W F Moore

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AGENTS
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ARTICLES OF FAITH.

1. We believe that there is but one living true and eternal God, the Father, of whom are all things, from everlasting to everlasting, glorious and immutable in all His attributes.—I Cor. viii. 6. Isa. xl. 28.

2. We believe that there is one Lord Jesus Christ, by whom are all things, the only begotten Son of God, born of the Virgin Mary, whom God freely set into this world, because of the great love wherewith he loved the world, and Christ as freely gave himself a ransom for all, tasting death for every man, who was buried and rose again the third day, and ascended into Heaven, from whence we look for Him, the second time, in the clouds of heaven, at the last day to judge both quick and dead.—I Tim. ii, 5, 6; Heb. ii, 9; I John ii, 2; Rev. i, 7; Acts xvi, 15 Rom. iii, 25.

3. We believe that there is one Holy Ghost, the precious gift of the Father through His dear Son, unto the world, who quickeneth and draweth sinners home to God.—John xvi, 7 and 8, Acts ii, 4, Eph. ii 1; Rev. iv, 4, 5, 6.

4. We believe that in the beginning God made man upright, and placed him in a state of glory without the least mixture of misery, from which he voluntarily, by transgression, fell, and by that means brought himself a miserable and mortal state, subject to death.—Gen. ii, 17, iii, 19.

5. We believe that God is not willing that any should perish; but that all should come to repentance and the knowledge of the truth, that they might be saved, for which end Christ hath commanded the Gospel to be preached among all nations and to every creature.—Mark xvi, 15. Luke xxiv, 47; John iii, 15-17, I Tim. ii, 4.

6. We believe that no man shall suffer in hell for want of a Christ who died for him, but as the Scripture has said, for denying the Lord that bought them, because they believe not in the name of the only begotten Son of God. Unbelief, therefore, being the cause why the just and righteous God of Heaven will condemn the children of men, it follows against all contradiction that all men, at one time or other, are found in such a capacity as that through the grace of God they may be eternally saved.—Acts xvii, 30; Mark v. 4, Heb. iii, 19, I John v, 10.

7. We believe the whole Scriptures are infallibly true, and that they are the only rules of faith and practice. II Tim. iii, 16, 17.

8. We believe in the doctrine of General Provision made of God in Christ, for the benefit of all mankind, who repent and believe the Gospel.—Luke xiv, 16, 17, 18, 19, 20; Matt. xxvii, 10, 38; Luke xiii, 3 & Luke xxiv. 47, Acts iii, 19, Mark i, 15.

9. We believe that sinners are drawn to God the Father, by the Holy Ghost, through Christ His Son, and that the Holy Ghost offers his divine aid to all the human family, so that they all might be happy, would they give place to His divine teaching, whereupon such who do not receive the Divine influences of the Holy Spirit, shall in a future day, own their condemnation just, and charge themselves with their own damnation, for wilfully rejecting the offers of merciful grace.—Matt. xi, 21, 22. John vi, 44, 66; Ps. i, 1; Tit. ii, 11, 12; Jer. xxiii, 29.

10. We believe that men, not considered simply as men, but ungodly men, were ordained to condemnation; considered such who turn the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ who bought them and do not, shall bring upon themselves swift destruction; but we observe that they, and such the Apostle saith because they received not the love of the truth, that they might be saved; therefore the indignation and wrath of God is upon every soul of man that doeth evil, living and dying thereby, for there is no respect of persons with God.—Jude i, 4; II Peter ii, 1; II Thes. ii, 11, 12, Romans ii, 9 and 11.

11. We believe that all children dying in infancy, having not actually transgressed against the law of God in their own persons, are only subject to the first death, which was brought on them by the fall of the first Adam, and not that any one of them dying in that state, shall suffer punishment in hell by the guilt of Adam's sin, for of such is the kingdom of God.—I Cor. xv, 22; Matt. xviii, 2, 3, 4, 5; Mark ix, 36, 37, Matt. xix, 14.

12. We believe that good works are the fruits of a saving faith, and that in the use of the means of grace, and a perfect of the exercise of those graces eternal life is promised to us.—Rev. xxii, 14, 15. Isa. i, 19, 20, Matthew, xi. Jer. vi, 16, Luke xiii, 24, 28

13. We believe that no man has any warrant in the Holy Scriptures for justification before God through heaven works, power, or ability which he has in and of himself, only as he by grace is made able to come to Christ, wherein Jesus Christ, bearing the ungodliness of James Christ is to be imputed to all believers for their eternal acceptance with God.—Col. ii, 10, 13, Jer. xxiii, 16.

