

THE HISTORY

— AND —

REGISTER

— OF —

THE CHURCH OF CHRIST,

— CORNER —

ELEVENTH AND WASHINGTON STS.,

WACO, TEXAS

JUNE, 1889.

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TO THE DISCIPLES OF CHRIST,

WORSHIPPING CORNER ELEVENTH AND WASHINGTON STREETS, WACO, TEXAS.

Dear Brethren:

At our regular prayer meeting service, April, 1889, Bro. Jno. T. Walton read an essay entitled, "The History of the Church of Christ, Waco, Texas," which he had prepared by request. This was received with so much favor, that the brethren present unan- imously decided to have 1,000 copies of it printed, not only for your use, but for the information of the public. We were appointed a committee of publi- cation.

It was still further agreed that there be published with this address, a list of the active members of this Church, resident in and near Waco. It was understood that the printed list should not in any sense set aside or abridge the authority of the reg- ular Church Register. The brotherhood feel the need of publishing in tract form such a list of mem- bers, in order that we may better keep each other in sight, that our regard for each other may be in- creased, and that our ability for usefulness be greatly strengthened.

This appended list of names is published under the supervision of the Official Board, composed of the Elders and Deacons of the congregation. We assure you that any mistake that may have been made was unintentional. In examining the regular

To the Disciples of Christ.

Church book and preparing this list, they have held a number of meetings, and we are assured that your Christian regard for them, and your appreciation of their loyal, sympathetic, Christian zeal, would be greatly increased could you have seen the earnestness with which they did their work.

This list does not include a number of persons yet remaining upon the regular Church record, and worthy of honorable mention, because they have moved away from the city and have not yet changed their membership. Neither does it include the names of quite a number of worthy Christians who, though subject unto our Master, have not yet formally taken membership with us.

And now, wishing you much joy and peace in believing, and in view of the mistakes we may have made, calling your attention to the lovely mantle of charity, we remain,

Christianly yours,

JNO. T. WALTON,

J. I. MOORE,

J. W. HIGBEE,

Committee on Publication.

WACO, TEXAS, June 1, 1889.

HISTORY OF THE CHURCH OF CHRIST,
NOW WORSHIPPING AT THE CORNER OF ELEVENTH
AND WASHINGTON STS., WACO, TEXAS.

BY JNO. T. WALTON.

There being no record of the organization of the Church of Christ of Waco, Texas, and having been requested to write our recollections of the same, will do the best we can.

In the year 1870, there being a few scattering Disciples here, in the summer of that year two good old sisters that loved the cause determined to try and have an organized body in Waco. Having heard of Brother B. F. Hall, who lived at Farmington, Grayson county, Texas, about 200 miles from Waco, there being no railroad here at that time, they procured a wagon and went to see him, and he promised to come and hold us a meeting. Some few of you remember the sisters we speak of—Grandma Phebe W. Moore and Aunt Sallie Skidmore, as we lovingly called them—two faithful women, to whom the Church of Christ of Waco is indebted more than all others. They were full of the love of Christ—they were the mothers of the Church; indeed, they went about doing good everywhere—we all loved them so much. They have long since passed away, and we hope to meet them on the other shore, for we feel sure that they are “waiting and watching for us.” We have and

always will miss them in our congregation and in our homes. Grandma Moore was the mother of our well beloved elder, and, we may say, our father in Christ, for he has not been only a faithful shepherd of the flock, but he has always been a father to us younger disciples, and his house has always been the preacher's home; and, thanks to our Heavenly Father, he is still spared to us, and he can and does still teach and admonish us—for he is and has always been faithful, and we all trust and sincerely hope and pray that he may be spared to the Church, his family and us all for many years. Brother B. F. Hall came in October, 1870, according to appointment, and as we had no house for worship, Dr. Burlson kindly tendered us the use of the chappel of the Baptist University. We organized there on October 29th, 1870. Brother Joe Lehmann and Sister Cemira Mann were the first to be baptized. Some say we organized with seventeen members, some say thirty-five. To give all the benefit we will copy the original heading and list of members, which is as follows:

“WACO, TEXAS, October 29, 1870.

“On this day the following persons came together and mutually agreed to form themselves into a congregation to be known and designated as the Church of Christ, in the City of Waco, Texas. They gave themselves to one another in the Lord, and pledged themselves to be governed in all things by the Scriptures, which they recognize as their only rule of faith and conduct.

NAMES OF MALES.

Thomas Moore.
Jno. T. Walton.
Jasper Miller.

NAMES OF FEMALES.

Phebe W. Moore.
Eliza Jane Moore.
Sallie Skidmore.

NAMES OF MALES

Dr. J. P. Houston.
W. E. Bennett.
Joseph Lehmann.
J. M. Bailey.

NAMES OF FEMALES.

C. E. Walton.
C. A. Sharpe.
Bettie Lehmann.
Emroy Miller.
Mariah Caldwell.
Mary Lester.
A. M. Sneed.
C. H. Mann.

The following named parties united during the meeting :

H. F. Washington.
A. C. Fairman.
F. M. Wilson.
J. H. Wilson.
R. S. Crowder.
I. C. Davis.
S. M. Weaver.
Phil. Washington.
F. G. Parks.
Wm. Morten.
J. H. Caldwell.
Sterling Smith.

C. M. Washington.
M. C. Fairman.
M. A. Wilson.
M. A. Braswell.
Sallie A. Crowder.
S. M. Compton.
S. A. Weaver.
Belle Washington.
Mary Saddler.
Jennie Weaver.
Rebecca Holland.
Annie E. Smith.
Lydia Barnhill.
Dora Baar.
C. Hewitt.
Jennie Weaver.
Mary Bennett.

The Church organized with Thomas Moore as elder, Jno. T. Walton, Joseph Lehmann and Jasper Miller as deacons.

We did not stay at the chappel long, as we were informed that the building was needed, and some one said, laughingly, that they were afraid of our preaching and of their cob-house, as Brother Hall laughingly told us, when he was a boy and the men were

shelling corn the children would gather the cobs, and build cob houses, and they would dance around them, and if any one came too near their houses they would cry out, "don't come too near my house, or you will throw it down. So we were compelled to move, and our Methodist brethren kindly tendered us the chappel of the Female College, for they themselves had no church building at that time. So we met there for a short time, when we were again informed that we would have to move, as they intended to hold a meeting. So it was with the sects at that time, they were afraid of our teaching because of their cob houses. They treat us better now. This calls to our minds an incident which happened at that time. A lady who was a very strong Methodist; whose husband had been a Methodist minister was attending the meeting, and Bro. Hall told the people one night that if any one would find in the New Testament, sprinkling for baptism, he would give them the finest Bible to be found in either of our book stores. The lady was very indignant, and remarked as she went home that night—"that preacher is a fool—I have read that passage, a-many a time, and I will show it to him, not that I want his old Bible, but to convince him that it is there." A very short time afterwards Bro. Hall told her he would like very much to call her sister, but he could not. "No," she said, "I am a Methodist, warp and filling, checked back the same way and beat up thick, and my husband was a Methodist and I know he was a good man, and I know he has gone to heaven. Bro. Hall replied that Cornelius was a good man too, but he had to be baptised. The lady replied, I don't know anything about Cornelius, but I did know Mr. Brown." So she read daily to find sprinkling, but failed, of course, so she said while looking for sprinkling for baptism, I found so much

that I was commanded to do that I have not done, that I have read myself out of the Methodist church. She is now one of the strongest believers we have, and has very little patience with the sects, and says if there was no Christian church, there is no other she could go to. Bro. Hall was the first Christian preacher she ever heard.

So we went to the court house, had candles for light and rough plank with props under the ends for seats, which were much better filled then than now, for we had more zeal and love for the Master then; we were even willing to stand to hear the gospel preached. Are we the same disciples we were then? We were all preachers and missionaries then all at work.

We know that those who were at the organization remember how much more zeal and love we had then than now. We were called by the lady we boarded with religious tramps, because we were always going about trying to do good—visiting the sick—relieving the distressed as far as we could, for this we were called religious tramps. Oh, that there were more tramps; more of that kind. We look back sometimes and grieve and long for the good old days of the past that have gone to come again no more.

