a "preacher" elder—doubtless a modern pastor. Perhaps if Dr. Caskey had diagnosed their case a little closer he would have found that they are just now convalescing from an attack, sigh unto death, from "the Bible alone," which the doctor regards such a dangerous disease. But when this congregation gets its house completed, and a "preacher" elder—modern pastor—who has not got

sense "not to try to teach" the tactics of "our State work," Dr. Caskey will take "time" to give them an understanding of this great "State work."

Mark it, you preachers who will not co-operate with "our State work," you will simply get left. If Paul, or any other of the apostles, or all of them, were here and were to do just as they did when they were led by the Holy Spirit, they would simply get left, by these fast brethren of the State work; for they did not then co-operate with any such schemes. Then, brethren, you who will not co-operate with Dr. Caskey and his fast coadjutors will simply get left with the apostles. Can you stand it? A. McG.

WHO ARE THE SCHISMATICS AND HERETICS?

Bro. Burnett in giving an account of his perambulations, mentions Bro. Dr. Harrison's work in the region of McGregor, and says: "His work in this region has been crippled by the re-baptizers, who have sowed the seeds of their discordant, divisive, schismatic heresy in the minds of many of the brethren. They divided and ruined the church at McGregor, as I learn."

Now we have long since despaired of ever being able to set this *three feet*, Rose Hill somersault straight on this question. But he has readers who have not passed beyond the pale of common sense and reason who will see this. Hence we propound these questions: Suppose the disciples at Ephesus in Paul's day had gone on beyond revelation so far as to have originated the idea that it was not necessary for persons to believe the voice of God about the design of baptism. Suppose they had, through their "sanctified common sense" decided that all persons who had been immersed to "honor God" were Christians, and had called this decision, "our plea." Suppose when Paul met the twelve at that place, (who had certainly been baptized to "honor God"), and taught them the way of the Lord more perfectly and led them to be baptized in the name of the Lord Jesus, they had called his work "discordant, divisive, schismatic heresy," do you suppose, brethren, it would have deterred Paul or changed his course in following the guidance of the Holy Spirit? And if they had divided up the congregation over the matter, could Paul have been justly charged with dividing and ruining the church at Ephesus?

Were the opponents of the organ at Waxahachie, who some years ago left the church because C. McPherson thrust an organ into that congregation, guilty of dividing the church? Bro. Burnett will not say they were. But he is so exceedingly mad at brethren who will not blindly follow the lead of the champions of "our plea," that he is blind and cannot see afar off—no not right under his nose.

A. McG.

CATECHISM.

Scene: In the house of a Baptist, where a Christian preacher goes for dinner. The Baptist has a smart boy, rather inquisitive. The preacher takes occasion to question the boy, when the following dialogue occurs:

Preacher.—Louis, do you know what the Bible is?

Louis.—Yes, sir. It is a revelation from God.

P.—Correct. What does it teach?

L.—Amongst other things it teaches us the will of God.

P.—What is the will of God?

L.—It is God's will that we serve Him.

P.—What do you mean by serving Him?

L.—Doing what He has commanded us, and not doing what He has forbidden.

P.—That's correct, Louis, and that includes that where He is silent on any subject, the organ, for example, we have no right to assume that He will be pleased with its use. We can be perfect if we do exactly what He says to do, and that is all that is necessary.

L.—That's just what mamma says, and she says that, when we repent truly and have faith in God he will pardon our sins. Then she says, we ought to attach ourselves to the church by being baptized into it. Is that what you believe?

P.—Well, Louis, that's not exactly in the right order, for faith must precede repentance, for without faith we can't please God; and baptism is for the remission of sins, and not a door into the church.

L.—(Suddenly remembering a Methodist lady had joined the church the night before, and wanting to draw the preacher out.) Well, may be so, but mamma thinks differently. She thinks sins are pardoned before joining the church. If you are correct mamma is wrong, ain't she?

P.—I guess so, for God has only one plan by which to save people.

L.—I think that myself, but don't know that I understand that plan exactly. Tell me in a few words as you can what is required of a person. We can look for the proofs later.

P.—First, a person must have faith in God. Second, repentance, or turning from sin. Third, he must confess that Jesus Christ is the Son of God, and be baptized for the remission of sins.

L.—Is that Bible teaching?

P.—Yes, that is exactly what is commanded.

L.—If that is the plan, and there is only one plan, all that don't follow that plan are still in their sins, are they not?

P.—Yes, I suppose they are.

L.—But I don't want you to suppose so, I want to know.

P.—Well, then, yes. None except those that do these things have any promise of pardon.

L.—Speaking about baptism, what is baptism?

P.—Immersion in water. The

subject must be properly prepared, however, before it can be called scriptural baptism.

L.—Well, if I immerse my little brother, five years old, in the river, is that, or would that be scriptural baptism?

P.—No, for a person must be taught the will of God and have faith in the act, that it is for the remission of sins.

L.—But if a person believes their sins are already pardoned and are baptized to get into the church, or because it is one of the rules of the church, is that scriptural baptism?

P.—No.

L.—Then such a person is still in their sins, are they not?

P.—Yes.

L.—And this baptism is not really baptism after all?

P.—No. Scripturally speaking it is not.

L.—And such persons are not in the kingdom of Jesus Christ.

P.—No.

L.—But can't a person get into the kingdom of Christ some other way?

P.—No.

L.—And do you give what you call "church fellowship" to any out of the kingdom?

P.—No. But why are you asking all these questions?

L.—Because I want to. Do you object to telling me?

P.—No, no. I am glad to see you anxious to learn.

L.—Every thing you have told me seems plain and simple enough, and I believe I understand it so far, and if you have no objections I want to ask some more questions.

P.—All right, go ahead; I'll answer them if I can.

L.—Well, you know a lady joined your church last night. She had lived in the Methodist church about a year. She is a good woman, too. I saw her when she got religion at the altar, and she shouted and laughed more than any one I ever saw. She told the preacher she believed in immersion, and he baptized her that way. Now, according to your teaching, this lady has not been in the kingdom all this time, for she never was baptized for the remission of sins, for she said her sins were pardoned the night she got religion, and she was not baptized for two weeks after. You now recognize her as a member of the family of God, for you gave her the hand of fellowship last night. Now what I want to know is, when did she become a Christian, or when did she enter the kingdom of Jesus Christ?

P.—Well, you see, she is satisfied with her baptism, and I have no right or authority to compel her to be baptized again.

L.—If she had been baptized by sprinkling or pouring and felt satisfied with that, would you have taken her into the church on that baptism?

P.—No; for that is not baptism.

L.—Neither is the other, if what you say is true.

P.—But where the person is satisfied with their baptism I have no right to say it is not valid?

L.—You have the Bible to tell you what scriptural baptism is. If you have no right or authority to tell this lady that her baptism is not valid, because she is satisfied with it, you have no right to tell a person that has had water sprinkled on them and are satisfied with that, that it is not valid baptism; for it is a matter of conscience in either case.

P.—But the savior says, "he that believes and is baptized shall be saved," and this lady believed and has been baptized.

L.—But you said a while ago that immersion without faith in it, as being a condition of pardon was not baptism, (or words that implied the same). If that is true, the lady has not been baptized. But if you have no right to say it is not valid, have you any right to say it is valid?

P.—This is not a question for men to decide. She and God for that.

L.—But you assume it is good by taking her into the church. You know, or ought to know, whether or not she has been scripturally baptized. If she has, then all persons that believe and have been immersed, are in the kingdom, no matter what they are immersed for. And if they are in the kingdom, I can't see why they want to leave their church and join yours. And I don't see why you always call them "sects," and say the other churches teach false doctrines, which can't be true if the doctrine they teach and believe brings them into the kingdom. And if it does, that makes your doctrine false, for there is only one way. I'm about to believe that you are not guided by the Book altogether.

P.—But you see—

L.—Oh, don't "but" me about anything till you can tell me when that Methodist lady got into the kingdom. You said at first that such persons were still in their sins, and now, because she shook hands with you after preaching, you recognize her as a sister in Christ. Besides you had just told her in your sermon that she was on the wrong track.

P.—It has been the custom so long to receive such persons in the church that I—

L.—You ought to know better than to talk that way. Custom indeed. It is either right or it is wrong. If you don't know which you ought to study to find out and practice it.

—[J. T. MARTIN.

FROM BRO. BRILL.

Bros. McGary & Hansbrough,

You oppose Sunday Schools in your paper, and some of our weak brethren understand you to teach that, it is wrong for disciples to teach their neighbor's children the Bible on the Lord's day because some call it a Sunday School. Of course I know what you are aiming to teach, that it is wrong to teach sectarianism or secular teaching.

But I wish you would explain the difference between teaching the word of God, and sectarianism, or in other words, is it wrong for the disciples to teach their own and their neighbor's children on the Lord's day the word of God at home or in school, or school-house, even if some call it a Sunday School?

Please give the scriptural way of bringing up our children in the nurture and admonition of the Lord, and how we may teach our neighbor's children, if they let us.

Baptized eight into Christ at Shiloh.

Your brother in the one faith,
JOHN F. BRILL.
Nacogdoches, Texas.

BLANCO MEETING.

Blanco City, the county seat of Blanco county, is situated on the Blanco river in the midst of a mountainous country. It has a population of about four hundred. It is a local option town and consequently a very quiet law-abiding place. Educational advantages are good, as they have a large stone building capable of accommodating about two hundred pupils. Prof. Bruce, their teacher, with able assistants, has made Blanco college a desirable place at which to educate the children.

The Methodists have here a good stone structure in which they conduct their services. This is the place where John S. Sweeney and Jacob Ditsler wrestled so long among the Hebrew and Greek roots. From that time until now, (five years since), the Methodists have had full sway here, and being the popular church, they were seemingly sailing on a smooth sea to the desired haven. Their pastor, the Rev. S. G. Shaw, is a pleasant gentleman, well educated, a fluent speaker and thoroughly Methodist in his ways. Of these ways I shall speak more particularly after a while.

The "Union Church" is on the east side of the river. It is a comfortable wooden building, well furnished, and will seat about three hundred persons. It is occupied for preaching purposes one Sunday in each month respectively by the Baptists and by our brethren. The Christians also meet here every Lord's day at 8 p. m. for worship.

The Baptists here are not strong in numbers. I met their pastor, Mr. Bell. He is very strongly prejudiced against us; doubtless the severe drubbing given him by Bro. J. B. Tennison, at this place, about twenty years ago, so turned the "milk of human kindness" in him as to produce naught but bitterness toward us.

The Christians here number about forty. Bro. T. W. James has been their preacher for about one year. He is a noble old soldier. Plain and simple in manner and address, yet strong in the truth and fervent in spirit. He was with me during the meeting and rendered much and valuable aid by his singing, prayer and exhortations, besides acting as baptist. The church, though possessed of good material, was not doing well. An unfortunate difficulty in a neighboring congregation had extended its influence to this place, and had caused the love of many to grow cold. Even now there are heart-burnings and jealousies that hinder the progress of the truth. Is it not strange that Christians will love self more than they do Christ? They will jealously guard their own honor and dignity, and contrary to God's word entertain a revengeful spirit against any and all who may slight or insult them. They forget the honor and dignity of the cause of Christ and lose

sight of the sacrifice that Jesus made in order to the peace, love and unity of his followers. They cannot sacrifice anything, however. Self is too important a being, and his interests must be maintained at all hazards. Brethren, heed the admonition to deny self, take up your cross and follow Jesus. See 1 Peter 2: 20-25.

I began preaching on Saturday night, Sept. 1st, and continued until the night of the 23rd, losing one night on account of rain. The attendance throughout the meeting was good, very large on Lord's days. The attention given could not have been better. Indeed, for good order, close attention and a respectful interest these people at Blanco cannot be excelled. During the meeting Bro. C. S. Martin and Bro. Landrum, preachers, were with us part of the time. Eight made the good confession and were added to the Lord.

During the second week of my meeting, Mr. Shaw, the Methodist pastor, came to hear me several times, and concluded that I was making some terrible mistakes. So he announced that on the fourth Lord's day, at 11 a. m., he would reply to me and correct my mistakes. As the Baptists occupied the union church, we attended the Methodist church and heard Mr. Shaw. As perhaps the points introduced will be of some interest to our readers I will give them. In one of my discourses as to "why people do not understand the Bible alike," I had shown:

1. That people cannot understand a thing differently.
2. That differences arise from *not* understanding.
3. And that the main cause of misunderstanding was the traditions and commandments of men.

In illustration of this latter point I called attention to the traditions embodied in creeds. That most religious parties held to the old scholastic dogma of the Trinity, while we repudiating the language of the schools, adhere closely to the language of the Scriptures relative to the Father, Son and Holy Spirit. In this connection I cited the people to the language of the Methodist Discipline, article 2, which describes Jesus as the "very and eternal God" and contrasted it with John 20: 30, 31, where we are required to believe that Jesus is the Christ the Son of God.

In the second place I showed that the partisan interpretation of the Greek preposition *eis* made God's word of no effect. I showed that this preposition always expresses a prospective action and never a retrospective one. Hence the command to "be baptized *eis* remission of sins," necessarily places the remission after baptism. I had also shown that the Scriptures taught one and but one baptism, and that the action of that one baptism is immersion.

Mr. Shaw's reply was indeed a weak effort. To his credit, how-

ever, be it said, that he did not indulge in the usual tirade of abuse and misrepresentation so freely used by those who oppose us. He sought to justify the use of creeds by citing the fact that I preached blackboard sermons, hence wrote my creed on a board, and that as a people we had books of sermons, etc., declarative of our faith and practice.

He said that as *eis* had many meanings, *to, into, unto*, we are said to "believe into Christ," and that the rulers referred to John 12: 42, were saved because they believed into Christ. As to the one baptism he believed that it was Holy Ghost baptism symbolized by water baptism. He didn't give any proof of this point. As to understanding the Bible alike, he asserted that it was an impossibility, and that our plea for a unity of faith and practice was simply bigotry and a species of popery. That the Bible did not reveal any form of church government, but left this to man. When speaking of the Trinity, he indulged, of course, in a good deal of sophistry and special pleading for popular favor.

I replied to Mr. Shaw Lord's day night (23rd). He dismissed his meeting and came out to hear. I showed first that the testimony of Greek scholars, and even Mr. Shaw's admission, was in my favor relative to the meaning of *eis*. That the context, the nature of the subject spoken of, and the laws of common sense, would govern scholars in their selection of the proper word to represent *eis* in any given case. That of the several meanings given, viz: *to, into, in, unto, for*, none of them expresses a retrospective action. That it is true that we believe into, repent into, confess into, and are baptized into Christ, but from the very nature of the changes thus made no one can be *in* Christ until they had taken the last step, or consummating act, viz, baptism.

Relative to the doctrine of the Trinity, I showed that the language of the creeds arose from the Arian controversy, A. D., 325, and that the idea even was contrary to the revelation given us. The Scriptures teach that the Father sent the Son into the world; that Jesus died for our sins, and God raised Him from the dead, and exalted Him (Jesus) to His right hand. That the doctrine of Christianity was that we believe that Jesus is the Christ, THE SON OF GOD. That so long as we are content to accept what is said of Jesus we could agree but when we began our speculations we would differ.

I then took his Discipline and showed that it was recommended by uninspired men as "our form of discipline which has been founded on the experience of a long series of years." While our creed, the New Testament, was given by inspiration of God, 2 Tim. 3: 16, 17; and that we are exhorted to "hold fast the form of sound words" thus

delivered, Titus 1: 9; 2 Tim. 1: 18. That creeds were divisive in their tendency, being more or less the opinions of fallible men. That we needed no such documents because the Scriptures "thoroughly furnish the man of God to all good works." That if God had left us without a form of government, it would be presumption on our part to devise one; but that He had not acted thus. We have the "perfect law of liberty" by which to govern the church, and obedience to that which was revealed or given is all that God will require of us.

As to the doctrines taught, I showed that the language of the Discipline, article 2, p. 10, that "Christ very God and very man, who truly suffered, was crucified, dead and buried to reconcile his Father to us," contradicts Paul, who says: "That God was in Christ reconciling the world unto himself."—2 Cor. 5: 19.

That the doctrine of justification by faith only, article 6, p. 15, also contradicts the Scriptures.

Paul says, we are justified by grace, Rom. 3: 24. Justified by blood, Rom. 5: 9. Justified by the faith, or by the gospel, Gal. 2: 16. That faith only, was a dead faith and could not save, Jas. 2: 20-26. I also showed that according to the discipline, p. 221, infants are represented as sinners and as saved or regenerated in baptism. This also is contrary to the Scripture.

I then called attention to the prayer of Jesus, that all who believe on him through the word of the apostles might be one, John 17, together with Paul's exhortation: "I beseech you by the name of the Lord Jesus Christ that ye all speak the same thing, that there be no divisions among you; but that you be perfectly joined together in the same mind, and in the same judgment," 1 Cor. 1: 10. All that believe what God has spoken through the apostles, can be one, for by faith we understand, Heb. 11: 3. Faith comes by hearing the word of God, Rom. 10: 17. We cannot hear where God has *not* spoken, hence can have no faith relative to the things not spoken, and as, "whatever is not of faith is sin," Rom. 14: 23, to practice the things not spoken or written is sin. Besides this I said that creeds originated in human wisdom and that they imposed a yoke upon the consciences of men.

Mr. Shaw interrupted me at this point and said that, "the members of the Methodist church were not required to believe the articles of religion laid down in the Discipline. All that was obligatory upon them was to believe the questions propounded to them on their admission as members. That relative to the articles of religion there was great diversity of opinion."

I thanked him for the correction, but showed the people that such admission was a virtual surrender of the "little book." Of what use can "articles of religion" be if we

are not required to believe them? We are required to believe what God has spoken and must do what He has commanded.

At the close of my discourse he announced that he would on the following Lord's day make his reply. I left Blanco the next day and went to Johnson City, sixteen miles north of Blanco, and began preaching there on Tuesday night, and continued until Thursday night, Oct. 4th, ten days. Bro. Martin and wife, late of Austin, are living here. Bro. M. being manager of Dunn's mercantile house at this point. There are a few Christians around here who remain true to the faith, and a good many who had gone back to the world. Here the Baptist element predominated. We had no additions. In fact I made no great effort to obtain additions, but rather sought to bring recreant members to repentance. Though the nights were dark, our attendance was good, and I found here as at Blanco, an orderly, quiet people, who gave attention to the things spoken. I hope for much good at this place, and believe that another meeting soon would result in building up a good congregation.

On Friday, the 5th of Oct., I returned to Blanco in order to assist Mr. Shaw in correcting mistakes. I learned that he had made his reply, and Bro. Martin kindly furnished me with notes of his discourse. Besides this he had announced that on Lord's day, (Oct. 7), he would speak on the subject of "Water Regeneration." Desiring to help him, I dismissed meeting on Lord's day morning and went to hear him. He had a large audience, made up largely of our people, all anxious to hear the promised discourse. But Mr. S. said that on account of his not feeling well he would postpone the subject. He then entertained (?) us for an hour by a labored effort to establish the doctrine of "Justification by faith only." I would like to review this sermon and show what sophisms and inconsistencies men have to resort to when trying to sustain an unscriptural theory, but for the present I must pass it by.

