

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1994

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées.
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

- Additional comments: / Part of pages 111-112 is missing.
Commentaires supplémentaires: Some pages are cut off.

This item is filmed at the reduction ratio checked below.
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

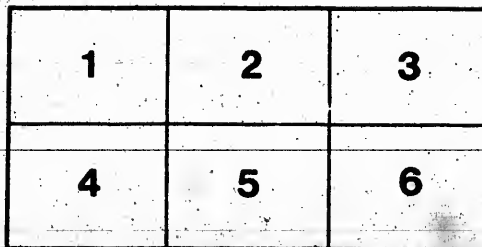
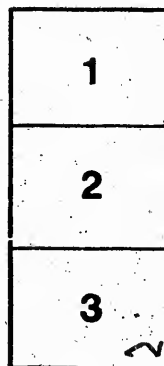
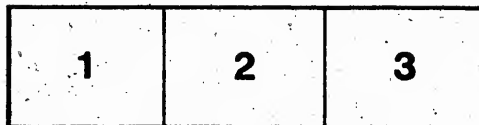
The United Church of Canada Archives
Victoria University Archives

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol → (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

The United Church of Canada Archives
Victoria University Archives

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

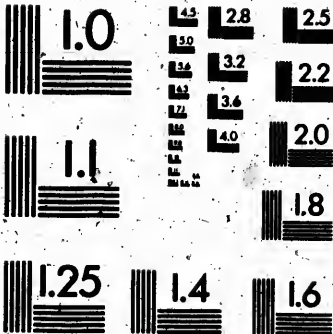
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole → signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

T

Held

New

DEBATE

— ON —

BAPTISM AND

THE BOOK OF MORMON,

— BETWEEN —

REV. W. H. COOPER, **Methodist,**
OF TILBURY CENTRE, ONT.

and

ELDER A. LEVERTON, **Latter Day Saint,**
OF ZONE, ONT.

Held in Tilbury Centre, Ont., Commencing April 18, 1894, and Continuing
for Eight Consecutive Evenings.

Stenographically reported by Miss Clara Monro of Tilbury Centre of the
News Office, and revised by the respective disputants.

TILBURY CENTRE,

PRINTED AT THE NEWS BOOK AND JOB PRINTING OFFICE.

CONDITIONS OF DEBATE.

ELDER A. LEVERTON of the R. C. of J. C. of Latter Day Saints, having by request of some persons at Tilbury, challenged the Rev. W. H. Cooper of the Methodist Church, to discuss the mode, subjects, and design of Christian Baptism and the divine origin of the Book of Mormon, and the challenge having been accepted by W. H. Cooper, the following propositions and regulations are agreed to:—

1. The mode of Christian Baptism is by immersion only. Leverton affirms, Cooper denies.
2. Infant Baptism is of Bible authority. Cooper affirms, Leverton denies.
3. The immersion of the body in water is essential to salvation. Leverton affirms, Cooper denies.
4. The Book of Mormon is of Divine origin and of equal authority with the Bible to the people to whom it was first written, and, since its revelation in 1830 to all people in all ages. Leverton affirms, Cooper denies.

1. The propositions shall be discussed in the order above written and shall occupy two evenings each.

2. In the discussion of these propositions the Bible shall be the standard of evidence, but either disputant shall have the privilege of also using whatever proofs he may bring from lexical, historical, scientific, or other works.

3. Each session shall begin at 8 p. m., and shall be opened with prayer and closed with the benediction; the disputants leading in prayer and dismissing with the benediction, alternately or by selection.

4. Each disputant shall speak twice during each session of the debate with his opponent alternately, the affirmative to lead each evening on the proposition he affirms during all the time of its discussion, and the negative to follow and make the closing speech. The first speech of each disputant to occupy forty-five minutes and the second thirty minutes.

5. The discussion shall begin on the 18th day of April and shall continue for eight consecutive evenings, excluding Sundays, or until April 26th.

6. A chairman shall be chosen by the mutual consent of the debaters or representatives. Each debater shall choose a moderator. The duties of the chairman and moderator shall be those usually performed by such persons. The moderators in calling attention to any point of order shall not address the speaker on the opposite side, but shall appeal to the chair. The chairman shall not have authority to decide what is or what is not evidence, but shall rule according to regulation (2) of this agreement. Time lost in settling points of order shall be allowed the speakers. During the Sunday intervening between the sessions of this debate the parties thereto shall not discuss the questions herein named in the absence of his opponent. At the close of the debate the chairman shall ask the audience if it desires by vote to decide the merits of the debate, and allow the audience to do so if it wishes. A committee shall be appointed who shall be responsible for the rent of the Anderson Hall, which shall be secured for this discussion. Personalities and ungentlemanly language shall be avoided by the debaters.

WALTER CARLESS, } Witnesses.
JAMES FOSTER, }

W. H. COOPER,
A. LEVERTON.

Dated at Tilbury Centre, Ont., March 19th, 1894.

THE

the An
audienc
be disc
open t

MR.

Mr.

MEN:—
here to
and hop
I do no
blame t
to discu
all aw
papers.
able tha
on in th
motive.
of our
sion wi
the tem
tion is o
the chi
Christia

MODE OF BAPTISM.

PROPOSITION FOR DISCUSSION.

THE MODE OF CHRISTIAN BAPTISM IS BY IMMERSION ONLY.

ELDER LEVERTON AFFIRMS.

FIRST EVENING.

At the hour of eight o'clock on the evening named in the agreement, the Anderson Hall, Tilbury Centre, was well filled with a highly respectable audience, evidently interested to know the truth relative to the vexed question to be discussed. The Chair was occupied by N. Mills, Esq., Barrister.

After devotional exercises, Mr. Mills announced that Mr. Leverton would open the debate by affirming the above proposition.

MR. LEVERTON'S FIRST SPEECH.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—I am pleased to meet so many here to-night to listen to this discussion and hope it will prove profitable to all. I do not consider myself altogether to blame for this discussion. We are here to discuss the subjects of which you are all aware, having read them in the papers. There is nothing more profitable than a discussion when it is carried on in the right spirit and with the right motive. One of the first things we read of our Master is, that he had a discussion with the lawyers and doctors in the temple; Luke 2:42-46. This proposition is one very much discussed among the children of men. I affirm that Christian baptism is by immersion only.

The scriptures are the exponent of what I wish to affirm. I shall commence with Matthew 3, 1-8. "In those days came John the Baptist preaching in the wilderness of Judea, and saying, repent ye for the Kingdom of Heaven is at hand * * * The voice of one crying in the wilderness, prepare ye the way of the Lord, make His paths straight. Then went out to him Jerusalem and all Judea * * * and were baptized in Jordan confessing their sins." This proves to us that this same John was to prepare the way of the Lord. Again, in Luke 1-17 we find the same idea presented. In these quotations from scripture we have a man sent to prepare the way. Luke says, to make ready a people prepared for the Lord. Mark 1:3-4; "Prepare ye the way of the Lord, make his paths

straight." How did John do this? He did it by preaching repentance and baptizing in the river Jordan, not on the land. What is the river Jordan? Some have said that the river is the banks of the river. We never find a river without water; hence, John must have baptized them in the water. In 1st Peter 3:21, we will find something about the mode in which it was to be performed. "The like figure whereunto baptism doth now save us." Here Peter has reference to the Antediluvian world; and in Gen. 7:19-20. We find that God sent rain for forty days and forty nights upon the earth, and the fountains of the great deep were broken up and the water was fifteen cubits above the highest mountains. Peter said this was a figure of baptism. There must be covering up in the water if we follow up this comparison. In John 3:21-23, Jesus baptized and John was baptizing in Aenon near to Salem, because there was much water there. Now we have not only shown that John baptized but that Jesus also baptized. In Matt. 3:16, we find that Jesus had come to John to be baptized. John said, I have need to be baptized of Thee, and comest Thou to me? But Jesus said, Suffer it to be so now for thus it becometh us to fulfill all righteousness. And when he was baptized he went up straightway out of the water. Here we have Jesus coming up out of the water. If he had not gone into the water he certainly could not come up out of it. In John 10:1-3, we find, He that entereth in by the door is the shepherd of the sheep. There is only one door of entrance and only one administration mentioned in scripture. Jesus entered by the door. John was the porter and the only man who administered any rite to Jesus, and the only rite that he administered was baptism; hence, then baptism is the door through which Jesus, the shepherd entered; not by being sprinkled, but by

passing his whole body through the door, which proves that he was immersed, as the baptism which John administered was, with water. In Eph. 4:1-5, One Lord, one faith, one baptism. If there is only one baptism how can there be many? Acts 8:38,39, Phillip baptized the eunuch. When Phillip joined himself to the chariot the eunuch was reading the scriptures at Isaiah 53, where it tells about Jesus Christ, and from that Phillip preached Christ to him.

When, therefore, he rather to some water he said what doth hinder me to be baptized. Phillip said, If thou believest with all thine heart, thou mayest. He said I believe that Jesus Christ is the son of God. Then they both went down into the water and he baptized him and when they were come up out of the water the spirit caught away Phillip that the eunuch saw him no more. Some one has said that Phillip was baptized too, but although they (plur.) went down into the water, he (sing.) baptized him (sing.) One was the administrator and the other was the candidate. It would have been foolish for them to go down into the water if he had only wanted to dip his fingers in it. They went down and came up. How much water was used? It took sufficient to cover him just as the waters covered the earth. Rom. 4:3-5, Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. For if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection. We find, therefore, that we are buried by baptism into His death.

Is there any other mode than immersion that will bury you with water? If you are buried by water you are also risen with Him in the resurrection. Death is prostration and you must be prostrated in baptism or buried. So also in the resurrection, there is a rising

again.
baptism
Him th
of God v
dead.
Holy Gh
ling. T
in this p
works of
done, bu
saved us
tion and
What is
drops of
Our b
water; o
led. E
sanctify
of water
26; Her
Levitica
Lev. 14
blood m
dipped i
one kille
cleansing
sents sin
mersed v
must be
born of w
enter the
was noth
immersion
is impos
first conc
forth out
prove im
Ye are w
church w
no referen
ing. Joh
Salim, ab
of the Jor
water the
was need
and it evil
cannot ex
kingdom,
life until

again. Col. 2:12; Buried with Him in baptism wherein ye are risen with Him through the faith of the operation of God who hath raised Him from the dead. There is the baptism of the Holy Ghost and by fire—not by sprinkling. These baptisms are not in dispute in this proposition. Titus 3:5; 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. What is washing, is it sprinkling a few drops of water? By no means.

Our bodies are washed with pure water; our hearts cleansed—not sprinkled. Heb. 10:22; That he might sanctify and cleanse it with the washing of water and by the word. Eph. 5:25-26; Here it is a washing. In the Levitical law we find the same idea. Lev. 14:1-8; One bird is killed, the blood mixed with water, the other is dipped in the blood and water of the one killed. This was done for the cleansing of the leper. Leprosy represents sin. The bird after being immersed was let go. John 3:3-5; Ye must be born again; except a man be born of water and the spirit he cannot enter the Kingdom of God. If there was nothing else in the Bible to prove immersion this would be sufficient. It is impossible to be born of water until first conceived in water and brought forth out of the water, which would prove immersion only. 1 Cor. 6:11; Ye are washed, ye are sanctified. The church was washed, cleansed, purified; no reference here to sprinkling or pouring. John baptized in Eanon, near to Salim, about forty miles from the head of the Jordan, because there was much water there. A large amount of water was needed to perform the ceremony and it evidently was by immersion. We cannot exist until born into the physical kingdom, and we cannot have the new life until we are born into the new life.

Baptism by immersion was practiced by the early Christians, no sprinkling, unless the person was sick and if he recovered he was immersed. The writings of the fathers show that there was no other mode adopted for 250 years after Christ. I, therefore, feel justified in taking my stand in favor of immersion, though differing from the majority of people of the present day. We should lay aside prejudice, study the word of God for ourselves and not depend upon what we have been taught. We may differ in our views, but we have a right to discuss the questions freely, guided by the scriptures. [Time up.]



MR. COOPER'S FIRST REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—I quite agree with my opponent in his remarks touching the value of controversy. Some persons tell us that religious discussions only engender strife and hard feelings and are productive of no good. I cannot agree with them in such an opinion at all. I believe it to be wholly untrue. All those great truths that we hold dear in philosophy, in science, in theology and in political economy have been reached and settled upon a firm basis through controversy. He who has truth for his object never fears the test of discussion and will never shun an investigation into the grounds of his faith. The questions to which we shall call your attention during this debate are of not only present but of future and eternal interest to us, and are, therefore, unlike many of the great questions that are at the present time of such exciting interest to the public mind but which will pass away and be forgotten. How important, therefore, that we enter upon the discussion of these great questions with that spirit

that will enable us to weigh the argument, and when convinced of the truth to practice it to the honor of God and salvation of our own souls.

In coming before you this evening, I do not simply represent the Methodist church here but great truths held equally dear by many other denominations here and elsewhere. My opponent comes to us as one of the ablest exponents of the doctrine of his church and of those of other churches that hold similar views upon some of the questions before us. If, therefore, he cannot establish his position and prove his proposition, then it cannot be proven by any one.

In proof of his position he quoted first, Matt. 3:6; "And were baptized of him in Jordan; also Mark 1:5; And were all baptized of him in the river of Jordan." But these passages do not furnish any proof whatever of immersion. The Greek preposition "en" here translated, "in" is translated in the Bible "at," "on," "with" 313 times, and could be rendered here by "at" equally as well as "in" without doing any injustice to the passages and would then read "And were baptized of him at Jordan," "And were all baptized of him at the river of Jordan." Again if we admit that "en" is here properly rendered "in" and means "into" yet it does not prove immersion, for "into" does not mean "under," and if into cannot be rendered "under" then there is no immersion. A person may stand "in" the water, may go "into" the water, as many a one does, and not go under the water. That "in" does not mean "under," and therefore does not prove immersion is proved conclusively from the following passages: Matt. 3:1; "In those days came John the Baptist preaching "in" (en) the wilderness." Not under the wilderness. Matt. 3:3; "The voice of one crying "in" (en) the wilderness;" here "in" the wilderness does not mean "under." Again, when Jesus went up

"into" the mountain he did not go "under" it. In 1 Kings 2:8, we have, "Shimei came down "into" the Jordan to meet David." Surely no one will think that Shimei and David were "under" the waters of the Jordan, or immersed in the river. Again in 2 Kings 6:4, we have, "And when they came "into" the Jordan they cut down wood." Surely they were not "under" the water cutting down wood. But if "into" the Jordan, "down into" the Jordan does not mean under the waters of the Jordan why construe the very same phraseology in Matt. 3:6 and Mark 1:5 to mean "under" the water. Again if "in" and "into" do not mean "under" then there is no immersion in these passages and my opponent has failed, his proofs do not at all establish his position.

To show further the absurdity of the assumption that John baptized by immersion we read Mark 1:5; "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him." Now the population of all Judea and Jerusalem was 5,000,000 or the same as the Dominion of Canada. Supposing only three-fifths of the people went out for baptism, which would be 3,000,000. John baptized about 200 days altogether. It would thus be necessary for him to baptize 15,000 per day, or he would have to baptize each day more persons than are found in the cities of Windsor or St. Thomas by three or four thousand, which is absurd and impossible, while the task of baptizing vast numbers by sprinkling as the people stood upon the bank of the river would be very easy.

Again John was of the priestly order, and it is certain he would baptize according to the prophecy of Ezekeel 36:25, 26; "Then, will I sprinkle clean water upon you." As further proof that John did not immerse we find that his baptism is referred to as a purifica-

tion; Je
a ques
disciple
tion."
the Jew
ling an
"and t
upon t
shall pu
hold I
Jesus
shall pu
preache
senger
admini
sign of
by sprin
out, Joh
question
cations

Again
and too
in it d
would
waist
testify
cold an
admit t
Herzog
Herm
descent
mile, an
and the
mile. I
rapidity
almost
gives sl
and Eld
a learn
resident
Jordan
swimm
endang
Palestin
stand f
running
Jerusal
sible, n
to find

tion; John 3: 25, 26; "Then there arose a question between some of John's disciples and the Jews about purification." Now, it is well known that all the Jewish purifications were by sprinkling and not by immersion. No. 19: 19; "and the clean person shall sprinkle upon the unclean * * * and he shall purify himself." Mal. 3: 1; "Behold I will send my messenger." Of Jesus it is said, Mal. 3: 3, "And he shall purify the sons of Levi." John preached repentance and as the messenger of Christ, preparing his way, administered to the people the outward sign of purification which was baptism by sprinkling, for, as we just pointed out, John's baptism is referred to as "a question of purification" and all purifications were by sprinkling.

Again, the river Jordan is too rapid and too cold to admit of a man standing in it day after day immersing as he would require to stand in the water waist deep. All the great authorities testify that the Jordan is exceedingly cold and swift and most immersionists admit this. According to the Schaff-Herzog Encyc, Art, Palestine, between Hermon and the Sea of Galilee the descent is more than sixty feet to the mile, and between the Sea of Galilee and the Dead Sea about nine feet to the mile. Dr. Whedon says: "From the rapidity of its flow it may be styled almost a continuous cataract, Dr. Young gives similar testimony as do Dr Smith and Elder Sweeney, while Joseph Swartz, a learned Rabbi, and for sixteen years a resident of the holy land says: "The Jordan is so rapid that even the best swimmer cannot bathe in it without endangering his life." (Geography of Palestine P. 49.) How then could John stand for months in this cold rapidly running river and baptize all Judea and Jerusalem? It would be simply impossible, my opponent has entirely failed to find immersion in John's baptism.

But he goes to the baptism of Jesus and quoted Matt. 3: 16, "And Jesus when he was baptized went up straight way out of the water and Mark 1: 9, 10 "And was baptized of John in Jordan and straight way coming up out of the water." My opponent assumes as most baptists do without any proof whatever that our Saviour was immersed from these passages. In Mark 1: 9 the Greek preposition rendered "in" is "eis" which is translated in the N. T. by "to" and "unto" 598 times and simply means "to the river." But if we allow that it is properly translated by "in" immersion is not proved. To prove immersion from this word you must show that "in" means "under" for unless the person is put under the water there is no immersion. But a person may go into the water ankle or knee deep and have the water sprinkled on the head. My opponent asks as do all immersionists, with a triumphant flourish that is amusing, "If Christ had not been under the water, how could he come up out of the water?"

He argues that a person must be entirely under the water before he can come out of it. Have my friends in the audience here to-night not heard a parent call a child to come out of the water when it was only ankle or knee deep? Is not the very same phraseology used every day in such cases and no one imagines for a moment that the child has been immersed. Again when we examine these passages we find that in Matt. 3: 16 the Greek preposition rendered "out of" is "apo" and that it means simply "from." It is so rendered in the N. T. 374 times and the Revision Committee representing the scholarship of the world translated it "from the water." In Mark 1: 10 the Greek preposition rendered "out of" is also "apo" in the Greek of King James' version but the Revised Greek Version gives "ek" but ek also means "from" and is so

rendered in the N. T. 186 times. The passages correctly translated read in both quotations "from the water" not "out of the water." Allowing however that "apo" and "ek" are properly rendered by, "out of" yet immersion is not proved at all for when a person stands but ankle deep in the water he is said to come "out of" it. There is not an iota of proof that Christ ever was immersed. Again all ancient pictorial representations of Christ's baptism represent Christ standing in the edge of the Jordan and John standing on the bank pouring or sprinkling water upon his head, Gregory Thaumaturgus, who was born A.D. 210, and died A.D. 270, and who built the first Christian chapel of which we have any record, represents John as saying to Jesus at the time of his baptism: "How shall I touch thy undefiled head? How shall I stretch my hand over thee who has stretched out the heavens as a curtain and established the earth upon the waters? Stretch out thy dread right hand which thou hast prepared for thyself, and crown by thy touch my head." In reply to this Jesus is represented as saying: "It is necessary that I should now be baptized with this baptism." * * * The Baptist having heard this, stretched out his trembling right hand and baptized the Lord. Thus, in a record of Christ's baptism, sixteen centuries ago, he is not immersed but baptized by sprinkling. Yet without the shadow of proof my friend here assumes that Christ was immersed.

My opponent now leaves the Jordan and goes to Aenon, because "there was much water there," John 3:23. If John wanted much water why did he leave the Jordan? The Greek phrase "hadata polla" occurs fifteen times in the scriptures and is but once rendered "much water." In Rev. 1:15; 14:2; 17:1; 19:6 it is rendered "many waters." It means many springs. Dr. Robinson says "It is six miles north-east of Jer-

usalem and many springs burst out from the rocky crevices at various intervals for some miles." The water was not deep enough to immerse in, and certainly John who baptised by sprinkling according to the Jewish custom, did not immerse there. There is not the shadow of proof that John went to Aenon to immerse any one. The gentleman asks as do all immersionists, "Why did John go where there was "much water if not to immerse?" We reply he went there that the people might be accommodated just as an army encamps where there is water and just as Methodists select places of much water for camp meetings. Why did the Methodists select Grimsby and Chautauqua and Bay View on the lakes? To accommodate the people not to immerse, for Methodists do not immerse as a rule. The gentleman next introduces Philip and the Eunuch Acts 8:38. "And they went down both into the water, both Philip and the Eunuch" Do "into" and "out of" imply immersion here? If my friend says no he gives up the argument, if he says yes he gives up the immersion theory for if "into" and "out of" imply immersion here, then Baptize does not for after they went into the water Philip baptized the eunuch and it was after the baptism that "they come out of the water," again if "into" and "out of" imply immersion then both Philip and the eunuch were immersed for both went down "into" and came up "out of." If my friend says Philip had to go down into the water to immerse him then, I reply, first that destroys the "into" and "out of" theory, and second, it begs the question and assumes the point to be proved. This text does not prove immersion at all, for first the Greek prepositions "eis" and "ek" here rendered "into" and "out of" may with equal justice and harmony be rendered "to" and "from" and the passage would read "they both went down to

the
the
that
Bibl
is re
my c
ed b
bette
der.
go in
into
no in
then
word
My fr
when
if th
water
He w
ping
again
him o
that
down
if no
the m
or pit
tianit
and th
water
by the
clean.
doubt
sprink
doubt
reading
remem
ters or
graph
the pa
it, but
passag
ings of
in the
shall h
the cup
plained
the nar
is water

the water * * * and came up from the water," and we before pointed out that the word "eis" is translated in the Bible "to" or "unto" 538 times and "ek" is rendered "from" 186 times. If I allow my opponent the passage as it is rendered by King James' version, yet he is no better off, for "into" does not imply "under." They could stand in the water or go into the water and go under it, but if into does not mean under, then there is no immersion here. If it means under, then they were both under, for the words "into" and "out of" apply to both. My friend does not go under the water when he baptizes a candidate. Again if the eunuch had been under the water he would not come up "out of it." He would be taken out by Philip. Dipping implies putting in and taking out again, and if Philip dipped him he took him out, and that makes it impossible that he came out himself. But why go down "into" the water, my friend asks, if not for immersion? If sprinkling was the mode why did not Philip take a cup or pitcher and go for the water? Christianity had not yet gone to the Gentiles and the law of Moses required running water, and if a vessel had been supplied by the eunuch it would have been unclean. [Lev. 11:30-36.] But there is no doubt that the eunuch was baptized by sprinkling. This is proved beyond a doubt from the passage: the eunuch was reading in Isa 52 and 53. It must be remembered that there were no chapters or verses in the original, only paragraphs and that Luke in referring to the passage does not quote the whole of it, but a part. Now taking the whole passage describing the work and sufferings of Christ the eunuch would begin in the previous chapter, Isa. 52:15: "So shall he sprinkle many nations." When the eunuch read this and had it explained to him as referring to baptism in the name of Christ he said: "See here is water what doth hinder me to be bap-

tized." The eunuch was reading about Christ who should sprinkle many nations, how? by baptism. Nothing can be clearer than that the baptism here was by sprinkling and not immersion. Next we come to Rom. 6:3,4: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death, therefore we are buried with him by baptism into death. If this has reference to water baptism then water must at the same time represent first, Christ; second, his death; third, a grave. But it is never so represented in the Bible. Again if dipping a person into water represents baptism into Jesus Christ, then withdrawing the person from the water represents taking the candidate out of Christ and likewise out of the benefits of his death, which is absurd; for when a person is baptized into Christ he is supposed to "abide in the vine," to remain in Christ. The whole theory is absurd and proves too much. We are baptized into Jesus Christ not by immersion into water, but by the spirit, by whose influence we are made new creatures. 1 Cor. 12:13: "For by one spirit are we all baptized into one body." Not by water, but by one spirit is this accomplished.

My friend tells us that baptism represents the death and resurrection of Christ, also his burial. Now Christ did not die in the water, but upon the cross. How, then, can immersion represent His death. Again Christ was not buried under the ground as we bury, but placed in a cave cut into a perpendicular rock. This epistle was to the Romans and it is well known that the Romans did not bury as we do. They often burned their dead. Again baptism and no standard lexicon defines baptism as a burial. The idea is a far-fetched superstition, and although many authorities may be quoted by my opponent making this passage refer to the ancient

mode of baptism, yet there is no immersion in it. It has no reference to water whatever. "Know ye not that so many of us as were baptized into Jesus Christ (not into water), were baptized into His death (not into water), therefore we are buried with him by baptism into death (not into water.)"

We next come to I Peter, 3: 21, for immersion. My friend makes the "like figure" refer to the earth, and he holds that the rain coming upon the earth baptized it, but if the rain falling upon the earth baptized it, it was a baptism by sprinkling for the rain fell upon the earth, the earth was not dipped into the water. But if my friend had been better posted he would not have made the mistake of referring the baptism to the earth by the rain for the baptism refers to the "eight souls that were saved by water" when riding upon the top of the water within the ark. In this case the eight souls were baptized not by putting them into water but by keeping them out of the water. If this is a figure of baptism it does not prove immersion for they were not immersed. The eight souls were baptized and saved the antedeluvians were immersed and drowned, of course the baptism here has reference not to mode but to the condition of the eight souls, a condition of safety on the water, in the ark, (time expired.)



MR. LEVERTON'S SECOND SPEECH.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—I am glad that Mr. Cooper has entertained you so well. He says he does not represent methodism but truth. I do not know whether he means that methodism does not represent truth or not. I am not a Greek scholar. I am a farmer; but I am astonished that he should tell us that "into" means "under." There is one place where you can go

under the water and you will not get sprinkled or immersed and that is the Sardin tunnel. It is not under the water but into the water, or immersion that we are discussing. He finds fault with the translation of the bible. The most learned men sat on the translation of it and yet my opponent is not satisfied. He should get a translation of his own. According to him the Hebrew children were not cast into the fiery furnace, nor Daniel into the lions' den. Nor was Jonah in the fish. They were only on the edge or perhaps Jonah was on the back of the fish, and rode ashore. We have been taught that if we live good lives we will enter through the pearly gates into the city. If into does not mean "into," then we shall be disappointed. The wicked shall not be cast into hell. This does not mean into but under, there will then be a chance for them. If we change the meaning of this word it destroys the promises and there will be no getting "into" the Kingdom of Heaven. He says going into the mountain; but there may be caves in the mountain. So also in the woods, you do not go under them, you go into them. He says that all the people of Judea and Jerusalem went to John and were all baptized. He knows better than that. John rejected many of them, for he says "Oh generations of vipers." This was addressed to the Pharises, a large body of the Jews and they were not baptized. Some of the audience cheered when he made this statement; but it was not true. He says that there was not sufficient water in Aenon to baptize by immersion. How does he know? A curse was pronounced against the Jews on account of their wickedness. The early and latter rains have been withheld and the streams and pools then existing have dried up. What about the sick waiting at the pool to be put in or immersed. He says the Jordan was too swift a stream for baptizing in.

Jordan flows. Israel to waters of streams scriptur why do er of hi against that im of baptis as man Jesus Ch Into wh Death, t ness of the liker be raised tion. It out agn for all touch th water in that you baptised and had order th The rain show th covered visited t a type o to John baptism, sion. If mersion has the mode pr years aff

MR. C

MR. CHAIRMAN:—I am glad that my opponent has argued my argument so well. I know the truth or

Jordan was a large river, it ebbs and flows. It was divided for the children of Israel to pass through. Near the head waters of the Jordan near Salim, several streams come together. There is no scriptural proof for pouring, if there is why do's he not practice it. The founder of his own church, John Wesley is against him on this point for he says that immersion was the early mode of baptism. Rom. 6:4 "Know ye not that as many of us as were baptised into Jesus Christ were baptised into his death" Into what death are we baptised? Death, to sin, and rise to walk in newness of life. For if ye are planted in the likeness of Christ's death, you shall be raised in the likeness of his resurrection. It is not to be buried and pulled out again. Christ's baptism is a type for all others. My opponent did not touch the point of being conceived in water in order to be born of water nor that you must be born before you are baptised. The earth was filled with sin and had to be immersed in water in order that it should be cleansed of sin. The rainbow was placed in the cloud to show that it would never again be covered with water; but it would be visited the next time with fire, which is a type of the Holy Spirit. I will refer to John Wesley on the ancient mode of baptism, which he says was by immersion. If the primitive church used immersion as the mode of baptism, who has the right to change it. It was the mode practiced by the church for 250 years after Christ.



MR. COOPER'S SECOND REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—I will first briefly review my opponent's last speech and then resume my arguments. My opponent does not know whether Methodism represents truth or not. Well, he will know more

about it when he gets to the end of this debate. With his exclusive views of baptism and believing as he does that his church is the only church of Jesus Christ on earth, it is difficult for him to understand that the Methodist church holds dear, many truths that are equally precious to many other denominations, and that I represent those truths in this discussion. If my friend is not a Greek scholar he ought at least to easily understand English. When he says he is astonished that I should say "into" means "under" he puts words into my mouth and either wilfully or ignorantly misrepresents me and I think the audience will bear me out in this as will the reporter who has my speech. What I said was that the Greek prepositions "eis" and "en" did not necessarily mean "in" or "into" and that they were translated "to," "unto" and "at," "on" and "with" hundreds of times. I quoted several passages to prove that "into" does not mean "under." My opponent cannot find a text in the Bible where any one was put "under" the water and that action termed baptism, for the simple reason that in the days of Bible writers they did not immerse any one. If "into" does not mean under then there was no immersion described by the prepositions that my friend depends so much upon. My opponent's stale old chesnut, the story of the Dutchman who was glad that the Hebrew children were not into the fire, and Daniel was not into the lions' den, and Jonah was not into the fish, and that the righteous will not enter into heaven, and that the wicked will not be turned into hell, may answer to amuse the ignorant as it has been told by immersionists scores of times; but it has no argument in it and if my opponent, instead of answering or at least trying to reply to my arguments sees fit to fool away his time I shall not complain. It is certain that "into" the fire does not mean under the fiery furnace,

THE COOPER-LEVERTON DEBATE.

"into" the den of lions does not mean "under" the den of lions, "into" the fish does not mean "under" the fish, "into" heaven does not mean under heaven, "into" the kingdom does not mean "under" the kingdom, "into" hell does not mean "under" hell, and "into" the water does not mean "under" the water. But my friend must prove that "into" means under before he can get immersion into these texts. When he makes "into" mean "under" his rendering will suit the dutchman as well as though he made it mean "at" or "by." It would then read "the wicked shall be turned "under" hell." The gentleman says they were not all baptized in the river Jordan and that my statement is false and that I knew it when I made it. The question of veracity is not between Mr. Leverton and myself but between Mr. Leverton and Mark. Mark 1:5 says:—"And there went out unto him all the land of Judea and they of Jerusalem and were all baptized of him in the river of Jordan." Mr. Leverton says they were not all baptized. Mark says they were. I will now leave it to the audience as to who made the false statement. If my friend were a little better posted in the English version, even if he does not understand Greek, it would save him from making such blunders. He told you that there is a river and several streams near Aenon. Well if there are, no traveller has ever yet discovered them, and as he has given us no authority to prove it I shall conclude it is another little mistake he has made similar to that he made in reference to John's baptism. We examined the baptism of John in Jordan, at Aenon, the baptism of Jesus, of the eunuch, and of some others, but these three cases are the Gibralters of the theory of immersionists. We found no immersion in them, on the contrary, that while a river is mentioned and much water; yet the evidence is conclusive that all these

baptisms were by sprinkling. How is it that immersionists generally are always looking at the Jordan, Aenon, with its "much water" and the eunuch going down into the water, only three cases, and that they never seem to notice the many cases of baptism where there was no river, not much water and no pond? Let us look at some of those cases. In Acts 2:41, 3,000 were baptized, but no river or pond is mentioned, and they could not be immersed in the large tanks of water at Jerusalem which were used for drinking and cooking purposes. The people of Jerusalem were hostile to the Christians, and would not have allowed such a thing, as immersion in the water tanks. They still regarded themselves subject to the old Jewish law which would have rendered the water unclean and unfit for use had they immersed in it. In Acts 8:12 we read "they were baptized both men and women," but no river or pond is spoken of. In Acts 9:1-18 "And arose and was baptized" He arose in the house of Ananias and was baptized. He did not go "in" or "into" the water, and much water is not mentioned. In Acts 19:5 we read "When they heard this, they were baptized." No mention is made that they went into water or came out of it. In Acts 16:15 "And when she was baptized and her household." She did not go into or "out of the water." In Acts 18:8, "And many of the Corinthians hearing, believed and were baptized. Nothing is said of "much water" here. Again 1 Cor. 1:16 "And I baptized also the household of Stephanes." Paul does not mention a pond or river here, though my friend may see both. Again we have a clear case in Acts 10:47, 48, "Can any man forbid water that these should not be baptized." Cornelius is here in his house and the Jewish law that renders a vessel unclean is not to be recognized longer; water may be brought. Our opponent will search in

vain
river
to Ac
him t
were
same
strip
the h
our
some
the h
and
river
cann
mer
pond
amin
New
signi
Comp
. And
les en
with
For
excep
not, l
" An
marv
befor
both
Jews
Gree
it is
word
lang
was
wash
bapti
hand
2 Kin
of St
hand
word
near
they
wash
And
they
ing (

valn for "into the water" here or for a river or "much water." Again we go to Acts 16:32, 33 "And he spake unto him the word of the Lord and to all that were in his house, and he took them the same hour of the night and washed their stripes and was baptized." This was in the house of the jail and in the night Will our opponent invent, as immersionists sometimes do, a tank or pond in the house, in which to immerse the jailer and his family? In all these cases no river or pond is mentioned and yet we cannot speak of baptism without immersionists seeing at once a river, a pond or much water. By a further examination of the use of "baptizo" in the New Testament we find that it often signifies a very slight or partial wetting. Compare Mark 7:2, 3 with Luke 11:38. "And when they saw some of his disciples eat bread with defiled, that is to say with unwashed hands, they found fault. For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders." "And when the Pharisee saw it he marvelled that he had not first washed before dinner." Here the washing in both instances is that practiced by the Jews before eating; and in Mark the Greek word used is "niphontai," in Luke it is "ebaptisthe," showing that these words are interchangeable in the Greek language. In other words, when water was poured upon the hands in order to wash them the hands were said to be baptized. The custom of washing the hands was by pouring water upon them. 2 Kings 3:11 "Here is Elisha the son of Shaphat, which poufed water on the hands of Elijah." Again we find the word "baptizo" used where it could not mean immersion. Mark 7:4 "And when they come from the market, except they wash (baptize themselves) they eat not. And many other things there be which they have received to hold as the washing (Greek baptism) of cups, and pots,

and brazen vessels and of tables." The word tables is Koinoon which means not a table to eat from, but a couch upon which persons reclined while at meals. Then Koinoon were elevations of the floor around the sides of the rooms and did not admit of immersion. Elevations of the floor as are now often seen around lodge rooms could not be picked up and dipped or immersed. They could be baptized by sprinkling or affusion. Again let us look at 1 Cor. 10:1, 2 "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the Sea: And were all baptized unto Moses in the cloud and in the sea." The apostle tells us the Israelites were baptized, yet they were not immersed in figure or in fact. I heard of a Mormon preacher who took two books and set them up on edge and placed another book on top of them and told his hearers that the waters of the sea stood up as a wall on either side of them while the cloud rested over them and the Israelites passed through between the walls and under the cloud and were figuratively immersed. Just here comes in my friends remarks about the Sarnia tunnel. He said people went under the water and did not get wet. If Israel passing through this imaginary tunnel were immersed, a tunnel with no water on the bottom and no water at the ends, then all we have to do to immerse persons is to let them pass through the Sarnia tunnel or some tunnel to immerse them. But this figurative immersion is all imagination. The cloud was not above Israel during their passage through the Red Sea. Before they entered the sea, the cloud went from before them, and stood behind them, between them and the Egyptians, and continued there until they passed through the sea. Exod. 14:9-22 They were baptized by the cloud while they were under the cloud but they were not under the cloud when

passing through the sea. When and how was the baptism of the cloud performed? Psa. 68: 7-10 "Thou O God didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary." What was the state of confirmation into which Israel was brought by this plentiful rain? Paul says, "They were all baptized unto Moses by the cloud and it was this baptism unto Moses that confirmed Israel in the dispensation of Moses. What the Psalmist here calls a confirmation by a plentiful rain." Paul calls a "baptism unto Moses." But this baptism was not by dipping. It was by sprinkling with the rain from Heaven. In Psa. 77:16-20 we have the same circumstances mentioned. The baptism in the sea was upon the dry ground, Exod. 14: 22. The baptism in the cloud was by rain sprinkling down upon the Israelites. Here is a case of baptism without immersion.

Then again we have the case of Naaman 2 Kings 5: 8. Naaman is directed to go and wash himself seven times in Jordan. Naaman went and baptized himself seven times (Septuagint version.) The translators of the Septuagint use the words "louo" and "baptizo" interchangeably here. Naaman was a leper. He was to be cleansed by baptizing himself seven times in Jordan. How was a leper cleansed according to the law of Moses? Never by dipping or immersion but by sprinkling. Lev. 14: 7 "And he shall sprinkle upon him that is to be cleansed from the leprosy seven times and shall pronounce him clean." Naaman was commanded to go and wash (lousai) himself seven times. The law of Moses required that a leper should be sprinkled seven times in order to be cleansed. Naaman did as he was commanded and this is called baptism, but it was by sprinkling. The Hebrew word translated here by the Seventy is "tabhal," in Gen. 37:31 the same Hebrew word is translated in the Septuagint by

the Greek word "Moluno." The Seventy thus used the words "baptizo" and "moluno," interchangeably, but all lexicons give the meaning of "moluno" "to sprinkle." Thus from the plain use of baptizo in the bible, it means to sprinkle whenever it expresses an action, though it does not generally express an action but a condition, and it is not material how the condition is reached so long as it is effected.

The next passage that I shall examine is found in Heb. 9:10 "Which stood only in meats and drinks and divers washings," (baptisms in the Greek.) Here all the various ablutions of the law of Moses are called baptisms. These baptisms were performed by sprinkling not by immersion. Not a single personal immersion was ever enjoined by the law, and yet the law enjoined divers baptisms. Heb. 9: 19 "For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people." These sprinklings are called by Paul "divers baptisms." The mode of baptism then is by sprinkling not dipping.

Again in Matt. 20: 22, 23; and Mark 10: 38, 39, Christ asks: "Are ye able to drink of the cup that I shall drink and to be baptized with the baptism that I am baptised with?" Here the baptism of suffering is referred to. It was a superfusion, not an immersion. Immersionists sometimes try to translate every instance of the word baptizo by immersion but in these passages they have failed to do so. They cannot do it. Dr. Conant, the great Baptist scholar, has translated Mark 10: 38, 39, "Are ye able to drink the cup that I drink, or to endure the immersion which I endure." Here he was not able to translate baptizo by immersion in two, or rather four instances but has render-

ed it
"W
spirit,
touch
to the
again
broug
It is
theory
John
water
Holy
Jesus
with
the H
Now
perfor
they
Ghost
Holy
The se
baptis
"pou
ding f
poured
day of
of the
baptiz
days h
house
Ghost,
fell on
baptiz
baptiz
the ver
water;
the onl
John
used th
do wh
Ghost?
people.
"It fe
the Ho
set for
not dip
the Ho
clusive
ponents

ed it endure.