Bro. D. Pennington came in and assisted Bro. Hall at the close of one of the best meetings we have ever had in Waco. After the meeting closed we employed Bro. H. D. Bantau to preach for us—he was a good man and an excellent preacher. We all loved him so much, many were added to the church during his stay with us. We paid \$1,200 per year besides numerous presents to himself and family, and the same was promptly paid. All of us were poor then, none had more than their homesteads, but all did their whole duty, and did it nobly,

Next came Bro. Jno. Ellis who did not stay with us long—a good man—but he did not suit this climate. Next came Bro. J. H. Banton, though not employed by the church, he preached whenever he could. Bro. Banton was appointed judge of this judicial district at a time when preachers and good men were scarce. He did us a great deal of good by his preaching and more by his example. He gave the church standing we were entitled to before, but which had never been accorded us. If ever there was a pure, good man Bro. Banton was. He lived his religion—he carried it with him to the judge's stand. We have heard that when a criminal was sentenced in his court he would say it was right and just, for in law he was a just and impartial judge—he was everywhere called the just judge. What a noble man he was and how much we miss him and his influence over us, for none knew him but to love, and no one spoke of him but in praise. We will never forget the last sermon we heard him preach a few Lords' day's before he was taken from us. It was on the Spirit Land—he preached this by request, and he was so good and pure that it seemed that he was allowed to lift the vail and show and tell us of the beauty and loveliness of the home beyond—he told us in beautiful language of the glory and happiness in store for the faithful and the doom of those that know not God. This sermon's equal has never been preached in Waco. During our first state meeting in Waco Bro. Banton was away from home holding court—he was taken sick and brought home to die. What sorrow there was no one can tell. The whole of the city of Waco did what it never did before, or since—they all closed their doors, and all attended his funeral, showing him respect that had never been shown any one before or since. It seemed at that time that the light

of the Church had gone out with him. We shall never forget him; and dear brothers and sisters, may each and every one of us continue faithful, and meet him on the other shore. During this time we had occupied the Court House Street school house, Sam Houston Hall, over Jones' livery stable, and Richey's Hall. While we were worshiping at Sam Houston Hall a lady, the wife of a prominent attorney-at-law, who had once been a member of the Church of Christ, was solicited to attend our meeting. She replied that she would not attend Church over a stable, forgetting that our Savior was born in what is commonly known as a stable. Oh, what will not pride do?

Next we purchased a lot on South Fifth street, and erected our first church building in 1875. Oh, the times we had in paying for that first church building! The next preacher we had was Bro. J. H. Crutcher, who was a good young man, but we had been spoiled, as it were, by our former preachers; he did not please all of the congregation, but he visited a good deal and did a good work, but not many were added to the Church. During this time Mr. J. M. Killough, who was then a prosperous merchant, presented us with our Communion service. Next came Bro. W. E. Hall, a most eloquent speaker, and one that drew large houses for a while. He was with us for two years.

Next came Bro. G. L. Surber, a man that was full of the spirit of Christ, and was a great worker among the young. He it was that first tried to develop the talent of the young men of the Church. He had prayer meetings for the young men, and had them first to read and then to pray, and some of the elder ones first prayed in public at those meetings. He believed in discipline. The Church, by this time, needed some attention. In the good old days when

a brother or sister did wrong, they made public acknowledgment, and asked and received the forgiveness of the brothers and sisters. Bro. S. did a good work, but we were divided on him and he left us, and has returned to his former home, where he is doing a grand work, and he is held in high esteem. We next employed Bro. D. Pennington, who was said to be a fine preacher at other places, but he himself said that he had never been able to preach in Waco. He is a good man, and has built up churches in other places, but he did not remain here long. Next came Bro. W. H. Goodloe, a good man, and he tried hard to build up the Church, but he did not stay long with us. Soon after this, we think about March, 1885, a committee, consisting of J. W. Mann, Jas. I. Moore and Jno. T. Walton, were appointed a committee, with full power, to sell the old church property, as it had become unsafe, and undesirable, as a house of worship, and said committee was given power to buy a new lot, and erect a new house of worship. We sold the old church building to Dickey and Higginson for \$2,500, and purchased our present location, which is 108 feet on Washington street by 165 feet to an alley, from R. B. Killough and wife, February 16, 1886, for \$2,500. During this time we worshiped in Moore's Hall, on Austin street, and we should thank Bro. Jas. I. Moore for the use of his hall (we don't think it has ever been done), for he kindly let us have it rent free. Bro. W. K. Homan, whom you all remember, preached for us next. He did not stay with us long. We first had the organ in church worship during his stay with us.

Next came Bro. W. H. Bagby, a good man, who is with us yet. By this time we had finished our new church building, a splendid edifice, at a cost of \$16,000, lot \$2500, total \$18,500, on which we owe a balance of \$8,000. While the amount may look

large, if each one of us will lay by in store, as we are prospered, it can and will soon be paid. Let every one of us feel like the little Sunday-school boy in Dallas, whose mother was a poor woman, who worked for her daily bread, but had instilled the principle of giving to the church into her children, and on Lord's day the little fellow had no nickle, so he was not getting ready to go to Sunday-school. His mother asked him why he was not getting ready to go. He replied: "I have no nickle; if I cannot help the church, I will not be a pull-back!" Dear Brothers and Sisters, we can all do more than we think we can, if we will only make the effort.

We think a good many of us are like the man who was telling how little it had cost him to be a member of the church. He said: "I have been a member thirty years, and it aint cost me thirty cents." Dear Brothers and Sisters, we should either give to the church or receive from the church.

From 1870 up to the present time we have had several protracted meetings. We have had good, better and best preaching.

The following ministers have served us regularly, or have held protracted meetings for us:

B. F. Hall,
D. Pennington,
H. D. Bantau,
C. Kendrick,
A. Clark,
T. Caskey,
— Dabney,
J. H. Banton,
John Ellis,
S. B. Grogan,
— Keys,
C. M. Wilmeth,

Paul Bagly,
Kirk Baxter,
J. H. Crutcher,
T. F. Driskell,
W. E. Hall,
G. L. Surber,
W. H. Goodloe,
Joe Harding,
W. K. Homan,
W. H. Bagby,
W. F. Black,
A. N. Gilbert.

And the next preacher is Bro. J. W. Higbee, and we sincerely hope, trust and pray that we may all hold up his hands that he may do a noble work for the Church of Christ here in Waco—for we need just such a man as he is to bring it out. He will do his part, if we will do ours; and we hope the membership will wake up to a knowledge of their duty, and all pull together for the cause of Christ. Let us practice what we preach, and by our example and constant effort for good, make our cause what it should be—the light to guide those who are in darkness, to reclaim our friends who have fallen by the wayside, and gather into our number jewels that only need the touch of the lapidary to show their value. The promises to the faithful warrant the realization of all we could ask, and as workers in the vineyard what more could we ask, or wish? With this truth fixed in our mind, and hearts, we will press forward to victory, make ourselves happy and add glory to where it belongs—our Father in Heaven.

REGISTER OF THE CHRISTIAN CHURCH.

OFFICIAL + BOARD

ELDERS.

Thomas Moore,
 William Barnes,
 Jno. T. Walton,
 F. W. Burger, M. D.
 J. W. Higbee, Preacher.

DEACONS.

Jas. I. Moore,
 J. W. Mann,
 Thos. H. Goodloe,
 W. S. Blackshear,
 B. A. Little,
 J. B. Knapp,
 T. P. Moore,
 John M. Orand.

Clerk and Treasurer—W. S. Blackshear.

SERVICES—LORD'S DAY.

Sunday-School, Jas. I. Moore, Supt., 9:15 a. m.
Worship, Communion, Preaching, etc., 10:45 a. m.
Evening Service, 7:45.
Wednesday evening, prayer meeting.
Mite sociable meets every alternate Friday evening.

SOCIETIES.

Christian Aid Society meets every Tuesday afternoon.
Auxiliary Christian Woman's Board of Missions meets the first Tuesday afternoon in each month.
Home Workers' Society meets pursuant to call.

NAMES OF MEMBERS.

