

J. B. GRAY, Editor and Proprietor.  
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We shall continue to use our best efforts to secure  
the publication of the most reliable and valuable  
information for the people of the South.  
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## THE GALLATIN DEBATE.

Held in the city of Gallatin, Tenn., commencing  
Monday, January 15, 1877, between Dr. J. B. Gray,  
Campbellite, and Eld. Geo. W. Griffin,  
Baptist.

Elder Lipscomb's Seventh and Last Speech  
on the Second Proposition.

**GENTLEMEN MODERATORS:**—My friend has, in his speech, endeavored to answer some one else. I have never said "we come in contact with the blood of Christ in the water." My opponent has said one could not enter heaven without baptism. He is trying to secure the favor of Pedobaptists. He has declared that I said no one could enter the third kingdom without going through the second kingdom. If he can thus take Mr. Campbell's language out of its connection, and pervert it, so can he take Mr. Peter's or Mr. Paul's language out of connection and so pervert it. He says that "we cannot believe baptism to be of such importance, although we so teach, or we would not defer baptizing in some cases for several hours after the 'good confession' has been made." I would just say I recognize this to be an even practice among us, and deplore its existence; but the evil grows out of his own teachings—teaching men to neglect baptism—and some of my brethren have not got rid of the old leaven yet. I believe faith brings the faith of a man in contact with the blood of Christ. [I know this is a strange statement, but it is in the exact words of Eld. Lipscomb—*Bar.*] Baptism brings an individual into that state in which the blood of Christ can pardon him. All the fathers believed faith and baptism to be inseparably connected. Now, do not throw the blame to us for the delay in baptizing those confessing, but let the blame lay at your own door.

I will say to you, my friend, in regard to your criticism on *Act*, in *Act* ii 38, that I agree with you that every person must come to baptism relying on the name of Jesus Christ. I do not hold that one is converted until he has obeyed—until he has submitted to all the conditions laid down.

My friend says I make Peter contradict himself in the 10th chapter of *Acts*. Let us see whether this is so: He causes all the trouble by connecting remission and the giving of the Holy Spirit. These persons had already become Christians and received the Spirit after baptism. These Gentiles believed by hearing through the Word; this faith leading them on unto obedience. He challenges me to show where unpardoned persons ever received the Holy Spirit. I refer him to Balaam and his ass, both of whom received the Holy Spirit.

Again, I refer him to Caiaphas who prophesied when unpardoned. So you see the mere fact of a person's receiving the Holy Spirit before baptism is no proof of their being pardoned, as my opponent would have you believe in the case of Cornelius and his friends.

I do not deny that faith is the procuring cause of salvation; but I submit that obedience to Christ does not *degrade* Christ at all. Dr. Griffin takes the strange position that baptism is THE act in which we consecrate ourselves to God; I hold that baptism is THE proof—the seal—of our consecration, and when we consecrate ourselves to Jesus, he makes us his children by baptism.

Now in Tit iii 5:

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Here Paul declares we cannot be saved by our own righteousness, but by the "washing of regeneration and the renewing of the Holy Ghost." In I Pet iii 21, the word translated "figure," should be translated antitype, and the antitype is water baptism. Baptism is the "answer of a good conscience," because our conscience commends us for obeying God's commands.

Now I will notice a type. There were two *dilemmas*: Moses and Christ; both were brought up under circumcision alike; both came to deliver from oppression. One brings the people to the Red Sea, and when by God the way is opened they "go forward" and consecrate themselves to Moses; the other leads the people through faith and repentance to baptism where they consecrate themselves to him. When several conditions are commanded to secure an object, one can only secure the one desired by complying with ALL the conditions. This is a general law, and so in salvation. I know my friend will appeal to your sympathies, but I state this: Baptists maintain that no person can come into the kingdom without a *conversion* with a visible church—Christ's body is said to be the church—therefore there is no entrance in the body of Christ without baptism; for they hold baptism to be the door. I give this as a syllogism. But why do they dislike for us to insist on obedience? Even if you are saved by faith alone, will you impart it by obedience? The teaching of Dr. Griffin makes men neglect of baptism, as he teaches it not to be necessary. Therefore, holding to faith, and insisting on obedience, we cannot be wrong. This, friends, is the only sure ground to occupy; this is the eternal rock of truth; come and stand upon it. Hold fast to the truth, and at the last day, in the glories of immortality, your hearts shall be filled with joy. There, in the bright fields of heaven, shall you receive joy and happiness without a pang, without a sorrow, never dying, but lasting forevermore. [Time out.]

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls. —Jeremiah.

Old Series—Vol. XXIX.

MEMPHIS, TENN., SATURDAY, MAY 4, 1872.

New Series—Vol. V., No. 35.

Griffin's Seventh and Last Speech on Second Proposition.

**GENTLEMEN MODERATORS:**—In closing the discussion of this proposition, I shall notice Mr. Lipscomb's proof-text as briefly as possible, for I think all unbiased persons have already perceived that his position is both illogical and unsound, and that it is not supported by the clearest Scriptural testimony. Our positions are contradictory, hence if mine is true his must be false. It will be needless, therefore, to give much time to what has already been disproved, and we only consent to notice them at all upon the ground that many persons are not familiar with the law that if one of two contradictory opinions be true, the other is necessarily false.

But before entering upon the consideration of the texts upon which he relies to support his affirmation, I feel it due to myself and to the question before us, to notice some few of the rambling and confused statements of Mr. Lipscomb in his last speech. I shall do so in the following order:

1. He says he never said "we come in contact with the blood of Christ in the water." What does this negation of his amount to, as he does not disavow the teaching of his brethren respecting the statement made by himself. It is very apparent that he denies having said this, for the purpose of blinding the audience to the damning statement in that they compel men to pass through the water to Christ. But, notwithstanding his denial, he is so true to the faith of his fathers that he avows the opinion of his church in stronger terms, if possible, but in different phraseology.

He affirms in his last speech that "baptism brings an individual into that state in which the blood of Christ can pardon him."

This means that the blood of Christ cannot avail in the pardon of sins without baptism. This is monstrous. The blood of Jesus cannot avail without baptism!

2. He charges me with having said "one could not enter heaven without baptism." I will not characterize this statement as it deserves, but simply say as attributes to me what I never said.

3. He says I am trying to secure the favor of the Pedobaptists. Here he insinuates that I am bidding for the favor of other denominations. And why this insinuation? Simply because I charged that his brethren taught that God will save infants and idiots without baptism on account of irresponsibility, and many of the heathen, Pedobaptists and Baptists, without requiring them to be immersed in order to the remission of their sins, on account of ignorance! (See Lard's book, p. 236, also Christian Baptism, pp. 557, 558.) How fearful is knowledge when it makes essential one more term of salvation. Mr. Lipscomb's friends have superior knowledge of duty to other people; therefore, while God will save the ignorant, he will not save those who are Campbellites, according to Dr. Hopson, unless they go into the water. I will state that men increase the terms of salvation by hearing Mr. Lipscomb or his brethren preach. Men can be saved with less difficulty when they have not received their instruction. Are my conclusions correct? Let Mr. Lipscomb deny them, with the statements of Messrs. Campbell and Lard before him, if he dare. Such insinuations clearly indicate a consciousness of the inconsistencies of his church, and that all those who rely upon the merits of Christ and not upon their own deeds for salvation are against him.