"We now come to baptism by the spirit," my opponent does not want to touch this and says it does not belong to this proposition. He knows it is against him and does not want it brought in, but I shall examine it for it is conclusive evidence against his theory of immersion. Matt. 3:11, John says: "I indeed baptize you with water, but he shall baptize you with the Holy Ghost and with fire." Acts 1:5 Jesus said: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Now what was the mode which was performed upon the apostles when they were baptized with the Holy Ghost? It was not immersion for the Holy Ghost was poured out upon them. The scriptures always represent the baptism of the Holy Ghost as being "poured out," "a falling on," "a shedding forth." When the Holy Ghost was poured out upon the disciples on the day of Pentecost it was the fulfilment of the Saviour's promise: "Ye shall be baptized with the Holy Ghost not many days hence." When Cornelius and his house were baptized with the Holy Ghost, Peter says: "The Holy Ghost fell on them." Jesus said: John did baptize with water, but ye shall be baptized with the Holy Ghost." That is the very same thing that John did with water, Jesus did with the Holy Ghost; the only difference between them was, John used the element water, Jesus used the Holy Ghost. What did Jesus do when he baptized with the Holy Ghost? He "poured it out" upon the people. He "shed it forth" upon them. "It fell on them." Here the mode of the Holy Ghost baptism is specifically set forth. It is by pouring. They were not dipped, immersed or plunged into the Holy Ghost. The argument is conclusive. It is a demonstration. Our opponents say baptizo is a verb of specific

action only. Here is a specific action and that specific action was pouring. The small quibble that there is a difference between pouring and sprinkling is too puerile to waste any time over. If my opponent says there was no specific action in this baptism he gives up his case. If he admits specific action, it was the specific action of pouring and he is beaten. His case falls to the ground. There is no baptism of immersion in the bible. We know that baptism is scripturally performed by pouring or sprinkling. We do not know that it is scripturally performed when a person is immersed. Yet we hold that "baptizo" is a verb of result and that the mode is not essential. The verb "to kill" is a verb of result and you can accomplish the result in many ways, by poisoning, by shooting, by drowning, &c. How absurd for a man to say, over the corpse of a man killed by shooting that, he is not killed for nothing is killing but drowning, you would say he is dead any way. The result is accomplished. It is just as absurd for my opponent and immersionists to say that nothing is baptism but immersion, and that the mode is essential. My friend holds that "baptizo" means to dip and that you must dip the candidate for baptism, that the person must be handled by an administrator. He said Philip was the administrator and the eunuch the candidate. In this he is in harmony with immersionists generally. Dr. Carson, the greatest of Baptist scholars says: "My position is, that it always signifies to dip; never expressing any thing but mode." (Carson on Baptism P. 55.) Now suppose an administrator takes a candidate for baptism to a tank full of water and puts the candidate under water. He is immersed. Suppose instead of putting him under the water of which the tank is full, he finds the tank empty, puts him into it and sprinkles or pours water upon the man until he is covered entirely with

water, the man is immersed for he is under water but he was not dipped or handle. What is the action in this case? The result may be accomplished in different ways even in immersing a person you may dip him or pour water upon him until he is immersed. Now while the candidate is under the water you say he is immersed. When you take him out of the water he is not immersed. If baptism means immersion, then the candidate is baptized just as long as he is under the water. When he is taken out of the water he is not baptized. These remarks apply to any other specific action that baptizo is defined to mean. It matters not whether a person partakes of the Lord's Supper, sitting standing or kneeling. The posture is not essential. But says my immersionist friend you must eat it, yes but whether you chew the food on one side of the mouth or the other or whether you chew it at all does not matter the action is not specific in eating. Neither in the Lord's Supper is the amount essential. It is a symbol. So in baptism, the quantity of water is not essential. It is a symbol of cleansing by the Spirit and a small quantity is as good as a river or tank full. The mode of baptism or the quantity of water used is not essential though in the scriptures the mode is always when indicated at all, by sprinkling or affusion.



SECOND NIGHT.

[SAME SUBJECT.]

MR. LEVERTON'S THIRD SPEECH.

The proposition for this evening is the same as was before you last evening. "The Christian Mode of Baptism is by Immersion Only." I think my friend on the opposite side of the house wandered a little last night from the proposition. He dwelt on spiritual baptism. That I

do not consider to be the christian baptism but God's baptism and His only. The christian baptism is administered by a christian minister to those who wish to become christians. Christ says: Go unto all nations and preach the gospel, baptizing them in my name etc. We have it nowhere given in scripture that God gave man power to administer the Holy Ghost. Outside of that I think we are not following the proposition. I will first offer some remarks upon the reference made by my opponent to the prophecy in Malachi 3: 1-3, "Behold I will send my messenger, etc." He said this had reference to John the baptist. Here we discover first that this messenger is to go before the Lord and prepare the way for him, yet the mission of John is a different one altogether. Did the Lord suddenly come to His temple at that time? When He did come did they delight in Him? as it is said in Malachi. No, they did not, and again Who can abide the day of His coming? Everybody abided his coming then, and did he come like a refiner's fire etc? He found his temple like a market place but he did not wholly purge the temple. So we do not find one particle of this fulfilled in that coming. This has reference to his last coming when in revelation it says he shall sit upon a cloud, etc. Consequently my friend was wrong in applying it to John. Again about the many waters: He said "much" did not mean quantity, but plurality. I am not a Greek scholar but if those who were appointed to translate the scriptures did it in such a way as to deceive men and lead them astray we would be better without the bible. Isn't the word "poly" translated much as well as many? Were not the translators as capable of doing their work as my opponent is? We are told that "into" must mean "under" in order to prove immersion from Matt. 3: 9; Mark 1: 5-10; and Acts 8: 38, 39. I am glad

he ad
in sou
Of cour
ing all
here to
All wa
ters.
to go
be nec
when
ference
He say
sprink
them a
ditlon
them.
right
There
made
time
taken
years
from t
to the
14, it
leper
two b
scarlet
shall
round
he sha
the sc
them
the b
ning
him t
rosy s
of the
tion.
of Chr
repre
vineg
scarle
living
was
blood
to be
oppon
dent

he admitted that into did mean under in some places when it suited his case. Of course I do not blame him for advancing all the arguments he can, for he is here to maintain his position. What we all want is to get right upon these matters. To go into the wilderness is not to go under it any more than it would be necessary to go under the mountain when you go into it I admit. With reference to the pictures of the catacombs. He says the most ancient ones represent sprinkling. All that I have seen represent them sitting in the water in a nude condition and someone pouring water upon them. If my opponent thinks this the right way, why don't he practice it? There must have been some change made since he does not. But at the time of those pictures, a change had taken place in the church and it took 300 years for it to take place. They departed from the laws of Christ. He refers back to the cleansing of the leper. In Lev. 14, it says: "This shall be the law of leper; * * * the priest shall take two birds * * * and cedar wood and scarlet and hyssop and one of the birds shall be killed in an earthen vessel over running water." As for the living bird, he shall take it and the cedar wood and the scarlet and the hyssop and shall dip them and the living bird in the blood of the bird that was killed over the running water and he shall sprinkle upon him that is to be cleansed from the leprosy seven times. Here we have a type of the Gospel and of the plan of salvation. The bird that was killed is a type of Christ himself. The cedar wood represented the cross, the hyssop, the vinegar that was given to him and the scarlet, the blood that was shed. The living bird represents the sinner who was to be cleansed by dipping in the blood and water. Then the leper was to be sprinkled seven times, and if my opponent wishes to take this as a precedent he must sprinkle seven times with

water mixed with blood, as there is not one case in the scripture where sprinkling was to be done with pure water, as the water was always mixed with ashes or blood. Again he says, How can the man come out again if baptism represents burial? I have never claimed that going into the water or coming out is baptism. Going down into the water is only a preparatory work. A person may fall into the water a hundred times and not be baptized. A baptism can only take place by an administrator who does it in the name of God. The candidate must go down into the water before he is in a proper position to be baptized. After they are baptized they walk out of the water themselves. Again my opponent says that the eunuch was reading about sprinkling many nations. Turn to Acts 8, and you will find: "The place of the scripture which he read was this, 'He was led as a sheep to the slaughter and like a lamb dumb before his shearer, so opened he not his mouth.'" In his humiliation his judgment was taken away and who shall declare his generation? for his life is taken from the earth." This is found in the 53rd of Isaiah and it is in a different chapter that the reference to sprinkling of nations occurs. Now we come to the chart he used. In 1 cor. 4: 15, we find for in Christ Jesus I have begotten you through the gospel. It is by hearing of the Word that we wish to convince you. In John 3: 3, "Except a man be born again he cannot see the kingdom of God," this is spiritual birth having seen the kingdom I now desire to enter it. What shall I do? Crucify the old man. There is a death takes place here. Rom. 6: 6, 7, Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. When I see that the body of sin is antagonistic to God and when I crucify the old man, what shall

I do with him? Paul says, therefore I am buried with him by baptism into death. What do you do with a dead body? Bury it, and that is what is to be done with the body of sin. The new man appears by being born of the water and of the spirit. These are not words written by me but by Him who is our authority in all these things. There is no burying with Christ and pulling out again. If we are dead with Christ we shall live with him. It is the spiritual man that rises in Christ's kingdom and rises in newness of life then. The old man is buried. Rom. 6: 11, Likewise reckon ye also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord. If you have been planted in likeness of Christ's death you shall also be in the likeness of his resurrection. Here is the old man buried, put away. John 12: 24, "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." We do not pull up grain as soon as it is planted, it remains in the ground until the object is accomplished for which it was put there. Cor. 15-16, "Thou fool that which thou sowest is not quickened except it die."

About divers washing. Heb. 9: 10, "Which stood only in meats and drinks and divers washings, and carnal ordinances, imposed on them until the time of reformation." The time of reformation. That is when Christ should come. Rom 3: 20, "By the deeds of the law shall no flesh be justified." When the time of reformation came because there would be a change of priesthood, Heb. 7: 12, there should be a change of law. Mark 7: 1-5, the washing of hands, of cups, pots and brazen vessels. Where washings are mentioned in the laws of Moses it means entire immersion. This is the statement of the most learned Rabbis. For if anyone be not washed all over he is still in his unclean state. If

even the tip of the little finger be left out he is unclean. When the change of Priesthood came, the divers baptisms of the law were changed to one baptism. The gospel is established and in it there is only one law, one faith, one lord, one baptism. Eph. 4: 5. We find on one occasion the word preached did no good not being mixed with faith in them that heard. Heb. 4: 2. Then the argument "into." He says "into" does not mean under. When the object went into the water was it under the water? The main body of water surrounded it. If into meant under would he not have to put the object under the water and that would be immersion, I care not how it is done if it is only buried. In another statement he made it appear that I said you could have a baptism under the Sarnia tunnel. I said it would not be a baptism. He spoke of three fatal baptisms. The antediluvians were not baptised, but they were immersed and drowned for their wickedness. The Egyptians were immersed for the salvation of God's people. The hogs—in this case, "into" means into—If anyone in our day can find a better way to get rid of evil spirits we would like to see it done. By my opponent admitting "into" means under, in this case it proves immersion, but this proposition is not dealing with the "effect," but with the "mode." Let the effect be what it may. My opponent admits that the hogs were immersed, and I further claim they were baptised. Then immersion is Christian baptism for the swine were baptised.

Time expired.

MR. COOPER'S THIRD REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—My opponent told you he was not a Greek scholar. It does not require much Greek to understand that I have not translated the words in dispute to

suit m
scholar
not my
of the
the m
world,
too, a
trouble
not me
to thro
the val
seeing
prove
Greek
spectal
as Joe.
church
vision
It is a
sore tin
tongue
mon go
he is in
sleepth
version
do not
Why d
velation
Mormon
perfect
found
the Mor
creed, t
Bible is
as it is
implicat
the cor
James's
fied wit
Bible, i
position
to the c
bone, b
board v
none,
find im
and h
covers of
and he r

suit myself. Any good English Bible scholar knows that I have given you, not my own translation, but the result of the research of the most honest and the most learned Bible scholars of the world, and I think my friend knows it too, at least he ought to know it. The trouble is, it is against him and he cannot meet the argument so he attempts to throw a little dust into your eyes with the vain hope of preventing you from seeing how completely he has failed to prove his proposition. If he is not a Greek scholar, why does he not get a special revelation to translate the Bible as Joe. Smith did? He claims that his church possesses the gifts of revelation, vision and the interpretation of tongues. It is a pity he is not vouchsafed in this sore time of need, the interpretation of tongues. But it may be that the Mormon god is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked. If the version of James suits him so well why do not the faithful of his church use it? Why did Joe. Smith get a special revelation from heaven to translate the Mormon Bible if James's version is so perfect? The fact is no people ever found so much fault with the Bible as the Mormons, and in a statement of their creed, they say, "We believe that in the Bible is contained the word of God so far as it is translated correctly." Thus by implication my opponents' church denies the correctness of the translation of James's version. I ought to be satisfied with King James's version of the Bible, if my opponent is, for he is in the position of Mother Hubbard. She went to the cupboard to get her poor dog a bone, but when she got there the cupboard was bare, so the poor dog got none. My friend went to the Bible to find immersion: But he did not find it and he cannot find it between the two covers of the Bible because it is not there and he never will find it there.

If my opponent would only make an assertion and stick to it I would know where to find him. In one speech he says a thing and when driven into a corner in the next speech he denies saying it, and contradicts himself. In his first speech he tells us that John is to prepare the way of the Lord, now he tells you that it was not the mission of John to prepare the way of the Lord and that Mal. 3: 1-3 does not apply to the coming of our Lord. All scholars agree that Mal. 3: 1-3 has reference to Christ and John the Baptist. The very language is the same. Mal. 3: 1. "Behold I will send my messenger, and he shall prepare the way before me." Mark-1: 2, "Behold, I send my messenger before thy face which shall prepare thy way before thee." Mr. Leverton and the evangelist Mark thus disagree. I prefer Mark's statement to that of Mr. Leverton. It would be better for my opponent to acknowledge that he cannot meet the argument than to make such glaring blunders. He says he is honest and wants the truth. If he is honest he must be very forgetful.

I am surprised to hear the gentleman say: "We have it no where given in Scripture that God gave man power to administer the Holy Ghost." Of course I perfectly agree with him in the statement but it is contrary to the teaching of his church. If he will turn to his creed he will find this statement: "We believe that the ordinances are: (4th) laying on of hands for the gift of the Holy Ghost." He has denied the doctrine of his church for his church teaches that God gave man the power to administer Holy Ghost baptism. He has gone back on his church and denies what it claims. I am glad he has given up the heresy and I expect he will give up many more heresies before he gets to the end of this debate. My argument was that, in baptizing with the Holy Ghost, Jesus pours it out, then in baptiz-

REPLY.

GENTLE-
was not
require
I have
pute to

0861

ing with the element water, man ought to pour it out. The symbol, water baptism, ought to correspond to the real, spirit baptism.

My opponent says, all the pictures he ever saw of ancient baptisms, represent the persons sitting in water nude and some person pouring water upon the head. He admits that these pictures represent the baptism by pouring but says it was 800 years after Christ and that a change had taken place, that the church became apostate. In this statement the gentleman is quite mistaken as in his many other assertions. The oldest representation of Christ's baptism dates back to the beginning of the second century, just after the death of John, and less than a hundred years after the death of Jesus. It was found in the Chapel of the Baptistery in the catacomb of Pontianus, outside the Portogate at Rome. It was exhumed by Ciampini, at the beginning of the present century, after a burial of many centuries. The Baptistery in which it was found was used for the purpose of baptism in the days of the heathen persecutions of the church. Christ is represented as standing in the water, while John is standing on the bank pouring water on his head. The antiquarian gave you the very date in the century, with a painting or engraving which shows the character of the work, and this dates back almost to the death of John. So you can see how reckless was the statement of my opponent in saying it was three hundred years later than Christ. He says like so many others that the mode of baptism was by immersion in those early days of the church. If they were immersionists in the first century, how did it happen that they all represented Christ's baptism by pouring? When men picture a thing they always picture it according to their idea of the thing. Why did not these ancient Christians of

the first and second centuries represent Christ's baptism by immersion? Because they understood he was baptized by pouring and not immersion. My opponent told you that there was a case of sprinkling for 250 years after Christ. I now ask him to show a single case of baptism by immersion before the time of Tertullian A. D. 200. He cannot find a single instance of immersion for the first two hundred years after Christ, if he can let him do it in his next speech. With the first mention of immersion by the Fathers, there is the acknowledgement "that it is more than our Lord requires in the gospel." Tertullian never heard of the single dip immersion of my opponent. All the immersion he knew any thing about was trine immersion or three dips and the candidate, naked as Adam and Eve before the fall. My friend told you there was a change in the third century in the mode of baptism, yes there was a change. It was from sprinkling or pouring to immersion or three dips. I cannot find a case of immersion in the literature of the church for 200 years. He will not produce such a case, he cannot.

The gentleman told you that the bird in Lev. 14: 1-8, dipped in the blood, was a type of the sinner immersed. We reply that he is mistaken and only gives us a far fetched opinion. The leper was a type of the sinner and his cleansing a type of the cleansing by the baptism of the Holy Ghost. But the leper was not immersed. He was sprinkled seven times, Lev. 14: 7.

Again he says the eunuch was not reading Isa. 52: 15. I pointed out to you that he was reading a paragraph describing the sufferings and work of Christ and that there were no verses and no chapters, then in the Bible and though the whole paragraph is not quoted in Acts 8, yet he undoubtedly read the whole paragraph and when he came to the text, "So shall he sprinkle many

He understood it meant baptism. He was baptised by sprinkling. John 4:2 is quoted to prove his position. He simply begs the question and assumed that immersion is referred to here without any proof. The one baptism in this text is the real baptism, that of the Holy Ghost, and the baptism with water is symbolic of the real. The mode of baptism is not baptism itself and this text says not one word about mode. It simply asserts that there is one baptism without stating how it is performed. My opponent asks, quoting the text, "one faith, one lord, one baptism," with a flourish of triumph, as has been asked by many before. How can there be three baptisms, sprinkling, pouring and immersion when the apostle says there is but one? Yes, one baptism it says, not one mode of baptism. There may be but one baptism but many modes of baptism. A criminal when sentenced to be executed may be executed in many ways. To execute is a verb of result and the criminal may be executed by hanging or beheading or electrocuting and it would be absurd for any one to say, there is but one way to execute a criminal. Suppose a man, looking at the dead body of a man hanged or beheaded or electrocuted, should say hanging or beheading or electrocuting is not execution, nothing is executing but shooting. The executioner would reply well he is dead any way, the result is accomplished. It is just as absurd to say nothing is baptism but immersion. The verb "baptizo" is a generic word and expresses result or condition not mode. Where the Scriptures indicate the mode of baptism it is by pouring or sprinkling but the verb "baptizo" does not settle the mode not being a model verb.

Now we come to 1 Cor. 6: 11, "But ye are washed." This proves nothing for my opponent for baptism, much less immersion, is not once implied or men-

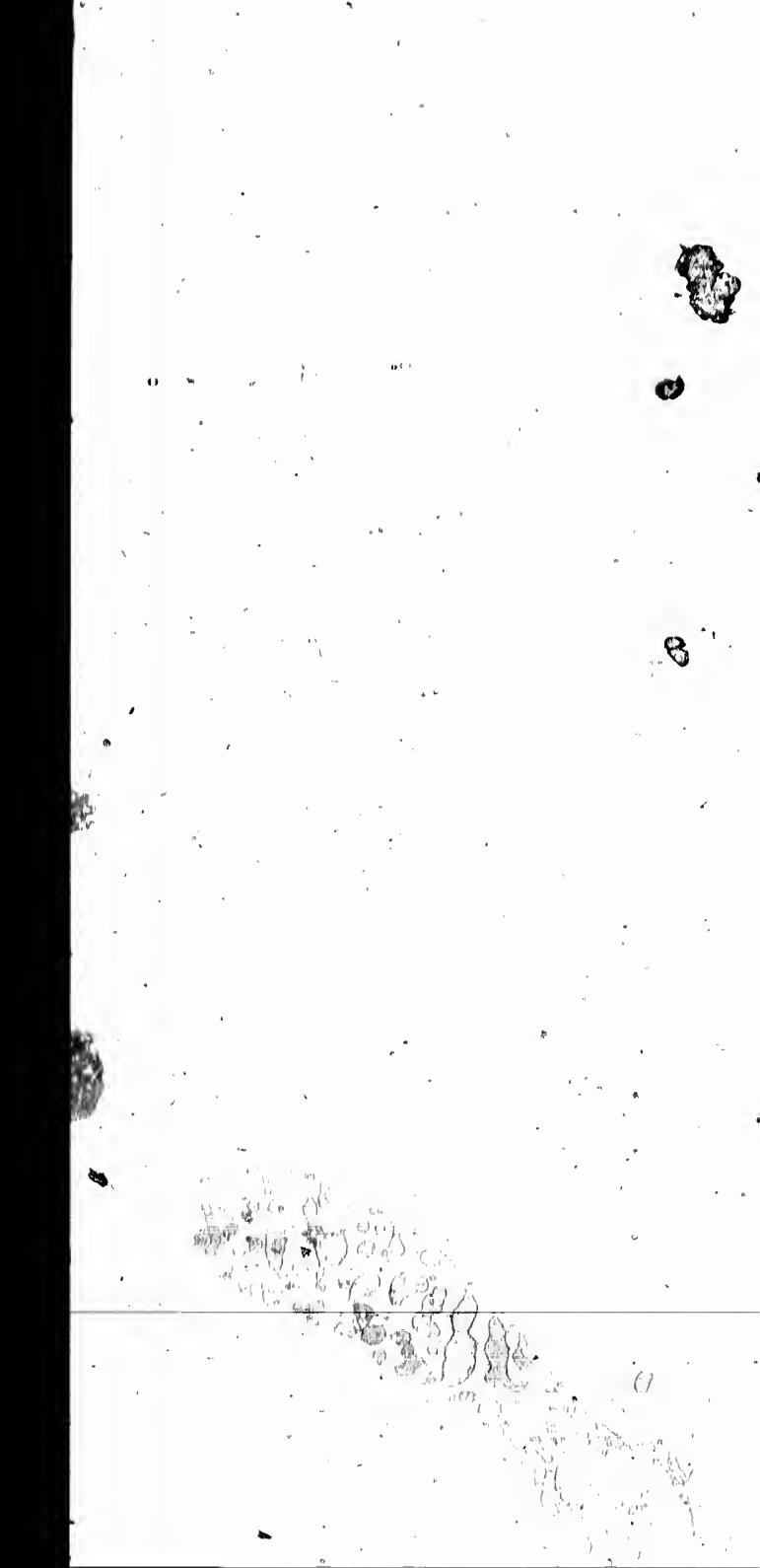
tioned, in the text and it does not refer to baptism at all.

Again he quoted Titus 3: 5, 6, "He saved us, by the washing of regeneration and renewing of the Holy Ghost." Now there is no reference or allusion to baptism in this text at all and if there were an allusion to baptism it would not prove immersion.

My opponent quoted Heb. 10: 22. He told you that our hearts are not cleansed by sprinkling. Paul says just the contrary: "Having our hearts sprinkled from an evil conscience and our bodies washed with pure water." The body is washed not immersed.

We now come to Eph. 5: 25-26, "That he might sanctify and cleanse it (the church) with the washing of water by the word. Now in what sense does Christ cleanse the church by the washing of water by the word? Not by immersion surely. In Rev. 1: 5. We read: "Unto him that loved us and washed us from our sins in his own blood." The text has no reference to water baptism of any kind, for sins are not washed away with water "except emblematically). Sin cannot be washed away and the church cleansed by the blood of Christ and afterwards by water. My opponent is fond of quoting Lev. 14: 1-8. He has told us the story of the bird in each speech so far and we may expect to hear of this bird several times before the debate closes. He is mistaken, however about the bird representing the sinner immersed. The leper represents the sinner or is a type of the sinner. The leper was sprinkled to cleanse him and this sprinkling is called by Paul a baptism. It was symbolic of the real baptism or cleansing of the Holy Ghost.

We now come to the gentleman's great proof text. He says if there was nothing more in the Bible than this text, it would be proof enough for him that the mode baptism is by immersion. The text is John 3: 5, "Except a man be born of



water and of the spirit he cannot enter into the "Kingdom of God." Let us examine this proof text. Nicodemus was a ruler of the Jews. He came to Jesus for information. Jesus said "except a man be born again." Nicodemus did not understand Jesus. Again Jesus said "except a man be born of water and of the Spirit." Nicodemus did not understand yet. It was still a mystery to him. Now if being "born of water" simply meant immersion, and if as our opponent claims John had been immersing multitudes all summer. How on earth was it that a ruler of the Jews did not understand what Jesus meant? Surely if "born of water" is so simple, so plain, he would understand it at once. There is no great mystery about immersion. The fact is "born of water" does not refer to baptism at all. Is it necessary that there should be a birth of water and a birth of spirit? If it is, then a man must be born again twice. Or is the born of water half a birth and the birth of spirit a half birth and does it require these two halves put together to make one whole birth? However we look at it the explanation is absurd. "Born of water and of the spirit" are two phrases that mean the same thing and are used for emphasis just as our Saviour uses: Verily, Verily, and just as Jesus says in Matt. 3: 11. "He shall baptize you with the Holy Ghost and with fire." There are not two baptisms here promised, one of the Holy Ghost and one of fire. The two phrases mean the same thing. Water is used as the symbol of the Spirit. John 7: 37-36, "He that believeth on me as the Scripture hath said out of his belly shall flow rivers of water (but this spake he of the spirit.)" Water is thus used by Jesus to symbolize the spirit and the passage is properly interpreted thus, "Except a man be born of the spirit and of the spirit he cannot enter the Kingdom of God. There is

nothing in this text to prove immersion. How does immersion resemble a birth? Our opponent and immersionists generally mix up these symbols. One time immersion represents a birth, another time a burial, again the death of Christ, being planted. Now how can it represent all these things? The theory is utterly absurd. My friend has been driven to concede that "into" and "out of" do not prove immersion. He says "I have never claimed that going 'into' or coming 'out of' mean baptism." He has surrendered his case completely so far as "into" and "out of" are concerned. But he still claims that the meaning of "baptizo" is to immerse and nothing else. Now let us examine the lexicons on this word. I will quote but a few of the great authorities on "Bapto," the root of baptizo. I will not give all they say but a few of the primary meanings they attach to the word. Immersionists claim that the primary meaning of "bapto" is to "dip." This absurd claim has been made for years by the great and the small, until many believe it to be true. Let us now look at some of the best and ablest of the great lexicons.

URSINUS'S Greek Lexicon: "Bapto," to stain, dye, wash, cleanse (abluo), to sprinkle (aspergo).

GROVES, Greek Lexicon: Bapto, to wet, moisten, sprinkle, dye, stain, color.

GAZES: Bapto, to stain, dye, to pour any thing into or on any thing, to shed forth.

KOUMA: Bapto, shed forth or sprinkle.

STREPIANUS: Bapto, stain, moisten, pour upon.

I will now give you a few examples of the earliest occurrences of the word "bapto" that have been found, that you may see how entirely unreliable are the statements of immersionists who tell you that it always means in all Greek literature to dip, or immerse. The poet Homer lived a thousand years before

Chr
"ba
plie
with
lake
Her
that
bapt
or
born
befo
give
"Th
the
me.
the
the
A
huan
furn
Act.
(bap
Her
part
issu
Hon
up t
of
mon
hun
trio
bap
does
imm
W
the
whe
bod
from
bod
from
spri
heav
dew
O
scho
be s
Re
a ve

Christ He gives us an example of "bapto" in Batrach 5: 218; of a frog pierced in battle, he says; "He fell without even looking upward, and the lake (ebapteto) was tinged with blood. Here the small delicate drops of blood that spun out from the veins of the frog, baptoed the lake, a clear case of effusion or sprinkling. Aeschylus, who was born five hundred and twenty nine years before Christ, gives us two cases, I will give you one of them, Premeth 5: 861; "This garment, stained (ebaphaen) by the blood of Aeglisthus, is a witness to me." Here the blood spurts out from the wound and it sprinkles or affuses the garment, staining it.

Aristophanes, who was born four hundred and fifty years before Christ furnishes us with a clear case; Acharn, Act. 1, Scene 1. "Lest I stain you (bapsc) with a Sardinian hue (bomma). Here a bully threatens to strike the other party on the mouth with his fist, the blood issuing out would stain his face. From Homer a thousand years before Christ up to Hippocrates 480, B.C. not one case of complete immersion even for a moment is effected by "bapto". For six hundred years not one of the most illustrious Greeks gives an example where bapto means immerse. In no instance does it describe the act performed by immersionists. It describes affusion.

We shall now give you one example in the old Testament; and one in the new, where bapto occurs. Dan. 4: 33; and his body was wet (ebaptae) with the dew from heaven". Dan. 5: 21: "and his body was wet (ebaptae) with the dew from heaven." The Latin version has it sprinkled (perfusam) with the dew from heaven." Daniel was not dipped in the dew. It fell upon him.

Origin, the most learned of the Latin scholars renders it: "His body shall be sprinkled with the dew from heaven."

Rev. 19: 13: "And he was clothed with a vesture (bebammen) sprinkled with

blood. In James' version it is dipped with blood. Dipped is untrue and absurd. The following versions render it (bapto) sprinkled. The Syriac, 2nd century, bapto, sprinkled. The old Itala, 1st cent., bapto, sprinkled. The Coptic, 3rd cent., renders it sprinkled. The Basmiric, 3rd cent., renders it sprinkled. The Sahidic, 2nd cent., renders it sprinkled. The Ethiopic, 4th cent. renders it sprinkled. The Lusitanian renders it sprinkled. Irenaeus, born four years before the death of John renders it, "and he was clothed with a vesture sprinkled with blood." Origin, the most learned of the fathers for sixteen hundred years, renders it sprinkled. The oldest and best copy of the Bible in the world, Tischendorf's made A.D. 325, renders it sprinkle. The primary meaning of Bapto was to sprinkle.

I will now quote the lexicons on "baptizo." Immersionists constantly appeal to the lexicons as final authority in the settlement of this dispute. They challenge us to produce a single lexicon that defines "baptizo," to pour or sprinkle. Some of the leading immersionists have asserted with more boldness than honesty that there is not a lexicon on earth that defines "baptizo" to pour or sprinkle. These bold assertions are repeated from the little miss up to the deacon of four score years, until one is reminded of a bell-wether sheep. If a stick is held up before him and he leaps over it, and it is taken away, it does not matter, the other sheep leap too, on they go, one after another, bounding through the air, shaking their foolish tails in triumph as if they had surmounted a real barrier. Carson, Campbell, Conant and others saw barriers in the way of pouring and sprinkling. They leaped over these barriers into immersion, down under the water, Ditzler, Dale, Hughey and others removed the seeming barriers to sprinkling and pouring. It does not

matter, on they go, one after another, plunging under the water, shaking their foolish heads in triumph as if they had obeyed a command. In other words the bold assertions of immersionists have been refuted time and again, yet the Baptists, Campbellites and the Mormons go right on repeating the challenge, find us a lexicon on the earth that defines "baptizo," to sprinkle.

The lexicons I here quote are the universally recognized standards of Greek lexicography. I shall not give you all the definitions of the lexicons for two reasons; first I have not the time as I must close soon, and secondly while I admit that many of the lexicons give immerse as a classic or heathen definition of "baptizo." They nearly all distinguish between the classic or heathen and the New Testament meaning of the word. My object is to meet the challenge of immersionists and show this audience the utter unreliability of their oft repeated statement that there is not a lexicon on earth that defines "baptizo" to pour or sprinkle.

JULIANUS, lived in the fourth century after Christ, and was one of the most acute and profoundly versed Bible scholars of his time. He did not write a lexicon yet he is equal to lexical authority on this word. He says: baptizo means to sprinkle.

AGUSTINE, of the same century and one of the most illustrious of the Latin fathers, admits the correctness of Julianus, definition that "baptizo" means to sprinkle, though he was opposed to him in many things.

TERTULLIAN, A.D. 190 to 220, renders baptizo, to sprinkle.

ENTHYMIUS, 4th century, baptizo, to sprinkle.

CODEX SINAITICUS, baptizo, to sprinkle.

CODEX VATICANUS, baptizo, to sprinkle.

KOUMA, a native Greek of this cent.

baptizo, to be sprinkled, shed forth.

SCHAETGENIUS : Baptizo, to pour forth.

GRIMSHAW : Baptizo, pouring upon.

STOKIUS : Quoted so often, says : "Anciently the water was copiously poured upon those baptized."

SCHLEUSNER : Baptizo, to pour forth abundantly.

GAZES : Baptizo, shed forth, pour upon.

PARKHURST : Baptizo denotes the effusion of the Holy Ghost, (for anciently the water was copiously poured on those who were baptized.)

WALAEUS : Baptizo, sprinkling.

VOSSIUS : Baptizo, to sprinkle.

ARST : New Testament meaning of baptizo to sprinkle.

SWARZIUS : Baptizo, to sprinkle, to pour.

ED. LEIGH'S CRITICA SACRA : Baptizo, to sprinkle or cleanse the body or any one sacramentally (Matt. 3: 11.)

SCHNEIDER : One of the best classic lexicons, issued 1819. Baptizo, moisten, shed forth, sprinkle.

WOLFIUS : Baptizo, (Luke 11: 38) means washing done by sprinkling.

PASSOW : The great master critic of classic lexicons, Baptizo, to moisten, to wet, sprinkle.

ROST AND PALM : In three vols. the latest save Pape, baptizo, to moisten, to wet, to sprinkle.

PAPE : Baptizo, to moisten or wet ; to sprinkle or pour upon.

In the light of these facts what are we to think of my opponent's proposition and the stand he has taken. What are we to think of the bold and reckless assertion that no lexicon on earth defines baptizo, to sprinkle? When we produce the lexicons, our opponents resort to the favorite dodge of saying, Oh, those are metaphorical meanings. But they are not, they are primary and literal meanings. (Time expired.)



MR. LEV

Mr. CH
MEN:—Y
translati
dience th
discussion
most of h
us. We
translato
Bible. I
passages
that ther
by peop
Turn to
buried w
that, like
dead *
in new
says this
the whol
water an
In Col. 2
in bapti
with him
water as
The and
manifest
ling bef
They ha
cleansin
the wat
was a Jo
Rom. 4:
manner
and, rais
implies a
is a str
Nearly
idea tha
says it
apostle
verse ca
take it
ference
the auth
Smith, V
lian, W

MR. LEVERTON'S FOURTH SPEECH.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—You will observe that the English translation of the Bible was to be the evidence that we are to rely upon in this discussion, but, my friend has taken up, most of his time in translating Greek to us. We must have had very stupid translators to give us such an imperfect Bible. He does not admit of any of the passages being in our favor. He says that there are many misquotations made by people in support of immersion. Turn to Rom. 6: 4. "Therefore we are buried with him by baptism into death, that, like as Christ was raised from the dead * * * even so we should walk in newness of life." Dr. Adam Clark says this has reference to immersion, the whole man being planted into the water and rising out of it to a new life. In Col. 2: 12 we read, "Buried with him in baptism wherein ye are also risen with him." The person is buried in the water as Christ was under the earth. The ancient manner of baptism is as manifestly given here as that of sprinkling before eating, etc. is elsewhere. They had to wash at such times, but for cleansing they had to be planted into the water: Lightfoot says that dipping was a Jewish custom. In this passage, Rom. 4: 6, the apostle alludes to the manner of putting people into the water and raising them up again. Burying implies attaining an end: "To be buried is a stronger expression than to die." Nearly all commentators support the idea that this means baptism. Barnes says it is altogether probable that the apostle had the idea of immersion. This verse cannot be understood unless we take it to mean immersion. With reference to Rom. 6: 4, Col. 2: 12 we have the authority of Dr. Doddridge, Bishop Smith, Whitfield, Bishop Tolson, Tertulian, Wm. Smith, Meyer and others.

Dr. Adam Clark says :—"We are buried, &c. It is probable that the apostle here alludes to the mode of baptising by immersion, the whole body being put under water, which seemed to say the man is drowned, dead; and as he came up out of the water, he seemed to have a resurrection to life." So also in Col. 2: 12 he says :—"Buried, alluding to immersion in the case of adults." Mr. Benson, in commenting on Rom. 6: 4, says :—"We are buried, &c., alluding to the ancient manner of baptising by immersion."

Dr. Kleeberge the Jewish Rabbi, says :—"The Jews, before eating and prayer, after rising in the morning, they washed; when they become unclean they must immerse."

Schaff says :—"All commentators of note, except Stuart and Hodge expressly admit, or take it for granted that in this verse, the ancient prevailing mode of baptism by immersion is implied as giving additional force to the idea of the going down of the old, and rising up of the new man."

Bloomfield says :—"There is a plain allusion to the ancient mode of baptism by immersion."

Barnes :—"It is altogether probable that the apostle had allusion to the custom of baptising by immersion."

Doddridge :—"It seems to me the part of candor to confess that here is an allusion to the manner of baptising by immersion."

Whitfield :—"It is certain that in the words of our text, Rom. 6: 4, there is an allusion to the manner of baptising, which was by immersion."

Calvin :—"From the words, John 3:23, it may be inferred that baptism was administered by plunging the whole body under water."

Dean Stanley :—"There can be no question that the original form of baptism, and the very meaning of the word was complete immersion."

This is the opinion of all those learned men. It was the ancient way but there was a change, that was what was meant by the apostle when he said; the earth is turned upside down; because they have changed the law and the covenant.

The law was given in Matt. 28: 19-20, "Go ye therefore and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo I am with you even unto the end of the world." God has promised to be with his people, and if they obey the laws there laid down they will receive the promise, otherwise they cannot. I love my fellowmen whether they love me or not and what I want to get at is the truth, the whole truth and nothing but the truth. I showed you that the covering of the earth was the immersion, but my opponent applies the figure to the condition of the eight souls who were baptized by keeping out of water. I showed that Jesus went through the door when he was baptised, that it was a burial in the likeness of His death. We find the early historians saying that "baptizo" means immersion, consequently I say and affirm that the Christian mode was by immersion. If you take my opponent's argument in opposition to that of the many learned men that I have given you, you may do so, but I will not pin my faith to him. He said last night that the river Jordan was so swift that it would be unsafe to go into it.

James says it was not so swift but he could have a row on it. Naaman was told to dip in it seven times. "Then went he down and dipped himself seven times in Jordan." I do not care whether you pour water on the man until he is immersed, it makes no difference. In some circumstances that would be hard to do. My opponent said "en" was translated "to" so many times, but he did

not say how often it is translated "into". It is translated "into" of tenger than any other way. I do not expect you to believe what I say because popular opinion to-day is in favor of sprinkling. [Time expired.]



MR. COOPER'S CLOSING REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—I rise to close the debate on this proposition My friend, Mr. Leverton, has left his authorities for the last speech, but I shall examine them.

Mr. WESLEY is misrepresented by my opponent as most of the authorities he quotes are. The comment on Romans 6: 3-5, Coll. 2: 11-12, which he quoted as from Wesley is a comment originally made by Bengelius and was simply translated by Wesley, but was not Wesley's sentiment. I will quote Wesley correctly for you. "It is true, we read of being "buried with Christ in baptism." But nothing can be inferred from such a figurative expression. Nay, if it held exactly, it would make as much for sprinkling, as for plunging; since, in burying, the body is not plunged through the substance of the earth, but rather the earth is poured or sprinkled upon it. And as there is no clear proof of dipping in Scripture, so there is very probable proof of the contrary."

CLARK and BENSON simply transcribed the note of Bengelius translated by Wesley. Neither of them practiced immersion.

A. CLARK says, after quoting 1 Cor. 10: 1-2 and arguing that the baptism of the Israelities in the cloud was by sprinkling. "It follows, then, that St. Paul being the judge, to be sprinkled is to be baptized." A. Clark thinks that St. Paul said "the Israelities were baptized in the cloud with the express purpose to terminate a vexatious dispute," that is to show that the mode is by sprinkling.