Allstott, Mrs. Sallie A. 415 Mary street
Allstott, C. L. 415 Mary street
Beazley, Z. F. 1009 Columbus street
Beazley, Miss Sallie 1009 Columbus street
Blackshear, W. S. cor. Clay and Sixteenth street
Blackshear, Mrs. Genie . cor. Clay and Sixteenth street
Barnes, William 523 North Fourteenth street
Barnes, Mrs. Elizabeth. . 523 North Fourteenth street
Bagby, W. H. Sixth and Park street
Burk, Miss Ada 1226 Barnard street
Beaumont, W. P. 701 Austin street
Burrows, Mrs. Eliza C. 707 South Sixth street
Brimingham, D. J. 712 Jefferson street
Brimingham, Mrs. S. J. 712 Jefferson street
Bennett, Mrs. T. B. 1601 South Third street
Banton, Mrs. Imogene H. cor. Clay & Sevent'h street
Banton, J. H. Corner Clay and Seventeenth street
Burger, F. W., M. D. 1203 North Fifth street
Burger, Mrs. Ada V 1203 North Fifth street
Ballard, Mrs. Jane 1509 Mary street

Bailey, Mrs. Sarah 1107 Washington street
 Brinkerhoff, Mrs. Tiny Eighth and Franklin street
 Busclark, Mrs. Fannie D 20 Washington street
 Bailey, J. M Shop South Seventh street
 Berkshire, Mrs. Bettie 1512 South Fifth street

 Corbin, Mrs. Celia B 215 South Eleventh street
 Corbin, Miss May 215 South Eleventh street
 Corbin, Mumford 1575 Mary street
 Corbin, Mrs. Daisy 1575 Mary street
 Caldwell, Josiah H., M. D 1000 Austin street
 Caldwell, Mrs. Maria 1000 Austin street
 Crews, Floyd C Thirteenth and Washington street
 Crudup, Mrs. Maggie P 1424 Franklin street
 Culbertson, Mrs. Dr 1105 South Fifth street

 Davidson, Mrs. Sarah 119 North Ninth street
 Davidson, Miss Georgia 119 North Ninth street
 Davidson, Miss Helen 119 North Ninth street
 Davidson, Miss Emma 119 North Ninth street
 Davidson, Miss Bessie 119 North Ninth street
 Davidson, Miss Mattie 119 North Ninth street
 Davidson, William 119 North Ninth street
 Darby, Miss Alma 215 South Eleventh street
 David, Mrs. Isla Lawson 1509 Austin street
 Douglas, Miss Zella 1605 South Third street
 Deaton, Uriah East Waco
 Deaton, Mrs. Mary East Waco
 Dugger, D. A Third and Franklin street
 Evans, Mrs. Sam R 929 South Third street
 Evans, Miss Annie 929 South Third street
 Evans, Miss Lena 929 South Third street
 Fearhake, Mrs. Susan 308 North Twelfth street
 Fearhake, Miss Jennie 308 North Twelfth street
 Fearhake, Miss Susie 308 North Twelfth street
 Frazier, Jas. C 514 Washington street
 Frazier, Mrs. E. A 514 Washington street

Frazier, Miss Kittie 514 Washington street
Frazier, Miss Fannie 514 Washington street
Flournoy, Mrs. Marcus 1107 Washington street
Ferrell, J. R., M. D 405½ Austin street

Glover, Mrs. E. D. 332 North Seventh street
Goodloe, Thos. H. 1015 Columbus street
Goodloe, Mrs. Hattie 1015 Columbus street
Gorin, Mrs. Helen 405 South Third street

Hayes, T. D 800 South Third street
Hayes, Mrs. Ida 800 South Third street
Hayes, W. B 800 South Third street
Houston, Mrs. Mary A 317 South Fourth street
Houston, Miss Lizzie 317 South Fourth street
Hurwood, Mrs. S. L. 519 North Fourteenth street
Hurwood, Oliver 519 North Fourteenth street
Hurwood, George W. Seventeenth and Jackson street
Hurwood, Mrs. Lillian Seventeenth and Jackson street
Hardin, Mrs. E. H North Eleventh street
Hollan, Mrs. Cora A East Waco
Henson, J. A South Eleventh street
Henson, Mrs. G. E. South Eleventh street
Higbee, J. W. 313 North Twelfth street
Higbee, Mrs. Blanche B 313 North Twelfth street
Humphreys, Miss Viola R 209 North Eighth street
Hull, Mrs. Sallie 517 North Ninth street
Henry, W. A 513 South Eleventh street
Henry, Mrs. E. M 513 South Eleventh street

Jones, Mrs. Mary E. East Waco
Jones, Mrs. Wiley 1301 Austin street
Johnson, Mrs. Rebecca 125 South Eleventh street
Johnston, Mrs. M. A East Waco
Jenkins, Mrs. Susan 308 Orchard st., bet. 3d and 4th
Johnson, Miss Mary 330 North Tenth street
Jones, Miss Maggie 1302 Austin street
Knapp, J. D Second and Mary street

Knapp, Mrs. Sarah	Second and Mary street
Knapp, Miss Myrtle	Second and Mary street
Kirksey, Mrs. Laura L	1325 Austin street
Kent, Henry	Twentieth and Austin street
Kent, Mrs. Lotta	Twentieth and Austin street
Kent, George W	Twentieth and Austin street
Kent, Mrs. Mary	Twentieth and Austin street
Lowrie, Miss Sudie	1015 Columbus street
Le Cand, Mrs. V. A	519 Washington street
Little, B. A	515 Washington street
Little, Mrs. Ella	515 Washington street
Lawson, Miss May	1509 Austin street
Lester, Josephus	1424 Franklin street
Lester, Mrs. Mary	1424 Franklin street
Lehman, Joseph	117 South Fourth street
Lewis, Clarence W	826 Speight street
Little, Herbert	with Moore Bros
Mumford, Miss Sarah	215 South Eleventh street
Mumford, Miss Jane	215 South Eleventh street
Moore, James I	Seventeenth and Clay street
Moore, Mrs. Zula	Seventeenth and Clay street
Moore, Luke	Twelfth and Franklin street
Moore, Mrs. Eliza J	Twelfth and Franklin street
Moore, Thomas P	804 South Third street
Moore, Mrs. Annie	804 South Third street
Moore, Dr. Thomas	726 South Third street
Moore, Mrs. E. J	726 South Third street
Moore, Miss Jennie	726 South Third street
Moore, Mrs. Hattie W	1512 South Fifth street
Moore, Miss May	1512 South Fifth street
Moore, Edward	913 South Tenth street
Moore, Mrs. Clara	913 South Tenth street
Matthews, Mrs. Corinne	Sevent'h & Columbus street
Mitchell, E. W	223 North Seventh street
Miller, Jasper	603 South Tenth street
Miller, Mrs. Emma E	603 South Tenth street

Miller, Miss Genie 603 South Tenth street
Mann, J. W. East Waco
Mann, Mrs. Cemira H East Waco
Mann, Thomas F East Waco
Merritt, Mrs. L. J. North Eighth street
Mayo, Mrs. Dixie 911 Washington street
Montgomery, Mrs. E. A. 604 South Fifth street
McNeil, Mrs. Josie Eighth and Washington street
Monroe, Mrs. C. A. 922 South Fifteenth street
Neii, Mrs. Emma D. 527 South Twelfth street
Orand, John M. McClelland Hotel
Pattan, James G. Fifteenth and Mary street
Patton, Mrs. Mattie Fifteenth and Mary street
Patton, Mrs. Minnie M. 520 Washington street
Porter, Launcelot Sixteenth and Dutton street
Porter, Mrs. Hettie Sixteenth and Dutton street
Philips, Thomas 1019 Cleveland street
Philips, Mrs. Sallie C. 1019 Cleveland street
Robertson, Miss Julia 823 South Fourth street
Rodgers, Mrs. Sue E. 608 South Fifth street
Rayburn, Samuel Travel'g Salesman for Woolen Mills
Sharp, Mrs. Cyntha A. 607 Columbus street
Sharp, Miss Sallie 607 Columbus street
Slade, George C. near reservoir, N'th Sevent' th street
Slade, Mrs. Mattie, near reservoir, N'th Sevent' th street
Shick, Mrs. Maggie 512 North Fourteenth street
Sills, W. R. 1508 Mary street
Sills, Mrs. Mattie Lou 1508 Mary street
Shears, Mrs. Mattie West Clay street
Semones, Mrs. Pauline E. 1218 Washington street
Semones, Miss Susie 1218 Washington street
Shaw, Miss Gussie 1022 Washington street
Sedberry, Mrs. Fannie 1605 South Third street
Sedberry, Miss Fannie 1605 South Third street
Sneed, Mrs. Ann Country

Sanders, Miss Jennie	608 South Fifth street
Stephens, Mrs. Florence A	215 North Third street
Sanders, W. L	1218 Washington street
Sanders, Mrs. Ann E	1218 Washington street
Sneed, Chas. E	Country
Sneed, Geo. W	Country
Searcy, Whitney	North Thirteenth & Jefferson street
Thomas, Wm. J	(Edgefield) South First street
Thomas, Mrs. Nancy P (Edgefield)	South First street
Tipton, Miss Maggie A	Sixteenth & Webster street
Vick, W. S	Seventeenth & Washington street
Vick, Mrs. Susan A	Seventeenth & Washington street
Walton, John T	1225 Washington street
Walton, Mrs. Kate E	1225 Washington street
Wallace, W. D	East Waco
Wallace, Ben H	East Waco
Wallace, A. C	East Waco
Wortham, Mrs. P. P	913 South Tenth street
Wortham, N. O	913 South Tenth street
Wilcox, Miss Laura	Eighteenth & Columbus street
Worsham, Mrs. Florence	402 North Seventh street
Willis, Miss Bessie	1622 South Third street

CONCERNING CREEDS.

