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unless accompanied with the money.
All letters on business, or intended for pub-
lication, should be addressed to "Tennessee Bap-
tist," Nashville, Tenn., and be paid for.

Does Infant Baptism Frustrate the Grace of
God?
BROTHER GRAY:—Do me the favor if you please
to answer, through the "Tennessee Bap-
tist," the following question: Does Infant
Baptism frustrate the grace of God? Gal.
1:21.

We think the brother has most conclu-
sively answered the question, from the
ground claimed for the practice. We have
long been of opinion that infant baptism
frustrates, most effectually, the grace of
God, and have intimated quite as much.

The original term, "adoption," signifies
to "set aside," "to reject," "to bring to
naught," (1 Cor. 1:19); "to disannul."
Considering the gospel as a plan, possess-
ing parts, a definite order, and designed to
produce a certain result, the sinner's re-
generation and salvation, and developing a
visibly organized church of regenerated
persons, &c., &c., we are forced to conclude
that, whatever tends to disturb or reverse
the order, mar the harmony or thwart the
result of that plan—producing contrary
results, does most certainly "frustrate the
grace of God."

My watch exhibits a plan, the design is
to mark the passing away of time correctly
by hours, minutes, and seconds, of a defi-
nite length. This requires wheels, &c., of
a certain size, and occupying in the watch
certain relative positions. Now should I
lessen one wheel, or put a smaller one in
the place of a larger, I should "frustrate"
the design—since it would not mark time
and perhaps not run at all. I reject a man's
work that I change. Infant baptism frus-
trates the grace of God in each of the fol-
lowing particulars.

(1) It sets aside or rejects the New
Covenant for Judaism.
The advocates of infant baptism plead
for infant rights on the ground of the iden-
tity of the two covenants, i. e. that of cir-
cumcision and grace, and of the two church-
es, i. e. that of the Jewish nation and the
visible christian church. They consequently
make the gospel only an addenda or
appendix to the old covenant, and they at-
tempt to sustain, as if not all their pec-
uliarities by reasoning from the analogy
(which they indeed make an identity) they
claim exists between the Jewish church,
and the church of the New Covenant. They
claim that every thing in the old church
not expressly abolished by the express de-
claration of Christ is to be continued in the
new church—and thus they have a blending
of the old and the new, putting new
cloth upon the old worn Jewish disposition,
and new wine into old legal bottles,
which Christ expressly said he did not in-
tend to do, but to put new wine into new
bottles. Now every intelligent reader of the
Acts of the Apostles, Galatians, Romans
and Hebrews knows that the above posi-
tion is the rankest Judaism, which hatched
the converts to christianity in Paul's
day, and distracted the churches—was the
principles which gave birth to the man of
sin, and the natural fruit of which was the
monk of the church and State, and a State
and world-wide church and a Pope. Does Ju-
daism frustrate the grace of God? Then
does the system of Pedobaptism, since it is
nothing else than Judaism.

because it turned the world back to the
law, and taught that there was no salvation
without works of the law. See Acts 15:
1. And certain men which came down
from Judaea taught the brethren except ye
be circumcised after the manner of Moses
ye cannot be saved." Now this Judaic
law was what was troubling the church
at Galatia, and the object of this Epistle
was to disentangle the minds of the brethren.
Paul shows in it that the law or
Jewish observance had served its purpose—
in pointing by all its shadowy types and
symbols forward to Christ and his new and
glorious church. The Jews had corrupted
the intention of the law, which was never
designed by God to justify, or by all its
bloody rites and sacrifices to pay away sin,
but only to assist their faith to lay hold of
the great sacrifice for sin, the Lamb of God.
The Jews long before the advent of Christ
had reduced it to a system of works, the
doing of which they considered the meritor-
ious cause of salvation. Against both of
these corrupt and destructive doctrines, Paul
directs this Epistle to the Galatians. Under
the old covenant the Jews taught that
without circumcision, salvation was impos-
sible without circumcision; Judaism teaches
that the old covenant continues in all force,
and baptism comes in its room or place,
hence infant baptism is as much binding
and necessary now as circumcision was
then, and this doctrine directs us for right-
eousness to the old Jewish law precisely as
circumcision did the Galatians, and there-
fore frustrates the grace of God.