14. We believe that all things are foreseen to the wisdom of God, so that God knoweth whatsoever can or commodiously come upon all supposed conditions, yet is of no having decreed any person to everlasting death, except for their sins, and of respect or persons, rather than He hath appointed the godly unto life, and the ungodly, who die in sin unto death.—Heb. iv, 13, Prov. xvi, 33, Rom. viii, 25, 28, 29, 30, 31; Matt. xxv, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46.

15. We believe, as touching Gospel ordinances, in believers' baptism, laying on of the hands, receiving of the sacrament in bread and wine, washing the saints' feet, anointing the sick with oil in the name of the Lord, fasting, praying, singing praise to God, and the public ministry of the word, with every institution of the Lord we shall find in the New Testament.—Luke xxii, 19, 20, John viii, 3 to 17, James v, 14

16. We believe the Gospel mode of baptism is by immersion, and that the believers are the only subjects for baptism.—Matt. iii, 5, 16, Mark i, 5, 10; Acts viii, 36, 38-Rom vi, 4, Heb x, 22.

17. We believe in a general resurrection of the dead and a final judgment at the last day.—John v, 28, 29, II Cor v, 10.

18. We believe the happiness of the righteous is eternal and the punishment of the wicked are endless.—Matt xxv, 46.

FEET-WASHING.

BY J. S. MOHLER.

The following is a copy of an article sent to the editors of a popular religious journal; who, recently, through their journal, endeavored to explain away the literal side of feet-washing by substituting any act, or acts, courtesy or hospitality in its room, thus making the command of Christ of none effect.—J. M. S.

Dear Sirs:—

In your issue of Oct. 2, 1895, replying to an inquiry concerning the meaning of Christ's teaching and practice of feet-washing with his desciples, you say, relative to those who take Christ's teaching and practice literally, "It is a silly literalism showing incapacity to understand Christ's spirit, to perform the same act by way of obedience to a precept which was meant to be applied in many ways."

Remarkable language! Virtually ignoring the literal side of the Gospel! Taking the literal side used by Christ, in feet-washing entirely out of the way, and substituting nearly anything else in its place!

Every Bible student knows that there is a literal side to the Gospel, as well as a spirtual one, and that it is through the literal, or material, that we reach the spiritual. Hence, in baptism, our literal, mortal bodies are submerged in literal water for our spiritual benefit. In the Communion service, we partake of literal bread and literal wine by, and into, our literal bodies for spiritual strength. We have no more right to set aside the literal in feet-washing, as exemplified by Christ, than we have in baptism, or in the emblems of the Communion.

Further, if literal, bodily obedience is evidence of "incapacity to understand Christ's spirit," then Christ showed more incapacity than any of his disciples, for no one more literally obeyed the Father in all things, even to the bitter death of the cross.

Again. If it is silly to literally obey Christ in feet-washing, then Christ must have been silly for teaching his disciples to do just as he had done to them. John 13: 14. Paul must also have been silly for teaching Timothy not to recieve a widow into the charities of the church, save on condition of having washed the saints' feet. 1 Tim 5: 10.

Again, Neither Christ nor the apostles, anywhere, in all the Scriptures teach either by word or intimation, that feet-washing was only intended as an "object lesson" to the apostles, to teach them the principle of humility, and then to cease. Christ expecially commands his disciples to wash one another's feet, thus perpetuating this rite in the church. John 13: 15.

When Christ taught us to love one another, to be humble, preferring others to ourselves, he says so, in language plain and unmistakable, and he does not once say that feet-washing is intended to teach us to be courteous, obliging, etc. These are traits that other people can and do practice, who are no Christians at all.

That feet washing makes us feel humble, when we practice it, is a fact. That we cannot feel as humble, refusing to practice it, is also a fact. Feet-washing does not admit of substitution, nor dissolution, till the end comes, but is unique in its design.