SCHAFF did not practice immersion. In his comments on Rom. 6: 4, he says: "The efficiency of the sacrament does not depend upon the quantity or the quality of water nor upon the mode of its application."

BARNES is misrepresented. He was not an immersionist. He says in his note on Matt. 3: 6, "It cannot be proved from an examination of the passages in the Old and New Testament, that the idea of a complete immersion ever was connected with the word, or that it ever in any case occurred."

CALVIN did not immerse and is misrepresented also. He says:—"Whether the person baptized is to be wholly immersed, and that whether once or thrice, or whether he is only to be sprinkled with water, is not of the least consequence." Calvin does not support his proposition of immersion only.

BEZA taught that John the Baptist poured water on the people in baptism.

BLOOMFIELD is misrepresented. He says on Acts 8: 38, "Philip seems to have taken up the water with his hands and poured it copiously on the eunuch's head." Mark 7: 4, he urges does not imply immersion.

LIGHTFOOT is misrepresented also. He says the word "baptismous," properly and strictly is not to be taken of dipping or plunging, but in respect of something washing only and in respect of others, sprinkling only, (note on Mark 7: 4).

DODDRIDGE says in his comment on the baptism of Cornelius, "According to this view the most natural supposition is that they were baptized by pouring or sprinkling."

DR. KLEEBURGE was too young a man to be an authority on Jewish baptisms. He still lives if he has not died since 1870 and knows no more about baptism than any other ordinary Jew.

Neither WHITEFIELD nor DEAN STANLEY practiced immersion. They

admitted it as valid but held that baptism by sprinkling was equally valid and they both practiced baptism by sprinkling.

In reply to my argument that the Jordan was too swift to stand in and baptize so many as went out to John for baptism. My opponent says Naaman went and dipped in Jordan seven times. I showed you that the law of cleansing the leper was by sprinkling. Lev. 14: 7, and that Naaman did not dive under the Jordan seven times. He simply dipped his hand in the water and sprinkled himself. The disease was local, not of the whole body. "And strike his hand over the place and recover the leper." Naaman was told to go and wash (Hebrew "rachats", which never means immerse or dip, but to pour out, drip) seven times in Jordan. He went and did as he was commanded, dipped (Hebrew "tabhal", which all great authorities tell us is used where the object is merely touched by the liquid in part or in whole, and which primarily means to sprinkle.) The Septuagint renders "tabhal" by baptizo here, but in Gen. 37: 31, the Septuagint renders "tabhal", "moluno", showing that "baptizo" and moluno are interchangeable and all will concede that moluno means to sprinkle.

My opponent comes back to Romans 6: 8-5 and asks what we do with a corpse. He says we bury it and he told you that is what he does with the body of sin when he immerses a man. He told you that the old man is buried, but when my friend puts a man under water and pulls him out again, it is the same old man, flesh and blood that he put under the water. The water did not wash away any sin and there is no body of sin left in the water. This does not represent Christ's death and burial. Christ did not die under water but upon a cross. Christ was not buried in water but in a stone sepulchre. This cannot be taken literally any more than the statement,

REPLY.

AND GENTLE-
debate on this
Mr. Leverton,
for the last
to them.

represented by my
authorities he
t on Romans
he quoted as
ent originally
was simply
was not Wes-
quote Wesley
ue, we read of
in baptism."
d from such a
ay, if it held
as much for
ng; since, in
nged through
, but rather
ckled upon it.
roof of dipping
ery probable

y transcribed
ranslated by
practiced im-

oting 1 Cor.
he baptism of
oud was by
hen, that St.
e sprinkled is
t thinks that
s were baptiz-
press purpose
dispute," that
y sprinkling.

"we are crucified with Christ" can. We are not literally crucified, nailed to a cross. We are not literally planted as corn or potatoes. There is no resemblance between planting corn and immersion or dipping. When my friend dips a person he pulls him out of the water. When he plants corn he does not cover it up for a second and then take it out again. If this ordinance is to show forth the death of Christ then we have two ordinances to show forth the same thing, for the apostle says, 1 Cor. 11:26, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." We thus have no ordinance to represent the work of the Holy Ghost.

I showed you that the Jews washed their hands before eating. Mark 7: 2, 3, Luke 11: 38 And that this washing of the hands was called a baptism by Luke. My friend pretends to quote Maimonides to prove that they completely immersed themselves before eating. But Maimonides does not say they completely immersed themselves before eating. He is speaking of extraordinary defilement and says they were required to wash themselves all over, for this. He does not say they immersed but that they washed. If he had said they immersed themselves that would not make it so. He lived eleven hundred years too late to know of what he speaks. He was an Arab and converted to Judaism in the twelfth century after Christ. Dr. Gale the most learned of Baptists in Rabbinic literature says: Maimonides was perfectly besotted in the idle dreams in which their boasted knowledge chiefly consists and consequently, even he cannot be much depended on; besides he lived about six hundred years ago * * * therefore could know what was practiced in our Saviour's day no better than many can know now.

It must be remembered that the lexicons give perhaps twenty meaning when

defining baptizo, the following lexicons give as a New Testament meaning of baptizo, to wash, or to cleanse or to purify:—Greenfield, Green, Pickering, Groves, Robinson, Donnegan, and Schrevelius. Now how was washing performed of the hands? 2nd Kings 3: 11. "Here is Elisha, the son of Shaphat that poured water upon the hands of Elijah."

How is cleansing performed in the Bible? Numbers 8: 7. "And thus shalt thou do unto them to cleanse them: "sprinkle" water of purifying upon them." To purify is a definition of baptizo. How was purifying performed? Numbers 19: 19, "And the clean person shall sprinkle upon the unclean * * * and on the seventh day he shall purify himself." All these washings, cleanings and purifications were called by an inspired apostle, "Diver's Baptisms" Heb. 9: 10.

Immersionists also constantly quote the histories to confirm their theory. Let us examine some of them. Schaff, a great church historian, says (Lauge, Rom. 6: 4) "The efficacy of the sacrament does not depend on the quantity or the quality of water, nor upon the mode of its application."

NEANDER: (Hist., P. 197) says: Many superstitious persons imagine, from attaching too much importance to externals, that baptism by sprinkling was not valid." This he condemns and pronounces a fancy.

KILLAM'S history of the church is a standard work and used in many theological colleges. He says (Ancient Church History, Sec. 3rd. chap. 2. page 196) The Scriptures furnish no very specific instructions as to the mode of baptism * * * Some have asserted that the Greek word translated baptize in our authorized version always signifies to immerse, but this statement has been clearly shown to be incorrect and that baptism does not necessarily imply dipping. The ordinance was intended to

conv.
and
appli
ablut
My
susta
quote
many
these
mist
JE
pour
so th
conv
water
HI
accor
of six
people
50: 9)
ling l
Din
very i
illum
time—
and as
"I wil
and D
hyssop
Cyr
seest t
will sp
Cyr
ry tha
sancti
able b
sins of
Ezek.
will sp
No I
hundr
ever re
is ther
ever re
merse.
century
ed.
My
prove

convey the idea of washing or purifying, and it is obvious that water may be applied in many ways as a means of ablution."

My friend thinks that the early fathers sustain him, but they do not. I will quote a few of them. I might quote many more but my time is limited and these will enable you to see that he is mistaken.

JEROME, v. 341, 342. "And I will pour out upon you clean out * * * so that upon the believing and those converted, I will pour out the clean water of saving baptism."

HILARY I. 288, says: "But sprinkling according to the law was the cleansing of sin, through faith purifying the people by the sprinkling of blood (Psa. 50: 9); A sacrament of the future sprinkling by the blood of the Lord."

DIIDYMUS ALEX., 713 says: "And the very image of baptism both continually illuminated and saved Israel at that time—as Paul wrote (1 Cor. 10: 1, 2); and as prophesied by Ezek. 36: 25, 26, "I will sprinkle clean water upon you," and David (Psa. 51: 7) "Purge me with hyssop and I shall be clean."

CYRIL of Jerusalem, 418, says: "Thou seest the power of baptism * * * He will sprinkle upon you clean water."

CYPRIAN says, 1082: But it is necessary that the water be first purified and sanctified by the priest; that it may be able by its own baptism to wipe off the sins of the baptized man, and through Ezek. the prophet, the Lord says: "I will sprinkle you with pure water."

No Latin father, during the first two hundred and fifty years of the church ever rendered baptizo by "immergo," nor is there a Greek that during that time ever rendered baptizo by Kataduo, immerse. It was not until after the third century that these terms were introduced.

My opponent came a long way to prove to you that baptizo has but one

meaning and that to immerse. He has been forced to admit that it has many meanings. He came to prove that the mode is by immersion only, that there is one specific act required and that is dip. I compelled him to admit that a man may lie down in a tank and have water poured upon him until he immersed and no dip take place, that the candidate need not be handled, that baptism denotes a result, a condition not an act.

He appealed to John's baptism in Jordan, at Aenon, I followed him and showed you that John did not immerse. He appealed to the baptism of our Saviour. I showed you that our Saviour was not immersed; that he stood in the water while John poured the water upon his head. He next appealed to the eunuch's baptism but was compelled to surrender the case admitting that "into" and "out of" do not imply immersion. He appealed to John 3: 5, to Romans 6: 3-5, Coll. 2: 11-12. I showed you that these texts had no reference whatever to water baptism, not a single father, Latin or Greek, Syriac, or Arabic, for the first three centuries ever refers to Rom. 6: 3-5; Coll. 2: 12, "Buried by baptism into death," as water baptism. He appealed to Wesley, Clark, Beza and many others but I showed you that these authors were all misrepresented. His texts have all failed him. (1) I showed the difference all the lexicons make between the classical and New Testament meaning of baptizo. During a certain limited period of Greek history baptizo signifies to put under, sink and to drown and during that time in all cases of baptism the thing or person was put down under and left at the bottom. In the New Testament baptizo never means to drown. It means a change of condition. (2) I next showed you that in Mark 7: 3, and Luke 11: 38, where washing before eating is spoken of, that in Mark "npto" is used, in Luke "baptizo" is used, showing that "npto"

and "baptizo" are interchangeable. Washing of hands is called baptism and was performed by pouring water upon the hand, 2nd. Kings 3: 11. There was no immersion. (3) I next showed you that in Mark 7: 4, the baptism of beds (Kilnoo) makes immersion utterly impossible.

(4) I took up the baptism of Israel in the sea and in the cloud: 1 Cor. 10: 1-2, Exod. 14: 19-22 and Psa. 68: 7-10; Psa. 77: 16-20. I showed you that Israel was baptized by the rain sprinkling down from the cloud upon them, and the Egyptians were immersed, not baptized, Exod. 15: 1, 4, 5, 10, "They were immersed" (tabha in Hebrew; katadusan in Greek; submersi sunt in Latin.) The Israelites were baptized, the Egyptians were immersed and their immersion proved fatal.

(5) I showed you that in 1 Peter 3: 21, Noah and his family were baptized by keeping them out of the water, for they rode upon the top of it, and that the Antedeluvians were immersed. The immersion was fatal.

I showed you that swine were immersed and it was fatal to them. My friend thinks the drowning of the swine was a baptism. If he were to baptize by drowning which was the meaning of the word frequently in classic or heathen Greek, he would not get many converts.

(6) I showed you that many of the lexicons give wash, cleanse and purify as New Testament meanings of the word baptizo and in Heb. 9: 10, Paul shows us that all the Jewish purifications, washings and cleansings were by sprinkling.

(7) I then took up the case of the baptism of the spirit and showed you

that God in baptizing with the spirit represents it as "decending" John 1: 32 pouring Acts 2: 17; "shedding forth" Acts 2: 33, "falling upon" Acts 11: 15; "coming upon" Acts 1: 8, "sent from on high," Luke 21: 49, "Given to," Acts 15: 8, "Breathed on," John 20: 22. I showed you that if the Holy Ghost baptism is by pouring then baptism with water, the symbol of real baptism should be by pouring or sprinkling. I quoted the lexicons on "bapto" and on "baptizo." My friend has not attempted to reply to my argument from the lexicons. I showed you that my friend misrepresented the authorities he quoted, I do not say wilfully for he no doubt has been deceived.

If my time permitted it I would more fully quote the great scholars but I have I think said enough to convince you that immersion is not found in the Bible. I believe I have presented my arguments so as to convince even my opponents. My opponent says he does not expect you to believe him. His arguments must be weak indeed, and the foundation shakey when, after coming so far and doing his best, not only his best, but the best that can be done by the aid of two or three elders who have been with him constantly to aid or help him in this debate, he does not expect you to believe him.

Ladies and Gentlemen, I now leave this question with you. I thank you for the very close attention you have given me during the discussion of this question and hope it will prove beneficial to you all in helping you to solve the vexed question, the mode of baptism. [Time expired.]

MR

Mr.

MEN:-
portan
damen
us ente
sincere
and to
divest

I am
of year
able a
who ha
his sic
nent v
secure
ments,
yond ca
I shal
argum
- 1. Th
throug
infant
childre
it can b
or auth
-out.

2. Th
the sar
cumeisi
stered

the spirit
John 1: 82
ng forth "
Acts 11: 15;
nt from on
to," Acts
20: 22. I
Ghost bap-
ptism with
l baptism
inkling. I
oto" and on
t attempted
om the lexi-
my friend
ies he quot-
ne no doubt

would more
s but I have
nce you that
e Bible. I
arguments
opponents.
expect you
ments must
foundation
so far and
est, but the
aid of two
n with him
a in this de-
to believe

now leave
Thank you
you have
sion of this
ove, benefi-
on to solve
de of bap-

INFANT BAPTISM.

SECOND PROPOSITION FOR DISCUSSION.

INFANT BAPTISM IS OF BIBLE AUTHORITY.

SECOND EVENING.

MR. COOPER'S FIRST SPEECH.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—The question before us is an important one and involves the great fundamental doctrines of Christianity. Let us enter upon the discussion of it with a sincere desire to know the whole truth and to this end let us as far as possible divest ourselves of all prejudice.

I am glad that my opponent is a man of years and experience and that he has able assistance in his brother elders who have come here to help him present his side of the question. If my opponent with the able assistance he has secured, cannot overthrow my arguments, my position is established beyond cavil. In proving this proposition I shall present to you the following arguments:—

1. The church of God is the same through all dispensations. God put infant children into his church. Infant children are still in the church, unless it can be proved that God put them out or authorized some one else to put them out.

2. That baptism was instituted for the same end and in the place of circumcision. Circumcision was administered to infants. It follows that the

above proposition being true, baptism should be administered to infants.

3. The covenant of circumcision is the covenant of grace. Infants were included in this covenant and the seal of the covenant which was circumcision, was by divine command administered to infants. Baptism which is in the room and place of circumcision, is the seal of that covenant under the new dispensation as circumcision was under the old. It follows that baptism should be administered to infants.

4. That the commission to the apostles, Matt. 28: 19-20, the only authority we have for baptizing any one, included infants, from the fact that the apostles who perfectly understood it and followed its instructions, baptized infants on the day of Pentecost when Peter opened the doors of the Kingdom and invited the nations into it and from that day continued to baptize whole families or households including infants.

5. The history of the church furnishes us with the most absolute and convincing proof that infants have been received into the Church of God by baptism from the days of the apostles, down to the present time.

First, the Church of God is the same through all dispensations. There are those who believe that God had no

church upon the earth until Pentecost, a period of some four thousand years. This is a mistake. The Church of God was not organized on the day of Pentecost. Will those who believe it was point out to us the chapter and verse which record such an organization? That the church existed previous to Pentecost there is abundant proof. Acts 7: 38, "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us." This proves that the Church existed hundreds of years before Pentecost.

This Church possessed all the characteristics that the church to-day possesses.

1. The Lord was with the Church in the wilderness, Acts 7: 38.
2. The Holy Spirit was with the Church. Acts 7: 51; Num. 11: 25-29; Nehem. 9: 20; Isa. 63: 7-11; 2 Chron. 20: 13-14.
3. This Church had laws from the mouth of the Lord, Neh. 9: 12-14.
4. This Church had a place of Divine worship, Acts 7: 44.
5. In it there was the reading of God's word, Neh. 9: 3.
6. In it the people sang God's praises, Psa. 22: 22.
7. It had divinely appointed teachers.
8. It had faith, Exod. 4: 31; 2 Chron. 20: 20.
9. In it repentance was taught, Ezek. 33: 20.
10. In it there were ordinances, circumcision and the passover, Romans 2: 28, 29; Rom. 4: 11; Dent. 10: 16; Acts 7: 51.
11. God's people to-day are called the "ecclesia" or Church, God's people were called an "ecclesia" or Church in 2nd Chron. 20: 14; Psa. 22: 22-25; Acts 7: 38; B. C. 893; B. C. 1011; B. C. 1500. The word "ecclesia" signifies the called out from." That is from the darkness of

sin into the light of righteousness. Whenever, God called out a parent, he also called out his child. In Gen. 17: 17, infants are speckled. God said to Noah: "Come thou and all thy house," Gen. 7: 1. The Church in the wilderness consisted of 600,000 men besides women and children. Acts 7: 38; Num. 1: 46. In the renewal of God's covenant with Israel, children are included, Dent. 20: 10-31. "Ye stand this day all of you, before the Lord your God; your captives * * * your "little ones" * * * your wives * * * that thou shouldst enter into covenant with the Lord thy God and into his ordinance, which the Lord thy God maketh with thee, this day." Again when God commanded his Church to be gathered together, the children were included, Jos. 2: 16, 17. "Assemble the elders, gather the children and those that suck the breasts." We have here the Church (ekklesian) assembled. Infants were included in it, "those that suck the breasts." God recognized the infant children as members of his Church by the same ordinance that was administered to their parents. That ordinance was circumcision. Baptism came in the place of circumcision, Col. 2: 11, 12. We have proved that God put infants into his Church and recognized them as members, by an ordinance that is now superseded by baptism. Unless some one can point out chapter and verse when and where God put infants out of his church, they must remain in it and receive the ordinance of baptism in recognition of their membership.

Our second argument is founded upon the fact that baptism was instituted for the same end and in the place of circumcision. In order to show this clearly I shall go back to the time when God made man in his own image and placed him in the garden of Eden, able to stand, yet liable to fall. Man disobeyed God and fell. In his fallen condition man required Salvation, Salvation in-

cluded
fleete
or re
sin co
the a
"Wit
sion,"
must
the f
a mu
came
"Ye n
one t
must
crific
sity of
are th
God's
spiritu
man
tions
truths
Abel C
truth
there
offere
altar,
faith
God,
world
offerin
was a
must b
ing of
recogn
of Chri
spect
unto C
respec
this g
and k
"And
Lord:
of eve
offerin
built a
The ne
cognize
Abel up

cluded the pardon of man's sin or justification and the renewing of his nature or regeneration. The pardon of man's sin could only be accomplished through the atoning death of Christ, Heb. 9: 22. "Without shedding of blood is no remission." The renewal of man's nature must be effected through the agency of the Holy Ghost, John 3: 5, 8. "Except a man be born * * * of the spirit he cannot enter into the kingdom of God." "Ye must be born again." "So is every one that is born of the Spirit." Man must be taught the necessity of the sacrificial death of Christ, and the necessity of the renewal of his nature. These are the two great fundamental truths in God's scheme of redemption. They are spiritual truths and invisible. God gave man certain object lessons or illustrations to keep ever before him these truths. From the days of Cain and Abel God wanted man to recognize the truth that, "Without shedding of blood there is no remission." When Abel offered the slain lamb on the sacrificial altar, he recognized this truth and his faith looked forward to the "Lamb of God, slain from the foundation of the world." God was pleased with Abel's offering because he recognized that he was a sinner and that the blood of Christ must be shed for him. Cain in his offering of "the fruits of the ground" did not recognize the necessity of the shed blood of Christ. Hence: "The Lord had respect unto Abel and his offering, but unto Cain and his offering he had not respect." The patriarchs recognized this great truth by offering sacrifices and kindling altar fires. Gen. 8: 20. "And Noah builded an altar unto the Lord: and took every clean beast, and of every clean fowl, and offered burnt offerings on the altar." Abram also built altars unto the Lord, Gen. 12: 7, 8. The necessity of an atonement was recognized by the sacrificial offering from Abel up to the departure of Israel out of

Egypt when the Passover was instituted. Exod. 12: 1-27. "In the tenth day of this month, they shall take to them every man a lamb * * * And they shall take the blood and strike it on the two side posts and on the upper door post of the houses * * * and when I see the blood, I will pass over you * * * And this day shall be unto you for a memorial: and ye shall keep it a feast to the Lord throughout your generations." The slain lamb was a type of Christ. "This feast, the Passover, kept before Israel the great truth, the necessity of the sacrificial death of Christ. It was a memorial and observed each year, Heb. 10: 1-4. "It was 'a shadow of good things to come,' and not the very image of the things." "But in these sacrifices there is a remembrance again made of sins every year." All these sacrifices pointed to the one great sacrifice of Christ. During the Mosaic dispensation other sacrifices were added to this, and they all, were intended to teach the same lesson. But the passover was God's principal object lesson in teaching man that "without shedding of blood there is no remission," that Christ must die for our sins, "the just for the unjust, that he might bring us to God, being put to death in the flesh." Christ became our passover: 1 Cor. 5: 7, "For even Christ our passover is sacrificed for us." The Lord's supper was then instituted in its room and place and for the same end. God wanted man to still recognize the same great truth, the necessity of the death of Christ for our sins, and in the Lord's supper we have the same great truth taught. The passover was a memorial. "When I see the blood I will pass over you * * * and this day shall be unto you for a memorial: and ye shall keep it a feast to the Lord." The Lord's supper is a memorial. 1 Cor. 11: 23-26. "This do in remembrance of me." "This do ye, as oft as ye drink it, in remembrance of me."

"For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." The pass-over recognized that: "Without shedding of blood there is no remission." The Supper recognizes the same great truth. All sacrificial offerings before Christ were intended to teach the one great truth. All the sacrifices must be ranged under the same head. They all point to the atonement. Now let us turn to the other great truth, the necessity of regeneration, and the object lessons by which God sought to teach it to man. Regeneration involves cleansing. Altar fire is a type and symbol of cleansing or regeneration. Isa 6: 5-7. Hence God's first object lesson to teach man the necessity of regeneration was altar fire. God's next great object lesson to teach the same truth was the rite of circumcision. Circumcision in its spiritual import signifies, "the putting away of the sins of the flesh," Col. 2: 11. Circumcision had a deep spiritual import. Deut. 10: 6, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live." Jer. 4: 4, "Circumcise yourselves to the Lord, and take away the foreskin of your heart." Also Rom. 2: 28, 29, "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew which is one inwardly; and circumcision is that of the heart in the spirit." These passages clearly prove that circumcision was the sign of a new heart, a sign of regeneration. It was a seal of the righteousness of faith. Rom. 2: 11, "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised."

To circumcision, God's great object lesson in teaching man the great truth, regeneration, were added, the ceremonial purifications. These purifica-

tions also symbolized the cleansing away of sin. Paul calls them "diver's baptisms," Heb 9: 10. Baptism with water symbolizes the same thing, cleansing, and is a sign of regeneration. Thus we have altar fire, circumcision, purifications and baptism, all typify and symbolize the same thing. God has thus kept before man these two great truths, atonement and regeneration. The object lessons used in the one case were all sacrifices and in the other purifications or that which signified purification. No other truths have been so represented. These are the great saving truths in the scheme of redemption. With bloody sacrifices passing away, also passed away a bloody rite and in its stead and for the same end came baptism. But the rite of circumcision was applied to infants and if I have established my argument upon a firm foundation, then baptism coming in the place of circumcision and for the same end should be administered to infants. The very nature of the scheme of redemption makes it necessary that these two great truths, atonement and regeneration should be kept before man by proper symbols, until the end of time. And thus upon the highest authority, the nature of things, is sustained infant baptism. This is placing infant baptism upon its proper basis, for here the right is based upon the relation, the child sustains to the Lord Jesus Christ in the economy of grace. This argument is sufficient of itself to establish the right of infant baptism, but I wish to present for your consideration another argument before sitting down.

My third argument is based upon the fact that, the covenant of circumcision is the covenant of grace, that infants were included in it, and the seal of the covenant which was circumcision, was by divine command applied to infants.

In order to understand clearly this question we must go back to the call of

and the
12: 1-3,
action,
the cove
promis-

1. In
literal
2. In
tual se

Upo

a cove

seed a

land o

curing

inheri

specif

rang

the fa

sion t

to Ab

Abran

multi

ed un

Hever

ham.

said t

believ

he th

is saic

believ

that

Abra

circu

How

er of

the s

right

being

he re

be th

thoug

right

also.

of en

of co

belie

Abra

n'l ag

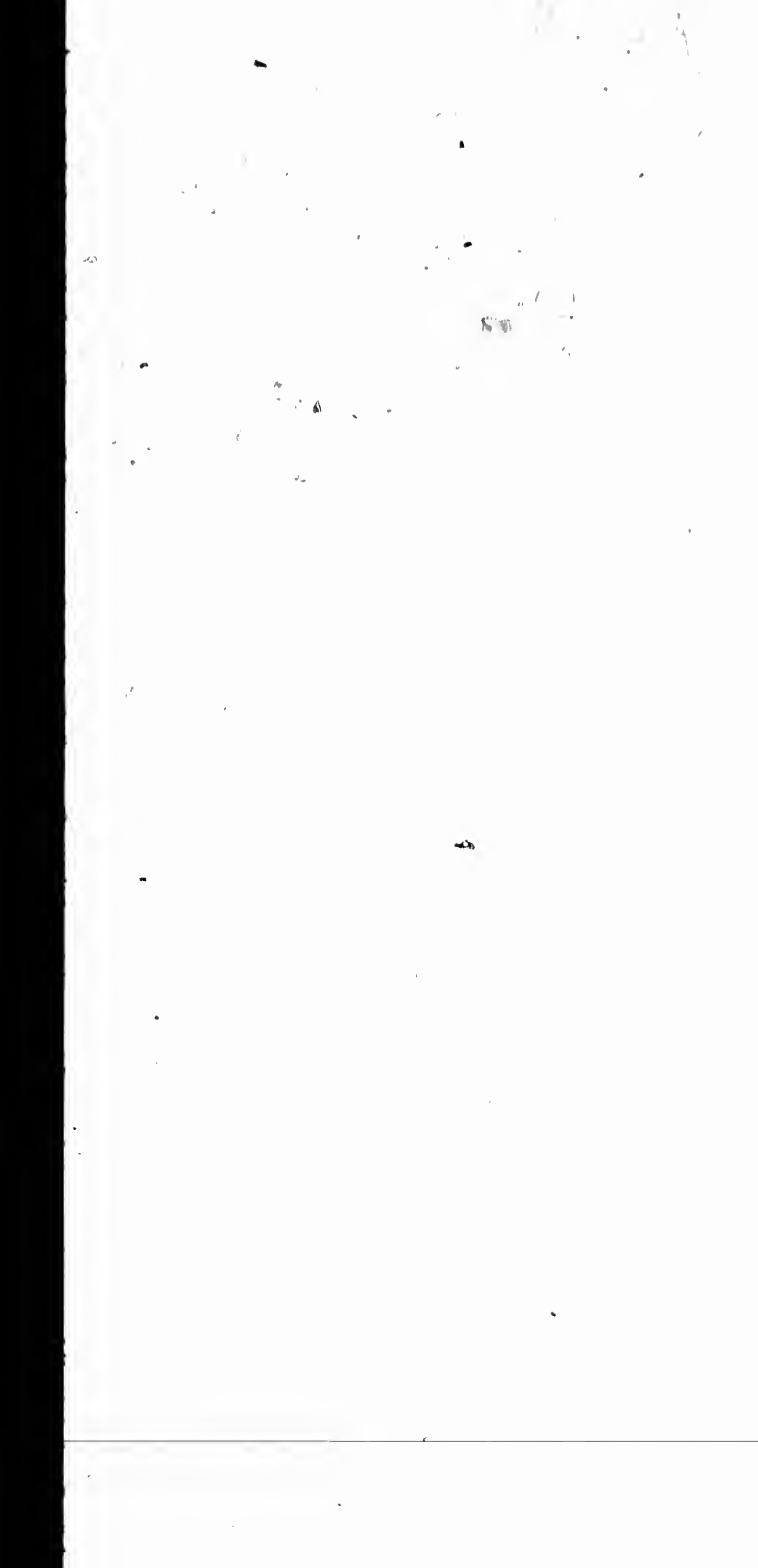
and the promise given to Abram. Gen. 12: 1-3, "I will make of thee a great nation." "In thee shall all families of the earth be blessed." This general promise to Abram embraced two things:

1. It gave Abram the promise of a literal seed and the land of Canaan.
2. It gave him the promise of a spiritual seed and a heavenly inheritance.

Upon this general promise God made a covenant with Abram and his literal seed and with Abram and his spiritual seed, securing to his literal seed the land of Canaan, Gen. 15: 7-21. And securing to his spiritual seed a heavenly inheritance, Gen. 17: 1-14. The first specification of the covenant with Abram's spiritual seed is, "Thou shalt be the father of many nations." In allusion to the numerous posterity secured to Abram, his name was changed from Abram to Abraham, "a father of a great multitude." This specification is fulfilled under the gospel only, by all believers becoming the children of Abraham. Rom. 4: 9-17. Abraham is here said to be constituted the father of all believers, and all believers are said to be the children of Abraham. Abraham is said to be constituted the father of all believers by circumcision. Some tell us that circumcision was a seal only to Abraham. We admit it, but what was circumcision a seal to Abraham for? How was Abraham constituted the father of all believers? "And he received the sign of circumcision, a seal of the righteousness of faith, which he had, being uncircumcised." For what end did he receive this seal? "That he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also." Then Abraham received this sign of circumcision for the specific purpose of constituting him the father of all believers. Circumcision then sealed Abraham the father of all believers in all ages of the world. Abraham is con-

stituted the father of all believers by circumcision. It is stated also that he is the father of circumcision to them who are not of the circumcision. Circumcision does not come down to us. How was Abraham by circumcision, constituted the father of circumcision to believers under the gospel? By faith we enter this covenant of circumcision. The second specification of this covenant is: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger." Our opponents argue that the covenant of circumcision secured this only, and that it was a fleshy ordinance.

Now if temporal blessings only, were secured by the covenant, then the sign and seal must import temporal things only. But the sign and seal of the covenant import spiritual as well as temporal blessings. Circumcision was a sign and a seal of spiritual blessings chiefly. It was not simply a fleshy ordinance securing a small piece of land. It had a deep spiritual import. Deut. 10: 16, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart." Jer. 4: 4, "Circumcise yourselves to the Lord, and take away the foreskins of your heart." Romans 2: 28, 29. "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God." Circumcision was then, a sign of regeneration or a new heart, and a seal of the righteousness of faith, and according to every sound canon of logic and common sense, we must understand that the covenant of which circumcision was the sign and seal, secured the blessings of a new heart and the righteousness of faith and it was therefore the covenant of grace in Christ Jesus. When this



covenant was established first in the family of Abraham, infants were put into it by the express command of God. This proves clearly that infant church-membership is not opposed to, but in harmony with the nature of the covenant of grace, God being judge. That the covenant of circumcision is identical with the covenant of grace is also established by the parable of the vineyard. Mark 12: 1-11; Luke 20: 9-23; Matt. 21: 33-46.

That the covenant of circumcision is evangelical is also proved from the parable of the olive tree. Rom. 11: 16-24. But I have proved by arguments I know cannot be answered the evangelical nature of the covenant of circumcision which establishes infant baptism.

Time expired.



MR. LEVERTON'S FIRST REPLY.

Mr. Leverton.—I am a little surprised at my friend losing so much time in the latter part of his speech to show what I ought to say and trying to put me in the affirmative. I am on the negative and am supposed to follow him, if there is anything to follow. He has given nothing to show that infant baptism is by Bible authority. You may theorize as much as you please but that is not giving facts. I believe in the types and shadows as much as my opponent but the question to-night is: Is Infant Baptism of Bible Authority? We shall go to the Bible and see what it says in regard to the matter: Matt. 28: 19-20, "Go ye therefore and teach all nations, baptizing, etc." We are told here of the commission which Jesus gave to his disciples. In the first place they were to teach plain gospel truths. Mark 16: 16, "He that believeth and is baptized shall be saved but he that believeth not shall be damned." What do we learn from this? That teaching pre-

ceded baptism. Can the infant be taught? If it is impossible to teach the child, then it cannot be baptized, for this does not reach that part of the human family. When Jesus met John, John said "Behold the Lamb of God that taketh away the sin of the world." Jesus took away original sin by shedding His own blood. Again, when they brought children to Him, the disciples evidently thought that they should not be brought for they forbade the people bringing them. But Jesus said, "suffer them to come unto me for of such is the kingdom of heaven." Christ atoned for the children. This atonement was foreshown by the sprinkling of blood on the doorposts in Egypt. The blood was not sprinkled upon the children, yet it atoned for the first-born in every house so sprinkled. If the original sin is taken away, then the child is not accountable to God. We believe there are children in God's church. If my opponent's analogy be right they would have to receive the seal of baptism at 8 days, if it came in place of circumcision, otherwise they would be lost. If the parent withheld from them the rite of baptism then the child would be cut off. If the seal of circumcision was not put on the child at 8 days old it was cut off. When they brought the children to Christ there was no better time for Him to establish infant baptism than then. He took them up in his arms and blessed them by laying hands on them, not a solitary drop of water was used. Then about the commission "Go and teach all nations" They were to baptise them in the name of the Father, of the Son and of the Holy Ghost. Then they were to teach these they baptized all the things Christ had commanded them. Could they teach infants all these things? "He that believes and is baptized." Here we find that belief is the prerequisite before baptism. In Matt. 3: 1, we find that repentance is necessary as a pre-

paratory work before being baptised. Matt. 3: 11, "I baptize you with water unto repentance but he that cometh after me is mightier than I * * * He shall baptize you with the Holy Ghost and fire." There is not a child mentioned here. I defy you to show by the Bible that a child was ever baptised. Luke 3: 21. Jesus was baptised. You will remember that Jesus was also circumcised when he was eight days old. Luke 2: But if circumcision was sufficient why didn't he exclude the ordinance of baptism?

Why did he not set an example that we are to follow? He did. When he was thirty years of age, he came to the waters of Jordan to be baptised. There was no infancy in that; or ground for doubt, but shows one of mature age. Mark 1: 4. "John did baptize in the wilderness and preach the baptism of repentance unto the remission of sins." Here is another proof that repentance precedes the ordinance of baptism. Again in Mark 16: 16, "He that believeth and is baptised shall be saved." Faith must be in the individual before he is fit to be baptised, and faith is always necessary to prepare us to receive it. Acts 8: 37, Philip and eunuch When they came to a certain water the eunuch said, "What doth hinder me to be baptised?" and Philip said, "If thou believest with all thine heart thou mayest." Here we find faith is prerequisite. Again in Acts 2: 37-38, "Now when they heard this they were pricked in their hearts and they said, "Men and brethren what shall we do?" Peter said, "Repent every one of you and be baptised." There were no children there, but those who believed in Jesus Christ, and repented of their sins. They were to be baptised. In Acts 8th, we read about Philip going down to Samaria to preach. Here is an instance where the preaching took effect and there was joy in the city "and they were baptised both

men and women," not a mention of a child being baptised which is conclusive proof they were not baptised. The children are redeemed through the atonement without the ordinance of baptism. Again Acts 2: 41, "Then they that gladly received the word were baptised." Did children gladly receive the word? That was impossible on account of their incapability of understanding it. What else did they do? "And the same day there were added unto them, about 3,000 souls and they continued steadfast in the apostle's doctrine and the breaking of bread, etc." Here we have the continuing steadfast * * * the breaking of bread, etc. They (the apostles) were sent to preach the gospel to those who were capable of receiving and obeying its principles. Some may say you have just taken passages where it is plain there were no children and there are instances of children being baptised. As it is said that certain households were baptised. If we were told that there were any children there I would believe that children should be baptised; but we are not. I cannot take theory in place of the Word of God. Acts 8: 12: They were baptised both men and women. No children. In Acts 16: 13, the women were preached to and Lydia was baptised. "And on the sabbath we went out of the city by a river side, where prayer was wont to be made and we sat down and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptised, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there." Not a word of any children nor infants there. There is nothing to say that Lydia was a married lady. If she

had been her husband no doubt would be spoken of: she was a business woman, a seller of purple. She would probably have women employed with her household. She could not have had children there, for none is mentioned. Acts 16: 30-31. Here we have the household of the jailor. "And he brought them out, and said, Sirs, what must I do to be saved" * * * And they spake unto him the word of the Lord and to all that were in his house. And he took them the same hour of the night, and washed their stripes and was baptised, he and all his. Do you suppose that those apostles of the Lord would go and preach to infants who could not possibly understand or believe. The statement has been made frequently that they were baptised in his house, but they were not, verse 30 says, "And brought them out, and said, Sirs, what must I do etc," and in verse 34, "When he had brought them into his house." It is not for me to say; but the scriptures show they came out, and the "inference" is that there were no children there. Now what follows: "And when he brought them into his house, he set meat before them and rejoiced believing in God with all his house." Children could not rejoice. In the sense the term is used here, Cor. 1: 16, "And I baptised also the household of Stephanas." Here we have another household baptised but not a mention of infants. How many are there living with a large family all capable of being taught and living up to what they are taught, which would make them proper candidates. Christ made all atonement for children and took away the original sin and consequently infants are not responsible for original sin. They are saved without an act of obedience on their part but when they come to years of understanding then the ordinance is laid upon them. Man acts on his own free agency in obeying the commandments of God

and he was told how to obey that law. 1st. Cor. 16: 15, "I beseech you brethren, ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints." We discover here what kind of children these were. They understood and addicted themselves to the ministry of the saints. So far as we have examined this household we do not find any infant and the doctrine is built on supposition. [Time expired.]

MR. COOPER'S SECOND SPEECH.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—My opponent says that I gave no Bible authority as proof of the proposition, I affirm. He has been talking like that each evening since the debate began. He will continue to tell you that until the close of the debate. He cannot answer my arguments and this is a favorite dodge of his to divert your attention. He well knows that I have given you Bible authority all the time and that I have presented arguments that cannot be overthrown. This dodge will not only help him but it will be resorted to by his followers here who will go out from this discussion and repeat over and over again his statements, that I gave no Scripture proof of my position. I have quoted text after text sustaining my position and I shall continue to do so, giving chap. and verse out of the Bible, yet his people will keep right on repeating the untrue statement that I have given no Bible authority. It matters not to them though it be refuted often, they will keep right on repeating it with a flourish of triumph that is amusing. My friend's small criticism of my argument, that blood was not sprinkled upon infants when the passover was instituted amounts to so little and shows so clearly that he does not comprehend

the arg
time ov
thinking
somethi
adults w
the lam
did not
the pas
lesson i
atoneme
substitu
tion. I
likewise
teaching
the sche
until ba
the gosp
ject less
ed to inf
tism is a
that it is
ed to inf
in infan
the plac
tized in
uncircu
reply, y
are they
I point
it is not
thing sy
the spiri
baptism
because
and bap
apostolic
and bap
atoneme
when Ch
infaney
Christ's
ing upon
on earth
It was t
receive t
new form
and bap
tinued i
the disci

that law.
brethren,
amas, that
and that
ves to the
discover
these were.
ed them-
aints. So
household
d the doc-
[Time ex-

SPEECH.