One of the peculiar features of our plea for the restoration of primitive Christianity—its doctrine, its spirit, its ordinances and its life—which movement was begun by Thomas and Alexander Campbell, about 1809, has been an attack upon human, authoritative creeds. Divisions in the church—the body of Christ, have produced such creeds, and these creeds in turn have produced divisions. The church will never enjoy the unity for which Jesus prayed in the seventeenth chapter of John, until it ceases to abuse or misuse creeds. We say misuse

for they have a certain value if properly used, but if abused they greatly hinder the cause of Christ. So-called Liberal Christians, such as Unitarians and Universalists oppose the popular creeds of Christendom because they do not believe what they contain, while with us their teachings meet with general acceptance. [Tim: 8;] Paul says: "We know that the law is good if a man use it lawfully," and in regard to another good gift he says: "Use this world as not abusing it." Food, light, air, truth—yes, every precious boon may be abused, causing one pain rather than comfort.

Our word creed is from the Latin *Credo*, I believe, and in the dictionary is defined as being "a definite summary of what is believed," but in order to fully understand its popular use, the meanings arising therefrom must be classified. The following arrangement may be found of service:

1. A summary of what a religious body believes, and which it uses, not as an authoritative test of fellowship, but for the information of the public in general as well as of its own members in particular.

For example, we have the thirty-nine articles of religion as used by Episcopalians, the twenty-five articles of religion of Methodists, such books as Alexander Campbell's *Christian System*, and such tracts as Isaac Errett's *Our Position*, as well as a certain portion of this pamphlet. None of these are used as authoritative tests of one's fitness for baptism, nor of one's Christian fellowship, this is left for other instruments to decide. The use of this kind of a creed is commendable rather than objectionable. In the most complete use of the word in this sense the whole Bible is the Christian's creed or summary of what is believed.

2. In the second sense the word creed is used to designate an instrument used by a religious body for its discipline or government. In this sense we have for example the Methodist Discipline, the Episcopal Prayerbook and the Presbyterian Confession of Faith. In so far as these books transgress the bounds of Christian liberty, legislating or exercising authority upon matters settled by the

teachings of Christ and his apostles, in this much is their use to be deplored. We should not only stand fast in the liberty wherewith Christ hath set us free, using our sanctified common sense in matters left to our judgment, but we should be careful not to usurp the authority of the great Head of the church, but should cry out against such an assumption. In all divine matters the New Testament is the Christian's true creed or authoritative book of discipline. In testing one's fitness for baptism or of Christian fellowship, in the observance of the Lord's supper, in the administration of baptism and in proving the standing of the Christian ministry, a copy of the New Testament should be used, and its decisions and teachings should be considered as final. All teaching and practice subversive of this rule is akin to the spirit of Anti-christ. In matters of faith we speak where the Bible speaks and are silent where it is silent. It is only in matters of Christian liberty that we are free.

3. In the third sense the word creed is used to designate an instrument or form of words by which the faith of a person seeking baptism is tried. The three most popular creeds of this kind known to the Christian world are the so-called Apostles' Creed, the Creed of the Council of Nice and the so-called Creed of Athanasius.

As to the so-called Apostles' Creed, SCHAFF HERTZOG RELIGIOUS ENCYCLOPEDIA says that it is an accretion—a growth from a shorter symbol, and that in its present form it did not come into use until the beginning of the fifth century. Here is its present form, its paragraphs numbered by the writer of this article in order to facilitate reference.

I. "I believe in God the Father Almighty, maker of heaven and earth.

II. And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell (Hades), The third day he arose from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

III. I believe in the Holy Ghost; The Holy Catholic Church; The Communion of Saints; The Resurrection of the body; And the Life Everlasting, Amen."

(We omit the other two creeds for want of space.)

Now, these words are true, and in beautiful form, but its use as a test of fitness for baptism is open to serious objections.

1. It was made without the authority of Christ, and is consequently a step in the wrong direction.

2. Section third, at least, adds some things which, though true, were not required by the Apostles of candidates for baptism.

3. It rather diverts faith or trust from the glorious person of the Redeemer, causing it to also rest in the church and other things found in section III. Thus is the heart injured, the lovely person of the Savior obscured, and the truth concerning the matters found in section III. abused.

4. Again, it excludes too much, for if men are to be permitted to add to the Apostolic test of personal trust in the glorious person of Jesus Christ (See Matt xvi:16; John iii:16; Acts xvi:31; Rom x:9; etc) why require them to believe as a test of fitness for baptism that Jesus suffered under Pontius Pilate, and not that he was sold, betrayed and arrested by Judas, denied by Peter, and forsaken by all? Are not these truths as important as the others? If not, why not? And if we are permitted to add to fundamental Christian truth, where are we to stop? And when will baptism take place?

5. Next, there is so much in this creed that it tends to keep our younger believing children out of the Church of Christ. Such an abuse of truth is largely responsible for the catechumenical system with all of its misfortunes. The moment a little child loving Jesus Christ feels that it is a sinner, and believes that Jesus died and rose again for salvation, that moment it should be asked to confess Christ with the mouth, in order that a burial with Christ in baptism may follow. Much of the truth presented in this creed and all other human creeds Jesus intended should be learned after one came into the church, and not before. "Thou art the Christ the

Son of the living God" was Simon Peter's good confession, and when understood that it must include the whole heart, intellect, will and affections, it indicates the Christian faith which alone is the life of the soul. These later human tests are of less service in keeping unstable persons and impostors out of the church than was the original, simple, apostolic test. Little objection could be made against these creeds if they were used solely as the Methodists use the twenty-five articles of religion, and as the Episcopalians use the thirty-nine articles.

4. But the word creed may be employed in a fourth sense. It may be used of an instrument or form of words used to test the fellowship of the person seeking admission into the church, for all denominations require something more than faith in order to recognition of full fellowship. Methodists, Presbyterians and Episcopalians require acceptance of the so-called Apostles' Creed, and baptism, or, more accurately, what they call baptism. The Apostolic test is faith in Christ, and obedience to him by being buried with him in baptism. In New Testament times, no matter who the candidate was, nor how ignorant he was, nor how many errors he held, the moment he submitted to Christian baptism that moment he became a Christian, and was given all the privileges of the Kingdom of God. In a few things God demands unity, in many points he gives liberty.

5. But our thoughts concerning the creed question may be carried forward another step. Something is needed with which to test the standing of the person that has become a member of a Christian congregation. Baptism can not be required, for it is to be performed but once; absolute obedience to all of Christ's commandments is not possible, for all men are weak. Herein the denominations somewhat err. Methodists not only require acceptance of the so-called Apostles' Creed and baptism, but they also require the candidate to submit to the Methodist discipline, and wear the name Methodist, which not only usurps in some measure the authority of Christ, but tends to dishonor him. The same charge may be urged against all denominations.

Even our Baptist brethren, as nobly as they have stood for civil and religious liberty, and as much as they are now decrying human creeds as tests for baptism, yet require their members to submit to what they call "Baptist usages," a practice which was unknown to Christ and his Apostles.

Much more could be added, but this must suffice. The Church is enjoying more light than for at least fifteen hundred years. Human authoritative creeds are losing their power upon the minds of men. Let us feel assured that as we go forward toward a complete rejection of the abuse of these human symbols our faith in the dear and lovely Saviour may grow stronger and stronger.

OUR POSITION.

We love all who love our Lord, and we take pleasure in presenting to them a brief statement of our position. We are glad to be able to say that there is scarcely anything recognized by the denominations known as evangelical, as essential or vital, that is not as truly and firmly held by us as by them. But, in addition to this, we are making a plea peculiar to ourselves, the definite Christian value of which gives us the divine right to present our work.

I. THAT IN WHICH WE AGREE WITH EVANGELICAL PARTIES.

1. The divine inspiration of the Holy Scriptures of the Old and New Testaments.
2. The revelation of God, especially in the New Testament, in the tri-personality of Father, Son, and Holy Spirit.
3. The alone-sufficiency and all-sufficiency of the Bible, as a revelation of the divine character and will, and of the Gospel of grace by which we are saved; and as a rule of faith and practice.
4. The divine excellence and worthiness of Jesus as the Son of God; his perfect humanity as the Son of man; and his official authority and glory as the

Christ—the Anointed Prophet, Priest and King, who is to instruct us in the way of life, redeem us from sin and death, and reign in and over us as the rightful Sovereign of our being and Disposer of our destiny. We accept, therefore, in good faith, the supernatural religion presented to us in the New Testament, embracing in its revelations,

(1.) The incarnation of the Logos—the eternal Word of God—in the person of Jesus of Nazareth.

(2.) The life and teachings of this divinely anointed Lord and Savior, as the highest and completest unfolding of the divine character and purposes, as they relate to our sinful and perishing race, and as an end of controversy touching all questions of salvation, duty and destiny.

(3.) The death of Jesus as a sin-offering, bringing us redemption through his blood, even the forgiveness of sins.