4. He charges me with perverting Mr. Campbell's language. Mr. Lipscomb seems really unacquainted with his Brother Campbell's opinions, and yet he often charges me with misrepresenting Mr. Campbell. I will call upon Mr. Lipscomb to make his charge good by the proof. If he does not do this, he stands before you accusing me of what I never did.

5. He replies to my statement, in which I said his brethren could certainly not believe baptism so important as they claimed or they would not defer it for several hours, or even days, when one had made the "good confession," by saying: "I recognize this to be an evil practice among us, and deplore its existence; but," says he, "the evil grows out of his [my] own teaching—teaching men to neglect baptism—and some of my brethren have not got rid of the old leaven."

There are two things in the above quotation from Mr. Lipscomb which demand exposure:

1. That I teach men to neglect baptism.

This is an unqualified misrepresentation, without foundation in fact.

2. The reason given for deferring baptism in the case mentioned is not, in many cases, the true one, for they have deferred it with no such reason existed. If those who made the "good confession" had been told they were in danger of perdition while they remained unbaptized, the case would have been different. Why Mr. Lipscomb seeks to cover an inconsistency by assigning an improper reason and charging me with what I never did is only known to him and his Maker. Such things are unworthy of him, they are not manly in him. You know the charge I made is true: why not admit it?

I now come to his proof, and I will first consider *Act* ii 38. Mr. Lipscomb claims that this passage teaches that baptism is in order to the remission of sins. In his interpretation he makes repentance and baptism sustain the same relation to remission of sins, as if they were the same thing. We repent for sin; the remission of sins. He also contends that it means "in order to." He means to say that baptism with repentance is for, that is, necessary to the remission of sins; thus remission depends on baptism in precisely the same sense in which it depends on repentance, and a connection is thus established between them of a nature so permanent that remission is in all cases (previous exceptions aside) consequent on baptism, and never precedes it. (See Lard's book, p. 193.)

I deny that repentance and baptism sustain the same relation to eternal life, or to remission of sins. We are baptized into the name of Christ, but we are nowhere commanded to repent in the name of Christ Jesus. But, according to Mr. Lipscomb, the passage in question must be read after this manner: Repent, every one of you, in the name of Jesus Christ, in order to the remission of sins; and be baptized, every one of you, in the name of Jesus Christ, in order to the remission of sins. This, however, will not accord with what Peter said. Peter did not say "every one of you repent." "Every one" is not the nominative to the verb *repent*, as Mr. Lipscomb would have you believe. He explains the passage as though Peter said: Repent ye, and be baptized in the name of Jesus Christ. Mr. Lard has it: "Every one of you repent and be baptized." Both pervert Peter's language, for he changes the nominative and number of the second verb; and surely there must have been some design in this, for he did not so speak in *Acts* iii 19: "Repent and be converted." Here both verbs are in the plural, and have the same nominative. The reason why he changed the nominative after the word "repent" and before "be baptized," may be found in the fact that repentance is of universal obligation, and is, therefore, a moral duty, while baptism is neither. Baptism is a positive command, and is obligatory only on penitent believers. Peter commanded all who heard him to repent; but only such as obeyed the first command were required to be baptized, for only they who gladly received the word were baptized. He cannot dispute the correctness of this interpretation; I demand that he either accept it or deny its correctness. Now, Mr. Lipscomb, let us have a direct issue. Now, let us take his admission that my criticism on *Act* with the *Act* is correct; that baptism in the name of Christ is a baptism founded on the acknowledgment of his name, or that the persons referred to in *Acts* ii 38 came to baptism relying on the name of Jesus Christ. But here I must remark he admits a truth and denies it in the same breath: for he says "every person must come to baptism relying on the name of Christ Jesus." In this he admits the truth, but he says "we are not converted until we have submitted to all the conditions laid down." Here he denies the truth which he admitted. In the first place, he makes man rely on Christ; in the second, he makes him rely on Christ and what he can do. To rely on one is to lean on or rest with confidence on one's ability and faithfulness—to depend on or to trust in. Relying on Christ Jesus, then, is trusting in him as God's anointed to save us from our sins. Then the persons referred to in *Acts* ii 38 were *deeply* convicted for sin, repented toward God, and relied on or trusted in Christ Jesus as one who was both able and willing to save them. We will now illustrate the use and design of baptism in the case under consideration by a statement of Mr. Lipscomb made in this discussion. He said, you remember, that circumcision was to the Jew a seal of faith. (This is not true.) So was baptism under the law of faith. Circumcision was a seal of the righteousness of faith to Abraham, a righteousness which he had before circumcision; therefore circumcision *attested* or witnessed a fact which existed before the seal. So, according to Mr. Lipscomb, the Pentecostians, in being baptized, submitted to a rite which was declarative of a fact which already existed; it declared their death to sin, and of course their freedom from the guilt of sin. So if baptism is under the gospel what circumcision was to the Jew, it is a sign of the righteousness of faith which existed before baptism. Therefore I claim that, and according to Mr. Lipscomb's own admission, the persons addressed by Peter were pardoned before baptism, hence baptism to them was not in order to the remission of sins.

In reference to *Act* I will remark that this *verse* is not in the New Testament does not justify or allow the rendering given by Mr. Lipscomb when connected with baptism. (See *Mat* iii 11, and *xxviii* 19; *Mark* i 9; *Luke* iii 22; *Acts* ii 38; *Rom* vi 34; *I Cor* x 2, and *xii* 13; *Gal* iii 27.) To put Mr. Lipscomb's translation in these, or most of these, will be making nonsense of the clear statements of the sacred writers. *Act* occurs in connection with baptism in all of the above passages. Let any one test it who

will; if unbiased, he will say I am right. The next proof-text to which I invite attention is *Acts* xxii 16, "And now, why tardest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Mr. Lipscomb insists that this Scripture supports his position—that baptism is the condition upon which Paul's sins were forgiven. I have some objections to this view of the passage, and will state them in the following order:

First objection is, that if it was needful for Paul to be baptized in order to the remission of his sins, it was also needful for all other believers. But if this be so, it will be impossible to account for the fact that in all of Paul's writings on the subject of justification there is not one word about baptism. He nowhere taught that a man must be baptized for the remission of his sins. The author of the following Scriptures, *Rom* iii 21-31; *iv* 1-10; *v* 1-21; *x* 1-10; *Gal* ii 16, and *Eph* ii 8, 9, could not regard a deed of any kind on the part of man as a condition of remission of sins. The man who preached, as Paul did at Antioch, in *Acts* xiii 48, 49, or could say he was not sent to baptize (*I Cor* i 7), certainly did not understand the passage as Mr. Lipscomb does. If he did, Mr. Lipscomb, how could he think God that he had baptized so few? I think that Paul would, were he here to-day, be amazed at the statement that he thanked God that he had baptized so few into that state in which the blood of Christ could avail in the remission of sins. I will here state that the writings, the preaching and conduct of Paul are all inexplicable if he understood *Acts* as Mr. Lipscomb and his brethren do.

Second objection is, that the Scriptures affirm with an unambiguous distinctness that it is the blood of Christ which cleanses from sin. (See *I John* i 7; *Heb* ix 14; *Rev* i 5.) The heart is cleansed by the blood of Christ; the body is washed with water. The one is real, the other symbolic. The blood of Christ affects the heart—the water the outward, not the moral man. Baptism is a significant ordinance, and the element in which it is performed is also significant. It points to or symbolizes the burial and resurrection of Christ, and our union with him in them. The water is symbolic of the cleansing from sin we realized from the blood of Christ. Then we are washed from sin by the blood of Christ in fact. We wash away our sins in baptism in form. In the one there is the reality, in the other symbol. In the former, something is done for and in us; in the latter, we do something. What we do springs from what is done for us. The symbolic is conditioned on the moral change wrought in us, hence baptism points to a state of heart or mind called death to sin, and is declarative of it. (*Rom* vi 4, 5.)