On Lord's day night I replied to Mr. Shaw and introduced some new points for the consideration of the people. I showed them that Methodism was not christianity. That even the Bishops who wrote the pastoral letter in Discipline of 1879, only claimed that it was the "purest existing type of Christianity." Of course if it is only a type it is not the thing itself. Further, Christianity began in Jerusalem in A. D. 33, and Methodism began in Oxford, England, in A. D. 1729. As the world got along without Methodism for 1729 years, it can do without it now. I then showed that Christianity was instituted by Christ and his apostles, and Methodism was instituted by an unregenerated man.

To prove that John Wesley was an unregenerated man when he

originated Methodism in 1729, I quoted from Wesley's own words, Vol. 3, p. 56, written Jan. 29, 1738, nine years after Methodism began: "It is now two years and almost four months since I left my native country, in order to teach the Georgian Indians the nature of Christianity; but what have I learned myself in the meantime? Why (what I the least of all suspected) that I who went to America to convert others was never myself converted to God."

On the 74th page of his journal he tells how he was converted by attending a Moravian meeting and hearing one Peter Bohler read Luther's preface to the epistle to the Romans. He says: "In the evening I went very unwillingly to a society in Aldersgate street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away my sins, even mine and saved me from the law of sin and death."

Here then were such great differences between the two systems that surely no one would trust to such a weak and fallible system as methodism for their eternal salvation. Mr. Shaw would not come out to hear my last speech. He fenced himself in with the usual argument of all men who realize the weakness of their human systems, they don't like debates or disputes. No error does not like to come to the light.

Well, the meeting continued through the week and closed the following Lord's day night, two more were baptized and one took membership with the congregation here. The brethren and sisters generally revived and determined to be more earnest and faithful in their duties. The effect of the meeting upon the popular mind is good and we hope at no distant day to reap many converts.

During my stay at Blanco I made my home with Bro. Dr. Price. Suffice it to say that they treated me well, and I shall ever cherish in grateful remembrance their Christian hospitality. I cannot speak particularly of all whom I visited, but can assure them that I learned to love them all and pray God to bless them abundantly. I sincerely hope that the brethren may continue steadfast always abounding in the work of the Lord, and be sure to sustain our good brother, T. W. James, in the work of the ministry. J. W. JACKSON.

CONFESSION.

Bro. McGary & Hansbrough:

Having seen nothing for some time on the Confession, I will endeavor to say a few words, if you will grant me the space.

Now all of our brethren preach

that God has a uniform plan of salvation, and then will dispute their own words. No wonder the hordes of sectarianism are advancing! Oh! consistency, thou art a jewel!

Our brethren are divided, and some gone off into Babylon. Why? Because the sects have been shaken into our ranks and have brought a great many of their ideas in with them, and would not take the Bible alone. Now I can't see why a man who claims that God has a uniform plan of salvation substitutes shaking for confession. We know that Philip required the confession of the eunuch. Let us turn over to the 10th chapter of Romans, commencing at the 6th verse:

6th, "But the righteousness which is of faith speaketh on this wise, say not in thine heart who shall ascend into heaven. That is to bring Christ down from above."

7th, "Or who shall descend into the deep, that is to bring Christ up from the dead."

8th, "But what saith it? The word is nigh thee, even in thy mouth and in thy heart that is the word of faith we preach."

9th, "That if thou shalt confess with thy mouth the Lord Jesus and shall believe in thine heart that God hath raised him from the dead thou shalt be saved."

10th, "For with the heart man believeth unto righteousness (baptism), and with the mouth confession is made unto salvation, (remission of sins.)"

Here, in the 8th verse, Paul says, the confession is in the word of faith he preached, and Christ says, "Whoever confesseth me before men him will I confess before my Father which is in heaven."

"But whosoever denieth me before men him will I deny before my Father which is in heaven."—Matt. 10: 32, 33.

Now Paul says, that this confession is made with the mouth unto salvation. Will some of these shakers get the man to salvation without it. If they can, God has no uniform law of pardon. Now a warning to all shakers. Gal 1: 8, "But though we or an angel from heaven preach any other gospel than that which we have preached unto you let him be accursed." Then he repeats the curse and says, if I please men I am not the servant of Christ.

I would warn my shaking brethren so they may repent of the thought of their heart, and not substitute shaking for confession.

Success to the F. F., and may it ever stand firm against sectarianism, and remain in "the old paths."

Yours in Christ,

ED. EWELL.

Pike, Texas.

FROM SISTER RIDLEY.

Dear Bro. McGary:

The innovators all over the land are doing everything they can to blot out and cover up the old, old story of the cross, by their human machinery. They are running greedily after the error of Balaam for reward. I am sure if this were the

day of miracles the dumb beast would cry out against their ungodly proceedings. Oh, what a great array of worldly wisdom they have to carry on their machinery. The wisdom of this world is foolishness with God.

My daily prayer is, that all true followers of Christ may put on the whole armor of God. If their sandals are smooth bottomed I say to all such, change sandals so you can scale the walls of man's machinery and plant the blood-stained banner of the King of kings. I am an old sister, sixty-four years; but I am ready to help hold up the hands of all true brethren. While Aaron and Hur held up Moses' hands, Israel prevailed.

Have you received my subscription for the F. F.? I sent it two months ago. I will do my best to extend the circulation of your valuable paper. I think I can send one or two names in a few days.

L. C. RIDLEY.

REPORT OF MEETING.

Dear Bro. McGary:

Bro. Goldman and myself have just closed a meeting at Pleasant Grove, Leon county. The meeting lasted over two Lord's days. The meeting is one long to be remembered by the people of that neighborhood. The meeting resulted in thirty-seven by confession and baptism, and two restored. To the Lord Jesus be all the praise.

A. J. MCCARTY.

Madisonville, Texas, Oct. 17, '88.

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
12 copies,	:	:	:	:	\$1.00

LEKE AND THE METHODISTS:

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
12 copies,	:	:	:	:	\$1.00

Address, A. MCGARY,
Fort McKavett, Texas.

BRIEFS.

Bro. McGary's address is now changed to Austin, Texas, Box 38.

Bro. J. W. Jackson expects to begin a meeting at Ledbetter, the first Lord's day in December.

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

We do not answer questions unless the enquirers send us in their true names. We have thrown several into the waste basket on that account.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

READ THIS!—Your attention is called to the notice, "Attention, Readers!" on first and fourth pages, and, hereafter, you are requested to make all money orders payable to A. MCGARY, Austin, Texas, and send all letters, and articles for publication, to A. McGary, Box 38, Austin, Texas. Please do not forget this.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANSBROUGH, Publishers.

AUSTIN, TEXAS, DEC. 1, 1888.

VOL. 5—No. 1

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS:

J. S. DUNST. J. W. JACKSON..
I. C. STONE. E. HANSBROUGH
A. J. MCGARTY.

ATTENTION, READERS!

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. MCGARY, AUSTIN, TEXAS. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

BEND DEBATE.

This debate began on the 16th of October, in San Saba county, between Bro. W. B. Alexander, of the church of Christ, and Mr. Elder, of the Baptist church. It lasted four days, in which the truth lost nothing, as truth always gains by investigation.

Bro. Alexander is a good preacher and above ordinary as a debater, and he being selected to hold this debate in his own community, where he has been living for twenty years, shows how the brethren appreciate his labors. I don't think Bro. Alexander came up well on the first proposition, (baptism for the remission of sins). It may be that Bro. A. felt some delicacy in teaching baptism was for the remission of sins, when he had received the sects into the congregation there upon their unscriptural baptism. Also he might have feared the curse of Christ, who teaches it is better to have a mill-stone put around his neck and cast into the sea, than to offend one of his little ones, and inasmuch as he, with many others, thought the Baptists were Christians, and knowing it would be offensive to them to teach baptism for the remission of sins, when they could be saved in teaching it was non-essential, it was under embarrassing circumstances he argued that proposition, looking at the subject from my standpoint.

Mr. Elder claimed, he would drive him to the FIRM FOUNDATION before the debate closed, for he said,

those who agreed with its teaching were the only consistent people among us. And judging from Bro. A's argument, I think he has come to the truth at last to stay.

The second proposition affirmed by Elder, was almost a failure. Bro. A. submitted three conversions in Acts to be reconciled by his faith alone system, which will stand unanswered till the day of judgment by those who advocate that theory.

On the third proposition, on the church question, Bro. A. submitted eight propositions, which the Baptists first accepted, and said they would agree to them. The propositions were stated in these words:

1. Christ died for our sins.
2. Christ was buried and rose from the dead.
3. That Christ ascended to heaven and was made both Lord and Christ.
4. That God exalted him to his own right hand, and that he sent the Spirit to guide the way of all truth.

5. That baptism is by the authority of Christ.

6. That baptism is in, or into the name of Father, Son and Holy Ghost.

7. Salvation is only in the name of Jesus Christ.

8. No church not having these features can be a New Testament church.

After accepting these eight items as being true, in the four propositions when Elder affirmed the essential features of the Baptist church, Bro. A. reminded him of this agreement, when he tried to set up the Baptist church in the days of John, and showed the Baptist church could not be a New Testament church, according to this agreement, for the following reasons:

1. It had no death of Christ in it, being set up before he died.
2. Had no resurrection of Christ.
3. Had no ascension of Christ.
4. Had no exaltation of Christ.
5. Baptist baptism could not be by the authority of Christ, as Christ had no authority as law-giver when their baptism was inaugurated, according to their own argument.
6. Baptist baptism could not be in the name of Christ, as Christ had not given baptism in his name when their church was established, if their own arguments were true.
7. Baptist salvation could not be in the name of Christ, as their system, according to their argument, was in force before Christ claimed all authority.
8. Bro. A. showed, according to

their agreement, the Baptist church could not be a New Testament church, not possessing the seven items they had agreed upon to make it a New Testament church.

Therefore the Baptist church with all its teaching and practice, was unscriptural and unauthorized by the word of God, and with this grand argument went down the Baptist church at Bend, judging from the looks of Mr. Miller, their moderator, (who was afraid to meet Bros. McGary or Alexander, at Cherokee, a few weeks ago), for he looked worse than mourners at the bench.

Upon this proposition the debate closed, and I think much good was done, for Bro. A. certainly realized the inconsistency in his former teaching and practice, in the debate, and after his argument in the debate, I am certain he is too honest ever to receive the sects into the church any more upon their unscriptural teaching. So you may now count him as one of the workers for the FIRM FOUNDATION.

As for Mr. Elder, he has been educated by the Baptists for a preacher, and stands among their ablest preachers and debaters. He is a young man, and if he will read his Bible and grammar more and study Jarrell and slang less, I yet have some hope he may be converted and be saved.

I remained and taught the people one week after the debate closed, concerning the things of the kingdom of God. I found the cause had almost gone down there. Several members had gone to the Baptists, and had acted more sensibly than those who had not gone to the Baptists, according to their past teaching and practice in that part; for our brethren had taught they were right, and the Baptists also were right, as they would receive them on their baptism. The Baptists taught, they only were right, and would not receive any one without baptizing them, and some of our young members seeing they would have two chances in the Baptist church and only one in the church of Christ, according to the teaching and practice of many of our brethren, tried to make their calling and election sure, while others had not acted so wisely, hence had failed to obey that injunction, make it as sure as ye can.

In the meeting I examined these matters thoroughly between truth and error, and showed from a Bible standpoint:

1. The sects don't believe in the

God of the Bible, hence are infidels.

2. Don't believe Christ, and are condemned.

3. Don't confess Christ but confess themselves,

4. Make a wrong confession. Confess because of salvation. Bible confession is unto salvation.

5. Are not scriptural subjects for baptism.

6. Can not be scripturally baptized.

There was much interest manifested. At the close of the meeting Bro. Alexander made an impressive talk, endorsing our teaching as being strictly Bible, and I rejoiced to know another great soldier had been converted altogether to the truth, and I am certain Bro. A. will now do much good for the cause of truth, as he is a good preacher, and has much influence in the West.

After all, I think the debate and meeting did much good in setting the truth before the people, and I only take courage praying God's blessing on all those good brethren and sisters for their interest and help and encouragement shown us while there. I pray we will all meet again when the conflicts of life are over. Yours truly,

J. D. TART.

Hamilton, Texas.

FROM A PRESBYTERIAN.

Editor Firm Foundation:

After a long delay I will again write a letter for your paper. In answer to some of J. W. Jackson's reply to my first and second articles.

He says, that I admit that there is but one way to heaven. So I do, but I did not say, that the way was through the different churches, only just as far as they taught what Christ and the apostles commanded them to teach, and that as laid down in the New Testament, and that is to point the people to Jesus as the true and living way.

Again, you say, that I should have read my New Testament a little closer before saying that the way to heaven was an overland way, and while I admit that there is just a little water on the way, I still repeat that is an overland route, or that there are no water ways.

Your reference to Jesus coming to John to be baptized, is exactly in harmony with what I understand the Scriptures to teach on that subject. Jesus was a man full of the Holy Ghost, and John said, "I have need to be baptized of thee, and comest thou to me." Je-

sus answered and said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." So you see that Jesus was baptized to fulfill all righteousness, and thus laying the first example of water baptism for Christians to follow that we have any record of.

And now, sir, right here in the beginning you see that your water baptism for the remission of sins is false and inconsistent with the teaching of the New Testament.

Now here is a man having no sin coming to John to be baptized of him, or as I said in my other article, to perform the last act, to fulfill all righteousness, and there is no immersion in water in it, and just what we have to do after we have been regenerated, by the Holy Spirit baptism, is then to carry out the example set by our Savior, in fulfilling all righteousness, and not for the remission of sins.

After we have heard the word, believed it, repented of our sins, confessed Christ, and through faith in his promise we feel that our sins are pardoned, and Christ testifying to us through the regenerating power of the Spirit, we must have it symbolized by water, we are then in the one body and fit subjects to follow Christ.

Again, Peter explains in 1 Peter 3:1 chapter, and the latter clause of the 27th verse, where he says, not the putting away the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ. Can a man by the act of baptism, give an answer to a good conscience, when, according to your theory, he hasn't got it? For you say a man must be baptized for the remission of sins, and can a man have a good conscience toward God before his sins are remitted?

Now, if your theory is correct, then Peter was mistaken, and should have said, not for the putting away the filth of the flesh, but in order that we may have a good conscience towards God, through the resurrection of Christ.

Again, you say, all who by faith in Jesus have been baptized for the remission of sins are acknowledged to be sons. Now John's man Jesus was baptized to fulfill all righteousness, and not for the remission of sins, and so it is to-day when a man's sins have been blotted out by the baptism of the Holy Spirit, and the love of God shed abroad in his heart, he is then a fit subject to fulfill all righteousness, by having his spiritual baptism symbolized by water, he can then enter upon his Christian duties, with a good conscience towards God, and can truly be called his son.

You cite me to Gal. 3: 27-29: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to

his promise." Christ is also represented as being the head of the body, of the church.

Now turn to 1 Cor. and there you will find how we get into that body. "For as the body is one and has many members, and the members of that one body being many, are one body, so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. For the body is not one member but many."—1 Cor. 12: 12-14. Please read the whole chapter and then connect it with Gal. 3: 27-29, and you will see the true meaning there.

In regard to Mark 16: 15-16, I will say, that there is no water in the text, and I do not see how a man can see any unless he has water on the brain.

And now, sir, with the New Testament before us revealing a baptism for the soul as well as the body, and having the concurrence of the old Bible defining the mode, we can easily see what is meant by the commission given here; 15th verse he said unto them, "Go ye into all the world and preach the gospel, (not baptism), to every creature. 16th verse, he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Now I find that the same thing that believes is baptized and is saved. Now what is that thing, is it the body that believes, or is it the soul? We all know that it is the latter. Then it is a plain case, that it is a baptism for the soul. Again, I ask can the body believe? You know it cannot. Is the body saved? I answer, no. So you can see the plain meaning is, that the soul believes, is baptized, and is saved without a drop of water in it.

Then it simply means that the soul, through faith in the gospel, is baptized by an out pouring of the Holy Spirit, and never was intended for the body. Then water being the next pure thing is used as a symbol to show to the world what has taken place with the inward man, or the last act to fulfill all righteousness in answer of a good conscience toward God.

You say my reference to Noah and his family was an unhappy one for me. That Peter says that eight souls were saved by water. Yes, Peter says so, but he says, they were in the ark on the water, and not in or under water, neither did he say they were immersed in water for the remission of sins.

But the apostles tell us that Noah was saved by faith in God's promise. Noah trusted in God, and believed what he said, and God in his Allwise power told Noah when to enter the ark, and then he sent the flood on the unbelieving world of people, and immersed (drowned) them all. So you see that Noah and his family were saved by faith, and not by being baptized in water.

Then you ask, can a man have a good conscience that denies the necessity of one of Jesus' commands, or can he have a good conscience until he obeys the command? Now, as you say, a man must be baptized before he can have a good conscience, why did Peter say that baptism was in answer to a good conscience toward God which is equivalent to a good conscience before baptism?

My article is getting too long already to notice your reply any farther at this time, but I hope to

hereafter, for there are several items in your first and second replies that I would like to call your attention to, but time and space will not admit of it at present.

And as you ridicule pouring and Holy Ghost baptism, I will, in conclusion, cite you to some very important Scriptures that you seem to over look when writing to me. Please examine the following:

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye."—Acts 7: 51, 52, 53, 54, 55. Also Rom. 8: 14 to 17; Titus 3: 5, 6; Ezekiel 36: 25; Heb. 6: 4 to 6, also 9: 19 to 21. By studying these Scriptures you will find that we have both sprinkle and pour in both the Old and the New Testaments, but I never have been able to find immerse in water in either of them, and I asked you to show me where it is said immerse in the Testament, and you dodged the question by stating that it was a Greek word, and finally wound up by howling water, much water, etc., which was no answer, but was merely said to throw a false impression on my letter. The above are only a few of the Scriptures I have for your consideration, but my letter is too long already, so I will close, hoping you will give it a candid consideration, and excuse all mistakes, bad spelling and writing.

Yours truly,
JACOB KARRA.

Rice, Texas.

If I was ever so much inclined to use ridicule as a weapon in reply to your letters, it would be unnecessary. The quibbles, evasions and perversions of Scripture used by you in support of your unscriptural ideas are too ridiculous to be dignified by the name of argument. Almost any man can fill a few pages of manuscript with captious objections to the gospel of Christ and show his weakness by using such expressions as "water on the brain," "howling water," "no water way to heaven," etc. Men who love the truth and are honestly seeking to know the Lord's will, will not seek to justify themselves in their human inventions, (Luke 16: 15), but will come to the light "that their deeds may be made manifest that they are wrought in God." John 3: 21. We both claim to be honest men, let us then address ourselves honestly to the work before us.

We both agree that there is but ONE way to heaven. We thus agree because of the plain statements of Scripture. Matt. 7: 13, 14; Heb. 10: 20. Can we not continue in this agreement? Let us see.

A way is a course of life and is made up of the things we do, our actions. But actions or deeds flow from the heart, just as a stream from the fountain, (Matt. 15: 19), and are the expression or manifestation of the principles in the heart, Matt. 12: 34, 35. If the principle is right, the action or embodiment of it will be right. But a stream cannot rise higher than the fountain. There are two sources or fountains whence principles are derived; one divine, one human; one of the Spirit, one of the flesh. It is very evident then, the way that will lead us to heaven must

be the embodiment of divine principles sown in the heart. We must go to the "living fountain" of divine wisdom and not to "the broken cisterns" of human wisdom, "that can hold no water."—Jer. 2: 12, 13.