(4.) His resurrection from the dead, abolishing death, and bringing life and immortality to light.

(5.) His ascension to heaven, and glorification in the heavens, where he ever liveth the Mediator between God and men—our great High Priest to intercede for his people; and our King, to rule until his foes are all subdued, and all the sublime purposes of his mediatorial reign are accomplished.

(6.) His supreme authority as Lord of all.

5. The personal and perpetual mission of the Holy Spirit, to convict the world of sin, righteousness and judgment, and to dwell in believers as their Comforter and Sanctifier.

6. The alienation of the race from God, and their entire dependence on the truth, mercy and grace of God, as manifested in Jesus, the Christ, and revealed and confirmed to us by the Holy Spirit in the Gospel, for regeneration, sanctification, adoption and life eternal.

7. The necessity of faith and repentance in order to the enjoyment of salvation here, and of a life of obedience in order to the attainment of everlasting life.

8. The perpetuity of Baptism and the Lord's Supper, as divine ordinances, through all ages to the end of time.

9. The obligation to observe the first day of the week as the Lord's day, in commemoration of the death and resurrection of Jesus Christ, by acts of worship such as the New Testament teaches, and by spiritual culture such as befits this memorial day.

10. The Church of Christ, a divine institution, composed of such as, by faith and baptism, have openly confessed the name of Christ; with its appointed rulers, ministers and services, for the edification of Christians, and the conversion of the world.

11. The necessity of righteousness, benevolence and holiness on the part of professed Christians, alike in view of their own final salvation, and of their mission to turn the world to God.

12. The fullness and freeness of the salvation offered in the Gospel to all who accept it on the terms proposed.

13. The final punishment of the ungodly by an everlasting destruction from the presence of the Lord, and from the glory of his power.—*Erreit's Our Position, pp. 1-2.*

II. THAT IN WHICH OUR PECULIAR PLEA APPEARS.

In divine matters—matters of faith—we go back of all the errors of the post-apostolic age, and, recognizing the New Testament as alone of authority in an investigation of this kind, we seek to restore primitive Christianity—its doctrines, its spirit, its ordinances and its life. Or, in more specific phrases,

1. We give the Word of God its proper place, both theoretically and practically. We appeal alone to it in settling points of difference, and even use no other book in the administration of Christian ordinances.

2. This causes us to oppose the use of human authoritative creeds, not because we disbelieve their contents, but because they usurp the authority of the Head of the Church, and tend to promote divisions in his body, which is the Church.

3. We appeal to all Christians to restore the ecclesiastical polity of the New Testament. This was neither Episcopal or Presbyterian, but Con-

gregational. The Comforter, which is the Holy Spirit, the sayings of our Lord Jesus and the teachings of the inspired Apostles we now possess in place of the personal presence of Christ and his Apostles. The Holy Spirit and these sacred writings are their true successors. Their eternal gospel needs neither addition nor subtraction. We plead then for each congregation to be independent in everything but faith and good works, and to restore the Apostolic officary consisting of an evangelist, and a plurality of elders or bishops and deacons to each congregation.

4. We repudiate all human names because they dishonor Christ, and tend to promote and foster divisions. To be a disciple of Christ or a Christian is enough.

5. We give to sinners seeking the way of salvation the answers of the inspired Apostles in the very words they used. Our denominational brethren either add to these divine instructions or divide them.

6. We are peculiar in our position as to the Christian ordinances, memorials or symbols.

(1.) We ask that the Lord's supper be restored as the true Christian love feast, freed from every suspicion of either magic or mechanics—to be observed, not as a mystical means of grace, but in memory of the Master.

(2.) We plead that baptism be performed according to instructions of the New Testament, and that it be given its place as a symbol of the burial of our Lord. Those that practice sprinkling and pouring for baptism have no symbol of the burial of Jesus Christ.

(3.) We labor for the restoration of the Lord's day, the Christian, not the Jewish Sabbath, to the place it occupied among the first Christian churches. We are taught that the early Christians met for worship on every first day of the week or Lord's day, and that the Lord's supper was given its own prominent place in this worship. The day itself is a memorial of the resurrection of Christ. Instead then of exalting one Easter day in the year at the expense of the remaining fifty-one Sundays, we keep each year at least fifty-two glorious resurrection days.

7. We are seeking to restore the spirit enjoined by Christ and his Apostles. Why should a Calvinist be excommunicated because he cannot receive the

peculiar teachings of Armenians? and *vice versa*. There is nothing either vital or fundamental in these matters. All that love and obey Jesus Christ are brethren and should treat each other as such. Christ, while asking us to be one in faith and fellowship, permits liberty in all else. The terms of Christian fellowship and the conditions of salvation should be exactly the same. Let us cultivate the Christian Spirit, and it will not be long before much that now divides the church will be forgotten.

III. ERRONEOUS CONCEPTIONS EXPLAINED.

1. As an aggregate, either of individuals or of congregations, we make no claim to being the Church of Christ. Each one of the following bodies, the Romish church, the Greek church, and the Anglican or Episcopal church claims to be in an exclusive sense the Church of Christ. Methodist and Presbyterian churches claim to be branches of the Church of Christ, while we hold the position of our Baptist and Congregational brethren, that while we are members of the Body of Christ we have no ecclesiastical organization higher than the congregation, and that only our churches—local congregations, are Churches of Christ. We do not ask the denominations to break up their congregations, but simply to drop the humanisms to which they hold.

2. We do not claim an exclusive right to the name Christian.

3. We do not deny that the pious unimmersed will be saved.

4. We are *undenominational* because we have neither a human name nor an ecclesiastical organization of churches. We are *interdenominational* because we recognize Christian truth wherever found, and seek to embody all Christian truth in our teaching; we are *anti-denominational*, not because we do not love our denominational brethren, but because we object to their unscriptural names, their usurpation of authority in their forms of church government, their human authoritative creeds, their partial suppression of inspired in-

structions to sinners, and the bitter sectarian spirit they too often foster.

5. We teach baptismal remission, but firmly oppose baptismal regeneration.

6. We reject the speculative terms of Trinitarians, not because we are not in sympathy with these brethren, but because in such matters we prefer to use the exact words of the Holy Spirit—the form of sound words.

Dear brother, is not our plea worthy of your attention?



HELPS TO BIBLE STUDY.

The Bible, which is the revelation of the will of God was given through men. Heb. 1: 1, "God, who at sundry times and in divers manners spake in times past unto thy fathers by the prophets, hath in these last days spoken unto us by his Son." Before the Son ascended he gave to men the great commission to preach the gospel to every creature. See Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 44, 48. These, as well as those who preceded them, were enabled to know and teach his will by the inspiration of the Holy Spirit. 2 Peter 1: 21, "Holy men of God spake as they were moved by the Holy Spirit." Matt. 10: 20, "It is not ye (apostles) that speak, but the Spirit of your Father which speaketh in you." This is why the Bible is called "the sword of the Spirit." Eph. 6: 17. Hence, while the Bible is the word and will of God, it is made known by men, to men, and for men.

DIVISIONS OF THE BIBLE.

The first part is called the Old Testament, because it was written to those who lived under the covenant made at Sinai between God and the Jews, and of which Moses was mediator. The other is called the New Testament, because it was given to those under the covenant of which Jesus is mediator. In these we read of three dispensations—*Patriarchal*, reaching from the fall of Adam to the giving of the law on Sinai; *Jewish*, from this time till the coronation of Jesus in heaven; and *Christian*, from the first Pentecost after his resurrection till the end of time. Thus we see the starlight, moonlight, and sunlight ages.

The Old Testament consists of "the law of Moses, the Prophets, and the Psalms." See Luke 24: 44. The law of Moses contains Genesis to Deuteronomy, and gives an account of the creation of the world and its inhabitants, and God's first dealings with man.

The Prophets contain Joshua, Judges, I and II Samuel, I and II Kings, or former prophets, and the latter prophets, which are all the books from Isaiah to Malachi, except Lamentations and Daniel.

The Psalms, or Holy Writings, contain Psalms, Proverbs, Job, Songs of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and I and II Chronicles. These were used as aids in devotion. The epistles to the Romans, Galatians and Hebrews teach us that the Old Covenant has been succeeded by the New and better one. The Old lasted till Christ. It had the shadow of things to come, but not the substance. It was temporal, not eternal. But the study of the Old Testament cannot be dispensed with, for it is the only key to the New Testament, and contains priceless lessons which are of equal value in all ages.

The New Testament contains four divisions. First, the four Gospels, written by those whose names they bear. They are records of the life of Jesus. They bear witness to his divine sonship by giving an account of his miraculous conception, of his birth, life, death, burial, resurrection and ascension. Hence, one writer says, John 20: 31, "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might."

have life through his name." Fill your heart with this life-giving, loving, powerful, divine friend, who had all of our joys, sorrows, and temptations, and who deeply feels for us.

