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... HALL'S ...



Campbellite * Catechism



With Conflicting Answers of Two
Distinguished Campbellites, . . .

A. McGARY

— AND —

T. R. BURNETT.

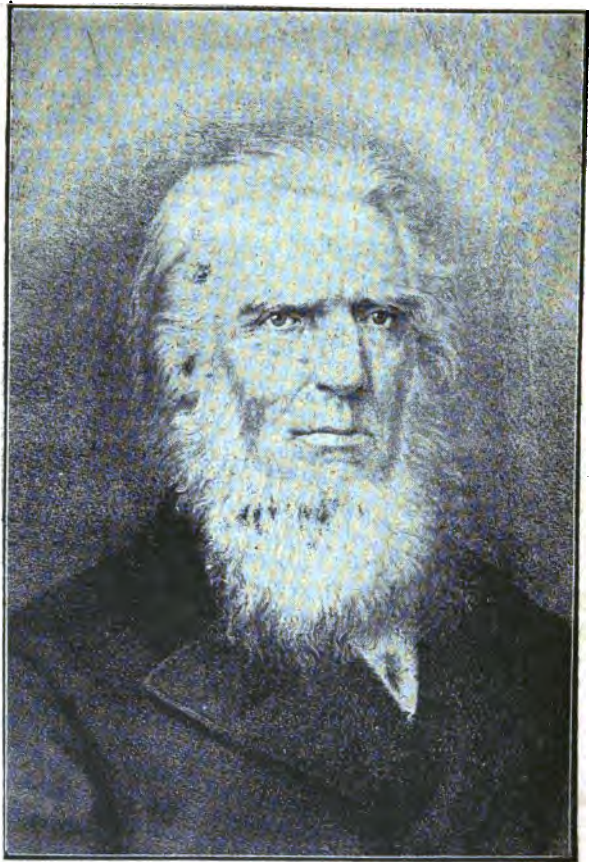


— REVIEWED BY —

ELD. JNO. T. OAKLEY.



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FULTON, KY.



ALEXANDER CAMPBELL,
Founder of The Campbellite Church,
So-called "Christian, Disciple, Church of
Christ, Church of God," Etc. Etc.

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Barr

HALL'S CAMPBELLITE CATECHISM.

The following questions were presented to Eld. A. J. Minton in the Bells, Tenn., debate and the stammering answers and confusion of ideas that they occasioned on his part showed very plainly that they were nails driven in a sure place. They are published by the request of many present who heard them read, and if the present readers will present them to some belligerent Campbellite he will quickly discover that "they are loaded."

Are you and your people connected in any religious or doctrinal respect with the movement inaugurated by Alexander Campbell?

- 2 Was Campbell inspired of God to do his work?
- 3 Did not Campbell originate a movement that afterwards became known as a church?
- 4 Is not that the church to which you and your people belong? If Campbell was not inspired of God to do this work, was not his work of human origin?
- 6 Is not your church a human institution?
- 7 If it is a divine institution, will you please quote the Scripture that makes mention of it?
- 8 Was your church founded by man or God?
- 9 Was it founded by Christ or Campbell?
- 10 Was Christ ever a member of your church?
- 11 Was Campbell ever a member of it?
- 12 If Christ ever was a member of your church, please prove it?
- 13 If he never was a member, how dare you claim the name of Christian church?
- 14 Can you find the name of "Christian church" in the Bible?
- 15 Have you not sought to proselyte Baptists, Methodists and others to your faith by claiming that you had a Scriptural name?
- 16 What is your Scriptural name?
- 17 Who gave you this name?
- 18 Where do you find this name in the Scripture?
- 19 Have your own people agreed on the name you should wear?

North's Bible

12-4-59

2/ Is it the proper thing for a child to repudiate its father's name?

2/ Is not Alexander Campbell your ecclesiastical father?

2/3 What makes you ashamed of his name?

2/9 If Campbell is not your church father, who is?

2/5 If any inspired man is, please quote the Scripture to prove it?

2/2 Was your church organized on Pentecost?

2/7 If so, who organized it? Peter?

2/3 What authority did he have to organize a church?

2/7 Please quote the Scripture that gave him the authority?

2/3 Can you give us the Scripture that says he organized it?

2/1 Can you show a passage that says a church was organized on Pentecost?

3/2 If there was no church before Pentecost, to what were the 3000 added on that day?

3/3 Can you add three thousand to nothing?

3/7 To what did the apostles, the seventy and the 120 belong who are mentioned before Pentecost?

3/5 When were the apostles set in the church?

3/7 Were they the first that were set in?

3/7 If they were not set in until on Pentecost, how could they be the first in when 3000 were put in that day?

If they were set in before Pentecost, then was there not a church before Pentecost?

3/7 Is not your claim that the church was set up on Pentecost a piece of pure buncombe any way?

3/7 If your church was set up on Pentecost, where has it been from that time till Campbell's day?

Do you believe the church set up on Pentecost was destroyed?

4/2 If not, please show us its succession?

4/3 If it was destroyed, who rebuilt it?

4/7 By what authority did he reorganize it?

Do you agree with Campbell that the church was with the Baptists until he started the reformation?

Are the Baptists in the church?

Do you regard their churches as valid gospel churches?

If they are not, can they administer valid baptism?

If not, why do you accept their baptism?

If they are gospel churches, are not your churches mere factions, since you went out of the Baptists?

If Baptist churches are not Scriptural, how can your churches be Scriptural, since you parted from us?

Has your church anything in it that is necessary to salvation that can't be had in Baptist churches?

If so, please name it?

If not, what is the use of your church?

If it has, how is it that persons who get salvation in Baptist churches are accepted just as they are by you?

X Is there salvation in your church at all?

If so, is your church a savior?

Then does not your church rival Christ?

Is there any other savior except Christ?

Does a man have to enter your church to reach Christ?

Can any one be saved through Christ without belonging to your church?

Do you believe all saved people are in your church?

Are any Baptists saved?

Do they belong to your church?

X Is salvation possible to any one out of your church?

If so, cannot salvation be had out of your church?

If it can, what is the good of your church?

Do Baptists have a genuine Lord's supper?

If they do, have they not a genuine church?

If they do not, what makes you so anxious to get some of it?

X Does taking a man into your church save him?

X Does baptizing him into a Baptist church save him?

X If it does, is not salvation in the Baptist church?

If it does not, why do you accept him as a saved man on that baptism?

Do you baptize a dead man or a live one? X

If dead, is he dead to Christ, or dead to sin?

If dead to sin, is he freed from sin?

Do you baptize a child of God or a child of the devil?

If a child of the devil, does your baptism make him a child of God?

If he is a child of God, does he need baptism to make him such?

Does a man become a child of God by faith or baptism?

- Does he look to Christ or to baptism for salvation?
 If to baptism, is he not saved by a work?
 If to Christ what need has he for baptism to save him?
 Is salvation of grace or of works?
 If of grace, how can a saved man be lost?
 Is not the saved man free from law of sin and death?
 If free, how can he be condemned by it?
 Is not the Christian a partaker of the divine nature?
 Was he not born into that nature?
 Can he any more lose that nature than you can lose the nature of your parents?
 If the Christian is lost, won't part of the divine nature be lost?
 Then can a child of God be lost?
 Does a Christian leave Christ as a voluntary act of his own, or under the influence of the devil.
 If at an act of his own, how was it possible for his loving God-nature to conceive a love for sin?
 If by the influence of Satan, is not Satan able to overcome?
 And if he is able to overcome one, may he not overcome all?
 If he can overcome all, won't he do it?
 If he don't do it, then won't that be the grace of the devil?
 Won't we have to depend on the devil's grace to get to heaven?
 Will any one be in heaven except such as the devil wouldn't have?
 Then ought we not to sing a few songs to the devil's praise when we go to heaven?
 Does not the Bible refer to sinners as "goats?"
 Are not Christians called sheep?
 Then does not a divine power change a "goat" to a sheep" when a sinner is saved?
 Can one of the Lord's sheep be finally lost?
 Will there be any sheep on the left hand when the Lord divides them?
 Will any sheep go away into everlasting punishment?
 Will any goats go into life eternal?
 Can any sheep ever be turned back into goats without the

HALL'S CAMPBELLITE CATECHISM.

same divine power that turned them from goats to sheep?

Then how can any sheep be lost?

Does Christ give his sheep eternal life?

Will his sheep ever perish?

Can any one pluck them out of his hand?

Will his sheep follow a stranger?

If not, how can a stranger get them?

Is Christ the hireling or the owner of the sheep?

If he owns them, won't he die for them?

Did the real owner of the sheep ever flee from them?

If the owner stays to defend them, can the wolf get them?

When the one sheep went astray, did the shepherd go to seek it?

Did he find it?

Will one ever go astray that he don't seek after it?

How then, can one of them ever be lost?

Will all things work together for good to them who love

God?

Will a temptation from evil be for their good?

If not, all things are not for their good?

If temptations are for their good, can they be hurt by them?

If they cannot, how can they be led from Christ?

If they are not led from Christ, can they be lost?

Do we save ourselves, or does God save us?

If we save ourselves, how is it done?

If God saves us, is he not able to keep us?

If he keeps us, how can we be lost?

You argue that in conversion the Spirit operates through the truth. Will you tell us how this is done?

Does the Spirit himself really operate at all?

If so, does he operate on the Bible, the preacher or the sinner?

If on the Bible, what does he do for it?

If on the preacher, what does he do for him?

If on the sinner, what does he do for him?

Does the Spirit ever touch the sinner's heart?

Does the word touch the sinner's heart?

Is the Spirit in the word?

If so, how can the word enter the sinner's heart, and yet the Spirit not enter it?

If the Spirit is in God's word, is he also in your word?

If so, are you inspired as the apostles were?

If the Spirit is not in your words, and yet your words lead a sinner to conversion, then was the Spirit in that conversion?

If the Spirit has not brought about the conversions under your ministry, are they spiritual conversions?

Do you pray for God to convert men when you preach?

Do you believe God hears such a prayer?

If God don't convert sinners, who does?

If he answers your prayer, how will he do it?

If all the power is in the word, why don't you pray to the word?

Do you want all men to be saved?

Do you pray for what you want?

Is it God's will for all men to be saved?

Do you pray that God's will may be accomplished?

Then do you pray for all men to be saved?

Will all men be saved?

Does the fact that some won't be saved release you from praying for them?

Were all the persecutors of Jesus saved?

Did he not know and say some of them could not come to the place whither he was going?

Yet, did he not pray for them? Was his prayer one of unbelief?

Were all the Jews saved?

Did not Paul know some would not be saved?

Yet, did he not pray for them? Was his prayer one of unbelief?

Do we have to know any one must be saved before we pray for them?

Do we know any one will be saved?

If apostasy is true, has any one an assurance of salvation?

Then should we pray for any body?

Do you think a sinner should pray?

Will God hear him pray?

Do you instruct your converts to pray before baptism?

Did Cornelius pray before baptism?

Did God hear him pray?

Did the publican pray? Was he heard?

Was the thief heard in his prayer?
Why do you teach men not to pray?
If you pray not for yourself before baptism, and for nobody
else after baptism, are you not a prayerless church?
Does the Spirit actually dwell in the heart of a Christian?
If he does, can the Christian know it?
If he knows it, won't he have experimental religion?
If he has, won't he be like the Baptists?
Then why do you make fun of the Baptists on that point?
If a sinner should pray, ought he also to mourn over sin?
If he don't mourn, is he not a dry-eyed sinner?
If he mourns, would it be wrong for him to sit on a bench?
If he sits on a bench, is it not a mourner's bench?
Then is not a mourner's bench right?
Hadn't you better go to a mourner's bench yourself?

*Read this book and return it
to its owner C B Lee
Williford
187*



• • PREFACE. • •

When T. R. Burnett, a "Christian," of Dallas, Texas, undertook to answer Bro. Hall's questions, he said: "I proceed to draw the 'loads,' and show that they are nothing but paper wads." When Mr. Burnett's answers appeared, A. McGary, another "Christian," of Austin, Texas, discovered that Mr. Burnett had not Scripturally answered Bro. Hall, whereupon Mr. McGary proceeded to "draw the same 'loads' and show that they were only paper wads." Messrs. Burnett and McGary now charge each other with *getting shot* and *badly wounded* by fooling with a "*loaded gun*."

The main purpose in the following pages is to call attention only to the *conflicting answers* of these two "Christians." This feature of their answers argues much, since each of them loudly boasts that he "speaks when the Bible speaks and is silent when the Bible is silent."

In this little work I call them "Christians" only in a denominational sense—both being members of separate factions in 'Campbell's movement.'

My sole purpose in these pages is to correct error and advance truth.

CONFLICTING ANSWERS TO Hall's Campbellite Catechism,

—BY—

M'GARY and BURNETT.

REVIEWED BY

JOHN T. OAKLEY.

HALL'S QUESTION:

Is there salvation in your church at all!

BURNETT'S ANSWER:

"A. No; all saved people are members of the church of Christ, and all members of the church of Christ are saved people; but this cannot be said of any other church."

M'GARY'S ANSWER:

"A. Yes, all the promises are in Him, yea, and in Him, Amen. Persons scripturally baptized are baptized into Him where these promises are. See Rom. 6:3; Gal. 3:27, etc. There is salvation in one and only one church, the church or body of Christ."

REMARKS:

Mr. Burnett says No. Mr. McGary says Yes. Which told the truth?

Alexander Campbell, the founder of their sect, says, "Saved people are added to the church." He renders Acts 2:47, thus: "The Lord added daily the saved to the church." Campbell and Rice Debate, p. 458. On page 436, he quotes Acts 2:47, thus: "And the Lord added daily the saved to the congregation." In his Bible, Living Oracles, he translates Acts 2:47, thus: "And the Lord daily added the saved to the congregation." The New Testament nowhere furnishes any proof by command, precept or example that a person must be added to a church to be saved.

(11)

HALL'S QUESTION:

"Is your church a Savior?"

BURNETT'S ANSWER:

"A. No; but Christ saves by means of the church. It is the pillar and ground of the truth."

M'GARY'S ANSWER:

"A. No, if I had a church it would be as powerless to save or bless any one as the Baptist church, or any other human institution. But Christ is a Savior, who saves in His own way, and His way is to save those who become members of His body or church."

REMARKS:

I have no serious objection to Mr. Burnett's reply, provided he means the purpose of the churches of Christ is to preach to the lost the gospel, which is the "power of God unto salvation to every one that believeth." Rom. 1:16.

Mr. McGary admits he "has no church," by which according to his answer to the question above this one, he confesses he has no Savior, for he quotes Rom. 6:3 and Gal. 3:27 to prove people cannot be saved out of the church and these passages refer to Christ. Sometimes a man staggers on the truth accidentally. McGary told the truth when he said "I have no church." Poor fellow.

HALL'S QUESTION:

Q. Does a man have to enter your church to reach Christ?

BURNETT'S ANSWER:

A. I have no church. A person has to enter the church of Christ to reach Christ.

M'GARY'S ANSWER:

A. No. If I had a church and a man should enter it, he would be reaching away from Christ, instead of reaching Christ, just as those do who enter the Baptist church.

REMARKS:

Both gentlemen admit that neither has a church. Burnett says: "A person has to reach the church of Christ to reach Christ." He cited no proof. He had none to cite. Mr. McGary admits an addition to his church sets a person farther from Christ. He ought to quit getting people further from Christ.

HALL'S QUESTION:

Q. "Can any one be saved through Christ without belonging to your church?"

BURNETT'S ANSWER:

"A. I have no church. No person can be saved without belonging to the church of Christ."

M'GARY'S ANSWER:

"If I had a church its members would have to get up a 'movement' away from it, to the Church of Christ, to be saved. Just as Alexander and others had to get up a movement away from the Baptist church to be saved. Although Campbell had been scripturally baptized, contrary to Baptist usage, he saw he had to move away from this rivaling human concern, or he would fall away and be lost. A man of your Bible knowledge ought to be able to see the same."