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

It teaches us the meaning of baptism. It is the likeness of Christ's death and resurrection. If it is the likeness, it is not the thing itself nor the condition of entrance into the state signified. It is then a symbol—Christ died, was buried, and rose again. We are buried in water, and raised again, as a likeness of what he did. The result of Mr. Lipscomb's position is, that the thing is conditioned upon its likeness. Our union with Christ is conditioned upon a *like*. This is absurdity without disguise. Man holds the power to keep us out of Christ!!!

The next proof-text is Titus iii 5:—"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost." Mr. Lipscomb, and his brethren, make this passage give them support by making the phrase "washing of regeneration" mean baptism. Mr. Lard, in order to do this, converts the noun "regeneration" into an adjective, thus: "Regenerating washing." The word "saved" he interprets, as he did *Mark* xvi 16, to signify simple remission of sins. If these gentlemen had considered the next verse, they would have saved themselves from error of making the "washing of regeneration" mean baptism. In order to their interpretation a word which signifies a substance or thing is converted in one which signifies a quality. They not only do this, but assume that as proved which needs the proof; hence, they reach their conclusion by perverting the Scriptures, and in violation of the laws of reason.

Paul tells in this passage what God does not save us by, as well as by what he does save us. He tells us God does not save us by works of righteousness which we have done. Then he does not save us by baptism for baptism is a work of righteousness. (See *Mat* iii 15.)

Again, according to Paul, this washing of regeneration and renewing of the Holy Ghost, by which God saves us, he sheds on us abundantly through Jesus Christ. Now, unless he sheds baptism on us, the washing regeneration is not baptism. The Greek word

*baptizo* means to pour out, so shed blood. Will the gentleman contend that God poured out baptism upon us through Christ? I may be asked what does the washing of regeneration mean? You must remember, my friends, that I am in no way bound to answer this question. Mr. Lipscomb has presented it in proof, and he should explain it, not pervert it as has been done by his brethren from Mr. Campbell down to Mr. Lipscomb. Therefore, while I attempt to answer, I wish it to be understood that it is, on my part, a gratuitous work. Man needs two things in order to salvation. He must have a new heart, and be cleansed from sin. God saves him by giving him a new heart, and cleansing him from sin. These two works are so distinct that they cannot be expressed by the same phrase. Hence, they are expressed in many passages with marked distinctions. I will simply refer you to some of these: *Ex* xxxvi 25, 26; *Jer* xxxi 33, 34; also *Heb* viii 10-12; *x* 16, 17. These are the two things of which Paul speaks in Titus iii 5. The washing of regeneration is the cleansing from sin; the renewing of the Holy Ghost is the giving a new heart, or writing the law upon the heart. The apostles being Jews, were accustomed to this phraseology: "Wash you, make you clean." O Jerusalem, wash thy heart from wickedness. The word "wash" is sometimes exchanged for created in a clean heart. These all refer to inward washing, yet Elder Lipscomb proposes to prove by "the washing of regeneration" that baptism is in order to the remission of sins.

The next and last proof-text I shall notice is I Pet iii 20, 21:

Which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.

Peter calls baptism a figure. Then, if we are saved by baptism, we are saved by a figure. Paul speaks of it as a likeness, yet the gentleman is contending for a real salvation by a real act as a condition. The passage under consideration contains an analogy. Noah and his family were saved in the ark by water; and as the ark saved them by water, so baptism saves us by the resurrection of Jesus Christ. The analogy is seen in the fact that Noah's salvation in the ark was a figure or type. So baptism is a figure or type; hence, it is called a "like figure." Mr. Lard contends that this passage ought to read thus: "In which (ark) a few, that is, eight souls were saved by water, which also now saves us in its antitype, baptism, which consists not in putting away fleshly impurity, but a seeking a good conscience in God." (See his book, page 214.)

The Greek *antitypon* implies two figures alike in their signification: *Antitype* is not a faithful translation, for it signifies not the type, but that which is typified. This the Greek word does not signify. To make this assertion good, we will refer to *Heb* ix 24: "For Christ is not entered into the holy places made with hands, which are the figures of the true." Here, the Greek is the same. The word cannot have the sense of antitype in this passage. God gave Moses the pattern of these holy places on the mount, and he made the holy places like them. These were, then, patterns of the heavenly things. They were like figures, figures of the same things. Like figures is the correct translation; *antitype* is not Noah's salvation in the ark is a figure of the resurrection of Jesus Christ and salvation through him. (See *Heb* xi 7.)

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Baptism is also a figure of the same thing. This is proved by *Rom* vi 3-5. Our descent into the waters of baptism implies our previous death to sin. So Christ's descent into the grave implied his previous death for sin; therefore, the former is the likeness of the latter.

Peter in order to guard the Jewish Christians, to whom he was writing, against a mistake into which they were liable to fall, tells them that it is not a putting away of the filth of the flesh, but it is, he says, "the answer of a good conscience toward God."

Mr. Campbell says: "Immersion saves us, not by cleansing the body from its filth, but the conscience from its guilt." (Christianity Restored, page 221.) Peter, however, did not say this. But Paul tells us the blood of Christ, not baptism, purges the conscience from dead works. In baptism we assume certain obligations. We have been buried with Christ by baptism into death; that, like as he was raised from the dead by the glory of the Father, even so we also should walk in newness of life. And now this question comes up before the mind of the hearer: Will you, by being baptized into Christ, "into his death," obligate yourself to walk in newness of life? He having a good conscience toward God—a conscience purged from dead works to serve the living

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God answers, "I will." And baptism is the act, by which he answers the divine claim, and purges the conscience from dead works. In the act he professes to have a good conscience toward God.

I have now considered the proof-texts which Mr. Lipscomb has presented, and have found that they afford him no support whatever. I have also shown that his system by taking them out of their connection, by an incorrect and unscholarly interpretation, and by a total disregard of the true logical methods of investigation.

1. I have shown you, my friends, that the elder and his brethren are not agreed upon the teachings of Christ and his apostles, and yet they claim to stand a unity upon the sacred oracles of divine truth.

2. I have shown you that they misconceive the nature of both repentance and faith—that what they call repentance is a simple change of conduct; that their definition of faith is inadequate, hypothetical and unevangelical, and what they call faith is a simple conviction that what the Bible says is true, and therefore they bring a sinner to the rite of baptism without repentance and faith.

3. The system claims to do that which is impossible; that is, to purify the heart of the love of sin and to enable it to rejoice with joy unspeakable and full of glory before the blood of Christ is applied. The system teaches that only in the water can one come into the realm of Christ's blood; and also teaches that the heart must be purified of its love of sin, and delight in holiness, before baptism. So it claims to purify the heart without the blood of Christ, which is utterly impossible and contradictory to the clear and distinct teachings of the Word of God.

4. I have brought to your attention the fact that their system teaches that no man is saved under the water for the purpose of receiving life, but for the purpose of enjoying the life of which he is possessed; and showed you what their baptism proposes, viz: to possess the immersed of the "enjoyment" of what, in reality, power, principle and fact, he already possessed; that the man baptized is no better, no holier, loves God and man no better, has in fact no principle that he does not possess before baptism; yet he is lost for not enjoying what he possessed. It is baptism or damnation! The man, though pure, begotten of God, born of the Spirit, is eternally lost if not baptized.