Now if our readers will take the pains
to examine the creeds and catechisms of
every Pedobaptist sect they will see taught
the doctrine of infant regeneration and jus-
tification by, in and through baptism, and
the idea fairly implied that except baptised
salvation is impossible.

Will the reader now turn to the Episco-
palian book of common prayer, and read
the office for baptism of children, also the Ca-
techism. Ques. Who gave you this name?
Ans. "My sponsors in baptism wherein I
was made a member of Christ, a child of
God and an inheritor of the Kingdom of
Heaven." What does this mean? I refer
to the learned Bishop Beveridge on Chris-
tian Education, no modern puseyite, for he
was born A. D. 1638. Page 5. Speaking of
the catechism he says it is easy for chil-
dren to learn, "and yet is so full and com-
prehensive that it contains all things neces-
sary for any man to know in order to be
saved"—"the baptism now, the apostle's
creed, the ten commandments and the
Lord's Prayer." Now in that catechism
faith in Jesus Christ is not even mentioned;
or the doctrine of justification by faith in
his blood—but infant justification through
the sacraments! What further says the
Bishop, speaking of Christian Education,
p. 6. "It begins where a child begins to
be a christian, and therefore hath a christ-
ian name given him, even at his baptism
wherein he was made a member of Christ,
a child of God and an inheritor of the
Kingdom of Heaven; when great privileges
belong to all who are baptised, AND TO
NONE ELSE; NONE ELSE being in the
number of Christ's disciples."

"They who are not thus made his disci-
ples by being baptized unto him, are not
members of Christ; and if not, they cannot
be the children of God, nor have any right
to the kingdom of Heaven."

Do not Methodists teach the same doc-
trine? The office for baptism in the Dis-
cipline is the same with that in the Prayer
Book, being taken from it. Prayer is made
that the child may be regenerated in the
act of baptism and he ever remain in the
number of the faithful and elect children."

Where are the SON ELECT? What says
Wesley? "It is certain our church sup-
poses, that all who are baptized in their in-
fancy are of the same time born again, and
it is allowed that the whole office for the
baptism of infants proceeds upon this sup-
position."—SIXTH OF NEW BIRTH, Works
vol. 1, p. 408.

Doctrinal tracts, page 246. "What are the
benefits we receive by baptism. It is the next point
to be considered. And the first of these is the
washing away of the guilt of original sin, by the ap-
plication of the merits of Christ's death.

admission of the party baptized into the visible
church, but also to be unto him a sign and seal
of the covenant of grace of his engrafting into
Christ, of regeneration, remission of sins, and
of his giving up unto God, through Jesus Christ,
to walk in newness of life."

"Although it be a great sin to contemn or neg-
lect this ordinance yet grace and salvation are not
so inseparably annexed unto it as that no person
can be regenerated or saved without it, or that all
baptized are undoubtedly regenerated."

"The efficacy of baptism is not tied to that mo-
ment of time wherein it is administered, yet not-
withstanding, by the right use of this ordinance,
the grace promised is not only offered, but REALLY
EXERCISED AND CONVEYED by the Holy Ghost, to
such (whether of age or infants) as that grace be-
longeth unto, &c."

It reads as given by Christ, "Go preach
the gospel to every creature (i. e. all cap-
able of hearing or understanding it, and
therefore not to horses or cows they are
creatures, and they can hear or under-
stand it, as well as infants,) he that be-
lieveth and is baptized shall be saved."