REMARKS:

Mr. Burnett still admits he has no church and reasserts his unproven statement, while Mr. McGary commends the movement of A. Campbell from a Baptist church with his Baptist baptism to a sect with which he (McGary) is identified and falsely calls the church of Christ. McGary's church never had one day's existence in the world till A. Campbell got a move on him and set up a "movement" of which Messrs. Burnett and McGary are cross-wise members.

HALL'S QUESTIONS:

"Q. Do you baptize a dead man or a live one?"

BURNETT'S ANSWER:

"A dead one. We bury dead people, not living ones, as the Baptists claim to do."

M'GARY'S ANSWER:

"We baptize men 'into death.' See Rom. 6:4."

REMARKS:

Clash! Burnett waits till the man is dead before burial, while McGary kills him in the act. Which is correct?

HALL'S QUESTION:

"Q. If he is dead to sin, is he freed from sin?"

BURNETT'S ANSWER:

M'GARY'S ANSWER:

"A. He is freed from the love and practice of sin, but not freed from the guilt of sin until baptized."

"A. Yes. See Rom. 6:7 and 6:17,18.

REMARKS:

One says yes, the other explains no. Mr. Burnett says he baptizes the "dead man." The Bible says: "He that is dead is freed from sin." Rom. 6:2, 7, 8; Col. 2:20: 3:3; 1 Peter 2:24.

HALL'S QUESTION:

Q. Do you instruct your converts to pray before baptism?

BURNETT'S ANSWER:

M'GARY'S ANSWER:

A. Yes. 'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.' (Acts 22:16.) Baptists never give this instruction to their converts. They tell them to wash away their sins by calling, without baptism."

"A. No. I instruct them that 'He that believeth and is baptized shall be saved.' Mark 16:15,16.

REMARKS:

Burnett says yes. McGary says no. "Behold how good and how pleasant it is for "Christians" to dwell together in unity."

HALL'S QUESTION:

Q. If you pray not for yourself before baptism, and for nobody else after baptism, are you not a prayerless church?

BURNETT'S ANSWER:

M'GARY'S ANSWER:

"A. If the moon is made of green cheese, how does it give light at night? When this country is full of gospel light, why is it so hard for Baptists to see the truth? Why do they persistently misrepresent their religious neighbors?"

"A. We have told you that we 'pray for all men,' even Baptist preachers."

REMARKS:

These answers are sweet-spirited, and show that Burnett and McGary have been with Jesus? Both dodged the question.

HALL'S QUESTION:

Q. Does the Spirit actually dwell in the heart of a Christian?

BURNETT'S ANSWER:

"A. He does not dwell in the heart of the man who will not tell the truth about Christian people. The Spirit is in the body (the church), and in every member of the body, as the human spirit is in every member of the human body"

M'GARY'S ANSWER:

"A. If it dwells there at all, I suppose it 'actually dwells' there, and I believe the Spirit does dwell in the heart of a Christian. Perhaps you mean by 'actually' the fluid extract of the Spirit. If you do, I do not believe it 'actually' does. I think this is only an hallucination of yours."

REMARKS:

The first part of Mr. Burnett's answer impresses us that he needs the Spirit himself. The latter part is "an hallucination" we will notice further on. Mr. McGary seems to know more about the "fluid extract of the Spirit," whatever that is, than he does of the Spirit Himself. These "Christian" gentlemen talk nicely (?) about the Holy Spirit. One confines God in the church; the other associates the Holy Spirit with the "fluid extract of whiskey" when "actually" in a man. But let us pass on.

HALL'S QUESTION:

Q. If the Holy Spirit dwells in the heart, can the Christian know it?

BURNETT'S ANSWER:

"A. Yes; he knows it by the statement of the Bible, and he knows it by the fact that he bears the fruit of the Spirit. But telling falsehoods on one's neighbors is not a fruit of the Spirit. See?"

M'GARY'S ANSWER:

"A. Yes. If He dwells there in the fluid state, I suppose the man could know it as well as he could know that any other fluid, such as whiskey, milk or water was in him. But Christ as 'actually' dwells in the Christian as the Spirit does. But the presence of neither is determined by a sense of 'feeling' or knowledge, but by faith."

REMARKS:

These answers are contradictions and show a lack of spirituality in both. Mr. Burnett says the Christian "knows it by the statements of the Bible." While Mr. McGary says the presence of the Spirit in the heart is not known by feeling or knowledge "but by faith." Isn't it remarkably strange that these two "Christians" who have set out to instruct the sects in "the right ways of the Lord" can't answer a few simple questions without flatly contradicting each others statements? I am sorry for Mr. McGary for he recones the presence of the Spirit in its fluid form, in the heart of the Christian, just like he would know he had in him "whiskey," "milk" or "water," but otherwise "by faith." But let us pass on.

HALL'S QUESTION:

Q. If he knows it, won't he have experimental religion?

BURNETT'S ANSWER:

"A. The Scriptures do not call it "experimental religion." We prefer to speak of Bible things in Bible language. It is not a good thing to merely "experiment with religion."

M'GARY'S ANSWER:

A. "Yes, and that is enough to condemn it. The true article is of faith."

REMARKS:

Burnett wants to know the truth by what the Bible says and McGary wants to know the truth by faith. Both are afraid of "experimental religion." Neither seem to know anything about the "true article." One argues we must know the presence of the Spirit by knowledge, while the other whacks him over the head and says we know it not by knowledge, but "by faith." Gentlemen, why don't you read your Bible?

HALL'S QUESTION:

Q. To what did the apostles, the seventy, and the hundred and twenty belong, who are mentioned before Pentecost?

BURNETT'S ANSWER :

"A. They belonged to the Jewish nation. To what did John's disciples belong when he had finished baptizing them? You say that the church of Christ was not at that time in existence."

M'GARY'S ANSWER :

"A. They belonged to a bundle of material that was undergoing a process of preparation to fit them for the construction of the coming building which was to be built upon the 'tried stone.' But some fifty days before Pentecost, we find Jesus upbraiding the leading ones of them for their hardness of heart and their disbelief in the resurrection proposition. See Mark 16:14."

REMARKS:

Burnett says, "To the Jewish Nation." McGary says, "To a bundle of material." Which answer is correct? Neither. Mr. McGary finds them totally unfit for the church of Christ forty days before Pentecost. They were all members of the church of Christ by nine o'clock on the day of Pentecost according to his answer to another question. Will any "Christian" be so kind as to tell us what "process of preparation" they went through the last forty days before Pentecost to "fit them" for the coming building?" The Bible says not a word about it. There is not one word anywhere in the Bible that says anything about constructing a "coming building" on the day of Pentecost. The idea that these disciples of Christ who had been chosen by Him, and who had followed Him for two or three years and were called his "flock," and to whom he gave the supper and committed the commission to preach the gospel in all the world, were a little handful of bad "sinners" unfit for "the church" is nonsense. But let us advance.

HALL'S QUESTION:

Q. If there was no such church before Pentecost, to what were the three thousand added on that day?

BURNETT'S ANSWER :

"A. The Book says they were 'added unto them'—the disciples, the hundred and twenty; but they were not added before Pentecost, nor before the hundred and twenty became a church."

M'GARY'S ANSWER :

A. They were added to the church. No, you cannot add three thousand to 'nothing,' and that is the reason they were not added to that ante-Pentecost nothing you Baptists talk about. If there was anything of the sort before Pentecost it was a headless, bloodless, spiritless, non-persevering, unbelieving thing. See Mark 16:14, etc."

REMARKS:

Burnett evades the question by giving an answer which can be construed several ways. He is correct when he says the three thousand were added to "the disciples"—"the hundred and twenty," and also correct in saying the three thousand "were not added before Pentecost, nor before the one hundred and twenty became a church." All of this is scriptural, provided he does not try to organize the "one hundred and twenty" into a church on the morning of Pentecost.

Mr. McGary says the three thousand "were added to the church." He says, however, "they were not added to that ante-Pentecost nothing you Baptists talk about." Let us examine this matter. Mr. McGary calls the "disciples of Christ" before Pentecost: 1, a bundle of unfit material; 2, a set of hard-hearted unbelievers; 3, a headless thing; 4, a bloodless thing; 5, a spiritless thing; 6, a non-persevering thing; 7, a pre-Pentecost nothing.

Now let us have what the New Testament says about the disciples of Christ before Pentecost. Let us compare the statements of our Lord with Mr. McGary's statements. Our Lord said to his disciples: "Ye are the salt of the earth." Matt. 5:13. McGary says: 1, Ye are nothing. Our Lord said: 2, "Ye are the light of the world." Matt. 5:14. McGary says: Ye are the light of nothing. Our Lord said: "Fear not little flock." Luke 12:32. McGary says: Fear not little nothing. Our Lord said: "O Father * thine they were, and thou gavest them me; and they have kept thy word." John 17:6.

McGary says they were a set of "hard-hearted unbelievers." Our Lord said: "I your Lord and Master." John 13:14. McGary says the disciples were a "headless nothing." Before Pentecost the disciples were "the flock" and Christ "the shepherd." Matt. 26:31. McGary says they were a flock of nothing and were headless. A church of Christ is a flock. Acts 20:28,29; 1 Peter 5:2,3. This flock is composed of sheep and Christ is the shepherd. "I am the good shepherd, and know my sheep, and am known of mine * * and I lay down my life for the sheep." John 10:14,15. Paul says: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep." Heb. 13:20. But McGary snarls at the idea of a "flock" and "shepherd" before Pentecost. It was this same flock that our Lord commissioned to go into all the world and preach the gospel. Matt. 28:19; Mark 16:16; Luke 24:46. Our Lord said to his disciples: "All power is given to me in heaven and in earth go ye therefore." Matt. 28:18. McGary says not so—the disciples had no authoritative head before Pentecost. Our Lord sent the seventy disciples to preach the gospel of the kingdom and to heal the sick. Luke 10:1-17. "And the seventy returned again with joy, saying Lord even the devils are subject to us through thy name." McGary says these seventy were nothing. Our Lord gave to the twelve a limited commission and sent them forth to preach (Mark 3:14) three years before Pentecost. Mr. McGary says these twelve were a set of "hard-hearted unbelievers," and that they were a "body without a spirit;" but our Lord said: "Behold I send you forth as sheep in the midst of wolves. * * but when they deliver you up have no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:19, 20. It may be Mr. McGary knows more about this matter than the New Testament. I believe our Lord told the truth, notwithstanding Mr. McGary's opinion differs from our Lord's. Great men will differ. Before the day of Pentecost Mr. McGary's "unbelieving," "headless," "bloodless" and "spiritless" corpse, "preached the gospel." Matt. 10:14; Mark 3:14; Luke 10:1-17. "Cast out devils." Matt. 10:14, 15. "Worshipped

Christ." Matt. 24:33; 28:17. "Were witnesses chosen before of God," but "ate and drank with the Lord after his resurrection." Acts 10:40, 41. Partook of the Lord's Supper. Matt. 26:26; Luke 22; Mark 14. Transacted church business. Acts 1:15-26. Received the Holy Spirit. John 20:22. On Mt. Olivet received a commission to "go into all the world and preach the gospel to every creature." Ten thousand men, like T. R. Burnett and A. McGary, cannot overthrow these scriptural facts in order to lay claim on a false theory that the kingdom of God began on the day of Pentecost.

HALL'S QUESTION:

Q. When were the apostles set in the church? Were they the first that were set in?

BURNETT'S ANSWER:

"A. On the day of Pentecost. They were the first set in."

M'GARY'S ANSWER:

"A. Paul says: 'God set some in the church, First apostles.' So we believe they were the first. They were set in on the first Pentecost after the resurrection—after the foundation stone was 'tried.'"

REMARKS:

The reader will notice that neither gentleman offered to prove his statement. Both stated what they knew could not be proven to save their lives. Neither ever read anything of the kind in the Bible. Their statements are false. They know it. Oh that "Christians" knew the truth.

HALL'S QUESTION:

"Q. If they were not set in until on Pentecost, how could they be the first in when three thousand were put in that day?"

BURNETT'S ANSWER:

"A. They were in before the three thousand, for the three thousand were 'added unto them.' You ought to read Acts 2."

M'GARY'S ANSWER:

"A. Mr. Hall must think Pentecost was a very short day, coming and going like a twinklę. We can see plenty of time up to nine o'clock of that day for God to have set the apostles in the church, and then had an abundance of time to set the three thousand in before the day was gone."

REMARKS:

Mr. Burnett suggests a reading of "Acts 2." I have "Acts 2" before me, and there is not a word in it which even implies the remotest hint that the apostles were set in the church that morning before the three "thousand were added," or any other hour that day as for that. I suggest that if Mr. Burnett will read Acts 2 himself he will find he has cited the wrong chapter. You ought to have read Acts 2 before you cited it for proof of what is not in it. What does a "Christian" mean by proof?

Mr. McGary can "see plenty of time up to nine o'clock of that day for God to have set the apostles in the church," but the time is not what we are looking for. We are looking for that verse which says the "apostles were set in the church" before nine o'clock, or any other hour of that day. If the day of Pentecost had been a month long, that would not prove the "apostles were set in the church" that day.

Burnett and McGary cannot answer the question. One says "you ought to read Acts 2." The other says they had plenty of time. Well, we can read "Acts 2" and grant there was "plenty of time," but neither proves the point asserted. These "Christians" ought to read their Bibles.

Some one may ask when were the apostles set in the church. In Luke 6:12-16-20 we read thus:

13 And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

Coming down from the mountain he said:

"20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of God."

Here our Lord called to him his disciples and of them he chose twelve whom he named apostles. Mark says: "And he ordained twelve that they should be with him." Mark 3:14. Here at this time our Lord said "the kingdom of God" was possessed by "his disciples"—"Yours is the kingdom." See also Matt. 10:27.

In 1 Cor. 12:28, we read: "And God hath set some in the church, first apostles." In this chapter Paul is discussing gifts which God has placed in the body—the church. He informs us that the first persons possessing gifts set in the church were the apostles. By going back to Luke 6:12, Matt. 10:27 and Mark 3:14,15, we find the apostles set apart—ordained to preach and possessed with gifts. This is the first recognition of persons possessed of gifts among the disciples. There is no question but that here is the time and the place that God set in the church apostles, and these were the first among the disciples endowed with gifts, about which Paul was writing in 1 Cor., 12th chapter. I ask the reader to carefully read the scriptures, cited in connection with the 12th of 1 Cor. And then read in connection with 1 Cor. 12, Acts 2, and decide for himself who is correct. Let God's word settle it.

HALL'S QUESTION:

Q. Is not your claim that the church was set up on Pentecost a piece of pure buncombe anyway?

BURNETT'S ANSWER:

"A. Is not your claim that the church was set up before Pentecost a piece of pure buncombe anyway? And is not your claim that that church was the Baptist Church the biggest piece of buncombe that the world ever heard of, in a hundred ways?

M'GARY'S ANSWER:

"A. If it is, then it is scriptural buncombe and cannot be overcome by Baptist sophistry, 'anyway.'"

REMARKS:

Mr. Burnett dodges the question and Mr. McG. misses the truth.

As to Mr. Burnett's question, I will say that if to "claim that the Baptist churches are churches of Christ" is the "biggest piece of buncombe the world ever heard of," he acts the "biggest" simpleton "the world ever heard of" by recognizing Baptists as Christians and by asserting that "the kingdom of God was with the Baptists till A. Campbell started "his movement." I will offset McGary's unscriptural statement by answering Mr. Burnett's question. He says: "Is not your claim that the church was set up before Pentecost a piece of pure buncombe anyway?" In reply I will say, in the language of Mr. McG., "If it is, then it is scriptural buncombe and cannot be overcome by McGary and Burnett sophistry."