5. I have shown that those who are not Christian in their opinion, become such by taking the name of Christ and becoming members of their congregations, and that too without baptism.

6. I have shown that their immersion is not Christian baptism, by proving that only those who are dead to sin (death to sin means freedom from the guilt of sin), are to be buried with Christ by baptism. Those they immerse are not freed from sin, and therefore are not dead to sin.

Hence, I declare their repentance, faith and baptism to be unscriptural.

7. I have also shown that they condition man's salvation upon the observance of a rite, and therefore upon what man can do for man, and that they thus place the eternal destiny of the souls of men into the hands of men. This is ritualism. This system makes every immersion a priest's right, out whose co-operation God does not, cannot, according to their gospel, remit the sins of man.

8. This system makes Christ of no effect, because it proposes to justify sinners by deeds of law. *Gal* v 4:

Christ is become of no effect unto you, whosoever of you are justified by the law, are fallen from grace.

9. I have proved that their immersion is not only not Christian baptism, but attests what is not true, for they say it is under the law of faith. What circumcision was under the Jewish law, circumcision was to Abraham, a seal of the righteousness of faith, or righteousness which is by means of faith, and this righteousness Abraham had before he was circumcised; hence his circumcision attested the righteousness which he had in faith in unbelief. So according to their own avowing, their immersion is made to attest a fact which has no existence. If it is to the penitent believer, under the law of faith, what circumcision was to the Jew, it is to him a sign of righteousness of faith; but those they immerse have not this righteousness; therefore they have the sign without the thing signified, hence their immersion bears false testimony.

The system which Mr. Lipscomb defends is subversive of the great doctrine of justification by faith; if therefore taken from man his only hope for life by law no man is justified in the sight of God. (See *Gal* iii 11.) I claim therefore that the affirmative is supported by the Word of God, and that those who depend on baptism as a condition of pardon are woefully deceived—hoaxing a false hope, not—but an honest delusion is as fatal as any other, if not more so. I trust, my friends, you will give earnest attention to the Word of God, and submit to its divine guidance, and thus save yourselves from the delusions which draw you away from Christ, who is the end of the law, for righteousness, to every one that believeth. I do not ask of you to omit any duty or neglect any ordinance, but I ask you not to make these a means of coming to Christ. Let the ordinances of the gospel be submitted to in love and faith, not as conditions, but as the means of faith or trust, and reliance in Jesus who has been set forth to be a propitiation through faith in his blood. Trust in anything or any person but Jesus is fraught with consequences that are fatal to the eternal interest of man. [Time out.]



## A FARM OF SOUND WORDS.

The Old and New Testaments were written by men divinely inspired, and contain the full and final revelation of God's will to man. To seek through "spirits" to pry into the unsearched things in the sight of God is the sin of rebellion and witchcraft. The New Testament is the perfect rule of faith and practice for Christians.

1 Tim. iii. 16. 2 Pet. i. 21. 11. 16. Luke xiv. 41. John xiv. 26. 11. 26.

2. There is only one God, self-existent, infinite in every natural and moral excellence. He has revealed himself as the Father, and the Son (or the Word), and the Holy Ghost, the same in respect to Divine essence, whatever distinction there may be in some respects.

1. John i. 1. 2. John i. 1. 3. John i. 1. 4. John i. 1. 5. John i. 1. 6. John i. 1. 7. John i. 1. 8. John i. 1. 9. John i. 1. 10. John i. 1. 11. John i. 1. 12. John i. 1. 13. John i. 1. 14. John i. 1. 15. John i. 1. 16. John i. 1. 17. John i. 1. 18. John i. 1. 19. John i. 1. 20. John i. 1. 21. John i. 1. 22. John i. 1. 23. John i. 1. 24. John i. 1. 25. John i. 1. 26. John i. 1. 27. John i. 1. 28. John i. 1. 29. John i. 1. 30. John i. 1. 31. John i. 1. 32. John i. 1. 33. John i. 1. 34. John i. 1. 35. John i. 1. 36. John i. 1. 37. John i. 1. 38. John i. 1. 39. John i. 1. 40. John i. 1. 41. John i. 1. 42. John i. 1. 43. John i. 1. 44. John i. 1. 45. John i. 1. 46. John i. 1. 47. John i. 1. 48. John i. 1. 49. John i. 1. 50. John i. 1. 51. John i. 1. 52. John i. 1. 53. John i. 1. 54. John i. 1. 55. John i. 1. 56. John i. 1. 57. John i. 1. 58. John i. 1. 59. John i. 1. 60. John i. 1. 61. John i. 1. 62. John i. 1. 63. John i. 1. 64. John i. 1. 65. John i. 1. 66. John i. 1. 67. John i. 1. 68. John i. 1. 69. John i. 1. 70. John i. 1. 71. John i. 1. 72. John i. 1. 73. John i. 1. 74. John i. 1. 75. John i. 1. 76. John i. 1. 77. John i. 1. 78. John i. 1. 79. John i. 1. 80. John i. 1. 81. John i. 1. 82. John i. 1. 83. John i. 1. 84. John i. 1. 85. John i. 1. 86. John i. 1. 87. John i. 1. 88. John i. 1. 89. John i. 1. 90. John i. 1. 91. John i. 1. 92. John i. 1. 93. John i. 1. 94. John i. 1. 95. John i. 1. 96. John i. 1. 97. John i. 1. 98. John i. 1. 99. John i. 1. 100. John i. 1.

3. Man was created holy; but, by wilful disobedience, fell from that state; became morally defiled, and became all his children in his likeness; hence, by nature, there is in us no holiness; but we are all inclined to evil; and, all are children of wrath, justly exposed to death, and other miseries, temporal, spiritual and eternal.

Gen. i. 27. 2. Rom. vii. 14. 1. 14. 2. Rom. vii. 14. 3. Rom. vii. 14. 4. Rom. vii. 14. 5. Rom. vii. 14. 6. Rom. vii. 14. 7. Rom. vii. 14. 8. Rom. vii. 14. 9. Rom. vii. 14. 10. Rom. vii. 14. 11. Rom. vii. 14. 12. Rom. vii. 14. 13. Rom. vii. 14. 14. Rom. vii. 14. 15. Rom. vii. 14. 16. Rom. vii. 14. 17. Rom. vii. 14. 18. Rom. vii. 14. 19. Rom. vii. 14. 20. Rom. vii. 14. 21. Rom. vii. 14. 22. Rom. vii. 14. 23. Rom. vii. 14. 24. Rom. vii. 14. 25. Rom. vii. 14. 26. Rom. vii. 14. 27. Rom. vii. 14. 28. Rom. vii. 14. 29. Rom. vii. 14. 30. Rom. vii. 14. 31. Rom. vii. 14. 32. Rom. vii. 14. 33. Rom. vii. 14. 34. Rom. vii. 14. 35. Rom. vii. 14. 36. Rom. vii. 14. 37. Rom. vii. 14. 38. Rom. vii. 14. 39. Rom. vii. 14. 40. Rom. vii. 14. 41. Rom. vii. 14. 42. Rom. vii. 14. 43. Rom. vii. 14. 44. Rom. vii. 14. 45. Rom. vii. 14. 46. Rom. vii. 14. 47. Rom. vii. 14. 48. Rom. vii. 14. 49. Rom. vii. 14. 50. Rom. vii. 14. 51. Rom. vii. 14. 52. Rom. vii. 14. 53. Rom. vii. 14. 54. Rom. vii. 14. 55. Rom. vii. 14. 56. Rom. vii. 14. 57. Rom. vii. 14. 58. Rom. vii. 14. 59. Rom. vii. 14. 60. Rom. vii. 14. 61. Rom. vii. 14. 62. Rom. vii. 14. 63. Rom. vii. 14. 64. Rom. vii. 14. 65. Rom. vii. 14. 66. Rom. vii. 14. 67. Rom. vii. 14. 68. Rom. vii. 14. 69. Rom. vii. 14. 70. Rom. vii. 14. 71. Rom. vii. 14. 72. Rom. vii. 14. 73. Rom. vii. 14. 74. Rom. vii. 14. 75. Rom. vii. 14. 76. Rom. vii. 14. 77. Rom. vii. 14. 78. Rom. vii. 14. 79. Rom. vii. 14. 80. Rom. vii. 14. 81. Rom. vii. 14. 82. Rom. vii. 14. 83. Rom. vii. 14. 84. Rom. vii. 14. 85. Rom. vii. 14. 86. Rom. vii. 14. 87. Rom. vii. 14. 88. Rom. vii. 14. 89. Rom. vii. 14. 90. Rom. vii. 14. 91. Rom. vii. 14. 92. Rom. vii. 14. 93. Rom. vii. 14. 94. Rom. vii. 14. 95. Rom. vii. 14. 96. Rom. vii. 14. 97. Rom. vii. 14. 98. Rom. vii. 14. 99. Rom. vii. 14. 100. Rom. vii. 14.