Where are these principles obtained? From the word of God. Can we obtain a divine principle from any other source, or in any other way? No. Then what becomes of your theory of a "direct operation of the Spirit," called in orthodox parlance "regeneration?" Please tell us, if you can, what divine principle these orthodox teachers have after their supposed regeneration, that is not contained in the gospel of Christ? The apostles never taught such a doctrine. The word "regeneration" occurs twice in the New Testament, and in both places is equivalent to dispensation. Matt. 19: 28, Titus 3: 5. The wild theory of regeneration as taught by the orthodox denominations has no foundation either in Scripture or common sense.

The word of God sown in the heart and understood brings forth fruit or action, Matt. 13: 23. We have the word of God and we see the ways taught and practiced by the denominations. Now, if the ways are contrary to or different from the word of God, they are wrong. It is evident that they have not understood the word, or have drawn their principles from some other than a divine source. Let us then repudiate all ways concocted by human wisdom and seek "the good way and walk in it."—Jer. 6: 16.

The way of salvation shown to us by the servants of God (Acts 16: 17) does not lead us into "the different churches," but leads man directly into the church of the living God. Only those who are led by the Spirit of God are the sons of God, Rom. 8: 14. The Spirit teaches that there is one body or church, Eph. 4: 4. It is evident then that the Spirit of God is not the author of these conversions that lead men into different churches through or by different ways. This way taught by the Spirit requires of man belief, repentance, confession and baptism. This you admit. By reference to the cases of conversion recorded in Acts of apostles, you will find that men must do these things in order to remission of sins, or salvation. There is a great difference between a place and the way to that place, so there is a distinction between salvation and the way leading to salvation. One of your difficulties seems to be that as soon as you get to one station on the way, (faith), you imagine that you are at the destined place, salvation. Your feelings deceive you.

When we get faith then let us walk by faith until we arrive safely at our destination. Faith comes by hearing and hearing by the word of God, Rom. 10: 17. If you hear the word of God alone and believe it you can then do the right thing. Your difficulty is in hearing too

many things that God never spoke and dove-tailing them into the divine record, thus perverting the truth and blinding the way to heaven.

Where did you ever read in God's word of water baptism being a type or symbol of anything? Where did you read that Jesus "was a man full of the Holy Ghost" before he was baptized? The fact is that the Holy Spirit was given to Him after His baptism. He was not baptized for the remission of sins, simply because He had no sins to remit. All other men have sins and must obey the divine counsel in order to their remission. John preached "the baptism of repentance for the remission of sins," Mark 1: 4.

You say: "You see that your water baptism for the remission of sins is false and inconsistent with the teaching of the New Testament." John did not preach or practice any other kind of baptism. He preached water baptism; preached it for the remission of sins. Your statement therefore is a flat contradiction of the word of God. The apostle Peter also said, "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," Acts 2: 38. Here is water baptism again, and it is for the remission of sins. Ananias said to Saul of Tarsus: "And now why tardest thou arise and be baptized and wash away thy sins calling on the name of the Lord." Acts 22: 16. Water baptism again for the remission of sins. The Son of God said: "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be damned," Mark 16: 15, 16. I feel sorry for a man that will put himself upon record with such an interpretation as you give to the Savior's language here. But it only shows to what straits men are forced into in their efforts to evade the truth.

All the above Scriptures teach that baptism is for the remission of sins. The one baptism commanded in the name of the Lord Jesus is water baptism. See also Acts 10: 48, and 19: 5. This is the baptism by which we enter the body. "By one Spirit are we all baptized into one body," 1 Cor. 12: 13. It is not with one spirit, nor in one spirit, but by the Spirit. As before shown the Spirit leads us by the word of God. The word of God teaches baptism for the remission of sins; those who obey this teaching according to the word of God are "baptized by the Spirit," or "washed with water by the word," Eph. 5: 26.

But you have such a dread of water, you not only deny the design of baptism, but reduce the Jordan to only a "little water." I will try once more to lead you into the light hoping that you may "open the eyes of your understanding" to see the truth.

The word, baptize, is an anglicized word translated from the

Greek. All scholars, not smatterers, of all ages admit that it means to dip, to immerse, to plunge. There is another Greek word, *rantizo*, which means to sprinkle. There is just as much difference between the two in Greek as there is in English. They cannot be used interchangeably. Jesus used the word, *baptizo*, which means to immerse; those then that *rantize* their subjects do not baptize them. You cannot find more in the English word than you find in the Greek word from which it is translated. You can't find sprinkle in *baptizo*, nor immersion in *rantizo*, either in the Greek or in English.

There is not a line in Scripture from beginning to end where water (unmixed), was ever poured or sprinkled on man, woman or child for baptism. The authority for such practice will be found in the same chapter that speaks of "total hereditary depravity," "direct work of the Spirit," "missionary societies," "Sabbath Schools," "baptism a non-essential," "baptism a symbol of Holy Ghost baptism," etc. This chapter was introduced by the Mother of harlots, the church of Rome, and is accepted as authoritative by the tradition-loving orthodox religionists of to-day.

Not having space to notice just now all the Scriptures you cite, and show their teaching. I ask your attention to the word of God as to the action of baptism. In every act of obedience to this command the following circumstances are necessary:

1. A place that affords the means of baptism; that is, water, and it must afford sufficient water for the act commanded.
2. The administrator and subject would, as sensible persons, seek such places, and when found would take only such steps as were necessary to the baptism.
3. The apostles were reasonable men guided by the Holy Spirit; hence would not do an unreasonable thing, nor would they in speaking of baptism use unreasonable or unmeaning words.

Matthew and Mark both testify that multitudes went to John and were baptized by him in the river Jordan, Matt. 3: 6, Luke 1: 5. John testifies that "he was baptizing in Enon near Salim because there was much water there," John 3: 23. Luke testifies that Phillip and the eunuch came to a "certain water," Acts 8: 36. In all of these we have a place sought that afforded plenty of water for baptism. In one of them (John 3: 23), the reason assigned by the writer for John's baptizing at a certain place is, "because there was much water there." The conclusion is irresistible that "much water" is needed for baptizing.

Their action at the place must now be considered. We find that both preacher and subject went down into the water, and after the baptism came up out of the water, Matt. 3: 16, Acts 8: 39. Did they do an unreasonable thing? Yes, if Presbyterianism is right. There is

not a man on earth with three grains of common sense who would do such an unreasonable thing as to go a long journey to a river, and go down into the water to perform an act that could be done just as well at his fireside and without inconvenience. These Bible men then did not do an unreasonable thing, nor is it now unreasonable to do as they did. Seek a place where there is "much water," and both preacher and subject go down into the water, and then after baptism come up out of the water.

To ascertain what they did in baptism we cite what the apostles said of it. Paul in alluding to baptism speaks of the body washed with pure water (Heb. 10: 22); also as a washing of water by which the church is cleansed, (Eph. 5: 26). Could Paul have had in his mind the idea of sprinkling a "little water" on a person when he spoke of the body "washed with water" when you were sprinkled? Paul meant what he said, so that in baptism, we must have the body washed. Paul again tells us that we are "buried in baptism," and "raised in baptism," Rom. 6: 4, Col. 2: 12. "Buried in sprinkling," "raised in pouring." Nonsense isn't it? Then why try to make Paul guilty of such nonsense? Why not accept these scriptural requirements and forever settle the matter?

In conclusion permit me to invite your particular attention to one of your own quotations: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did so do ye," Acts 7: 51. Please note how the fathers resisted the Holy Spirit. "But they refused to hearken and pulled away the shoulder and stopped their ears, that they should not hear. Yea they made their hearts as an adamant stone, lest they should hear the law and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts," Zech. 7: 11, 12.

Many other Scriptures could be cited confirmatory of this, but it is unnecessary. "Holy men of God spake as they were moved by the Holy Spirit." Men heard these words but would not obey; they resisted the Holy Spirit by resisting the teaching, not obeying the words spoken by the prophets. So the Jews did in Jerusalem. Stephen spoke to them, they heard but would not obey, and thus resisted the Holy Spirit that spoke by Stephen. So now men resist the Holy Spirit who reject the words spoken by the apostles for they spoke the words taught them by the Holy Spirit, 1 Cor. 2: 9, 12.

You have this word and can certainly read therein your duty, and I again repeat that, conscience cannot be called a good conscience until man obeys a known duty or command. Peter did not say that baptism was in answer "to a good conscience," but "the answer of a

good conscience." Through the teaching of the Holy Spirit man learns that he is a sinner and that through the kindness and forbearance of God, Jesus was given to prepare a way for salvation from sin. Jesus has prepared that way and published it through or by His apostles, and they teach that baptism is an act ordained of God for the remission of sins. Conscience recognizes the authority of Jesus, and is not satisfied or made good until obedience is rendered. But I must close. I hope that you will lay aside all partisan views and come squarely to the word of God and take it and it only as your guide.

J. W. JACKSON.

FROM BRO. REEKS.

Dear Bro. McGary:

Just returned again from Louisiana. Met Bro. Lynn, one of our preaching brethren, in Tyler and took his subscription for the F. F. I send the subscription price of the paper for six months for him. Address M. H. Lynn, Paris, Texas.

If any of the parties are in arrears to whom I requested the paper sent at any point, let me know and I will try to get the money and send it to you. It costs me ten cents on nearly every subscription I send you: could you tell me how to safely avoid it?

I have sent several reports of two or three meetings; have heard nothing from them, suppose mine and Bro. Montgomery's were not worthy of a place in the F. F. I will send a brief report of my years work, which is shorter this year than in the past two or three years.

This is a report of my work for this year: At Zion Hill with Bro. Clark, of Terrell, to help, baptized two at Grange Hall. I baptized five at Kuykendall's; one of these came to us from the Baptists two years ago. At Union Hill baptized one. In Louisiana took one confession my first trip. Being sick, Bro. Montgomery did the baptizing. Second trip took one confession.

G. C. REEKS.

Smith county, Texas.

Man magnifies the injuries that he has received, and lessens those he has inflicted.

Those things in your character which you wish to conceal you had better seek to reform.

The world twines itself about the soul as a serpent about an eagle, to hinder its upward flight, and to destroy its life.

One rose upon a bush, though but a little one, proves that which bears it to be a rosebush.

Three things that drive the Christian to Christ are sin, death and judgment.

The soul is the life of the body; faith is the life of the soul; Christ is the life of faith.

Light-minded men, like empty vessels, may be easily moved by the ears.

Youth which is not willing to work is laying up misfortunes for old age.

To take advice from a foolish friend is like drinking poison from a golden goblet.—[Selected.

FIRM FOUNDATION.

AUSTIN, TEXAS, DEC. 1, 1888.

ATTENTION, READERS!

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. MCGARY, AUSTIN, TEXAS. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

A. MCGARY's address is Box 36, Austin, Texas.

EDITORIAL NOTES.

We are so well satisfied with the way the friends of the paper are working and sending in their dues and new subscribers, that we are ordering material for the weekly. But, brethren, do not slacken your efforts for the paper, for it is going to require a very large list and prompt payment on the part of old subscribers, to meet the demands of the weekly.

Some names were received last month to whom we did not send the last issue, because it ran short; but they will all get credit from the time they commence receiving the paper, so that no injustice will be done. We hope to avoid this in the future by publishing a larger number of extra copies than we have been publishing. Names are coming in so fast it keeps us quite busy enrolling them.

The Texas Department of the *Guide* has moved to Austin. We met A. P. Aten the other day and said to him: "Well, the Texas Department of the *Guide* has come over to the grounds of the FIRM FOUNDATION." He said he hoped we would get along amicably. And we will if he will just come down off of his stilts and be humble and cease trying to legislate for God. But if he remains in rebellion against the Captain of our salvation, we will put him to the sword.

We had noticed the point in Bro. Richardson's article, that Bro. Durst criticizes in this issue; but in the multiplicity of duties that have crowded upon us since our return to the office, we had forgotten to offer the criticism. We thank Bro. Durst for his remarks, for he expressed the views, exactly, that we entertain. We do not think Bro. "Billy" is often wrong, but are sure he is in this instance. He has written some of the best articles that have appeared in the paper, and we hope he will sharpen up his pencil for constant work with us on the weekly. In his last article he is made to say, "Faith, repentance, confession and baptism are the four ingredients that enter into the spiritual compound of sin." It ought to have said, "Compound for the cure of sin."

We are under obligations to several unknown brethren for copies of the *Courier*, in response to our request. But we have received a letter from the office editor of the *Courier*, stating that some one has paid for the paper for us for one year. We wish we knew who to thank for this kindness. Will the brother, or friend, who has done this please let us know the exact date he did it? We have special reasons for wanting to know. So a card giving this information will be highly appreciated.

Bro. J. F. Grubbs has favored us with a complimentary copy of his book, "The Paper Wheel." But our time has been so taken up with other matters since we received the book that we have had but little time to examine it. We have, however, read one chapter. "The Establishment of the Church," which we consider a clear, cogent and conclusive argument for the truth, on this much mooted question. The other subjects discussed are as follows: Eternity Undivided; Creation; This World Created for Man; Man's Relation to Nature, Time and Eternity; Man's Relation to God and Spirits; Man's Relation to Evil; Man Lost; Man Redeemed; Divinity of Christ; The Holy Spirit; The New Birth; and The Resurrection. Then one chapter is devoted to, "A Brief Sketch of The Author." Some brethren think this is a chapter of egotism, that detracts from the book; but, while we think this is an age in which preachers blow their own trumpets entirely too much to impress the world that they are very humble, we think Bro. Grubbs is more modest in this chapter than most of the brethren who write about themselves—we said we had read but one chapter, but we did also read this one. The "Paper Wheel" is printed in a large, clear type, and is a very neatly gotten up book. Price, \$1.00. Address, J. F. Grubbs, Paris, Texas.

"It is thought that it will soon be the order for certain preachers to go about the country inquiring of people why they obeyed the Lord when they were baptized? If they do not give a satisfactory explanation, the preachers will dip them again."—*Christian Messenger*.

It is already the order for certain preachers to go about the country inquiring of people if they are satisfied with their baptism. If they give a satisfactory answer, these preachers will shake them. Paul used to go about the country of Ephesus and ask people, "unto what then were you baptized?" and if they did not give a satisfactory explanation he taught them the way of the Lord more perfectly, and dipped them again, "in the name of the Lord Jesus." If the *Messenger* complains at the brethren now for dipping persons who have been unauthoritatively dipped, it would have raised the same complaint against Paul if it had existed in his day. Brethren, let us follow Paul's example. I had rather trust the 19th of Acts than the 14th of the *Messenger*.

Did Luke say, of Philip's meeting in Samaria: But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women, and one or two Baptists laid down their unscriptural names.—*Foundation*.

No, nor did he say that, "when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women, and one or two Baptists who had been previously shaken in were baptized." Did you ever read a report like this latter?—*Messenger*.

No, because, as you have repeatedly said, it was more than a thousand years after the apostolic age that there were no Baptists. Again, it was about eighteen hundred years after Paul taught those at Ephesus to lay down their unscriptural baptism and be "baptized in the name of the Lord Jesus," that the practice of shaking them in was inaugurated. So of course we never read "a report like the latter"; but we do read of those who had been baptized unauthoritatively, being taught more perfectly, and baptized in the name of the Lord Jesus—"re-baptized," as you call it. Paul was one of those whom you call "anabaptists," "re-baptizers," etc.

DESPERATE RECKLESSNESS.

Bro. Burnett says many foolish and false things about "A. McGary" and "the *Plimsy Foundation*." If my veracity had become so *plimsy* that I could wilfully and complacently make the false statements that he does, I would never expect my readers to believe anything I wrote until it was also signed by two reputable witnesses.

He says: "A. McGary never will forgive Bro. Burnett for asking him where the church was before the days of Alexander Campbell, and demanding the proof text that commands faith in the design of baptism."

The truth is, we told him where the church was before the days of "Alex. Campbell" and since his day; but he would not give his readers our reply, but recklessly and falsely told them that, A. McGary said, if the Church existed before the days of Alex. Campbell, it was an invisible church. We protested against such a perversion of what we said, but he persisted in his shameless course, and still persists.

We told him, the church was, wherever there were individuals who had heard, understood, believed and obeyed from the heart the gospel of Christ. Now if he would just be manly enough to give this to his readers, and then attempt to give a better answer, it would be much better and nobler than misrepresenting us so grossly.

Now, as to the text that commands faith in the design of baptism, we will cite him to the commission given in Mark 16: 15, 16. Here we find the command to the apostles to preach, and the demand that those who hear shall believe,

and the things required, to be believed are the things the apostles were going to preach and did preach. They preached that baptism is for the remission of sins. Then we have made out the case as Bro. Burnett has demanded—the "text" he called for. In the Lord's prayer in John 17, we find in the 20th verse these words: "Neither pray I for these (apostles) alone, but for them also which shall believe on me through their word." But Bro. Burnett insists that what they said about the design of baptism need not be believed. Thus he sits in judgment upon God's word, and pronounces the presumptuous judgment, that it need not be believed! A. MCG.

CAN WE CONSOLIDATE?

Bro. Burnett, in a very exultant spirit says: "It has not been two weeks since he rejected a proposition to consolidate with the *FOUNDATION* forcea." We were astonished when we read this statement; we knew we had not said one word to justify such a statement. But a letter to-day from Bro. Tant explains the matter.

Bro. Tant says: "I have been writing to Bro. Burnett in regard to a consolidation of the *Messenger* and *FOUNDATION*. I cannot get him to any definite terms, only you and he cannot work agreeably as editors, stating that both papers can be consolidated by one buying the other out. I got a private letter from Bro. Wilmeth this evening wanting me to push the matter. . . . I hope you will not think me dealing too much in your affairs by examining this matter. Personally I am not interested, as a man of God I am."

Bro. Tant then goes on to show how the cause would be advanced by the F. F. buying out and controlling the *Messenger*. He is doubtless right in much of what he says upon this.

While Bro. Tant has acted in this matter without the slightest authority from us, and without our having any intimation even, of what was going on, he is a staunch friend and we are satisfied he has labored to promote the interest and usefulness of the FIRM FOUNDATION. Hence we will say that, whenever he gets a proposition from the *Messenger*, tending to such a consolidation as will leave Bro. Burnett disconnected from it, we will entertain it.

We agree with Bro. Burnett that we could not get along agreeably; for we would not work with a man who has formed the very bad habit he has of misrepresenting his opponents—we suppose it would be hard to break him from this habit, as brethren who know him best say it is of long standing.

But since Bro. Burnett has started the secrets to leaking out, we will quote from a letter just received from Bro. McCarty; for it is best to have all of the facts before us in our efforts to consolidate these two papers.

Bro. McCarty says: "Bro. S. says he met Bro. Barcus who is connect-

ed with the *Messenger*, and he told him that the *Messenger* was on down grade, only 2,100 subscribers. . . . Bro. S. says the *Messenger* is bound to go under."

Bro. Burnett says, it "has a better circulation at present than at any time in its history."

Now, Bro. Tant, we leave you in possession of these statements, and as you are in the correspondence, we leave you to conduct it till you obtain some definite proposition. But from what we know of Bro. Burnett and Bro. Barcus, we insist that you be guided by Bro. Barcus' statement in making your estimate of the condition of the *Messenger*. You need not entertain any proposition from Bro. Burnett to buy the F. F., it is not for sale.

We believe we could work harmoniously with the balance of the *Messenger* force. We shall, whether we consolidate or not, keep straight ahead on apostolic grounds, refusing to teach or practice what they did not, and earnestly contending for the faith once delivered to them, and against all teaching or practice that goes beyond theirs. If these brethren can work with us upon this principle, it is our duty as true disciples of Christ to consolidate our forces and possess the good land of Texas for Christ, and drive out of this land those who have gone "out out from us" and formed a league with the adversary.