Let us see what the Bible says about "the kingdom of God" before the day of Pentecost. Both these "Christian" gentlemen sneer at such a thing. But we will let the word of God settle the point. Whatever that says should end all controversy. Was the kingdom up, in existence, before the day of Pentecost?

To the law and testimony. In Luke 16:16 we have a kingdom sufficiently up and open for people to "press into it." In John 3:3,5 Christ told Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." If there was no kingdom, no new birth, no gospel at this time, then Christ told Nicodemus a falsehood.

In Matt. 18:17 we have, "Tell it to the church," which is meaningless if there was no church. "There is not a greater prophet than John the Baptist: But he that is least in the kingdom of God is greater than he." Luke 7:28. Here somebody was in the kingdom when this language was spoken—not will be. In Matt. 18:4, "The same is greatest in the kingdom of heaven." Is not, shall be. "Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Mat. 23:13. Here is a kingdom open, or it could not be "shut up;" in existence, or men could not enter into it. "The publicans and the harlots go into the kingdom of God before you." Matt. 28:32.

Which could not be if there was no kingdom at that time, as taught by Messrs. Burnett and McGary. "The kingdom of God is come unto you," Matt. 12:28. Burnett cries out, "Baptist buncombe;" McGary cries, "Baptist sophistry." Hold up gentlemen, these are the words of the "Son of man," who "spoke as never man spoke." Keep cool. But listen: "No doubt the kingdom of God is come unto you." Luke 11:20. Gentlemen, here is your kingdom before Pentecost, and neither of you can help it. What is a kingdom? A kingdom implies the existence of: 1, a king; 2, subjects; 3, laws. Ten days before Pentecost the king had "all authority," and issued his law from Mt. Olive, commanding his subjects to make disciples of the nations, "teaching them to observe all things whatsoever I have commanded you and lo I am with you always even to the end." Matt. 28:19,20; Mark 16:15,16; Luke 24:46,47,48. The man who denies this denies the Bible.

But somebody is ready to say that Christ, toward the close of his ministry, said, "Upon this rock I will build my church" (Matt. 16:18), therefore it was built on the day of Pentecost. But we find Paul building the church long after Pentecost. 1 Cor. 3:9,15.

Besides this, the word build does not necessarily mean to start or finish, but to increase and strengthen. The church was not built on the day of Pentecost, but increased, strengthened, and in Paul's day it was still building, and every convert added to-day is building the churches. One thing is settled, that is, the Bible nowhere says the church of Christ was set up, started, established or built on the day of Pentecost. I challenge every preacher in Texas among the "Disciples," "disciples," "Christian Church," "Church of Christ," "Church of God," "Christians," and T. R. Burnett and A. McGary thrown in for good measure, to produce one plain passage of scripture anywhere from Genesis to Revelations which says the "church of Christ" or "kingdom of God" was set up or established on the day of Pentecost. I will give them five years to produce it. Gentlemen, give us the chapter and verse, and that will forever settle the matter. Nothing else will. Down with it, or "hereafter hold your peace, so help you God."

HALL'S QUESTION.

Q. Do you agree with Campbell that the church was with the Baptists until he started the reformation?

BURNETT'S ANSWER:

"A. The church was with that portion of the Baptists that were born again, or, rather, such Baptists were with the church: for the church is composed of all persons who have been born of the water and the Spirit — baptized believers. (John 3:5.)"

M'GARY'S ANSWER:

"A. I do not. If I believed that, then I would believe that it had been "destroyed," seeing that the Baptists have been trying to destroy it as far back as their history extends."

REMARKS:

Another clash! Burnett admits the church was with a portion of the Baptists, while McGary claims the Baptists have been trying to destroy it.

HALL'S QUESTION:

Q. If not, why do you accept their baptism?

BURNETT'S ANSWER:

"A. We do not accept their baptism." Have they got a baptism? I thought Baptists baptized by the authority of Jesus Christ. We accept Christian baptism, but not Baptist baptism."

M'GARY'S ANSWER:

"A. This question was not propounded to our sort, for we take no part in such an inconsistent performance."

REMARKS:

Burnett has been thinking, and thinking correctly, that "Baptists baptized by the authority of Christ," and therefore they administered the rite scripturally, and he accepts it, but Mr. McGary says: "This question was not propounded to his sort."

So it turns out that there are two sorts of "Churches of Christ" in Texas. Mr. Burnett is in one sort and Mr. McGary is another sort. Which "sort" is the right sort? But let us advance.

HALL'S QUESTION:

Q. If Baptist churches are not scriptural, how can your church be scriptural, since you started from us?

BURNETT'S ANSWER:

"A. We did not start from you. When A. Campbell started his reformatory work, your sort of Baptists had no existence. The reformation commenced among the old Primitive Baptists, before the Missionary sprout was born. If the old Baptists are not scriptural, how can your churches be scriptural, since you started from them?"

M'GARY'S ANSWER:

"A. The Church of Christ did not start from the Baptists, but started at least fifteen hundred years before the world ever heard of a Baptist Church. But Alexander Campbell started from the Baptists as a rejective point, for the Church of Christ as an objective point, and moved along a straight gospel line till he got there. But we are at a loss to see how his going from an unscriptural body to a scriptural one, rendered the scriptural body unscriptural. And there are a great many people in these days starting from the Baptist Church and going on to the Church of Christ. The only way we can see that one starting from the Baptist Church can make the Church of Christ unscriptural, is by them taking their unscriptural Baptist baptism along with them."

REMARKS:

Burnett acknowledges his sort of a church started from the "old Primitive Baptists before the Missionary sprout was born." So T. R. Burnett acknowledges his church "sprouted" in the old Baptist Church? What a sprout! A regular water sprout. But Mr. McGary stoutly denies that his sort of a church started from the Baptists, but gets himself in a ridiculous fix by saying: "Alexander Campbell started from the Baptists as a rejective point, for the Church of Christ as an objective point, and moved along a straight gospel line till he got there."

Now let us observe the sad predicament of Mr. McGary. He denies that Alexander Campbell was in the church while with the Baptists, but left the Baptists and "moved along a straight gospel line till he got there." If Campbell was not made a

Christian and baptized into the church of Christ when he was baptized into a Baptist church by a Baptist preacher he was never in the church of Christ. All "the moving along a gospel line" Campbell ever did was the move he made in order to get into a Baptist church. He repented, believed, confessed, and was baptized into a Baptist church, and when he left it and started to the McGary's sort of "church of Christ," he went all the way and landed into it without obeying one iota of gospel truth from the time he left the Baptists till he hit the "objective point." Alexander Campbell got into the church of Christ by being baptized into a Baptist church by Bro. Luce, a Baptist preacher, or he never got into it at all as he was never baptized after starting from a Baptist church to what Mr. McGary calls the church of Christ. If he ever landed in any sort of a church after starting from the Baptists, he landed there without baptism into it. Mr. McGary says in another answer that: "Alexander Campbell and others had to get up a 'movement' away from the Baptist church to be saved." Then he was not saved when he left the Baptists, and as he never repented, believed, confessed, or was baptized afterwards, he was a sinner. Mr. Burnett says: "McGary doesn't know a sheep from a goat, and thinks that a lot of the devil's goats had authority to set up the church of Jesus Christ and administer its ordinances. Bah!"—[*Gospel Advocate*, Dec. 9, 1897.]

Burnett and McGary set out to answer Bro. Hall's questions. Both aired their ability to lay all Baptist questions in the shade. Burnett announces that he is selling his "answers" by the hundreds, while McGary claims he has rendered the world a great service by his answers. These two heroes of truth (?) claim to be "Christians" and to never swerve from the Bible. Both claim that they belong to the "Church of Christ," and want everybody to come and stand with them on the Bible. But these two "Christians," as they call themselves, have gotten into a row over their answers to Hall's questions. They are exhibiting to the world just now what is meant by "standing on the Bible." They certainly have it underfoot. Let me give some examples from the writings of these "Christians," who both "speak when the Bible speaks," and each claims he is right and the other wrong.

On this Campbell matter Mr. Burnett shows the inconsis-

tency in Mr. McG.'s answer, to which Mr. McGary replies thus: "Now, if a man tells that another man said things he did not say, he is telling a lie, and a wilful lie on the man. And we would decide and say that T. R. Burnett wrote a lie, and a wilful one, when he inclosed this statement in quotation, as coming from us, but we do not so decide nor say, in this case, because we recognize the sad fact that the poor brother is blind from prejudice."—[*Firm Foundation*, Nov. 9, '97.

Bro. Burnett replied in the *Advocate* thus:

"One would suppose, to read the *Firm Foundation* of November 9, that A. McGary had lost his mind and gone stark crazy. He foams and rages through four columns of his paper as if he had a regular 'jeeminy fit.' He calls Bro. Burnett a liar and a dunce, and nearly everything else that is mean and bad. He got himself tangled up in trying to answer Hall's questions, and got worse tangled in trying to untangle his tangle. John T. Oakley had a genuine picnic over McGary's troubles."

The above is a splendid argument for the sects to unite and be simply "Christians" like T. R. Burnett and A. McGary. Let us take another glance at the unity of these two "Christians."

Here goes McGary:

"T. R. Burnett classes himself with the goats, traces his spiritual ancestral line back to the goats and on through the 'goat-pen,' and seems to have the head of a 'goat' upon his shoulders."

Here goes Burnett:

"Bro. McGary thinks I have a goat's head because I butt him so hard. I have butted his re-baptism hobby till it limps in every leg and cannot travel any further toward Jerusalem than the devil's goat-pen at Brush Run. He knows that T. R. Burnett doesn't class himself with goats, for persons who have been born of water and the Spirit are not goats, but sheep. McGary calls them goats (to save his re-baptism hobby), and yet he traces his ancestral line through them. His line goes to the goat-pen and stops, or travels through the goats to reach Jerusalem. It looks like a man with even a goat head on his shoulders could see the foolishness of such a theory as that. The old Baptists of Campbell's day were either sheep or goats. If they were sheep, then a man can be a sheep without believ-

ing that baptism is "for remission of sins," and the re-baptism doctrine is false; if they were goats, then the devil's goats set up the church that A. McGary belongs to and administers its ordinances. Say, Bro. McGary, are you a sheep or goat?"—[*Gospel Advocate*, Dec. 9, '97.

The above "goats" are Baptists, and both these "Christians," when they start back to Jerusalem, strike a knot at "Brush Run, 1812," and both have to go through "goat-pens" back to Jerusalem, or acknowledge the "devil" organized their "sort" of churches. Bah!

Burnett does not deny it and McGary he runs glibly along the line of succession till A. Campbell started on the "gospel line" and there he loses its trail and lifts his eyes and "by faith" he sees the track clear through to Jerusalem. But let us take another peep at these two brother "Christians."

Here goes Burnett: "McGary thinks that a body of people which had its origin in the days of Alexander Campbell is the church of Christ, whereas the Bible teaches that the church of Christ is composed of all persons who have been born of water and the Spirit or who have believed on Christ and been baptized. Hence, Alexander Campbell did not leave the Baptist Church and 'move along in a straight gospel line till he got into the church of Christ.' "

Here goes McGary: "Now, if he were not as blind with prejudice as a bat he would know and confess that there is not one scintilla of truth in his statement concerning 'McGary.' "

It does look like two "Christians" might answer a Baptist question without disputing one another's words. Heavenly harmony (?) prevails with Burnett and McGary when they undertake to answer Hall's question.

HALL'S QUESTION:

Q. Is the Spirit in the word? If so, how can the word enter the sinner's heart, and yet the Spirit not enter it?

BURNETT'S ANSWER:

A. No; the Spirit is in the body, the church. The Spirit is not in the word, but in the body that wields that word. When a warrior wields a sword, the sword touches the enemy, but the warrior does not. The word is the sword of the Spirit. (Eph. 6:17.) Baptists say that the Spirit lays down his sword sometimes, and smites directly, without any instrument.

M'GARY'S ANSWER:

A. Yes. The Spirit does enter when and where the word does: but if you should ask if the Spirit enters without the word, independent of the word, I would answer that he does not, which would be a denial of Baptist teaching.

REMARKS:

One answers yes the other answers no. These answers show the confusion existing among two "Christians" who are running up and down through the earth trying to get people to see the Bible like they see it. God forbid. Truth and consistency demand that Burnett and McGary hang out in front of their editorial workshops the old Wheel Wright's sign, "All sorts of winding, twisting and turning done here."

These men have turned and twisted many ways and both got tangled in trying to answer Bro. Hall's question. They are now fighting one another, not like Christians of the Bible, but like "Christians" of a sect founded by A. Campbell.

According to McGary's answer the Holy Spirit enters the sinner's heart before the sinner is 'baptized.' Not only does the word enter the sinner's heart, but the Holy Spirit, which is different from the word, also enters. Heretofore our Campbellite friends have argued that the 'world could not receive the Holy Spirit' and that 'the Spirit was in the body.' Mr. McGary seemingly repudiates their previous views on this point, and actually says the 'Holy Spirit enters the sinner's heart when and where the word does.' He also agrees that the Holy Spirit entered into the heart of the eunuch along with the word, and that the Gentiles also received the Holy Spirit into their hearts before they were baptized; for he says 'the Spirit enters when and where the word does.' Then the Pentecostians gladly re-

ceived the Spirit before they were baptized, for they 'gladly received the word.' (Acts 2:41.) They afterwards received the gift. The Spirit entered Paul's heart before he was baptized, for he received the word three days previously. (Acts 26:18.) The churches at Corinth, Ephesus, Thessalonica, Galatia, and all other churches of apostolic times, had the Holy Spirit to enter their hearts before they became church members, for all received the word into their hearts before they were baptized, and A. McGary says the 'Holy Spirit enters when and where the word does.'

"It now turns out that the Holy Spirit enters into the hearts of sinners who receive the word, and that takes place before baptism. McGary says it's that way, when confronted with Bro. Hall's question."

Mr. Burnett criticises Mr. McGary thus:

"The mistake of Brother McGary in answering Hall's questions is in saying the Spirit is in the word. There is not a text of Scripture in the whole Bible that says the Spirit is in the word or that the Spirit goes where the word goes. The Spirit is in the body, and the body is the church, and the Spirit never leaves the body. The sinner receives the word even before faith, but does not receive the Spirit till after baptism. 'Whom the world cannot receive.' (John 14.) If the Spirit is in the word, then the sinner receives the Spirit; for the sinner has to receive the word into a good and honest heart before he can become a Christian. If the Spirit is in the word, how does the sinner receive the word without receiving the Spirit also? How can the word go into the sinner's heart, and the Spirit stay outside till after baptism, if so be the Spirit is in the word? Then why should we condemn the Methodists for praying to God to give the Spirit to sinners, when we teach (as McGary does above) that the sinner must receive the Spirit along with the word? But if we take the true Christian position that the Spirit is in the body (not in the word,) and that the body (the church), impelled by the Spirit, uses the word as an instrument to convert sinners, there is no possible difficulty. Hall's question's are designed to entrap the unwary, and a man who is not expert in meeting tricksters and quibblers, and does not well understand the Bible teaching on the subjects in controversy, is

very apt to become entangled in his theological traps."—*Gospel Advocate*, Nov. 97.

Mr. McGary strikes back at Mr. Burnett thus:

Bro. Burnett says: "Hall's questions are designed to entrap the unwary, and a man who is not expert in meeting tricksters and quibblers, and does not well understand the Bible teaching on the subjects in controversy, is very apt to become entangled in his theological 'traps.' We thank Bro. Burnett for apprising us of this, but when we answer questions, or write upon gospel subjects, we have a sure way of keeping out of all 'traps,' and this safe way is to make the word of God the man of our counsel. When it comes to getting caught in traps, we would just as soon be caught in a proximate trap as a remote one. But, Bro. Burnett seems to be perfectly oblivious and unconcerned about remote traps, just so he can dodge the proximate ones. Hence, he often answers questions and shies around present difficulties in a way that blindly leads him into remote traps and tumbles him heels over head in bottomless pitfalls. Thus he often puts his feet in 'traps' of his own setting."—*Firm Foundation*, Dec. 7, 97.