Christ teaches, in John 13 10, in answer to Peter's over-zealous disposition, "He that is washed (baptized), needeth not to be washed,—baptized again) save (except) to wash his feet, but is clean every whit." Here are two washings clearly taught both symbolical of spiritual cleansing,—the washing in baptism, and the washing of feet. After the feet-washing, all were pronounced clean except Judas (John 13: 11) whose uncleanness was of the heart, and not of the feet, occasioned by the dust of Palestine.

Again. If only the dust was intended to be washed off the disciples' feet, would Peter's refusal have resulted in severing his entire part with Christ? John 13: 8.

Again. If Christ washed the disciples' feet merely from motives of personal cleanliness, would not the disciples have so understood it? But Christ asks them: "Know ye what I have done to you?" (John 13: 12)—implying a spiritual signification that the disciples as yet did not understand, based on literal feet-washing.

Again. In order to impress the necessity of this rite on the minds of his disciples, Christ calls attention to his superiority over them as their Master. Since he condescended to wash the feet of his inferiors, they ought to wash the feet of their equals,—one another's feet. John 13: 14.

Again Knowing "these things" we are promised happiness if we do them (John 13: 17), but we are not promised happiness if we substitute something else in room of Christ's commands.

The last words of the Savior to the disciples were, "Teaching them to observe all things whatsoever I have commanded you." Matt. 28: 20. Surely, if Christ commanded anything in the Gospel, he commanded feet-washing. The term "Whatsoever" means everything, thus including feet-washing.

THE BIBLE AND THE INFIDEL.

At a literary gathering at the house of the Baron Von Holbach, where the most celebrated infidels of the age stood to assemble, the gentlemen present were one day commenting on the absurd, foolish and childish things with which the Holy Scriptures, as they maintained, abound. But the French philosopher and infidel Diderot, who had himself taken no small part in the conversation, suddenly put a period to it by saying: "But it is wonderful, gentlemen it is wonderful I know of no man in France who can write and speak with such ability. In spite of all the evil which we have said, and undoubtedly with good reason, of it is Book. I do not believe that you, or any of you, could compose a narrative so simple, and at the same time so elevated and affecting, as the narrative of the sufferings and death of Christ—a narrative exerting so wide an influence and awakening such deep and universal feeling, and the power of which after so many hundred years would still be the same."—The Little Christian.

Picked men are needed for especially important forms of service. And what more important form of service is there than that of the Christian ministry? Do not be in a hurry to ordain a man to the ministry. "Lay hands suddenly on no man." The need of the pulpit to-day is not many men—but men. A human being of the masculine gender is not really needed in the ranks of the Christian ministry unless he has the manly qualities that will make him respected and influential for good in any community. Simple piety must be joined to profound conscientiousness, unswerving moral rectitude, well defined and fixed purposes, a natural capacity for leadership, soundness of judgment, great knowledge of human nature, and a tact that is impossible without abounding charity. The Christian minister who is not easily and by all recognizable as a strong, consistent character and a true gentleman has mistaken his calling. There are too many inconsistent and "slopny" men in the ministry who really who are not there from the highest motives, too many who are lamentably ignorant of human nature, too many who cannot do the right thing without doing it blunderingly and offensively too many who are easily discouraged, too many who excite contempt rather than respect in the minds of quick witted people. It is related by a Dundee paper that a good old Scotch lady once asked her neyhew, a preacher whom nobody cared to hear, "James, why did you enter the ministry?" "Because I was called," he replied. "James" said the old lady anxiously, "are you quite sure it wasn't some other noise you heard?" Brethren of the churches, do not be in haste to ordain a man to the ministry. "Lay hands suddenly on no man." Picked men are needed in the Christian ministry. The Holy Spirit never makes a mistake in this matter. Men sometimes do.

TO MOTHERS.

Mothers, do you pray with your boys and girls? I have one boy, and I have done since he was about five years of age to pray with him night and morning. For nearly a year back I have had so many cares, disappointments, work, company, pleasures, in fact everything that would seem to hinder me from praying with my boy—perhaps if I went to the foundation, I might say that I lacked zeal myself. There is a change in my boy! He is nearly fifteen years of age. He is not so thoughtful, not so earnest, not so zealous, is altogether a different boy; and when, not long since, I tried to talk with him for his unfaithfulness, he reproved me by saying, "You do not pray with me as you used to do." "Oh, I can remember," he went on to say, "when you used to come to my room every night after I was in bed, and pray with me; then you prayed with me morning and noon too, when you could, and it was easier to be good than it is now; and you used to read good papers and books to me, and now you hardly ever do; and so I do not have these good influences thrown around me."