Brethren, we appeal to all God-fearing men and women to rally upon the heaven-and-earth-bound way and let's fight the "good fight of faith," under the command of the Captain of our salvation, doing whatever we do, "in word or deed, in His name," (by His authority). All brethren who are willing to do this can work with us and we with them; those who cannot had better not attempt to consolidate with the "FIRM FOUNDATION forces," for the bonds of consolidation will be broken, the union will be short-lived. God grant that we may soon "all speak the same thing, and that there be no divisions among us, but that we may be perfectly joined together in the same mind, and in the same judgment." Unto this desirable end, brethren, we "commend you to the word of God's grace."

A. MCG.

WANTS TO BE EXCUSED.

Bro. A. Clark feared that it was true, "that it was prejudice that made me (A. Clark) decide not to read a line in certain papers." So he says he was induced to look over two papers of the kind he had for several years refused to read: He says: "In one of these papers I found an urgent protest against allowing these 'progressive' preachers to enter and preach in the pulpits of the 'faithful.' No protest against immoral and hypocritical pretenders."

The editor of the paper in which he saw this did not think it necessary to use a redundancy of speech to protest against "hypocritical pretenders." He thought every one who knows the *modus operandi* of

these progressive preachers and their pretensions to take the Scriptures as a sufficient rule of faith and practice knows that they are "hypocritical pretenders." But Bro. Addison will have to excuse us this time for not being a little more explicit.

Again he says: "The venerable T. W. Caskey is made the subject of ridicule." Yes, so has the venerable (?) Tom Paine often been made the subject of ridicule by this same "venerable T. W. Caskey." And yet Tom Paine never penned a sentence that contained more of the essence of infidelity in it than that sentence from "the venerable T. W. Caskey" in which he says: "The Bible alone is killing churches in Texas."

But he says he laid this "paper down tenderly, and picked up No. 2. In this I read of brethren Bush, Sanders and Rosecrans as running on the road to the 'hot place.' If I were asked to select from the preachers I know in Texas three of as pure and earnest Christians as the State affords I would name these three men." Yes, but unfortunately for this angelic trio, Addison Clark will not be permitted to stand around the judgment seat of Christ, to "select the pure and earnest Christians." He will have to give an account for his own abuses of the church of God, in making it a stepping-stone to the building up of a college for self-glorification, the behests of which institution forces him to league himself with things that tend to the perversion of the kingdom of God's dear Son.

He says, in conclusion: "We never object to fair criticism, in fact we love it; but vile abuse and the consigning to perdition of as pure men as the world contains, I confess is a kind of journalistic pabulum that makes me sick." No man has the right to judge, God alone can do that justly; but God has given us a rule to judge by, and when we judge by that rule, it is God's judgment and not ours. Man has no right to judge who shall be damned, but when he finds where God has said: "He that believeth not shall be damned," he is not judging when he says that unbelievers will be damned, but is merely giving voice to the judgment of God. So of those who pervert the right ways of the Lord, it is only uttering the judgment of God to say that they will be damned, or that they are "running on the road to the 'hot place.'"

Of course Addison Clark does not relish such "journalistic pabulum" as that which speaks of such high personages as "State Evangelists, State Sunday School Evangelists, and other dignitaries who play into his hands and help on his selfish schemes, "running on the road to the hot place." The Pope of Rome would not like such pabulum as would speak of popes running on the road to the hot place. Addison Clark and the pope, and all would-be popes, think that "the hot place" is made only for "the devil and his

angels" and obscure "laymen" and "old fogey" preachers. But he should bear in mind that in the great day of accounts, many will say "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?"—perhaps some will then speak of "our great State work," as they are now boasting in Texas. To some of these the great Judge will say: "I never knew ye: depart from me ye that work iniquity." How does our brother like such *Bibleistic* pabulum as this?

If I were one of these lordly men who are departing from the apostolic plan of work, and exalting a human society in which the "sanctified common sense" of men is substituted for the Will of God, as A. J. Bush, B. B. Sanders, Rosecrans and A. Clark are doing, I know this sort of pabulum would "make me sick," yes, very sick.

Addison Clark says: "Now I must ask to be excused from reading such papers." Well, we are perfectly willing to excuse the president from reading such papers, and would excuse him from the "hot place" if we had the authority. But those in high places must not conclude that God is a respecter of persons, and that the "hot place" is exclusively for men of low estate, whom the world regards ignoble. We fear there will be much astonishment, and "weeping and gnashing of teeth" among the "wise (after the flesh)" "mighty," and noble "when Jesus comes to judge."

Brethren, humble yourselves and make God's word the man of your counsel, and cease attempting to "direct your own steps."

A. MCG.

PLEASE NOTE THIS.

We have on our list some who are far behind and they seem to pay no attention to our efforts to straighten up our books. Those who have written us that they will pay, and those who have written that they are not able to pay, are not referred to in this. But we aim this for that class who seem indifferent to our appeals.

Now, brethren, if you did not want the paper why did you not so inform us, a year ago, when we requested you to do so? We told you then, that you could stop the paper without paying the arrearage, if you felt disposed to act that way. Some took advantage of this offer and stopped the paper. Others, more honorable, paid up and stopped it. But others still linger on our list who do nothing and say nothing. Of course we would like to retain all honorable readers we can, and doubt not that there are many such among those to whom this is written.

But, brethren, you must do something by the first of January, 1889. Let those who have written us that they are not able to pay write again, if they want the paper, and we will arrange them on the list so

they will not be bothered. Let those who can pay but have not paid, do so immediately. Let those who are not able to pay now, but who will when they can, say so. Let those who have been reading the paper, but who do not intend to pay for it, show of what sort they are, without further delay. We have heard from a few of these already, but only a few, we are glad to say.

One infidel wrote us that he did not believe the Bible. He said he had compared [the FIRM FOUNDATION with the Bible doctrine and found that the F. F. was contending for that doctrine, strictly. He said if he believed the Bible he would be a strong FIRM FOUNDATION man. He said the paper had been going to him several months, and if it was not paid for to let him know and he would remit immediately. So with his infidelity, he is more honorable than some claiming to be Christians who have been reading the paper.

We have not written this to offend any one, or any class, but to stir up the indifferent to a performance of their duty, among whom, doubtless, are many good brethren and sisters, who are strong friends to the paper. When you write, please try to send a new name with your own subscription.

Fraternally,

MCGARY & HANSBROUGH.

LETTER FROM E. HANSBROUGH.

CALDWELL COUNTY, TEXAS, }
Nov. 10th, 1888. }

Dear Brother and Sister R. and Sister S.:

My wife and I got home from our long trip of six and a half months Oct. 26th, and found all as well as usual, and the FIRM FOUNDATION doing very well, at least I thought so, for it was, as it ever had been, contending for the faith once delivered to the saints, and no paper or preacher could do better than that.

Bro. McGary had moved back to Austin from Fort McKavett, and was living in our house; but he rented another place and moved yesterday.

I left home yesterday morning and came out here, twenty miles, and began a meeting, which I expect to continue a week or ten days. But few brethren in the neighborhood, mostly Baptists, Methodists and worldlings, or rather mostly worldlings, for I don't know where else to put the Methodists and Baptists; for if they are in the church we ought to let them alone, and if they are not in the church they are in the world, unless there is some middle ground like the Catholic purgatory, and if there is any such ground the Bible don't reveal it.

I do not wish to wound the feelings of the Methodists, Baptists, or any other sectarian by my plain talk, for there are many good people among them, people that I love; but people may be good and not be Christians, as we learn from the case of Cornelius, one of the best

men we read of in the Bible, Acts 10th chapter and 11: 1-15, and yet he had to hear words of Peter whereby he and his house should be saved, and all that Peter told them to do, was to be baptized in the name (by the authority) of the Lord, and to be baptized by the authority of the Lord, is to be baptized for the remission of sins, and to be baptized because our sins are remitted is to be baptized by the authority of men, and is not worth a cent.

The popular idea that sectarians are Christians is very deceptive and delusive, and many good people are misled by it. If the sects are Christians, then the more sects we have the better it is for the cause of Christ, and the welfare of the human family; and every good man ought to encourage divisions among those wanting, or claiming to be followers of Christ, and not discourage them as some are doing, or claim to be doing; but by their acts, which speak louder than their words, are encouraging them by acknowledging them to be Christians, or, at least, all they lack is a little shaking of the right hand.

The apostle Paul says: "Now I beseech you, brethren, by the name (authority) of our Lord Jesus Christ that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment," 1 Cor. 1: 10. But what were they to speak? It is very evident that Paul wanted them to be one in their speech; but he did not want them to be one in speaking lies, but the truth, hence Peter says, if any man speak let him speak as the oracles of God, 1 Peter 4: 11, then he will speak the truth.

Now when a man says, that he believes that God for Christ's sake has pardoned his sins, or as another says, that Christ appeared to him by a certain old stump and spake peace to his soul by telling him that his sins were all forgiven, do these men confess Christ in the Scriptural sense of that word? Some of our brethren, yes, preaching brethren, say they do. Do such brethren speak as the oracles of God, or do they speak lies? Verily they speak lies.

But let us look at a little more Scripture about these heresies or divisions. Peter says, speaking as he was guided or instructed by the Holy Spirit: "But there were false prophets among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies, (divisions), even denying the Lord that bought them and bring upon themselves swift destruction, and many shall follow their pernicious (evil, wicked,) ways, by reason of whom the way of truth shall be evil spoken of," 2 Peter 2: 1-2.

Yes, let a man preach the word, the gospel, the truth that the Savior said people should know and that it should make them free, and

the above described teachers and those taught by them will speak evil of it, call it Campbellism and yet such teachers and those taught by them are all right, are Christians, in the estimation of some of our brethren, provided they can get their consent to have their hands shook, a union shake. Oh shame, shame on such brethren. Brethren you know they have not made the scriptural confession. You know they were not taught before they were put under the water as the apostles taught, who were guided by the Holy Spirit. Why do you not cease to pervert the right ways of the Lord?

On our way home we came through St. Louis, Mo., and on the third Lord's day in October we went to the so-called Central Christian church, and heard Bro. Teagarden preach. He said some very good things, but the good things he said were, to a great extent spoiled, (at least to me), by the fact, that he permitted an organ to be bellowing before and after his preaching, and during the time the deacons were passing the emblems of the broken body and shed blood of the Savior. Oh what mockery, at least so it appeared to me.

That same congregation was then corresponding with a Virginia, so-called pastor, with the view of getting him to come and feed and fleece them. He had let them know, so I was told, that he must have three thousand dollars worth of their fleece per annum for feeding them; but he did not tell them the character of the food he would give them, nor what it would be worth to them; but any man who has so little regard for the word of the Lord, that he will charge three thousand dollars a year for feeding his flock would be sure not to feed them on anything much if any better, than the husks that the prodigal son would fain have filled his belly with while feeding swine, Luke 15: 16. He is that character of feeder and flector spoken of by the apostle Paul, "For I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Acts 20: 28, also described by the Savior. "Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves," Matt. 7: 15. But how are we to know them? They come to us clothed in sheep's clothing, dressed in the Christian garb.

Why, brethren, if you are well acquainted with the word of God, as you ought to be, which is the sword of the Spirit, you can take that and open that clothing, no odds how thick it is, and you can see the wolf within. Oh how often the Scriptures warn and admonish us in reference to such teachers, and how slow we are to give heed to the admonitions.

E. HANSBROUGH.

FROM BRO. BURLESON.

Dear Bro. McGary:

Enclosed are two dollars. Please send to Bro. —, Utopia, Texas,

one year, and renew sister — subscription one year.

This is the only new name I have been able to get of late, but will continue to try to swell its number of subscribers that it may become a weekly. While the F. F. has a good many opponents it is firmly gaining ground, even in Sabinal canon. Many pretended brethren claim that the F. F. quarrels too much among its own brethren, but that is only a cowardly dodge to avoid the exposure of their unscriptural practices.

Take new courage, brethren of the F. F., those that hear God hear you, and will as long as you continue to push the merits of Christ and his teaching on the attention of the people. Your opponents are those who oppose the true teaching of Jesus.

May the F. F. live long to extol the merits of Him who loved us, and gave His life for us, is my prayer.

J. D. BURLESON.

Utopia, Texas.

FROM BRO. I. C. STONE.

Bros. McGary & Hansbrough,

While it rains to-day, I have concluded to write a few lines for your readers. I am sorry that I have not been able to increase the number of your readers this fall. I have not travelled much among the congregations this fall on account of the wonderful political excitement. The people have been wild with political excitement; but that is now nearly over, and I hope that people will soon resume their sober senses, especially those who claim to be Christians.

I dislike very much to see professed Christians carried away by any worldly excitement. If the frivolous things of the world can arouse such enthusiasm in their minds, why should not the weightier matters of the kingdom of God and of Christ? Ought not Christians to be consistent? How inconsistent it appears, for Christians to tell the world that the religion of the Lord Jesus Christ is of more importance than anything else and then give more of their time, means and energies to almost any worldly matter. The church and the cause of truth and righteousness never will and never can succeed until Christians act more consistently. Christianity means a consistent life of righteousness. Christianity demands a strict adherence to its own fundamental principles. The principles of Christianity are unique. To adopt and follow them, leads in the one straight and narrow way. To adopt and follow any other principles cannot lead in the way of life. What a lamentable mistake many are making just here. They adopt and follow the doctrines of men instead of the doctrine of Christ, and yet claim to be Christians. A Christian, as I understand, is one who is led by the teaching of the Lord, and not by the teaching of uninspired men.

And as often as this important truth has been set forth in the FIRM FOUNDATION I still see in some of our religious journals such reports as the following: "Bro. —,

I closed a ten days' meeting with Unity church, near Benton City, last Friday night, resulting in thirty-five additions to the church, two from the Congregational church, one from the Baptist, one from the Methodist, two reclaimed, two by letter, and the remainder from the world." Now it seems to me, that such reports as the foregoing have been referred to often enough for those who make them, to have seen their error. The Baptist society, the Methodist society, and all other such societies, are either of the world or else they are divine. They are either worldly institutions, or they are heavenly institutions. If they are divine institutions, then they must have been ordained by the Lord. If they have been ordained by the Lord, then why should we call persons out of a divine institution which has been ordained by the Lord? Is the institution, in which we claim to be and live, a divine institution? If so, then the two must be identical or the Lord has ordained two institutions for his people. If they are identical, then when you call them out of the one into the other what change have they made? You could fellowship them in the one as well as in the other. Such would be a work for which you can assign no good reason whatever.

But, if these are worldly institutions, then those who come from them are simply from the world, too. These things cannot be denied. But they take the two classes, as they call them, in different ways. One by confession and baptism, and the other by a simple twist of the wrist.

Is there any authority for taking any worldlying into the church of Christ by the shake of the hand, or a twist of the wrist? Is it not strange that those who persist in this course will not try to show authority for it? Will they not try to show that God has ordained these institutions or cease to accept their members? I certainly know of no institution that the Lord has ordained in the world but his church. If he ordained any other and intended that men should enter it, he certainly has also ordained the service in such institution.

If the means of entering and of service are the same as in his church, then they must be identical. But if different, then he has two institutions. If he has two, I demand that some define the second. If they cannot do that, I demand that they adhere to the one, and require all parties to enter that according to the law of the same.

I expect to be through what engagements I have in Indiana soon, and if any of the brethren anywhere desire to see and hear me, I should like them to write me at Sumner, Ill., between now and Christmas. My wife is in poor health, and we are not now keeping house, but are with the children. I have concluded to go wherever my labors are demanded.

I have not heard from Bro. Hansbrough since he wrote me from Cincinnati. Hope he arrived home all right.

The F. F. of the 15th is not here yet. I hope the friends will be liberal in sustaining the F. F. May God bless all its readers and contributors. Farewell.

I. C. STONE.

Sumner, Ill., Nov. 15, '88.

I am now able to see that my sorest disappointments at the time they happened, and my heaviest misfortunes, have always turned out to be my greatest blessings whenever they have been taken as admonitions and warnings, and turned wisely to account.—John Neal.

A SUGGESTION TO BRO. W.P. RICHARDSON.

The F. F. of Nov. 1st just received. The first article is by our esteemed Bro. Richardson. In the main it is a most excellent article. So I think. I seriously object, however, to the following position, and briefly comment thereon.

"Now, Bro. McGary, I am going to make a statement that is a little uncommon, but if it is an untruth, down it and I will thank you for the deed. When a man ceases to practice sin, or commit sin, he is dead to sin. A man may be dead to sin and at the same time be a sinner. Is this true?"

As Bro. McGary said nothing about this, he may have the same idea as presented by Bro. R. Be this as it may, I must take issue with the old idea.

I do not think a man may be dead to sin and at the same time a sinner. Paul says in Rom. 6:7: "For he that is dead is freed from sin." In the 11th verse he says: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." My idea is, that when a sinner dies he is at the same time buried. If a sinner dies to sin before he is baptized, he is assuredly released from sin before his baptism, for "he that is dead to sin is freed from sin." This is the Baptist idea, and hence baptism is because of remission of sins. As Paul settles the question that a sinner is freed from sin when he dies to sin, therefore he cannot be dead to sin before his baptism, for he is "baptized into his death," Rom. 6:3.

Again: If the sinner dies to sin before baptism, he is freed from sin before baptism, and it takes place before he puts on Christ. "For as many of you as have been baptized into Christ have put on Christ," Gal. 3:27.

My understanding of the scriptural expression, "dead to sin," is that it is synonymous with "remission of sins." The death of the sinner occurs at the same time the burial takes place. There are many passages I cannot harmonize with Bro. Richardson's position, and I can with the above position. I will not now write further, but if my position is questioned may say more. Affectionately submitted.

J. S. D.

FROM BRO. MCINTIRE.

Bros. McGary & Hansbrough:

It has been a long time since I wrote anything to you. During the last year we have had a great deal of sickness. My old companion has suffered a great deal with fever and is blind and almost deaf. I have not travelled any, but have preached around home. Bros. Frank and Mit Bandy helped in a meeting at Belton near home. Eleven were immersed. We organized with thirty members. We will soon build a house.

I am glad to see that you are running the FIRM FOUNDATION on the gospel track instead of Mc-

Pherson's steel rails to Babylon. He and his crew have been on the down grade ever since their State meeting, when they made their creed or calf.

McPherson is badly mistaken in his "steel rails." They are the poorest material of sectarian pot metal, and are on the down grade to Babylon, the second man of sin described by Paul. 2 Thes. 2:6-12. They also have the Spirit that would put to death all the apostolic brethren with us.

Stand fast brethren. The FIRM FOUNDATION has the cleanest dress of any paper in the United States, and I hope you will never defile its pages by publishing such infidel stuff as has been written concerning the wicked dead, that unsettled the minds of some of my dear brethren. Let us watch over the fold of Jesus, for they are few and are like the ten virgins. Half of them have turned foolish and gone after the organ, and will have no oil in their lamps. May God bless you all. Farewell.

WM. MCINTIRE.

Garza, Texas.

FROM BRO. HOLT.

Bros. McGary & Hansbrough:

I have just returned from Alabama, where I held a very successful meeting, resulting in five additions. One of these had been a member of the Baptist church for several years. But notwithstanding this, he was immersed into Christ. The shaking process in this country has become obsolete.