Burnett came back at McGary and said McGary "ripped and tore worse than a blind dog in a meat house" and called him "a liar and a dunce" and advised him to "soak his head in a mud puddle, and take a dose of Mrs. Soothlow's Winsling Syrup."

Mr. McGary hit back thus:

"It seems to us that it is Bro. Burnett who is in the 'tangle,' which we will try to show soon, when we examine his answers to Mr. Hall. He says: 'John T. Oakley had a genuine picnic over McGary's trouble.' Yes, he thought so; and he concluded he would go over and 'picnic' with Mr. Oakley. But the very first 'sop' he took gave him a 'genuine' case of colic, and he has been raving like a lunatic ever since.

* * * * *

"We do not want our heads to swim from any such senseless jargon as the 'rattling' of Tom Burnett's 'dry jaw-bones.' The 'rattling of such dry bones' would be in place in a negro minstrel show, but very much out of place in a religious controversy. But, Bro. Burnett seems to think that, as Samson succeeded so well by the use of the same weapon, he ought to con-

tinue its use, instead of laying it down and taking up 'the sword of the Spirit.' When it comes to 'rattling' the 'dry' jaw-bone, we admit that Tom Burnett is an 'expert.'

"We have a huge bundle of MS. from him, seeking admittance in these columns. He must be the 'stark crazy' man to think we would allow him space in our columns to 'rattle' his 'dry' jaw-'bones' at us, after he has misquoted us and so grossly misrepresented our teaching so many times in his 'Budget,' and refused to correct the same."—*Firm Foundation*, Jan. 4, 1897.

Behold, how good and how pleasant it is for "Christians" like T. R. Burnett and A. McGary to dwell together in unity.

I have given these extracts from the pens of these two "Christians" to show that the claim of their sects to be governed by the word of God, and that they take the Bible and "speak where it speaks and are silent when it is silent," is a misnomer. There is no sect in this country so badly divided as "Campbell's movement." It is sad to behold the root of bitterness" which has sprung up among them. I wish them no harm, but that all of them may return to the faith of their illustrious founder, A. Campbell, who in 1812 went before a Baptist church at Brush Run, Va., and related a Christian experience, and was baptized upon a profession of faith into the fellowship of that church by Bro. Luce, a Baptist minister. This was fifteen years before he ever heard of "baptism for or in order to the remission of sins." I here quote from a sermon by T. R. Burnett, published in the *Gospel Advocate*, Dec. 2, 1897, which is confirmed by David Lipscomb and J. A. Harding as the truth.

"Alexander Campbell and Walter Scott and John Smith and Jacob Creath and all the old pioneers were immersed before they learned that baptism was for remission of sins. Walter Scott baptized William Amend on November 18, 1827, "for the remission of sins," and he was the first person in modern times so baptized. (See "Life of Walter Scott," page 108.) This was fifteen years after the baptism of Alexander Campbell and his father, Thomas Campbell, which occurred at Brush Run in 1812. Neither one of those gentlemen had immersed a believer in order to obtain remission of sins during those fifteen years."

D. Lipscomb says:

"Now, Mr. Campbell did not understand baptism was for remission of sins at this time, nor for ten or twelve years after-

wards. He stumbled on it in quoting the passage, Acts 2:38, in the Walker debate, but did not understand it. In the McCalla debate, in 1823, he presented baptism and remission just as the Baptists do now. They are really forgiven when they believe formally forgiven in baptism."—*Firm Foundation*, Jan. 11, 1898.

Thus Alexander Campbell was baptized just like Baptists are baptized to-day, and Burnett, Lipscomb, McGary, Harding, and all the reformers agree that Campbell was baptized into the Church of Christ. If Alexander Campbell, who was baptized "just like Baptists baptize to-day," and that put him into the Church of Christ, then Baptists are all in the church of God. If not, why not?



SOME GENERAL REFLECTIONS.

1. The foregoing answers to Hall's Catechism for all Campbellites serves to show the contradictory nature of the Campbellite faith. We have selected these as samples from a general batch of contradictions and answers. Fully one-half of the questions presented by Hall are dodged in the replies made by his reviewers, because they could not answer them and maintain their positions so as to be satisfactory to even their own people.

2. We have allowed these samples from Burnett and McGary to appear in their own language, so that no misrepresentation of their positions could be charged against us, truthfully. Their contradictions are, therefore, the logical result of their theories, and serve as a specimen of the generally contradictory nature of Campbellism.

3. The reader will bear in mind the fact that Elders Burnett and McGary are leading men in Campbellite ranks. Both of them are regarded as men of ability and broad observation. Both of them have had extensive experience in editing religious papers, and in debating the doctrines of their church, and it may be supposed that if anybody could answer Hall's Catechism they could do it. How they have succeeded may be left to any one who reads the few samples we give from their tracts. That they mutually destroy each other is clearly apparent, and that finally fall into an unseemly wrangle amongst themselves over the answers they do give.

4. Mr. Burnett brought out his answers to these questions first, and it was because of his manifest failure that Mr. McGary found an excuse to bring out his little book, at a later date. Now, Mr. Burnett declares that Mr. McGary is caught in "Hall's traps," and McGary tries to escape by saying it is Burnett who is caught. The reader can readily see that both of the gentlemen are caught, badly caught, and are in a regular Kilkenny Cat Fight between themselves over the matter. (35)

5. Bro. Hall has quietly awaited the coming of some Campbellite who could and would answer frankly and squarely all the questions in the Catechism. It is designed to elicit frank, square answers, and he verily believes that no Campbellite on earth can answer each question without numerous contradictions of himself, and no two Campbellites can answer them without contradicting each other. This is because Campbellism is a human system of religion, not supported by the teachings of the Bible, and, therefore, contradictory in itself.

6. It is earnestly asked that the person into whose hands this little book may come will carefully read the list of questions presented to the Campbellites, stopping long enough after each question to frame an answer to it in his own mind. By so doing it will be readily seen that no one but a Baptist can answer all these questions and avoid contradiction.

7. One mark of a true church is the consistency of all its doctrines, both within themselves and with the Bible. So pre-eminently Scriptural and true are the doctrines of the Baptists that they are always without contradiction. A false doctrine, and a false church, will have contradictions that are apparent. A true doctrine and a true church will have accord and consistencies that are equally apparent. A Baptist can as easily answer the questions in this Catechism as he can ask them, and all Baptists will subscribe to the answers given. But no Campbellite anywhere can answer all the questions of this Catechism, and have any other capable Campbellite to agree with him. It has been tried, and you have a sample of the result in this book. This is clear proof of the unscripturalness and inconsistency, and, therefore, the danger of the doctrines of Campbellism.

8. Baptists should recognize their duty to plainly teach their own doctrines, with fullness and boldness, so as to counteract the dangerous heresies of Campbellism, and thereby save the people from its delusions. The world needs a consistent, Bible system of teaching, and the Baptists have it, and can give it, and are under imperative obligations to do so. (36)



ANSWERS TO A. MCGARY'S QUESTIONS.

After Mr. McGary failed to answer the catechism I presented to all "belligerent Campbellites," as Bro. Oakley and Mr. Burnett, McGary's Campbellite brother, have shown, he presented a series of question to me, evidently hoping in this way to offset such questions as had been entirely too hard for him in the Campbellite Catechism. The thorough exposure of the inconsistencies and failures of Messrs. McGary and Burnett, by Oakley, in the foregoing portion of this tract, makes it unnecessary that I should say anything further on that line. So I at once address myself to the easy task of answering the questions of Mr. McGary.



J. N. HALL'S ANSWERS TO A. MCGARY'S QUESTIONS.

Question. Did John the Baptist belong to the Missionary Baptist church?

Answer. He did not as an actual member, but under divine authority he made ready the material of which the first Missionary Baptist church was composed.

Q. How could John belong to the Missionary Baptist church, which you confess was not in existence in his day?

A. He did not belong to it as a member, and yet it was in existence in his day. There was a Missionary Baptist church in existence before, or about the time John was put to death.

Q. How could John have been a Missionary Baptist preacher, and yet not be a member of a Missionary Baptist church?

A. John was both a Missionary and a Baptist, by God's specific appointment. (John 1:33.) He was the first Missionary Baptist, and was sent to prepare others for the coming of the Lord. See Is. 40:3; Mal. 1:3; Lu. 3:4; Matt. 3:3; Mk. 1:3. God sent him both to preach and to baptize, and God gave him the name Baptist.

Q. Can a man now be a Missionary Baptist preacher, who is not a member of the Missionary Baptist church?

A. You make a great mistake in speaking of "the Missionary Baptist church." There is no such church now in existence. There are Missionary Baptist churches, but being modeled after the Baptist churches of the New Testament, they are churches, not "the church."

Yes, a man could be a Missionary Baptist preacher now just like the Lord made John a Missionary Baptist preacher then, that is, by specific, divine authority. But in the absence of such authority a man would now be required to be a preacher by the direction of a Missionary Baptist church, since the churches have been divinely ordained to have the oversight of the evangelization of the world, and the administration of the ordinances. 2 Cor. 8:18,19; 1 Cor. 11:2.

Q. Please explain why a man cannot be a Missionary Baptist preacher now without belonging to a Missionary Baptist church, but could be so in John's day?

A. Because in John's day there had to be a beginning for

the church, and as it came from God, God had to send the first man to give it a start, with a direct commission from heaven. This he did for John the Baptist. In our day Missionary Baptist churches are already in existence, and have been since John prepared the material for the first one, and it is not now necessary for God to send a man with a direct commission to do the baptizing, as Baptist churches have been authorized to do that.

Q. Can a man be a Missionary Baptist preacher, who has not been baptized by a Missionary Baptist preacher?

A. He would not in this day, because that is the divine order, and has been ever since the first Baptist church was organized. But in John's day *he* was a Missionary Baptist preacher without baptism, for God so made him. God could make Missionary Baptist preachers the same way now, if it were necessary. But it is not necessary.

Q. Will you explain how a man cannot now be a Missionary Baptist preacher without baptism, but could in John's day?

A. Because in John's first service there was no baptism. He is the one who was authorized to introduce it. Baptism and church life had to have a beginning, just like mankind had to have a beginning. You had just as well ask how Adam could be called a man, when he was not born of a woman, while no one in this age can be a man without being born of a woman. John started baptism, by a specific, divine order from heaven. So he did not have to be baptized himself. But as baptism is now in existence, Baptist preachers must now accept it, or they are not Baptist preachers.

Q. As you claim that John was a Missionary Baptist preacher, and, yet, was not baptized by any one; we ask how you can now say that no one can be a Missionary Baptist preacher unless he has himself been baptized by a Missionary Baptist preacher, upon an election of the Missionary Baptist church?

A. That is practically the same question I have answered a time or two. John didn't need baptism, for God sent him under a special commission. He couldn't receive baptism because there was no one to baptize him. So he had to begin it himself. Adam didn't need to be born of a mother for God made him by a special creation. He couldn't be born, for there was no woman to be his mother. But after man and woman

were first made God stopped the special work of creating men and women, and they are now born. So after God started baptism by his special direction, he stopped that work wherever there was a church, for he committed its administration to the church.

Q. As John was a Missionary Baptist preacher, as you claim, and baptized thousands of people who must, according to your theory, have thus become Missionary Baptists, how could there have been thousands of Missionary Baptists at that time, and yet no Missionary Baptist church?

A. Because John's work was to simply prepare the people for the Lord. It was Christ's work to establish his church out of the material John had made ready for him. As the church was to be a Missionary Baptist church, it required Missionary Baptist material for its construction, and this was prepared by a Missionary Baptist preacher whom God sent on a special mission for that very purpose. Can you understand how thousands of feet of lumber can be on the ground as suitable material for a building, and yet be waiting for the workman to come to put it together? John had prepared this material, in a genuine Missionary Baptist way, and the great church builder put it together a few days later, and Missionary Baptist churches have been here ever since.

Q. As you claim to teach the same doctrine that John the Baptist taught, and to administer the same baptism that he did, how is it that these things now result in constituting a Missionary Baptist church, and in John's hands they failed to produce a Missionary Baptist church?

A. Your question shows your misapprehension of the subject. John's doctrine and baptism *did* result in the constitution of a Baptist church, and a Missionary Baptist church, at that; for Christ took that very material that had been made ready by John's doctrine and baptism, and organized a Missionary Baptist church with it. When we repeat John's preaching and baptism now, it results in precisely the same thing—the constitution of a Baptist church.

Q. Are not things equal to the same thing equal to each other?

A. They are, and for that very reason the preaching of John's doctrine, and the administration of John's baptism in this

age of the world, results in Baptist churches now just as it did in the days of John the Baptist and of Christ. And for the same reason the preaching of Campbell's doctrine and the administration of his baptism, results in Campbellite churches now, just as in the early part of this century.

Q. If things equal to each other are equal to the same thing, how does it happen that your teaching and baptizing and John's teaching and baptizing are not equal to the same thing, seeing yours results in producing a Missionary Baptist church, and his did not, according to your own admission?

A. I make no such admission, and have already shown that the preaching and baptism of John resulted just like the preaching and baptism of Baptists now—in the existence of a Baptist church. It is always thus, and has been from John's day.

Q. How could the baptism of Christ by John, who was not a member of a Missionary Baptist church, and who had not himself received baptism from any one, make Christ a Missionary Baptist, since, according to your own teaching, one cannot be a Missionary Baptist till he is baptized by a Missionary Baptist preacher, upon a majority vote of the Missionary Baptist church?

A. What John did was by direct, divine authority. What Christ received from John was for his manifestation as the Son of God. (Jno. 1:31.) John was a Baptist. The Bible says so. The only thing Jesus received from John was his baptism. It was this baptism that made John a Baptist. It was this same baptism that John gave to Christ. Then it would also make Christ a Baptist. It was because John baptized that he was called a Baptist. Christ also baptized, (Jno. 3:22,) and for the same reason should be called a Baptist. The rule he himself observed in naming John as a Baptist, should be applied in naming all others who baptize like John, for we should follow Christ's example; and by following Christ's rule we would have to call him a Baptist just as he called John a Baptist. God was a Baptist, else he would not have sent a Baptist to do his work. Jesus was a Baptist because he was God's Son, and "Baptist blood ran in the family." All the apostles were Baptists, for they were God's sons, and Baptist baptism was originally intended to manifest God's sons, and they received their Baptist

baptism from a divinely commissioned Baptist preacher. In fact the New Testament is a Baptist book, and Mr. McGary and his Campbellite sect are not in it at all. Of course there was no vote of any church in the case of Christ's baptism, for he had not then organized the church. But the wisdom of afterwards leaving the vote to a church instead of to the preacher was strikingly manifested in the blunder John made by voting against baptizing Christ until after he had specifically required it.

Q. As you admit there was no Baptist church in existence at the time John baptized Jesus, when, where and how did Jesus Christ become a member of the Missionary Baptist church?

A. Jesus is the head and founder of Baptist churches. He became identified with the first members of his church when he called them out, separated them from the rest of mankind, and joined them to himself. See Luke 6:12-16; Mk. 3:13-19.

Q. What did Christ ever do or say that makes him appear to you to have been a member of the Missionary Baptist church?

A. He required men to become disciples before baptism. (Jno. 4:1.) He said "disciples" were those who were his followers, and loved him. (Lu. 14:26, 27.) He said he was a king. (Jno. 18:27.) He had a kingdom. (Matt. 11:12; 23:13; Lu. 16:16.) This kingdom began with John's material. (Mk. 1:1-3; Acts 1:22; Acts 10:37.) The kingdom was to stand forever. (Matt. 16:18; Lu. 1:32, 33; Eph. 3:21; Heb. 12:28; Dan. 2:44.) The material for it had been prepared by John. (Matt. 3:3; Lu. 3:4; Mk. 1:3; Jno. 1:33.) John was a Baptist. (Matt. 3:1; 11:11, 12.) All this and much more marks Jesus as a Baptist, and also distinctly shows that he was not a Campbellite. The Campbellites even grow furious now when one tells them of these Baptist teachings and kingdom that Christ inaugurated.