Christ intended his visible Church to be
composed of baptized believers—regener-
ated persons, separate from the world, "not
of the world, but of the world."—The
whole plan of salvation is a doctrine held
by, and suffered for by the Baptists, in
every age of their existence. It is no vain
theory. All history, civil and ecclesiasti-
cal, abundantly testify that no doctrine was
ever held or practiced that ever so perva-
sively and so fully engrafted Judaism
upon the gospel—so overturned the
doctrine of justification by faith—so en-
tailed corruptions upon the church—so de-
stroyed its spirituality and visibility—so
enfeebled its powers to preserve pure doc-
trines and correct error—that offers such a
barrier to christian union—that is so hostile
to the genius of christianity—so contrary to
the principles of civil and religious freedom
—that so opposes the universal spread of
primitive christianity and the world's conver-
sion—that has led, and now leads to
such religious persecution,—that has shed
so much christian blood, as has infant bap-
tism.

Reply to J. S. Scoble.
This will be found on the first page, and
we especially request every reader of this
paper to read it attentively. It vindicates
us from the outrageous charges of this man
who was employed, or who volunteered his
services to give a relation of circumstances
which he declared he observed, although
he was in Louisville while we were in Bow-
ling Green! The public can see the attacks
to which we are subjected whenever we go
from home and engage in a prosperous
meeting—the more flattering or prosperous
the more violent the efforts to crush us.—
This article shows that Methodism is the
same in Kentucky as Tennessee, and the
same in Tennessee as in Georgia. Will
our readers refer to the article from Geor-
gia on our first page last week.

We thank the brethren of the Baptist
church for this most satisfactory defense,
and the expose of Mr. S. This committee
are all men of the first standing in Bowling
Green—whose word will not be questioned
in Warren county, and the church in Bow-
ling Green, for character and respectability,
has no superior anywhere.

Such are the times upon which we have
fallen, that Baptists cannot hold a meeting
of days in their own church, unless they
will give up their pulpits and altars to
Methodist ministers and class leaders, with-
out being thus published to the world, be-
lieved and misrepresented.

"THE GREAT IRON WHEEL."

NUMBER FOUR.
Christ forbade his disciples to teach in the
service of anything he had not taught
them.—Admission of Dr. Bangs.—Method-
ism a human invention, proved by Dis-
ciple's own words, by Wesley and
Methodist writers generally, being the
grand-daughter of Rome—the grand-
child of the "Man of Sin"—and son of
perdition—the Church of Christ cannot
followship it, or receive any of its acts.
To J. SOULE, BISHOP OF THE METHODIST
E. CHURCH, SOUTH.

In my last, one point at least
was most conclusively and unanswerably
settled, that Christ gave to the kingdom
he set up, the church he built, a definite
form of organization—its government or
discipline, and that if he did not, it would
have been a palpable violation of his last
charge to them for the apostles to have
given the churches any visible organiza-
tion, or enforced the observance of any
discipline. The law of Christ was specifi-
cally "Teaching them to observe all things what-
soever I have commanded you." This most
positively forbade them to teach christians
or enjoin upon churches they might gath-
er, the observance of any thing Christ had
not taught or commanded them to teach,
previous to his giving the commission.

It reads as given by Christ, "Go preach
the gospel to every creature (i. e. all cap-
able of hearing or understanding it, and
therefore not to horses or cows they are
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of days in their own church, unless they
will give up their pulpits and altars to
Methodist ministers and class leaders, with-
out being thus published to the world, be-
lieved and misrepresented.

modern churches!" A singular and easy
foundation!

In the last we have the admission that
Wesley was the father of Methodism, that
the Methodist Societies were organized into
a church and so called first, A. D. 1784.
Just 68 years ago, and while Methodist Soci-
eties in England have never yet been or-
ganized into a church or so called! We
also learn an important fact, that the only
reason the Methodist E. Church is Episco-
pali, rather than Presbyterian, is, not because
the word of God was consulted or cared
for in the matter, but simple because Mr.
Wesley "invented" it!!

It is a singularly extensive from Wesley's
Works, to prove that he was the father of
Methodism; did not all Methodists admit
the fact and boast of it?
ISAAC TAYLOR in his work, "Wesley and
Methodism," page 199, says: "Wesleyanism
is a scheme—it is the product of un-
assisted intelligence, and therefore has its
defects."
Page 214. "But Wesleyanism is the
work of man. . . . it is open to the
same objections."