O GENTLE-
ent. I gave
of the pro-
men talking
the debate
tell you
bate. He
s and this
vert your
at I have
the time
arguments
his dodge
will be re-
who will
and repeat
ments, that
y position.
ustaining
que to do
out of the
o right on
nt that I
It mat-
e refuted
repeating
h that is
criticism of
not sprink-
sover was
and shows
unprehend

the argument that I would spend no time over it were it not that some unthinking person might think there is something in it. Neither infants nor adults were sprinkled with the blood of the lamb slain for the passover and I did not say they were. I argued that the passover was God's principal object lesson in teaching man the great truth, atonement, until the Lord's supper was substituted for it in the gospel dispensation. I argued that circumcision was likewise God's principal object lesson in teaching man the other great truth, in the scheme of redemption, regeneration, until baptism was substituted for it in the gospel dispensation. That the object lesson, circumcision was alike applied to infants and adults and that if baptism is a substitute for it, and I proved that it is, then baptism should be applied to infants and to adults not baptized in infancy. He says if baptism came in the place of circumcision, then unbaptized infants will be cut off and lost for uncircumcised infants were cut off. I reply, yes, cut off but not lost then nor are they lost now without baptism for as I pointed out baptism is a symbol, and it is not the symbol that saves but the thing symbolized, real baptism, that of the spirit. Again my friend objects to baptism as a substitute of circumcision because Christ was both circumcised and baptized, also because a few in apostolic days were both circumcised and baptized. He forgets that the atonement was not an accomplished fact when Christ was circumcised. Christ's infancy was in the old dispensation, Christ's manhood or ministry, just verging upon the new, and that Christ's life on earth bridged the old and the new. It was therefore proper that he should receive the ordinance both in its old and new form. The practice of circumcision and baptism in apostolic days was continued in the transition period because the disciples had not fully learned that

God had changed the form of the ordinance and because some people love to cling to the old forms. The form of a lodge seal is sometimes changed and the seal in its new form is applied to documents already sealed without invalidating them. For some years in apostolic days and even after those days, the disciples observed both the last day and the first day of the week. But gradually the last day was dropped and the first substituted in its place. So it was with circumcision and baptism in the transition period overlapping the old and the new dispensations. As the early disciples gradually learned the truth, they dropped circumcision. The fact that they adhered to both for a while does not prove that baptism is not a substitute for circumcision. But the fact that they eventually entirely dropped circumcision and substituted baptism in its place is beyond dispute. Again my opponent objects that baptism did not take the place of circumcision because baptism is applied to both male and female, while circumcision was only applied to males. This objection looks plausible at first, but there is nothing in it at all as an objection. Abraham's seed were justified by faith and circumcised. Only those circumcised were admitted to the passover. But females were justified by faith and received the passover. They were accounted as circumcised in the male and excused from any outward operation except purification by water. In the gospel the distinction of male and female so far as applying the ordinance is concerned is abolished. Gal. 3: 25-29. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek * * * There is neither male nor female: for ye are all one in Christ Jesus." Again he thinks that if baptism is in the place of circumcision it ought to be administered at the eighth day as was circumcision. We reply that

up to A. D. 253, the first Council of Carthage, it was so administered at the 8th day. That Council of sixty-six bishops decided that it might be administered before the 8th day. The spirit of the gospel does not exact the 8th day. The time limit proves nothing. My friend says there is not a word said about the change in form of the ordinance, about baptism taking the place of circumcision. I have already proved that, the very nature of the ordinance as a sign of the new birth, of cleansing makes baptism take the place of circumcision, otherwise God would have two symbols to signify the same thing. Nothing special is said in the Bible about the change of the last day of the week for the first, yet my friend recognizes the first day as substituted for the last. Nothing is said about females partaking of the Lord's Supper, yet my friend admits them. But we have clear, specific Scripture proof that it did take the place of circumcision. Col. 2: 11, 12. "In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ, having been buried with him in baptism." Here circumcision is effected by baptism. Spiritual circumcision is the putting away of the sins of the flesh. Spiritual baptism is the same thing. Ritual circumcision signified the putting away of the sins of the flesh, Ritual baptism signifies the same thing. Again my friend objects to baptism as a substitute for circumcision because he says baptism is for the remission of sins and circumcision was not. My friend is wrong in basing an argument upon such a difference, for as we shall prove in our next proposition that ritual baptism is not for the remission of sins. My opponent's next objection is that baptism requires faith and that faith was not required by circumcision. I will ask him to notice that all adults were circumcised upon profes-

sion of faith just as adults are baptized upon a profession of faith now. Infants were circumcised without faith and so infants are baptized now without faith, and without repentance because they are just where an adult is with faith and repentance. "Except ye be converted and become as a little child ye cannot enter the kingdom of heaven."

That baptism is the substitute for circumcision, all the greatest and most competent scholars testify. My friend quoted Wesley, well if Wesley is a competent witness for him he will not object to him as a witness for me.

WESLEY SAYS: "And as circumcision was then the way of entering into this covenant, so baptism is now." "The Jews were admitted into the Church by circumcision, so are the Christians by baptism." By a plain parity of reason, baptism, which came in its room, (that is in the room of circumcision) must last among Christians as long as the gospel covenant into which it admits. "Vol. 10 p. 191-153."

WATSON one of the great theologians says, Vol. 4. p. 408. This is apparent from the very words; and thus was baptism expressly made the initiatory rite by which believers of all nations were to be introduced into the Church and covenant of grace; an office in which "it manifestly took the place of circumcision." "Our Lord not only does not re-enact it (circumcision) but, on the contrary, he appointed another mode of entrance into the covenant in its new and perfected form, and that so expressly as to amount to a formal abrogation of the ancient sign, and a putting of baptism in its place."

POPE another great theological professor says, Vol. 3, p. 312: "Baptism took its (circumcision) place." "As limited in Moses, it was the symbol of the sanctification of physical life and natural increase, and the seal of participation in external and limited privi-

leges. In only till the promise were the faithful, and ed its own

The Br 84 says: circumcisi

The gr gians hold tend to th should be raellit.sh

This is the

Dr. Scou rian and t the initia the Christ seal of th sion was ant (Rom fathers al one of th Dis. with who have

have recu circumcisi through b more of t ers to sh from the the presc substitute quoted e friend is his fri ne tures, to t ianity an

My opp Matt. 28: servs all be taught here com were to b as they practice taught a know tha

leges. In both respects it was ordained only till the Seed should come to whom the promise was made. "It was as it were the baptism of the father of the faithful, and in its very origin predicted its own future abolition."

The BELGIC CONFESSION of faith, art. 84 says: "Baptism is the substitute for circumcision."

The great body of reformed theologians hold that, "since the promises extend to the children of believers, these should be baptized, precisely as the Israelitish children were circumcised." This is the view Calvin takes also.

DR. SCHAFF, the great Church Historian and theologian, says: "Baptism is the initiatory rite of introduction into the Christian Church, and the sign and seal of the new covenant, as circumcision was the sign and seal of the covenant (Rom. 4: 11). The Antiochene fathers all held the same view. Justin, one of the most illustrious of them says (Dial. with Trypho chap. 49): "And we, who have approached God through Him, have received not carnal, but spiritual circumcision, and we have received it through baptism." I might quote many more of the great theologians and fathers, to show you that the Church of God from the days of the apostles down to the present held that baptism is the substitute for circumcision. But I have quoted enough to show you that my friend is wrong, and the theory he and his friends hold is contrary to the scriptures, to the nature and genius of Christianity and to the record of the Church.

My opponent quotes the commission. Matt. 28: 19, 20. "Teaching them to observe all things." He asks, can infants be taught all things. "Teaching them," here comes after baptism. First they were to be disciplined by baptism and then as they grow up, in harmony with the practice of to day, they were to be taught all things. Does my friend not know that, that is just what we do? I

answer, yes as they grow up they can be taught. I am surprised that my friend should quote Mark 16: 16 and apply it to infants, for if it proves anything it proves too much. If, interpreted according to my friend's logic, damns all the infants. Here is his reasoning upon this text. "He that believeth and is baptized shall be saved." But infants cannot believe; therefore infants are not to be baptized. Now apply this reasoning to infant salvation. "He that believeth not shall be damned." But infants cannot believe; Therefore infants shall be damned. Both of these conclusions are utterly false, but they are the logical conclusion of my friend's arguments and of all those who reject infant baptism. It is a significant fact that the chief proof texts of those who reject infant baptism are not considered genuine. This text has no place in two of the oldest and best manuscripts of the Bible. The other great proof text of my opponent and of those who like him reject infant baptism, because infants cannot believe, is found in Acts 8: 37. The celebrated confession of the eunuch, is not genuine and is left out altogether in the Revised Version. My friend ought to be better posted than to base his argument for the rejection of infant baptism upon spurious texts of scripture.

My opponent next quoted Acts 2: 38, and asks where are the children? If he had taken the trouble to read the whole passage to the end of the next verse he would have found the children. Verse 39 reads: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Mr. Leverton told you that there were no children here, Peter says there are. Will you believe my friend or an inspired apostle? But my friend objects to the children here for he says "God did not call infants, that infants cannot be called." The Scriptures present examples of calling infants,

"Out of Egypt have I called my son." Jesus was then an infant. Again the prophet speaks of certain ones called "from the womb." If God could call from the womb, he could call from the world of sin and darkness, on the day of Pentecost, infants. But he objects that they gladly received the word and infants could not gladly receive the word. Will my friend by his logic again damn the children here as he did in quoting Mark 16: 16. because they cannot gladly receive the word? If because they cannot believe, repent, be called, gladly receive the word they must be rejected and refused baptism the same reasoning damns them. My friend just as I told you he would, almost shouts himself hoarse, in asking me to give an example, an instance, the chapter and verse where a child was ever baptized. He like all those who reject infant baptism, asks with a flourish of triumph for a command to baptize infants. In my next speech to-morrow evening I will furnish him the chapter and verse giving the command, the example and instance.

Time expired.



MR. LEVERTON'S SECOND REPLY.

Mr. Chairman—In replying to me, my opponent took up a position that I had already answered and I do not consider this very fair. In quoting Mark 16, he took the last verse to show that the children would be damned. I said that the gospel was sent to those who could understand and it was not sent to the children. Has he yet proved to you by the word of God (and the Bible is the standard of evidence) that a child was baptised. Bringing evidence outside the Bible shows it is not in the Bible.

Are we going to take man's theories and set them up in place of the Bible? If by the Bible he sets up the standard then he may support it by other works.

But if he fails to set up the standard by the teachings of the bible, then my opponent has lost his proposition and is beat. My opponent says it would be a strange family in which there were no children. Many families have grown, all of them to years of maturity. We find no evidence of there being infant children in the jailor's house. In regard to circumcision Gen. 17: 10-14. "This is my covenant which ye shall keep, between me and you and thy seed after thee. Every man child shall be circumcised on the eighth day." If baptism takes the place of circumcision we should follow the law that governed circumcision. The male child is to take the seal, but no seal is given to the female children. Then unless my opponent can show this law has been changed, he should only baptize male infants. Again verse 13 says, "He that is born in thy house and he that is bought with thy money must needs be circumcised." It was compulsory upon them, then baptism should be compulsory on the human race. In verse 14, it says, the uncircumcised man child * * * shall be cut off from his people. Thus he would lose his inheritance and if baptism takes the place of circumcision, then those who are not baptised are cut off or lose their inheritance. Verse 10 says, "He that is eight days old shall be circumcised." There was a certain time at which the seal should be put on, then you must take your children to the house of God and have them baptised on the eighth day. The idea of perpetuating a law in a certain sphere and leaving the rules that govern it is absurd. Circumcision was to take place just on a certain part of the body hence the same part should be baptised. Acts 15: 14. "Forasmuch as we have heard, that certain who went out from us have troubled you with words, * * * saying ye must be circumcised and obey the law, etc." Now we find that this question

had sprung up in the church. Here was the time to teach the church that infant baptism took the place of circumcision, if such change was to be made in the church. They have embraced the gospel and joined the church, but Paul says circumcision availeth nothing, nor uncircumcision, but a new creature. Heb. 6: 1, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms and laying on of hands, etc." Here we have the first principles of the gospel of Christ. There is nothing in the gospel of Christ to show that infant sprinkling took the place of circumcision but we are told, "Take heed unto thyself and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4: 17. And now about those children, I didn't say that the Bible does not mention children, but as to their being baptized, it is only a supposition to suppose that they were. About Acts 2: 39, "For the promise is to you and to your children." The plan of salvation was not confined to those few to whom Peter was preaching, so the promise comes down to us and to our children, but certainly they must grow to years of understanding before they can know whether God is calling them or not. We have not been shown yet that a child is a proper candidate before coming to years of understanding. I ask my opponent to produce the Bible upon these things. Instead of infants being baptized they were blessed by laying on hands as the seal of the gospel covenant is the Holy Ghost, and I was a hidden power in the hand; see Exod. 43: 9-16; Matt. 19: 13-16; Heb. 3: 31, also Mark 10: 13-16. Here is where children were sealed. Then the Holy Ghost and not water, is the seal, see Eph. 1: 13 and Eph. 4: 30. That the seal was given by

laying on hands, see Acts 8: 17, also Acts 19: 6.

◆◆◆◆◆

MR. COOPER'S THIRD SPEECH.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—I will review briefly my opponent's last speech, then I shall proceed to present to you my fourth argument in favor of infant baptism. My friend says that he did not say that Mark 16: 16 damns infants. No, he did not say so but his argument upon that text did say so. His logic damns the infants, but he is better than his logic and than his reasoning.

Before I forget it I want to notice an objection to the argument establishing the identity of the covenant of grace with that of the covenant of circumcision. Jer. 31: 31-34, is quoted to prove that the covenant of circumcision was abrogated, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt * * * But this shall be the covenant that I will make with the house of Israel; After those days saith the Lord, I will put my law in their inward parts and write it in their hearts." The 8th chapter of Heb. is also quoted to show that the covenant of circumcision was abrogated. Now by a little examination you will see that this is not the covenant of circumcision but a covenant made just about 430 years later at Sinai. God gave Israel the law on tables of stone. He said the time would come when he would make a new covenant and instead of writing the law upon tables of stone he would write it in their hearts. This was the covenant of Sinai. To make it clear that the covenant of circumcision was not abrogated, Paul says, Gal. 3: 17-18, "Now this I

say : A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise; but God hath granted it to Abraham by promise." Paul distinctly asserts that the covenant of circumcision was not disannulled.

My opponent's contention that Christ sealed the children which he put his hands upon them is so little supported by any evidence that I shall pass it by. It amounts to just nothing.

Mr. Leverton told you he places five times more weight to the scriptures than to the opinions of learned men: I have no doubt men's opinions are against his pet theory. But why did he stand and quote to you Wesley, Clark, Benson, Beza, Calvin and many others, taking up the major part of his time in his last speech on the former proposition? Why is Mr. Leverton not consistent with himself? After spending so much time quoting authorities it comes with ill grace for him to repudiate them now.

My friend told you the little story of Balaam's ass, and said the Methodists got infant baptism from that text. I am sorry he introduced the ass story and that I must take up valuable time to tell you another. But since he introduced the story I will tell you one, but a little different from the one he told you. In the pioneer days a young Methodist minister was very popular and it was said of him that he could preach a good sermon from almost any text upon the spur of the moment. A young Mormon preacher met him and challenged him to preach from a text that he would hand him. The young Methodist consented. When the time came for the sermon the Mormon handed the Methodist a slip of paper with the text: "And Balaam rose up in the morning and saddled his ass." The young Methodist

said: "I see three things in this text. 1. I see Balaam, a false prophet, who would curse Israel for money. He represents the Mormon elders to-day. 2. I see a saddle. It represents the doctrine of Mormonism including polygamy. 3. I see the ass; It represents all those foolish people who allow themselves to be saddled with the nightmare of Mormonism." (Loud and prolonged laughter.)

I will now present for your consideration my fourth argument. That the Commission to the apostles, Matt. 28: 19-2), the only authority we have to baptize any one, included infants, from the fact that the apostles who perfectly understood it and followed its instructions, baptized infants on the day of Pentecost when Peter opened the doors of the church and invited the nations into it and from that day continued to baptize whole families or households including infants.

Let us turn to Matt. 28: 19-20, the commission:—

1. The eleven apostles were all jews.
2. They had always had their infants in the church with them.
3. They had never known or heard of a Church without infants in it.
4. They had never seen a proselyte brought in the Church without his infants, if he had any.
5. Under the jewish dispensation, infants had always been a part of God's Church.
6. The Lord Jesus had received infants and declared that they belonged to his church or kingdom.
7. He held the infant to be the model to which they must conform before they could get into his kingdom or church.
8. He now gives them the Commission: "Go and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

The
tizing,
This
practic
They
teach
to be
to be
then
conver
you ca
the
dispens
childr
In th
baptiz
and th
my op
dering
ciple
by Al
Bapti
Bapti
and h
transl
(Math
(didac
No
fants
were
Natio
and
them.
stand
Peter
the d
the n
infan
now
Churc
oppor
word:
churc
now
be ex
be in
in its
libera
direct
anoth

They were first to disciple by baptizing, then secondly to teach them. This corresponds exactly with the practice of those who baptize infants. They baptize the infants and then teach them. Adult circumcision was to be temporary, so adult baptism was to be temporary. Going into a heathen country to-day you must first convert the fathers and mothers before you can get the infants. So it was in the days of the apostles. In the old dispensation they first circumcised the children and then they taught them. In the new dispensation they first baptized the infants, then taught them, and that is what we do now. I think my opponent will not dispute the rendering of the passage, "Go and disciple the nations." It is so translated by Alex. Campbell, the great Disciple Baptist. It is so translated by the Baptist Bible, by the New Version and by many great scholars who have translated the word. Go and teach (Matheoo) all the nations *** teaching (didaskoo) them, &c.

Now how will my opponent get infants out of the commission? They were certainly included in the All Nations. The Apostles were to go and "disciple" the people, baptizing them. Now, how did they understand the commission? How did Peter understand it when he opened the doors of the kingdom and invited the nations into it? Did he exclude infant children? If they were to be now excluded and put out of God's Church, it would have been a good opportunity to tell the parents in plain words that the infants put in the church for thousands of years must now go out. The Church of God is to be extended. The Gentile world is to be invited into it. Is it possible that in its extension it will become less liberal, that while it widens in one direction, it will narrow down in another and exclude the little ones?

Impossible! Turn to Acts 2, 38-39. Then said Peter unto them, repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost, for the promise is unto you and to your children."

There are three words in the Greek language which signify child: 1. "Brophos," an infant. 2. "Paidos," a child. 3. "Teknon," descendant, posterity, including the smallest infant. "Teknon," sometimes signifies an infant before it is born. It comes from the root "ticktoo" that which is borne or born, a child, Liddell and Scott's lexicon. Therefore when Peter preached his sermon on the day of Pentecost and said: "The promise is unto you and to your (teknos) children," they could not have misunderstood him. They could not have understood him in any other way than as including their smallest infants for he used the exact word that conveyed that idea. They had always brought their children into the church with them, and now they are invited into the church extended to the Gentiles, and are assured in the plainest language that "the promise is unto them and their infants or infant children.

A right secured by positive enactment, remains intact until it is taken away by the repeal of the law or enactment conferring it. The Scott Act was brought into force and operation by a vote of the people in this county. It was repealed, so far as its operation is concerned, by a vote of the people. If you were to inquire when it was repealed, at the proper place, you would be told the day, month and year. Reciprocity between Canada and United States, was enacted. It remained in force until on a certain day, in a certain year it was repealed by the body that enacted it. The Coercion Bill was passed by

the British Parliament. It remained in force until the other day the British Parliament repealed it. The year, month and day when it was repealed can be pointed out to you. Now I have proved that infants were put in the covenant of grace by positive divine enactment, and their right to membership must remain intact until the law giving them this right is repealed by divine authority. Christ did not repeal it, on the contrary he re-affirmed it by declaring of infants, "of such is the Kingdom of Heaven," or in other words that they belong to his kingdom. Peter did not repeal it, but re-affirmed it by expressly declaring that "The promise is unto you and your children." The right of infants to remain in the church and receive the ordinance of recognition as members remains intact, Christ and Peter being the judges.

Again, how did the apostles understand the commission when they went out after the day of Pentecost to disciple the nations? It was the uniform practice of the Apostles to baptize the households or families of their converts. The Greek word translated household in all these instances is (oikos) which means children by natural generation. It does not mean domestics or servants (oikia), may include servants; but (oikos) never does.

I have not to prove that all the families that were baptized included infants, for if I prove that whole families were baptized as the ordinary practice of the Apostles, I establish my proposition. My opponent may say that I cannot prove that there were infants in any of these baptized families.

In the case of the Jailor, who was baptized "and all his," it is said, he rejoiced believing in God, with all his house." Here, others believed besides the Jailor. Some of his children, per-

haps, were old enough to believe, but in the case of Lydia, Acts 16: 14-15, no one believed but herself, yet she and her family were baptized. The Lord "opened her heart." "She attended unto the things that were spoken of Paul" and "she was baptized and her family," then, she said, "If ye have judged me (not us) faithful to the Lord, come into my house and abide there. There is not a word about "opening anyone else's heart, or "attending to" or "believing." The words apply exclusively to Lydia, yet her family was baptized.

The Syriac Version of the (New Testament is acknowledged to be the most ancient, as well as one of the most accurate versions extant. It was made at least as early as the beginning of the second century, in the very country where the Apostles lived and wrote, and where both Syriac and Greek were constantly used and perfectly understood. It was executed by those who understood and spoke both languages precisely, as the sacred writers themselves, understood and spoke them. Such a version, thus executed, was indorsed by the whole body of the Apostolic age, and the vast scholarship of the whole Syrian church. Its rendering, therefore of this passage, must be of the greatest moment, for it was the spoken language of the Lord Jesus Christ and his people in His day on earth. This Syriac version renders the passage (Scott's Commentary), "When she was baptized and the children of her house." This settles the matter, I have furnished a command found in the commission and an instance where a word is used that signified infant children and an example. That of Lydia.

There was also the baptism of Crispus and his family (oikos) Acts 18: 8. The baptism of the family (oikos) of Stephanus, I Cor. 1: 16.

The b
all thy
We ha
baptiz
ponen
not in
five ba
infant
put in
them
It foll
tive en
remain
entitle
nition
We
repeal
Peter
the A
Chr
or to
"The
childr
whole
Now,
argum
effort
mean
childr
anine
that s
Will
sion i
know
there
show
upon
corre
sition
here,
the
speec

The baptism of Cornelius, "Thou and all thy family (oikos) Acts 10: 47-48. We have five households or families baptized. It devolves upon my opponent to prove that the nations did not include infants, and that these five baptized families did not include infants. God, by positive enactment put infants into his church and gave them the seal of Covenant Mercies. It follows that until this divine positive enactment is repealed they must remain in the church and they are entitled to the seal and sign of recognition as members of God's Kingdom.

We have proved that Christ did not repeal this divine positive enactment. Peter did not repeal it, nor did any of the Apostles.

Christ says infants belong to Him or to His Kingdom. Peter says, "The promise is unto you and to your children." Peter and Paul baptize whole families, including infants. Now, will my opponent answer these arguments, at least will he make an effort to do so, will he examine the meaning of the Greek word translated children in Acts 2: 39. Will he examine the case of Lydia and prove that she had no infants in her family? Will he show us that the Syriac version is wrong? If he does not, and I know he cannot and I know also that there is not a living man who can show these arguments and the facts upon which they are based to be incorrect, then I have proved my proposition and I might let the case rest here, but I have still to present to you the historical argument in my next speech.

Time expired.

MR. LEVERTON'S THIRD REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN.--My opponent commences by referring again to Mark 16: 16. He says, if Mark 16: 16 applies to infants then the Scripture damns them. I have stated twice that that does not apply to infants. He said that baptism succeeded circumcision. The law said that the seal of circumcision must be put at eight days of age. He says this law has not been repealed, if so it must still be in force, and yet my opponent says you can put on the seal whenever you like. Now, referring to the answer Peter gave in Acts: "Repent every one of you," etc. He says, this included the children; "And ye shall receive the Holy Ghost." If they repented and were baptized they received the Holy Spirit, "for the promise is to you and your children." The promise was the gift of the Holy Ghost, and it was to be to the children as well. Does "children" always mean "infants?" The whole nation was called the children of Israel. We also speak of the children of men. There is no proof that there were infants, and if there were, they would come under the same conditions. He asks why I quoted from men. I did it because my opponent spent about forty minutes reading the opinions of other men. I brought men of his own church to prove my point, and if they are not reliable he must be going against his own church. He says it was circumcision under the old dispensation, and baptism under the new. This may be true but he cannot prove infant baptism under the new. I have never said that there were no children in the church, but that they didn't come in the church under the ordinance of baptism, and my opponent has not brought anything to prove

believe, but
16: 14-15,
f, yet she
ized. The
"She at-
that were
was hap-
she said,
us) faith-
my house
not a word
ise's heart,
believing."
lively to
baptized.
e (New Tes-
to be the
one of the
extant. It
as the be-
ary, in the
ostles lived
Syriac and
ed and per-
s executed
and spoke
s the sacred
stood and
ersion, thus
the whole
e, and the
hole Syrian
therefore of
the greatest
spoken lan-
Christ and
earth This
the passage
When she
dren of her
ne matter, I
and found in
stance where
nified infant
le. That of

baptism of
(oikos) Acts
the family
Cor. 1: 16

that they should be baptized. Again he referred to the two households, of Lydia and the jailor. I showed that they believed and rejoiced together. Infants could not rejoice in the sense spoken of. With reference to Romans 3: 25, "Whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past," and Heb. 9: 26, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." We quoted texts to you last night to show that the shedding of blood was necessary for the remission of sin. Does that prove that infants are proper candidates for baptism? Col. 2: 11, "In whom also ye are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ." According to this passage the way my brother has quoted it, it makes the poor darling children sinners. Then John was mistaken when he said: "Behold the lamb of God that taketh away the sin of the world." The text applies to those who have sinned before God and they must first repent and then comes the putting off of the sins of the flesh by a burial in baptism, putting away the sins that are past. I am astonished at a learned man saying children could do that. About the seal of the covenant. I believe that children are in the church, and that God has provided a law by which they are received into it. 2 Cor. 1: 22, "Who hath also sealed us and given the earnest of the spirit in our hearts." Rom. 4: 11, "And he received the sign of circumcision, a seal of the righteousness of the faith, which he had, yet being uncircumcised." The holy spirit of God is the seal. Eph. 1: 13, "In whom also after that ye believed ye were sealed with that Holy Spirit of promise. This is the

seal of the new covenant. Eph. 4-30, "The Holy Spirit of God whereby ye are sealed unto the day of redemption my friend says infant baptism is the seal of the new covenant. But the Bible says the Holy Spirit is the seal. He said that children were in as good a position to be baptised as a thief or a robber when he repents. Isay they are in a better position because they do not need baptism to remit their sin.

Putting them in the same position as a robber is imputing sin to them, which is absurd, for infant children are absolved from all sin through the atonement of Christ, and Jesus says of such is the kingdom of Heaven. Ex. 13: 9-46, "And it shall be a sign with thee upon thine hand, etc. There the sign is to be in the hand. Verse 14, "And it shall be when thy son asketh thee in time to come saying, What is this? that thou shalt say, by strength of hand the Lord brought us up out of Egypt." Here there is to be a token or sign in the hand of the servant of the Lord, in bringing them out of Egypt. How did Christians receive the seal of the Holy Covenant? Acts 8: 17, "Then laid they their hands upon them and they received the Holy Ghost." This was the seal of the Holy Covenant, given by the laying on of hands. Was the seal ever known to be placed on anyone by sprinkling? There has got to be an impression in sealing. Again in Acts 19: 6, "And when Paul had laid his hands on them they received the Holy Ghost." It was after they were baptised that he laid his hands on them. In Matt. 19: 15, We find how Christ placed the seal on the children, "and he laid his hands on them." He did not christen or sprinkle them. In Mark 10: 13, "His disciples rebuked them for bringing the children." The inference is that the disciples understood that little-child-

ren v
way.
said
Who
dom
not
the s
layin
bles
hand
and
whic
into
Phil
My
pola
boli
may
them
sam
wit
God
ver
ties
it c
ma
tho
If
tha
out
Go
I
sai
for
lie
we
ch
ch
ch
rec
ch
no
pl
th
ha
bl
of
on
m
ac

Eph. 4-30, whereby ye redemption baptism is the seal. But the seal is as good as a thief or Isay they because they remit their

same position to them, infant children through the Jesus says of heaven. Ex. be a sign, etc. There and. Verse men thy son come saying, I shalt say, lord brought there is the hand of i. bringing did Christ- the Holy Coven- then laid they and they re-

This was remant, given ds. Was the need on any- e has got to g. Again in n Paul had they received s after they aid his hands 15. We find seal on the his hands on on or sprinkle "His disci- bringing the e is that the t little child-

ren were to be received by some other way, then baptize them, but Jesus said "Suffer them to come to me," etc. Whosoever shall not receive the kingdom of heaven as a little child shall not enter therein. Adults received the seal of the covenant through the laying on of hands, and here Jesus blessed the children by laying on of hands. This is how they were sealed and the only way pointed out by which they were received by Christ into the church. And now about Philip and the Eunuch, Acts 8: 47. My opponents says that was an interpolation where Philip says, "If thou believest with all thine heart thou mayst." If that was true doctrine then everyone would be placed in the same position. If he were received without faith it would be disobeying God. The translators of the revised version say that some ancient authorities inserted the verse, and they left it out of the text and put it in the margin. Were not the ancient authorities as good as these modern ones? If we take that out it just proves that everyone is to be baptized without faith. I was asked to show that God repealed the law of circumcision. I think everyone knows that it is said, "Christ is the end of the law for righteousness to every one that believeth," and then in Hebrews 7: 12 we read, "For the priesthood being changed there is made of necessity a change also of the law." There was a change made by which children were received into the church, and this excluded circumcision. Baptism does not succeed circumcision because it is plainly pointed out that it cannot by the laws governing it. My opponent has not brought one text from the Bible to prove it, gives only the opinions of men. Circumcision was for males only. Baptism is to all who believe—male and female. Circumcision to be administered only to male infants.

Baptism to be administered only to them that believe. Circumcision was to be administered on the eighth day, that was the law governing it. If baptism succeeds it then baptism should be administered on the eighth day. My opponent says it shouldn't. Where does he find that repealed? It was compulsory, but he says baptism is not. There was only one way of placing the seal of circumcision on, but he says there are many ways of baptizing, and it doesn't matter which you take. Circumcision was not for the remission of sins, but baptism is. In Acts 2: 38, it says, "Repent every one of you and be baptised for the remission of sins. Yet my opponent says it succeeds circumcision. Again, circumcision was to be administered only on one member of the body. My friend says any part of the body will do. Unless they were circumcised they were cut off from the people. He showed that a little child may be baptised, but that doesn't make it a thorough member of the church because you have to preach to it after it has come to years of accountability. It has to be put on the penitent form and converted, and then put on six months probation before becoming a member. He says they were received by circumcision, and were not in the church if not circumcised, and yet were cut off from the inheritance of which it was a sign. If they are not baptised then it follows that they are cut off from the everlasting inheritance. Circumcision required no faith, but baptism does. It requires faith and repentance for the putting away of the old man. Circumcision did not represent the burial of Christ, baptism does, as we discover from the new Testament. If you have been planted together in the likeness of his death you shall also be in the likeness of his resurrection.

Time expired.

.

r

MR. COOPER'S FOURTH SPEECH.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—I will briefly review my opponent's arguments and then proceed with my final argument in support of the proposition I affirm. My opponent speaks very loudly when he tells you infants cannot believe and therefore should be rejected. He reminds me of the butchers dog Noble, that I read about somewhere and examples of which I have oft-n seen. The dog ran to a hollow tree, stuck his nose in the hole and barked loudly and furiously. All the boys ran, too, thinking that the dog had treed a coon or fox, but they found upon examination that there was nothing in the tree. Every time the dog passed that tree he would run and bark furiously and for several days he kept up the barking, though there was nothing there. The boys having been fooled once refused to notice the dog. It didn't matter the dog kept on barking. (Laughter.) So my friend goes to a text and shouts as though he had a real objection to infant baptism, we are like the boys, we run to see what he has got and find that he has nothing. (Laughter.) It does not matter he goes from Mark 16: 16, to the eunuch, and from the Jailor to Lydia and back again from Lydia and the Jailor, and from the eunuch to Mark 16: 16, backward and forward I am reminded of an old lady that I read about who was afraid she would lose her baggage so she kept on repeating; big box, little box, band box and bundle. Then she would begin at the other end, go back again, bundle, band box, little box and big box. (Laughter.) So my friend does and will do, not because he is not a good debater, but because he can find no

real valid objections to infant baptism.

My opponent now gives up Mark 16: 16 and acknowledges that it does not apply to the children. He says by applying baptism to infants we make them sinners. No, we do not, we recognize that they are saved through Christ. We do not make them members of the church. They are already members of his church because he put them in it and we recognize them in their relationship to Christ.

My friend says there were no infants in the family of Cornelius, nor in the family of Stephanus, nor in the family of Crispus, nor in the family of the Jailor, nor in the family of Lydia. He says Lydia was an old maid, or a widow, without children. Now, how does my friend know all this? He says he does not want inferences and yet his whole argument is based upon inferences. He has no "Thus saith the Lord," for what he has been telling you. He says Lydia was in a shop and then asks how many shop-keepers have children. I think if he were to visit the shops of Tilbury Centre he would find children in most of them, at least most of the shop-keepers have children and many of the children are infants. If the families baptized by the Apostles had no infants in them they were different from most families. It is possible to find a household without infants, but to go out and baptize several whole families and find no infants in them would be a strange thing. From the fact that families generally include infants, we have a right to expect that they would be found in the whole, families baptized by the Apostles, and from the fact that to find infants in families is the rule and not the exception. He has no right to infer that there were no infants in the families baptized in the New Testament.

He says
not li
called
called,
ca led
Repen
of chi
hence
baptis
faith
adult
"exce
as a
kingd
bapti
surely
cause
"how
I rep
little
moth
they
Jesus
cause
with
cann
that
there
says
not
men
Bec
stan
can
the
Chri
And
do n
und
sion
wou
folly
gers
they
nan
chu
also
the
my

infant bap-

up Mark
at it does

He says
infants we
ve do not,
are saved
ch. They
ais church
nd we re-
ionship to

ere no in-
melius, nor
nor in the
the fam-
family of
as an old
children.
know all
want in-
argument
He has no
what he
ays Lydia
how many

I think
of Tilbury
en in most
the shop-
many of
the fam-
es had no
different
ossible to
ants, but
ral whole
in them
From the
nclude in-
spect that
ne whole,
Apostles,
o find in-
e and not
at to infer
n the fam-
estament.

He says children cannot repent, cannot believe, cannot hear, cannot be called. I think they can hear and be called, and I showed you that God called children "from the womb." Repentance and faith are not required of children in order to salvation and hence not required of them in order to baptism. Without repentance and faith the infant is just where the adult is with repentance and faith, "except ye be converted and become as a little child ye cannot see the kingdom of God." If the adult is baptized because he is like his child, surely the child may be baptized because he is like himself. He asks "how can infants come to the Lord?" I reply, when Jesus said, "Suffer the little children to come unto me," their mothers brought them, that is how they came. It might be objected that Jesus did not invite the infants because they could not come or walk with equal force. But it is urged they cannot be called. But it is objected that baptism is not understood, and therefore can do the child no good, says my friend. Because a child does not understand the texture of the garments it wears, can they do it no good? Because a child does not understand the nature of the milk it drinks can the milk do it no good? Because the children did not understand why Christ put his hands on their heads and blessed them, could His blessing do no good? Because infants did not understand the meaning of circumcision, could it do them no good? This would be charging God himself with folly. Because infants could not understand the covenant mercies did they receive no benefits from the covenants? When God assembled his church together he had the infants also brought. Joel 2: 16, "Gather the people, * * * and those that suck the breasts." Having replied to all my friends arguments that I remember

I will now give you my final argument in favor of infant baptism.

My fifth argument will prove that the history of the Church of God furnishes us with the most absolute and convincing proof that infants have been received into the Church of God by baptism from the days of the Apostles down to the present time.

Infant baptism was never questioned for over a thousand years of the christian era. From the days of Christ till about the middle of the twelfth century, no sect or party, no person whatever, denied or even questioned the validity of the ordinance as administered to infant children. I want this audience to bear in mind that these historic witnesses are introduced to testify to facts, historical facts, and not to opinions. Their opinions may be of very little value, but their testimony to facts is of great value and unimpeachable.

The first whose testimony I introduce is Augustine, who was born about 251 years after the death of St. John. In his celebrated controversy with Pelagius, on original sin, he pressed his antagonist with the constant and universal practice of baptizing infants. He says: "The whole church has of old constantly held that baptized infants do obtain remission of original sin by the baptism of Christ. For my part I do not remember that I ever heard any other thing from any Christian that received the Old and New Testaments, neither from such as were in the Catholic Church, nor yet from such as belonged to any sect or schism. I do not remember that I ever read otherwise, in any writer I could ever find treating of these matters, that followed the canonical Scriptures, or did mean, or pretend to do so." The fact of the universal practice of infant baptism in the church could not possibly have been more strongly presented than it

is here by Augustine. If infant baptism was not the universal practice of the church, Augustine laid himself open completely to defeat; and it was only necessary for Pelagius to show that there was no such practice in the church, or to have shown that it was an innovation, as certainly he could have done at that time if such had been the case. But instead of this he says: "Men slander me, as if I denied the sacrament of baptism to infants. I never heard even an impious heretic say they ought not to be baptized. For who is so ignorant of the evangelical writings as to have such a thought? Who can be so impious as to hinder infants from being baptized." Thus we introduce Pelagius as our second witness, and he is an important one. We have nothing to do here with the opinion of Augustine that the baptism of infants was for the remission of original sin nor with the opinion of Pelagius that there was no such thing as original sin inherent in our nature. Their testimony to a fact, not an opinion, is what we want, and their testimony to the fact of infant baptism is clear and beyond question.

Our third witness is Origin, who was born about eighty-five years after the death of St. John. He was one of the most learned of the early fathers, and descended from christian parents. His ancestry for three generations had been Christian. His father suffered martyrdom. Such a man must have been familiar with the customs and practices of the church, from the Apostolic age. He travelled extensively in all parts of the world where churches had been established, spending most of his life in Syria and Palestine, where the first churches were planted by the Apostles themselves. He says: "The church had from the Apostles themselves an injunction to give baptism to infants." Again, in his homily in Luke, he says: "I will mention a

thing that causes frequent inquiries among the brethren—infants are baptized for the forgiveness of sin." I have nothing to do with the opinion now of Origin that baptism of infants was for the remission of sin. I am not discussing that proposition now but settling the fact of the practice of infant baptism in that age.

Our fourth witness is Cyprian, who was cotemporary with Origin. He presided over a Council of sixty-six bishops, held at Carthage, about 150 years after the death of St. John; one Fidus, a country pastor, had raised the question whether a child ought to be baptized before it was eight days old. This question was submitted by letter to the sixty-six bishops, who, after due consideration, returned the following answer:—"Cyprian and others of the college of bishops who were present, sixty-six in number, to Fidus, our brother, greeting: We read your letter most dear brother, etc., so far as it pertains to the case of infants, whom you think ought not to be baptized within the second or third day from their birth; and that the ancient law of circumcision should be observed, so that none should be baptized and sanctified before the eighth day after birth; it seemed, to all in our council, otherwise. For as to what you proposed to be done, there was not, one of your opinion, but on the contrary, it was our unanimous decision that the grace and mercy of God should not be denied to any as soon as born." Now the validity of infant baptism was not the question submitted at all. The question submitted to the Council was whether infants might be baptized before they were eight days old. The council decided that they might be baptized as soon as they were born. Here we have the testimony not of Cyprian alone, but the testimony of sixty-six bishops of the church; men of intelligence, men who

must
were t
who m
innov
of the
years
is bey
not ar

Our
was l
death
questi
tism.
that a
al, wa
says:
dition
age, t
profit
tle ch
less a
to be
into
never
of th
bapti
sons
Tertu

Our
of L
and
time
was
who
intin
He
wor
ing
from
The
tion
the
cert
it, a
was
lear
chil
wh
wor
spea

must have known if infant baptism were the practice of the church, and who must have known if it were an innovation. That it was the practice of the church at that time, a 150 years after the death of St. John is beyond all question, and that it was not an innovation is equally certain.