Q. Christ said to his chosen preachers, "Thus it behooved Christ to suffer, and to arise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Does the demand that preaching of repentance and remission of sins in his name should begin at Jerusalem, sound like the demand of a Missionary Baptist?

A. No, and it don't sound like Christ either. Look at your quotation marks again. Jesus never said the "preaching of repentance and remission of sins in his name should begin at Jerusalem." It did not begin there. Peter said, (Acts 10:43.) "To him give all the *prophets* witness that through his name whosoever believeth in him should receive remission of sins." Jesus said (Matt. 26:28.) "This is my blood of the New Testament, which is shed for many for the remission of sins." So you see Jesus never said that the preaching of repentance and remission of sins should begin at Jerusalem, that is, at Pentecost, and Mr. McGary makes God's word a false witness when he says it. What did Jesus say? In Luke 24:47 Jesus says, "And that repentance and remission of sins should be preached in his name *among all nations*, beginning at Jerusalem." The expression in *italics* Mr. McGary left out in his question. Repentance and remission of sins had been preached by the prophets, by John the Baptist, by Jesus, and by everybody else, but it had *only been preached to the Jews*. Now the time has come for this same truth to go to the Gentiles, to "all nations," and this enlargement of the work "begins at Jerusalem," on Pentecost, when seventeen of the different nations represented heard it that day. It was not the "beginning" of the doctrine, but it was the "beginning of it *to all nations*," for none but Jews had received it before. That sounds like Christ and the Baptists, and agrees with the Bible.

Q. Does not Missionary Baptist doctrine demand that the preaching of repentance and remission of sins begin at another place and time?

A. Yes, and I have shown you that it did begin at another place and time. But it began to go to other *nations*, besides the Jews, on the day of Pentecost. Nobody ever did get remission of sins except through Christ, and that after repentance, from the days of Adam. But the glorious doctrine was not declared to "all nations" until on Pentecost.

Q. Would Christ have said, "He that believeth and is baptized shall be saved," if he had been a Missionary Baptist? Would he not have said, "He that believeth shall be saved, and should be baptized because he is saved?"

A. To your first question I answer, yes, all Missionary Baptists accept those words just as they are stated, and in the

light of all the rest of Christ's teaching. True, it is doubtful whether Christ ever used that Scripture, as it has been pronounced doubtful Scripture by all scholars, and has been declared spurious by the majority of the most eminent. Mr. McGary, and his sort, however, never inform the people of that fact, because they think this passage can be used for a capital purpose in their proselyting business. But so far as this argument goes I am willing to accept the Scripture as genuine, and then to show that it teaches Baptist doctrine, just as all other Scriptures do.

Mr. McGary fails to quote all the passage, and so fails to get the complete idea. Jesus said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The first point to settle is, What does "shall be saved" mean? Does it mean that the baptized person shall be saved in heaven? If so, away goes Mr. McGary's precious doctrine of apostacy. It does not say the baptized person "may be," or "can be" saved, if he don't apostatize; but it says "*he shall be saved!*" Does Mr. McGary accept it? The Baptists will.

But, again. Who is to be baptized? The believer. What is the condition of the believer? He will not perish. Jno. 3:14-16. He is not condemned. Jno. 3:18. He hath everlasting life. Jno. 3:36. He is passed from death into life. Jno. 5:24. He is justified. Rom. 5:1. His soul is saved. 1 Pet. 1:9. He is born of God. 1 Jno. 5:1. Is that the man to be baptized? Yes. Well, of course he *shall be saved*. Does Mr. McGary accept this Baptist doctrine. Jesus Christ taught it. The believer *is saved*. He is saved *at faith*. Now if you add baptism to his religious life he will *still be saved*, and shall ultimately be saved in heaven. Being saved at faith, baptism does not undo what faith did. So that, "He that believeth and is baptized *shall be saved*." Do you accept it Mr. McGary?

Baptists believe that believers should be baptized—that all believers should be baptized. Baptism is essential to the perfect obedience the Lord requires of his people. By it they enjoy the immunities and privileges of church life. By it they are manifested as God's children. By it they show forth in symbol the death, burial and resurrection of their Lord. Baptism is a picture of their salvation, a likeness of it, and of the meritorious

work of Christ by which it was accomplished. But baptism itself does not give salvation, and Jesus never intimated such a thing. The man who is saved by *faith*, proceeds at once to lovingly obey his Lord's commandment to be baptized. Such a man will be saved, not because baptism helps to perfect the salvation, but because he has the faith that saves him, and that leads him to do all his Lord commands him to do.

Note this parallel sentence:—

He that believeth and is baptized shall be saved.

He that entereth the train, and is seated, shall reach St. Louis.

Now, suppose a man enters a train, but does not take a seat, won't he go to St. Louis anyhow—if the train goes there? The taking of a seat involves his comfort, but does not involve his going to St. Louis. So baptism relates to the privileges of a religious life, but does not secure such life. The believer has entered the gospel train, and whether he ever takes a seat or not he will reach heaven if the train does.

Again, note the language of Christ:

He that believeth and is baptized shall be saved.

He that believeth not (——) shall be damned.

The contrast is between salvation and damnation. To what point of time does the "damnation" look? Evidently to the future. Then to what period does its word of contrast look? Also to the future. Then the salvation means salvation in heaven. Does Mr. McGary believe that "He that believeth and is baptized *shall be saved*" in heaven? Of course he don't. But Baptists do. Hence, they take this language as it is.

Again:—

All the absolute essentials to salvation are stated in God's word both negatively and affirmatively. For instance:—

Repentance unto life.
Believe and thou shalt be saved.
Blood of Christ cleanses from all sin.
He that loveth is born of God.
He that is baptized shall be saved.

Except ye repent ye shall perish.
He that believeth not shall not see life.
Without shedding of blood is no remission.
He that loveth not let him be accursed.
—Where is the negative?

God never made baptism or any other physical rite essential to the salvation of the soul. He meets the penitent suppliant at the point of his faith, and saves his soul, and then requires obedience to outward commands as an outward expression of what has been so graciously wrought within.

This answers both of Mr. McGary's questions.

Q. Do not Baptists teach that baptism is a declarative ordinance?

A. They do, and they defy contradiction on their position. Paul says it is a "likeness." Rom. 6:5. Peter calls it a "figure." 1 Pet. 3:21. It is an ordinance of similar import to the Lord's Supper, and both are declarative.

Q. But do not Missionary Baptists "declare" salvation independent of and before they reach this "declarative ordinance?" Do they not declare salvation upon faith alone?

A. Yes, Baptists "declare" the joyous change in their hearts with tears of joy, and in words of praise; before they come to baptism; but they have no other *ordinance* in which to make the declaration before they come to baptism. Baptists do not teach salvation by "faith alone" for they require a repentance for sin that precedes faith in Christ, as did Christ and the apostles.

Q. But you may say Missionary Baptists teach that those who are saved by faith alone will go on and declare that salvation by being baptized, and that those who refuse to thus declare their salvation prove that they have not been saved. But, do you not go back on that by declaring that Pedobaptists, who will not declare their salvation by baptism, are saved anyway, upon a faith that will not declare itself?

A. That's a bunglesome question, but I answer it in plainness. Pedobaptists who are true believers in Christ will be saved. They do not refuse to "declare" their salvation in baptism, either. They do not accept the ideas I have, and that McGary has, as to what baptism is, and in their ideas of it I think they are wrong; but it is very clearly true that what they do for baptism is intended to "declare" their obedience to Christ as the one who has saved them. I had rather risk the chance of that man who trusts in Jesus alone for salvation, but misses the true manner of baptism; than the chances of the one who misses the true faith in Christ, but staggers over the true

manner of baptism, Mr. McGary is in the last condition, I fear.

Q. Is it necessary to become a Baptist in order to be saved?

A. No. But it is necessary to be saved in order to become a true Baptist; and it is necessary to become a Baptist in order to discharge all the duties of the saved man or woman. Baptists do not want anybody to become a Baptist (that is, take membership in a Baptist church,) until after they have been saved. That is the Bible idea, and the Baptists get it from the Bible.

Q. If one person can be saved without becoming a Baptist, cannot all mankind be saved without becoming Baptists?

A. Most certainly. We rejoice in that doctrine that declares that "all mankind" can be saved through faith in Christ, without having to go to any priest, ordinance or church to be saved. Christ is the Savior of sinners. Churches can't save them. The Baptist churches could come as near saving a man as any other church on earth, but all the churches put together can't save a sinner. That is where Campbellism hides an awful heresy. The faith of that church is that you must enter the church to be saved. The church and its ordinances must save the sinner. The preacher is like a priest, and the ordinances become sacraments of salvation. Such a theory robs Christ of his divine honor and majesty as the Savior of the world, and will compass the ultimate and eternal ruin of every man and woman that depends upon it?

Q. If all mankind can be saved without becoming Baptists is not the Baptist church a "non-essential?"

A. If it requires that a church shall be a Savior of sinners in order to avoid being called a "non-essential," then the Baptists will have to confess their inability to perform the task. But in this we are on a par with all other churches, of every name and character. If the preaching of the gospel, the fervent piety of a Godly life, the reflection of the light of Christ, the effectual, fervent prayers of righteous men, are in any way essential, as means to salvation, then Baptist churches are not "non-essential," for they have all that. But if you refer to the observance of the ordinances, the organization of churches, the proper execution of the Lord's law on the part of those who are saved, I unhesitatingly assert that Baptist churches are so essential that

these things cannot be scripturally done anywhere else at all—except in Baptist churches.

Q. If men can be saved without becoming Baptists, is not the process by which men become Baptists of human origin, and in addition to the gospel?

A. By no means. John was saved before he became a Baptist, and yet his work as a Baptist was of divine origin. Jesus was the Son of God before he became outwardly a Baptist. Yet his was a divine work. All true Baptists are saved first, and afterwards are outwardly Baptists. The gospel plan is to look to Christ for salvation, and then go to a Baptist preacher, or church, for baptism, the Lord's Supper, and such like services. Baptist churches are the earthly homes of saved people: not a hospital for the sick, nor a factory for the overhauling of the maimed, but the place for work and service for those who love God.

Q. The process of becoming a Baptist is either of divine or human appointment; if divine, is it not necessary to salvation?

A. No. Just as well say that the process of becoming an apostle, or an elder, or a deacon is either of divine or human appointment; and if divine, then it is necessary to salvation. Everything of divine appointment is not necessary to salvation. If so, then the giving of money, the showing of charity, the salutation with a kiss, the observance of the Lord's Supper, the ordinance of baptism, and a hundred other things would be necessary to salvation. But there are some things to be done after people are saved, and one of them is to become a Missionary Baptist, and the entire process is of divine appointment.

Q. If that process is of man's appointment, is it not an abomination in the eyes of God?

A. Yes, it would then be no better than the process of becoming a Campbellite—altogether human and ruinous to the soul.

Q. Can any one become a Baptist without being baptized?

A. No, not in the full sense of that term, unless he is made one by specific, divine authority, as John was. There is more than baptism necessary to make one all that is meant by being a Baptist, but I am answering you as if you were asking what it takes to manifest a Baptist outwardly. The outward,

formal ideas of religion is all you seem to have heart to understand.

Q. Is baptism by divine or human appointment?

A. It is by divine appointment—that is, Baptist baptism is; but such as you have is intensely human.

Q. If of divine appointment give chapter and verse where obedience to it makes one a Baptist?

A. Every chapter and verse that refers to a New Testament baptism, refers to a Baptist baptism. The first man that ever baptized any one at all was a Baptist preacher, and everybody that baptized anybody else was either baptized by him, or by some one who was baptized by him. In Acts 1:21 it was demanded that the successor to Judas should be able to trace his baptism and discipleship back to the baptism of John the Baptist. That shows that no one was counted worthy of religious trust in the apostolic age except those who had a Baptist succession that linked them with the first Baptist. Don't you wish you had even a hint in the Bible that would help out your Campbellism in this way?

Q. If of human appointment, do you not thus deny the authority of Jesus, and degrade baptism, one of his commands, to the level of man's inventions?

A. Yes, that would be the result if Baptist baptism was human, but don't you remember how the Savior caught the Jews on the question about this Baptist baptism? He asked them if it was of heaven, or of men. They couldn't answer, because if they should say it was from heaven he would then ask why they didn't believe it; and if they said it is of men, they teared the people. Mr. McGary is in the same sad fix. If he admits it to be from heaven—why does he not receive it? But if it be of men, then he has no baptism himself, for his ecclesiastical father, Alexander Campbell, had no other baptism to give his children besides Baptist baptism—and had a very loose (Luce) article of that. Baptists unhesitatingly say that Baptist baptism is from heaven.

Q. Christ said, "Every branch in me that beareth not fruit he (God) taketh away." Again, "If a man abide not in me he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned." Do you, or any other Missionary Baptist preacher teach this?

If you did, would it not "wither" the Missionary Baptist church?

A: Yes, all Missionary Baptist preachers teach all things that Christ taught. I do, and very heartily believe it. But there is this difference between *Baptist* teaching and *your* teaching, that is, we teach *just what* Christ taught. We don't cull out sentences from their connection just to support a theory, like you do, and thus pervert Christ's meaning. Such conduct as that would "wither" us sure enough, just as it does your people.

The language you refer to is in Jno. 15:1-8. In verse two, from the first half of which you quote, he says, "Every branch in me that beareth not fruit he taketh away." Here you stop. But the remainder of the verse says, "Every branch that beareth fruit, he cleanseth it, that it may bring forth more fruit." Now, here are two sorts of branches; one bears fruit, the other does not. Let's look at the one that bears fruit. Is that branch in the vine? Certainly. Could it bear fruit if it was not in the vine? It could not. Suppose it was just in the bark of the vine, like water-sprouts are, would it bear fruit? It would not. A branch must be actually in the wood of the vine in order to bear fruit. Water sprouts never get into the wood of the vine, never bear fruit, always die with the passing summer, and have only a seeming connection with the vine. The vine-dresser always knows the water-sprouts from the real branches, because they bear no fruit, while the real branches always do bear fruit. The vine-dresser gathers the water-sprouts and burns them, for they do not abide in the vine, they wither and die. Now, the branch that is really in the vine bears fruit. We all agree to that. What is the fruit? Gal. 5:22, "The fruit of the Spirit is love, joy, peace," etc. If any branch in this vine has no love, then it has no fruit. If it has no peace, it has no fruit. If it has no joy, it has no fruit, for these are the fruits. But if any branch has neither love, joy, nor peace, then it is not in Christ, for he teaches "He that loveth is born of God, and knoweth God." 1 Jno. 4:7. "Therefore being justified by faith we have peace with God." Rom. 5:1. "He rejoiced, believing in God." Acts 16:34.

If any branch be without this fruit it is because it is not really in the vine, and such branches wither and die. But they are not Christians. But what of the branch that is really in the vine? It bears fruit. Will it be plucked off and burned? No, the Lord will cleanse it that it may bring forth more fruit. This branch represents the true Christian; the other represents a nominal Christian. The branch that bears fruit is like the genuine Baptist who has a rich experience of love, and peace and joy, because he is really in Christ; the other is like the Campbellite who derides the idea of an experience of love, peace and joy, and boasts that he don't depend on such things, for he depends on his baptism. These are the water-sprouts that do not bear any fruit. Beware of the warning the Master gave you. Better get vitally into the vine, and then he will so cultivate you that you will not only escape excision from the vine, but you will continue to grow more and more in fruit-bearing qualities.