Next is the book of Acts of Apostles, of which Luke is the author. It tells how the Apostles bore witness to the resurrection, forty days life, and ascension of Jesus; how the church was organized, sinners converted, and congregations planted. Said Dr. Adam Clark, Methodist: "In it we find the model after which the Christian Church should be builded." Said Dr. Hackett, Baptist: "It furnishes a history of the origin, gradual increase, and extension of the Christian Church through the instrumentality, chiefly, of the Apostles Peter and Paul." Sinners, this book will teach you how to become Christians.

Next is twenty-one Epistles, which were written to teach those who had become Christians how to live the new life.

Last is the book of Revelation, which is mainly a book of prophecy, throwing some light upon our eternal home.

Thus each division has its own work to do in the complete redemption of man from sin.

VALUE OF THE BIBLE.

(1) It is the only revelation of God, man, sin, salvation, holiness and eternal life.

(2) It contains the gospel of Christ, which Paul, Rom. 1: 16, declares to be "the power of God unto salvation," and being that by which I Peter 1: 23 declares we are "born again."

(3) It furnishes the Christian the means of growth, so that the new-born babe in Christ may become a man. See II Tim. 3: 16, 17; I Peter 2: 1, 2; Acts 20: 32.

(4) By it we will be judged at the last day. John 12: 48.

INCENTIVES TO STUDY THE BIBLE.

(1) *Do you need faith?* Rom. 10: 17, "Faith cometh by hearing, and hearing by the word of God."

(2) *Do you need light?* Ps. 119: 105, "Thy word is a lamp unto my feet, and a light unto my path." 130, "The entrance of thy words giveth light."

(3) *Do you want evidence that you are saved?* I John 5: 13, "These things have I written unto you that ye may know that ye have eternal life."

(4) *Do you need grace and peace?* II Peter 1: 2, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

(5) *Do you need strength?* II Tim. 3: 16, 17, The word of God will "completely furnish" you.

(6) *Do you need patience, comfort, and hope?* Rom. 15: 4 These are richly furnished in the word of God.

But it will not do all this unless it is studied and obeyed. Col. 3: 16, "Let the word of Christ dwell in you richly." Matt. 7: 24, "Whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, who built his house upon a rock." Jas. 1: 22, "Be ye doers of the Word not hearers only." May God help you to make his word your daily meat, drink and joy.

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SALVATION FROM SIN.

This subject is the most important of all. Wealth, learning and power, sink out of sight. There are four kingdoms: of Nature, of Satan, of Grace, of Glory. Each kingdom has its peculiar life: natural life, carnal life, spiritual life, eternal life. Each of these kingdoms is entered by a birth. To enter the kingdom of nature, one is born in the flesh; sin introduces one into the kingdom of Satan. To enter the kingdom of grace, the church, one must be "born of water and Spirit." John 3: 5. To enter the kingdom of glory, one is born from the grave. Between the kingdoms of grace and glory lies Hades, in which the spirits of the dead remain until the resurrection. There are three salvations: first, from natural dangers leading to sickness and physical death. Second, salvation from the love, practice, penalty, guilt, and consequences of sin in the kingdom of grace, the church of God. Third, the final redemption of body and spirit in the kingdom of glory—heaven itself. Salvation from perils in the kingdom of nature and glory will not be discussed here, but

HOW ARE WE SAVED IN THE KINGDOM OF GRACE—THE CHURCH?

Three agents co-operate to accomplish this result:

I. *The God-head, composed of Father, Son, and Holy Spirit.*

(1) *The Father.* John 4: 14, "The Father sent the Son to be the Saviour of the world." (2) *The Son.* Luke 19: 10, "The Son of Man came to seek and to save that which was lost." (3) *The Holy Spirit.* John, 16: 8, "He will convict the world in respect of sin, and of righteousness, and of judgment." This he did and does, through the preaching of the apostles, whose words are the words of the Spirit. Acts 2: 37, "When they heard this (Peter's words), they were pricked in their heart." These divine agents are a unit. But there are others, without whose action there can be no salvation. God does not force men to be saved. It is not his fault if one is lost.

II. *The Preacher.* 1 Cor. 1: 21, "It is God's good pleasure, through the foolishness of preaching, to save them that believe." See also Acts 26: 18, Rom. 10: 13, 15, 1 Tim. 4: 16. Since the ascension of Jesus, neither Father, Son, Holy Spirit or angel, has ever told one what to do to be saved, except through the preacher. It was to men the Messiah said, Mark 16: 15, "Go preach the gospel to the whole creation." Under this head comes oral speaking, writing, printing, praying, right living.

III. *The Sinner's part.* Mark 16: 16, "He that believeth and is baptized, shall be saved." Acts 2: 38, "Repent ye, and be baptized, every one of you unto the remission of your sins

and ye shall receive the gift of the Holy Spirit." Acts 16 : 31
 "Believe on the Lord Jesus, and thou shalt be saved." Put
 all of these answers together. There is no merit in these
 acts; they merely appropriate what God's grace offers us.
 The beautiful fifteenth chapter of Luke presents the divine
 and human sides. The parables of the lost sheep and
 money represent the divine side seeking the sinner. The
 parable of the lost boy represents the sinner as seeking
 God by returning home. God will not do your part, and
 you can not do his.

But to recapitulate, we find six causes at work : Eph. 2 : 8,
 Grace of the Father ; Rom. 5 : 9, Blood of the Son ; Titus 3 : 5,
 The Holy Spirit ; Rom. 5 : 1, Faith in Christ ; Acts 2 : 38, Re-
 pentance ; Acts 2 : 38, 22 : 16, Mark 16 : 16, 1 Peter 3 : 21, Bap-
 tism. We live by eating, drinking, sleeping, not by eating
 only ; it takes all.

But to further explain. Faith and repentance deliver us
 from the *love* and *practice* of sin. Upon obeying Jesus in bap-
 tism, God removes the penalty of sin—forgives. Then a
 hearty trust in God's promise removes the *guilt* of sin, and we
 enjoy "the peace of God which passeth understanding."
 Having obeyed the gospel, he gives us the Holy Spirit to com-
 fort and strengthen us in our onward march, thus removing
 the *consequences*—the scars of sin in the spirit.

OBJECTIONS AND QUESTIONS ANSWERED.

(1) "*Baptism, then, does not change the heart?*" If you mean
 produces faith, repentance, or love of God, we answer, cer-
 tainly not, these must precede baptism.

(2) "*But this makes man his own saviour?*" Only to the ex-
 tent that he does his part. Acts 2 : 41, "Save yourselves."

(3) "*Is there any promise of pardon to the unbaptized?*" None
 whatever. The promise is to the baptized believer, and bap-
 tism is immersion only. You are in danger if not immersed.

(4) "*Then those will be lost that die unbaptized?*" Yes, if they
refuse to be baptized. To this agree Dr. Thos. O. Summers,
 (Methodist) commentary on Acts 2 : 38, Dr. Albert Barnes,
 (Presbyterian) commentary on Mark 16 : 16, Presbyterian
 Confession of Faith, pages 147 and 82, Cumberland Presbyte-
 rian Confession, the same, N. L. Rice, C. & R. Debate, pages
 443, 561. We answer, not of those who could not be baptized,
 or who thought they were and were not. We leave them to
 the King who can not do less than he promises, though he
 may do more. If he saves such, we will join in the song of
 joy around the throne. But he does not tell us to say that he
 will do this ; we must be loyal to his trust. With a loving
 heart settle the matter by being "buried with him in baptism
 and raised again;" thus the promise of pardon is yours.
 Your spirit is worth too much to do less.

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ADVANTAGES OF BEING A CHRISTIAN.

What is a Christian? This will be answered by the New Testament alone. It is alone of authority, and from its decisions there is no appeal. The word Christian is often used now in a historical sense. The United States is called a Christian nation, though a large proportion of its citizens are not Christians in the Bible sense. Again, strict and rigid morality alone cannot make one a Christian. One cannot be a Christian without being moral, but one can be moral without being a Christian. See the case of Cornelius, Acts 10 and 11 chapters. His beautiful moral character is seldom equaled, but he was not a Christian till after he had obeyed the gospel which Peter brought. Again, one can be a Free Mason and not be a Christian, for many are such who reject Jesus Christ. To be a Christian one must with the whole heart accept Christ as the Messiah, the Son of God, and as his Savior, Teacher, High Priest, and King, and then obey him in the ordinance of baptism, which is of his own appointment. With the whole heart means with the intellect, which upon evidence reasons that he rose from the dead; with the affections now placed upon him, loving what he loves and hating what he hates; and with the will which determines one to follow him. Faith has to do with the intellect and affections, and repentance with the will. This state of the heart is made known by "the confession with the mouth," Matt 10: 32; 16: 16; Rom. 10: 9, 10. Thus one is prepared for baptism, in which, Rom. 6: 4; Col. 2: 12, he is "buried with Christ," and rises to "walk in newness of life." See the instructions to sinners in Acts 2: 38; 3: 19; 16: 30, 33; 22: 16. Thus he comes into Christ—his body or church, and is entitled to the name Christian; and is prepared to live the new life, which consists of *being* good and *doing* good through Christ, recognizing the Fatherhood of God and the brotherhood of man. This is pure and undefiled religion, (James 1: 27) and prepares one for the great day mentioned in Matt. 25: 31, 46.