Our fifth witness is Tertullian, who was born about 50 years after the death of St. John. He never once questioned the validity of infant baptism. He urged delay, for he held that all ~~men~~ sin, actual and original, was washed away in baptism. He says: "According to everyone's condition and disposition, and also their age, the delaying of baptism is more profitable, especially in the case of little children." He also says: "For no less a reason, unmarried persons ought to be kept off, who are likely to come into temptation as well as those that never were married, upon the account of their coming to ripeness," etc. The baptism of infants or unmarried persons was not a matter of validity with Tertullian, but a matter of delay.

Our next witness is Irenaeus, Bishop of Lyons, a man eminent for his piety and learning. He was born about the time of the death of St. John. He was himself discipled by Polycarp, who was a disciple of St. John, and intimately acquainted with St. John. He says he can remember St. John's words and how he looked when preaching. He says, "The church learned from the Apostles to baptize children." The baptism of infants was unquestionably practiced by the church at the time when Irenaeus wrote or he certainly would not have mentioned it, and he declares that the practice was of apostolic origin. "The church learned from the apostles to baptize children." Irenaeus must have known what he was writing about, and he is worthy of belief. Again he says speaking of Christ, "He came to save

all persons by himself, all I say, who are regenerated by him unto God, infants, and little children, and young men and old men." It is certain that in using the term regenerate he referred to water baptism. The editor of Irenaeus in a note, says this refers to baptism. The great historian, Philip Schaff, also Steitz, and the great historians, Fisher, Hist. pp 41, 67, 84, and Kurtz, Hist. p. 119. All prove that regeneration here is used for baptism, so that there can be no dispute about it. Then, according to Irenaeus infants were baptized in his day, which went back to the death of St. John. I might introduce many other witnesses but I have no time now, I will introduce one more.

The last witness that I shall introduce is Justin Martyr, who was born five years before the death of St. John, and who wrote about 35 years after the death of John. He says: "Several persons among us, of sixty and seventy years old, of both sexes, who were made disciples to Christ in their infancy, continue uncorrupted." He uses the very term which our Lord uses in his great commission to make disciples of all nations (emathetenthesan.) These persons were made disciples in their infancy (ek paidon), and therefore must have been discipled A. D. 65 and 76, in the apostolic age, and from 25 to 30 years before the death of St. John. To be made disciples they must have been baptized, for the commission says, "Make disciples of all nations, baptizing them," etc. He also says in his "Questions and Answers to the Orthodox." The infant (te brephos), of the good are deemed worthy of baptism, through the faith of those who bring them to be baptized. Justin Martyr certainly was a competent witness and his testimony is conclusive.

No historic fact whatever is susceptible of larger, stronger, or more posi-

tive proof than that infant baptism was the practice of the Apostolic Church. Perhaps no other man ever more thoroughly investigated the history of infant baptism than did Dr. Wall. His work is a standard. Having surveyed the whole field he makes the following summary, (Wall, vol. 2, chap. x, p. 501.) "Lastly, as these evidences are for the first four hundred years, in which there appears one Jan, Tertullian, that advised the delay of infant baptism in some cases; and one Gregory, that did, perhaps, practice such delay in the case of his children, but no society of men so thinking or so practicing; nor no one man saying it was unlawful to baptize infants; so in the next 700 years there is not so much as one man to be found that either spoke for or practised any such delay. But all contrary. And when about the year A. D. 1130, one sect among the Albigenses declared against the baptizing of infants, as being incapable of salvation, the main body of that people rejected their opinion and those of them that held that opinion quickly dwindled away and disappeared there being no more heard of holding that tenet till the rising of the German Anti-Pedobaptists; anno, 1522. With the exception of one small sect in the 12th century, no man, person or sect can be found from the Apostles down to the sixteenth century, who denied or even called in question the validity of infant baptism."

I have now presented to you arguments that I know cannot be answered, in favor of infant baptism. Will my opponent even try to reply to them? No, he knows he cannot. But he will again tell you that I have not given Scripture and that there is no command, no example, and he will shout for a chapter and verse where infant baptism is found. It matters not that I have given the chapter and verse he will go right on

shouting for it. Notwithstanding the fact that I have fully answered his arguments, he will go on to Mark 16: 16; the Eunuch, the Jailor and Lydia relishing all the time, and though I have quoted more Scripture by far than he has he will still ask for Scripture. He will tell you that I have proved nothing and perhaps that he has nothing to reply to. He reminds one of the boy who saw in the road an object. He made up his mind he would kick it, but as he approached it he found that it looked very hard and he concluded that if he kicked it, it would hurt his toes, so he did not kick it. My friend will talk for a while but he will only talk to kill time, he will not reply to my arguments. He will not examine my statements, as to the meaning of the Greek word (tecknon). He will not examine my statements as to the family of Lydia, "The infant children of her house". He will not attempt to refute the historical argument just given by me. My friend has entirely failed to overthrow my position. I have therefore established it beyond question.

Will he, before closing, point out to me the chapter and verse where God ever abrogated infant church membership?

Ladies and gentlemen, I now leave the question for your thoughtful consideration,

Time expired.

MR. LEVERTON'S FOURTH REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN - When time was called I was dwelling on the point of circumcision representing the burial of Christ. Baptism does represent this but circum-

cision
"discip
to dip
discipl
kinds
fore th
are bap
to obsc
sition
of Bib
travell
still ke
this 'p
ponent
Bible
until
"Ther
away.
the in
have t
the or
coven
his pr
Bible.
where
the Bi
says t
to be
raham
becaus
but af
tered
baptis
glad
hand
that.
place
ceived
by ble
the se
always
find i
23, "
eight
comin
derst
the G
the la
Mr
put c

standing the
answered his
to Mark 16:
and Lydia
d though I
ure by far
k for Scrip
that I have
ps that he
He reminds
n the road
s mind he
proached it
very hard
he kicked it,
he did not
talk for a
talk to kill
my argu-
amine" my
ning of the
le will not
to the fami-
children of
attempt to
ment just
as entirely
osition. I
it beyond

point out
erse where
nt church

now leave
ghtful con.

REPLY.

D GENTLE-
was dwell-
sion repre-
ist. Bap
ut circum

cision does not. My opponent says "disciple all nations" does not mean to dip them. Doesn't teaching include discipling the nation? There are two kinds of teaching, one is teaching before they are baptized and after they are baptized. They are to be taught to observe "all things." This proposition says, that infant baptism is of Bible authority. I am accused of travelling all over the Bible, but I will still keep within the standard to prove this proposition to be false. My opponent has not only travelled over the Bible but has gone back into History until before Christ. Isa. 24: 5, says: "There was to have been a falling away. The earth also is defiled under the inhabitants thereof: because they have transgressed the laws; changed the ordinance; broken the everlasting covenant." Has my opponent proved his proposition by our standard, the Bible. I have asked him to prove where an infant has been baptized in the Bible, but he has not done it. He says that it required faith for adults to be circumcised. I admit that Abraham received circumcision at first because of his faith and righteousness, but after that it was to be administered at eight days old. Again he says baptism does not save the child. I am glad to hear that. As for Christ's hand being the seal, I did not say that. I said that Christ's hand was placed on the children and they received the seal of the spirit. It was by blessing them that he gave them the seal of the spirit. Baptism must always follow after circumcision, as we find in Luke 2: 21, and Luke 3: 21-23, "That Jesus was circumcised at eight days old, but not baptized till coming to years of manhood and understanding" Acts 16: 3, show that the Gentiles were not required to obey the law of circumcision?

Mr. Cooper asked me when did God put children out of the church?

I never said that children were put out, nor that they were not in the church. I have shown you that the law was changed. Christ received the children, but did not say a word about receiving them by water. If circumcision is not repealed but simply transferred from one member of the body: Gen. 17: 23, to another member of the body, the heart. Then circumcision has not been repealed; only that it is converted from carnal to spiritual circumcision. Then baptism will not fit in with the law. Baptism requires repentance first, but circumcision does not. Circumcision was only for the males. baptism is to both sexes. The Scripture says there is but one baptism, Eph. 4: 5, but my opponent says there are many, or divers baptisms. Baptism is a sign of burial and circumcision is not. Circumcision was a seal, but baptism is only a token of a seal. God has given the token but has not repealed it. He has provided the laying on of hands as the medium through which the seal—the Holy Spirit—is given. Where there is no law there is no transgression. Children know no law, John 10: 4, "Christ came not to call the righteous but sinners to repentance." If children need the baptism they need the Lord's supper. John 6: 53, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you. It cannot be on account of wickedness, that they are refused the supper. Then the children are the best members we could have in the church. I ask my brother to abide by the standard, which is the Bible. Some of the authorities, that he quoted lived when the ordinances were changed and they were governed according to the traditions of the times in which they lived. I have shown you that a child has no sins to remit, that faith is necessary to receive it and other things that a child cannot

do. If God accepts them without the ordinance of baptism why does man want to interfere and meddle with the work that God has done. By the sacrifice made they are received until they commit sin, then they must repent, every one of them and be baptized for the remission of their own sins—not for Adams' sin, Acts 2: 38.

Luther says: "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the Apostles."

Neander says: "It cannot possibly

be proved that infant baptism was practised in the Apostolic age."

Ourcellaeus says; "The baptism of infants in the first two centuries after Christ was altogether unknown; but in the third and fourth was allowed by some few. In the fifth and following ages it was generally received. The custom of baptising infants did not begin before the third age, after Christ was born. In the former ages no trace of it appears and it was introduced without the command of Christ."

THE

M

M
MEN
ing,
of t
It is
ject
sam
befo
ly a
F
" T
pow
beli
con
to s
tan
thu
not
" D
Did
and
trea
tho
be
17
pre
did

baptism was
age."
baptism of
centuries after
down; but in
was allowed
and follow-
y received.
infants did
rd age, af-
the former
and it was
command of

THE DESIGN OF BAPTISM.

THIRD PROPOSITION FOR DISCUSSION.

THE IMMERSION OF THE BODY IN WATER IS ESSENTIAL TO SALVATION.

ELDER LEVERTON AFFIRMS.

MR. LEVERTON'S FIRST SPEECH:

MR. CHAIRMAN, LADIES AND GENTLEMEN,—The proposition for this evening, as has been read is, The immersion of the body is essential to salvation. It is impossible in discussing this subject to avoid covering some of the same ground that has been covered before, but we shall touch it as slightly as possible.

First, let us look at Romans 1: 16, "The gospel of Jesus Christ is the power of God unto salvation. Now I believe that every command that is contained in that gospel is necessary to salvation, not only faith and repentance, but also baptism. To them that say to Him, Lord, Lord and do not His commandments he will say, "Depart from me, I never knew you." Did Jesus come to this world of ours and introduce an ordinance only to be treated as not to be observed, as though it were to be used, or not to be used, just as we feel? In Luke 1: 17 we read that this John was sent to prepare people for the Lord. How did he go to work to do this? Matt.

31: 5-6, says, "There went out to him Jerusalem and all Judea, and were baptized in Jordan, confessing their sins. Here we find there was confession of sins to John by those who came to his baptism. Mark 4: 4, "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. If this is the object, for the remission of sins, certainly that had something to do with baptism. Luke 3: 3, "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Undoubtedly it was for the remission of sins, then it is certainly essential for salvation if we are told that by it sins are remitted. Now we discover by the history given in the Bible that it did prepare them, for Jesus accepted some of them who were converted by John. Luke 7: 29-30, "And all the people that heard him * * * Justified God, being baptized with the baptism of John, but the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him.

Then if this is a commandment of God is it not essential for salvation? He that sayeth he loveth Me and

keepeth not My commandments is a liar. John was sent of God and Jesus testified of him. In Luke 24: 45-49, we find that the messenger was to go to the nations and preach repentance and the remission of sins in His name, but they were to tarry in Jerusalem until they were endued with the spirit from on high. John 20: 23, "Whosoever sins ye remit they are remitted unto them and whosoever sins ye retain they are retained." How were they to remit or retain sins? Just in the same way that John the Baptist did. Bring forth fruits unto repentance, The sins were retained to those who did not bring forth fruits of repentance and they were remitted to those who did. Rom. 3: 25, "Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past through the forbearance of God. This is for the remission of sins that are past.

Here we discover that God has been merciful to us before we repented and Jesus has made propitiation for sins that are past. In Acts 2: 1 we read, and when the day of Pentecost was come they were all with one accord in one place, and suddenly there came from heaven a sound, as of a rushing wind * * * and there came down upon them, cloven tongues as of fire and it sat upon each of them and they were all filled with the Holy Ghost. After that administration some of the people commenced to mock and said these men were filled with wine, but Peter said, "These are not drunken as ye suppose, seeing it is but the third hour of the day, but this is that which was spoken by the Prophet Joel, saying, 'And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh.'" Then he tells them that by wicked hands they had crucified

the Lord of God. Then they said, "What shall we do? Now they have received the endowment of the Holy Spirit. What does Peter say? "That Jesus has done everything?" No. He says, "Repent every one of you and be baptized for the remission of sins. These men were to remit them because they were officers in the church and took the place of God. And now he says, "Repent and be baptized and after that ye shall receive the Holy Ghost. Peter knew what he was talking about. He was instructed of the Lord. In Acts 19: 1-5, we have another case of baptism administered by Paul. In Acts, 9th chap., we have an individual who thought he was serving God by persecuting the Christians. He gets authority to go to Damascus for this purpose, and while on the way he was stopped by the voice of God. He asked what must I do? He is told "go down to the city and thou shalt be told what thou must do." In the meantime Ananias has been sent to Paul. He rises and goes without being told what to say, and laying his hands on Paul, says, "the Lord that appeared to thee * * * hath sent me to thee that thou mightest receive thy sight and be filled with the Holy Ghost." Nothing has yet been told him about what he must say. Then immediately there fell from his eyes, as it were, scales, and he rose and was baptized. In Acts 22: 16, it speaks of Ananias going to him and saying, "Brother Saul, why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the name of the Lord." Now, I ask, is this not an ordinance for the remission of sins, I, Peter 3: 20-21. Which sometime 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

when
save
fil h
good
resul
we l
souls
like
is ri
ness
face
it to
fulfi
was
was
oppo
from
mus
rule
bein
one
bein
the
pres
that
the
wat
spir
whe
Not
the
com
wor
don
sav
tion
Gh
the
but
clea
div
Gh
the
to
liev
tho
spa
and
str
two

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. Here we have Peter declaring that eight souls were saved by water, and by the like figure we shall be saved. What is righteousness? By the righteousness of faith is God revealed face to face. Jesus said, Matt. 3: 15, "suffer it to be so, for thus it becometh us to fulfil all righteousness." Then if Noah was a preacher of righteousness, he was a preacher of the Gospel. My opponent says the church was the same from the beginning of the world, so he must admit that the Gospel was the rule of life from the beginning. Noah being a preacher of righteousness, and one of the principles of righteousness being baptism, then, Peter says, by the like figure, because Noah was a preacher of righteousness and obeyed that righteousness he was saved from the flood. They were saved as by water. The Ark was figurative of spiritual salvation. The like figure whereunto baptism doth now save us. Not the putting away of the filth of the flesh, but the answer of a good conscience towards God. 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. It won't do to say that it is the spiritual regeneration that saves us but the baptism. The water is the cleansing element and cleanses the individual for the renewing of the Holy Ghost upon him. In Acts 16: 30-31, the individual asks "what shall I do to be saved?" The answer is, "Believe on the Lord Jesus Christ and thou shalt be saved." The Apostle spake unto them the word of the Lord and they were baptized, he and his, straightway. What is speaking the word of the Lord? The jailor didn't

know what it was. It is evident that they preached to him baptism for the remission of sins, for the result was that they were baptized. Mark 16: 16, says, "He that believeth and is baptized shall be saved." That is the word preached by the Apostle. In Matthew 49: 16-21, a young man comes to Jesus Christ and says; "what shall I do to inherit eternal life?" Jesus said: "Keep the commandments. Thou shalt not steal," etc. He said, all these have I kept. Jesus said, "If thou wouldst be perfect sell all thou hast now and follow me. If he had followed him he would have to go through the waters of baptism because Jesus said, "It becometh us to fulfil all righteousness, and what he says to all of us is to follow in his footsteps. Why was Jesus baptized? Was it for His salvation? We are told; "He took upon Him not the nature of angels but of men." He took our sins upon Him. It was not for His own sins that He was baptized but for ours, and He set the example that we might follow it. In Lev. 4: 18, we have a type, in the law for the cleansing of the leper. The killing of one bird over the earthen vessel of water and dipping the other in the blood and water, the first was a type of Christ and the second of the sinner. His blood ran down to the earth and was mixed with the water of the earth. I John 5: 6-8. This is He which came by water and blood, even Jesus Christ, not by water only, but by water and blood, and it is the Spirit that beareth witness. * * * For there are three that bear record in heaven, the Father, the Word and the Holy Ghost. * * * And there are three that bear witness on earth, the Spirit, the Water and the Blood, and these three agree in one. Here we find that three of the witnesses of God on earth agree in one, the water, the spirit and the blood.

Christ's blood was shed for the remission of sin.

The water agrees with the blood. Which of these three witnesses can we do without? By the mouth of two or three witnesses a thing shall be established. Which of these can we say is not essential to our eternal God? He who is the fountain of wisdom knew what he was doing when he said that, John 3: 5, Jesus said, "Unless ye are born of water and of the Spirit ye shall not enter into the Kingdom of God." It is not sufficient that we be born of the Spirit. If I said "that all that is necessary is to be born of the water, what would my opponent say?" Then it is essential that we be born of both and except we are and obey all the requirements of God, we cannot enter into that perfect state and have all the enjoyments of God. I cannot avoid touching the mode here for you cannot be born of the water unless you are immersed in it. You must first be saved by the water and then you receive the Spirit, Eok 2: 11-12. In whom also ye are circumcised with the circumcision not made with hands in putting off the body of the sins of the flesh, etc.

Time expired.

MR. COOPER'S FIRST REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—My opponent says he is feeling better. I am glad he is, so well and feels so able to discuss this question, and that he has three or four brother elders to assist him. He will need all the assistance he can get before we get to the end of this proposition, and if he proves the proposition he affirms he

will do better than any one I ever saw or heard of yet.

He has quoted many texts, but not one of the texts he quotes, when properly interpreted, affords the least proof that the immersion of the body in water is essential to salvation. My friend quoted Luke 24: 47, "And that repentance and remission of sins should be preached in his name." In this text there is not a word about baptism and I do not know what he quoted it for. It is not immersion of the body in water, but repentance and remission of sins by relying on the name of Jesus Christ that the Apostles were to preach.

He next quoted John 1: 23, "Whose sins ye remit, they are remitted." The gentleman told you that men's sins are remitted by immersing the body in water. The text does not say so. It is but an inference of Mr. Leverton, and he does not like inferences so he ought not to give them to us. The text says not one word about baptism, whether by sprinkling or pouring or immersion. Mr. Levertton asks, "How are sins remitted." I will tell him, I. John 1: 9, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The gentleman says that Christ was baptized for our sins, that is immersed in water for our sins. Paul says, "Christ died for our sins," I. Cor. 15: 3. which of these statements will you accept? Mr. Levertton states one thing, Paul, another, directly the opposite. I think you will prefer an inspired Apostle's statement to that of Mr. Levertton. My friend comes again to Lev 14: 4-6, but I do not know for what. He has read that text each time he has spoken yet, and very likely we shall hear it to the end of the discussion. He says the live bird, dipped in the blood of the killed bird, represents the sinner immersed,

but the l
not suffic
It was
live bird
the blood
mersed i
that the
and that
ing was
sprinklin
sprinkle
ed from
My o
case of t
stition, b
doing s
dence at
mersed,
the grea
baptized
cond que
ter to th
16: 30
be saved
the Lor
be saved
direct q
Paul ha
said wh
immers
sential
so, he s
might
answer
tles the
content
first a
cleansi
of Chri
he rece
—We
Acts 9
and w
the na
affords
sion.
by the
upon t
water
mersio

but the blood of the killed bird was not sufficient to immerse the live bird. It was but a small quantity. The live bird was only slightly dipped in the blood of the killed bird, not immersed in it. But my friend forgets that the leper was a type of the sinner and that the leper's symbolical cleansing was not by immersion but by sprinkling, Lev. 14: 7, "And he shall sprinkle upon him that is to be cleansed from the leprosy seven times."

My opponent next appeals to the case of the Jailor to prove his proposition, but he is most unfortunate in doing so. For first there is no evidence at all that the Jailor was immersed, but on the contrary there is the greatest probability that he was baptized by sprinkling and in the second case Paul's words settle the matter to the contrary. The Jailor, Acts 16: 30, asks: "What must I do to be saved?" Paul said: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Here is a direct question and a direct answer, Paul had a good opportunity to have said what my opponent says: "The immersion of the body in water is essential to salvation, but he did not do so, he said quite the contrary, and I might rest my case here for this answer of St. Paul's conclusively settles the matter against my opponent's contention. The Jailor was saved first and then as a symbol of the cleansing of his nature by the blood of Christ applied by the Holy Ghost, he received baptism with water.

We now come to Saul's baptism, Acts 9: 18, "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." This text affords no proof for baptismal remission. Saul's sins were washed away by the blood of Christ when calling upon the name of the Lord, not by water baptism, certainly not by immersion. This is in harmony with

God's word: "It shall come to pass that whosoever shall call upon the name of the Lord shall be saved." It does not say whosoever shall be immersed in water shall be saved. Water could not wash away Paul's sins. Besides Saul's sins were remitted before he was baptized with water at all, Acts 22: 16, "And immediately there fell from his eyes as it had been scales, and he received his sight forthwith, and arose and was baptized." The gentleman appealed as I expected he would to four passages in particular as the great proof texts of the Bible in support of Baptismal Remission. They are as follows: 1. "John did baptize and preach the baptism of repentance for the remission of sins." (Mark 1: 4.) 2. "The people of Judea and Jerusalem were baptized by him in Jordan, confessing their sins." (Mark 1: 5.) 3. "And he came into all the country about the Jordan, preaching the baptism of repentance for the remission of sins." (Luke 3: 3.) 4. "Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins." (Acts 2: 38.) Not one of these four passages is taken from the words of Jesus who came to preach his own everlasting gospel. In all his ministry Jesus never uttered one word that is claimed here in these four passages, by my opponent, to teach that baptism is for the remission of sins or that spiritual rights and privileges are secured or obtained by water baptism.

Compare the preaching of Mr. Leverton and that of Mormon or Latter Day Saint elders with the preaching of Christ. In all the sermons that Jesus ever preached he never uttered one word about baptism for the remission of sins. Mr. Leverton and Mormon elders never preach a sermon, touching the forgiveness of sins that they do not teach baptism or immersion in water as the very essence of

the gospel, and without which all must be damned. Was there ever a greater contrast than is found in Christ's teaching and that of Latter Day Saints' teaching." Now, let us look at these passages and examine them, Mark 1: 5, "And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the River of Jordan, confessing their sins." Here was nothing more than a public confession that they were sinners. The text declares nothing more. How they were to receive remission of sins the text does not state, whether by baptism or by faith or by anything else. This text leaves the whole matter so far as to how they were to receive remission of sins entirely to conjecture. This text then is ruled out as a proof-text in deciding this matter.

We now come to the other two passages referring to John's baptism: Mark 1: 4, "John did baptize and preach the baptism of repentance for the remission of sins"; Luke 3: 3, "And he came into all the country about the Jordan, preaching the baptism of repentance for the remission of sins." Now was John's baptism the baptism of repentance or the baptism of remission? Everywhere John's baptism is called the baptism of repentance. John's baptism is never called the baptism of remission. John's baptism remitted no man's sins. It was simply a public sign or profession of repentance. John gave the knowledge of salvation through the remission of sins by pointing the people to Christ and saying, "Behold the Lamb of God that taketh away the sins of the world," and John exhorted the people to believe in Jesus through whom along remission of sins could be obtained.

In Acts 19: 1-5, Paul affirms that John's baptism was "the baptism of repentance," and that John taught the

people whom he baptized, "that they must believe on the Lord Jesus." John taught the same doctrine that Paul did, that remission is obtained through faith in Jesus, and not by water baptism. John baptized unto repentance and he preached faith in Christ, who should come after him, for the remission of sins.

Again, if John's baptism was for the remission of sins, and if Christian baptism is for remission of sins, then we have two baptisms for the remission of sins in the New Testament and the same persons during the ministry of John and of Christ and of the Apostles, were baptized twice for the remission of sins. Those whom John baptized were afterwards baptized with Christian baptism. Christian baptism was instituted at the beginning of the ministry of Christ and practised by His disciples contemporary with the baptism of John, (John 3: 22-26; 4: 1-3.)

Do the Scriptures require any man to be baptized twice for the remission of sins? Were the sins of the people whom John baptized remitted by his baptism, and then remitted again by Christ's baptism? Take the twelve disciples at Ephesus for instance, Acts 19: 1-6. The disciples were baptized by John. Now if John's baptism remitted their sins, then why did Paul baptize them again for remission of sins. If John's baptism was for remission of sins and Christian baptism was for remission of sins, then these disciples were baptized twice for remission of sins. Surely anyone can see the absurdity of such a contention.

Either John's baptism was for remission of sins, or Christian baptism is for remission of sins or neither was for remission of sins. If John's baptism was, "the baptism of repentance and not of remission" then the whole argument based upon this text falls to the ground and the contro-

very so
ed is at
tion that
remission
tism is n
The trut
tism no
institute
both at
of the in
of the ac
Spirit, w
to as the
with wa
ports, ne
ed for a
mission
tism of
for the
not, Jes

The
his sons
at the d
ointed w
the prie
Great E
God, an
ed upon
supersee
that he
to his
legal hi
had the
the Gr
forever
priests-
tism, C
of the l

The
the doc
bolical
which
accept
anointi
of the
So Jesu
bolical
anointe
the do
priestly

"that they
Lord Jesus."
doctrine that
is obtained
and not by
baptized unto
the faith in
after him, for

ism was for
if Christian
of sins, then
for the remis-
sion and
the ministry
and of the
twice for the
whom John
baptized with
water and
the Holy Spirit,
which John constantly pointed
to as the antitype of his own baptism
with water. If, as my opponent as-
serts, no one is ever said to be baptiz-
ed for anything else than for the re-
mission of sins how about the bap-
tism of Jesus? Was Jesus baptized
for the remission of sins? I think
not, Jesus was without sin.

ire any man
the remission
of the people
baptized by
John, as the
legal high priest
of the House of
Israel had the
right publicly
to consecrate
the Great High
Priest, who
should forever
take the place
of the typical
priests of his
own order. By
his baptism,
Christ fulfilled
the righteous-
ness of the law
in this respect.
The washing of
the High Priest
at the door of
the tabernacle
was symbolical
of the inward
purification
which a priest
must have to
minister ac-
ceptably before
the Lord; and
the anointing
was symbolical
of the power
of the Holy
Ghost resting
upon him. So
Jesus was washed
with water sym-
bolical of his
immaculate
purity, and
anointed with
the Holy Ghost;
not at the door
of the tabernacle,
for his
priestly office
is not confined
to the

House of Israel, but embraces the whole human family; hence his consecration took place by the side of a river, under the canopy of heaven. At the door of that universal humanity, over which henceforth his priestly office was to be exercised. It was in this way that his baptism fulfilled all righteousness.

If John's baptism was symbolical of moral purity then it was proper and right that Christ should be baptized as representing the highest moral purity on earth. But if John's baptism was for the remission of sins then no greater inconsistency could have been perpetrated on earth than to baptize "Him who knew no sin, for the remission of sin."

The very fact that Jesus was baptized of John settles the matter in all thoughtful minds that John's baptism could not have been for the remission of sins. John's baptism was a profession of repentance and symbolical of the purity of heart which the baptism of the Holy Ghost alone can confer. The object of John's baptism was the public manifestation of Christ to Israel, and the necessity of a pure life, John 1: 29-34.

John's mission ended with the public manifestation of Christ to Israel by his consecration to his priestly office, and soon after ceased altogether by his imprisonment and death. John's baptism furnishes no proof for my friend's position.

We now come to John 3: 5, "Except a man be born of water and of the spirit," etc. It is remarkable that while the spiritual birth is frequently spoken of as "born of God," "born of the Spirit," "born from above," "born again," "born of water," occur but once in the Bible. A ruler of the Jews came to Christ and inquired concerning his doctrine. Jesus uttered the words of the text. Surely there is no great mystery about immersion!

John 3: 5, "Except a man be born of water and of the spirit," etc. It is remarkable that while the spiritual birth is frequently spoken of as "born of God," "born of the Spirit," "born from above," "born again," "born of water," occur but once in the Bible. A ruler of the Jews came to Christ and inquired concerning his doctrine. Jesus uttered the words of the text. Surely there is no great mystery about immersion!

John 3: 5, "Except a man be born of water and of the spirit," etc. It is remarkable that while the spiritual birth is frequently spoken of as "born of God," "born of the Spirit," "born from above," "born again," "born of water," occur but once in the Bible. A ruler of the Jews came to Christ and inquired concerning his doctrine. Jesus uttered the words of the text. Surely there is no great mystery about immersion!

If John had been baptizing all summer by immersion as our friend contends, and if the passage is so clear and plain that anyone ought to understand it who has a bit of honesty in him. How is it that Nicodemus did not understand Jesus? It is clear that Jesus did not refer to baptism by any mode in this text. If born of water and born of the spirit mean two distinct and different births then a man must be born again twice, or he cannot enter into the kingdom of God.

The new birth is the regeneration of the heart and not the washing of the body, and because of the spiritual nature Nicodemus could not understand it. When he failed to comprehend it, Jesus introduced the symbol spiritual purification, water, to illustrate what he meant by being born of the Spirit. Born of water does not mean baptism. "Born of water and of the spirit does not mean that two births are necessary to enter the Kingdom of God. Born of water is used as an illustration of the meaning of "born of the Spirit." We have an example of this method of illustration in Matt 3: 11, "He shall baptize you with the Holy Ghost and with fire." This does not mean that there are two baptisms, one of the Holy Ghost and one of fire, but the baptism of the Holy Ghost, like fire, consuming sin, and filling the soul with spiritual life. "Born of water and of the Holy Ghost" is to be regenerated and purified by the Holy Ghost as water applied to the body makes it ceremonially clean.

Water is used as the symbol of the Spirit by Christ, John 7: 37-39, "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water (but this spake he of the Spirit.) By water here Jesus certainly meant the Spirit and the passage, born of water and of the spirit, is an emphatic phrase, the one

illustrating the other. It has no reference whatever to baptism.

Ephesians 5: 25-26 is also quoted to show that the church is cleansed "by the washing of water and that sins are washed away in baptism. But in what sense does Christ cleanse the church by the washing of water? Rev. 1: 5, "Unto him that loved us and washed us from our sins in his own blood." Also Rev. 7: 13-14, we read: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Now by the blood of Christ applied by the Holy Ghost, our sins are washed away in reality and the church cleansed and with water this work is symbolized. The inspired writer says that Christ "Washed us from our sins in his own blood" and that the great company "washed their robes and made them white in the blood of the Lamb." Now either John is mistaken or Mr. Leverton and those who like him teach that water baptism is essential for the remission of sins. Which will you accept, St. John or Mr. Leverton? I have no doubt but you will prefer John's statement. Again we must remember that garments were not literally washed in the blood of Christ, Rev 19: 8, John in speaking about the attire of the church says: "And to be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."

Garments washed and made white in the blood of the Lamb, is a figure of speech representing the great truth that sins are washed away, and the soul made righteous and clean in the sight of God by the blood of Christ

Time expired.



MR. L

MR. MEN,-- that S that w other, privat upon agreed says have know about before the w by m some 24, he not sa showe remiss is, "H does n he no How ask m he wi you g one n learne to wa came first practi Peter for th not v says i be ba When he res Gospu stum foolia jump

MR. LEVERTON'S SECOND SPEECH.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—It sometimes seems too bad that Scripture should be so mystified that we may not understand one another, and one reason for it is that the private interpretation of men is put upon it. However, we have so far agreed to disagree. My opponent says I am an able debater and have good assistance. I didn't know that I was very able. I had about two minutes to prepare for this before coming, while you have all seen the web of painted cotton displayed by my friend. He must have got some help with that. In Luke 12: 24, he says there is no baptism. I did not say there was, but I said that it showed that they were to preach the remission of sins. Again the question is, "How were they to remit sins?" If it does not mean what I said, why does he not tell you what it does mean. How were these people to remit sin? I ask my opponent to explain. Perhaps he will go back to the Greek. Are you going to take the translation of one man against fifty-four good and learned men. Then I said they were to wait at Jerusalem till the spirit came upon them. Now here is the first opportunity that they had to practice the remittance of sins, and Peter said, "Repent, every one of you, for the remission of sins?" That is not what he said. What the Bible says is, "Repent everyone of you and be baptized for the remission of sins." Whenever my opponent is cornered he resorts to Greek. We hear of the Gospel being preached to the Jews a stumbling block, and to the Greeks foolishness. Is that why he always jumps into the Greek. Our being im-

mersed does not destroy our reliance on Christ for salvation. I did not say that Jesus was baptized for our sins, but that he took on Him the sin of the world, the original sin, and when he came to John's baptism, John said: "Behold the Lamb of God that taketh away the sin of the world. Then, in order to show us an example, he became obedient to the law, which he himself had established. My opponent says "for" is not "for." I have learned that "for" can be translated, in, for, with and unto. Fifty-four men translated it for. Now we have it unto, that is preaching unto the remission of sins. But "for" is just as proper for this as "unto" is. If his translation is true then they did not receive the remission of sins when they repented and they were only preaching the remission of sins when they were baptized. Acts 16: 30-33; the case of the jailor, he says he doesn't see anything new. There are two kinds of blind people, one is blind because they can't see, and other, because they won't see. Believe on the Lord Jesus Christ. What is it to believe on Christ? It is not only to believe that he is the Son of God. There are many who believe that, who are wallowing in sin. The devils also believe and tremble. It is believing in the Gospel of Christ that saves men. The doctrine of Christ is the plan of salvation. He that heareth these sayings and doeth them, shall be likened to a man who built his house upon a rock. What was there to do? Paul preached unto them the Word of the Lord, and he that believeth and is baptized is saved. What is the result? The jailor believed the word of the Lord and he and his believed and were baptized and were saved. Now in the case of Paul's baptism my opponent says there is nothing said there about remission of sins. If there was nothing in this denying the Word of

God, certainly that is a point. What does Paul say before the people at Jerusalem. He says that Ananias said to him, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." The Bible says the sinner is to be washed for the remission of sin. But my opponent says he was baptized after the remission. Acts 19: 1-6, Paul at Ephesus, baptizing those who had been baptized by John. He says John's baptism was unto repentance. I believe that. Was the remission of sins unto repentance too? He preached the gospel of repentance, then repentance must be another baptism. Paul asked these disciples if they had been baptized. They answered that they had by John's baptism. Then said Paul, "John verily baptised with the baptism of repentance, saying unto the people, that they should believe on Him which should come after Him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus." Let us turn back to the mission of John. John says: "I indeed baptise you with water, but He that cometh after me whose shoe-latchet I am unworthy to unloose, He shall baptise you with the Holy Ghost and with fire." If these people were not saved by baptism, they were not baptized by John. They had not even heard of Christ's baptism. As soon as Paul heard this he knew that something was wrong and he baptized them, and then, when he laid his hands on them they received the Holy Ghost. We do not hear of any of John's disciples being re-baptized. Jesus received them without other baptism. He was baptized by John himself. Rev. 2 reads: "Unto the angel of the church of Ephesus write; I know thy works * * * and thou hast tried them which say they are apostles and are not, and hast

found them liars." Now you can see that there had been some false teachers at Ephesus. They had been tried and found liars, so when the true Apostle of Christ came, they knew nothing about the Holy Ghost. Here was the work of the true apostle and they found that those others were liars. I want my opponent to prove that they had ever been baptized by John at all. No doubt they thought they were. John 3: 5, "Born of water and of the spirit." He says water does not mean water, it means spirit. He refers to John 7: 38, "He that believeth on me, out of his belly shall flow rivers of living water." Jesus qualifies what he said. The words that I speak are spirit and life. You must be born of water and of the spirit. My opponent says you must be born of the spirit and of the spirit or you cannot enter into the kingdom of God. Does spirit mean what it says there, if so why doesn't water mean what it says? Here we have them side by side, and they are both requisite to God. I believe the revised translation reads the same way, and also the Douay Bible, and does my friend say it is not right. The reason it is not right is because it does not bolster up his theory. Jesus said, "Except ye born of the water and of the spirit ye cannot enter into the kingdom of Heaven." Now whose authority are you going to take. Your salvation is upon the sacred word of truth, no matter what we may say.



MR.

MR.

MEN,—

carded

myster

quoted

time w

does m

God f

that h

vision

It is

now so

My fr

Christ

memor

very v

Now v

Anglic

terian

witho

water

of oth

died

my op

gone

teach

proxy

sins

relati

delive

If

may

pardo

from

est, o

the c

huma

imme

sinne

he M

ever

bapti

vatio

of G

MR. COOPER'S SECOND REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—My opponent says I have discarded James' version and gone to the mysteries of the Greek. Well, I have quoted from James' version all the time with one or two exceptions. Why does my friend not go to the Mormon God for a revelation? He believes that his church possesses the gifts of vision and interpretation of tongues. It is a pity that he cannot get aid now so as to explain all these matters. My friend says he did not say that Christ was baptized for our sins. His memory is at fault. He said those very words as the audience can testify. Now will my opponent tell the audience what is the fate of all the good Anglicans, Congregationalists, Presbyterians and Methodists, who have died without the immersion of the body in water? Wesley, Whitefield, and hosts of others who lived godly lives and died triumphant deaths according to my opponent's logic or doctrine have gone to hell. Of course his church teaches the doctrine of baptism by proxy. That is, if a man dies in his sins without immersion his friend or relative may be immersed for him and deliver him from hell.

If by an act of faith a poor sinner may accept Christ, and Christ may pardon his sins, then the sinner away from home, on the prairie, in the forest, on the desert or upon the rocks in the ocean, far away from any other human being, may be saved. But if immersion be necessary, and if the sinner must wait until some man, be he Mormon, Campbellite, or by whatever name, comes along to administer baptism to him, he must perish. Salvation is thus taken out of the hands of God and is made to depend upon

a Mormon elder, which is absurd and extremely ridiculous. The soul that repents and exercises faith may be saved without immersion and without the assistance of any man. God is neither limited to water nor to any man in effecting the salvation of a sinner. I will now examine the great fortress, the Gibraltar of the doctrine of my opponent and of all those who teach Baptismal Remission. Acts 2: 38. My friend in quoting this text left out the important part of it. He omitted the words "in the name of Jesus Christ." He left Jesus Christ out of the text and put water in his place, and that is the only way he can prove his doctrine by leaving Christ out. I will quote it correctly for you, "Then said Peter unto them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." He says when I am cornered I resort to the Greek. When he is cornered he leaves the important words out of the text. He says I jump into Greek. He does not jump but he skips over the words. Why did he leave Jesus Christ out of this text. The whole argument rests upon the Greek preposition "epi," here translated "in." The most important doctrine of the gospel rests for its support upon the interpretation of one little Greek preposition of three letters. Take out this passage and you destroy the foundation of the whole system of Baptismal Remission. What is the meaning of "epi?"

WINER, in his large Greek Grammar of the N. T., pp 392, 393, says: "Figuratively, epi denotes, in general, the foundation on which an action or state rests; * * * * to do something upon the name of some one; i. e. in doing it to rely upon, or have reference to, the name of some one."

DR. EDWARD ROBINSON, in his Greek Lexicon of the N. T., after quoting

the words of Peter in this verse, says: "Be baptized; that is, professing a belief in Him, and a devotedness to His service."

THAYER, in his Greek Lexicon, says: "To do anything, *epi* to onomatia, *tinoo*, relying upon the name, i. e., the authority of any one * * * Baptistheto *epi* to onomati Christou, so as to repose your hope and confidence in his Messianic authority. (Acts 2: 38.)"

These great authorities declare that in this passage "*epi*" means "relying upon," "reposing in," etc. Now let us read the passage, giving "*epi*" this sense, "Repent and be baptized, every one of you, relying on the name of Jesus Christ for the remission of sins." Thus we see that a proper exegesis of this probf text destroys the very foundation of the doctrine of Baptismal Remission.