Q. Do you not teach that every branch in Christ is bound by an irresistible bond, to abide in Him, and that they are so securely shut up in God's hand that they cannot be cast forth, or taken away, by even God himself?

A. No, not so strong as that. We do indeed teach the security of every real branch. So does the language of Christ. "Every branch that beareth fruit." Does that leave out one? "He cleanseth it that it may bring forth more fruit." Can such a branch ever be cast out? Of course. God could cast them off, if a mere matter of power be considered. But will He do it? He says He will see that they "bring forth more fruit." Such branches don't want to "resist the bond" that holds them. They are glad of this security. It is only the water-sprouts that are no good that "resist the bond," and they get into the fire. The fruit-bearing branches do not, however, not one of them.

Q. As you hold that the church was established during the personal ministry of Christ, we ask you what about Judas Iscariot, as he was named as one of the twelve? Missionary Baptists say "he was a devil from the beginning."

A. Judas was in the church, of course. He was a bad member, it is true; but he was no doubt a member with the other eleven. You should have read Matt. 13:47, where Jesus says, "The kingdom of Heaven is like a net that was cast into the sea, and gathered of every kind." The first drag they made they caught Judas. But that didn't change his wicked nature. This instance proves the Baptist doctrine to be right, when we say that churches can't save people. If they could, Judas would have been saved, for he was in the very first church that was ever organized. The Bible does not say that "Judas was a devil from the beginning," but it does say "Jesus knew from the beginning who they were that believed not, and who should betray him." Jno. 6:64. Jesus also said, "Have not I chosen you twelve, and one of you is a devil?" Jno. 6:70. David said Judas was a wicked man. Ps. 109: 6-8. Is he the best case you can find to suggest your pet doctrine of apostasy? Do find somebody besides a devil, a wicked man, an unbeliever from the beginning, if you want an example of apostasy. But you can't do any better, I suppose.

Q. Suppose Judas was a devil from the beginning, how can you exclude him from actual church membership on that account, if the church was then established?

A. I do not. I think Judas received baptism and went in just like all the rest. But his baptism and church membership both together didn't save him, just like yours wont save you, and the people you induce to depend upon it for salvation. I wish Judas was the only devil that had ever gotten into the Lord's churches—Missionary Baptist Churches, yea, I wish the devil hadn't started some churches that seek so earnestly to steal heaven's livery to render more effectual his own wicked purposes. But there have been many like Judas since his day. I guess you think T. R. Burnett is of that sort, and it is pretty clear that he has that opinion of you.

Q. Does not your doctrine of total hereditary depravity

make the entire twelve out to have been devils from the beginning, also?

A. Yes, all men, including the twelve apostles, were wicked and depraved in nature and practice, until their conversion. I would be pleased to think there were some exceptions (for the honor of the race), but I cannot even except the Campbellites from this general ruin to human nature. Paul says, "We all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2: 3. That that is by nature is hereditary; and when it consists in the lusts of the flesh, it is depravity; and when it involves both the flesh and the mind, it is total. Sorry you don't like this Pauline Baptist doctrine, for a true knowledge of the sinfulness of human nature will prevent a boastful dependence upon it, and lead to great humility of heart. That is one great trouble with Campbellism—it ignores the wickedness of the unrenewed heart, and tends to the building up of phariseism.

Q. Is not "total hereditary depravity" just as bad a term as you could apply to the devil himself?

A. No. This term does not express the degree of wickedness to which devils and men may go. To be "totally" depraved in the Baptist idea is to have all the faculties of our being affected by depravity; the totality of the person is involved, but the person may grow more and more wicked in practice. A person with a light case of typhoid fever is totally affected by the fever, but it may grow worse and worse until the patient dies. Satan's entire nature is affected by depravity, and in his case it has developed its most rabid opposition to all good. This is not true of all men.

Q. If you were totally and hereditarily depraved from the beginning, were you not then a devil from the beginning, or just as bad as the devil from the beginning?

A. No, no. By reference to previous answers it will be seen that the Baptist view of total depravity refers to the totality of the man, not to the totality of the depravity. The entire

man is poisoned, but the poison can be greatly intensified. The perverted representation of this doctrine has served to stir up much unreasonable prejudice against the Baptists; but one would think that a man who pretends to be so wise as Eld. McGary would know better than to so misrepresent a doctrine that has been so clearly set forth in both the Scriptures and the writings of the Baptists.

Q. If your total depravity from the beginning did not exclude you from the rights and privileges of church membership, how could the devil, or total depravity of Judas, deprive him of the rights of church membership?

A. If any man or woman should claim the rights and privileges of church membership without any change of their moral nature it would be unscriptural to grant such a demand. The man who has a depravity that affects his entire nature is required to have a change of nature before becoming a member of the church, and if he makes a false profession of such a change, and thereby creeps "in privily" to spy out our liberties, he is but a deceiver, as Judas was. Total depravity is not made a condition of membership in Baptist churches, but a new heart is. Sometimes men may profess to have the new heart, when they have not had any change. In such a case they are deceivers, and are no better than Mr. McGary, or any other Campbellite preacher.

Q. Do you teach that the twelve apostles were the first members in the church?

A. We do, and so did Paul. See 1 Cor. 12: 28.

Q. Were these eleven apostles in the church while they were hard-hearted unbelievers? Or, had they fallen from grace some time between the time he set them in the church on the mountain, and the time he upbraided them for their hardness of heart and unbelief? See Mk. 16: 14.

A. These eleven were not "hard-hearted unbelievers," and no passage in the Bible says so. They did not understand the resurrection from the dead, and neither do you. They had failed to grasp the truth of Christ's resurrection as a present truth, though they all believed in a general resurrection, but

they had not fully apprehended the glorious fact that Christ was to rise the third day. On this one point they had unbelief. But in everything else they were joyous believers in all Christ said, and did. Jesus very properly reproved them for not believing this truth also, and they did joyfully and earnestly believe and preach it when they had clearly understood it. The eleven had not "fallen from grace" into a condition of unbelieving hard-heartedness. It takes a Campbellite preacher to fully endorse that sort of doctrine, and with him it is but a theory, since he has no grace to fall from.

Q. Will you recognize hard-hearted unbelievers as the most prominent members of the Missionary Baptist Church?

A. There never was a time after Christ called the apostles from their daily avocations to be his disciples that it could be truthfully said they were "hard-hearted unbelievers." McGary makes that charge against them, but God's word does not. On one point only did they lack faith, and that was with reference to the time of Christ's resurrection from the dead; and so soon as they became convinced of the fact they became the joyful believers in that truth, as they had always been in other matters. It takes the heartlessness of Campbellite faith to lay such a charge against these first Baptists—for God's Holy Spirit never inspired such a sentence, nor any other sentence with such a meaning.

Q. Can a man be a member of a Missionary Baptist Church who does not believe in the resurrection of Christ?

A. He would not be a member with a full belief of all of its doctrines, for Missionary Baptist Churches have always taught the doctrine of Christ's resurrection. There is no proof that a single one of the first members of the first Missionary Baptist Church (the Apostles) were unbelievers in the resurrection of Christ as a glorious truth, though they did not consider the matter as being so gloriously consummated in such a short time. All Baptist members now believe that Christ has arisen from the dead; and all the first members believed that Christ would arise from the dead. And the

only difference is that our faith looks back to the glorious event while theirs looked forward to it.

Q. Which Apostle of Christ, or which inspired teacher of the gospel, has said or done anything that makes him appear to you to have been a Missionary Baptist preacher?

A. To answer that question would be to refer to every one of the inspired teachers, and to Jesus Christ and John, as well. John shows himself to have been a Missionary Baptist preacher because God sent him on a mission, and called him a Baptist, and told him to preach. He demanded first repentance, as do all Baptists. Next faith in Christ, as do all Baptists. Next "fruits worthy of repentance" before baptism, as do all Baptists. Next he baptized to manifest God's son, not to make God's son. So it is with all Baptists. Jesus made disciples first. (Jno. 4: 1.) So do all Baptists. He then baptized these disciples. That is the Baptist practice. He said a disciple is one who forsakes all and follows Christ. One who loves Christ. That is what we all say. Such a man has the promise of the life that now is, and in the life to come shall "inherit eternal life." Matt. 19:29. This is true of every disciple. Then it had to be true of every one Jesus baptized, for he made disciples before he baptized them. This is what all Baptist preachers do now. This makes Baptist preachers and Christ just alike.

Peter taught repentance as the first duty of sinners. See Acts 2: 38. All Baptists do that. No Campbellite does so. Then Peter taught baptism only for those who were glad believers. So do Baptists. They never baptize a penitent, sorrowful inquirer, but a joyful, glad believer. So did Peter—"And as many as gladly received his word, were baptized." Acts 2: 41. Peter said people were saved by baptism in a figure. 1 Pet. 3: 21. He says baptism does not put away the sins of the flesh. Baptists believe exactly this doctrine, and in this they agree with Peter. Peter said that God's people are kept by His power, through faith, unto salvation; being born of incorruptible seed that liveth and

abideth forever. 1 Pet. 1: 4, 5, 23. Baptists preach this doctrine, too.

John taught that the believer could not perish, but did have everlasting life. Jno. 3: 14-18; 5: 24. John records the truth that whosoever loves God is born of God, and that the believer is born of God, and that whoso confesses that Jesus is Christ, God dwells in him and he in God. 1 Jno. 4: 7; 5: 1; 4: 15. This is the glorious gospel that is preached by every Baptist, but it is not preached by any Campbellite. It was John who records that "My sheep hear my voice, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand." Jno. 10: 27, 28. No Campbellite ever taught such doctrine. All Baptists teach it. This makes us think that John must have been a Baptist preacher.

Paul said he preached repentance toward God, and faith toward Christ, to Jews and Greeks. Acts 20: 21. All Baptists teach this order of repentance and faith. Campbellites do not. That proves Paul was a Baptist, and not a Campbellite. Paul said, "We are all children of God by faith." Gal. 3: 26. That is Baptist doctrine. "We are justified by faith." Rom. 5: 1. "We are saved without works." Rom. 4: 4, 5; Eph. 2: 8-10. That is Baptist doctrine. It makes us think Paul was a Baptist. Paul says baptism is the likeness of a burial and resurrection. It washes away sin like Pilate washed his hands from the blood of Jesus—in a symbolic way, in a likeness, or a figure, as Peter would say. That is Baptist doctrine. That was Paul's doctrine. That makes us think Paul was a Baptist. Paul was a believer in the security of the believer; in the divinity of Christ; in the divinity of the Holy Spirit; in the Spirit's work on the hearts of sinners; in relating an experience of grace when you have one to tell; in the equality of church members; in the fact that the preachers are the servants of the churches, not their masters, and in many other distinctive Baptist doctrines. Paul was beyond question a Baptist, just like his Master was a Baptist.

But time and space fail me to tell of Jude, James, Matthew,

Mark, Luke, and the churches at Jerusalem, and Antioch, and Rome, and Ephesus, and Corinth, and Thessalonica, and in Galatia, and throughout all the region, who were organized and carried forward the gospel of Christ just as Baptist churches now do. There were no teachings, no teachers; no preaching, and no preachers; no church members, and no churches, except Missionary Baptist Churches, for more than two hundred years after Christ's ascension to glory—and no Campbellite Churches until eighteen hundred years after He returned to glory.

Q. Does the record of Philip's action with the eunuch make him appear to have been a Missionary Baptist preacher?

A. It certainly does. Notice. Philip was called by the Spirit (so are Baptist preachers). He found the plan of salvation in the Old Testament (so do Baptist preachers). He required a trusting faith in the Christ of whom the prophet spoke before he would baptize the man (so do Baptist preachers). He took him down into the water for his baptism after he had first ascertained the condition of his heart (so it is with Baptist preachers.) He wouldn't dare to baptize the man on his own responsibility, except that he was being specially directed by the Spirit (neither would any Baptist preacher). But he considered the direction of the Spirit as of more authority than a church, since he directs the church, so he unhesitatingly obeyed the divine direction of the Spirit that was leading him (and any other Baptist preacher would do the same thing now). But he did not conduct the ceremony upon his own responsibility, as Campbellite preachers do now (nor would any Baptist preacher dare take the matter into his own hands now as Campbellite preachers do. They depend upon divinely constituted authority). Yes, the case of Philip was exactly as a Baptist preacher would now be under similar circumstances.

Q. If Philip had been a Missionary Baptist preacher, would he have baptized the eunuch as he did upon a simple confession of his faith in Christ, without an "experience of grace," such as Missionary Baptist preachers of to-day require of all that they baptize?

A. That is what an "experience of grace" is—a telling of one's trust in Christ. The "confession," however, that you seek to lay stress upon, the eunuch never made. The language that says "I believe that Jesus Christ is the Son of God" is what you call the "good confession." The eunuch never said that. The language is a forgery, and has been thrown out of all modern versions of the Scriptures, even including Mr. Alexander Campbell's Living Oracles. Baptist preachers do not demand that sort of confession. Neither did Philip. But Campbellite preachers make it one of the conditions of their salvation, and have to depend upon a forged, fraudulent passage that has gotten into the Scriptures for their proof. Baptists never depend on fraudulent Scriptures for a support, because the genuine word of God gives them all the support they need.

Q. If Philip had been a Missionary Baptist preacher would he have baptized the eunuch as he did without the Missionary Baptist Church first acting upon his case, and taking a vote on it?

A. Yes, Missionary Baptist preachers were then under the direct leadership of the Holy Spirit, and they always did what the Spirit directed them to do. In such cases it was not necessary to have church direction, because he who is greater than the church was actually present with them to direct them. But when the last of the Apostles began to draw near to the end of his career, he said: "Remember me in all things, and keep the ordinances as I delivered them to you." 1 Cor. 11: 2. After this date you find no record of men being led by the Spirit to perform the ordinances. Paul was the last. The Church decides and directs their administration, for they have been committed to the church. In that day a Baptist preacher under divine direction would baptize a Christian man without a church vote; and a Baptist preacher could legitimately do the same now under the same direction. But as the direct and inspiring leadership of the Spirit is not enjoyed now, as it was then, Baptist preachers wisely submit themselves to the divine law that allows the ordinances to remain in the

churches, where Paul committed them. If Campbellite preachers had have done the same, there would now be no Campbellite church.

Q. Does the remark of Ananias to Saul, "Arise and be baptized, and wash away thy sins," sound Baptist? Do Missionary Baptist preachers of this age talk about washing away sin in baptism?

A. Yes, sir. That is a distinct Baptist utterance, and we understand it in the same sense that your ecclesiastical father, Alexander Campbell, did when he said, "Paul really washed away his sins when he believed; and he formally washed them away when he was baptized." Do you deny this? There can be but two ways in which Paul washed away his sins in baptism: one of them is by literally, actually taking away sins by baptism like a woman washes the soil out of an unclean garment; the other is by symbolizing, representing the real washing away of sin by Christ's blood by the formal, figurative washing of baptism. Baptists say the washing away of sin is in the latter sense. Will any Campbellite say it is in the first sense? Paul, in Rom. 6: 5, called baptism a "likeness." Peter, in 1 Pet. 3: 21, called baptism a "figure." Then the work it does must be of a figurative nature. John said, "The blood of Jesus Christ cleanses from all sin." 1 Jno. 1: 7. Then there is no sin left for baptism to take away. So it must be a symbolic washing away of sin that any one does, and that Paul did. Baptists never teach a sinner to depend on baptism to wash away his sin, for baptism is a work, and works cannot save us. Baptism wets only the body, while it is the soul that needs the cleansing. You had as well expect to wash clean the inside of a glass bottle that is stopped up tight by dipping it under the water and wetting the outside of it, as to think of cleansing the inner man by dipping the body of a sinner under water to literally wash away his sins. Baptists believe like Peter, that the end of faith is the salvation of your souls. 1 Pet. 1: 9. Christ's blood actually takes away sin for the believer; and baptism is the divinely appointed figure of that fact. All Baptists preach

the washing away of sins in baptism in the same sense Paul and Peter preached it. This proves Paul and Peter were good Baptists like we are.