WHY BECOME A CHRISTIAN?

(1) The first and greatest of all reasons is that God commands it. It is always best to obey him. By refusing to become a Christian you persist in disobeying him. *Can you be happy thus?*

(2) When one accepts Jesus, and the offering he made upon the cross, he reaches the point where His blood—the blood of the everlasting covenant is applied to him. See Acts 20: 28; Rom. 5: 9.

(3) God then forgives—blots out—forgets his sins. No one but the Christian has this forgiveness. *Is this rich blessing yours?*

(4) The next blessing is also for the Christian alone, and is the gift of the Holy Spirit or Comforter, which is given to strengthen him in his efforts to live right. Gal. 4: 6, "And because ye are sons God hath sent forth the Spirit of his Son into your hearts." See also John 14: 17; Acts 2: 38; 5: 32.

(5) In addition to this the Christian becomes an heir of God. Gal. 4: 7, "Wherefore thou art no more a servant, but a son; and if a son then an heir of God through Christ." Worldly wealth cannot buy an interest in our

Father's estate, and worldly poverty cannot cause its loss. You may be a beggar, like Lazarus, Luke 16; but if you are God's child you are rich beyond all computation. *Dear reader, is this wealth yours?*

(6) The Christian is the special object of God's care. Read Matt. 6: 24, 34. He loves the Christian far more than he loves the sinner. John 14: 21, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him"—that is, love him as no one else is loved. *Can you say that God thus loves you?*

(7) The Christian is enabled to turn his afflictions to blessings. Rom. 8: 28, "We know that all things work together for good to them that love God, to them that are the called according to his purpose." In all his sorrows he thinks of Jesus who was perfected through sufferings, (Heb. 2: 10) being enabled to say, "*Thy will be done.*" Otherwise sorrow will harden the heart as it did Pharaoh's, and cause one to feel revengeful towards God. *Does sorrow soften your heart?*

(8) The Christian has more strength to live a good, unselfish life, and to resist temptations, for he feeds upon Jesus "who went about doing good, and healing all who were oppressed;" and who was so sorely tempted, "yet without sin." See Matt. 4: 1, 11; Heb. 4: 15. Paul said, Gal. 2: 20, "The life which I now live in the flesh, I live by the faith in the Son of God, who loved me and gave himself for me." *Is this divine helper yours?*

(9) The Christian can come boldly to the throne of Grace (Heb. 4: 16) and pray to God through Jesus, the Mediator, (I Tim. 2: 5; Heb. 8: 6; 9: 15,) with the assurance that he will be heard. *You dare not pray to God in your own name, and how can you approach Him in the name of Jesus whom you reject?*

(10) The Christian, though knowing well "the terror of the Lord," the hideousness of sinning, and the dangers of the way, is through Christ delivered from the fear of death and hell. Heb. 2: 15, Jesus delivers them "who through fear of death were all their life-time subject to bondage." He assures us of his ability by being himself a victor over death and Satan. *Are you free from this bondage?*

(11) The Christian has that sweet peace and joy which comes from a humble obedience to God. The Bible places this peace and joy after obedience to the gospel. John 13: 17, "If ye know these things, happy are ye if ye do them." How happy are they who their Savior obey! See also James 1: 25; Rom. 2: 10; Acts 2: 46; 8: 39; 16: 34. How sweet to feel conscious of having done right. *Have you that "peace which passeth understanding?"*

Many more reasons could be given. In view of these advantages how can you stay away from the Savior? Satan is not your friend, for the longer you serve him the more he will torture you. Be exhorted to obey the gospel and become a Christian, for I Sam. 15: 22, 23, "To obey God is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

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WHAT IS BAPTISM?

What did the Savior mean when he told his Apostles (Matt. 28: 19) to baptize those they had taught? This question must be settled. Back of it lies the divinity and authority of the Lord Jesus Christ. You can not neglect it without neglecting him and woe unto the man who does this! If it is said (Luke 11: 30), "The Pharisees and lawyers rejected for themselves the counsel of God, being not baptized of John the Baptizer," of how much sorer punishment, think ye, shall he be judged worthy, who now refuses to be baptized, thus treading under foot the authority of John's Master? The importance in which baptism is held is seen in the fact that you can not enter any church without what they call baptism. The sects may tell you that you are in full fellowship with God without it, but none of them will take you into full fellowship with them without your obedience to what they call baptism. It is a symbol of the Risen Christ's Government. The United States flag is a symbol of this government; to insult it is to insult the Union. This, one who loves his country will not do; neither will one who loves Jesus speak lightly of baptism.

What element were they to use? He did not tell them to baptize in the Holy Spirit or in fire. Baptism in these is mentioned in the New Testament, but they had not the power to use either. Acts 10: 47, Peter said, "Can any man forbid the water, that these should not be baptized?" *Water was the only element the Apostles used.*

What action did they perform? Immersion is the only action he required. There must be the right element, right action, right subject, and upon the right authority—that of Jesus Christ. As proof that immersion, and that only, is baptism, you are presented with these

INDISPUTABLE FACTS ABOUT BAPTISM.

(1) *Some passages of Scripture which express the act.* Rom. 6: 4, Col. 2: 12, "We were buried with him in baptism." (*Consult New Revision.*) Eph. 5: 26, Heb. 10: 22, we read that, as a result, the body was washed. If you have not been buried in baptism, if your body was not washed, these words of God will trouble you long after your arguments for sprinkling and pouring have been forgotten.

(2) *The inferences which necessarily indicate immersion.* We do not read that pouring or sprinkling is baptism. True, water could be poured or sprinkled upon one until he was completely submerged or overwhelmed and thus baptized, but the pouring or sprinkling would not be the baptism. We do not read that the Apostles baptize^d in houses, nor that they had

water brought to them, nor that it was contained in bowls or pitchers; but they always found it in its native place. Acts 8: 16, "They came to a certain water." John 3: 23, "Because there was much water there." Acts 8: 38, "They went down into the water." We have already shown that men were buried. Matt. 3: 6, Mark 1: 5, baptism took place "in the river Jordan." Mark 1: 10, Acts 8: 39: "They came up out of the water." This is all out of place in sprinkling and pouring.

(3) *The Greeks did not attach the idea of sprinkle or pour to the Greek word.* No scholar of note will translate the classic Greek word for baptize by sprinkle or pour. In the Louisville, Ky., *Courier-Journal*, January 12, 1880, occurs this testimony from Dr. Stuart Robinson, one of the most prominent Presbyterian ministers: "While freely admitting with all scholars that a pre-eminent meaning of baptize, in classic Greek, is to immerse, sink, drown, overwhelm, etc., yet neither in classic Greek nor in the New Testament does it signify to dip—that is, to put temporarily into the water and take out again. In its germinal idea there is no provision for taking out." Well, suppose there is not, common sense will teach us to do that. Jesus says: "Go preach." There is nothing in the word preach to indicate that one must stop; common sense teaches him to do that. The Methodist Discipline and the Episcopal Prayer-book require immersion in some cases; are their ministers expected to lift the people out of the water after having buried them?

(4) *With all the boasts, money, and learning of those who sprinkle and pour for baptism, they have never given us a translation of the New Testament in which the Greek word for baptize is translated by either of these words.* Immersionists have given us several translations where it is translated immerse. Why is this? John Wesley's translation does not give either sprinkle or pour, but uses the word baptize, and says, in commenting on Rom. 6: 4, Col. 2: 12, "Alluding to the ancient manner of baptizing by immersion."

(5) *No immersionist admits that baptize means either sprinkle or pour.* Hosts of those who practice sprinkling and pouring admit that the Apostles practiced only immersion as baptism.

(6) The scholars who change do so from sprinkling and pouring to immersion, and not from immersion to sprinkling and pouring.

(7) When about to die no one regrets having been immersed. Those who are sprinkled or poured upon often do. Immersion eases the conscience and silences all doubt.

(8) If it were a question of money you would not hesitate a moment. You will not take a doubtful bill when a good one is at hand. That sprinkling or pouring is baptism is in doubt; no one denies that immersion will baptize one. Friend, take that you know to be safe and leave the result to God.