A few words on church government: The church of Christ is an organization separate and apart from all human institutions; it is not associated with any secret organization; its laws all emanate from Christ, and no body of men has authority to abolish, alter, or amend them. These laws are found in the New Testament, and in no other book are they to be found.

Its officers: These are bishops or elders, deacons and evangelists. Since the church no longer needs the miraculous gifts which were essential to its growth and development in its infantile state, the above named officers are the only ones for which we have any divine authority. Clerks, secretaries, presidents, with all their modern peculiarities were wholly unknown in apostolic times.

Its missionary work: The church was made the medium through which to evangelize the world. Hence we read: "Go ye into all the world and preach the gospel to every creature," Mark 16:15. Thus we see they were sent. By whom sent? By the F. C. M. S.? No, but by Jesus Christ. Neither did they have any promises made them concerning their support.

How were they supported? Paul says: "Those who preach the gospel, shall live of the gospel." And again: "The laborer is worthy of his hire." We do not find where any one of the apostles ever received

a salary, but their wants and necessities were provided for by the brethren, consisting of free will offerings.

And here we come to the contribution. With respect to this Paul says: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him," 1 Cor. 16:2. Here we find when and how these offerings are to be made. They were to be made upon the first day of the week, and as the Lord has prospered them. This then accords with the rule: Much given, much required; little given, little required.

Brethren, are we following these divine precepts? Are we making any sacrifices? Do we love the things of the world more than the things of God? Awake from your stupidity, and look around you one moment. Behold sectarianism stalking through our land deceiving our nearest and dearest friends and relatives; and then behold, how truth has suffered in the hands of its professed friends, and, with renewed courage, seize the blood stained banner of Immanuel, unfurl it to the breeze, never let it trail in the dust of manism. Put on the whole armor of God, and, finally—listen! "Well done good and faithful servant."

Yours for the one faith,

C. E. HOLT.

Cypress Inn, Tenn.

TO BRO. J. D. TANT.

In your reply to me in the F. F. of Oct. 15, you say: "Love thinketh no evil of his brother." No, indeed it does not think any evil, but the Bible says, "Reprove, rebuke, exhort," etc., etc.

Now the fact is, in writing my letter to the F. F., in regard to that debate, I thought that I was just as light on Bro. G. as the circumstances would permit; but as you propose to rush into something you know nothing of, and censure me for writing that I supposed that Bro. G. had emigrated, I propose to show who deserves the censure.

The facts are as follows: We, a small band of Christians here at Blanton, had drawn the sword of the Spirit, in obedience to the divine injunction, against error, and in defense of the truth as it is in Jesus; and we were making every blow tell on the enemy. We had challenged the Baptists, who failed to come up. Then the Methodists jumped on us, as they said, "without fear of successful contradiction." We very soon informed them that we had men in our ranks who could and would "successfully contradict their teaching." They tried to back out, but we held them to it. Finally, rather than be called cowards, they asked for an armistice until August the 6th. Man equipped for battle, at the same time warning us to get "our biggest gun" for the fight.

We thought that Bro. G. was about our largest calibre, and had never been known to "hang fire."

So we resolved ourselves into a committee of the whole, and appointed a man to confer with Bro. G. to see if he would consent to meet them. He consented very readily, and wrote us these cheering words: "We have nothing to fear."

So we arranged everything for the debate, and waited for our Bro. Grubbs. Promptly on the morning of the 6th, the Methodists had their "gun" erected and bearing directly upon us, and there was a great commotion in our ranks, at not having our man. We sent a truce to the enemies, camp and asked permission to substitute a smaller "gun;" but of course they did not want to waste time and ammunition in "shelling the woods." So they furled their flag and went away thoroughly disgusted with the "Campbellites." Then we drew off our forces, in still deeper disgust, if possible, realizing that, what the cause of Christ had gained in a year of ceaseless activity and patient work, was lost in an hour by making the very fatal mistake of getting the wrong man.

And all the apology we have had is, what Bro. G. wrote to Bro. S. N. Thomas: "Don't let the brethren get angry with me, the Macedonian cry was too great, I could not resist;" and what Bro. Tant wrote: "The cause would have been injured by Bro. G. then leaving."

Indeed! You think the "cause" did not suffer here, I suppose? I will state, for Bro. Tant's benefit, that Bro. Thomas was not here at the debate, having all confidence in Bro. G.'s ability, he had left everything to him, and had gone west, and was in a meeting somewhere in the west. Also, in the beginning, Bro. Thomas wanted to debate with them, but they would not hear to it.

In conclusion, we all think Bro. G. did us great injustice, but if he desires it we are ready to forgive him. What next, Bro. Tant?

W. M. HIXE.

Blanton, Texas.

FROM BRO. KIDWILL.

Dear Bro. McGary:

Please be as careful as you can in sending out the F. F. I will do all I can for your paper. I think it is the truest paper published in our ranks.

I find that when we preach the whole truth that no one from the sects ever comes forward and says: "I am satisfied with my baptism."

I wish to write much for the F. F. when I am through with my protracted work for this year.

May God bless you in the good work, and enable you soon to make the F. F. a weekly.

Yours for the truth,

W. T. KIDWILL.

Granville, Tenn.

Regret not a golden age that is behind. There is one before and it beckons you. Its rewards are not for the idle, but for the brave hearts disciplined to toil.—Selected.

BAPTISTS AND CHRISTIANS.

A friend recently requested me to give in the F. F. the principal points of difference between Baptists and Christians. I will endeavor to comply with this request in this article, without giving anything by way of proof to sustain the correctness of our position. If it should be desired that I give this evidence, I will gladly do so, if any one interested will so inform me.

1st. Baptists believe that the church was established, or set up, by John the Baptist before the death of Christ, and it is correctly called the Baptist Church.

Christians believe that the church was completed, or established, in the year A. D. 33, at the city of Jerusalem, fifty days after the death of Christ, and is correctly called the Church of God, the Church of Christ, the One Body.

2nd. Baptists believe that in entering the church or kingdom, or rather in being converted to God, the sinner is passive in God's hands, and that the Spirit of God must accompany the word to make it effective in quickening or convicting the sinner, otherwise the word is dead and ineffective, and that the word thus energized by God's Spirit leads to repentance, and then in answer to the prayer of the convicted sinner, God for Christ's sake bestows directly, saving faith, by which they are made alive, saved, or pardoned, and must then confess that God for Christ's sake has pardoned their sins, and then be baptized because of the remission of sins, to get into the Baptist church.

The order of the conditions stated stand thus: Preaching, repentance, prayer, saving faith, pardon, confession that God for Christ's sake has pardoned sins, and then baptism into the Baptist church.

The Christian believes that the sinner, by faith in Christ, is led to repent or reform his life, and to confess with his mouth the Lord Jesus, and to be baptized by Christ's authority for the remission of past sins, and that he arises from the watery grave a pardoned person, to walk in newness of life, and by these means or conditions is translated into the kingdom of God's dear Son—into the Church of God, or Church of Christ, which is the One Body.

The conditions and order stand thus: Preaching, faith, repentance, the confession of Christ, baptism for remission of sins, pardon, or salvation from past sins, a member of the One Body, the Body of Christ.

3rd. Baptists believe that when a sinner is pardoned, he is saved eternally, that he cannot apostatize and be lost, or that he cannot fall from grace.

Christians believe it is possible for a pardoned person—a Christian—to apostatize, or fall away and be lost.

There are also points of disagreement in the work and worship of the Church, but the above, I think,

embraces, the information desired. It will be observed at a glance, that if they (the Baptists) are right, we (Christians) are wrong. And if Christians are right Baptists are wrong. We differ:

1. On faith and its order.
2. On repentance and its order.
3. On the confession and its order.
4. On who is a proper subject for baptism.
5. On the design of baptism and its order.
6. On how pardon is granted, and when it is done.

Now, in conclusion, I ask, can it be possible for those differing so widely on these vital issues to all be in the kingdom or church of God? Will the reader sit down and carefully compare the foregoing with the things written in the New Testament Scriptures?

J. S. D.

A FEW THINGS.

Bros. McGary & Hansbrough:

I will report my meetings in Waller county, Texas. I will first state, that there is not a brother laboring in the county; in fact, there is not a minister of God's kind in Waller or Harris counties. I held two meetings in Harris county. I will say this for the brethren in Harris county, they are sound in the faith and emphatically opposed to the progressive element headed by Bush and B. B. Sanders, who are prominent in the plan or system that had for its origin unsanctified uncommon nonsense. This may seem rather discourteous, but I will be excused when I explain that, the Lord's plan has been ignored, yes, set aside in toto, where ever they have been allowed to control the affairs of the church. I consider it an impugment of divine wisdom. I maintain that the Scriptures are sufficiently clear in the following specifications:

1st. Who should preach? The man who will preach the truth in the love of it. Does that man love the truth who will pervert it? Jesus says, if you love me you will keep my commandments. Paul says to Timothy, preach the word. Again: Take heed to thyself and the doctrine, for in so doing thou shalt both save thyself and them that hear thee.

I ask, does that man obey this command that inaugurates a system embracing church fairs, jug-breakings, concerts, tableaux, cake-cuttings and baby shows, for the purpose of raising means from all these sources? Said means thus raised for what purpose? To buy organs and support preachers. Now I ask did Timothy in preaching the word mention any of the above named things? Are any of them included in the doctrine to which he was to take heed, and by which he and those that heard him were to be saved?

Again: Paul said to Timothy, all Scripture is given by inspiration of God and is profitable for doctrine, correction and reproof, that the man

of God may be perfect thoroughly furnished unto all good works. Is preaching a good work? All answer, it is. Are any of those devices named in the Scriptures a good works? Manifestly not. Then they are evil works, and ought to be frowned down.

Paul says, if any man preach any other gospel unto you let him be accursed, even though it be an angel from heaven.

These progressives are the very men who are perverting the gospel. They may say, in reply, that these are only brought into requisition to aid. I would answer that, that which is perfect, which was perfected by its author, needs no aid of this kind. Remember we are commanded to keep the ordinances as delivered.

2. Scriptural plan for raising funds for the poor and needy and the spread of the glad tidings. When you meet together on the first day of the week lay by in store as the Lord has prospered you. And I will here say, that the Lord's plan is not a failure. Now I will say, I have preached as best I could for nineteen years, and I have opposed these innovations. But I tell you, brethren of Texas, innovations will never cease while innovators live among us. Have they not gone out from us because they are not of us?

I pray God to help me in the future as in the past. I now say with the full assurance of God's word, that I will not fellowship any preacher that belongs to the progressive element. In other words, I will fellowship those men, who teach sinners that God requires faith in Christ and true repentance and a confession of their faith, and upon the good confession baptism for the remission of past sins; and teach the brethren to meet upon the first day of the week to break bread and study God's word, to sing his praise and offer prayers, teaching one another to live faithful, and to contribute as the Lord has prospered them.

I hold that the overseers whom the Holy Spirit has set to rule over them, should know them that labor among them as preachers, and to do that, they should inquire of them, how do you stand on certain questions? and if they are all right, good will result from his labors. He may not be popular with the sects, but God will bless their labors. Stand firm, brethren. Show no quarters to the enemy in any way.

The brethren in Waller county have two congregations established, I believe, by Jones, Dabney and G. W. Harvey. They have had laboring among them Bro. Barcus, now of Dallas, with whom I had the pleasure of laboring in a meeting at Bethany, Montgomery county. He is of good report among all the brethren in all the counties where I have been. Bro. J. D. Tant has labored some in this county, also Bro. D. Pennington. The last one that preached for the congregations at Cuney Bend and Prairie Grove, was B. B. Sanders,

who at the latter place had quite an ingathering, some by confession, some from the Baptists on their unscriptural baptism, and went so far as to appoint one of these Baptists elder, and said elder wanted to fasten upon their necks the law of Moses, and they would not bear it, and he showed such a spirit as demonstrates the fact, that he was incompetent to be an elder, or even a consistent Christian, and the fourth Lord's day they withdrew from him and eight others; the brethren there say that Sanders did them much harm, and they are not over it yet entirely. He went so far as to have them pledge twenty-five dollars, telling them he would insure them a meeting this summer. The brethren did not understand the trick, but payed it, I think, promptly. But they don't want any more of his preaching here nor at Cuney Bend.

Well, I held two protracted meetings, for which they remunerated me out of the Lord's treasury according to the Lord's plan. First point, one confession, three by letter, six restored. Last, two by confession—one had been a Baptist, but put on Christ in baptism. She wanted to do her duty and so I immersed her. At this point I had Bro. Tom Kreeger to my help; he is sound and well posted in the Bible. He is blind. I hope the brethren will care for him.

B. P. SWENEY.

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00

ZEKE AND THE METHODISTS:

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00
Address,	A. MCGARY, Austin, Texas.				

BRIEFS.

Bro. McGary's address is now changed to Austin, Texas, Box 36.

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

We do not answer questions unless the enquirers send us in their true names. We have thrown several into the waste basket on that account.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

READ THIS!—Your attention is called to the notice, "Attention, Readers!" on first and fourth pages, and, hereafter, you are requested to make all money orders payable to A. MCGARY, Austin, Texas, and send all letters, and articles for publication, to A. McGary, Box 36, Austin, Texas. Please do not forget this.

Firm Foundation.

Through thy precepts I get understanding, therefore I hate every false way.

A. MCGARY,
E. HANBROUGH, Publishers.

AUSTIN, TEXAS, DEC. 15, 1888.

VOL. 5—No. 2

THE FIRM FOUNDATION.

Issued semi-monthly. Office of publication 1306 Rio Grande Street, (cor. West 14th and Rio Grande Streets,) Austin, Texas.

Entered at the Postoffice at Austin, Texas, as second class matter.

TERMS.

One year.....\$1 00
Six months..... 50

A. MCGARY, EDITOR.

ASSOCIATE EDITORS

J. S. DURST. J. W. JACKSON.
I. C. STONE. E. HANBROUGH
A. J. MCGARTY.

ATTENTION, READERS!

From this foundation send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. MCGARY, AUSTIN, TEXAS. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANBROUGH.

UPON WHAT CONDITIONS, IF ANY, MUST CHRISTIANS EXERCISE FELLOWSHIP?

At the suggestion and by the request of some of the brethren I have concluded to write upon the subject. And, first, is it a scriptural subject? Any one who believes the Bible will not doubt it. It is taught abundantly both in the Old and New Testaments.

Does the heavenly Father propose to forgive the trespasses or sins of people? And, if so, is the forgiveness conditional or unconditional? Does the Bible settle the question? If it does, then to the law and testimony. And now let us examine a few passages in the Old Testament and then in the New.

In 2 Chron. 7: 14, we have this language: "If my people, which are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Again: "It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may turn every man from his evil way; that I may forgive their iniquity and their sin."—Jer. 26: 3.

I have given the readers two quotations from the Old Testament; but will refer them to some portions of the law given by the heavenly Father through Moses setting forth some of the conditions upon which their sins should be forgiven; and those who feel enough interest

in the subject can read them for themselves: Leviticus 4: 20, 26, 31, 35, and 5: 10, 18, 16, 18; Numbers 15: 25, 26, 28.

The above quotations are sufficient to show that forgiveness, on the part of the heavenly Father, was suspended upon compliance with conditions specified under that law.

We will now go to the New Testament and examine some passages under the same law, but new teachers. For a time, God suspended the law of Moses, and gave other conditions of pardon or forgiveness, that His servant, John the Baptist, might give the people a knowledge of salvation and prepare them for the reception of his Son, and as soon as the object of John's mission was accomplished, the suspension of the law of Moses ceased, and then that law continued in force until the Savior took it out of the way, nailing it to his cross, Col. 2: 14.

John the Baptist came to prepare people for the Lord, Luke 1: 17. He preached the baptism of repentance for the remission of sins, Mark 1: 4; and to those who submitted to his baptism, he gave a knowledge of salvation by a remission of their sins, Luke 1: 76, 77. But the Savior in his teaching told the people, "till heaven and pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled," Matt. 5: 18. And in Luke 16: 16 he says: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it, and it is easier for heaven and earth to pass, than one tittle of the law to fail." He then shows them in the next verse that they could not enter the kingdom, be married to him, until the law of Moses, to which they were then married, was taken out of the way, by being fulfilled, because that would be spiritual adultery.

The apostle Paul teaches the same thought when he says: "Know ye not brethren (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman who hath a husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So, then if while her husband liveth, she be married to another man she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man. Wherefore, (that is because of these things), my brethren ye also are

become dead to the law, (the law of Moses), by the body of Christ, (that is by his body being broken on the cross), that ye should be married to another even to him who is raised from the dead, that we should bring forth fruit unto God," Rom. 8: 1-4. So we find the law was in force until the Savior was crucified, he then said, "It is finished."

Under that law he (the Savior) taught that the people must comply with conditions in order that the heavenly Father might forgive them. He says, "For if you forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6: 14, 15.

We will now examine some passages in the Old Testament in reference to men forgiving each other, and see whether or not that is conditional. In Gen. 50: 17 is the first occurrence of the word forgive in the Bible, and there we find that Jacob instructed his sons to confess their sins to Joseph, their brother, in their evil treatment of him when they sold him into Egyptian bondage and ask his forgiveness.

In Exodus 10: 17 we find Pharaoh confessing his sins against Moses and praying to him to forgive it. But as we are not living under that dispensation or age, we will come to the New Testament. The Savior says, "Take heed to yourselves: if thy brother trespass against thee rebuke him, and if he repent forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee saying, I repent; thou shalt forgive him," Luke 17: 3, 4.

Does that look much like unconditional forgiveness? But some of our brethren contend that the Savior teaches unconditional forgiveness when he says: "For if you forgive men their trespasses, your heavenly Father will also forgive you: but if you forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6: 14, 15.

Brothers, are not the same conditions understood in this last quotation that are expressed in Luke 17: 3, 4? If not, then the Lord is a respecter of persons. Again, do you believe that our heavenly Father requires us to be more merciful and more forgiving to each other than He is toward us? And can you show either under the Old or New Testament dispensations where He forgives the sins of people without complying with the conditions of

the law under which they live?

Believing that the above ought to be satisfactory, so that we may all believe and practice alike, we will now turn our attention to the conditions of forgiveness to the alien sinner under the reign of Christ, for a little while, and close. After Christ was crucified, buried and risen, and had staid with his disciples forty days, he ascended to heaven, and was made high priest; "for if he were on earth he should not be a priest," Heb. 8: 4. "For the priesthood being changed there is made of necessity also a change of the law," Heb. 7: 12. The same law that is to be put into the minds, and written in the hearts of people, called the law of the Spirit, Rom. 8: 2; the perfect law of liberty, James 1: 25; because it gives perfect freedom from sin, called also the royal law, James 2: 8; because it is the law of the King of kings and Lord of lords. Said law was given by the Spirit on the day of Pentecost to three thousand people, after they had heard of the death, burial, resurrection and ascension of Christ, in which facts they believed, and being pricked in their hearts by Godly sorrow, they wanted to know upon what conditions, if any, they could be saved. The Holy Spirit answered through Peter, "Repent and be baptized every one of you in the name (by the authority) of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit," Acts 2: 38.

Now was there any law in these facts preached by Peter? No. Were the three thousand free from sin when they asked what they must do? If they were, they did not know it, hence the law had not been written in their hearts, their understanding. After the conditions of forgiveness were given by Peter and they had complied with them, were they not free from sin? Yes. Then between the believing of the facts preached by Peter, and their freedom from sin, the law of the Spirit was given, which Paul says, made him free from sin, Rom. 8: 2; which James says is a perfect law of liberty, and which must, under the New Covenant, be written in the hearts.