4. The only way of deliverance from this state of guilt and condemnation, is through vicarious suffering of Christ, the Divine Son of God, who mercifully took upon him our flesh, and whom God hath set forth to be a propitiation through faith in his blood; having "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

John i. 14. 1. John i. 14. 2. John i. 14. 3. John i. 14. 4. John i. 14. 5. John i. 14. 6. John i. 14. 7. John i. 14. 8. John i. 14. 9. John i. 14. 10. John i. 14. 11. John i. 14. 12. John i. 14. 13. John i. 14. 14. John i. 14. 15. John i. 14. 16. John i. 14. 17. John i. 14. 18. John i. 14. 19. John i. 14. 20. John i. 14. 21. John i. 14. 22. John i. 14. 23. John i. 14. 24. John i. 14. 25. John i. 14. 26. John i. 14. 27. John i. 14. 28. John i. 14. 29. John i. 14. 30. John i. 14. 31. John i. 14. 32. John i. 14. 33. John i. 14. 34. John i. 14. 35. John i. 14. 36. John i. 14. 37. John i. 14. 38. John i. 14. 39. John i. 14. 40. John i. 14. 41. John i. 14. 42. John i. 14. 43. John i. 14. 44. John i. 14. 45. John i. 14. 46. John i. 14. 47. John i. 14. 48. John i. 14. 49. John i. 14. 50. John i. 14. 51. John i. 14. 52. John i. 14. 53. John i. 14. 54. John i. 14. 55. John i. 14. 56. John i. 14. 57. John i. 14. 58. John i. 14. 59. John i. 14. 60. John i. 14. 61. John i. 14. 62. John i. 14. 63. John i. 14. 64. John i. 14. 65. John i. 14. 66. John i. 14. 67. John i. 14. 68. John i. 14. 69. John i. 14. 70. John i. 14. 71. John i. 14. 72. John i. 14. 73. John i. 14. 74. John i. 14. 75. John i. 14. 76. John i. 14. 77. John i. 14. 78. John i. 14. 79. John i. 14. 80. John i. 14. 81. John i. 14. 82. John i. 14. 83. John i. 14. 84. John i. 14. 85. John i. 14. 86. John i. 14. 87. John i. 14. 88. John i. 14. 89. John i. 14. 90. John i. 14. 91. John i. 14. 92. John i. 14. 93. John i. 14. 94. John i. 14. 95. John i. 14. 96. John i. 14. 97. John i. 14. 98. John i. 14. 99. John i. 14. 100. John i. 14.

5. All who truly believe and obey the gospel were chosen in Christ "before the foundation of the world" by him who sees the end from the beginning; and in consequence, not of their own merit, but of God's grace, and who are regenerated by the Holy Spirit, without whose influence none would ever be influenced to repent and believe.

1. John i. 14. 2. John i. 14. 3. John i. 14. 4. John i. 14. 5. John i. 14. 6. John i. 14. 7. John i. 14. 8. John i. 14. 9. John i. 14. 10. John i. 14. 11. John i. 14. 12. John i. 14. 13. John i. 14. 14. John i. 14. 15. John i. 14. 16. John i. 14. 17. John i. 14. 18. John i. 14. 19. John i. 14. 20. John i. 14. 21. John i. 14. 22. John i. 14. 23. John i. 14. 24. John i. 14. 25. John i. 14. 26. John i. 14. 27. John i. 14. 28. John i. 14. 29. John i. 14. 30. John i. 14. 31. John i. 14. 32. John i. 14. 33. John i. 14. 34. John i. 14. 35. John i. 14. 36. John i. 14. 37. John i. 14. 38. John i. 14. 39. John i. 14. 40. John i. 14. 41. John i. 14. 42. John i. 14. 43. John i. 14. 44. John i. 14. 45. John i. 14. 46. John i. 14. 47. John i. 14. 48. John i. 14. 49. John i. 14. 50. John i. 14. 51. John i. 14. 52. John i. 14. 53. John i. 14. 54. John i. 14. 55. John i. 14. 56. John i. 14. 57. John i. 14. 58. John i. 14. 59. John i. 14. 60. John i. 14. 61. John i. 14. 62. John i. 14. 63. John i. 14. 64. John i. 14. 65. John i. 14. 66. John i. 14. 67. John i. 14. 68. John i. 14. 69. John i. 14. 70. John i. 14. 71. John i. 14. 72. John i. 14. 73. John i. 14. 74. John i. 14. 75. John i. 14. 76. John i. 14. 77. John i. 14. 78. John i. 14. 79. John i. 14. 80. John i. 14. 81. John i. 14. 82. John i. 14. 83. John i. 14. 84. John i. 14. 85. John i. 14. 86. John i. 14. 87. John i. 14. 88. John i. 14. 89. John i. 14. 90. John i. 14. 91. John i. 14. 92. John i. 14. 93. John i. 14. 94. John i. 14. 95. John i. 14. 96. John i. 14. 97. John i. 14. 98. John i. 14. 99. John i. 14. 100. John i. 14.

6. Nothing can separate true believers from the love of God; but they will be "kept by the power of God through faith unto salvation," the sure and final proof of their being true believers consisting in the continuance of their attachment and obedience to Christ till the close of life.