"Dr. Coke arrived in New York on the
3d of Nov. 1784, and on the 25th of De-
cember following, the General Conference
assembled at Baltimore, at which time the
Methodist E. Church was organized."—Dr.
Bangs Original Church, page 26.
"Methodism has, from the beginning
been, in a most striking manner, the child
of Providence. Nearly all its peculiar
characteristics were adopted, without any
previous design, on the part of the instru-
ments by whose agency it was brought into
organized existence, as circumstances
seemed to require, and without expectation
of their becoming elements in a permanent
ecclesiastical constitution."—Dr. Hinkle in
Platform of Methodism.

This only claims that the Methodist E.
Church came into existence by sheer acci-
dent!
The Christian Church was organized by
Jesus Christ—Methodism by accident—
never happen so.

Methodism, by J. S. ISKIP, a work
widely endorsed by the Methodist press.
"Methodism, in her peculiar external organiza-
tion, has adapted herself to the exigencies of the
times. . . . and hence though constant-
ly changing, yet, like the modifications
through which the human system passes in
the various stages of its development, she
has always maintained her identity entire."

"It is but a little more than 100 years
since the first Methodist society was formed
by Mr. Wesley in England. The M. E.
Church has not been in existence 70 years."
—Page 53.
"Finally, it may be said, Methodism in
England and America was a special sys-
tem. It originated in as dark and unpropit-
ious a period almost as ever known in the
history of Protestant Christianity. . . .
To meet the emergency, which then
existed, God raised up a company of great
men—men who were great in intellectual
endowment, moral excellence, and inventive
genius. There was John Wesley, who has
justly been designated the greatest of eccle-
siastical legislators, Whitfield, the most
extraordinary of pulpit orators—Charles
Wesley, among the best of sacred poets—
Coke, the leader of modern missionaries—
Ashbury, the most laborious of bishops—
and Clark and Benson, one the most learn-
ed, the other the best practical commenta-
tor ever known. THESE MEN DEVISED THIS
POWERFUL INSTRUMENTALITY, WELL STYLED,
"CHRISTIANITY IN earnest," i. e. Methodism.

Here the fact is distinctly asserted that
John Wesley, the Moses, with Charles Wes-
ley, Coke, and Ashbury, the Aarons, of
Methodist Israel did devise the system of
Methodism. It is then of men and "came
up out of the earth." It is even by the
best of Methodists acknowledged as an im-
perfect and defective system. Says Iskip,
"a more wise or better arranged system of
religious and moral enterprise, could not
have been conceived. Of course, like all
OTHER HUMAN INSTITUTIONS, it has its
DEFECTS AND IMPERFECTIONS." Page 65.

they did!!] but to reform the continent,
particularly the church—and to spread
scriptural holiness over these lands."—Is-
kip.

Here it is boldly asserted that Providence
raised up Methodists to reform the
church—the church of Christ, of course—
it having become corrupt and a failure—
and how reform it, but to remodel it after
the counsel of his own inventive genius!—
If Wesley did this, did he not assume and
use powers and authority the apostles attri-
bute to anti-Christ—thinking to change
times, laws and ordinances? That the de-
fects of the apostolic church organization,
and its failure to accomplish the end pur-
posed by it, it boldly pleads as an apology
for the appearance of Methodism. Hear
Isaac Taylor. "No man was more devoutly
observant of the authority of Holy Scrip-
ture than Wesley; but his understanding
was as practical in its tendencies, as his pi-
ety was sincere. He perfectly felt, with-
out or not being defined that conviction in
words, that an apostolic church—although
right to a pin—which did not embrace its
main purpose—the spread of the gospel, and
the conversion of the ungodly, must be re-
garded as an absurdity and a hindrance to
truth. What is the chaff to the wheat?
"what are wholesome and scriptural usages
and orders which leave christianity to die
away within an inclosure?"