Q. If Paul had been a Missionary Baptist preacher would he have baptized the twelve at Ephesus who had been previously baptized "unto John's baptism?"

A. That is the very reason he did baptize them—because he was a Baptist preacher. If he had been a Campbellite preacher he would have accepted any sort of baptism, from any source, just so it had been immersion. But Baptists won't do that. It has to be the right sort, or else the Baptists will administer the right sort. If the twelve persons referred to (see Acts 19: 1-5) had been baptized by John, it would never have been repeated, for they would in that event have had the right sort; it would have been Baptist baptism. But John did not baptize them. John never was nearer to Ephesus than the Jordan river, which was some hundreds of miles away. John preached the baptism of the Holy Spirit to all that he baptized, while these persons said they had never heard of the Holy Ghost. They said they were baptized "unto John's baptism," which shows they were not baptized by John's baptism. The probability is that they were baptized by Apollos, as we read of his work in Ephesus in the 18th chapter of Acts. He was an eloquent man, but he was ignorant of some important truths, and had no right to baptize people, any more than an eloquent Campbellite preacher has; and that old-time Baptist preacher, Paul, found some of those that Apollos had baptized who couldn't tell any experience, and had never received the Holy Spirit, nor had ever heard there was any Holy Spirit; he just said to them something about as follows: Gentlemen, the man that baptized you was without authority to do so, and you were not fit for baptism anyhow, for you had never formed the acquaintance of the Holy Ghost, and you must receive a baptism of the John-the-Baptist order, for he taught the work of the Spirit and the faith of Christ. This is the reply Baptists now make to Campbellites, and we refuse to receive their baptism because it is defective, both in ad-

ministrator, design and subject. From the days of Paul to the present Baptists have been giving valid, Baptist baptism to those who had received some humanly devised substitute.

Q. Suppose all in this age who claim to have been baptized unto John's baptism should learn the way of the Lord more perfectly, and be baptized in the name of the Lord Jesus, what would become of the Missionary Baptist church?

A. If such were done Missionary Baptist churches would grow with amazing rapidity, for it is the Pedobaptist and Campbellite world that use a baptism that is in imitation of John's baptism, while Missionary Baptist churches use John's baptism itself, not an imitation of it. When people want to receive the baptism that God authorized, and that Jesus and his Apostles received, they have to come to the Baptists, who are the only people on earth that claim to have that baptism. Baptists administer it, while all others repudiate it. Neither Jesus Christ nor any of His Apostles could join any other church now on earth, on their baptism, except the Baptists; for all the others have repudiated John's baptism as not being Christian baptism. Yes, sir; when the people learn the way of the Lord more perfectly, and seek a gospel baptism, following the example of Jesus Christ, they will even walk a long distance to receive gospel and heaven-authorized baptism at the hands of a Baptist preacher. This is what Jesus did.

Q. Does the recorded action of Paul and Silas, in baptizing the jailer and his household, the same hour of the night, without consulting any Missionary Baptist church, fix the unmistakable brand of Missionary Baptists upon them?

A. That is a splendid reference you make. The reader will find the record in Acts 16: 24-34. Paul and Silas were in prison. They prayed and sang praises to God. God answered their prayers as in an earthquake. The prison doors were thrown open and the prisoners were set free. The jailer came into their presence, fell down on his face on the ground, trembling. No Campbellite ever had such an inquirer. He said: "Sirs, what must I do to be saved?" Did

the preachers say, "Make the good confession?" No. Did they say, "Be baptized and you will be saved?" No. Did they say, "Join our church and you'll be saved?" No. These were Baptist preachers, and they never have any such foolishness in talking to penitent, broken-hearted, trembling, inquiring sinners. But Baptist preachers always tell such sinners to "Believe in the Lord Jesus Christ, and they shall be saved." That is the way Baptist preachers always answer such inquirers. If Paul and Silas had been Baptist preachers, they would have answered then, just like Baptist preachers do now. Well, did they? Yes, sir; that is just what they said. We give you the hand of fellowship, Paul and Silas. God speed you in your Baptist teachings. Your brethren are still telling the same old doctrine to all inquiring sinners.

But what about their baptism without a church vote? Why nothing at all. These men were like Philip with the eunuch, and Ananias with Saul. They were under the lead of direct inspiration, and did as the Spirit directed, without the necessity of church action. He who is above the church was in the lead, as he was when John the Baptist began to baptize. But he does not now personally inspire or direct such work. Paul was the last of the inspired men, and before his death he gave the ordinances to the church, and Christ's bride, his church, now stands next in authority to Him.

Q. Did Paul write good Missionary Baptist doctrine to the Christians at Rome when he said, "God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine delivered you. Being then made free from sin, ye became the servants of righteousness!"

A. Yes, that is first-class Missionary Baptist doctrine, and our Baptist brother, Paul, is very happy indeed in his statement of it.

"Ye were the servants of sin." That has a decided tinge of that "total depravity" doctrine that all the Campbellite preachers hate. "But ye have obeyed from the heart." Obeyed from what? From the heart. How does a man obey from the heart? By yielding a heart obedience. Well, what does a

man do with the heart? Let this same Baptist preacher answer: "For with the heart man believeth unto righteousness." Rom. 10: 10. Notice: Rom. 6: 17. "Obeyed from the heart that form of doctrine, ye became the servants of righteousness." Rom. 10: 10. "With the heart man believeth unto righteousness." In both places the man reaches righteousness. In both places the service is from the heart. In one it is positively said it is the faith of the heart. When, then, is a man made free from sin? When he believes in his heart in Jesus Christ. That is Baptist doctrine. It is also Paul's doctrine.

Again. Man is not baptized in the heart, nor on the heart, nor with the heart, nor from the heart. It is his body that is baptized. If it be said that the heart prompts the body to be baptized, that may be granted; but the prompting is one thing and the baptism is another. If the baptism is the obedience, then the body and not the heart renders the obedience. But it is the heart that does the obeying of the passage, and the thing the heart does is to believe. Hence the obedience is faith.

Again, to "obey" a positive command is to be active, so far as this passage is concerned. "Ye have obeyed" is in the active voice. But to "be baptized" is in the passive voice. Now, if the "obeyed" of the text refers to baptism, then these people must have baptized themselves, which is absurd. If they "were baptized" by another, then the active verb could not have been properly used. But in believing from the heart they are active, and a passive verb would have been improper. The obedience they rendered was the faith of the heart.

Again. Men do not "obey a form of doctrine" in the sense of being baptized, or in any physical act. They may obey the person who commands an observance of rites and forms, but that is not obeying the form. But men can and do believe in forms of doctrine. They accept them from their hearts. The entire gospel of our salvation is a "form of doctrine." Paul exhorted Timothy to "hold fast the form of

sound words." 2.Tim. 1: 13. Does "form of sound words" here mean baptism? If it does not, why presume that it does in Rom. 6: 17? We believe and contend for the gospel doctrines, the form of New Testament doctrine as against the law, and by this belief of the truth we are freed from sin, and become servants of righteousness.

Again. If "form of doctrine" is bound to mean an ordinance, why make it mean baptism rather than the Lord's Supper? This last is a form, and was "delivered" them, and why say that Paul is referring to baptism any more than the Supper? In that case Campbellites would fail to get their freedom at baptism, and would have to wait for the "first Lord's Day" to get it at their every Sunday communion, which, by the way, has not one word of support in the word of God.

Again. The Bible nowhere hints that the "form of doctrine" in Rome. 6: 17, refers to baptism. It is purely an assumption, with all the odds against it. So Baptists say that we are made free from sin at the moment that the faith of the heart accepts the gospel of salvation, as the form of doctrine, teaching, that is presented unto us. This is Paul's point, and we accept it. In this idea we get the natural, common sense thought of the text, that fully accords with the general teachings of Scripture, and requires no mere assumption for its support. The Campbellite idea is purely visionary, and unnatural, and unscriptural. Baptism does not make the sinner free from sins, for it has no such power; but faith in Christ does bring him to freedom and salvation.

Q. Do Missionary Baptist preachers teach their brethren that they were made free from sin when they obeyed from the heart that form of doctrine delivered them?

A. They do, and don't have to teach baptismal salvation when they do, either. The heart obedience is faith, and Baptist preachers all teach that pardon for sin is enjoyed by the man or woman who accepts the gospel of salvation in the heart.

Q. Do not Missionary Baptist preachers locate the time

at which their brethren are made free from sin at a different time, and a far different place, from the time and place at which Paul here locates the time his brethren were made free from sin?

A. No. The same time and place Paul claims freedom from sin for the Romans, is the time and place when Baptist preachers claim freedom from sin for their converts. Paul said the Romans recived it when they obeyed from the heart. So do Baptists. The heart believes. That is its obedience, and that is the time and place where freedom from sin is enjoyed.

Q. Do Missionary Baptist preachers teach or believe that persons are made free from sin by obeying any form of doctrine?

A. Of course they do. Whenever a sinner obeys from his heart, believes in his heart, the form of gospel doctrine presented, delivered to him, he is free from sin. But neither Paul, Peter, nor any other Baptist ever taught that the baptism of a man's body would free his heart from sin. The man to be baptized, Paul teaches, is already dead to sin before baptism. That is the reason he is buried, because he is dead to sin. And "He that is dead to sin is freed from sin." Rom. 6: 7. The faith of the heart sets him free, and baptism is the "likeness," the "figure," as Paul and Peter would say, of the process by which the glorious liberty was secured.

Q. Paul said: "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." Will you, Mr. Hall, say that you were made free by the law of the Spirit of Life? Will you say you are made free by any law?

A. That is another very unfortunate reference for any Campbellite. The reader will find the language referred to in Rom. 8: 2. In this entire argument Paul is contrasting the law of Moses, which consisted in outward obedience for the Jews, and which could not save anybody, with the law of the Spirit, who gives life to every one that believes in Jesus, and requires no works of the flesh at all. Paul makes the

contrast sharp and clear in Rom. 4: 4, 5. He says: "Now to him that worketh (the man that outwardly obeys any law is working) is the reward not reckoned of grace, but of debt. (The man that works for salvation is entitled to pay for his work, and if he could get salvation in that way it would be but the payment to him of a just debt; it would not be grace.) But to him that worketh not (don't do anything, he gives up, sits down, surrenders his case, makes no claim for anything), but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Here is a man that don't work a lick. He does nothing on earth except believe (his previous repentance being always understood), and yet, his faith is counted as if he had kept all the law of God. That is the "law of the Spirit of Life"—to believe in Jesus for life everlasting. "Moses describeth the righteousness that is of the law, that the man that doeth those things shall live by them." That is Campbellism in a nutshell. "But the righteousness which is of faith speaketh on this wise, the word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 5, 8-10. The law of Moses said, "Do and live." The law of the Spirit says, "Believe and live." We have obeyed the law of the Spirit. Campbellites try to obey the law of Moses. And yet, because they fail to keep the law of Moses, they fail to live. You had better join with the Baptists in obeying the "law of the Spirit of Life," so that you and your people may be "free from the law of sin and death." The one who "worketh not," but "believeth on Him who justifieth the ungodly," that is, Christ, will never die.

Q. Paul wrote to his brethren at Galatia that they were all the children of God by faith in Christ Jesus, and then explained how they became children of God, as follows: "For as many of you as have been baptized into Christ, have put

on Christ." Do you, Mr. Hall, ever explain to anybody how people become children of God by faith, telling them it is done by being baptized into Christ?

A. The Campbellite simplicity of our interrogator is refreshing. He seems to have prepared his questions with the idea that no one would see them except some credulous disciple of Mr. Campbell, whose known readiness to gulp down anything that had a reference to baptism, would pronounce the question a poser. I don't think Mr. McGary could have found a more fatal passage to Campbellism in all the Bible, for it presents both sides in the same connection, and shows the real place of faith, and the formal place of baptism in a most convincing way.

Mr. McGary habitually leaves out any reference to the place where you can find his mixed and garbled quotations from the Scriptures, but the reader will find the above language in Gal. 3: 26, 27, and it reads as follows: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ."

Notice, the first sentence states a complete and joyous truth: "Ye are all the children of God." Good. Now, how did they become children of God? By baptism? That is what Mr. McGary says. Is that what a Baptist would say? No. What would a Baptist say? All Baptists teach that we are children of God "by faith in Christ Jesus." Well, what did Paul say? He said, "For ye are all the children of God by faith in Christ Jesus!!" That is exactly like a Baptist would say it. That settles that part of it—We become children of God by faith in Christ Jesus.

What ought to be done with children after they are born? They should be clothed. Well, here are some children born to God. They were born by faith. 1 Jno. 5: 1, says, "Who-soever believeth that Jesus is the Christ, is born of God." That is what Paul says the Galatians believed. So they are born of God, are children of God, and became such at faith. After thus being born in the family, they should be clothed with the family uniform, and that is baptism. So they "put

on Christ" in baptism, after being born into the family by faith. The baptism is the outward raiment they wear. That the expression "Put on Christ" does not mean to be saved by Christ, to secure the pardon of sin, is seen in the fact that this same Paul used it in Rom. 13: 14, in addressing those who were already Christians, and who had already been baptized. The baptism answers, then, to the donning of a toga, or gown, by a person who is already in the family, and who got to be a child in the family by faith in Christ. The baptism is the family uniform, to be worn by one who is already a child, and not for the purpose of making one a child. The Baptist idea is that the sinner is made a child in God's family by faith in Christ; and as a child in the family he puts on Christ in baptism as the literal child, born into the natural family, is clothed with the raiment provided for it.

Faith has the relation to salvation that a man's arm has to his body. It is real and vital. It is the spiritual artery through which the spiritual life-blood flows from Christ to the heart, and by it he lives. While baptism has the relation to salvation that a man's coat has to his body. As a man it is proper that he wear a coat. But the coat does not add one thing to his real manhood. The child of God ought to be baptized. It should not be neglected, because it is his Christian duty. He ought to be glad to don the family dress. But the putting of it on does not add one particle to the matter of sonship. That is decided at faith.

The trouble with the Campbellites is that they have donned the family dress, without being born into the family, and they have to blow their lives out trumpeting that they are in the family, and, in fact, the only children in the family, because they have on the raiment—baptism. Their mistake is in supposing that the mere putting of the Lord's clothing on the devil's child will make it the Lord's child. But we have learned to detect wolves, even when they appear in sheep's clothing.

Q. Do you believe people are baptized into Christ? If you do not, do not you disbelieve what the inspired Paul

taught, whom you call a Missionary Baptist preacher?

A. Oh, yes, I believe that we are "baptized into Christ." All Baptist preachers believe that, because the Bible teaches it. But we believe we have a right to inquire as to what the language implies, and the sense in which the Scriptures use it. What does it mean to be "baptized into Christ?" What does Paul mean by it? What does Mr. McGary mean by it? Do they both mean the same thing? Let's see. There are just two meanings possible. One is for a sinner to be taken and literally baptized into Christ. The other is for the Christian to be taken and symbolically baptized into Christ. Campbellites are challenged to take the first; Baptists fearlessly take the second position.

As a matter of fact no one can be literally baptized into Christ. We are literally baptized into water. But our literal baptism into the water may very fitly symbolize our literal, spiritual union with Christ. Our union with Christ is a heart union, the fellowship of spirit with spirit. But our formal, outward union is intended to manifest in figure outwardly, what has really taken place inwardly.