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DESIGN OF BAPTISM.

What is baptism for? That it has a design will not be disputed, for Jesus not only commands all to believe and repent, but also to be baptized.

Why discuss the question? While it is true that the man who humbly obeys Jesus in baptism will receive any blessing dependent upon it, though he may fail to understand its design, still one more readily obeys a command when its design is understood. The bitten Israelites would not have looked as readily at the brazen serpent if God had not explained the object of the looking. Numbers 21: 8, "And it shall come to pass that every one that is bitten, when he looketh upon it, shall live." God promised the army of Joshua (Joshua 6: 7) that if they would follow his directions in marching around Jericho, the wall of the city should fall down flat. With this promise before them they would more readily obey. So with baptism; it will be more readily obeyed if its design is understood. Hence the question is a practical one.

THERE ARE THREE POSITIONS HELD AS TO ITS DESIGN.

(1) *It is a sign of forgiveness, and should be obeyed because sins have been forgiven.* This view is held by Methodists, Presbyterians, and the largest number of Baptists. The Baptists do not agree as to its design, quite a number of their scholars holding the third position, which see.

(2) *That in baptism holiness of spirit is actually conferred.* This is held by the Greek and Romish Catholics, and is rightly called *baptismal regeneration*. This erroneous view caused the unscriptural practice of infant baptism. "The Poor Man's Catechism," a Romish Catholic work, says (page 156), "There is no remedy for those infants that die without baptism; they can never come to the enjoyment of God, except they die like the holy innocents who were slain by the hands of persecutors, out of hatred to Christ."

(3) The third position is well expressed by J. D. Wilmarth, then of Pemberton, New Jersey, a Baptist preacher, and published in the *Baptist Quarterly*, July, 1877. Here is his conclusion: "*Baptism is the third of three Gospel Requirements or Conditions, to which, jointly, is annexed the Promise of Remission. The others are Repentance and Faith, which Baptism is designed to express, embody and consummate.*" This view is also held by Hackett and Ripley, Baptist scholars and commentators of note, and was indorsed by several prominent Baptist editors, whose words can not be quoted here for lack

of space. This is also the position of those Christians who are unjustly called Campbellites.

But to sum up the question negatively: Baptism is not to change the heart; a humble and loving trust in Jesus must precede it, else baptism is an empty form. It is not a sign of remission of sins; this contradicts the plainest words of Scripture. It is not for the remission of the Christian's sins; the Christian's pardon depends upon faith, repentance, confession of error, and prayer to God. It is not a condition by itself; for "without faith it is impossible to please God." We do not know that it is an absolute condition, that is, that those will be lost who could not be baptized, or who thought they were and were not. Unrevealed things belong to God. *He tells us it is for, into, unto, in order to the remission of the believing penitent alien's sins.* But where does remission of sins take place? Not in the sinner, but in the mind of God. The sinner turns to God and God pardons him. Suppose, before President Garfield died, he had said to his murderer, "If you will believe that I am rightly President of the United States, repent of your sin, humbly confess your crime, and then perform some act as a proof of your submission, I will forgive you," where would pardon take place? In the President. Where the conversion? In the prisoner. These conditions, which the sinner performs, have no merit in them, but merely appropriate what God's grace offers to him. This care is taken to state the position, for when it is clearly understood it is more than half argued.

THE TEACHING OF THE SCRIPTURES.

Matt. 28: 19, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

Mark 16: 15, 16, "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned."

John 3: 5, "Except a man be born of water and the Spirit, he can not enter into the kingdom of God."

Acts 2: 38, "Repent ye, and be baptized, every one of you, in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit."

Acts 22: 16, "Be baptized and wash away thy sins, calling on his name."

Eph. 5: 25, 26, "Christ loved the church, and gave himself up for it, that he might sanctify it, having cleansed it by the washing of water with the word."

1 Peter 3: 21, "Which (water) also after a true likeness doth now save you, even baptism."

Baptism derives its value on the divine side from the blood of Christ; on the human side, from an humble obedience to him. Have you obeyed Jesus? How long will you continue to live in rebellion? John 14: 21, "He that hath my commandments, and keepeth them, he it is that loveth me." 2 Thess. 1: 7, 8, "At the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, he will render vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus Christ."

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NAMES FOR GOD'S CHILDREN.

By what names shall the children of God be known? Some say, "It does not matter;" "Any name will do;" "There's nothing in a name." But this is said by those who are either wearing an unscriptural name, or care little for the Master. Words represent ideas, and are too expressive to be trifled with. Would you call bitter sweet, or white black, or good evil? If you go to the clerk's office and change the names, what confusion will follow! what injustice will be done! widows and orphans robbed! The King's, President's, or Banker's name is more powerful than his person, for it can live and work after its owner is dead. This being true of earthly things, of how much more importance the names of heavenly things which the Holy Spirit has used!

NAMES IN NEW TESTAMENT VERY EXPRESSIVE.

Acts 6: 7, "The number of the *Disciples* multiplied in Jerusalem greatly." 1 Cor. 1: 2, "Called *Saints*." Rom. 9: 26, "They shall be called the *Children of the living God*." Phil. 3: 1, "My *Brethren*, rejoice in the Lord." Looking at their relation to Jesus, the great Teacher, they were called *Disciples*; at their relation to each other, *Brethren*; at their relation to the Father, *Children of God*; at their character, *Saints*. But while these designations are good, and are always to be used, they sometimes require explanation in order to be understood. For example, Plato's followers were also called *disciples*; Freemasons and other lodge members are also called *brethren*; people under the old covenant were also called *saints*, and *children of God*. It was natural then that, in addition to these, a more expressive and easier understood name would be given. Hence, Acts 11: 26, "And the disciples were called *Christians* first in Antioch." Acts 26: 28, "And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a *Christian*." 1 Peter 4: 16, "But if a man suffer as a *Christian*, let him not be ashamed; but let him glorify God in this name." (*New Revision*.) Thus their relation to the Father, Christ, each other, and to the world is all expressed in the word *Christian*, and is easy to understand.

AGAINST CHRISTIANS WEARING HUMAN NAMES.

While the body of Christ, the Church, was a unit in the Apostles' day, some Christians did begin then to love men more than Christ, and to wear their names above his. 1 Cor. 1: 11, 15, "For it hath been signified unto me concerning you, my brethren, by them which are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was

Paul crucified for you? or were ye bapt'zed in the name of Paul? I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name." 3: 3, 5, "For ye are yet carnal; for, whereas, there is among you jealousy and strife, are ye not carnal, and walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are you not men? What then is Apollos? and what is Paul?" "Passing by Christ, dare you call yourself Paulites, Cephasites, Apollosites, Baptists, Campbellites, Methodists, or Presbyterians? Shame on you! Shall a wife wear another than her husband's name? This time the Master is crucified by his professed friends!"

OTHER REASONS FOR NOT WEARING A. CAMPBELL'S NAME.

1st. He did not organize a new Church. Our congregations are Churches of Christ, and we are members of the Church of God, which is the body of Christ—the Kingdom of Heaven upon earth; nothing more. This Reformation does not comprise all of this Church. It is not even an organization.

2d. Not one of his 60 volumes of writings is used as a text-book in our Colleges, or as a discipline in our Churches.

3d. His books have no more weight in debates than any other works of equal truthfulness, accuracy, and force.

4th. Since his death we have put forth some of our mightiest efforts against sectarianism. Though our movement is in its infancy we now rank fourth among the so-called denominations in the United States.

5th. He urged the Reformation never to wear his name.

6th. To wear it even in jesting kills all our efforts to effect a union of Christians as the New Testament requires. Webster's Unabridged Dictionary rightly says, we repudiate this word as a nickname. A nickname can only be used in ignorance, sport or contempt. This card will keep you from the first, politeness from the others.

OBJECTIONS AND EXCUSES ANSWERED.

1st. "You ought to wear Campbell's name, because he was a great and good man." But he was not Christ's equal. He was not crucified for us. We were not baptized into his name.

2d. "You have no exclusive right to the name Christian." True, and all Christians should do as we have done, refuse human names, and wear only the divine ones.

3d. "We must have names to distinguish the denominations apart." No, for we should have no denominations. Eph. 4: 1, 6, "There is one body, Spirit, hope, Lord, faith, baptism, God."

4th. "I do not care what they call me." My brother, you are mistaken. Would you like to be called a liar or a thief? God says, it does make a great difference what we are called. Prov. 22: 1, "A good name is rather to be chosen than great riches." Then let us wear only the divine names, and thus honor Christ.

5th. "But many have gone to Heaven wearing human names." Not if they knew them to be wrong. No man can be saved who persists in wearing a human name, when he knows the Word condemns it. See Rom. 14: 22, 23. This is a serious question. Be sure you are right.

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