1. John i. 14. 2. John i. 14. 3. John i. 14. 4. John i. 14. 5. John i. 14. 6. John i. 14. 7. John i. 14. 8. John i. 14. 9. John i. 14. 10. John i. 14. 11. John i. 14. 12. John i. 14. 13. John i. 14. 14. John i. 14. 15. John i. 14. 16. John i. 14. 17. John i. 14. 18. John i. 14. 19. John i. 14. 20. John i. 14. 21. John i. 14. 22. John i. 14. 23. John i. 14. 24. John i. 14. 25. John i. 14. 26. John i. 14. 27. John i. 14. 28. John i. 14. 29. John i. 14. 30. John i. 14. 31. John i. 14. 32. John i. 14. 33. John i. 14. 34. John i. 14. 35. John i. 14. 36. John i. 14. 37. John i. 14. 38. John i. 14. 39. John i. 14. 40. John i. 14. 41. John i. 14. 42. John i. 14. 43. John i. 14. 44. John i. 14. 45. John i. 14. 46. John i. 14. 47. John i. 14. 48. John i. 14. 49. John i. 14. 50. John i. 14. 51. John i. 14. 52. John i. 14. 53. John i. 14. 54. John i. 14. 55. John i. 14. 56. John i. 14. 57. John i. 14. 58. John i. 14. 59. John i. 14. 60. John i. 14. 61. John i. 14. 62. John i. 14. 63. John i. 14. 64. John i. 14. 65. John i. 14. 66. John i. 14. 67. John i. 14. 68. John i. 14. 69. John i. 14. 70. John i. 14. 71. John i. 14. 72. John i. 14. 73. John i. 14. 74. John i. 14. 75. John i. 14. 76. John i. 14. 77. John i. 14. 78. John i. 14. 79. John i. 14. 80. John i. 14. 81. John i. 14. 82. John i. 14. 83. John i. 14. 84. John i. 14. 85. John i. 14. 86. John i. 14. 87. John i. 14. 88. John i. 14. 89. John i. 14. 90. John i. 14. 91. John i. 14. 92. John i. 14. 93. John i. 14. 94. John i. 14. 95. John i. 14. 96. John i. 14. 97. John i. 14. 98. John i. 14. 99. John i. 14. 100. John i. 14.

7. A Church of Christ is an organized assembly of persons renewed by the Holy Spirit, baptized upon a confession of sin, with Christ, and covenanting to witness the faith and keep the commandments of their Divine Head. To his church alone Christ has committed the preservation of his gospel in its purity, and the promulgation of it to all men by ministers bearing its commission.

1. John i. 14. 2. John i. 14. 3. John i. 14. 4. John i. 14. 5. John i. 14. 6. John i. 14. 7. John i. 14. 8. John i. 14. 9. John i. 14. 10. John i. 14. 11. John i. 14. 12. John i. 14. 13. John i. 14. 14. John i. 14. 15. John i. 14. 16. John i. 14. 17. John i. 14. 18. John i. 14. 19. John i. 14. 20. John i. 14. 21. John i. 14. 22. John i. 14. 23. John i. 14. 24. John i. 14. 25. John i. 14. 26. John i. 14. 27. John i. 14. 28. John i. 14. 29. John i. 14. 30. John i. 14. 31. John i. 14. 32. John i. 14. 33. John i. 14. 34. John i. 14. 35. John i. 14. 36. John i. 14. 37. John i. 14. 38. John i. 14. 39. John i. 14. 40. John i. 14. 41. John i. 14. 42. John i. 14. 43. John i. 14. 44. John i. 14. 45. John i. 14. 46. John i. 14. 47. John i. 14. 48. John i. 14. 49. John i. 14. 50. John i. 14. 51. John i. 14. 52. John i. 14. 53. John i. 14. 54. John i. 14. 55. John i. 14. 56. John i. 14. 57. John i. 14. 58. John i. 14. 59. John i. 14. 60. John i. 14. 61. John i. 14. 62. John i. 14. 63. John i. 14. 64. John i. 14. 65. John i. 14. 66. John i. 14. 67. John i. 14. 68. John i. 14. 69. John i. 14. 70. John i. 14. 71. John i. 14. 72. John i. 14. 73. John i. 14. 74. John i. 14. 75. John i. 14. 76. John i. 14. 77. John i. 14. 78. John i. 14. 79. John i. 14. 80. John i. 14. 81. John i. 14. 82. John i. 14. 83. John i. 14. 84. John i. 14. 85. John i. 14. 86. John i. 14. 87. John i. 14. 88. John i. 14. 89. John i. 14. 90. John i. 14. 91. John i. 14. 92. John i. 14. 93. John i. 14. 94. John i. 14. 95. John i. 14. 96. John i. 14. 97. John i. 14. 98. John i. 14. 99. John i. 14. 100. John i. 14.

8. The ordinances of a Christian church are Baptism and the Lord's Supper. Baptism is the immersion of professed believers in Christ, not in order to the remission of sins, but to declare their death to and freedom from sin; and is a prerequisite to the preaching of the gospel, church membership and communion at the Lord's table. These ordinances belong to the church, and should only be administered by her officers to those who are qualified to receive them.

Participation in the Lord's supper should be confined to the membership of each local church, or to those members of other churches specifically invited by it—their faith and walk being avouched as correct.

The supper, no more than baptism, may be administered by ministers to those whom they deem qualified.

1. John i. 14. 2. John i. 14. 3. John i. 14. 4. John i. 14. 5. John i. 14. 6. John i. 14. 7. John i. 14. 8. John i. 14. 9. John i. 14. 10. John i. 14. 11. John i. 14. 12. John i. 14. 13. John i. 14. 14. John i. 14. 15. John i. 14. 16. John i. 14. 17. John i. 14. 18. John i. 14. 19. John i. 14. 20. John i. 14. 21. John i. 14. 22. John i. 14. 23. John i. 14. 24. John i. 14. 25. John i. 14. 26. John i. 14. 27. John i. 14. 28. John i. 14. 29. John i. 14. 30. John i. 14. 31. John i. 14. 32. John i. 14. 33. John i. 14. 34. John i. 14. 35. John i. 14. 36. John i. 14. 37. John i. 14. 38. John i. 14. 39. John i. 14. 40. John i. 14. 41. John i. 14. 42. John i. 14. 43. John i. 14. 44. John i. 14. 45. John i. 14. 46. John i. 14. 47. John i. 14. 48. John i. 14. 49. John i. 14. 50. John i. 14. 51. John i. 14. 52. John i. 14. 53. John i. 14. 54. John i. 14. 55. John i. 14. 56. John i. 14. 57. John i. 14. 58. John i. 14. 59. John i. 14. 60. John i. 14. 61. John i. 14. 62. John i. 14. 63. John i. 14. 64. John i. 14. 65. John i. 14. 66. John i. 14. 67. John i. 14. 68. John i. 14. 69. John i. 14. 70. John i. 14. 71. John i. 14. 72. John i. 14. 73. John i. 14. 74. John i. 14. 75. John i. 14. 76. John i. 14. 77. John i. 14. 78. John i. 14. 79. John i. 14. 80. John i. 14. 81. John i. 14. 82. John i. 14. 83. John i. 14. 84. John i. 14. 85. John i. 14. 86. John i. 14. 87. John i. 14. 88. John i. 14. 89. John i. 14. 90. John i. 14. 91. John i. 14. 92. John i. 14. 93. John i. 14. 94. John i. 14. 95. John i. 14. 96. John i. 14. 97. John i. 14. 98. John i. 14. 99. John i. 14. 100. John i. 14.