In 1 Cor. 10: 1, it is said the fathers "were all baptized (eis) into Moses in the cloud and in the sea." This does not mean that all the fathers were literally put into Moses. Neither does it mean that all who are "baptized into Christ," are actually put into Christ. It does not even mean that the fathers had just then actually accepted Moses as their leader, for they had already been following him for three days. They had already applied the blood of the passover lamb, and the death angel had passed over their houses, and the blood had saved them, before ever they left Egypt at all. See Ex. 12: 22, 23, 28, 29. Yet this people that had been saved from death by the passover blood, and had followed Moses as their deliverer for three days before they came to the Red Sea, were now baptized "into Moses, in the cloud and in the sea." So it is with men in reference to Christ. He is our passover (1 Cor. 5: 7), and we have his blood applied, and receive our deliverance from death, and follow His lead, and are then

ready to be "baptized into Him." But our baptism is the outward symbol of our acceptance of Christ, and the salvation received by and through His blood, before we are ready for baptism.

In Rom. 6: 5, Paul says of those who are baptized, "For if we have been planted together in the likeness of His death, we shall be also in the likeness of his resurrection." In verse 4 it is said we are "baptized into His death," and in verse 5 it is explained that our baptism is a "likeness" of His death. This shows that to be "baptized into Christ" is to be understood in a symbolic sense, for it is absurd to suppose it can be literally done. The Baptists are right, therefore, in saying that our real, spiritual relation is determined by the faith of the heart, and the office of baptism is to serve as a picture, a likeness, a figure that outwardly declares what has actually taken place in the inner man.

Q. Paul said, "Christ loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word." Eph. 5: 25, 26. Do you teach that the church is cleansed "with the washing of water by the word?"

A. I suppose Mr. McGary surmises that "washing of water" in this passage means baptism. If so, then he must believe that baptism both "sanctifies and cleanses" those who receive it. We are glad to say that as Baptists we do not believe in baptismal regeneration. As a general thing the Campbellites deny a belief in baptismal regeneration, but if Mr. McGary intends to say that baptism "sanctifies and cleanses" those who receive it, he is evidently a teacher of the Romish dogma.

But, notice. The "washing of water" is in the word, not in the water of baptism. It is a symbolic term to represent God's saving grace as it is contained in His word. Jesus said: "Whosoever shall drink of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Jno. 4: 14, 15. This is not baptism, but it is the water

that is in the word. Again he said: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the Spirit which they that believe on him should receive." John 7: 38, 39. This was not baptism. It was the "water in the word." The joyous appeal of the Apocalypse cries, "Whosoever will, let him take the water of life freely." Rev. 22: 17. Paul said to the Corinthians: "But ye are washed, ye are sanctified, in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6: 11. Here are those who are "washed with the water in the word," but the whole process is spiritual, and not a hint at baptism in the entire statement.

Besides all this, Paul says, "Christ loved the church," and cleansed it by the "washing of water in the word." Campbellites need a passage that says he cleanses sinners by baptism. Paul is talking of the church. Do you take your church members and wash them in baptism, Mr. McGary? No doubt they need the cleansing, and if baptism would effect it you should anchor some of them out over night so as to take deep effect—yourself, for instance. The water that is in the word is God's Spirit and grace. By this the church is constantly being sanctified and cleansed, but not by baptism.

Q. Paul said: "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9: 27. Do you ever entertain the idea that it is possible for you to be a castaway?

A. Yes, it is possible for a Christian man to be a "cast-away," but it is not possible for him to become a criminal. A "castaway" is one who lives in such a way as to lose his influence, and become offensive, so that people will have nothing to do with him. Christian men may do that. A "criminal" is one who is condemned by law to penal punishment for his wrongs. A Christian can never be thus condemned, for "The law of the Spirit of Life in Christ Jesus hath made him free from the law of sin and death." "There

is, therefore, now no condemnation to those who are in Christ Jesus." Rom. 8: 2, 1. "He that heareth my words and believeth on Him that sent me shall not come into condemnation." John 5: 24. "No weapon that is formed against thee shall prosper, and every tongue that shall arise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith God." Is. 54: 17. Do you think such people will ever be condemned? God's word says they will not, and Baptists believe it.

Q. Paul said: "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 12. Are you not one who "thinketh he standeth?" Do you take heed lest you fall?

A. No; Baptists know they stand, because Christ stands for them. It is the self-righteous man that "thinks" he stands all right, and such a man may well take heed to his position. But "blessed is the man whose God is the Lord." "Blessed is the man to whom the Lord doth not impute sin." Rom. 4: 8. "For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." Ps. 27: 5. "But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them. For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield." Ps. 5: 11, 12. "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. The law of God is in his heart, and none of his steps shall slide." Ps. 37: 23, 24, 31. Can such a man so fall as to be an example of final apostasy? It is impossible.

Q. Paul wrote about some in his day who had had their faith overthrown, and some who had made shipwreck concerning the faith. See 1 Tim. 1: 19; 2 Tim. 2: 18. Do Missionary Baptist preachers ever write or preach about people having their faith overthrown, or making shipwreck of their faith? Do you believe one who has faith can have that faith overthrown?

A. In 1 Tim. 1: 19, we read: "Holding faith, and a good conscience, which some having put away, concerning faith have made shipwreck." The next verse says, "Of whom is Hymeneus and Alexander, whom I have delivered over to Satan, that they may learn not to blaspheme." Now what was the fault in the faith of Hymeneus and Alexander? Was it a mistake in some doctrine, or was it a loss of a personal faith in Christ? By reference to the next citation made by Mr. McGary we read: "Of whom is Hymenaeus and Philetus, who concerning the truth have erred, saying the resurrection is past already, and thereby overthrow the faith of some." 2 Tim. 2; 18, 19. Thus it appears that their error was as to the time of the resurrection. In what sense did this error affect the faith of others? It was overthrown as to the time of the resurrection. Did this result in the loss of their relation to God? The very next verse reads: "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are His." Them that are His were not therefore overthrown, for the Lord knew them and sealed them. Well, what became of these erring teachers? Paul says he "delivered them over to Satan." What for, to be damned? "That they might learn not to blaspheme!" Is that the way people get along that are lost? If so, there are lots of people who will become decidedly better folks by being lost. It all means simply that some teachers got wrong on the time of the resurrection, and were excluded from the church for the purpose of learning them the lesson that the erring man learned in 1 Cor. 5: 5, who was "delivered over to Satan for the destruction of his flesh, that his spirit might be saved in the coming of the Lord Jesus." Such as that does not even squint at apostasy; yet it seems to be the best Mr. McGary can do in his deliberate questionings on that subject.

Q. Paul says: "And now is our salvation nearer than when we believed," or first believed. Rom. 13: 11. Do you believe a man ever gets any nearer his salvation than when he first believes?

A. Yes we do. There is no difficulty at all in understand-

ing such passages, if one has the Scriptural idea of the processes of salvation. At faith the sinner becomes God's son, so far as his inner man is concerned. "That which is born of the Spirit is spirit." But he is "under tutors and governors until the time appointed by the Father." Gal. 4: 2. John said: "Beloved now are we the sons of God, but it doth not yet appear what we shall be." 1 Jno. 3: 2. We are sons now, but our royal honors have not yet come to us, and the full inheritance is not ours. Paul says we have "The earnest of our inheritance until the redemption of the purchased possession." Eph. 1: 14. Paul, therefore, means that the fullness of our salvation, its royal consummation in heaven, is nearer than when we first believed. We have salvation here. We are God's children here. We have eternal life here. But all of it is given as an earnest, a foretaste, to the more royal and perfect enjoyment of it in the heavenly state. It is the heavenly state that is getting nearer to God's children. However, if Mr. McGary really thinks no one has eternal life here, it is but charitable that we allow him to at least voice his own conscious condition, and to exhort him to that trust in Christ that will enable him to "pass from death into life." Jno. 5: 24.

Q. Paul wrote to Timothy, who had been saved from sin: "Take heed to thyself, and unto the doctrine; for in so doing thou shalt both save thyself and them that hear thee." Now did Paul mean for Timothy to take heed unto the Missionary Baptist doctrine? Does Missionary Baptist doctrine teach that a man who is once saved can take heed unto anything that will enhance his chances of salvation?

A. Yes, sir; Missionary Baptist doctrine has great saving power, even over those who are already saved from sin. If Hymenaeus had given heed to the Missionary Baptist doctrine of the resurrection he would have been saved from Paul's deliverance over to Satan so as to learn not to blaspheme. 1 Tim. 1: 19. Proper heed to the Baptist doctrine of faith in Jesus, and courage to declare His friendship, would have saved Peter from the severe rebuke of his Lord for

denying him. Matt. 26: 69-75. A proper heed for the Baptist doctrine of entire separation, and nonaffiliation with errorists, would have saved Peter from the rebuke of Paul. Gal. 2: 11, 12. A proper heed to the Baptist doctrine of following Christ only, and of refusing to follow men, would have saved the entire church at Corinth from the severe rebukes of the 11th chapter, and would have saved to them their Lord's Supper. 1 Cor. 11: 17-34. Proper heed to Baptist doctrine would have saved Alexander Campbell from inflicting upon the world the awful religious monstrosity known as the Campbellite church, and would now save all saved Baptists from falling into its barren deserts of empty formality. Yes, sir; Baptist doctrine can save even saved people from many foolish and hurtful conceits if they will but give heed to it. The advice of Paul to Timothy I would emphasize and endorse to all the world: "Take heed to thyself, and to Missionary Baptist doctrine, for in so doing thou shalt both save thyself and them that hear thee." This will apply to all saved people, and in a double sense it will apply to such as Mr. McGary.

Now, I have answered all the questions propounded by Mr. McGary. Many of them were foolish, but I have taken no advantage of that fact. I have answered them fairly and squarely, with no effort to dodge any of them, and with an honest desire to so state my answer as to have the reader of this Catechism reach a candid conclusion as to the correctness and Scripturalness of the answers. I am persuaded that it will be clearly seen from the specimens of the answers (given to the questions propounded to all Campbellites) by Burnett and McGary, that Campbellism is a mass of contradictions. While the answers given to McGary's questions give occasion to make manifest the superior spritual nature of our old time, gospel, Baptist doctrine of salvation by grace, through faith, not of ourselves, not of works, lest any man should boast; not seeking to establish our own righteousness, but submitting ourselves to the righteousness of God, having no confidence in the flesh, but making Christ the end of the law for righteousness to every one that believeth. I commend this

invincible Baptist truth to every reader of these words, verily and fearlessly believing that Baptist people are the only people on earth who can constantly and consistently and completely preach the Gospel of Christ, and administer His ordinances to those who are saved. Come thou with us and we will do thee good, for the Lord hath spoken good concerning this Baptist people.

THE MODERN WAY.

Brother Burnett also has a way
Of making Christians in this day;
And now dear friends, 'tis my intention
To speak of this brand-new invention,
That's unlike the plan of seventy-seven,
Of riding the straw horse into heaven.

This plan, Burnett thinks, is a dandy;
Besides, you see, 'tis very handy.
He doesn't use the straw at all;
And neither does he do like Paul,
Who told all men to be baptized
When they true faith had exercised.

But now methinks I hear you say:
"What is this very modern way?"
The way is simple and very cute:
He gets them from the Baptist chute;
He doesn't have to wet his skin,
For (don't you see?) he shakes 'em in.

Ho, all ye Adam's sons and daughters,
Here's salvation without the waters!
You kickers, rollers, shouters, jumpers;
You altar gymnasts, mourner thumpers,
Go get religion in the Baptist pen,
Then come and let me shake you in.

But now, my friends, with you I plead,
Come, follow, let the apostles lead;
Then when the Son of God shall come,
He'll answer thee: "Well, done, well done!"
But should he find you on the fence,
He'll surely say: "Depart from hence."

Then let us stand on Zion's wall,
And sound abroad the gospel call;

Come, sinners, to the cleansing flood,
 And be ye washed in Jesus' blood;
 Obey, and be made free from sin;
 Then you won't need to be shook in.

—T. B. Wilkinson, in Texas Preacher.

A HOBBY POET.

Late sung a bard, a little one,
 Whose name they say was Wilkinson;
 He courts the muse, attunes his harp,
 And tries to show he's mighty sharp.

He perpetrates religious verse,
 On Burnett's head he vents a curse;
 And being but a callow youth,
 He fails to tell the naked truth.

For, as he sweeps the sacred lyre,
 Forgetful of the "lake of fire,"
 In rhyme he thinks it is no sin
 To tell how Burnett "shakes 'em in."

But that's a fib, a fad, a fake;
 None from the Baptist fold he'll take,
 Or shake from out the Baptist pen,
 Except they have been born again.

In Mark sixteen the Savior said
 To all on earth for whom he bled:
 "Believe, baptize (the words he gave),
 And you from sin and death I'll save."

If Jesus here the truth hath told,
 All such are in the blessed fold;
 But hobby scribes won't shake or grip
 Unless they'll take a second dip.

Not faith in Christ as God's own Son,
 And burial with the Holy One
 Is quite enough; it will not do;
 They must have faith in water, too.
 Ho, every Adam's son and daughter,
 Come, put your faith in gospel water!

Nor does this end the bold digression;
 You needs must have a new confession.
 The old's too short by half a line;
 It don't embrace "faith in design."

And then, to save your blessed "ism,"
You institute a catechism,
And coroner, with inquest shoddy,
To sit upon the poor saint's body.

But this young sprig I would pass by,
Nor charge him with poetic lie;
He's fresh and green, soft and unwary,
And got the fib from A. McGary.

Say, bard, when did your church begin,
And from the first where has it been?
Did Campbell build it on the rock,
And is he daddy of the flock?

How long's your line? Threescore and ten?
And there it strikes the old goat-pen,
Where you must either shake or break;
And that's what makes the hobby quake.

It once began at Pentecost,
But soon in fog and sin was lost;
And now it's short (the figures vary);
It runs from Campbell to McGary.

Ah, that is bad, that you can't trace
A track of your baptismal grace,
By light of star or moon or sun,
Beyond the goats at old Brush Run.

You can't go round, you won't go through;
And now you don't know what to do.
The goats were out, and put us in;
And that's the place where we begin.

I know old Daniel once did say
The kingdom shall not pass away;
But he was not a prophet true,
And could not see the ages through.

'Twas our new hob., "faith in design."
That broke the church succession line;
And, in our mad sectarian spasm,
We've made an awful, bloody chasm.

And in that gulf, forever doomed,
The hobby crowd is now entombed,
No more to sing in loud laudation
The glories of the Firm Foundation.

Here's Jackson, Jones, and Charlie Nichol,
 And "Weeping Joe" in the sad pickle;
 And Durst and Swinney, Tant and Chism,
 Who pushed along the mighty schism;
 And William Gibbs, who lost his hell,
 And other names I know full well:
 McGary, Wilmeth, McIntire
 (Who struck the match that made the fire);
 And Warlick, Elkins, and McCarty—
 All mighty chiefs of our great party
 Of flaming zeal and enthusiasm,
 All buried in this bloody chasm;

While Burnett views the landscape o'er,
 And holds the truth as held before,
 But drops a tear in our behalf,
 And pens this touching epitaph:

EPITAPH.

Here lies the last of poor old Hob.
 He undertook too big a job;
 He tried to kick the Baptists out,
 And that's what brought his end about.

For then he could no farther go
 Than Campbell's day, and could not show
 A church or people in the line
 That understood the one design.

And if the church on earth was dead,
 The Spirit from the world had fled;
 The Bible's false! By hook or crook,
 It cannot be a truthful book.

This is the rock, as all admit,
 On which the Rebab. boat was split;
 Not one of all the mighty host
 But here hath yielded up the ghost.

The question true they could not meet,
 Though many times it did repeat,
 At noon and night and early morn:
 "Where was the church when C. was born?"

Not one of all the hobby preachers—
 The squallers, shriekers, screamers, screechers;
 The whackers, clackers, howlers, hooters;
 Pugilistic spikes and 'sputers;
 Ranters, canters and cavorters;

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