I start out to preaching and tell the people that they must first be regenerated by a direct impact of God's Spirit upon their hearts, they must then repent, then believe, then confess that God for Christ's sake has forgiven their sins, then be baptized because their sins are remitted, and to get into some human organization. Is that the

law of the Spirit? No. Is it written in the hearts of those that believe and practice it? Yes. Do they understand it? Yes; or else it is not written in their hearts. Does it give freedom from sin? No. Does it make Christians, children of God? If it does, then tares that the devil sows are as good seed as any. Brethren, look out.

E. HANSBROUGH.

MY SOLEMN PROTEST.

My dear brethren in Christ all over the world. I want to put myself upon record before I cross the river, which I am sure I must shortly do. My name is Christian Hostetler. I was born in the year 1805; am now 83 years old. I obeyed the gospel in 1822, and have been preaching the gospel 63 years of my life, and with all the weakness of my nature, I thank God that my brethren have never had cause to accuse me of an immoral act. I placed myself with W. Scott, Thos. and A. Campbell, J. T. Johnson, J. A. Gano, Sam'l. and J. Rogers, and a host of other great and godly men, upon the Bible and the Bible alone; the New Testament being our guide in all things pertaining to the worship of God, pledging ourselves that we would respect its silence as much as its declaration, so that nothing should ever be tolerated as connected with the religion of Christ, unless it was found plainly taught in the New Testament by apostolic precept or example; and that we would obey and observe all things therein taught.

I have stood firm upon these principles all my life, and I have never received over two hundred dollars in money for my preaching; and of this I am not complaining, for I have always had food and raiment, and have tried therewith to be content. I am now living with my daughter, in the great city of Los Angeles, California, which rolls in wealth and wickedness, pride and folly, to the gratifying of the lusts of the flesh. But this we expect of those who lay claims to nothing higher than the affairs of this world. But to those who are now claiming to be loyal to the book of God, and especially the leaders of this once happy reformation; what have they done, and what are they still doing? I charge upon them (in the fear of God, and in the love of truth and righteousness) that they have corrupted the way of the Lord in many things (and I here enter my SOLEMN PROTEST against them as I expect to answer with them before long), viz: They have driven from the house of God by the use of the organ, and other instrumental music, many of the most pious and godly men and women, that have been connected with them, and this they have done regardless of their conscientious views, their age, their piety, and the amount of money which they have expended in helping to erect these houses of worship.

They have disregarded the teach-

ings of Christ by offending the little ones who believe in him and of the apostle Paul by wounding the weak conscience of their brethren. They have turned the worship of God into an exercise of entertainment, by the use of the organ and select choir, and thereby depriving the people of God from teaching and admonishing one another with psalms, and hymns, and spiritual songs, and making melody in their hearts to the Lord, as is required in the New Testament. They have set at defiance the command of Jesus Christ, by making dinners and suppers for recompense, while Jesus plainly says; Luke xiv: 12-14. "When thou makest a dinner or a supper, call not thy friends nor thy brethren nor thy neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

They have turned the house of God into a house of merchandise and revelry, by putting therein Christmas trees, fairs, feasts, jugglings, gambling over quilts, pretty girls, and many other abominable things which are too shameful to mention. These and many of like disgraceful things they have done to please the world, while they knew that it was over the protest, and the meeting of the most pious and godly men and women.

All this they have done, and are still doing, while they confess that none of these things are taught in the New Testament scriptures, and that they are not essential to the worship of God, nor to the salvation of sinners; thereby acknowledging that they do these things for the gratification of the flesh, and the pleasure of the world. And as a result of all this perverting of the law of God, I must die alone, so far as church fellowship is concerned, or must break the covenant which I have made with my God and my brethren in the days of my youth. Shall I break it? Never, NEVER. Shall I break my helper, never, I repeat NEVER. And when the hell sounds out in the city of Los Angeles, and state of California, on the first day of the week, saying to the people, assemble yourselves together, to break bread and worship God, I want to say before I die to Bro. B. F. Coulter, (who is a preacher and a very rich man), and to Bro. J. B. Jones, (whom the people have dubbed the "pastor"), and the congregation meeting on Temple street, that you have driven from you many in your city, who would love to worship with you, if you would worship as the law of the Lord requires, and let me say to the lady at the organ, that every time you set your foot on that organ in the house of God, you set your feet on the heart and tears of the most humble and best men and women in the world and perhaps that of your own father and mother, and you who are affiliating and bidding God-speed to the above charges, are guilty of trampling under your feet the tears and hearts of thousands of the true followers of Christ. Oh, can you afford (like Saul) to kick against the goads? Oh, turn like he did, weep, pray, and cry, "Lord what wilt thou have me to do?" Go to the New Testament, and he will tell you.

Now, this is my last sermon to

my dear brethren; I expect to meet it and you and the Book of God at the great judgment day. So, now I bid you all adieu, patiently awaiting the summons from on high, to appear with you all at the bar of God. Your brother in the Lord,

CHRISTIAN HOSTETLER.

(All religious papers please copy.)

We publish the above protest from our aged brother, Christian Hostetler, taken from the *Gospel Advocate* of Nov. 14, '88, because it sets forth so clearly, so forcibly and so kindly the result of the departures of some, yes, of many of our brethren from the word of God.

He does not in his protest enumerate them all; but the same principle applies to those he does not enumerate. For instance, he does not mention missionary societies that are as palpable a departure from the word of the Lord as is instrumental music in the worship, though he mentions some of the leading brethren engaged in them; but that may be because they have engaged in and contend for instrumental music in the worship; for, when men depart from God's word in one thing, it is easy for them to depart in others.

But missionary societies are far from being the greatest, most mischievous departure from the word of the Lord. Bible Colleges in which many of our ablest brethren are engaged, but which they will not attempt to defend, are far more mischievous in their tendencies and results than are those things enumerated in Bro. H's. protest; because, as a rule, those that are educated at Bible Colleges engaged in and defend these other departures, and as Bro. Hostetler said about Bro. J. B. Jones being "dubbed the pastor," they nearly all, as soon as they are dismissed from their colleges, set themselves down on some of the old, rich congregations at stipulated salaries, push the elders aside, and call themselves *pastors*, *elders*, *feeders*, of the flocks; though many of them are almost beardless boys. Oh what mockery for such characters to call themselves *pastors*, *feeders* of flocks, most of whom are much older than they and know far more, practically, about christianity than they do.

I want to ask the brethren who are working in Bible Colleges, especially in Lexington, Kentucky, a few plain simple questions: Do you believe that Bible Colleges are one of the good works spoken of by Paul to Timothy, when he says the Scriptures thoroughly furnish the man of God to all good works? 2 Tim. 3: 17. If you say they are classed among the good works spoken of by Paul, will you please tell us where the Scriptures so teach, either by precept or example, or necessary implication.

Paul says to the Colossians, and through them to all other Christians, "Whatever you do in word or deed, do all in the name (or by the authority) of the Lord Jesus," Col. 3: 17. Now can you show your authority for working in

such institutions? If you cannot, are you not violating the law of the Lord? The Lord through his inspired apostles gives us the qualifications of elders and deacons that he wants to serve in his church. Now, if he had instituted Bible Colleges would he not have given the necessary qualifications of the president and professors? Again, would he not have told us the text books, if any, that he wanted us to use? Will you please tell the brethren when, where and by whom the first Bible College was founded?

Now, brethren, is there anything wrong in the above questions, or in my asking them? I know that I am not actuated by any bad motive in asking them. Will you please answer or give your reasons for not doing it. Brethren, will you give heed to Bro. H's. solemn protest?

E. HANSBROUGH.

THE TWO LAWS OF PARDON.

Under the last or Christian dispensation, there are but two laws of pardon, as there are but two characters to be pardoned. One of these is the alien sinner and the other the erring Christian.

I first wish to notice the law to the alien sinner. In John 6: 44-45 we have this: "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." This shows conclusively no man can come unto the Father unless he first *hears* and then *learns* of the Father. You will please remember the hearing and learning *must* be of the Father and not of men.

The commission as given by Mark says: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned,"—Mark 16: 15, 16. When we find what was to be preached, we then learn what was to be believed. So we turn to Luke and find some of the things that were to be preached: "And he said unto them, thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," Luke 24: 46, 47. In this was mentioned repentance and remission of sins which should be preached, and he says among all nations.

Whatever the apostles preached to the aliens was to be believed and obeyed in order to the remission of sins. This preaching of repentance and remission of sins was to begin at a certain place and that place was at Jerusalem.

Let us see now if this was in keeping with what Jesus said to his apostles just before he ascended to his Father. In Acts 1: 6-8,

"When they therefore were come together they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in Judea and Samaria, and unto the uttermost parts of the earth."

When the Holy Ghost came upon them they were then his witnesses. And they were to first act as his witnesses at Jerusalem, according to the commission. So what he says just before his ascension and in the commission fit like joint work.

In John 6:45 we are taught we must hear and learn of the Father before coming unto him. If the gospel was to be preached it was to be heard and learned. If, then, repentance and remission of sins should be preached among all nations beginning at Jerusalem, such preaching must be heard and learned. Is repentance and remission of sins the gospel? It is not the whole gospel but a part of the gospel, and that part must be obeyed as well as any other part.

Now we are ready to see what the first apostle preached—beginning at Jerusalem. You will please read carefully the second chapter of Acts and find Peter standing up with the eleven and telling the great multitude about Jesus and when they hear it, many of them cry out to Peter and the rest of the brethren, "What shall we do?" Then Peter said unto them, "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Thus you see this preaching repentance and remission of sins was preached at Jerusalem first according to the commission.

Not only should it begin there but should be preached among all nations, or to all the world. If a man fails to believe this, he fails to believe that part of the gospel. Paul teaches in Rom. 1:16, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Salvation is promised to the one who believes the whole gospel—all of the items it contains. For the alien to obtain pardon from his past sins, he must believe repentance and baptism for the remission of sins. For Peter preached it that way.

All of our brethren in Tennessee preach it that way—all that I have heard—but some fail to practice it that way; therefore, when we fail to practice what we preach, we make weak our preaching. Many of our good brethren debate strongly that baptism is for the remission of sins, but will say by their acts persons get into the kingdom—believing their sins were

pardoned before baptism. This seems like a contradiction, and I can't see why baptism for the remission of sins should be debated longer, if a person can get in one way as well as another. "Consistency thou art a jewel!"

The Book says: "Whoever heareth these saying of mine and doeth them is like a wise man."

THE SECOND LAW OF PARDON.
The Bible says, "One Lord, one faith, one baptism," but does not say, one repentance. Paul knew man would often sin, therefore must often come to God in repentance.

Sometimes we are asked: "If you preach baptism for the remission of sins, why don't you baptize the man who was once a Christian but sinned, and now wants to come back to the church?" Perhaps we would baptize him if God had not given a law for his case. This law is not to the alien sinner, but for the sinful sons and daughters of God. We find this law given to a man when he sinned after entering the church.

In Acts 8th chapter you find when Peter and John had come down from Jerusalem to lay their hands on those who had been baptized into Christ, Simon saw through the laying on of the apostles' hands the Holy Ghost was given to the persons on whom they laid their hands, and Simon seeing this, desired to give money for this power, so he might be able to give it to others by the laying on of his hands. But Peter saw it was a bad thought in Simon, a sin he had committed. Did Peter say, Simon, I preach baptism for the remission of sins, and you have committed a sin, now you must be baptized in order to be pardoned? No; Peter did not say that, but here is the law to Simon now: "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee." Repentance and prayer are required in the second law. Whatever Peter preached to the alien sinner we must, and whatever he told the erring Christian we must, and may the Lord help us to do this.

There is no doubt in my mind about us, as a people having the right theory. I find our greatest trouble is, failing to practice what we preach. If we would carry out this divine theory in our life work doubtless people would be converted to Christ more rapidly than they are. There is one way to heaven and one way to hell. Righteousness leads to heaven, and wickedness to hell. Yours in the Lord,

F. C. BOWELL.

FROM BRO. KIDWILL.

Dear Bro. McGary:

Having just returned home from my last protracted meeting for this year, I will give your readers a

brief statement of my work. I have been in protracted work most of the time since the first of June. Through my labors 116 have been "added to the church of God," by the "obedience of faith." Many of this number were from the sects, including Baptists, Methodist, Presbyterians and Catholics. Many of them had been dipped, but only two of them said, "I am satisfied with my baptism," and they presented themselves at the first of the meetings, before I had had time to present the whole truth. A man only required a short Bible talk to show one of them that she was not in the kingdom. So she demanded baptism, after making "the good confession." I find that all that is necessary to get rid of all trouble with sect baptism, is to preach the truth faithfully. Where this is done, not one, in one hundred, of those coming from the sects, will risk their baptism for a single day.

We never have to persuade any of them to be baptized as some of our brethren think; but those giving up the religion of their fathers, are in earnest, and desire to be right, and if the preacher will do his duty as God requires, they will obey the gospel, almost without an exception.

I have found many this year who had only been dipped by the sects upon the belief and confession of a falsehood; yet they had been living with us for many years, having been brought in by tenderfooted preachers. But after hearing the whole counsel of God presented many of them have demanded baptism at my hands, and they have always been accommodated. But I will here say (for the benefit of the opposer), that I have not persuaded a single one them. It is only the result of sound doctrine.

I will here present a query for the opposer to the above proceedings: If any one should present himself for baptism after hearing the gospel as preached by the apostles, has the preacher any right to ask that person any questions, only "do you believe with all the heart that Jesus Christ is the Son of God?" though said preacher may know that the person has once been dipped.

The very fact that such an one should demand baptism is clear evidence that, on hearing the gospel, and measuring their former obedience by it, they know they have not obeyed it. I would here suggest that there is as much authority in the Bible, for Baptist experience, as our brethren have for their custom of asking questions as some of them ask in order that they may decide whether those dipped by the sects may be baptized or not. The difference between such preachers and the Baptists is, the Baptists leave it to the church, but in the above case the preacher, decides the matter. This favors the "sect." But more anon.

W. T. KIDWILL.

Granville, Tenn.

FROM BRO. BRIGHTWELL.

Dear Bro. McGary:

Send the FIRM FOUNDATION to the persons according to the amount opposite their names:

C.B.Stringer, Oenaville, Tex.,	\$1.00
R. C. Anderson, " "	1.00
J. Bray, " "	1.00
W. H. Arnold, " "	1.00
E. Thompson, " "	1.00
C. Haney, " "	1.00
W. T. Simms, " "	50
N. I. Lewis, " "	50
E. J. Lakey, " "	1.00
W. H. Denton, Troy, " "	1.00
J. H. Gunn, " "	1.00
J. F. Freeze, Brownville, " "	1.00
J. M. Anderson, Blevins, " "	1.00
Ike Peevy, Durango, " "	1.00
J. W. Freeze, Anvil, Ark.,	1.00

Total, \$14.00

Find enclosed fourteen dollars to pay the subscriptions. I want no commission for what I can do for the F. F. I only want it to continue to contend for the faith once delivered to the saints and oppose every evil way. The above list are all new subscribers except one or two. W. H. Arnold is an old subscriber. All are members of the Church of Christ and I hope they will continue life members.

Your brother in Christ,

W. H. BRIGHTWELL.

Oenaville, Texas.

FROM BRO. BLACK.

Bros. McGary & Hansbrough:

I wish you to change my paper from Bluff City to Prescott, Nevada county, Ark., and oblige your brother in Christ. I cannot afford to be without it, as long as it contends so boldly for the truth. May God bless and give you a clear mind that you may spread the light as it is in Christ, and may the brothers and sisters in Christ support you in the work.

C. C. BLACK.

Prescott, Ark.

FROM SISTER GRAY.

Dear Bro. McGary:

Enclosed find P. O. order for two dollars, for one of which please renew my subscription to the FIRM FOUNDATION. As I have not obtained any new subscribers I send the other dollar to assist in making the F. F. a weekly paper.

Your sister,

OLIVIA GRAY.

Alleyton, Texas.

WORK AND WAIT.—There are two things that always pay even in this not over-remunerative existence. They are working and waiting. Either is useless without the other. Both united are invincible, and inevitably triumphant. He who waits without working is simply a man yielding to sloth and despair. He who works without waiting is fitful in his strivings, and mixes results by impatience. He who works steadily and waits patiently may have a long journey before him, but at its close he will find its reward.—Selected.

FIRM FOUNDATION.

AUSTIN, TEXAS, DEC. 15, 1888.

ATTENTION, READERS!

From this time on send all money for the FIRM FOUNDATION, or any of our pamphlets, to A. MCGARY, AUSTIN, TEXAS. Make all money orders payable to A. McGary. Please state whether you are a new subscriber or an old one. Write plainly, and give the county, where your post office is not a large town. Don't forget this in sending orders. MCGARY & HANSBROUGH.

A. MCGARY'S address is Box 38, Austin, Texas.

EDITORIAL NOTES.

There are two \$100 rewards in the *Messenger*. One of them is for a passage of Scripture its editor cannot find—though the New Testament abounds with such passages—and the other is for a case of piles that cannot be cured by one of its advertisers.

Since the election there has been a very perceptible falling off in our receipts. Brethren, this ought not to be the case, our King is still upon the throne at the Father's right hand, wielding the scepter of righteousness, and cannot be dethroned by the united suffrage of all His opposers on earth. Then let's not cease nor slacken our efforts in the work concerning his kingdom. Let presidents be deposed, or invested with the brief authority of this political government, and let those who place their trust in this short-lived power, bemoan the defeat of the one or rejoice at the election of the other; but, by all means, let those whose "citizenship is in heaven," keep their spirits up and "toll on till the Master comes."

HARDING—MCGARY DEBATE.

It will be seen by examining the prices of our pamphlets, on 8th page, that we have changed the price of the Harding—McGary discussion from what we offered it in last issue.

Our printer made an estimate of the cost of this pamphlet and found that it could not be sold for less than 20 cents per single copy, three copies for 50 cents, seven copies for \$1.50. We wanted to price it as low as possible, but failed to include one item of its cost when we offered two copies for 25 cents. However, all who have ordered it up to this time will get it at the first price we offered it.

A POOR REASON FOR DISCONTINUING.

A brother writes us that he and several others in his section are going to discontinue the F. F. because we did not publish an account of a debate that took place there, and failed to publish an account of a meeting they sent up. We really do not remember seeing either of these re-

ports in manuscript; but we did see an account of the debate, in the *Gospel Advocate*. He says they are going to hunt a paper that will publish for them.

Now, if these brethren could see the amount of matter that we have to pass over for the want of space, they would certainly make more allowance for us than they do. This brother says, he has worked for the F. F. and likes it; but he can't afford to support a paper that does not publish for him.

Now, we have good reasons for suspecting that the preacher who did this preaching and debating has stirred up this complaint in that neighborhood. If we had published everything sent us we would have published a very bad report on this same preacher; and the sister who sent us this report threatened to stop the paper because we did not publish her charges against him! But we took the trouble to write him privately about the charges, so that he might have a chance to disprove them if untrue, or make amends in accordance with scriptural directions, if they were true.

Now, if he wants to antagonize brethren against the FIRM FOUNDATION, because it will not sound his praise at his bidding, he and all such brethren as he can thus influence may discontinue the paper without discouraging us very much.