Again:
"[Methodism] originated in as dark
and unpropitious a period almost, as ever
known in the history of Protestant Chris-
tianity. Immorality, heresy, and spiritual
death had gained a spiritual ascendancy
when it was instituted. To meet the emer-
gency which then existed, God raised up a
company of great men . . . these men
devised this powerful instrumentality," i. e.
Methodism! Iskip, p. p. 54, 55.

What is more clearly taught here than
that the Christian Church had become effete
and powerless for good—that the gates
of hell had prevailed over it—that it was
illegally derived and unfit to meet the wants
of the world, and having signally failed, when
all was lost, and there was no eye to pity
or arm to bring salvation, help was laid
upon one John Wesley, priest to one of the
harlots of the scarlet woman! Beautiful
system—Satan casting out Satan. Rome
persecuting and opposing herself!!

We say here the fact is clearly intimated,
that Wesley regarded the apostolic church
organization as inefficient and useless, and
consequently rejected it as "an absurdity
and a hindrance to the truth, leaving christi-
anity to die away!" What an epitaph for
frail man to write upon the work of Christ
and his Apostles!! He therefore mapped
out of his own brain a religious scheme—
a church system to supersede it—to accom-
plish what that could not—thus assuming
more than Christ's prerogatives, since he
rejected the authority and work of Christ,
and set up an human organization to be the
rival and antagonist of Christ's Church!—
Methodism then seems to have been origin-
ated as a rival, and designed to accomplish
the apostolic pattern of church organiza-
tion, and its workings from its birth unto
the present, are all directly and palpably
to this end! How then can a follower of
Christ encourage it, or enlist under its rival
banners? Are not such the followers of
banners? Even Methodists do regard them-
selves—the followers of John Wesley!—
Methodist societies are called by Metho-
dist writers, very properly, "Mr. Wesley's
Societies," and not churches of Christ, and
Methodist societies, not christian!

"He would not have turned any of the
nobility away if they had sought admission
into his classes."—Iskip.
"The fact, that few of the higher classes
joined Mr. Wesley's societies?" &c.—Is-
kip.
"The policy of John Wesley, and his
fellow laborers and sons in the gospel."—
Iskip.

"You are the elder brother of the Ameri-
can Methodists, I am, under God, the father
of the whole family."—John Wesley, in
letter to Ashbury.
Here Wesley claims a divine right to
create and rule Methodists, under God; i. e.
jure divino.
"our design is to show, that it is our
duty as ministers of Christ, and the suc-
cessors of the apostles and of John Wes-
ley." &c.—Iskip.

Methodist ministers the successors of the
apostles and John Wesley!
"The first regular conference was held
in Philadelphia, June, 1773. From the
record of their proceedings it appears there
were in connection at that time ten min-
isters and 1600 members. At this confer-
ence the authority of Mr. Wesley, and the
doctrine and discipline of the Methodists
were formally recognized and adopted."—
Iskip, p. 42.

impiously claim that they did it by inspira-
tion, or at least by divine right and authority!
Wesley himself has not his people an ex-
ample. "God then thrust them out to raise
a holy people."—Wesley. "See Discipline,
p. 3.

"We believe that God's design in raising
up the preachers called Methodists." The
four Bishops. See Discipline, p. 4.
"Methodism," says Iskip, "is a crea-
ture of Providence." What does he mean
by providence—chance? If not he means
of divine origin.

"They were guided by the admonitions
of Providence."—Iskip, p. 52. Were
these admonitions of the spirit? then it was
inspiration! Mr. Iskip explains this pro-
vided by God on another page, as under
the immediate direction of the Spirit!—
Then the Methodist Discipline is as much
inspired as the New Testament, and the
acts of Methodist preachers as the acts of
the apostles!

But it is insisted upon that the Wesley
and their apostles were in some way in-
spired, and acted under divine warrant.
"To meet the emergency which then ex-
isted, God raised up a company of men,"
&c.—Iskip, p. 54.
"when it pleased God to raise up Wes-
ley, only about two or three individual
forms of aggressive action were to be found
in the Protestant churches. He was pre-
sidentially [i. e., under the immediate direc-
tion of the spirit, is the impression made
by Methodist writers] led to introduce an
arrangement," &c.—Iskip, p. 169.