Then they were not baptized for the remission of sins, but relying upon the name of Jesus Christ, they received remission of sins.

That this is the true meaning of Peter's language on the day of Pentecost is proved beyond a doubt by his words to Cornelius and his household. Acts 10: 43.

Did Peter teach one thing in Acts 2: 38, and another in Acts 10: 34-43?

Cornelius was an earnest, penitent sinner seeking for remission of his sins. He was directed by an angel to send for Peter. The angel said: "He shall tell thee what thou oughtest to do," (verse 6), or as Peter puts it, "Who shall tell thee words whereby thou and all thy house shall be saved," (Acts 11: 14.) Peter came and told Cornelius what he ought to do. He told him "words whereby he and all his house were saved."

What words did Peter tell him? Acts 10: 34-43. But in the whole of Peter's sermon there is not one word about baptism for the remission of sins. Peter said to Cornelius: "To

him give all the prophets witness, that through His NAME, whosoever believeth in Him shall receive remission of sins." (Acts 10: 43.) "While, Peter yet spake these words, the Holy Ghost fell on all them which heard the word."

1. Peter here connects forgiveness of sins with the name of Jesus, as in Acts 2: 38.

2. That remission of sins is received by believing in Him, as in Acts 2: 38.

3. The name of Jesus is the ground and faith in Him is the condition of the remission of sins.

4. Cornelius and his household were received of God, their sins were remitted and their hearts were purified by faith before they were baptized or one word about baptism mentioned.

5. Then Peter said: "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?"

6. Peter commanded them to be baptized, not for remission of sins, but because "They had received the Holy Ghost."

7. If Peter taught baptism for remission of sins on the day of Pentecost, then he taught one thing then and another thing to Cornelius. Either this interpretation of Acts 2: 38, is true or Peter preached one gospel on the day of Pentecost and another when he preached to Cornelius.

8. We have a representative case. It was the opening of the door of the Church to the great Gentile world, and if ever there was a time, and a place, and circumstances for Peter to preach the gospel method of remission of sins, it was then and there. Cornelius wanted to know what he must do to obtain pardon or remission of sins. The angel promised him that Peter would tell him what he ought to do to obtain remission of sins or to be saved. Peter did tell him what he ought to do. Peter gave him the Gospel plan

of sal
gave
throug
in His

9. I
heart
baptis
breth
ago G
the C
hear t
lieve t

heart
the H
us, an
and t
faith.

10.
the h
faith
and

Genti
rified
"And
them,
prove
that

were
the A
by fai

Th
the
and
ages

Bapt
oppo
thus
tural

are q
ther
the v
sition

are w
are
upon
shall
7: 2
eth t
them
ish n

witness, that
ever believ-
remission of
While, Peter
Holy Ghost
of the word."

giveness of
Jesus, as in
is receiv-
in Acts 2 :

the ground
condition of

household were
ns were re-
ere purified
baptized or
entioned.

an any man
ould not be
received the

hem to be
of sins, but
ed the Holy

tism for re-
ny of Pente-
thing then
ilius. Either
ts 2: 38, is
e gospel on
nother when

tive case. It
of the Church
and if ever
ace, and cir-
preach the
n of sins, it
nelius want-
do to obtain
ns. The an-
Peter would
to do to ob-
to be saved.
he ought to
Gospel plan

of salvation in these words, "To Him gave all the prophets, witness that through His name whosoever believeth in Him shall receive remission of sins."

9. Peter expressly affirms that their hearts were purified by faith, not by baptism, Acts 15: 7-9. "Men and brethren, ye know that a good while ago God made choice among us. That the Gentiles, by my mouth, should hear the word of the gospel and believe; and God which knoweth the hearts bear them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith."

10. Peter affirms that God purified the hearts of the Jewish Christians by faith just as he did that of Cornelius and his household. Both Jews and Gentiles were forgiven, saved and purified by faith. Peter's words, "And put no difference between them," covers the whole ground and proves beyond the shadow of a doubt that all, both Jew and Gentile, who were converted under the ministry of the Apostles, had their hearts purified by faith and not by baptism.

This is the one and universal law of the remission and heart purification, and it covers all nationalities in all ages of the world. The doctrine of Baptismal Remission affirmed by my opponent and held by many others is thus proved to be false and unscriptural by the very apostle whose words are quoted to prove it. Surely no further argument is required to prove the unscripturalness of my friend's position, and if he and the Mormons are wrong in this, as they are, they are altogether wrong and building upon a false foundation. And they shall be as our Lord describes in Matt. 7: 26-27, "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon

the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

This is the foundation that the gentleman is building upon; but I have taken it from under him. That the immersion of the body in water is essential to salvation is utterly false.

Time expired.



MR. LEVERTON'S THIRD SPEECH.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—It has been said that I should be almost annihilated before this discussion was over. We have got more than half over with it and I feel as good as ever. I hope we shall still enjoy ourselves. Of course it is not to be expected that I and my opponent will agree on points of Scripture, that is not what we are here for, but to disagree. I think I can say that as men we agree, there is no unpleasantness between us and I hope there will not be. Some think I got worked up last night but it is not so. When I go into anything, I go in with all my might. Whatsoever thy hand findeth to do, do it with all thy might. I made a statement last night unknowingly and I am willing to say it was wrong, that Christ was baptized for the remission of sins. My opponent and others say I said so. If so it was a mistake and I take it back. I don't believe any such thing. I shall follow my former argument at present and if time permits make some reply to statements made by my opponent. Last night when called to order I was at Col. 2: 11; "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Circumcision made without hands was undoubtedly made in the heart,

When Peter had preached at Pentecost about the things concerning our Saviour they were pricked in their hearts and they wanted to put off that body of sin. Then what is the next thing to be done? When they were willing to put off sin they were, as it is in verse 11, buried with Christ in baptism. Here is repentance, a willingness to put off sin and the being buried with him in baptism. For when sometimes were disobedient when once the long suffering of God waited in the days of Noah while the ark was preparing, wherein few, that is eight souls were saved by water. The like figure, whereunto even baptism doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God (of the resurrection of Jesus Christ). Here Peter refers us to the figure of the ark and he says it is the like figure whereunto baptism now saves us. It is not the putting away of the filth of the flesh that saves us, but the answer of a good conscience. Then we notice what figure it was. The Apostle draws attention to the deluge of the earth. Why did God send the flood? It was because the people had sinned until God's wrath was full. Then he sent the flood to purge it from sin. It was not as has been said, to cleanse the antediluvians. As the waters rose upon the earth they climbed the highest mountain peaks, etc. It is as you and I would do to-day if the waters were rising on the earth. We do not know that these antediluvians were all immersed. It was a cleansing of the earth from sin. We find an account of the immersion of the earth in Gen. 7: 19, 4, and the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the water prevail, and all flesh died that moved

upon the earth, etc. The result was that wickedness and sin were swept from the earth, and that is what baptism is for, the remission of sins. 1 John 5: 6. This is he that came by water and blood—even Jesus Christ, not by water only but by water and blood. And it is the Spirit that beareth witness because the Spirit is truth. For there are three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these three are one; and there are three that bear witness on earth, the spirit and the water, and the blood; and these three agree in one. Here are the three witnesses that God has established upon the earth. There is the spirit, the water and the blood. These three agree in one. They bear witness upon earth. Which one are we prepared to dispense with? If my brother says we can dispense with the water, I can say with the blood and others may say that we can dispense with the spirit. We cannot dispense with any of them. Water is the element in which we are to be baptized for the remission of sins, etc. Titus 3: 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 we find the two principles, just as we find them in other places, side by side. First the washing and the renewing of the Holy Ghost. The scripture says that water is the washing of regeneration we cannot believe it, Acts 16: 30-33, and blood purged them out and said, sirs, "What must we do to be saved?" "And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house, and they spake unto him the word of the Lord, and all that were in his house, and he took them the same hour of the night, and washed their stripes; and was baptized, he and his, straightway."

I do not
to the
"What
they s
Christ
What
that
eterna
appea
away
broug
may t
ed a d
and if
don't
one th
the k
heard
doeth
the A
It is
action
asked
they r
Lord
that t
word
would
on it
discip
baptiz
Lord,
things
you—
baptiz
was t
away,
teach
he do
we ar
into c
raisin
glory
also, s
"Ye
Paul,
Then
and I
baptiz
churc

I do not quote the preaching of gospel in that quotation but the Jailor asked "What must I do to be saved," and they said, "Believe on the Lord Jesus Christ and thou shalt be saved." What is it to believe on Him? "He that believeth on me shall have eternal life." Now, dear friends I appeal to you. It is easy to throw away the doctrine you have been brought up in and believe anything I may tell you. Jesus came and preached a doctrine to the children of men, and if I don't believe that doctrine I don't believe in Jesus. "Not everyone that saith Lord, Lord shall enter the kingdom of Heaven, but he that heareth these sayings of mine and doeth them." If we do not receive the Apostles we do not receive Christ. It is a living faith that moves us to action that we need. When the jailor asked, "What must I do to be saved" they spake unto him the word of the Lord unto him. Was it not essential that that he should have faith in the word of the Lord, and what use would the word be if he did not act on it. The word given to Christ's disciples, is "Go teach all nations, baptizing them in the name of the Lord, teaching them to observe all things whatsoever I have commanded you—and he that believeth and is baptized shall be saved." The result was that they were baptized straightaway, so that it is evident that he did teach them about baptism. What did he do it for? Rom. 6:4. 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. "Ye are the body of Christ," says Paul, "and members in particular." Then if Christ is his body and He at the baptism, then we are baptized into His body, into the church. Then we should also walk in

newness of life. Then we have the burial baptism. Can we then have a baptism that is not immersion? Into death. What death? Death to the old man and his sins, and so soon as we become acquainted with God and are tired of our sins, we crucify the old man. Now if we be dead with Christ we shall also live with Him. There is a putting off of the old man of sin. Now do we want to carry that old man of sin with us? Then bury the old man. That is the idea, putting down and being separate from sin and this is how it is to be done. Then if you have been planted in the likeness of His death, you will live in his resurrection. We get rid of the old man by baptism. Then, when we have got rid of the old man, what have we left? Luke 24: 46-49, and said unto them, "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things, and behold I send the promise of my father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Here the Apostle was commissioned after the endowment of the spirit to preach repentance, etc., beginning at Jerusalem. "Whosoever sins ye remit they shall be remitted," etc. I am aware there is no baptism mentioned here, but it tells them what they are to do. How were they to remit sins? They certainly had the power to remit and retain sins. Were they to say to people who who came to them, I forgive your sins or was it by the ordinance that they were to do it? When, after the endowment, Peter preached several were pricked in their hearts. What was that? They were convinced of sin. Here is a man speaking under

the gift and power of the Holy Spirit and the people were convicted under it. If ever a man should speak truly, he would do so at that time, and he was qualified to do it. What does he say? "Repent every one of you and be baptized," etc. Now here baptism takes place before they received the Holy Ghost, that is by baptism, and that is how they remitted sins, and it was through this ordinance, that they were remitted. I am asked how the young man will be saved in jail, not being baptized. The plan of salvation reaches as high as heaven, as deep as hell, and as broad as eternity. John 5: 25-28, "Verily, verily I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God: and they that hear shall live. * * * Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice." Some people wondered what Christ was talking about, and he says "marvel not at this," etc. This shows that Christ's voice will reach the dead, they are not shut out. 1 Pet. 3: 18-20, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached to the spirits in prison, which sometime were disobedient," etc. These people lived on the earth and were disobedient and Jesus, many years after they were put to death, preaches to their spirits. You may say this means purgatory, but here we have it in the Word of God. 1 Pet. 4: 6, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." This is what it was preached to them for: that they may be judged according to men in the flesh, etc. I believe every one will be brought to God on the

same principles. In the case of the poor fellow in the jail, if he dies without the means of grace God has provided a way to reach him still. The wicked shall be put in hell, with all the nations that forget God. Because these people were so unfortunate as to be banished from the means of grace, according to my brother's statement, they would have to suffer forever. I believe God has provided a means for them to get out, because they didn't have a chance to be saved. My opponent said last night that I would not prove this. Solomon says, "It is a wise man that heareth a matter and then judgeth it." He says it appears that these passages bear me out. The Bible has to be taken as evidence and it will bear me out. I have nothing to say against the Greek. I wish I knew more of it, but to use it to get out of corners is making a wrong use of it. My opponent has been trying to get from your minds the idea of water baptism. He will give you some Greek. When Christ said to go and baptise all nations, what was the word He used? It was "Baptizo," which means to immerse, to plunge, and nothing else. "Raino" means to sprinkle. Then Jesus said, "Go out and immerse all nations for the remission of sins." So it was necessary for salvation. The earth also was immersed.

MR

MR. MEN,—
mystified
obtained
(God by
pretation
ever, I
denying
was ba
owns u
honor
ful in
assertio
to have
explain
quite v
he car
Mr. M
but I
tion w
Intosh
questio
withou
terpre
to pro
has le
and h
schola
given
howev
for th
repea
give
regun
many
gospel
will g
to sa
repea
until
abam
ques

MR. COOPER'S THIRD REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—My opponent seems still to be mystified and for some reason he has obtained no help from the Mormon God by way of the gift of the interpretation of tongues. He has, however, taken back what he said in denying the statement that "Christ was baptized for our sins and he now owns up that he did make it, which is honorable. He should be more careful in his denials as well as in his assertions. He wanted to be allowed to have his moderator, Mr. McIntosh explain the word "baptize." I am quite willing if he will own up, that he cannot handle the subject, that Mr. McIntosh shall take his place, but I am not now discussing the question with Mr. McIntosh and Mr. McIntosh has no right to debate the question. Mr. Leverton has, even without the aid of the gift of the interpretation of tongues, learned how to pronounce the word "baptize." He has learned that from his opponent and he will learn more if he is an apt scholar, before he goes home. He has given to his followers here the cue, however, and they are apt scholars, for they all follow him in constantly repeating his statement, that I give no Scripture in support of my arguments. I shall proceed to quote many texts to-night in giving you the gospel method of pardon. Still they will go out of this hall and continue to say I quote no Scripture. They repeat this statement as a pitiful does until one is wearied of hearing the absurd and false statement. We are discussing the most vital question of Christianity and the surest

way to find out the Gospel method of salvation is to go to the words and acts of our Saviour. If we cannot find the plan of Salvation in Christ's words where shall we look for it?

It is a remarkable fact that in all Christ's teaching he never said one word about baptism with water for the remission of sins or the immersion of the body in water as essential for salvation.

Did Jesus preach his own gospel? If he did then the gospel of salvation by immersion is another gospel for Jesus never preached it. When did Jesus institute the ordinance of baptism? In the early part of his ministry. When did the Apostles practice it? In the beginning of Christ's ministry. Baptism was not instituted at the time the commission was given. The commission perpetuated it, but did not institute it. Christ preached his own gospel certainly as well as the Apostles and he certainly understood his own gospel and the law of pardon as well as Mormon preachers do today.

Now, let us examine the law of pardon or remission, as taught by Christ himself in his own gospel.

In John 3: 14, Jesus said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have everlasting life." Here we have "everlasting life" and the condition is faith, not baptism. Again, "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here again we have the condition of justification or pardon. In this passage we have the whole gospel and for all ages and no immersion in water mentioned. "Everlasting life" is conferred upon the sinner himself is concerned with faith not baptism.

Again, "for God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." Man's condemnation is removed by pardon and pardon or remission is here conditioned upon faith in Jesus Christ and not upon baptism with water.

Again in John 5: 24, Jesus said: "Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Here the sinner is passed from death unto life upon the simple condition of faith not immersion. Faith in Jesus Christ is the one and sole essential condition of the justification of the penitent sinner. If faith is the one and sole essential condition of the penitent sinner then immersion is excluded by the words *life and sole*.

Again in John 6: 28-29, Jesus says: "Then said they unto him, what shall we do, that we might work the works of God?" Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent." Here the work of God is "that ye believe on him." There is no baptism with water here. As repentance always comes before saving faith, so it precedes it here, and water baptism comes after remission of sins and is symbolical of the inward cleansing by the Spirit. Baptism with water is not an essential to salvation in any sense much less in the absolute sense.

Again in John 6: 40, Jesus says: "And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have

everlasting life, and I will raise him up at the last day." In all these passages Jesus affirms a direct and immediate connection between faith in him and the remission of eternal life, upon faith, not an act resulting from faith. Jesus affirms that condemnation is removed.

Again to illustrate his teaching, Jesus forgave sins upon the simple condition of faith. If we can find out how Jesus remitted sin in his life, we shall certainly know his method of salvation. The first example you will find in Matt. 9: 1-7; Mark 2: 1-12; Luke 5: 18-26, "When Jesus saw their faith, he said to the sick of the palsy, son, thy sins be forgiven thee." This penitent sinner's sins were forgiven on the one essential and sole condition of faith in Jesus Christ.

Jesus did not say: Peter, I see that this man has repented, has confessed me by coming to me and has faith, now take him and immerse him. Not one word is said about baptism for the remission of sins.

Again in Luke 7: 36-50, we have an illustration. The poor weeping, penitent sinner comes to Christ and sues for pardon. She showed her penitence by her tears and Jesus said: "Thy sins are forgiven." "Thy faith saved thee." "Go in peace." Jesus did not say to Peter, or John or James, I see that this woman has heard, has believed, has repented, has confessed, now take her to a pond of water and immerse her and then she shall receive remission of sins. The Apostles were all there and it would have been easy to have ordered her immersed and if immersion had been essential to salvation she certainly would have been informed of the fact. Jesus said not a word about baptism to the poor woman, but he said "thy faith hath saved thee."

This case sets forever aside the doctrine of Baptismal Remission. If bap

tism is
this in
any ca
you ma
don la
Christ
in fore
of par
gospel
Apostl
Christ
remissi
Christ
and no
remissi
essenti
on
with
with
pudiat
ed in t
As.
I Joh
that J
God,"
the So
himself
Rom
confes
Jesus,
that C
dead,
the h
eousne
is ma
positiv
condit
sion.
tism.
Ag
know
brethr
preach
sins, n
justifi
ye cou
of Mo
dition
baptis
In

tism in water was not necessary in this instance, it is not necessary in any case. To avoid this conclusion you must deny that the law of pardon laid down and practiced by Christ himself while on earth is still in force. If this is not still the law of pardon, then Christ preached one gospel while upon earth and his Apostles another after his ascension. Christ did not teach baptism for the remission of sins. Is it possible that Christ would preach for three years and not once mention baptism for the remission of sins if baptism were an essential? This case is a clear demonstration and it exactly corresponds with the commission, with Peter and with Paul. Where did the Lord repudiate his sayings and acts recorded in the gospel.

As Jesus teaches so do the Apostles, 1 John 5: 1, "Whosoever believeth that Jesus is the Christ is born of God." 6: 10, "He that believeth on the Son of God hath the witness in himself.

Rom. 10: 8-10, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Here is a positive declaration that salvation is conditioned upon faith and confession. Not one word is said about baptism.

Again in Acts 13: 38-39, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified, from all things, from which ye could not be justified by the law of Moses." Here justification is conditioned upon faith in Christ, not upon baptism.

In Rom. 3: 21, 26, 30, "Whom

God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus. Seeing it is one God that shall justify the circumcision by faith and the uncircumcision through faith." Here we have the ground and the condition of justification. No other Apostle gives such an elaborate description of justification and in all his writings he sets forth "faith in Jesus," "faith of the heart" as the one and sole condition of the justification of the penitent sinner.

The second feature of Paul's sermons is the absence of all allusion to baptism for the remission of sins. There is not a word in all his writings about baptism for the remission of sins. Here Paul and the Mormons and Campbellites differ. We have Paul's views in 1 Cor. 1: 14-16, "I thank God that I baptized none of you but Crispus," etc. How could Paul say this if baptism in water were an essential to salvation? Contrast this with the teaching of Mormon elders who almost continually harp on this doctrine.

Now turn to Rom. 4: 1-8, "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God and it was counted unto him for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are covered. Blessed is the man to whom the Lord will not impute sin." Here Abra-

ham's justification is made the pattern of our justification. As Abraham was justified so shall we be, for Paul says: in verses 23, 24, "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Here remission was by faith not baptism.

"We are referred to James 2: 21-24, "Was not Abraham our father justified by works," etc? We reply Abraham was justified by faith as a sinner when he believed God. He was justified by works as a saint some twenty-five years after when he offered Isaac in obedience to God's command. We have thus searched the Scriptures for the law of pardon and not one word do we find that corresponds with the proposition that my friend, Mr. Leverton, has affirmed and the doctrine he preaches. The proposition he attempts to prove is as false as anything Satan ever palmed off on the world. It is calculated to lead sinners astray, for it is directly contrary to the teaching of Jesus Christ and the teaching of the Apostles.

In answer to the thief's prayer, without baptism with water Jesus saved the thief on the cross. Jesus said: "This day shalt thou be with Me in Paradise." Here certainly is a clear case of salvation and there is no immersion. The thief must have had his sins remitted before entering Paradise.

Time expired.



MR. LEVERTON'S FOURTH SPEECH.

MR. CHAIRMAN, LADIES AND GENTLE MEN:—In the first place my opponent said, I did not give much time to this matter. The reason was that I had not much time before coming, and since I came I find it was not necessary. He finds fault with my being no scholar. I don't pride in it; but we are told that God chooses the foolish things of this world to do his work. He says in Rom. 6: 4, water is not meant. He didn't prove that and cannot do so. He says it doesn't mention immersion. It does mention burial and that means immersion. Some translators have translated it immersion. 1 Cor. 12: 13, "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles," etc. If we are baptised by the gospel we are of the same spirit. It is by the same spirit that we are all baptized, and it is by the power of that spirit that we are baptized into the one body. Tit. 3: 5, says: "It is a regeneration, an inward work." The Holy Ghost comes after the washing. There are two washings. Peter never said, "for the remission of sins." It is there laid down as a positive fact that Jesus says, ye shall remit sins. He says that undoubtedly it does save. He says future probation is not under discussion. Who brought that question here? I did not. He says that the doctrine I present puts the Catholics in hell. About purgatory. He says it is not here, but I say it is, and God has provided for all conditions of humanity. Again, if the heathen are saved without the gospel, it would be a blessing to us if we were all heathen. As it is, some of us will be lost on account of the light we have. If that is so you are justified in withholding

RTH SPEECH.

AND GENTLE
 my opponent
 time to this
 as that I had
 coming, and
 was not neces-
 sary with my being
 side in it, but
 loses the fool-
 to do his work.
 water is not
 ve that and
 it doesn't men-
 s mention bu-
 version. Some-
 it immer-
 "For by one
 ized into one
 s or Gentiles,"
 d by the gos-
 pirit. It is
 t we are all
 the power of
 baptized into
 5, says: "It
 ed work." The
 the washing.
 Peter never
 of sins." It is
 itive fact that
 mit sins. He
 it does save.
 n is not under
 ight that ques-
 He says that
 uts the Cath-
 ratory. He
 say it is, and
 conditions of
 he heathen are
 l, it would be
 re all heathen.
 ll be lost on
 ve. If that is
 withholding

your money from missionary collec-
 tions. If the gospel is preached to
 them and they do not believe, would
 it not be better to have them go
 to heaven without it. The gospel is
 the power of God unto salvation. If
 you are converted by that perfect
 law, for the law of God will save the
 soul, can you take anything from it
 and it remain perfect. Then what is
 the gospel? It is faith, repentance,
 baptism, the laying on of hands, the
 resurrection of the dead, and eternal
 punishment. Whosoever transgres-
 seth and hath not the son hath
 not eternal life. If my brother
 can take away a part of the
 gospel and still have the plan of sal-
 vation, then it can all be taken away
 and we will be all right. He says faith
 will save us. I believe the right kind
 of faith must be a live faith. God
 told Noah to build an ark in order to
 be saved from the flood, and by his
 work and faith combined he was saved.
 I believe that is the kind of faith we
 want to have. I do not believe
 that the faith that will not obey
 will save. I believe that God
 has power to forgive sins just as
 he sees fit to forgive them. I
 believe that Christ hath power to say,
 "Thy sins be forgiven thee," to the
 sick man. But was that the power
 that he established in the Gospel?
 He said, "Go and preach," etc., "and
 he that believeth and is baptized shall
 be saved, and he that believeth not
 shall be damned." They were admit-
 ted if they did. I don't deny that
 Jesus forgave sins immediately, and I
 am willing to be saved in anyway.
 He points out, but I must hold to the
 Word of God. Paul says, "I bap-
 tized none of you," and yet he says,
 "I baptized some." He was sent not
 to baptize, but to organize the church.
 Yet he remembered that he did bap-
 tize some. He is the only one who
 re-baptized anyone, so he put great

stress on baptism, and it was the same
 Paul who told Agrippa that he must
 believe and be baptized. About the
 thief on the cross, I haven't much to
 say about that. My opponent said
 that all the people round about were
 baptized in Jordan, so the thief was
 baptized with the rest. He put great
 emphasis on that point. We are told,
 "No man can say that Jesus is the
 Lord, but by the Holy Ghost." How
 could the thief call Him Lord? "Ex-
 cept ye eat my flesh and drink my
 blood ye cannot walk with me," Jesus
 said. Some left Him on account of
 these words. But this thief saith,
 "Lord, remember me when thou
 comest into the kingdom," so he must
 have had the spirit given to him at
 some time. Then what about our
 friends? We are not discussing your
 position, but we are discussing the
 Word of God on these matters. If
 you are provided for in any different
 way, he has not yet told us of it. He
 has not yet denied the three witnesses.
 He says, referring to the type of
 Christ, that the Bible does not say so.
 He will admit that it is a type of
 something. If it is not of that, what
 is it of? Again, we have the dipping
 of the bird in the vessel of blood.
 He says this does not mean what I
 say. He says he believes in types and
 shadows. This type must mean some-
 thing. What is it? He says faith
 does not come first. I say there is
 nothing done without faith. Faith
 comes by hearing, etc. When we
 hear then we repent. What kept
 Noah out of the water? It was his
 righteousness. It was because he
 obeyed God that he was saved. Paul
 said, "I am not ashamed of the gos-
 pel of Christ, for it is the power of
 God unto salvation." If Noah obey-
 ed he must have believed. What
 gate did Jesus go through? It was
 the waters of baptism.

Time expired.

MR. COOPER'S CLOSING REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—I rise to close the discussion of this proposition.

My friend quoted I. John 5: 8, "And there are three that bear witness in earth, the spirit, and the water and the blood." Does he not know that the Revisers threw that passage out when revising the N. T. and that it is not in any of the ancient MSS? My opponent is particularly unhappy in the choice of texts that are spurious and that the scholarship of the world has thrown out, in support of his proposition. In the last proposition he quoted Acts 8: 37, the confession of the eunuch, to keep children out of heaven, a text rejected by all scholars because it is not in the original Greek, and now he quotes one that is not in the original Greek, to keep thousands of unimmersed persons out of heaven. Why Joe Smith has not come to his rescue I do not know, but it seems strange that the gift of the interpretation of tongues should be so long withheld from my opponent.

The gentleman accepts now the passage that I pointed out to him in our first proposition in Mark 1: 5, "And there went out unto him all the land of Judea," etc., and from that statement he concludes that the thief on the cross was baptized before the crucifixion. Well, they were all baptized of John in Jordan, except those in jail and as the thief was in jail he could not go out for baptism.

My friend infers that the converts at Ephesus were baptized by hypo-

crites and that the baptism was not valid and he account's thus for the fact that Paul rebaptized them. But there is not a shadow of proof that his theory is true. My friend does not like theories and he should not indulge in them. They said, in answer to Paul, "Unto John's baptism." They did not question the validity of their first baptism, but that Paul explains to them was the baptism of repentance. Then again Mr. Leverton says those converts were liars and were never baptized by John. Where does he learn this? Will he point out to you the chapter and verse where they are proved to be liars and baptized by false teachers? A man must be hard pressed for argument to resort to such tactics as these to get out of a corner and avoid the force and plain teaching of the word of God.

My opponent quotes I. Peter 3: 21, "The like figure whereunto 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 here tells us that in some sense baptism saves us "by the resurrection of Jesus Christ." In the parenthetical reading, he tells us (1) how baptism does not save us and (2) how it does save us. (1) It does not save us by the putting away of the filth of the flesh. Now "the filth of the flesh" here does not mean literal dirt. The people were not so ignorant as to need such an explanation. Peter did not need to tell them that the washing of literal dirt from their bodies would save them. They knew that "the filth of the flesh" means here, "pollution or sin on the soul," Rom. 7: 11, "And he which is filthy, let him be filthy still." Filth here most unquestionably means moral pollution or sin. Again in James 1: 21, "Wherefore, lay apart all filthiness and superfluity of nought-

iness"
used to
We also
1-4; C
10: 18
term "
carnal
filth (r
moral
Peter r
(apoth
other v
does n
harmon
as with
ever li
saves h
body, l
to supp
washing
uttered
such a
not pu
tism is
science
not m
not gi
good c
of a go
bol of
that w
cannot
the sam
is the
then it
it.
A m
not pos
If we t
"answe
baptism
good co
give it.
The
sins, is
tion of
ered fr
for ou
exactly
it woul

iness" etc. Here again "filthiness" is used to mean moral pollution or sin. We also learn in looking up Rom. 8: 1-4; Col. 2: 11; I. Peter 4: 2; 2 Pet. 10: 18; 2 Peter 2: 10-18, that the term "flesh" (sarx or sarkos) means the carnal unregenerate mind. Then the filth (rupos) of the flesh (sarkos) means moral pollution or sin on the soul, and Peter says baptism is not the putting (apothesis) of sin from the soul. In other words Peter affirms that baptism does not put away sin. This is in harmony with common sense as well as with the Scriptures for no one was ever liable to believe that baptism saves by washing literal dirt from the body, but men were constantly liable to suppose that baptism "saves us" by washing sin from the soul, hence Peter uttered these words of warning against such an idea, and says baptism does not put away sin from the soul. Baptism is "the answer of a good conscience toward God." Baptism does not make the conscience good, does not give a good conscience or secure a good conscience; but it is the answer of a good conscience, but as the symbol of inward purification, it asks for that which it cannot confer. Baptism cannot ask for a good conscience and at the same time confer it. If baptism is the asking for a good conscience, then it is plain that it cannot confer it.

A man asks for that which he does not possess and therefore cannot give. If we understand it in the sense of an "answer" the result is the same for baptism cannot be the answer of a good conscience and at the same time give it.

The good conscience, or remission of sins, is obtained through the resurrection of Jesus Christ, "who was delivered for our sins and raised again for our justification." If it held exactly as our friend thinks it does, it would still be against him so far as

the immersion of the body in water is concerned, for how are our hearts cleansed from sin or an evil conscience? Not by immersion for Paul tells us in Heb 10: 22, "Having our hearts sprinkled from an evil conscience," etc.

Peter then affirms that baptism doth now save us, "not by putting away sins," but by "answering" to that inward spiritual cleansing, which is accomplished by the Holy Ghost applying the blood of Christ to our hearts.

I have now met all my friends' arguments and overthrown them. I shall now close the discussion of this proposition by offering some objections to the system of Baptismal Remission as taught by my friend and those who think as he does.

1. This doctrine is such that no Scripturally informed man or woman can believe it and when pressed to a confession, they admit that thousands of sinners have received remission of sins and have gone to heaven who were never immersed in water, but the admission destroys the theory. According to this doctrine, Luther, Wesley, Whitefield, Edwards, Payson, Fletcher and thousands of others men and women who blessed the world with their lives and died with a shout of triumph on their lips, were aliens from God, unregenerated, unpardoned and died unforgiven and were eternally lost. But the people who preach this doctrine do not believe this for no man in his senses can believe it. Yet if they admit these men saved, the whole doctrine of baptism for remission of sins, especially as taught by Mormons, the immersion of the body in water, or nothing else is baptism, they teach, is destroyed.

2. This doctrine takes the salvation of the sinner out of Christ's hands and puts it into the hands of a man. A sinner may be in prison, in the wilderness, in the sands of a desert or on

the plains, alone, dying, without another human being near him. Yet, if by a simple act of faith in Jesus, Jesus can save him there is hope for him. But if the immersion of the body in water be essential to salvation then he cannot be saved because there is no Mormon elder to step in and immerse him. There are thousands of the sick that cannot be immersed without danger to health. There are tens of thousands who live where, from the extreme cold, they could not be immersed, and it would be both unscriptural and unreasonable to impose on them a mode of baptism such as is preached by my opponent. God is not unreasonable. God would not give man an ordinance that could not be administered under all circumstances, in all climes and in all ages, to the sinner.

3. This doctrine limits the efficacy of the blood of Christ to water. There must not only be water, but enough to immerse the whole body. There are large portions of the earth where the efficacy of the blood of Christ must be limited by this doctrine for there is not enough water in these places to immerse a man.

4. This doctrine makes the salvation of multitudes impossible as in the case of those in frozen regions of the north and of the sick.

5. It completely reverses the gospel plan of salvation. The gospel plan makes faith come after repentance, Mark 1: 14-15, "Repent ye and believe the gospel." Matt. 21: 32, "But the publicans and harlots, believed him: and ye, when ye had seen it, repented not afterward that he might believe."

Acts 20: 21, "Testifying, both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

6. This doctrine flatly contradicts

the Word of God. John 3: 18, "He that believeth on him is not condemned. This doctrine says no, the man is condemned until immersed in water.

John 3: 36, "He that believeth on the Son hath everlasting life." This doctrine says this statement is not true, when it says a man must be immersed in water in order to salvation. Paul says: Rom. 5: 1, "Therefore being justified by faith, we have peace with God." This doctrine says no, you have not peace and are not justified by faith. You must be immersed in water. It contradicts Paul, Peter, John and God himself. Jesus said: Luke 7: 50, "Thy faith hath saved thee." This system of doctrine says this statement of Christ is not true. Christ says: "Thy faith hath saved thee. This doctrine says immersion in water saves, not faith. Contrast Christ's words and this system. What a difference.

Peter says: Acts 15: 8-9, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith." This doctrine contradicts Peter and says our hearts are purified by immersion in water. This doctrine is another gospel from that preached by Jesus and John and Peter and Paul. It is a doctrine unknown in God's Word except as a heresy to be repudiated. It never was once preached so far as the Bible record is concerned. It is a new invention, invented since the days of Christ and of the Apostles.

Thanking you ladies and gentlemen for your careful attention I leave the subject with you.

Time expired.

18, "He
not con-
ys no, the
mersed in

lieveth on
ife." This
nt is not
ust be im-
salvation.
Therefore
have peace
ays no,
not just-
e immersed
y Peter,
esus said:
ath saved
ctrine says
not true,
ath saved
immersion.
Contrast
em. What

4-9, "And
earts, bare
the Holy
us, and put
and them,
ith." This
nd says our
mersion in
nother gos-
Jesus and
It is a
Word ex-
diated. It
far as the
l. It is a
since the
Apostles/
gentlemen
I leave the

THE BOOK OF MORMON.

PROPOSITION FOR DISCUSSION.

"THE BOOK OF MORMON IS OF DIVINE ORIGIN AND OF EQUAL AUTHORITY
WITH THE BIBLE."

ELDER LEVERTON AFFIRMS.

MR. LEVERTON'S FIRST SPEECH.

MR. CHAIRMAN, LADIES AND GENTLEMEN.—It was said that eight nights would be too long to keep up this debate as people would lose interest, but it turned out differently. The house seems to be getting larger. This question has been much talked about. Some have given their opinion on it and wanted to know what is the use of this Book. Some say we put it in preference to the Bible. We do not hold the book in preference to the Bible. We believe it to be the revelation of God, and that consequently, what it contains of instruction will lead us in right paths and be equal to the Bible. I will now open the discussion upon it. I would refer you first to Hosea 8:11-12. Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing. Here we have a statement

made in connection with Ephraim, that he had made many altars to sin, and God has said that he had written many things on the altars of his law, but they were counted as a strange thing. I have looked in the Bible and have not found anything written to Ephraim. In Gen. 49:10 we read, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be. It is the time written in which Shiloh shall come. Again, did Ephraim make many altars? We do not find it, but in some part of the earth God has caused his law to be written. The first thing is to discover who Ephraim is and to follow the blessings of God as pronounced on him. Then let us look in the Bible and we shall find where the law is written to him. Gen. 48:19, "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasse's head, blessing his hands wittingly, for Manasse was the first-born." And w

Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him and he held up his father's hand to remove it from Ephraim's head. But Jacob refused and said he (Manasseh), also shall become a people, etc., but truly his younger brother shall be greater than he and his seed shall become a multitude of nations. Here in the blessing of Jacob, we find who Ephraim was. The greater blessing was to rest on his head by his grandfather's blessing. He was to grow into a multitude of nations, but he did not in Palestine, Gen. 49: 1, "And Jacob called unto his sons and said, gather yourselves together that I may tell you that which shall befall you in the last days." Not at that time but in the last days, 49: 22-26, "Joseph is a fruitful bough, even a fruitful bough by a wall, whose branches run over the wall." * * * The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills, they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren. Here we find that Joseph had a greater blessing than his progenitors, Abraham, Isaac and Jacob. Their's was the land of Palestine. Joseph's land was to exceed that land. It was to be of the utmost bounds of the everlasting hills. Who was to inherit that blessing? Abraham had not even so much as placed his foot upon it, when he was blessed, Dt. 33: 13, and of Joseph he said, "Blessed of the Lord be his land, for the precious things of heaven, for the dew and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the

precious things of the earth and fulness thereof, and for the good will of Him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns, with them he shall push the people together to the end of the earth; and they are the ten thousand of Ephraim's and they are the ten thousand of Manasseh. Here we find that Joseph was not to inherit that land, but the ten thousands of Ephraim and Manasseh. Here we find the predictions of what this land was to bring forth. What are the precious things of Heaven; the things of God, and the precious things of Heaven? The revelation of God. This land of Joseph is to be figurative of the things of Heaven. And for the chief things of the ancient mountains and the lasting hills. This will be a mineral land, of gold and silver, and for the good will of Him that dwelt in the bush. Here then we discover that Ephraim was to inherit that land. Did they receive that inheritance in the land of Palestine? In Josh. 16: 1-10, you will find where Ephraim did receive his lot and it does not fulfil the description. Again go back to Gen. 49: 22, "Joseph is a fruitful bough by a wall, whose branches run over the wall." If he was to receive that land for an inheritance we must bring him to that wall. The branches would be his children. What is that wall? Is. 16: 8, "For the fields of Hishbon languish and the vine of Sibmah; the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness; her branches are stretched out, they are gone over the sea." Here we find that the principal plants were broken down. They had gone over

the s
everl
over
the v
came
Is. 1
ing v
river
basse
bulri
ye s
terec
from
tion
whos
All
dwell
lifter
and
ye."
had
beyo
a lan
do v
ca?
Sout
Nor
this
whic
cord
bran
has
land
he v
reve
God
God
he r
way
den
land
The
tha
and
ind
reli
eas
wil
anc
not

the sea to the utmost bounds of the everlasting hills, but before they go over the sea they wandered through the wilderness for eight years and came to the sea. Now this word says, Is. 18: 1-3, "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the water, saying, go ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled. All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountain; and when he bloweth a trumpet, hear ye." Here we come to the land. They had gone over the sea and this land is beyond the rivers of Ethiopia. It is a land shadowing with wings. What do we find in connection with America? It is shadowing with wings. South America forms one wing and North America the other. Again on this land of America is the eagle which spreads its wings. Then, according to prophecy, the principal branch is gone over the sea. If God has brought Ephraim into another land, is it not reasonable to suppose he would come to him and give him revelations about what they should do. God is no respecter of persons. If God followed them over the sea would he not guide and direct them in the ways of his truth. Is there any evidence that the people inherited this land before Columbus visited it? There is sufficient evidence to prove that a civilized race inhabited it, and they were advanced in arts and industries. They had also some of the religion that had been given to the eastern people. Jer. 33: 25, "There will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers

over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return, and have mercy on them. God had two chosen families, and the people came to Jeremiah and said that God had sent them away, but Jeremiah said they would return. Now we have brought them to the land shadowing with wings. Does not the land of America fulfil that prophecy? If not there is no land that will fill it. There is the blessing of the mountains and of the lasting hills. There is the fisheries and the mines of America. There is nothing grown anywhere that is not grown somewhere in the extent of America. Again, wouldn't they have to go over the land and over the wall to get to America? Then, that being the case, is there anything inconsistent to suppose that God would be with them just the same as He was with Abraham. To whom are we indebted for this word? It came through the tribe of Judah and was counted a strange thing. Is not the book we have, counted a strange thing? Ps. 85: 11-12, "Truth shall spring out of the earth and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. The Psalmist comes here to tell us that truth shall spring up out of the earth and the land shall yield her increase. He was looking to the time when the land would not yield her increase. What is truth? John 17: 17, "Sanctify them through thy truth, thy word is truth." What is righteousness? Rom. 12: 16-17, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth," etc. For therein is the righteousness of God revealed from faith to faith; as it is written, "The just shall live by faith." Then if the righteousness of God is revealed from faith to faith. It is His Word that is righteousness. Then, thirdly,

THE COOPER-LEVERTON-DEBATE.

for this God will again bless the land of Palestine. Is. 39: 1-2, "Woe to Ariel, to Ariel, the city where David dwelt add ye year to year; let them kill sacrifices. Yet I will dismoun Ariel, and she shall be heaveless and sorrow and it shall be 'unto her as Ariel.'" The prophet here foretells the fall of the land of Jerusalem and the city where David dwelt, which is Jerusalem. Is it not a fact that the land has been destroyed, that the temple is destroyed, and that they are scattered, so we find them until the coming of this book. Verse 4, "and thy speech shall be low out of dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground." Why would it be a familiar spirit? - Because the voice would be familiar. Why, if God gave the promise to Abraham on the eastern continent and to Ephraim on the western, would not be the same? It is to come out of the ground. Certainly the passage of scripture meant something. Read verses 10 to 12, "For the Lord hath poured upon you the spirit of deep sleep and hath closed your eyes, the prophets and the rulers, and seers hath he covered. Here we discover that there would be a curse after the people had been scattered that they would be left without fulfilment of Amos. There would be famine, not of bread, but of hearing the Word of the Lord. Then, as Isaiah, it shall be like a book that is sealed, and the book is delivered to one that is learned and he says, I can read it because it is sealed, then it is delivered to one that is not learned and he saith, I am not learned in the Lord said, "These people are near me with their mouth and their lips do honor me, but have reared their heart far from me. Some were transcribed from the plates which this book of Mormon was

written and given to Prof. Anthon to read, but he said he could not read it. It was taken to an illiterate lad and he said he was unlearned, then God gave him the prophecy. In many instances he proved it to be the Word of God. "Therefore I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and they say, Who seeth us? and who knoweth us? Surely their turning of things upside down shall be esteemed as the potter's clay. For shall the work say of him that made it, He made me not, etc. Is it not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest, and in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. God here gives a sign of when he shall do this marvellous work. The sign is of a fruitful field being turned into a forest. The land was an accursed land. Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia. We find that the Jews were dispersed because of the withholding of the early and latter rain. Then it is only a little while until Lebanon shall be a fruitful field. In the year 1830 this book was given and in the year 1852 the early and latter rains began to fall. The Lord said they should come and they did come. Then, if this is not God's word, where is it? It is too late for it to come now. "In that day shall the deaf hear, etc." We discover here that when God would do this work, the blessing of heaven would rest on that land, just as the gospel was a blessing to the Jews, the blind received sight, the

it were heal
that the r
their joy in th
voice in the
righteousness
aven. Rev
gel fly in th
of the everlast
em, that dw
every nation a
d people, sa
Fear God an
a hour of ho
en the gos
rth. Then
their joy in th
When the g
its purity it
rth as it wa
en he said,
deaf hear,
or have th
em.