There are many reports passed over by us that would be published if we had the space, and we expect to publish many more than we now do, when we begin the weekly.

We are very sorry to find any of our readers so sensitive and childish as to fall out with us because we do not always do just what they think we ought. Many seem to think, that when an article is not published it is because it is regarded as worthless; but such is by no means the case. A rummage through our rejected matter would show unpublished articles from every editor connected with the paper. A paper has to be published somewhat upon the principle of "cutting the garment according to the cloth." A. McG.

FROM BRO. J. R. W.

Dear Bro. McGary:

The F. F. grows better still; that of Nov. 15 is the best. Then it keeps reaching out for all the clear heads and true hearts. Truth makes friends as well as enemies. Still I have some criticism for one of its editors—not for what he said, but how he said it. Why say, "To ask Bob Ingersoll as either," when any *respectable alien or well-meaning worldlying* would have made the point as clear, though not so strong, so offensive?

A common fault with editors—generally the older they grow the worse—is, to answer queries too briefly, with their own convictions, rather than by the proofs that produced them. It is easier to say, "I believe," "I think," or, "such is my opinion," than to show by proof how and why. So beware.

J. R. W.
Regency, Texas, Nov. 19, '88.

We don't know for whom Bro.

"Jim" made this snug "shoe;" but we do know that it fits us in some places, very snugly; hence we intend to "wear it" some, even if it does rub our *bunions*.

However, we come back at him about his Bob Ingersoll-criticism. He says, "Why say 'to ask Bob Ingersoll as either,' when any *respectable alien or well-meaning worldlying* would have made the point as clear, though not so strong, so offensive."

We do not remember who used this language, and that does not matter now. We should all desire to make our points both "clear" and "strong"—yes, as strong "as you can"! The times demand this. And we do not think any one who desires light will object to *strong* points. Men who know they are on shaky positions do not like for strong points to be thrust against them; but let them move upon the "rock foundation," where all is strong, where there is nothing rickety or shakily to make them scringe. Then they can stand strong points. As an example, giving us the authority to make these strong points by running them out so remotely as to take in Bob Ingersoll, we quote James 2: 19: "Thou believest that there is one God; thou doest well: the devils believe and tremble." But we thank Bro. Jim, and hope he will thus favor us often. A. McG.

PLEASE NOTE THIS.

We have on our list some who are far behind and they seem to pay no attention to our efforts to straighten up our books. Those who have written us that they will pay, and those who have written that they are not able to pay, are not referred to in this. But we aim this for that class who seem indifferent to all of our appeals.

Now, brethren, if you did not want the paper why did you not so inform us, a year ago, when we requested you to do so? We told you then, that you could stop the paper without paying the arrearage, if you felt disposed to act that way. Some took advantage of this offer and stopped the paper. Others, more honorable, paid up and stopped it. But others still linger on our list who do nothing and say nothing. Of course we would like to retain all honorable readers we can, and doubt not that there are many such among those to whom this is written.

But, brethren, you must do something by the first of January, 1889. Let those who have written us that they are not able to pay write again, if they want the paper, and we will arrange them on the list so they will not be bothered. Let those who can pay but have not paid, do so immediately. Let those who are not able to pay now, but who will when they can, say so. Let those who have been reading the paper, but who do not intend to pay for it, show of what sort they are, without further delay. We have heard from a few of these already,

but only a few, we are glad to say. One infidel wrote us that he did not believe the Bible. He said he had compared the FIRM FOUNDATION with the Bible doctrine and found that the F. F. was contending for that doctrine, strictly. He said if he believed the Bible he would be a strong FIRM FOUNDATION man. He said the paper had been going to him several months, and if it was not paid for to let him know and he would remit immediately. So with his infidelity, he is more honorable than some claiming to be Christians who have been reading the paper.

We have not written this to offend any one, or any class, but to stir up the indifferent to a performance of their duty, among whom, doubtless, are many good brethren and sisters, who are strong friends to the paper. When you write, please try to send a new name with your own subscription. Fraternally,

MCGARY & HANSBROUGH.

FROM BRO. BRINDLE.

Bros. McGary & Hansbrough:

Although I am not a subscriber to the F. F., it falls under my observation occasionally, and it gives me great pain to say, you publish many pieces that are very uncalled-for, and some things, to my mind, very absurd, if the writer means what he says every time, and I presume he does.

I notice a piece in your paper of Nov. 15, '88, over the name of W. P. Richardson, to which I wish to call your special attention. In this piece he speaks of the Great Physician and the prescription for sin. He says, faith, repentance, confession and baptism are the constituents of that prescription. In that we agree; but in analyzing this prescription he says: "Faith and repentance are the preventives and have *nothing to do with past sins*." In this we differ. Of course *faith and repentance do have something to do with "past sins"*. It has a *great deal to do with it*. So much that there is no pardon without it. And I am surprised (?) at you for putting such a statement in your paper, the F. F. (?)

I will say, just here, that there is nothing more clearly taught in God's word than, that faith and repentance are conditions of pardon from "past sins," and if so, they certainly have something to do with "past sins." Then your statement is not true. I say your statement, because you are responsible for what you publish, if you fail to correct it. Is not that so?

Let us see what the word of the Lord says about it. Paul, an inspired apostle, says: "Without faith it is impossible to please Him" (God).—Heb. 11: 6. And Peter speaking as the Spirit gave him utterance, told the enquiring sinners on the day of Pentecost to "Repent and be baptized for the remission of sins."—Acts 2: 38. Of course he had reference to past sins, for he would hardly pardon sins that had not been committed. Then we see *faith and repentance had something to do with past sins in those days, and it has yet, too*.

I want you to publish this letter and make such comments on it as you wish.

Yours for the truth,
D. A. BRINDLE.
Clemmonsville, N. C.

It is a rule with us to publish any

fair criticism of anything that appears in the columns of the paper. To act upon any other principle would be worse than sectarianism. It matters not with us who criticises or who is criticised, so the criticism is fair, we welcome it for truth's sake and give it publicity.

We admire Bro. Richardson very much. When we first read this brother's criticism, we did not think it fair; but upon a re-examination of Bro. R's. article, we find it is, and that Bro. "Billy" indulged in some speculation along here that led him far from "the truth as it is in Jesus."

We, too, stand corrected by Bro. Brindle, for not reading Bro. R's. article more critically than we did. But when that issue of the paper was published we had just returned to the office, and the press of other duties upon us at that particular time, drew our usual attention from the paper. But we hope to be so benefited by this criticism that we will not be so careless in the future.

We are glad to know that the F. F. is ever viewed by "a critic's eye." Even if an enemy should set us straight we should thank him—and, brethren, many enemies in the ranks of the denominations are reading the FIRM FOUNDATION. We frequently receive letters informing us of the obedience of some sectarian who has been led to the light by the F. F. Then let's be very particular to "speak as the oracles of God."

It is quite manifest from the very significant interrogation points, that Bro. Brindle used in writing this article, that he was moved to write by the spirit of sarcasm as well as that of criticism; but we will try to profit from his effort, none the less.

A. MCG.

Another able, pious and efficient preacher is side-tracked. Bro. Dr. W. L. Harrison, one of our very best evangelists, late of McGregor, has been compelled to partially give up his evangelistic labors for lack of support. He has moved to Troy, and will compound medicine a portion of his time to aid in supporting his family. The cause can not afford to lose such efficient preachers as Dr. Harrison. A little more general liberality on the part of Christians over the state, who would put their means in the hands of the business committee at Dallas, would keep all such workers in the field. We must aim to effect this at the earliest possible moment. To see an able expounder of Bible truth tied down to compounding cathartics and other medicinal preparations is not to be thought of. Dr. Harrison's address for the present will be Troy, Bell Co.—*Christian Courier*.

The New Testament gives a record of the evangelization of several "pious and efficient preachers." One of these preachers in enumerating some of his trials says: "Of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in per-

ils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." But none of these things moved him on to the "side-track."

This same apostle said of the common lot of all the apostles: "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted we suffer it: being defamed, we entreat: we are made as the filth and offscouring of all things unto this day."

Can Bro. Harrison and others who are losing their first love and casting wishful and wooing glances at the young harlot at Dallas, relate a sadder experience than Paul's? If he cannot he ought not to be on the "side-track" waiting for the "filthy lucre" of the "business committee of Dallas," but ought to return to the apostolic track and "press toward the mark for the prize of the high calling of God in Christ Jesus."

The power of this business committee which is mangling the consciences of so many brethren beneath its "expedient" wheels, and side-tracking others, to wait for the power of the business committee's "filthy lucre" to start them around its circuits, could not have side-tracked Paul or his faithful co-laborers. When John Mark turned back and refused to go with Paul and Barnabas to the work, he *might* have been trapped by such a committee; and Demas would, doubtless, have rushed into its protecting embraces. But in this money-loving age they succumb to its overtures by scores. God grant that all such sordid souls may go out from among us quickly. But our earnest prayer is, that the promise and hope of the eternal inheritance, may save the faithful preachers from all such mercenary contaminations. A. MCG.

THE "MILLENNIAL DAWN."—No. 2

First, we will repeat our apology for the awkward break which has occurred in our articles of criticism under this heading: In the confusion of packing up to move back to Austin, our copy of "The Millennial Dawn" was misplaced, and we could not pursue the question in that spirit of fairness, that we designed, without having the book by us for reference. But now that the book is in hand again, we take up the question where we left off, to complete our promised work.

As before said, we read this widely-circulated little book for many pages without finding anything palpably contrary to "sound doctrine," but when we did reach its turning point, the serpent's trail was found upon almost every page—but we cannot afford to cumber our columns with even a title of the objectionable features discov-

ered in its perusal, but shall devote our criticisms to such as appear to have the most fundamental bearing upon "the truth as it is in Jesus."

Mr. Russell has written us quite a tartish communication about our initial article. He asseverates most confidently and boldly that we cannot show anything, unsound in the "Millennial Dawn." But we advise him to restrain his temper and bide his time till we finish our effort, then will be his time. But if his materialistic steed (hobby-horse) is "champing upon the bit" too eagerly to be restrained till we conclude our criticisms of the "Dawn," then let him affirm that, "The future inheritance of the saints, Jews and Gentiles, is to be the literal land of Canaan," and proceed to argue that point in his paper, allowing us a fair division of space, and we will publish his articles in the FIRM FOUNDATION, with such replies as we think necessary, which he will then publish in his paper, till the question is amply discussed. We shall withhold our remarks upon this point till we have time to hear from Mr. Russell. But, in the meantime we will give some attention to other points. On pp. 94-95 of the "Dawn," he says:

"For evidently God has designed the permission of evil for six thousand years, and that the cleansing and restitution of all shall be accomplished during the seventh thousand."

Thus seen, the coming of Jesus as the sacrifice and ransom for sinners, was just long enough in advance of the blessing and restoring time, to allow for the selection of his "little flock" of "joint heirs." This will account to some for the apparent delay on God's part in giving the blessings promised, and provided for, in the ransom. The blessings will come in due time, as at first planned, though the price was paid longer beforehand than men would have expected—for a glorious purpose.

The Apostle informs us that Jesus has been absent from the earth—in the heavens—during all the intervening time from his ascension to the beginning of the times of restitution, or the Millennial Age—"Whom the heaven must receive until the times of restitution of all things," etc. (Acts 3: 21). Since the Scriptures thus teach that the object of the Lord's second advent is the restitution of all things, and that at the time of his appearing, the nations are so far from being converted, as to be angry, (Rev. 11: 18), and in opposition, it must be admitted either that the Church will fail to accomplish her mission, and that the plan of God will be thus far frustrated, or else, as we claim, and have shown, that the conversion of the world in the present age was not expected of the Church, but that her mission has been to preach the Gospel in all the world for a witness, and to prepare herself under the divine direction for her great future work. God has not yet by any means, exhausted his power for the world's conversion. Nay more; he has not yet even attempted the world's conversion.

This may seem a strange statement to some; but let such reflect that if God has attempted such a work, he has signally failed; for, as we have seen, only a small fraction of earth's billions have ever heard of the *only name* whereby they

must be saved, not to mention their conversion."

Just what he means by saying, "God has designed the permission of evil for six thousand years," is not as easily grasped as we would like. It seems to us to teach and attempt to dodge the consequences of the teaching, in the same sentence. The word, "permission," shades the idea with sufficient ambiguity to admit Mr. Russell turning and twisting room from the consequences necessarily involved in his statement.

If he believes that God designed the evil that has strewn anguish, tribulation and ruin with such an unrestrained hand along the track of time, as it stretches back from this day to that, "when the morning stars sang together, and all the sons of men shouted for joy," why does he not say so openly and unequivocally? If God designed this evil, then He intended, projected and planned evil; for that is the meaning of "designed." But Mr. Russell does not say that God designed evil, but that He designed the *permission* of evil.

Who did God design should permit evil? Is a question we would like to hear him answer. Did God design that He, Himself, should permit evil? Or did He design, "intend, project or plan" that the devil would permit evil? Surely not the latter, for he knew that the devil needed no encouragement, whatever, in this direction. Upon this point we, at present, will give only a passing notice. Surely it needs no effort from us to show to any candid reader, that Mr. Russell's hidden meaning is derogatory to the character of our heavenly Father. In 1 John 3: 8 we learn that the Son of God was "manifested that he might destroy the works of the devil."

In concluding this article we have not the space to more than enumerate the points which we expect to criticise more elaborately in our next.

(1) As to the church failing to accomplish her mission, and God's plan being frustrated, we find the whole difficulty arises out of Mr. Russell's "failure" to understand that God's power for the conversion of the world is not a coercive power. His idea of God's plan, if true, would reduce man to a mere machine, to act as a steam engine, when compelled to act by the direct application of steam.

(2) When he says God has not yet even attempted the conversion of the world he places himself in radical conflict with the plain declaration of the Son of God; for He said to His chosen apostle, when He appeared to him near Damascus: "Rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness (there is Mr. R's. favorite word "witness") both of those things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and

from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Now, it would be useless for me to say that this word "turn" which occurs in this quotation, is from the same original word that is sometimes translated, "Convert;" for Mr. Russell would not think of denying it. So then, to be turned is to be converted, and to be converted is to be turned. But what becomes of Mr. Russell's statement that God has not "yet even attempted the conversion of the world"? It is very evident from what we have shown, that either Mr. Russell or Jesus Christ has made a mistake. We know that our Lord was not mistaken. Then Mr. Russell must be. Then to reason from such a false premise must necessarily lead him into confusion worse confounded.

A. McG.

COMPLAINTS.

There are occasional complaints about not receiving the paper regularly. I want to assure all that I do not think the fault is with us. We believe we now have our office work so systematized that none are overlooked. Please mention the matter to your Post Master, when you fail to get your paper. We do not mean by this that we do not want it mentioned to us; for we are always thankful for any information that might lead to the rectification of any mistakes in this office.

A. McG.

STARVED OUT.

Occasionally we read in Christian papers of preachers who have to quit preaching and go into some secular business in order to make a support. The blame for this course on their part is laid upon the brethren who "failed to support" them. They "starved him out" by withholding their money. The charge is made that Christians are illiberal, covetous and penurious, while the preacher is a whole-souled, self-sacrificing individual, who would work (supported). But as the support (money) fails to come in, the poor preacher goes into some business that will pay.

Some good brethren looking at this state of affairs have suggested as a remedy, the Missionary Society, or Mission Board. They resemble in this an unskillful physician. Their diagnosis of the case is wrong and their proposed remedy fails to reach the seat of the disease. If they will kindly accept some suggestions, I think that we may be able to find a medicine that will not only help the patient but produce a radical cure.

The disease is not confined to the membership of the church. The preacher who is "starved out" often has it, worse than those to whom he preaches. The disease is, a lack

of FAITH, and the remedy is frequent doses of the Word of God.

"Faith comes by hearing and hearing by the word of God." I will now endeavor to show that this diagnosis is true. The preacher lacks faith. The Lord never fails in His promises. The means ordained by Him for the salvation of man, and for the support of those who do "the work of the Lord" cannot fail when used as He directs. The "work of the Lord" is to save man from his sins. Matt. 1: 21, et al. The means for his salvation, is the preaching of the gospel. 1 Cor. 1: 21; Rom. 1: 16, 17, etc. In order to have preaching we must have preachers, faithful men who will do just what they are employed to do. 2 Tim. 2: 2; Gal. 1: 10. These men need a living, a support, and the Lord has ordained that they shall have it by preaching the gospel. 1 Cor. 9: 14. But there is a failure. The preacher is not supported and he quits the field, turns his back upon the Lord, quits working for the Lord and goes to work for himself at something that pays better wages. Or will appeal to the society for aid and this institution helps to find a place, or places, that will promise a good salary.

In so doing the preacher has shown clearly and conclusively that he lacked faith. He says he wants to preach; souls are being lost daily for the lack of knowledge; the harvest is plenteous and the laborers are few. Yes, he wants to preach. But what hinders? "Oh," he says, "I can't be supported. My family will suffer. I must have some assurance that I will be paid for my services before I give my time and talent to the work." He will not believe the Lord, and has no confidence in the means ordained by Him, but he will labor for a society upon their promises.

What would you think of a man whom you had employed to work for you, should he say: "Mr. A. I have confidence in you, and I like the work, but before I can begin I'll just go around and get a few of the neighbors to agree to endorse your promise. You see I want to be sure of the money and want to see my way through."

Yes, the preacher wants to see his way to a good round salary, and then all objections will fall to the ground. To this end he works. His enquiry is "Can I be supported in such a place," or, "will two or three churches employ me to preach for them," etc.

Brethren, all such practices are the rankest sectarianism. The laborers in the vineyard of the Lord were all paid. They received what the Lord promised them. Some wanted more than was agreed upon but didn't receive it, and may be if the parable had been extended, these same men would have quit work on the plea of "starved out."

Some preachers set themselves too high. They expect too big a living. But I only intended a short

article and I will simply call attention to the remedy.

If you are a preacher, working in the work of the Lord as Timothy and Paul did, then do not seek to please men, Gal. 1: 10. Declare the whole counsel of God; teach faithfully the word of truth. By so doing you show your faith in God. Be earnest, diligent and uncompromising in the work whereunto you are called. You are not working for yourself, but for the Lord. Do the work faithfully and trust the Lord for the result. You will be supported.

"Faith comes by hearing." So many faint hearted preachers are writing and talking about a "lack of support" that the members believe them to be moved by the "love of money" instead of the love of God. Quit your plans. Depend no longer on the society—it is a broken cistern that holds no water—and go to the people with God's message in your mouth. Teach them the duty of giving, they will believe it and respond to your wants. More anon.

J. W. JACKSON.

FROM BRO. F. M. W.

Bros. McGary & Hansbrough,

Enclosed you find two dollars for which send the FIRM FOUNDATION one year to Bro. J. H. Cook, Sidney, Comanche county, Texas; and as I am very desirous that the F. F. become a weekly, I send you the other dollar to apply on my account. You will find by consulting your record that you are due me the F. F. until Feb. '88, or about that time, but being aware that you were in need of as much money as you can get at present, I am willing to pay in advance, and will forward another dollar, if necessary.

Have not had time to work much for the paper, but have secured this one subscriber, and have spoken to some that are in arrears to be sure and pay up now.

I will not write for publication at present, will wait until the columns are larger and read oftener.

Please send my paper to Sipe Spring, Comanche county, Texas, as Gap has been discontinued.

Your brother in hope of eternal life.