Mothers, can you imagine how I felt? I told him I was sorry that on account of my unfaithfulness he had gone astray, but I thanked God from my very heart that he had made him feel the need of a mother's prayers, and I told my boy that henceforth everything would be secondary to my praying with him night and morning.

Oh, why is it mothers neglect this duty? Perhaps your boys and girls do not all speak to you about these things, but they must feel it just the same, probably not so much if you have never prayed with them, but then you have all the more to answer for. What a terrible thing to neglect doing all we can to bring our children to Christ! [illegible] I hope these few words will arouse many a mother to wake up to her responsibility.—A Mother.

WHY IS IT?

BY J. E. YOUNG.

Why are so many young men and women out of Christian work in this age? I think one great cause for this is that the Bible was taken out of our public schools. Very few of the young have even read the New Testament. I have tested this many times. No person ought to teach public school who is not a Christian. The public school is a child of the church and it ought to be nourished by the church. School teaching is building character,—teaching to think. The entire being of the child should be build up symmetrically. The faculties support each other like the four walls of a building.

We are now preaching at Topeka with a good interest to start with. May the Good Shepherd be heard everywhere!

OBITUARY.

Rev. Robert R. Channell was born in Chester county, Penn., August 10, 1827. Professed religion in the city of Philadelphia in 1843 or 4 and united with the M. E. church. He moved to Muskingum county, Ohio, in 1852, after this to Lawrence county, then to Gollia county, from there to Pike county, and finally to Jackson county. In 1862 he, for conscientious reasons, joined the Christian connection and was licensed to preach. In August, 1864, he enlisted in the Union army and was made corporal in the 173rd Ohio Volunteer Infantry, and at the close of the war. In 1875 he was honorably discharged at the close of the war. In 1875 he became a member of the Petrea Free Will Baptist church and continued a worthy and useful member until the Master said, "It is enough, come up higher." He was ordained by a council from the Jackson Q. M., consisting of Revs. John A. Oliver, A. W. Bingham and Bro. B. Walters soon after he came into the denomination. He never took the pastoral care of any churches, but aided nearly all the churches of the Jackson Q. M. as supply, when they had no pastor. He was twice married. He died after months of patient suffering, Oct. 14, 1895, and was buried the next day in the Rice cemetery. Rev. R. L. Farmer preached a very appropriate funeral sermon. Rev. Charles Reeves assisted in the services. A memorial sermon was preached by the writer the following Sabbath. He was one of nature's noblemen, an honest [illegible] He was firm in [illegible] convictions, wholeswax, unpopular, [illegible] Count[illegible], Produce.

[illegible] our goods are New, [illegible] Stylish; our prices [illegible] reasonable, and the [illegible] an excellent citizen. The [illegible] ow and children have the sympathy and prayers of a very large circle of friends.

THOMAS E. PERRY.

It is with a sad heart that we announce the death of our beloved brother, James Stocks who departed this life Sept. 5th. Brother Stocks was born Dec. 12, 1818. He leaves 9 children a host of grand-children, and 6 great-grand children to mourn their loss. The children have lost a loving father, and the neighbors a kind friend, but Heaven has gained a bright jewel. Brother Stocks had been a member at Black Jack for over 50 years. The funeral was conducted by Elder W. H. Lathinghouse to a large but attentive congregation, after which the body was taken to the family grave-yard and there laid away. Brother Stocks was conscious until the very last and said he was willing to die. He suffered a great deal for several months before he died. He told his children that stood around, that he could not stay with them any longer and that no must leave them, but try to meet him in Heaven and wear a crown of glory.

NORA MOORE.

I am sorry to inform you of the death of our beloved sister Lucy Tugwell, near Howell Swamp. She had been confined to her bed only two weeks, and seemed to be better last Sunday but died Monday at 10 o'clock. She was a bright promising girl and was loved by all who knew her. She was a true member of the Free Will Baptist Church at Howell Swamp and died trusting in our Saviour. She leaves a mother and father, sister and brother and a host of friends to mourn their loss.

FANNIE WEEKS.

Highest of all in Leavening Power.—Latest U. S. Gov't Report
Royal Baking Powder
ABSOLUTELY PURE