9. The first day of the week is observed as the Lord's day, or Christian Sabbath. John xiv. 26. 1. John xiv. 26. 2. John xiv. 26. 3. John xiv. 26. 4. John xiv. 26. 5. John xiv. 26. 6. John xiv. 26. 7. John xiv. 26. 8. John xiv. 26. 9. John xiv. 26. 10. John xiv. 26. 11. John xiv. 26. 12. John xiv. 26. 13. John xiv. 26. 14. John xiv. 26. 15. John xiv. 26. 16. John xiv. 26. 17. John xiv. 26. 18. John xiv. 26. 19. John xiv. 26. 20. John xiv. 26. 21. John xiv. 26. 22. John xiv. 26. 23. John xiv. 26. 24. John xiv. 26. 25. John xiv. 26. 26. John xiv. 26. 27. John xiv. 26. 28. John xiv. 26. 29. John xiv. 26. 30. John xiv. 26. 31. John xiv. 26. 32. John xiv. 26. 33. John xiv. 26. 34. John xiv. 26. 35. John xiv. 26. 36. John xiv. 26. 37. John xiv. 26. 38. John xiv. 26. 39. John xiv. 26. 40. John xiv. 26. 41. John xiv. 26. 42. John xiv. 26. 43. John xiv. 26. 44. John xiv. 26. 45. John xiv. 26. 46. John xiv. 26. 47. John xiv. 26. 48. John xiv. 26. 49. John xiv. 26. 50. John xiv. 26. 51. John xiv. 26. 52. John xiv. 26. 53. John xiv. 26. 54. John xiv. 26. 55. John xiv. 26. 56. John xiv. 26. 57. John xiv. 26. 58. John xiv. 26. 59. John xiv. 26. 60. John xiv. 26. 61. John xiv. 26. 62. John xiv. 26. 63. John xiv. 26. 64. John xiv. 26. 65. John xiv. 26. 66. John xiv. 26. 67. John xiv. 26. 68. John xiv. 26. 69. John xiv. 26. 70. John xiv. 26. 71. John xiv. 26. 72. John xiv. 26. 73. John xiv. 26. 74. John xiv. 26. 75. John xiv. 26. 76. John xiv. 26. 77. John xiv. 26. 78. John xiv. 26. 79. John xiv. 26. 80. John xiv. 26. 81. John xiv. 26. 82. John xiv. 26. 83. John xiv. 26. 84. John xiv. 26. 85. John xiv. 26. 86. John xiv. 26. 87. John xiv. 26. 88. John xiv. 26. 89. John xiv. 26. 90. John xiv. 26. 91. John xiv. 26. 92. John xiv. 26. 93. John xiv. 26. 94. John xiv. 26. 95. John xiv. 26. 96. John xiv. 26. 97. John xiv. 26. 98. John xiv. 26. 99. John xiv. 26. 100. John xiv. 26.

10. There will be a resurrection of the righteous dead prior to the advent of Christ, who, with the living saints, will be changed in a moment, and caught up to meet the Lord in the air, to appear with him at his coming and judgment and punishment of the persecuting nations.

1. John i. 14. 2. John i. 14. 3. John i. 14. 4. John i. 14. 5. John i. 14. 6. John i. 14. 7. John i. 14. 8. John i. 14. 9. John i. 14. 10. John i. 14. 11. John i. 14. 12. John i. 14. 13. John i. 14. 14. John i. 14. 15. John i. 14. 16. John i. 14. 17. John i. 14. 18. John i. 14. 19. John i. 14. 20. John i. 14. 21. John i. 14. 22. John i. 14. 23. John i. 14. 24. John i. 14. 25. John i. 14. 26. John i. 14. 27. John i. 14. 28. John i. 14. 29. John i. 14. 30. John i. 14. 31. John i. 14. 32. John i. 14. 33. John i. 14. 34. John i. 14. 35. John i. 14. 36. John i. 14. 37. John i. 14. 38. John i. 14. 39. John i. 14. 40. John i. 14. 41. John i. 14. 42. John i. 14. 43. John i. 14. 44. John i. 14. 45. John i. 14. 46. John i. 14. 47. John i. 14. 48. John i. 14. 49. John i. 14. 50. John i. 14. 51. John i. 14. 52. John i. 14. 53. John i. 14. 54. John i. 14. 55. John i. 14. 56. John i. 14. 57. John i. 14. 58. John i. 14. 59. John i. 14. 60. John i. 14. 61. John i. 14. 62. John i. 14. 63. John i. 14. 64. John i. 14. 65. John i. 14. 66. John i. 14. 67. John i. 14. 68. John i. 14. 69. John i. 14. 70. John i. 14. 71. John i. 14. 72. John i. 14. 73. John i. 14. 74. John i. 14. 75. John i. 14. 76. John i. 14. 77. John i. 14. 78. John i. 14. 79. John i. 14. 80. John i. 14. 81. John i. 14. 82. John i. 14. 83. John i. 14. 84. John i. 14. 85. John i. 14. 86. John i. 14. 87. John i. 14. 88. John i. 14. 89. John i. 14. 90. John i. 14. 91. John i. 14. 92. John i. 14. 93. John i. 14. 94. John i. 14. 95. John i. 14. 96. John i. 14. 97. John i. 14. 98. John i. 14. 99. John i. 14. 100. John i. 14.

11. At the coming of Christ he will judge and destroy the nations that have persecuted his people, take to himself all dominion and rule, and sit upon the throne of his father, David, in Jerusalem as King and Priest, will rule with his saints over all nations for one thousand years.

1. John i. 14. 2. John i. 14. 3. John i. 14. 4. John i. 14. 5. John i. 14. 6. John i. 14. 7. John i. 14. 8. John i. 14. 9. John i. 14. 10. John i. 14. 11. John i. 14. 12. John i. 14. 13. John i. 14. 14. John i. 14. 15. John i. 14. 16. John i. 14. 17. John i. 14. 18. John i. 14. 19. John i. 14. 20. John i. 14. 21. John i. 14. 22. John i. 14. 23. John i. 14. 24. John i. 14. 25. John i. 14. 26. John i. 14. 27. John i. 14. 28. John i. 14. 29. John i. 14. 30. John i. 14. 31. John i. 14. 32. John i. 14. 33. John i. 14. 34. John i. 14. 35. John i. 14. 36. John i. 14. 37. John i. 14. 38. John i. 14. 39. John i. 14. 40. John i. 14. 41. John i. 14. 42. John i. 14. 43. John i. 14. 44. John i. 14. 45. John i. 14. 46. John i. 14. 47. John i. 14. 48. John i. 14. 49. John i. 14. 50. John i. 14. 51. John i. 14. 52. John i. 14. 53. John i. 14. 54. John i. 14. 55. John i. 14. 56. John i.















## CONSTITUTION OF BAPTIST CHURCHES.

The constitution of the Baptist Church is a subject of great importance. It is the basis of its organization and the foundation of its government. The constitution of the Baptist Church is a subject of great importance. It is the basis of its organization and the foundation of its government. The constitution of the Baptist Church is a subject of great importance. It is the basis of its organization and the foundation of its government.

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## Family Reading.

## MY FIFTY-SECOND BIRTHDAY—APRIL 10TH.

Beneath the moonlight and the snow  
Lies dead my latest year;  
The winter winds are wailing low  
In dirges in my ear.

I grieve not with the moaning wind  
As if a loss befall;  
Before me, even as behind,  
God is, and all is well.

His light shines on me from above,  
His low voice speaks within—  
The patience of immortal love  
Outwears my mortal sin.

Not mindless of the growing years,  
Of care, and loss, and pain,  
My eyes are wet with thankful tears  
For blessings which remain.

If dim the gold of life has grown,  
I will not call it dross,  
Nor turn from treasures still my own  
To sigh for lack and loss.

The years no charm from nature take;  
As sweet her voices call,  
As beautiful her mornings break,  
As fair her evenings fall.

Love watches o'er my quiet ways,  
Kind voices speak my name,  
And lips that find it hard to praise  
Are slow, at least, to blame.