F. M. W.

MARRIAGE

On December 2, at the residence of the bride's mother, Bro. J. E. Macon to sister Ruth Haden. Bro. J. T. Eanes officiating.

We are well acquainted with both parties. Bro. Macon is an intelligent, pious Christian man. Sister Ruth is a modest, worthy Christian woman. We offer congratulations in the belief that each has done well; but would say that Bro. Joe is to be congratulated the more for winning such a precious jewel for his companion through life. The young couple have our best wishes for their prosperity and happiness here and hereafter.

HARRY P. HILLIARD.

Dresden Texas.

WITH THE CHURCH AT WALKER.

Dear Bro. McGary:

I see a reference in the F. F. of Nov. 15 to this congregation, and its work, in the following language:

"His (Bro. Dr. Harrison's) work in this (McGregor) region has been crippled by the re-baptizers, who have sown the seeds of their discordant, divisive, schismatic heresy in the minds of many of the brethren. They divided and ruined the church at McGregor, as I learn."

I wish to say to all who are not acquainted, personally, with these matters at McGregor, do not be too hasty in forming your conclusion. I have had the pleasure of laboring in the neighborhood of McGregor, and I labored in the field where the persons live who oppose the receiving of sects upon their unscriptural baptism. A part of the congregation once did worship at McGregor, and I say to all, without a single twinge of conscience, that I never in life saw a more perfect congregation. No political wrangles to be heard. (Bro. Durst, you would enjoy yourself at Walker). No failure to meet and worship the Lord on the first day of the week. No failure to sound out the word of God. In fact, I never expect to have the pleasure of meeting many such congregations.

Now, if the crippling of Bro. Harrison has done so much to build up truth and tear down error, then, brethren, cripple on. But I never heard a brother speak of Bro. Harrison, only with reference to his inconsistency on sect baptism, and his unhallowed union with so many worldly powers. I pray God he may yet see the error of his way, and "come out from among them and be ye separate" as saith the Lord, and touch not the unclean thing, which all are to perish with the using after the doctrine and commandments of men.

Yours for the whole truth,

O. H. MCGAVOCK.

FROM BRO. DANNEY.

Dear Bro. McGary:

Enclosed please find postal note for two dollars for the F. F. The position of the F. F. in regard to sect baptism and the denominations, has been my position for years. I wish I could cut loose from my farm, so I could be out preaching. I would try and put the paper into every family. The Lord bless you and your good work.

Yours for the truth as it is in Jesus.

W. S. DANNEY.

Goliad, Texas.

REPORT.

Dear F. F.:

My meeting at Ledbetter, Fayette county, was hindered much by rain. Three made the good confession and were baptized. We have here a noble little band and they will be glad to have those preaching brethren who "hold fast to the form of sound words" to occasionally visit them.

J. W. J.

Dec. 1st, '88.

THE SUPPORT OF PREACHERS.

Some brethren have conceived the idea, that because we oppose the practice of *hiring* a preacher for a stipulated sum of money—or a certain amount of preaching for a certain amount of money, that we oppose paying a preacher for his work. This is a mistake. For this class of persons I write this article.

1. The New Testament teaches that the gospel is to be preached to the world. When Paul and Barnabas were thus engaged, they were helped on their way by the brethren by whom they were sent to the work. While engaged in the work of the Lord in Greece, Asia Minor and elsewhere, the brethren assisted them in the things needful. We learn also that the churches planted by them, "sent often" to their necessities, Phil. 4: 15, 16.

I want the brethren to note that, 1st, The Lord has ordained that they who preach the gospel should live of the gospel, 1 Cor. 9: 14. 2nd, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," 1 Cor. 9: 9; 1 Tim. 5: 18. 3rd, "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" 1 Cor.

My dear brethren should realize that it is a binding duty upon them to supply the necessities of those who labor among them in word and doctrine. But how is it to be done? "On the first day of the week let every one of you lay by him in store as God hath prospered him," 1 Cor. 16: 2. Now I am free to confess that while this is the general rule to direct our contributions, yet there are times when our benevolence is to be exercised according to the emergency. If we find one suffering from cold or hunger, it is our duty, if able to do so, to promptly relieve him.

In this connection it is well to note that Paul said: "He who soweth sparingly, shall reap also sparingly, and he who who soweth bountifully, shall also reap bountifully." Again, "Every man according as he purposeth in his heart, so let him give; not grudgingly as of necessity, for God loveth a cheerful giver," 2 Cor. 9: 6, 7.

But how must we give? There are two ways spoken of. 1st, Contributing to be seen of men. How is this done? It may be done by public subscriptions. This is a good way to enlist those ostentatiously inclined. Although there may be a stingy heart lurking within, the love of self, and a desire for public notoriety may induce such a person to place an amount opposite his name that will gain public applause. Some of the most pensions are prompted in subscribing on a large scale, when it is for the public eye. Let me give the Savior's word concerning such persons, "They see their reward."

The other way of giving I will now refer to. It should be done in the fear of the Lord. "Thy left hand is not to know what the right

hand does." Our benevolent acts should not be intended for the public eye. "Our Father who sees in secret will reward thee openly" and abundantly. It must be done with cheerfulness, under a sense of duty to God, and prompted by a burning desire for the salvation of souls. But what kind of preachers deserve our support? I would just here sound a note of warning. Beware of *hirelings!* "He that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth, and the wolf catcheth them and scattereth the sheep. An hireling fleeth because he is an hireling, and careth not for the sheep," John 10: 12, 13.

Now who is an hireling? I think it is the man who makes a *profession* of preaching for the money that is in it. But how can you tell who he is? He says, "I will not preach without a *salary*." He gives notice that he will hold protracted meetings *if called to do so*, and when he is *called*, he is careful to have understood the terms of service, and that it must be forthcoming according to the terms of the contract. I am sorry to see that a system of this kind is being inaugurated all over the country by those who have been pleading for the primitive order of things.

Again, we occasionally find a person who has gone to the other extreme, and says that a preacher should not be remunerated, but that he should work for a living. Now while it is true that every preacher should work with his own hand when not actively engaged in preaching, yet this principle would confine many efficient laborers to home duties, and limit to a narrow compass their work for the Lord.

No, dear brethren, keep your scriptural workers in the field of usefulness, and help to support them in the work of the Lord. You know not the many trials through which they must pass. The table must be supplied with wholesome food, The family must have comfortable clothing. The doctor's bill must be paid. He can, perhaps, meet all these demands by going to work on the farm or otherwise. But then you need his work in the salvation of souls. Assist him as best you can, and the Lord will bless you. I may write more on this subject.

J. R. D.

REFORMATION.

The Bible teaches that in consequence of a certain condition of the church that reformation became a necessity. In the book of Revelations, as given by John, we have a record of the letter written to the seven churches of Asia. This letter shows that under the circumstances reformation becomes a necessity. Departure from God's word at that age of the church, was a sufficient reason for the existence of an effort to reform. Wherever and whenever that reason is found the church

is placed under scriptural obligation to reform.

We will attempt to trace a somewhat unusual line of thought as it appears to be plainly marked along down the centuries of the Christian age. To prepare the mind to appreciate the investigation of the subject, we ask permission to submit the following propositions:

1. Like priest like people!
2. That which is infallible cannot be reformed.
3. That which effects a divinely approved reformation must be infallible.

The first proposition is an adage, the truth of which has never been called in question. The second proposition is self-evident. The third proposition is true on the ground that a stream cannot rise higher than its fountain. That reformation produced by that which is less than infallible, is less than a thorough reformation, and cannot have the support of divine approval.

We will now appeal to ecclesiastical annals, and from this source determine whether there was a reason for an effort at reform, and whether the means of reformation were in the professed followers of Christ. During the first three centuries there were many divisions of minor importance, but not until the first half of the fourth century, did these evils assume frightful proportions. In obedience to the call of emperor Constantine a religious convention met in the city of Nice A. D. 325, the purpose of which was to settle certain religious disputes. Arius and Alexander were the chieftains of the contending parties.

Athanasius, Alexander's chief assistant, was quite bold, and asserted that, "Heretics were not to be received though they made use of the very expressions of orthodoxy itself."—Jones' Church History, p. 132. The historian in commenting on this statement of Athanasius, says: "The Scriptures were no longer the standard of Christian faith. What was orthodox and what was heterodox was, from henceforward to be determined by the decisions of fathers and councils."

It appears from this testimony that these leaders of the people had no more use for the word of God—they had departed from it. After the death of emperor Valentinian, A. D. 375, the Arians, through the sympathy of the emperor Valens gained an advantage over the opposite party. Valens called a council of Arian bishops. The decision of this council became the universal church law, and the only source of appeal, and so supplanted the word of God by the decision of a council. See Jones' Church History, p. 149.

Some one may ask, Were there not some professed Christians independent of these leading parties, who were yet true to the Scriptures? Were there not some Baptists distinct from these two lead-

ing parties? The first Baptists known to history's page were NOT distinct from these old parties. Benedict in his "History of All Religions," p. 198, says: "A Baptist may be a Calvinist or Arminian, a Trinitarian or Unitarian, a Universalist or Swedenborgian."

So much to prove that the necessity for reformation existed. From the days of the first Pope to the close of the eighteenth century, reformation of the true standard, (under existing circumstances) was an impossibility. This may be somewhat a startling proposition, but the following arguments will only serve to make it more so.

For about twelve hundred years the religious world was divided into Pope and anti-pope parties. Upon these two parties depended all the chances of reformation. We will examine these two parties separately. It was not possible for the Pope to reform. Why not? Because the claim of the Pope made it impossible. But why did his claim make it impossible? I call attention to my second proposition. That which is infallible cannot reform, or be reformed. The Pope claimed and still claims to be infallible. If the Pope of the tenth century had attempted to reform his church, the attempt would have been a denial of the infallibility of the Pope who preceded him, and to have done this would have been a denial of his own claim to infallibility.

Take the claim of infallibility away from the Pope, which must be done before the question of reformation can possibly be entertained by him, do this and the Roman Catholic church, instead of being reformed, dies under the excruciating pain of preparation.

If infallibility cannot be reformed, the Pope cannot be reformed, (without the loss of his claim), and if the Pope cannot be reformed, neither can his church, because the church is not allowed to differ from the Pope.

We have seen, in the first place, that reformation of the church became necessary; in the second place, that in consequence of false claims it was not in the power of Roman Catholicism to effect a reformation. As the last resort, our attention is turned in the direction of Protestantism. Had it the power to effect a reformation? I answer, that it did not. It failed at exactly the same point where Catholicism failed. The claim of infallibility was as much a feature of Protestantism as it was of Catholicism. It is true that the Protestants were without a Pope, but they had (and still have) a class of clergymen who claimed to be called, sent, and qualified to preach. They claimed to be called of God, sent of God, and qualified of God. This was and is the claim of all the Protestant clergy—the claim of all the preachers, Baptists as well as pedobaptists.

The apostle Peter claimed to be called, sent and qualified of God; he claimed neither more nor less

than this. The clergy claim to be equal to Peter in the call and the Pope also claimed to be equal to Peter. The Pope and the clergy both claiming to be equal to Peter are equal to each other. The clergy cannot (consistently) entertain the idea of reformation without denying that those of *their* race who have preceded them were called, as they claim to have been called. If God called them, the call is infallible; if he qualified them, the qualification is infallible, and there is as much claim of infallibility for the clergy as for the Pope. The Pope made a direct claim to infallibility. The clergy made a claim which involved the claim of infallibility. Since infallibility can not be reformed for the reason that cannot consistently entertain the question of reformation, it was impossible for either the Pope or the clergy to reform. It being impossible for them to reform, it was also impossible for the churches under them to reform.

In the beginning of the nineteenth century there was one bold enough to deny the claims of both Pope and clergy, and also to deny the infallibility of all men who have lived since the apostles. Among whom this denial found acceptance was also found the friends of reformation. These friends of reformation could consistently enter upon the work, and they might succeed, provided they were in possession of the means to effect the end.

A perfect church is the model of divine approval. Reformation is the work of bringing the imperfect up to the divine standard. The rule by which this work is to be done must be perfect. If an imperfect rule can effect this end, a perfect rule can effect no more than this, and we would be forced to the absurd conclusion that the imperfect is equal to the perfect. When the church is perfect in faith and practice it needs no changing. What will furnish to the church, perfect faith and perfect practice? The Bible alone will "perfect and thoroughly furnish." The Bible is all the infallibility this world contains. Anything added to it is but an addition of the fallible to the infallible.

As a drop of poison added to a cup of pure water renders the whole less than pure, so fallibility added to infallibility renders the compound less than infallibility. The "sanctified common sense" of this age, and all others, is less than perfect. If added to the perfect, the whole becomes less than perfect. Reformation effected by this compound rule is less than perfect, because it partakes of the nature of its cause. Those who add "sanctified common sense" to the Bible, render themselves powerless to produce Bible reformation.

The infallibility of popery made reformation impossible. The peculiar call claimed by sectarian clergymen made it impossible for them to reform, and now "sanctified com-

mon sense" added to the Bible is supplanting the pure word of God, and hindering the cause of scriptural reformation.

In conclusion, I add my bill of complaint. "Sanctified common sense" does not furnish genuine faith, for the Bible does that. It does not furnish genuine practice, the Bible does that. It does not furnish these because they are not in it. Genuine faith and practice are *the* compounds of genuine religion. Therefore "sanctified common sense" has no genuine religion in it. Like a fish, it never gets its growth, because it aspires to the dimensions of no particular standard. Its growth this year does not indicate its proportions for the next; it is "ever learning, and never comes to a knowledge of the truth." Sometimes it dresses itself in robes like holy costume, and sings: "All hail the power of Jesus' name."

The plant was first discovered about the beginning of the fourth century, for about two hundred years it bloomed and bedded and produced a fruit of popish sweetness. Unlike the tree of life, it bore more than twelve manner of fruits and its leaves were for the poisoning of the nations.

Among the latest records we have an account of an old man who has spent the better part of his life in defense of the truth, who must now soon go to his reward and into the presence of the Judge of all men, with these words upon his lips: "The Bible alone has killed many churches." So ends my complaint for the present. Is "sanctified common sense" from heaven or is it from amongst men?

W. P. RICHARDSON.

FROM BRO. ROBERTS.

Bros. McGary & Hansbrough:

I have by a little effort obtained a few names for your most valuable paper. It is the best paper published by our brethren—it is sound on everything.

Bro. McGary I make no charges for what I have done, for I believe it is the duty of every disciple of Christ to do all he can to advance this truly sound paper.

Truly yours in the faith,
L. F. ROBERTS.
Stephenville, Texas.

FROM BRO. CAMPBELL.

Dear Bro. McGary:

Seeing nothing in the F. F. from this section of country, I will send you a few lines. The brethren that are taking the F. F. here are well pleased with it.

We have no regular preacher at Joshua. The church meets every Lord's day to study the word and partake of the emblems of the broken body and shed blood of our Lord. We have sectism preached here nearly every Lord's day, a perverted gospel, another gospel, and sometimes we hear them preach three facts for the gospel, namely, the death, burial and resurrection of Christ. I believe they generally believe and preach this much of the gospel, and I believe

further, that if a belief in these three facts will save people, that a large majority of the religious world is safe; for they claim that faith alone saves, and that faith, is not of themselves, it is the gift of God. They know nothing of the obedience of faith, nor will they have it that their faith comes by hearing.

If faith in a perverted gospel will save people from their sins and bring them into a state of justification, why was Paul so particular to warn the churches of Galatia against such things? See 1st chapter of Gal.

But some of our brethren will come around and convince these persons that they are in "Babylon," and then receive them with their perverted faith in a perverted gospel, baptism and all. Well, I always wanted to ask: "My brother, what about the confession?" Acts 8:37, Rom. 10:10. "Why don't you take their confession?" "Oh," they say, "it would be out of the regular order of things to take their confession after they have been baptized."

Yes, and I am satisfied that this whole business is out of the regular order when compared with the divine standard, and I never have found one of them able to explain this question satisfactorily to themselves. Why not give it up then? Preach and practice nothing, but what you can give a thus saith the Lord for, not thus saith "our plea"? To ask what the word of God teaches is the only infallibly safe course to pursue. Then we would all speak the same thing, then we would all be perfectly joined together in the same mind and judgment," 1 Cor. 1:10.

Well, Bro. Mc., the Presiding Elder, Bro. Bush, has not been around to see us yet, and if he has appointed a circuit rider for this circuit, I have not heard of it. We have a preacher down here in the timber that is a Bush-whacker, and I guess Bro. Bush is a little shy of this country; and further, I suppose he thinks that the influence of that true and tried old soldier of the cross, Bro. L. P. Phillips, would still be in the way of his new gospel.

Right, Bro. Bush, the disciples here are made of good material, and it would take you a long time to shake their faith in the divine order of things, and turn them from the simplicity of the gospel, and I suppose would cost you more trouble and vexation than it would be worth in the end. For we are not very wealthy here, and I think that is the central star of all your machinery. We are at peace among ourselves and prefer to remain so.

Any brother that is satisfied with preaching the old Jerusalem gospel will always receive a hearty welcome here at Joshua.

Success to the F. F.! Go on, brethren! our course is a grand one! For yet a little while, and he that shall come will come and will

not tarry. Now the just shall live by faith, but if any man draw back my soul shall have no pleasure in him, etc. Your brother in Christ,
G. M. CAMPBELL.

Joshua, Texas.

THE LORD'S DAY MEETINGS.

It is generally believed by Christians that the Lord's day, the first day of the week, is the stated day for assembling together. Heb. 10:25; 1 Cor. 16:1-3; Acts 20:7. What is the purpose of such assembly? Why do you, my brother, or sister, go to the meeting house on that day? The popular answer is, "to hear a good sermon."

My observation leads me to the conclusion that *sermonizing* has usurped the place of *worship*. Very few *worship* the Lord on Lord's day. They are entertained and pass the hour away pleasantly, but are not profited. Brethren and sisters let us study this subject closely. Spiritual vitality is at a low ebb because of the neglect of this item of worship. Let us have more worship on Lord's days and less preaching.
J. W. JACKSON.

The greatest friend of truth is time; her greatest enemy is prejudice; and her constant companion is humility.—[Selected.]

True religion shows its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.—[Selected.]

OUR PAMPHLETS.

UPS AND DOWNS OF THE JACKSON FAMILY.

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00

SEEKE AND THE METHODISTS:

1 copy,	:	:	:	:	10
6 copies,	:	:	:	:	50
18 copies,	:	:	:	:	\$1.00

HARDING-M'GARY DEBATE.

1 copy,	:	:	:	:	20
8 copies,	:	:	:	:	80
7 copies,	:	:	:	:	\$1.00

Address, A. MCGARY,
Austin, Texas.

BRIEFS.

Bro. McGary's address is now changed to Austin, Texas, Box 38.

In ordering the paper or tracts write your name plainly, and give postoffice, county and state.

We do not answer questions unless the enquirers send us in their true names. We have thrown several into the waste basket on that account.

In writing for publication, write only on one side of your paper, write plainly, and be sure to send us your name, not necessarily for publication, but as a matter of good faith.

If you do not receive your F. F. regularly, please notify us as soon as you can, and let us know what numbers you have missed. A postal will be sufficient, if plainly written.

READ THIS!—Your attention is called to the notice, "Attention, Readers!" on first and fourth pages, and, hereafter, you are requested to make all money orders payable to A. MCGARY, Austin, Texas, and send all letters, and articles for publication, to A. MCGARY, Box 38, Austin, Texas. Please do not forget this.