I have, in the last three letters, candidly
and as innocently as possible, laid before
you my reasons for refusing to regard Mr.
Wesley's "religious scheme" as the church
of Christ. I have showed that the
church was organized in his day, and has
stood unchanged and indestructible until
the present, and will continue the same, un-
reformed, until the end of time, while the
church of which you are a partial head,
came into being only 68 years ago, and as
organization like it ever existed before! I
have showed that every christian believe,
that the Church of Christ is of divine ori-
gin, Christ its author, its head and its law
giver, while I have proved, from your own
words, as well as those of Wesley and
your writers, no one denying, but all bearing
witness that John Wesley was your spiritual
father and founder, and your Methodist a
human scheme of man's device and inven-
tion—a man-made institution—such as such
as that of Odd Fellowship or Masonry—an
imperfect and defective organization. How
can a christian man dare to followship it as
a scriptural body, much less prefer it to his
church as organized by our blessed Saviour!
It is a rival of Christ's fold, and those who
enter it leave Christ to follow men—become
the followers of Wesley and the servants
of the General Conference. Methodism a
sect, not of the apostolic church, but of
the Romish apostasy; having the Church
of England for its mother, and the same
in spirit for its grand-mother.

If it is said, that the church of Christ is
valid ordinances and ordinations, in what
light must we regard the baptism and or-
dinations of Methodist ministers? they
have one and all received their ordinations
and authority from Rome—mystical Babylon,
the "Man of Sin" and son of perdition—
through the Church of England! Metho-
dism, from its own testimony, belongs to
the family of Mystical Babylon, a grand-
daughter, and can the Churches of Christ,
with any degree of right or propriety, re-
cognize, by receiving, the acts of Mystical
Babylon as Christian or Scriptural. Bap-
tists have refused to receive her baptism
for 1400 years, and have suffered cruel an-
tidotes on account of it, and shall we, their
descendants, basely betray those who
sealed and life attested principles for
sect of prisons and death, but the impu-
nent words and devices of those who op-
press them? You cannot expect the suffering
and consistent of my brethren to set that.

In my next, I will show how Methodist
Societies were made Churches, and that
Methodist Episcopacy was superstitiously
introduced and understood in a judicial
sense, or as equal to the Episcopacy of the
Church of England, and is spurious and in-
valid, and if not, its assumptions are in-
deed ridiculous and contemptible.

Yours most respectfully,
Ed. TERRY, Bap.

ARE PRI
The following
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his friends in E
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Apostles forbid
\$100 for any
quiring us to hel
tory.
\$100 for any
Apostles to say
understood by
\$100 for any
shorting the Ch
dulgences for
\$100 for the
of divine faith
cannot be read
At a time, the
man Catholic;
after property-
of fortune into
from their delu
beds—turning
—bringing Irish
raise funds, the
ity of filling ch
on their side,
to be given on
texas.
Mr. Atkinson
any other Rom
man, to PUEB
above subjects."
Nor have Pe
offered rewards
so in this coun
in the Washi
byterian paper
offered by Presh
\$100 reward
who will find in
gle instance G
either priest or
\$200 reward
who will point
Scriptures, wh
of Rome, citin
Peter, or many
in their accusa
veral Church.
\$300 reward
who will prov
use of images
Christ or his A
\$400 reward
who will aban
Christian bisho
to marry."
Now, since
vindicates me
come three me
be a great reas
Catholics, I w
to Pedobaptis
some of the,
they perpetua
it cannot be in
To all Person
lat. I will re
ferred some ye
\$1,000 for a
ing a plain pra
fast Sprinkling
\$500 to any
tary passage,
by Pedobaptis
which has not
the practice by
doubtful divin
\$100 to any
standard histor
infant baptism
heaven nation
the coming of
century.
\$100 to any