How softly ebb the tides of will!  
How fields, once lost or won,  
Now lie beneath me green and still  
Beneath a level sun!

How hushed the hiss of party hate,  
The clamor of the throng!  
How old, harsh voices of debate  
Flow into rhythmic song!

Mathinks the spirit's temper grows  
Too soft in this still air,  
Somewhat the restful heart foregoes  
Of needed watch and prayer.

The bark by tempest vainly tossed  
May founder in the calm,  
And he who braved the polar frost  
Faint by the isles of balm.

Better than self-indulgent years  
The outflung heart of youth,  
Than pleasant songs in idle ears  
The tumult of the truth.

Rest for the weary hands is good,  
And love for hearts that pine,  
But let the manly habitude  
Of upright souls be mine.

Let winds that blow from heaven refresh,  
Dear Lord, the languid air!  
And let the weakness of the flesh  
Thy strength of spirit share.

And if the eye must fail of light,  
The ear forget to hear,  
Make clearer still the spirit's sight,  
More fine the inward ear!

Be near me in mine hours of need,  
To sooth, or cheer, or warn,  
And down these slopes of sunset lead,  
As up the hills of morn!

—J. G. Whittier.

## DID HE LOVE GOD?

BY W. C. WINSTON.

While a theological student at Rochester, I undertook a quasi-pastoral charge, for a time, of a small country church some twelve miles distant, too poor to maintain a resident minister. As I could command leisure for the purpose, I used to visit the people of the community, from house to house, with the errand of the gospel in free and familiar personal talk.

It was near nightfall of a lovely summer Saturday, that I called at the house of a prosperous young farmer, of whom I had previously heard as a man of excellent moral character, but whom I had never met before. I found him frank and friendly in manner, and there was no obstacle to easy conversation.

After a few preliminary commonplaces exchanged between us, the transition was natural enough to the benevolence of God as displayed in the bounty of nature. My sentiments on this topic met a cheerful and ready response.

"Strange," said I, "that so few of us love God, when we all of us thank him so good. Do you love him?" I asked suddenly and bluntly, just as I would have asked any other question which could imply no offense.

"Why, as to that," said he, "I should consider that everybody ought to love God."

"Yes, no doubt of that. Still the obligation to love him and loving him are not quite the same. You admit you ought to love him; now do you love him? How as to that?"

It was rather closer quarters than he had prepared himself for. But he made up his mind to face his dilemma.

"Well—yes—I believe I do love God," he answered, manfully resolved to take a step forward without well knowing whether it would lead him.

"You still answer a little uncertainly. You believe you love God. We generally say when we love any one, 'I love him.' There are several pretty sure signs."

"What signs?"

"For instance if we love any one we think of that one often. This is so much the case that it has come to be an equivalent phrase. We say of one that we love, 'I think a great deal of so-and-so.' Isn't this so?"

"Yes, I am even more apt to say I think a great deal of a person than to say that I love him."

"Well, now apply that test to your love for God. Do you think a great deal of God?"

The man hesitated.

"Have you thought of him to-day?"

"Can't say that I have."

"This week?"

"Couldn't be certain that I have."

"Within a month?"

"Well, yes, I should say that I have thought of God within a month."

## And do you suppose you average a thought of God once a month?

"I think I do."

"I am thinking of God twelve times a year thinking a great deal of God—is it loving him?"

The man was silent.

"There is another test. We are certain to talk of those whom we love. A mother knows who are her son's favorite companions at school—he has so much to say about them. You can consider within yourself how much you spontaneously talk about God."

Something in the spirit of our conversation, I suppose it was, or perhaps it was wholly a heavenly influence breathed into the man, that made him not merely patient under this cross-examination, but even desirous, apparently, to feel the probe thrust deeper yet into the quick.

"One more test of love," I said. "We are fond of doing things for those whom we love. You are industrious, honest, truthful, kind-hearted, your neighbors say. Why are you so? Have you a thought in it of pleasing God? Do you say ever to yourself, 'Now this I will do because it will please God, for I love him?'"

That candid witness against himself confessed that he could not remember having ever in the whole course of his life done a single act for the sake of pleasing God. The evening drew on, and I bade him good-night. I never knew whether he found out afterward how industrious, honest, truthful and kind, he became transfused from a task into a delight, when they are animated with the loving spirit of a conscious, personal love to a personal God revealed and accessible in Christ Jesus.—*Christian Weekly.*

THE YEAR OF WONDERS.

A correspondent of the New York World writes as follows: When, two months ago, M. Villermessant, editor of the Paris *Figaro*, called on the Comte de Chambord, at the Schweizer Hof, Lucerne, with the view of inducing that personage to make a fusion with the Orleansists, he was answered by a magnificent wave of the hand and a royally emphatic denial. "Mine is the white flag forever, and the lilies will bloom immortal on my escutcheon," proudly exclaimed the last of the Bourbons. Really, M. Villermessant ought to have known better than to expose himself to such a rebuff. For once the Parisian barber was not so shrewd as his namesake of Seville. He must have forgotten that Henri, Comte de Chambord, is the man of destiny; that to him all the prophecies of the last five hundred years point as the great king, and that he can not compromise his cause by allying it in any way with the revolution. It must have escaped him, more especially, that this year is the holy year of fulfillment, and that, at length, after forty years of weary waiting, the grandson of Charles X. is to be rewarded for his fidelity to principle by entering on the enjoyment of his crown. Yes, the year 1872 is to be the glorious year of the modern world.

The vaticinations to which the writer refers at some length, point to the speedy occurrence of the following apparently

INCREDIBLE MARVELS.

I. A frightful civil war will be waged between the three great parties of France—Legitimists, Republicans, and Bonapartists. The war will certainly take place within the year 1872.

II. Paris will be destroyed after terrible struggles, wherein blood will flow in streams.

III. The Comte de Chambord will be declared King of France under the title of Henry V.

IV. There will be civil war in England, Italy and other States of Europe.

V. The civil war in Europe will be quelled by Henry V.

VI. The Pope will be restored to his dominions by Henry V.

VII. Alsace and Lorraine will be restored to France.

VIII. The French, under the command of Henry V., will march through Europe as conquerors, and even penetrate into a portion of Asia.

IX. Ireland and Poland will be free, England and Germany will return to orthodoxy, and Islamism will be destroyed.

X. A great battle, called "the battle of the Birch Tree," will be fought, in which Henry V. will annihilate the armies of Russia and Prussia.

It is not ascertained at what precise date some of the latter events will take place, but it cannot be very long after the accession of Henry V., because that prince is now fifty-two years of age, and although the prophetic give him multitudinous victory, they do not seem to have accorded him unusual longevity.

UNIMPROVED OPPORTUNITIES.

"Don't be impatient!" said a Toad to a Grasshopper that hopped unceremoniously over his back. "Reverence your betters."

"Impertinent!" said the grasshopper, amazed.

"Yes, impertinent! Do you know I am fifty years old?" said the Toad.

"Fifty years!" exclaimed the Grasshopper.

"Yes, I was shut up in yonder great stone for fifty years," said the Toad, pompously.

"And what did you do all the time, sir?" asked the Grasshopper.

"Do? Nothing," replied the Toad.

"A fig for you, then!" chirped the Grasshopper. "If you had been at work all the time, I would have found you long ago."

"You might as well have been out of the world as in it for any use you were of, I can't think of it, for I consider you Grasshoppers who have been born only a week, and have chirped and hopped with all our might ever since, are much more respectable."

Worms and friends, the world is but a wilderness. If every one would mend one, all would be mended.

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