

## CONVERSION.

We believe in the conversion of sinners. The Gospel reveals but one way in which this is to be brought about. God is no respecter of persons (Acts x. 34), hence he does not accept one any more readily or easily than another. We, therefore, reject all theories of miraculous conversion or operation of the Holy Spirit. "Who-soever will may come," if he comes in God's way. Following the Gospel plan we teach all men first to hear and believe the Word, which Paul says "is able to make wise unto salvation" (2 Tim. iii. 15), and James says "is able to save souls" (James i. 21). We notice that where the Gospel has not gone there have been no conversions, and conclude, therefore, that the Holy Spirit, aside from the Word, does not turn men to God.

Christ gave the church commission to preach the Gospel to every creature, with the assurance that whosoever believed and was baptized should be saved. (Mark xvi. 16.) Prayers and tears may serve some purpose, but after all, "The gospel is the power of God unto salvation to every one that believeth." (Rom. i. 16). Therefore, when one comes to us for light we teach him to believe and obey *that*, instead of spending hours of agony at the "mourners' bench," begging God to work some miracle for his special benefit. Nor when a sinner asks us what he must do to be saved do we send him to Genesis, or Leviticus, or Psalms? Does he want to know of Christ? We send him to the gospels. Does he want to know how to become a Christian? We send him to Acts. Does he want to know how to live a Christian life? We send him to the epistles. Does he want to know the result of living a Christian life? We send him to Revelation. One who believes the promises of the gospel, repents of his sins, confesses the name "that is above every name," "puts on Christ in baptism" (Gal. iii. 27), and "follows on" to know and do the Lord's will. *Faith, Repentance, Confession and Baptism* into the name of the Father, Son and Holy Spirit, make one a child of God according to Scripture. This, and nothing more—this, and nothing less.

For evidence of conversion, we go to the unchangeable Word of God, and not to changeable human feelings of joy and peace. "These things have I written . . . that ye may know that ye have eternal life." (1 John v. 13.)

## HOLY SPIRIT.

We accept and believe all the Scriptures say about the Holy Spirit. As to

the doctrine of the Trinity, we do not know, and are not ashamed to say so. We believe in the Father, Son and Holy Spirit, each with His personality and office, and these three are one (1 John v. 7), but how they are one we do not undertake to explain. Nor do we deem it necessary to do so. God will take care of that union. He has never made its understanding or explanation a condition of salvation.

When we consider how much discussion and division have arisen over attempts to improve upon the divine statement of this mysterious relationship, we conclude it wise to leave it as God expressed it, and believe it that way.

## BAPTISM.

Whatever may be the custom of to-day, we find that in apostolic times baptism was administered *only* to penitent believers. Therefore, we do not baptize infants. We do not claim that it would injure the child, but we count it blasphemy to do in the name of the Father, Son and Holy Spirit, something neither Father, Son nor Holy Spirit has ever authorized. Christ took children up in His arms to bless them, but never to baptize them.

Luther, Calvin and Wesley all admitted frankly, as does the scholarship of the world to-day, that apostolic baptism was immersion in water. It was so done to represent a burial and a birth, a planting and a resurrection. (Rom. vi. 4.) Sprinkling does not do this. Therefore, we do not sprinkle. It required much water, going down to and into the water, and coming up out of the water. Sprinkling requires none of this; immersion, all of it; therefore, we immerse. We baptize for the remission of sins, because Peter says that is what baptism is for. (Acts ii. 38) We do not believe that baptism is a saving ordinance any more than we believe that faith, repentance or confession will save. We believe that the command to be baptized *must* be obeyed, for Jesus said so repeatedly. (John iii. 5; Acts ix. 6, xxii. 16).

## LORD'S SUPPER.

The Lord's Supper is a loving memorial of Christ's sacrifice for sin. It was given us to keep "till He come again." Faithful to the Scriptures, as they reveal the customs of the early disciples (Acts xx. 7), we meet "on the first day of the week" to keep the Saviour's dying request. (We note with pleasure the marked movement, especially among the Baptist body, toward a weekly observance of this memorial feast.) This being the Lord's table, we do not presume to exclude from it any of the Lord's children.

We regard as brethren all who trust



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and try to obey our Saviour, nowever wrong they may be in all other things. Those who do not do this are not our brethren, however moral and upright they may be in all other things.

I would not be true to my purpose if I did not also say that we believe in the individual responsibility of souls. The "whosoever" of the gospel does not mean whosoever's father, or mother, or pastor. Religious faith should not, cannot, be inherited as one inherits houses and lands. "As your fathers did, so do ye," must not be true of us unless we do it thorough conviction. In the great day there will be no judgment by proxy.

Earthly parents have absolutely no authority over the spiritual life of their children. Those who undertake to dictate here might well take to themselves the warning of the millstone and the sea. (Matt. xviii. 6).

These things we believe, and these things we teach. We hold it as a deep conviction in the soul that this is the will of God.

It will be seen that we advocate no new doctrine. Our motto is "Back to Christ; return to the Word." Is that right? This is the simple, practical Gospel, with which we have won such

wonderful success. Does it square with God's Word? Is there any wonder that the ablest skeptics and infidel debaters are unable to stand before it? Is there any wonder that Robt. G. Ingersoll has repeatedly refused to meet our leading ministers on this ground? We have no weak and tottering human creed to defend.

One thing more we believe. We believe that no Christian can consistently teach, or practice, or encourage the teaching or practice of what *he* believes to be error. We believe that God's truth should not be sacrificed for earthly friendships or associations. Therefore, we urge all Christians who find themselves associated with those who teach or practice anything contrary to God's Word to sacrifice even dearest friendships and associations, and stand with us on God's Word alone.

## You Don't Have to Swear Off

Says the St. Louis *Journal of Agriculture* in an editorial about No-To-Bac, the famous tobacco habit cure. "We know of many cases cured by No-To-Bac. One, a prominent St. Louis architect, smoked and chewed for twenty years. Two boxes cured him, so that even the smell of tobacco makes him sick." No-To-Bac sold and guaranteed, no cure, no pay. *Back free.* Sterling Remedy Co., 374 St. Paul St., Montreal.

## BOOKS!

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will be filled as quickly as possible.

A good book to begin with this winter is McGarvey's *Sermons*—price, \$1.50. A brother who has recently procured a copy, says, he gets fresh light from every sermon he reads