TY

MR. COOP

MR. CHAIRMAN,
N.—The au
heat so g
ne of you n
uncomfortable.
of the heat
to speak
you are gr
question; the
I want to k
two ways
ment. First
ponent's ar
ded argum
m, or a sco

... were healed, etc. Another thing is that the meek also shall increase their joy in the Lord and they shall rejoice in the Holy One of Israel, then righteousness shall come down from heaven. Rev. 14: 6, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to him for the hour of his judgment is come. Then the meek shall increase their joy in the world."

When the gospel comes to the earth its purity it shall be preached in the earth as it was in the time of Christ, when he said, "Go and tell John that the deaf hear, the lame walk and the poor have the gospel preached unto them."

Time expired.

MR. COOPER'S FIRST REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN.—The audience is so large, and the heat so great this evening that some of you may find it somewhat uncomfortable. But you will remember that the heat makes it as difficult for me to speak as for you to listen. If you are greatly interested in this question, the Book of Mormon, and I want to know its origin. There are two ways of overthrowing an argument. First, we may reply to an opponent's arguments or to his pretended arguments, and overthrow them, or, secondly, we may not reply

to pretended arguments or real ones, but we may present an independent line of argument, which, if true, our opponent's must be untrue. This is the course I shall take in the discussion. I shall not follow my opponent in his pretended argument, as he rambles through the Bible in search of what he cannot find in the Bible, any mention of the Book of Mormon or of Joe Smith. The Bible is an utter stranger both to Joe Smith and to the Book of Mormon. Not one word is said about either except that Matthew 24: 11, includes Joe Smith, "and false prophets shall rise and shall deceive many." I believe this passage includes Joe Smith, and that he is included in similar passages, but in no other way is he even once referred to in the Bible. My opponent quoted Gen. 49: 22-26, "Joseph is a fruitful bough, etc., and Gen. 12: 7; 7: 8; 15: 7; 25: 3-4; 28: 4; 48: 4, to prove that the blessing of the progenitors of Jacob was the promise of the country east and south of the Mediterranean Sea. He quoted Deut. 33: 13-18, to prove that Jacob's posterity was to possess America. He quoted Jer. 49: 30-33; also, 1 Chron. 7: 28; 2 Chron. 15: 8-9; 17: 2; 30: 18; Ezek. 37: 15-28; Ps. 14: 6, and some other passages to prove his proposition, that the Book of Mormon is of divine origin. Not one of these passages has the slightest reference to Joe Smith or the Book of Mormon. If my friend's argument had had the small pox, the Book of Mormon would never have caught it, for the argument, and the Book of Mormon never got within several hundred years of each other. I could explain the passages he has quoted but my time is too valuable now to waste it upon an explanation that is uncalled for. I hold in my hand (holding it up) the Book of Mormon. Its very name is a falsehood. The name is said to be

from the reformed Egyptian and to mean "more good," to be the name of a man. This is not true. The word "Mormon" is a Greek word anglicized. It means "hobgoblin," "bugbear," "hideous she-monster." You will find it in Liddell and Scott's large unabridged Greek-English lexicon. Hence the Book of Mormon means the book of hobgoblins, book of bugbears, book of hideous she-monsters, used by nurses to frighten children with.

I shall show you that the Book of Mormon is not of divine origin but of base human origin, gotten up for the purpose of deception and fraud by low and degraded characters. I shall impeach all the witnesses introduced to prove its divine origin, and shall, by many witnesses whose character cannot be impeached, prove that the historical part of the Book of Mormon is taken from a religious novel written by Solomon Spaulding soon after the beginning of this century, and that the religious portion of it is stolen from the Bible.

I will now give you a true account of the origin of the Book of Mormon. The historical part of it was written by Solomon Spaulding in the early part of this century.

Solomon Spaulding was born at Ashford, Conn., 1761. He was educated at Plainfield, Conn. Academy, and at Dartmouth College, where he graduated in 1785. He studied theology and preached for a while as a Presbyterian minister. On account of ill health he gave up preaching and became Principal of an Academy at Cherry Valley. John Spaulding, his brother induced him to go out west to a little town then called Salem, now Conaut, in Ashtabula county, Ohio. Here John Spaulding, Solomon Spaulding and Henry Lake had an iron foundry which they continued to work until 1812, when the war ruined them

financially. Solomon Spaulding was sick most of the time and spent his time largely in writing. He was well educated in history and in Greek and Latin. He wrote essays and romances and was one of the first to write and speculate upon the origin of the earth mounds in the Mississippi valley. He had a theory as to the peopling of this continent, and held that it was by a people of refinement and of a civilization that had perished. Out in Ohio, beside the earth mounds, near his house, he became excited and had them investigated. Buried in the mounds were human bones, relics, etc., such as some of us saw at the Chicago Fair, relics of stone, etc. This afforded Spaulding inspiration enough to sit down and write a new romance.

The antiquity of the relics and the antiquity of the people whose history he professed to give, led him to adopt the most ancient style of composition. So James' version of the Scriptures affords him the best antique style, and is adopted. He so frequently used the expressions, "It come to pass," "Now it came to pass," "Behold it came to pass," as to make the romance ridiculous. From his knowledge of history and of the classics he was enabled to introduce many odd names, such as Mormon, Moroni, Lamemite, Nephi, etc., etc. Mr. Spaulding conceived the idea that some golden plates had been discovered and that hieroglyphics of an ancient people were written upon them. He, of course, found none. It was only a fancy, and in his novel he only pretended to translate the story of a people whose wanderings and sufferings had been written thereon.

After writing a while Mr. Spaulding altered the plot of his novel. The Jews whose history he pretended to narrate were first started from Rome. He stopped, began again and started them from Jerusalem. There were

Levi, h
etc., un
Spaulding
script
tory of
mound.
day to
that pr
time h
tante c
as a tru
he was
of the
turics.

Mr. t
to the
man an
came in
that th
its cont
odd na
member
shall se

Mr.
novel p
make i
friend i
who ha
to Pitts

In P
man by
born in
1793.

farm wi
death a
mother
to work
in time
tanner's
friend
printer
Rigdon
much th
couplai
novel w
time an
of it.

sides th
ing wr
Jews f

Levi, his four sons, some other persons, etc., under divine direction, etc. Mr. Spaulding called his novel, the "Manuscript Found," that is a written history of a lost people in an earth mound. He said (laughingly), one day to Nathan Howard, a neighbor, that probably in a century from that time his account of the early inhabitants of America would be accepted as a true history. He little knew that he was laying the foundation of one of the greatest frauds of the centuries.

Mr. Spaulding often read his novel to the people, being a good-natured man and fond of company, when they came in to spend an hour or two, so that they became well acquainted with its contents and were struck with the odd names in it, which they remembered well in after years as we shall see.

Mr. Spaulding decided to get his novel printed and he thought he could make money out of it. He had a friend in Pittsburg, named Patterson, who had a printing house. He moved to Pittsburg.

In Pittsburg there was a young man by the name of Sidney Rigdon, born in St. Clair, township, Pa., Feb. 1793. Sidney Rigdon lived on the farm with his father until the latter's death and for a while after with his mother in 1810, but he was too lazy to work. He got a fair education and in time went to Pittsburg to learn the tanner's trade. At this time his friend and chum, Lamden, was a printer in Patterson's office. Young Rigdon hung around the office so much that Mr. Engles, the foreman, complained of it. Mr. Spaulding's novel was in the printing office at this time and Sidney Rigdon stole a copy of it. There were two copies of it besides the small copy which Mr. Spaulding wrote first when he started the Jews from Rome. The reason that

there were two copies of it was because the first was not quite polished enough and Mr. Patterson told Mr. Spaulding to re-write it and polish it up and some day he would make money out of it. So Mr. Spaulding wrote out another, a little better finished than the first. Rigdon stole one and the other Mr. Spaulding got back again which was the copy borrowed and destroyed by the Mormons in 1833 or 1834. The little pamphlet my friend has here on the table is not the Spaulding manuscript, but a counterfeit, gotten up by the Morinons and founded upon the first small manuscript written by Mr. Spaulding when he started the Jews from Rome. The Mormons got it up to save themselves from exposure. They were badly frightened and as one fraud must be supported by another, they resorted to this to save themselves. They have a cheap printed edition of the so-called "Manuscript Found," which they carry around with them and when in danger of exposure they produce it and ask us to compare it with the Book of Mormon. The fraud is too transparent to deceive any but the uninformed.

Mr. Spaulding died in 1816, in Anity, where he had moved and where he for a while kept a public house. He died from consumption.

Rigdon took the stolen novel, re-wrote it, put into it parts of the Bible which accounts for the religious portion of it. You will find in it Isa. 2, 14, 21, 48, 50, 52, 54; Mal. 3; Matt. 5, 2 Cor. 13, and many other portions from the Bible. For a time Rigdon was a Baptist, then a Disciple until 1824, during a time of great religious excitement he conceived the idea of setting up a new religion, founded upon his stolen religious novel. For this purpose he revises Mr. Spaulding's novel and gets it all ready to be introduced to the world.

How shall he introduce it? In 1826 or 1827 he meets Joe Smith, Joe at once fell into line for he had himself heard of the Manuscript Found, having worked for Mrs. Spaulding's brother sometime in 1823 when he had a revelation.

Now, let us turn to Joe Smith for a little time. The impostor was born Dec. 23rd, 1805, Windsor Co., Vt. His father's name was Joe and his mother's name was Lucy. There were six boys and three girls in the family. When Joe was ten years old his parents moved to Palmyra, N. Y. Now Joe Smith is one of my friend's chief witnesses to prove the divine origin of the Book of Mormon. We must therefore examine his character and see if God would give such a man a revelation, and appoint him chief prophet in his church; not only chief prophet but a chosen prophet to re-introduce into the world the true religion, and to re-establish the only true Church of God upon earth. The pretensions of Joe Smith and of his followers are very large. Are they warranted in making such pretensions?

The family of Smiths lived about two miles or two and a-half miles out of the town of Palmyra, N. Y., and were the pest and torment of the neighborhood. They were everything and nothing by turns. The father of Joe, was a well-digger, a cooper, and he peddled root beer and ginger bread. The family made baskets and maple sugar, while the mother washed for a living part of the time. It was no disgrace to wash, but her customers were careful to take in the clothes in the evening after she washed them. Young Joe was an adept in robbing hen-roosts and orchards. Joe was with his father while the latter was digging a well for a Mr. Chase. A peculiar stone was found, white and about the size of a child's foot. The children of Mr. Chase played with this

stone until one day Joe stole it from them. This stone became afterwards the celebrated Peek-stone that took the place of Joe's witch-hazel. While it Joe saw sights, traced hidden treasures, gold and silver and stolen property, and soon gathered around him a band of lazy fellows who slept the day time and worked nights, digging for treasures. This Peek-stone was the Urim and Thummim, placed in his stove-pipe hat, with which translated and read from the plates. Joe wandered about from place to place, was put in jail for vagrancy and debt. In 1823 Joe worked for W. H. Sabine. There he heard of the "Manuscript Found" and had a revelation, but as he could not get the manuscript he must wait. The years of mystery follow. Joe heard all the theories about the ancient peopling of America, the traditions that were collected from Indians, also the brew traditions. The discovery ruined cities and temples in Central America, of relics, pottery, bricks, etc., etc. So when Rigdon told Joe that he had a book explaining all these theories, Joe had the wit to understand that such a book published would pay and, with its aid he could start a new religion.

Great revivals were going on at that time among the Methodists, Baptists and the Præbsterians. Joe's mother, three brothers and one sister joined the Præbsterians. Joe was excited but he did not know what to do. Suddenly an angel appeared and he was told that there was no true church upon earth. In a second visit the angel said that the truth would spring from the earth and that he would be taken to a hill near Palmyra where he would find it. In 1826 Joe, who had married Miss Hale greatly against his father's wishes, returned to Palmyra. Here in 1826 Rigdon visited him

spen
in l
thou
at w
At o
all n
over
a wh
him
all t
was
low
O
deri
pray
near
Ang
devi
Joe
Urim
the
The
mor
of p
Spa
whic
yam
take
with
pipe
corn
tran
O
Wh
Smi
whe
clou
of t
The
on v
led
low
a pi
see
plan
Joe
out
hid
they
they

spent three or four months with him in his little log cabin. The people thought a band of counterfeiters were at work. Angels now visit Joe often. At one time Joe was with the angel all night. On his way home he fell over a fence and was unconscious for a while, when he awoke an angel told him to go home and tell his father all that he saw. His father said it was a messenger from God and to follow him.

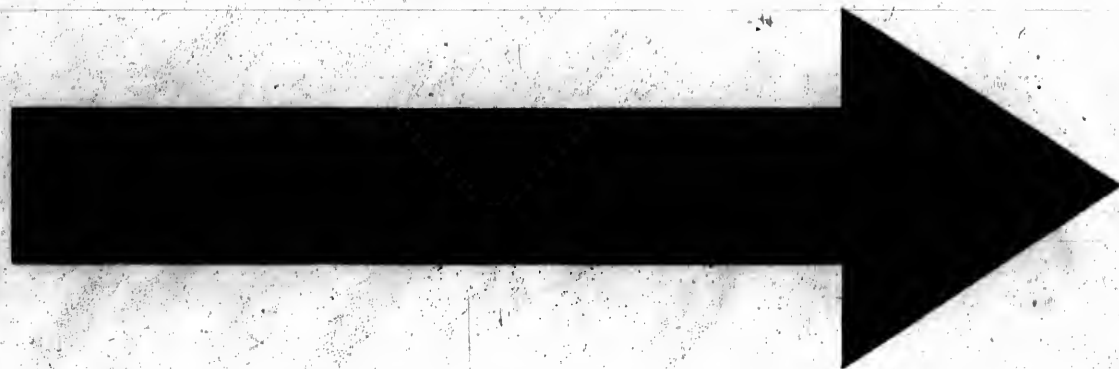
On September 22nd, 1827, amid thunderings and lightnings while Joe was praying an angel came out of the hill near Joe's home and gave him a box. Angels struggled with legions of devils that tried to keep the box back. Joe got it and was told that with Urim and Thummim he could read the language written upon the plates. The Urim and Thummim was nothing more than his Peek-stone and the box of plates was nothing but Solomon Spaulding's "Manuscript Found," which Rigdon had stolen and re-ramped for the occasion. It was taken to Joe's log cabin and here Joe, with his Peek-stone in his white-stove-pipe hat sat behind a blanket in a corner of the room and pretended to translate.

Oliver Cowdery acted as scribe. While the translation was going on Smith and Cowdery went to the woods where John the Baptist appeared in a cloud, came to them and ordained both of them by the laying on of hands. They came back and pretended to go on with the translation. People called to see the plates but were only allowed to put their hands upon them in a pillow case. No one was allowed to see them except chosen witnesses. A plan was made to capture the plates, Joe was in debt, and a writ was gotten out to seize his goods for debt. Joe hid the plates in a bag of beans. If they had looked into the bag of beans they would have found not plates,

Mr. Spaulding's "Manuscript Found" after the interruption Joe and his party go on with the translation and the angel pays them another

visit. This came to Joe's first miracle. New York might have been besieged by devils; his limbs and visage being distorted by pain. Joe commanded the devils to leave him instantly, and Knight said, as they left, "I see them going through the roof." This was enough to establish Joe's fame among the ignorant. A farmer by the name of Martin Harris is convinced and joins Joe, greatly against his wife's wishes. When Martin Harris became scribe and took home 118 pages of the stolen manuscript, his wife burned it and the work of translation was delayed for ten months. They waited for a while with the hope that Mrs. Harris would relent and give them back the pages, for they did not know she burned them. When they found that she had burned them they proceeded to reproduce as best they could the destroyed pages and this was the cause of the ten months' delay. When finally the revelation was ready for printing Martin Harris sold his farm for \$3,000 to pay for the printing. His wife was so disgusted with this and with her fickle husband that she finally parted with him, refusing to join the Mormons and go out west with him. The Book of Mormon was printed in 1829-1830 in the printing office of Mr. Grandin, editor of the Wayne Sentinel. Hyrum (for so he spelled his name) Smith, Joe's brother, carried the copy, under his coat carefully guarded, each day to the office. He carried just what the printer could set up each day and as soon as it was printed he brought back the copy of manuscript.

Let us now briefly examine the Book of Mormon as to its historical contents. I have already given you the



Spaulding read in 1811 or 1812, called "Manuscript Found," or "The Lost Tribes."

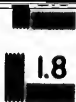
HENRY LAKE, Mr. Spaulding's business partner, testifies:

"Solomon Spaulding frequently read to me from a manuscript which he was writing and which he entitled the "Manuscript Found." I spent many hours in hearing him read said writings, and became well acquainted with its contents. He wished me to assist him in getting it printed, as a book of that kind would meet with a ready sale. This manuscript represented the

Nephites and the Lamanites. (bloody wars ensued, in which great multitudes were slain. They buried them in great heaps, which caused the most common in this country. The sciences and civilization were brought to view, in order to account for all the antiquities found in various parts of North and South America. I have received the Book of Mormon and to my surprise I find nearly the same history, names, etc., as they were in my brother's writings. I well remember he wrote in the old style, and com-



1.1



APPLIED IMAGE Inc

1853 East Main Street
Rochester, New York 14608 USA
(716) 482-0300 - Phone
(716) 288-5000 - Fax

the Nephite portion of the Book of Mormon than we have here? I have taken great pains to give you the testimony of many witnesses, witnesses of the greatest respectability and of the best standing in the United States, so that you may know beyond a shadow of a doubt, that the Book of Mormon is simply a reproduction of Solomon Spaulding's historical novel.

We shall now turn for a few minutes to Sidney Rigdon, who stole the Manuscript Found from Patterson's printing office in Pittsburg, who met Joe Smith and who was so instrumental in imposing the great fraud upon the unthinking, the simple and ignorant. It is denied by Mr. Leverton that he was in Pittsburg before '22 and that he visited Joe Smith in 1827. Let us examine these questions. There is the clearest and best testimony that he did visit Joe Smith in 1827 and

in a Greek lexicon. He can find Moreno and it means just what he says. He has told you something that is certainly out of existence so far as the word is concerned. I am sorry my opponent has wasted so much time. Until this came to light we never heard of Solomon Spaulding writing more than one romance. I am going to read something from a person who has nothing to do with the work. L. L. Rice writing from Honolulu in 1885, says: "The Spaulding manuscript came into my possession in this wise. In 1839-40 my partner and I bought the office of the Painesville Telegraph. The transfer of types, etc., was accompanied by a quantity of manuscript, the Spaulding manuscript among the rest, have had it 40 years, but never examined it until six or eight months since. The only wonder is that I did not destroy it long ago. Many have applied for it each one seeming to think they had some claim to it, but I would not sell it. One man wanted it sent to him because he was getting up another book of Mormon. This manuscript is not the story

"Rigdon knew of the Book of Mormon and described its contents before it appeared. A. Bently, brother-in-law of Rigdon, and one of the most reliable men in Ohio at the time declares in the Millennial Harbinger of 1844, page 39: "I know that Sidney Rigdon told me as much as two years before the Mormon book made its appearance, or had been heard of by me, that there was a book coming out, the manuscript of which was engraved on gold plates."

onites, the wicked portion.

3. The family of Zarahemla who were Judahites or Jews who left Jerusalem about eleven years after Jehi. The descendants of the Jews were destroyed in war or were absorbed by the Nephites. In a war the Nephites were exterminated by the Lamanites about 384 A. D. The Lamanites remained the sole possessors of the Continent of America and because of their sins became dark skinned. They are the American Indians according to this account

Now we have the Book of Mormon and its historical portion is identical with the "Manuscript Found" written by Mr. Spaulding. The balance of the book, that is the religious portion, was stolen by Rigdon and Smith from the Bible as follows: One-eighteenth is stolen by chapters, one-twelfth is stolen by paragraphs, one-eighth is stolen by phrases and the whole of the religious ideas are stolen except some of Rigdon's sermons. We have now given you an account of the Book of Mormon. In my next speech I shall examine some of its absurdities and

in a Greek lexicon. He can find Moreno and it means just what he says. He has told you something that is certainly out of existence so far as the word is concerned. I am sorry my opponent has wasted so much time. Until this came to light we never heard of Solomon Spaulding writing more than one romance. I am going to read something from a person who has nothing to do with the work. L. L. Rice writing from Honolulu in 1885, says: "The Spaulding manuscript came into my possession in this wise. In 1839-40 my partner and I bought the office of the Painesville Telegraph. The transfer of types, etc., was accompanied by a quantity of manuscript, the Spaulding manuscript among the rest, have had it 40 years, but never examined it until six or eight months since. The only wonder is that I did not destroy it long ago. Many have applied for it each one seeming to think they had some claim to it, but I would not sell it. One man wanted it sent to him because he was getting up another book of Mormon. This manuscript is not the story

That is
Joe Smith
POMEROY
Smith, sa
"A mys
Smith's an
ed money o
Mrs. E
D. D., an
dent of H
"Early
terious str
Smith's cul
are most p
ing immedi
in the faith
clergyman,
Mentor, Oh
J. H. M
Franklin
"As a m
gument, th
Mormonism
quainted fo
monism wa

In 183
her mo
mon w
hurt g
Mormo
from th
and ha
Mr. R
and af
manus
that So
but on
Mormo
If this
grace f
so. In
a polyg
He no
North
someh
he do
"Truth
earth."
meek n
Lord,
rejoice
Latter
were n
spirit.
sincere

read as a proof that manuscript in winter of 1830, Ohio. niece, now. She testi- presence, k from a locked, a d himself His wife : 'What! ain?' I n replied, will be a had the ke a great

That Rigdon came into contact with Joe Smith in 1827-8-9.

POMEROY TUCKER, who lived near Smith, says:

"A mysterious stranger now appears at Smith's and holds intercourse with the famed money digger." (1827.)

MRS. EATON, wife of Horace Eaton, D. D., and for thirty-two years a resident of Palmyra, says:

"Early in the summer of 1827, a mysterious stranger seeks admission to Joe Smith's cabin. The conferences of the two are most private. This person whose coming immediately preceded a new departure in the faith was Sidney Rigdon, a backslidden clergyman, then a Campbellite preacher in Mentor, Ohio."

J. H. McCaulay, in his history of Franklin Co., Pa., states:

"As a matter too well known to need argument, that Joseph Smith, the founder of Mormonism, and Sidney Rigdon were acquainted for a considerable time before Mormonism was first heard of."

MR. CHAIRMAN, LADIES AND GENTLEMEN,—I am afraid thirty minutes will be too short a time for me to say all I have to say. The first thing I notice on my notes is the wildcat bank. These men were not the only ones that went into that business. There were many banks that went down at that time. My friend says Hurlburt was a Mormon. He was also a Methodist. There was only one manuscript. If my friend had proved to you there were two manuscripts we would feel sure of it. He has not done so. I have traced the manuscript from one hand to another. From the evidence given, Mrs. McKinstry says that the manuscript was given to them. Other witnesses he had who were not under oath. But this is one that was under oath and tells the truth. He speaks of a mysterious

manuscript was an man intended it. In 1834 it was given to Hurlburt by her mother. But the Book of Mormon was published in 1830. Hurlburt gave it to a publisher to expose Mormonism. This man was cut off from the church and bought this book and had it printed for revenge. Then Mr. Rice bought the printing office and after twenty years found the manuscript. My opponent has read that Solomon Spaulding was a scholar but on every page of the Book of Mormon we find grammatical errors. If this is written by him it is a disgrace for a Christian minister to write so. In the Spaulding novel there was a polygamious story and we refute that. He admits that the argument of North and South America may have something to do with it. I am glad he does. Who told David that "Truth shall spring up out of the earth." Again, Isa. 29: 19, "The meek also increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. Latter Day Saints do not say people were not enjoying a portion of God's spirit. But those that are honest and sincere and living according to their

former he made some proselytes, but more enemies. He was accused of diverting the people from labor, of fomenting divisions, of claiming and exercising high and unwarranted ecclesiastical authority. His conduct towards one of the principal settlers was highly resented by her friends. Thirteen indictments for alleged offences were found against him, but before the time of trial he returned to England. So, John Wesley running from his trials, looked like being guilty. But Joseph Smith stood his trial like a man and was honorably acquitted every time. The Jews said Christ was an impostor. If I had come before you and said I was a professor of Greek and Latin, I might have had some chance here, but if a man comes straight and honest and says what he is and another takes advantage of him what shall we call that? When the Children of Israel were driven from their land on account of transgression they became a hiss and a by-word. Then Jacob's face waxed pale. Not long ago the Jews were not allowed any position in England, but now a Jew has been at the head of affairs in England and I

David and Solomon had many wives, etc., he shall have one wife and Concubines he shall have none. The marriage ceremony runs like this; you both mutually agree to keep yourselves holy to each other during life, etc. There are no immoral laws in the book. It is strange that his writings do not show that he was so bad. I have drawn your attention to the passage in Gen. 48: 21-22, "And Israel said unto Joseph, behold, I die; but God shall be with you and bring again unto the land of your fathers, etc." 49: 22-26, Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.

The blessings of my father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills.

Also Deut. 33: 13-17, And of Joseph he said, "Blessed of the Lord be

America shows that it was inhabited by civilized people hundreds of years before Columbus discovered America. My friend says that the relics found in the mounds agree with this. This was to be counted a strange thing. Wouldn't God be with his people when they came to this land? This is Ephraim's land. Then also that the law of God should be written to Ephraim, Ez. 16: 37.

Ps. 85: 11, "Truth shall spring out of the earth and righteousness shall look down from heaven. These two were to meet, truth from earth and righteousness from heaven. From Zechariah we have found that the truth was to be revealed to a young man. In John 17: 17, Christ says, Sanctify them through thy truth, thy word is truth. This truth was to spring up out of the earth. The gospel of Christ is come down from heaven.

and to there and many people shall follow them. Well, then, when the truth comes they that murmur shall receive doctrine. Then the reason that they will learn doctrine is that God will establish his word upon the earth and truth shall spring out of the ground. Ez. 37: 15, "The Word of the Lord came again unto me, saying, take the one stick," etc. Here we have the prophet telling us that one stick is to be written on for Judah, that is the Bible, and another for the house of Joseph and his companions. Where can you find that? They are to come together and be joined together.

Time expired.

MR. COOPER'S SECOND REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—If I admit all my opponent has said in quoting the prophet, that the wings refer to the two America's and

were kept in a holy place in a box, a cooper shop, in the vault, in a hole, in the ground, in a vault, etc. Also, that Joe had them all the time; then he did not have them. Three saw them by a miracle; the eight saw them and lifted them without a miracle. Emma saw them under a cloth. Whitmer saw them in his father's field. The angel, Moroni, gave old Granny Whitmer a squint at them. If any one wanted to see them the angel had them, or it meant death to look at them. The Urim and Thummim were pointed diamonds set in glass plates, that they were a pair of silver spectacles. Think of glass and specs at the time of Babel? Harris says they were two cloudy stones so large that a man could look through them with both eyes. Now all this is a fable. They had no Urim and Thummim. Joe had the Peckstone he stole from the children of Mr. Chase, and with which he pretended to trace stolen property and to find hidden treasures in the earth.

Notice the size of the plates. They were seven inches wide and eight inches long, and the thickness of com.

thousan
the tho
1-2, W
wings
Ethiopi
the sea
upon th
messen
will lif
from fa
land it
trumpet
trumpet
in the
written
of my la
a strang
and the
If you c
can. T
It is to
now, fo
the pro
stay yo
out, and

and th
Smith
lish th
Mormo
his cha
tent w
so larg
that h
we sho
quire-
vidual
the ch
of the
inome
thing
accour
Court
Chenn
State
Warr
Bridg
seph
disord
Prison
20th,
Says
prison
posses
to hav
book

...of years
America
...found
...This
...ge thing
...s people
...d? This
...that the
...to Eph-
...bring out
...ness shall
...these two
...earth and
...From
...that the
...a young
...rist says,
...ruth, thy
...was to
...The gos-
...wn from

...ousands of Ephraim and they are the thousands of Manasseh. Isa. 18: 1-2, Woe to the land shadowing with wings which is beyond the river Ethiopia that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying go ye swift messengers, etc. Isa. 5: 26, and he will lift up an ensign to the nations from far, etc. It is upon Ephraim's land it is to be lifted up. Then the trumpet shall sound forth. It is the trumpet of salvation which shall sound in the land. Hos. 8: 12, I have written unto Ephraim the great things of my law, but they were counted as a strange thing. I find a prediction and the signs of the prophecy fulfilled. If you cannot see anything in this I can. These passages mean something. It is too late for the book to come now, for the time has gone past for the prophecy to come. Isa. 29: 9, stay yourselves and wonder, cry ye out, and cry; they are drunken, but

us that there will be a time when the voice of God will not speak to the children of men, etc. Has this prophecy been fulfilled? It has, instead of the true church coming down from heaven we have had about 100 churches. That shows that the vision has been withheld and "without the vision the people perish." When did God have a people on the earth that He did not speak to them? The dark vision shall pass away. When the book was given to the learned man to read, he said: I cannot, because it is sealed, then it was given to an unlearned man and he said, I am not learned. Therefore God said He would read the prophecy. Then He said, forasmuch as these mouths, etc., I will do a marvellous work among you and He did it. Some will say, why doesn't it prosper? Did God's word ever prosper? Isa. 29: 24, "They also that erred in spirit shall come to understanding, and they that

...ays they
...n a box,
...n a hole:
...Also,
...ne; then
...ree saw
...right saw
...t a mira-
...a cloth.
...father's
...ave old
...at them.
...hem the
...death to
...d Thum-
...set in
...a pair of
...lass and
...Harris
...tones so
...through
...ll this is
...rim and
...stone he
...r. Chase,
...to trace
...hidden
...s. They
...nd eight
...of com.

...the church on earth. My friends and the elders of his church take Joe Smith as their chief witness to establish the divine origin of the Book of Mormon. We must therefore examine his character and see if he is a competent witness. Were their claims not so large, and were it not for the fact that he is called as their chief witness we should not take the trouble to inquire into his life. As a private individual it matters not to me, but as the chief witness to the divine origin of the Book of Mormon, it is of great moment. You will understand something of his character by reading an account of the proceedings of the Court held in the town of Bainbridge, Chenango Co., N. Y. "People of State of New York vs. Joseph Smith. Warrant issued upon oath of Peter G. Bridgman, who informed that one Joseph Smith, of Bainbridge, was a disorderly person and an impostor. Prisoner brought into Court March 20th, 1826. Arad Stowell sworn— Says that he went to see whether prisoner could convince him that he possessed the skill that he professed to have, upon which prisoner laid a book open upon a white cloth, and

...and Rigdon were fined \$1000 each for swindling the people out of their money.
Rev. N. C. Lewis, of the M. E. church, of Susquehannah Co., Penn., in 1834, made a sworn statement to the effect that he had been acquainted with Joseph Smith, jr., for some time; being a relative of his wife's, and residing near him, had frequent opportunities of conversation with him. He is not a man of veracity, and his general character in this part of the country is that of an impostor hypocrite and liar.
Eleven male residents of Manchester, Ontario Co., N. Y., Nov. 3rd and 4th, 1833, made an affidavit that the family of Joseph Smith, with whom the Gold Bible originated, are a lazy, indolent, intemperate set, and their word is not to be depended on.
In the same year, on the same day, in the same vicinity, fifty-one other men of standing state: We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and have no hesitation in saying that we consider them destitute

not one word about it? My friend quotes Ezek. 37: 15-28, and explains the sticks there, by claiming that one has reference to the Book of Mormon. That text is claimed by different little sects. Prince Michael, I think, claims one of the sticks, and when he gets out of prison my friend here, Mr. Leverton, and he may settle the matter between them. I could explain the text but I shall not waste the time now, only to tell you that that passage has not one iota to do with the Book of Mormon or Joseph Smith. I do not find one thing about Latter Day Saints in the Bible. I do find something about an apostacy in the last days. 2 Peter 3: 1-8, "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-

less, deceivers, hating those who hate them, hating peace, hating those who are holy, who are without guile; who are lovers of pleasures more than lovers of God; who are slack in their hearts, their ears are dull, and their hearts are hardened, who have turned their backs to God, and are unwilling to be converted to God. These shall be punished. And it fits Joe Smith and his polygamist system exactly. My friend wonders that I should attack character, and he tells you that evil things were said of Christ. The difference in this case is what was said of Christ was false, utterly untrue. What was said of Joe Smith and the other witnesses to the Book of Mormon, was true, too true. Christ challenged the Pharisees to convict him of sin. When my friend refers to John Wesley, and says that he was tried in a court, etc, he knows that nothing was charged against him but some small complaints, such as refusing the sacrament to one who had not made a proper preparation for it according to the rules of the Church of England. At least he ought to know it. Christ said, "Ye shall know them by their fruits," and by this test Smith and the witnesses to the Book of Mormon

By
witne
Spaul
of th
of M
that
Spaul
mon
vel w
of M
porte
gines
Morn
the a
Book
ed th
tors
so do
the I
the B
left t
says
journ
Asia

can be taught. There is no mis
take, the language is unmistakable
and the document called Celestial
Marriage is by Joe Smith. He was
not only the author of that foul blot
on the name of Christianity, but he
was in practice a polygamist, as the
following affidavit will abundantly
prove.

SAN BERNARDINO, California

Dec. 31. 1883.

Mrs. Mary Ralph, being duly
sworn, deposes and says: I lived in
Nauvoo, Ill., close to the house of Jos.
Smith, just across the road, some time.
I also was present at a public meet-
ing, and heard the Prophet Joseph
Smith say while preaching. Here is
Bro. Brigham; if ever he leads this
church, he will lead it to hell; and I
believed he was a true prophet of
God. I was well acquainted with the
two Partridge girls and the two
Walker girls, and their two brothers,
William and Lorin Walker, they were
orphans, and lived in the family of
Joseph Smith, but I never knew they
were any of them his wives; but I
saw Susie Walker in 1847, and she
had a young baby in her arms; she

is the chief witness that my friend
has to produce to prove that the Book
of Mormon is of equal authority with
the Bible.

Now let us turn to the three wit-
nesses, Martin Harris, Oliver Cow-
dery and David Whitmer. Next to
Joe, these are the principal witnesses
relied upon to prove my friend's pro-
position. Let us examine them.

If the book of Doctrines and Cove-
nants be true, then before these wit-
nesses even pretended to see these
plates, Joe Smith, in a pretended re-
velation, presented the plates with the
revelation telling them first what to
say. In March 1829, Joe Smith gave
Harris a pretended revelation in which
the identical words of the testimony
of the witnesses occurs. In that re-
velation Harris is told to say that he
had seen the plates when he had not.
The statement of the three witnesses
to the Book of Mormon is a joint
statement, without date. It has every
mark of fraud and collusion. The
witnesses are not independent but in-
terested witnesses. Harris sold his
farm to get the book printed, and ex-
pected to make money out of the

him w
Hiram
robbin
house
self.
house
sacked
my v
treated
partien
dery,
brothe
me a
the cli
ed my
bring
him o
acres
said I
Such r
tively
consid
lieve i
Senson
says C
church
ments.
time t
in the
the cl

By seventeen of the most competent witnesses I proved that Solomon Spaulding wrote and was the author of the historical portion of the Book of Mormon. I will now show you that in more than twenty features the Spaulding novel and the Book of Mormon correspond. The plot of the novel was the same as that of the Book of Mormon. Spaulding's novel purported to be a history of the aborigines of America, so does the Book of Mormon. It attempts to account for the antiquities of America, so does the Book of Mormon. The novel assumed that the Israelites were the ancestors of the North American Indians, so does the Book of Mormon. It said the Israelites left Jerusalem, so does the Book of Mormon. It said they left to escape divine punishment, so says the Book of Mormon. They journeyed through and from Southern Asia by land and sea, so says the Book

of the North American Indians. This is what the Book of Mormon says. The names Nephi, Leli, Laban, Laman, Nephi e Tamarite, Mormon, Moroni, Amlicite, etc., were in Spaulding's novel, so they are in the Book of Mormon. The use and characteristics of these names in the novel were precisely the same in the Book of Mormon. The novel was written in Bible style, so is the Book of Mormon.

"Now it came to pass," etc., appeared so frequently in Spaulding's novel that it made it ridiculous, so those phrases make the Book of Mormon ridiculous. The original from which the manuscript was translated was taken from the earth (that is, Solomon Spaulding pretended to do so but he really did not), so are the pretensions of the Book of Mormon.

In the Spaulding novel one party of emigrants landed near the Isthmus of Panama and emigrated in a northerly direction, so says the Book of

him who shall be true and faithful." Hiram Smith charges Cowdery with robbing his father, plundering his own house and forging a note against himself. He says: "Persons came to my house while I was in prison, and ransacked it and carried away money and my valuables. Among those who treated me thus I cannot help making particular mention of Lyman Cowdery, who, in connection with his brother, Oliver Cowdery, took from me a great many things, and to cap the climax of his iniquity, compelled my aged father, by threatening to bring a mob upon him to deed over to him or his brother Oliver, about 160 acres of land, to pay a note which he said I had given to Oliver for \$165. Such note I confess I was and am entirely ignorant of, and after mature consideration I have to say that I believe it to be a forgery." (Times and Seasons, vol 1, pp. 223) Joe Smith says Cowdery was cut off from the church for slander and false statements. His words are: "About this time there were several persons living in the far west who were cut off from the church. These characters were

ed Mormonism and openly declared his testimony to the Book of Mormon, a lie. He died an apostate, a drunken sot, and a beastly wreck. Now you have the character of O Cowdery. Is he a competent witness that the Book of Mormon is of divine origin? I think not.

Now let us examine David Whitmer's character. Whitmer is included in the Cong. Document 189, A. D. 1841, against Cowdery, which charged Whitmer with being a member of a gang of thieves, counterfeiters and blacklegs of the deepest dye and I have already showed you that Joe Smith (in Times and Seasons, vol. 1, p. 80), says that Whitmer was one who slandered the Saints and made false statements and was at one time plotting to rob the Saints.

In Times and Seasons, p. 83, Joe Smith says: "Poor Phelps, has no other dumb beast to ride but David Whitmer, or to forbid his madness when he goes to curse Israel. But this ass (not being of the same kind as Balaam's), therefore notwithstanding, the angel appeared unto him. * * * Yet he brays out cursings,

unworthy of confidence. We proved that the next three witnesses to the divine origin of the Book of Mormon, Martin Harris, Oliver Cowdery and David Whitmer, were liars, forgers and counterfeiters. That the remaining eight witnesses: Celestial Whitmer, Hiram Page, Jacob Whitmer, Joe Smith, sr., Peter Whitmer, Hyrum Smith, John Whitmer, Sam Smith, were incompetent and not to be relied upon.

We drew your attention to the contradictory and absurd statements as to the plates. Joe Smith gave Martin Harris a scrawl that he said was a fac-simile of some writing on the plates. Harris took it to Prof. Anthon, of New York City. Prof. Anthon describes it: "It was indeed a singular scrawl. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had be-

five hundred that may be found in the book.

The historical part of the Book of Mormon is taken from Mr. Spaulding's novel. This is so certain that the futile efforts of Mormons to cover their tracks by getting out a cheap edition of a little pamphlet purporting to be the Spaulding manuscript is apparent. This little book is not the Spaulding manuscript, but this big Book of Mormon is (holding up the Book of Mormon.) The religious portion of the Book of Mormon was stolen by Rigdon and Smith from the Bible. You will find Isa. 11, 14, 21, 48; 50, 52, 54; Mal. 3; Matt. 5, 6, 7; 2 Cor. 13, and many other chapters taken out of the Bible. One-eighteenth of it is taken by chapters, one-twelfth by paragraphs, one eighth by phrases and all the ideas except Rigdon's sermons.

I explained to you the meaning of

progress of the work. David Whitmer tells how he was convinced of the truth of Mormonism. He went into the woods after some maple sap, and having filled two large pails he set out to return home. The sap became so heavy he stopped, knelt and prayed that if Joe Smith was a true prophet and the plates a genuine revelation from God that the sap might be made lighter as a token thereof. He arose, took up the sap, and as it felt lighter than when he set it down he was convinced of the truth of Mormonism. He was duped to believe also that an angel plowed seven acres of land for him in the night, and that an angel sowed eleven acres of plaster for him to enable him to go to Penn. to move Joe. (See Lucy Smith's Hist. pp. 144-5.) This is one of my friend's witnesses. Who can have any confidence in such a witness?

We now turn to Martin Harris. He was a man easily excited, and he told many wonderful stories. He said that the U. S. would be destroyed if they did not accept Mormonism in four years. Harris says he saw the devil, and that he was a jackass with

as a witness, interested in the book financially, and who said to his wife, "If the whole affair is a fraud I expect to make money out of it," cannot be accepted.

The eight witnesses say they saw the plates, that on them were characters of curious workmanship. How did they know that Joe had translated those plates? How did they know that an angel gave them to Joe? How did they know that the Book of Mormon was a translation of the plates? They could know that they saw plates but they could not know anything more. The witnesses are all a gang of Joe Smith's followers. Of the eight witnesses there are four of the Whitmers, three Smith's and Hy. Page, a brother-in-law of the Whitmers. So that of the twelve witnesses we have: Joe the author of the fraud, his father, a drunkard and liar, Hiram Smith, Joe's brother, and for a while a leader of Mormonism, S. H. Smith, another brother, David Whitmer, C. Whitmer, Jacob Whitmer, Peter Whitmer and John Whitmer, five in all, and a brother-in-law of the Whitmer's, Henry Page, O. Cow-

thank
courtesy
he has p
this disc
press my
dence fo
attenda
for the p
you hav
ent

For to
bate, I p
a day to
time sai
monism
I believ
against
I do not
did not
forced u
the stre
Leverto
and ch

MR.

MR.

MR. —
night
but in
what h
your r
"Beca
altars
to sip.
great
we dis
laws to
law of
here in
Ephra
word o
saying
the one
Judah
his co
stick a
the stic
house
join th
and th

Book of Paulding's that the to cover a cheap purport-manuscript book is not but this holding up the religious sermon was from the 1, 14, 21, Matt. 5, 6, other chap- ble. One- chapters, one eighth eas except meaning of

think the chairman for the uniform courtesy and impartiality with which he has presided over all the sessions of this discussion. I desire also to express my hearty thanks to the audience for the constant and faithful attendance of so large a number and for the patient and courteous hearing you have accorded me and my oppon- ent

For ten months previous to this de- bate, I preached here in Tilbury twice a day to my congregation and in that time said not one word against Mor- monism or any other denomination. I believe in peace and never preach against other churches from my pulpit I do not think it right to do so. I did not seek this debate. It was forced upon me. I was followed on the streets and asked to debate. Mr. Leverton visited the parsonage twice and challenged me to discuss these

of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nation of them which are saved shall walk in the light of it." As evidence that I have no hard feelings toward my opponent I now most cordially of- fer him my hand.

Here Mr. Cooper and Mr. Leverton cordially shook hands.

A hearty vote of thanks was given by Mr. Cooper, seconded by Mr. Leverton, and tendered to N. Mills, barrister, for the able and courteous manner in which he had presided at the sessions of the debate.

VOTE TAKEN.

According to the terms of the agreement, N. Mills, Esq., chairman, if the audience desired to vote on the merits of the debate by a show of vote, vote, came from the

the book his wife, and I ex- "cannot

they saw e charac- p. How- translat- may know be? How t of Mor- plates? w plates anything l a gang Of the ar of the and Hy. ne Whit- witnesses he fraud, liar, Hi- and for a n, S. H. id Whit- Whitmer, Whitmer, w of the O. Cow-

MR. LEVERTON'S THIRD SPEECH.

MR. CHAIRMAN, LADIES AND GENTLE- MEN.—When time was called last night I was just entering Ezek. 37: 15, but in order to give you an idea of what has been said I will again draw your attention to Hos. 8: 11, 12. "Because Ephraim hath made many altars to sin, altars shall be unto him to slip. I have written to him the great things of my law, etc." Here we discover that God has written his laws to Ephraim, and the Bible is the law of God to Judah. We have not here in the Bible any law of God to Ephraim. Ezek. 37: 15, says: "The word of the Lord came again unto me saying, moreover, thou Son of Man, take the one stick, and write upon it, for Judah and for the children of Israel; his companions: then take another stick and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel, his companions, and join them one to another in one stick, and they shall become one in thine

soph, . . . and put them with him," etc. . . . "And the sticks wherewith thou writest shall be in thine hand, before their eyes, and say: Behold I will take the children of Israel from among the heathen, . . . and will gather them on every side and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." They are going to come together just prior to the Lord converting his people. It is a sign to the nations of the time when they shall be brought together. In order for God to bring them back he must prepare the land for them. Since 1853 the early and latter rains have fallen upon that land, and the Jews are returning to Jerusalem. Zech. 2: 1-3, "I lifted up mine eyes again and looked, and behold a man with a measuring line in his hand. Then said I, whither goest thou? And he said unto me, to measure Jerusalem, to see what is the breadth thereof, and what is the length thereof . . . and another

...man in a few well chosen
expressed his sincere thanks
of the audience to Messrs.
... and Loverton for the rare intel-
... treat enjoyed in listening to
... our very able presentations of what
... esteemed to be the truth.
The audience was dismissed about
12 o'clock p.m., apparently well pleased
with the discussion. Those who pre-
... wrangle and that no good
... out of the debate were
... disappointed as the disput-
... and the debate throughout
... courtesy of manner and
... scores expressed the opin-
... good would come out of
... desire to have it put
... us secure it in perman-
... was to meet this desire
... ion was printed.
... fact that Mr. Cooper
... and had his matter

I will dwell in the midst of thee and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord; for He is raised up out of his whole habitation." Now it needs no comment from me. This all indicates the preparatory work of bringing the children of Israel home. Isa. 2: 2, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it," etc., etc. Here we have a gathering too. And the Lord shall truly destroy the town of the Egyptians. God's name will stand glorified among his people in the latter days, and the miracles he did for Israel will be forgotten. I showed you in Genesis last night who Ephraim was, and about the blessing that was to come to him. What is said about Joseph Smith with regard to this? He says an angel of God did come to him and gave him a revelation. If it was not according to the law of God it is

handled them with our hands. Signed by Hiram Smith, Samuel Smith and six others.
I am quite well aware that he is rejected, but that is no more than Christ was. He was rejected by the Jews. If twelve witnesses came and testified against a man wouldn't it be sufficient to hang him? These are all sober witnesses. It was said last night that one or most of these witnesses went back on their testimony. We shall see if that is the case. In the Braden & Kelly debates, page 178, Mr. Martin Harris says: "I went to the city of New York and presented the characters which had been transcribed with the translation thereof to Prof. Anthon, and that gentleman stated the translation was correct. I then showed him those that were not translated, and he said that they were Egyptian, Chaldeic, Assyrian and Arabic, and that they were true characters. Dr. Mitchell, states: "This paper was in fact a singular scroll. It consisted of all kinds of crooked characters disposed in columns and had evidently been prepared by some person who had before him at the time a book containing various alpha-

phy, th
him last
as one
Book of
at any
any par
since be
as one
now a
stateme
ished.
"Ha
him hea
or spiri
in the
sincere
may be
world h
pench t
almost
renewa
are true
in mak
ponent
scheme.
been no
has be
testify
have la
it was
offered
other of

...da. Sign-
...el Smith

...that he is
...more than
...ed by the
...came and
...didn't it be
...one are all
...said last
...these wit-
...testimony.
...case. In
...page 178,
...I went to
...presented
...men trans-
...thereof to
...gentleman
...correct. I
...were not
...they were
...and Ara-
...the charac-
...This pa-
...erroll. It
...crooked
...mins and
...l by some
...n at the
...ous alpha-

...represented by one John Mar-
phy, that I; in a conversation with
him last summer denied my testimony
as one of the three witnesses to the
Book of Mormon. * * * I never
at any time denied that testimony or
any part thereof, which has ~~long~~
since been published with that book
as one of the three witnesses. I do
now again affirm the truth of my
statement as then made and pub-
lished.

"He that hath an ear to hear, let
him hear. I do not indorse polygamy
or spiritual wifery. It is forbidden
in the Book of Mormon itself. My
sincere desire is that this argument
may be useful to the world. The
world has tried in every way to im-
peach this testimony. Here is a man
almost drawing his last breath who
renews his testimony that these things
are true. What object had this man
in making these testimonies, my op-
ponent said it was a money-making
scheme. It is not so. There has
been no money making in it. There
has been no paid ministry. I can
testify to the truth of that fact. I
have labored for this because I knew
it was God's cause. I have been
offered \$800 by one and \$1,000 by an-
other church if I would go and preach

...thing in this. But it harmonizes with
the Word of God. If this is not the
Word of God, where is it to be found.
My opponent said last night that the
Book of Mormon was false on account
of the Egyptian language. I have
told you all about that. He says it
was Spaulding's novel. If this thing
be false let it go to the ground. In
the Braden and Kelly debate, page
91, Hurlburt says: "I visited Mrs.
Matilda Spaulding in 1834 and never
saw her afterwards. I then received
from her a manuscript of her hus-
band's which I did not read but
brought home with me and imme-
diately gave it to Mr. E. D. Howe, of
Painesville, Ohio, who was then en-
gaged in preparing his book, "Mor-
monism Unveiled." Mr. Howe re-
ceived it under the conditions on
which I took it from Mrs. Spaulding
(then Mrs. Davidson), to compare it
with the Book of Mormon and then
return it to her. I never received
any other manuscript of Spaulding's
from Mrs. Davidson or anyone else.
Of that manuscript I made no other
use than to give it with all my other
documents connected with Mormonism
to Mr. Howe. I did not destroy the
manuscript nor dispose of it to Joe
Smith nor any other person. Mr.

1820, being in an old trunk full of manuscripts of Sol. Spaulding. Mrs. McKinstry, S. Spaulding's daughter, testifies: 1816 I remember the old trunk and its contents reached here in safety. Smith was born in Dec., 1805 and would have been but eleven to fifteen years of age while the manuscript was at Sabine's. He never worked there though Miss Dickison says it was understood that he did. In 1820, her mother had it. She handled the manuscript. In 1834 it was given to Hurlburt by her mother. The Book of Mormon was published in 1830. It is strange that it was not published before this. To follow it still further, I now shall turn your attention to the "Manuscript Found."

Mr. Rigdon says: There was no man by the name of Patterson during my residence in Pittsburg who had a printing office. What might have been before I lived there I know not. Mr. Robt. Patterson, I was told, owned a printing office before I lived in that city, but had been unfortunate in business and failed. If I were to say that I ever heard of the Rev. Sol. Spaulding and his wife until Dr. P. Hurlburt wrote his lie about me, I should be a liar like unto themselves.

No you see, it has been in my possession over forty years.

Now we have followed it into the hands of Mr. Howe. "This of Spaulding's was among the manuscript. I have had it forty years, but never examined it until lately. Now he tells that it is found. Mr. Joe Smith writes, I am greatly obliged to you for the information about the manuscript. It is the genuine book of Spaulding. Two things are certain, it is a genuine writing of Spaulding and it is not the original of the Book of Mormon. We never heard of any other manuscript until this came to light. They said there were similar names in these two books but it was found there were none. They wanted to buy the manuscript so they could cover up their falsehood. Mr. Rice said he would put it in Oberlin College for safe keeping. He made an entire copy of the manuscript. Oberlin is near where it was written. Here are some more testimonies: As regards the names I have here the two books and if you can find similar names I will forfeit \$200, and now for the testimonies that it was genuine. It was sent to the College and a certified copy given. Here is the certificate. Oberlin Col

MR.

Mr. MEN -
the name
the Book
don't be
was the
date his
the lib
vine orig
but he f
had no
mon wh
pected t
his prot
To pr
wrote th
of Morm
with the
produce
ble and
beside M
him reac
member
state em
nvol an
identical
chapters
into it.

MR. COOPER'S THIRD REPLY.

MR. CHAIRMAN, LADIES AND GENTLE MEN — My opponent asks for proof of the assertions I made last night as to the Book of Mormon, and as to Rigdon being in Pittsburg when Spaulding was there. I shall try and accommodate him. He again combled through the Bible for some proofs of the divine origin of the Book of Mormon, but he found none. What he quoted had no reference to the Book of Mormon whatever, and I cannot be expected to waste my time replying to his pretended arguments.

To prove that Solomon Spaulding wrote the historical part of the Book of Mormon, and that it is identical with the "manuscript found," I shall produce several of the most respectable and competent witnesses who lived beside Mr. Spaulding, and who heard him read his novel and who well remember the names in it, and who state emphatically that the Spaulding novel and the Book of Mormon are identical with the exception of the chapters stolen from the Bible and put into it.

try. He said he intended to trace their journey from Jerusalem by land and sea till their arrival in America, and give an account of their arts, sciences, civilization, laws and institutions. In this way he would give a satisfactory account of all the old mounds, so common in this country. Nephi and Lehi were by him represented as the leading characters, when they first started for America. Their main object was to escape the judgments which they supposed were coming upon the old world."

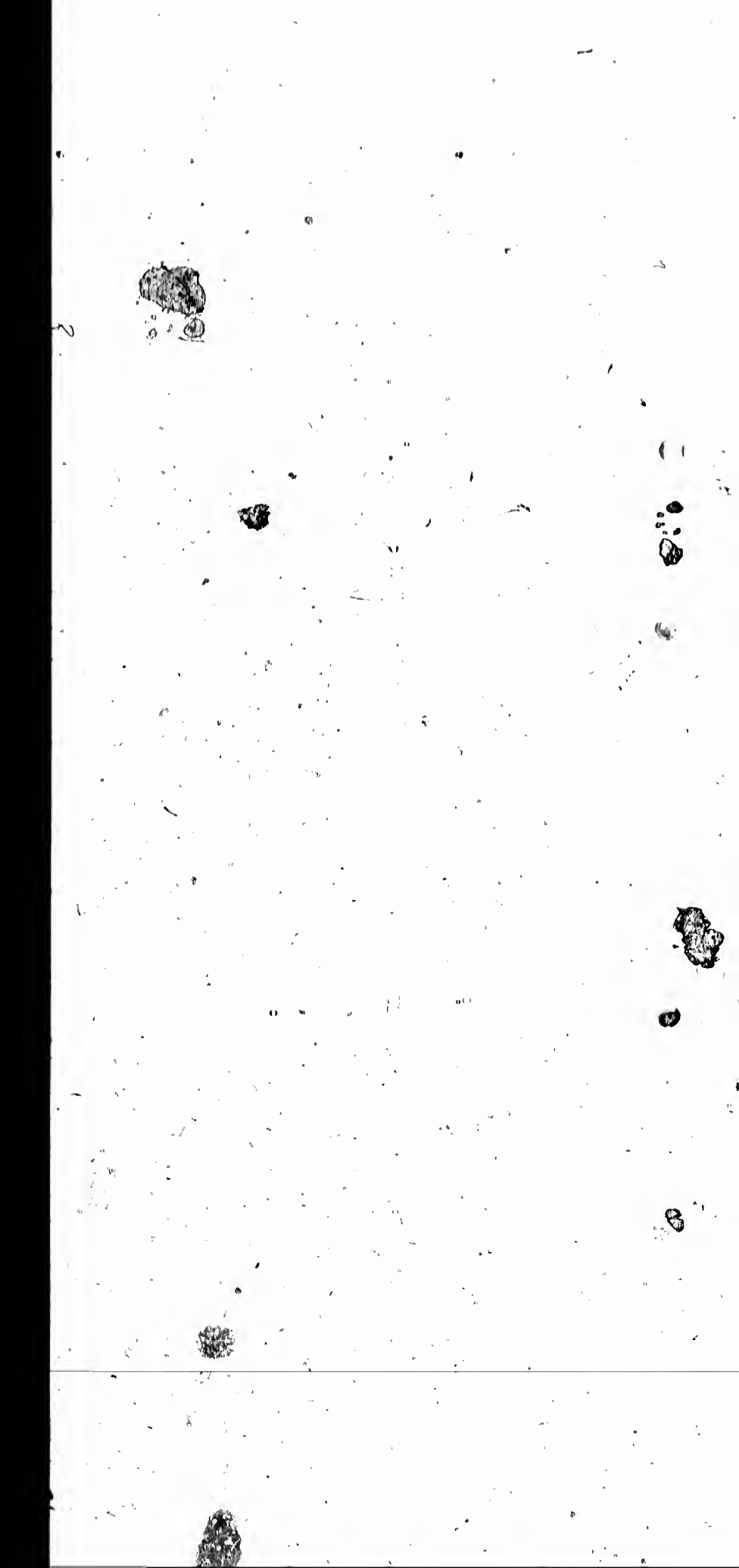
NARUM HOWARD testifies:

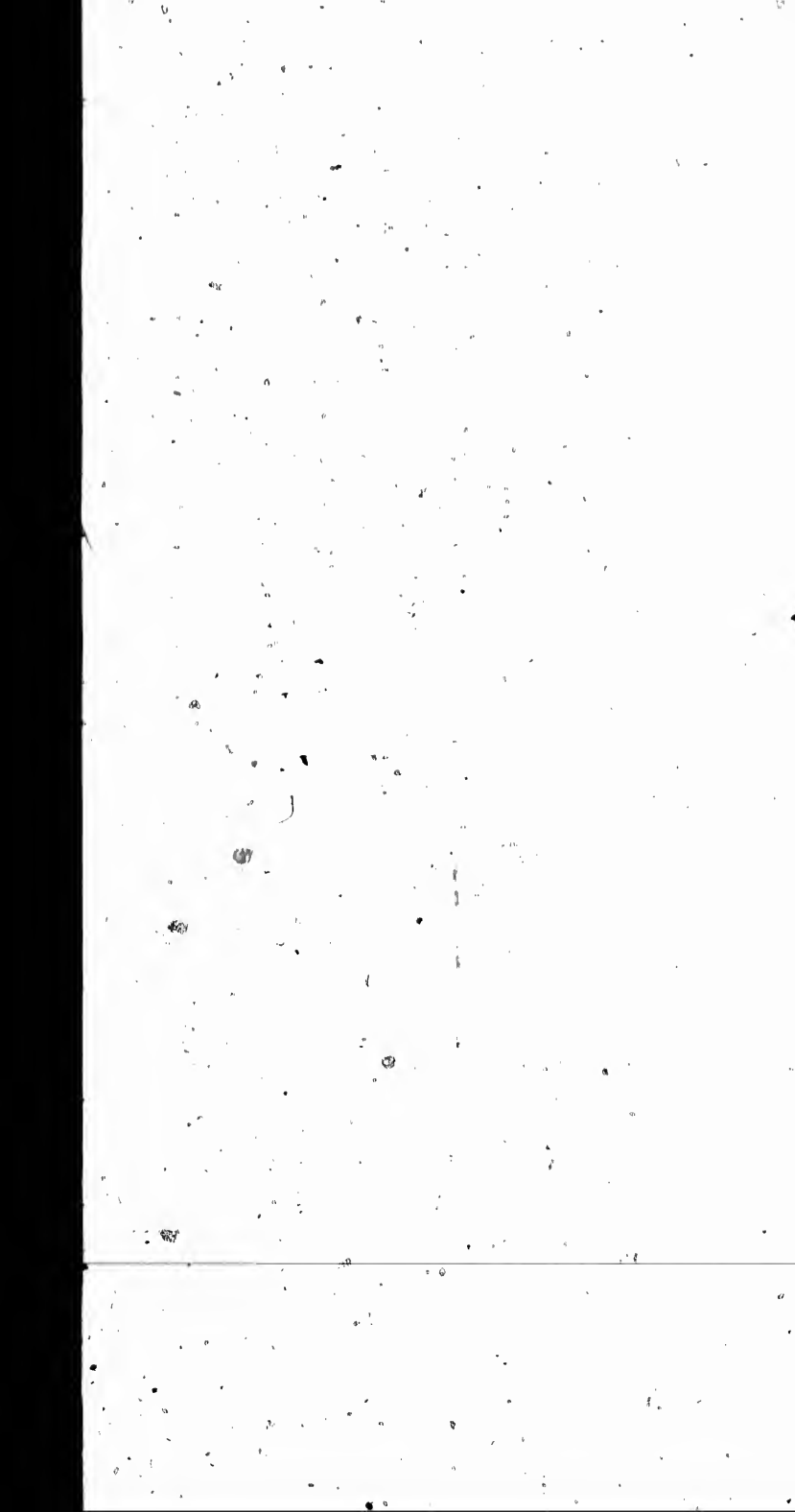
"In conversation with Solomon Spaulding I expressed my surprise that we had no account of the people once in this country, who erected the old forts, mounds, etc. He told me he was writing a history of that people."

ARTEMUS CUNNINGHAM testifies:

"Solomon Spaulding described to me his book. He said that it was a fabulous or romantic history of the first inhabitants of this country, and it purported to be a record found buried in the earth, or in a cave. He had adopted the ancient or Scriptural style of writing. He then read from his manuscript. I remember the name of Nephi, who appeared to be the principal hero of the story. The frequent repetition of the phrase "I Nephi," I remember distinctly as though it were yesterday. He attempted to account for the numerous antiquities which are found upon the continent."

JOHN N. MILLER, who was a member of Solomon Spaulding's household for many months, testifies:





MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



1.50

1.56

1.63

1.71

1.80

1.88

1.96

2.00

2.05

2.11

2.16

2.24

2.30

2.36

2.44

2.50

2.57

2.64

2.71

2.79

2.86

2.94

3.00



APPLIED IMAGE [®] Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

...y was in Pittsburg, where he said he would get the book printed and pay me. But I never heard any more from him or his writings, till I saw them in the Book of Mormon."

JOHN SPAULDING, brother of Solomon Spaulding testifies :

"The 'Manuscript Found' was an historical romance of the first settlers of America, endeavoring to show that the American Indians are descended from the Jews, or lost tribes. It gave a detailed account of their journey from Jerusalem by land and sea, till they arrived in America, under the command of Nephi and Lehi. They afterwards had contentions and quarrels, and separated into two distinct nations, the Nephites and the Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in great heaps, which caused the mounds so common in this country. Their arts, sciences and civilization were brought into view, in order to account for all the curious antiquities found in various parts of North and South America. I have recently read the Book of Mormon and to my great surprise I find nearly the same historical matter, names, etc., as they were in my brother's writings. I well remember that he wrote in the old style, and commenced

...a, testifies :

"I was intimately acquainted with Solomon Spaulding, and often heard him read what he called the 'Manuscript Found.' It was a fictitious novel of the people that built the mounds. I had the Book of Mormon in my house for about six months for the purpose of comparing it with my recollections of the 'Lost Manuscript Found,' and I unhesitatingly say that a great part of the historical part of it, the Book of Mormon is identical with the manuscript, and I fully believe that the manuscript is the foundation of the whole concern."

Mrs. MCKINSTRY's statement regarding the 'Manuscript Found,' Washington, D. C., April 3rd, 1880. Mrs. McKinstry is the child or daughter of Solomon Spaulding. She testifies :

"My father read the manuscript I had seen him writing to the neighbors and to a clergyman a friend of his who came to visit him. Some of the names he mentioned while reading to the people I have never forgotten. They are as fresh in my memory as though I had heard them but yesterday. They are Mormon, Moroni, Lamanite and Nephi, etc.,

meaning of the name Mormon which is, "bugbear," "hobgoblin," etc. It purports to be a history of America from the time of the Tower of Babel until about 400 A. D., nearly 4,000 years. It asserts that this continent was peopled by three different families: 1. The family of Jarid who emigrated from the Tower of Babel over three thousand years before Christ and whose descendants were exterminated, one portion of the book declares six hundred years before Christ, but another portion places the date at two hundred and fifty years before Christ.

2. The family of Lehi, a Manassehite, who emigrated 600 years before Christ, early in the reign of Zedekiah, King of Judah. His descendants divided into two nations, the Nephites, the righteous portion, and the Laminites, the wicked portion.

3. The family of Zarahemla who were Judahites or Jews who left Jerusalem about eleven years after Lehi. The descendants of the Jews were destroyed in war or were absorbed by the Nephites. In a war the Nephites were exterminated by the Laminites about 384 A. D. The Laminites remained the sole possessors of the Continent of America and because of their sins became dark skinned. They are the American Indians according to this account.

Now we have the Book of Mormon and its historical portion is identical with the "Manuscript Found" written by Mr. Spaulding. The balance of the book, that is the religious portion, was stolen by Rigdon, and Smith from the Bible as follows: One-eighteenth is stolen by chapters, one-twelfth is stolen by paragraphs, one-eighth is stolen by phrases and the whole of the religious ideas are stolen except some of Rigdon's sermons. We have now given you an account of the Book of Mormon. In my next speech I shall examine some of its absurdities and

blunders, the witnesses to its authenticity and before closing I shall produce many witnesses to prove that I am correct in all my statements.

Time expired.

MR. LEVERTON'S SECOND SPEECH.

MR. CHAIRMAN, LADIES AND GENTLEMEN.—As my friend has introduced a Greek word I shall call upon my moderator to explain it. (Mr. Cooper objected and was sustained by the chair.) I defy him to find the word Mormon in a Greek lexicon. He can find Mormon and it means just what he says. He has told you something that is certainly out of existence so far as the word is concerned. I am sorry my opponent has wasted so much time. Until this came to light we never heard of Solomon Spaulding writing more than one romance. I am going to read something from a person who has nothing to do with the work. L. L. Rice writing from Honolulu in 1885, says: The Spaulding manuscript came into my possession in this wise. In 1839-40 my partner and I bought the office of the Painesville Telegraph. The transfer of types, etc., was accompanied by a quantity of manuscript, the Spaulding manuscript among the rest, have had it 40 years, but never examined it until six or eight months since. The only wonder is that I did not destroy it long ago. Many have applied for it each one seeming to think they had some claim to it, but I would not sell it. One man wanted it sent to him because he was getting up another book of Mormon. This manuscript is not the story

of the a
history
original
this I c
except
it is no
Mormon
tion w
this in
the p
The m
care f
Smith
only ha
it was
there
underst
Kinstry
says th
manusc
In 183
her mo
mon w
burt g
Mormo
from th
and ha
Mr. R
and af
manusc
that So
but on
Mormo
If this
grace f
so. In
a poly
He ac
North
someth
he doe
"Truth
earth."
meek a
Lord,
rejoice
Latter
were n
spirit.
sincere

of the ancient inhabitants but it is a history of the wars and it is not the original of the Mormon Bible. As to this I cannot see that it is of any use except to the Mormons to prove that it is not the original of the Book of Mormon. This man had no connection with the Mormons. He found this in his old papers, when he bought the printing office from Mr. Howe. The manuscript was in Mr. Sabine's care from 1816 to 1820. Joseph Smith was born in 1805 so he could only have been 11-15 years old, while it was at Sabine's. He never worked there. Miss Dickinson says it was understood that he did. Mrs. McKiustry, Sol. Spaulding's daughter, says that in 1820 her mother had the manuscript and she had handled it. In 1834 it was given to Hurlburt by her mother. But the Book of Mormon was published in 1830. Hurlburt gave it to a publisher to expose Mormonism. This man was cut off from the church and bought this book and had it printed for revenge. Then Mr. Rice bought the printing office and after twenty years found the manuscript. My opponent has read that Solomon Spaulding was a scholar but on every page of the Book of Mormon we find grammatical errors. If this is written by him it is a disgrace for a Christian minister to write so. In the Spaulding novel there was a polygamous story and we refute that. He admits that the argument of North and South America may have something to do with it. I am glad he does. Who told David that "Truth shall spring up out of the earth." Again, Isa. 29: 19, "The meek also increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel: Latter Day Saints do not say people were not enjoying a portion of God's spirit. But those that are honest and sincere and living according to their

light are all right no matter where they are. I am astonished that my friend takes character to mean anything. In the Bible we find the very worst of characters. The first five books were written by a man who killed a man and then hid him in the sand. The writer of the Psalms was a murderer and adulterer. Solomon had a thousand wives and Peter himself swore and denied Christ. Why doesn't he repute my arguments? What about the founder of his own church? I find in Hale's History of the United States: "In 1836 John Wesley, a celebrated Methodist made a visit to Georgia for the purpose of preaching to the Colonists and converting the Indians. Among the former he made some proselytes, but more enemies. He was accused of diverting the people from labor, of fomenting divisions, of claiming and exercising high and unwarranted ecclesiastical authority. His conduct towards one of the principal settlements was highly resented by her friends. Thirteen indictments for alleged offences were found against him, but before the time of trial he returned to England. So, John Wesley running from his trials, looked like being guilty. But Joseph Smith stood his trial like a man and was honorably acquitted every time. The Jews said Christ was an impostor. If I had come before you and said I was a professor of Greek and Latin, I might have had some chance here, but if a man comes straight and honest and says what he is and another takes advantage of him what shall we call that? When the Children of Israel were driven from their land on account of transgression they became a hiss and a by-word. Then Jacob's face waxed pale. Not long ago the Jews were not allowed any position in England, but now a Jew has been at the head of affairs in England and I

THE COOPER-LEVERTON DEBATE.

thank God that he was. They that murmur shall learn doctrine. The land of Palestine is making progress in civilization and the signs of the times are that the people will soon return there. I don't give the credit to Joe Smith, but to God, for it was God who gave him the revelation. I was a Methodist local preacher and I have heard them say, "How is it that the spirit of God is not enjoyed as it was in years gone by? They were sad that these were not for them now. The spirit of God is not changed. He is the same to all people and in every nation. He that feareth God and seeketh righteousness shall be saved. Then, they that murmur shall learn doctrine." Yes, the days are come when the people shall say, lo here and lo there and many people shall follow them. Well, then, when the truth comes they that murmur shall receive doctrine. Then the reason that they will learn doctrine is that God will establish his word upon the earth and truth shall spring out of the ground. Ez. 37; 15, "The Word of the Lord came again unto me, saying, take the one stick," etc. Here we have the prophet telling us that one stick is to be written on for Judah, that is the Bible, and another for the house of Joseph and his companions. Where can you find that? They are to come together and be joined together.

Time expired.

MR. COOPER'S SECOND REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—If I admit all my opponent has said in quoting the prophet, that the wings refer to the two America's and

to the wings of the American eagle it does not prove anything, whatever in favor of his proposition. It has no reference to Joe Smith or the Book of Mormon. It does not prove that the Book of Mormon is of divine origin or of equal authority with the Bible. Instead of wasting time with his pretended argument I shall resume my account of the Book of Mormon.

First, let us notice the account of the plates pretended to be found. They tell us they were gold, pure gold, and that they looked like brass. Joe says they were fastened with three rings, David Whitmer says they were soldered together. Emma Smith says they were loose on her kitchen table, neither fastened nor soldered, covered with a cloth. Joe's mother says they were kept in a hollow tree, in a box, a coopers' shop, in the woods, in a hole in the ground, in a vault, etc. Also, that Joe had them all the time; then he did not have them. Three saw them by a miracle; the eight saw them and hefted them without a miracle. Emma saw them under a cloth. Whitmer saw them in his father's field. The angel, Moroni, gave old Granny Whitmer a squint at them. If any one wanted to see them the angel had them, or it meant death to look at them. The Urim and Thummim were pointed diamonds set in glass plates, that they were a pair of silver spectacles. Think of glass and specs at the time of Babel? Harris says they were two cloudy stones so large that a man could look through them with both eyes. Now all this is a fable. They had no Urim and Thummim. Joe had the Peekstone he stole from the children of Mr. Chase, and with which he pretended to trace stolen property and to find hidden treasures in the earth.

Notice the size of the plates. They were seven inches wide and eight inches long, and the thickness of com-

mon tin contains which written of a plate large paper cap. 1 which, weigh pounds. be worth all these sword, pass, his fought Is this impossible.

Is it such a lish His and the Smith a lish the Mormon his cha tent w so large that he we show quire-individual the child of the moment thing of account Court Ohenar State of Warrar Bridg seph S disorder Prison 20th, Says t prison possess to have book.

mon tin. Now the Book of Mormon contains 545 pages, in small type, which would require 2000 pages of written matter on foolscap. One side of a plate translated would occupy one large page of written matter on foolscap. This would require 1000 plates, which, if of gold as they assert, would weigh 750 pounds, if of brass, 250 pounds. These plates, of gold, would be worth \$75,000. Joe Smith carried all these plates, 750 pounds. A large sword, a heavy breast plate, a compass, hid away in his frock while he fought two men and ran two miles. Is this not a most absurd thing and impossible. Who can believe it?

Is it likely that God would choose such a man as Joe Smith to re-establish His church on earth? My friend and the elders of his church take Joe Smith as their chief witness to establish the divine origin of the Book of Mormon. We must therefore examine his character and see if he is a competent witness. Were their claims not so large, and were it not for the fact that he is called as their chief witness we should not take the trouble to inquire into his life. As a private individual it matters not to me, but as the chief witness to the divine origin of the Book of Mormon, it is of great moment. You will understand something of his character by reading an account of the proceedings of the Court held in the town of Bainbridge, Chenango Co., N. Y. "People of State of New York vs. Joseph Smith. Warrant issued upon oath of Peter G. Bridgman, who informed that one Joseph Smith, of Bainbridge, was a disorderly person and an impostor. Prisoner brought into Court March 20th, 1826. Arad Stowell sworn—Says that he went to see whether prisoner could convince him that he possessed the skill that he professed to have, upon which prisoner laid a book open upon a white cloth, and

proposed looking through another stone which was white and transparent; hold the stone to the candle, turn his back to book, and read. The deception appeared so palpable, that I went off disgusted.

McMaster, sworn—Says he went with Arad Stowell to be convinced of prisoner's skill; and likewise came away disgusted, finding the deception so palpable.

And thereupon the Court finds the defendant (Joe Smith) guilty."

In the spring of 1837, Joe Smith started what was called the "Wild Cat" bank in Kirtland. Joe got the money of hundreds of the poor dupes and for a while lived like a prince, but in November of the same year the Wild Cat bank broke and Joe Smith and Rigdon were fined \$1000 each for swindling the people out of their money.

Rev. N. C. Lewis, of the M. E. church, of Susquehannah Co., Penn., in 1834, made a sworn statement to the effect that he had been acquainted with Joseph Smith, jr., for some time; being a relative of his wife's, and residing near him, had frequent opportunities of conversation with him. He is not a man of veracity, and his general character in this part of the country is that of an impostor hypocrite and liar.

Eleven male residents of Manchester, Ontario Co., N. Y., Nov. 3rd and 4th, 1833, made an affidavit that the family of Joseph Smith, with whom the Gold Bible originated, are a lazy, indolent, intemperate set, and their word is not to be depended on.

In the same year, on the same day, in the same vicinity, fifty-one other men of standing state: We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and have no hesitation in saying that we consider them destitute

of that moral character which ought to entitle them to the confidence of any community. Joseph Smith, sr., and his son, Joseph, in particular, were considered entirely destitute of moral character, and addicted to vicious habits. Here we have sixty-three of the best and most competent witnesses, under oath, stating that Joe Smith was an impostor, a hypocrite, a liar, not to be depended upon, destitute of moral character and addicted to vicious habits.

Again, Joe Smith was the author of a revelation on the patriarchal order of marriage, or plurality of wives, given, he claims, in Nauvoo, July 11th, 1843. In this revelation Joe Smith teaches polygamy, as plainly as it can be taught. There is no mistake, the language is unmistakable and the document called Celestial Marriage is by Joe Smith. He was not only the author of that foul blot on the name of Christianity, but he was in practice a polygamist, as the following affidavit will abundantly prove.

SAN BERNARDINO, California

Dec. 31, 1883.

Mrs. Mary Ralph, being duly sworn, deposes and says: I lived in Nauvoo, Ill., close to the house of Jos. Smith, just across the road, some time. I also was present at a public meeting, and heard the Prophet Joseph Smith say while preaching. Here is Bro. Brigham; if ever he leads this church, he will lead it to hell; and I believed he was a true prophet of God. I was well acquainted with the two Partridge girls and the two Walker girls, and their two brothers, William and Lorin Walker, they were orphans, and lived in the family of Joseph Smith, but I never knew they were any of them his wives; but I saw Susie Walker in 1847, and she had a young baby in her arms; she

told me she had been sealed to Joseph for eternity and to Hæber C. Kimball for time, and Bro. Heber was acting as proxy for Bro. Joseph. Dianthy Farr, daughter of Aaron Farr, told me she was sealed in the same way, and Wm. Clayton was acting as proxy for Bro. Joseph with her. The first I ever heard of the proxy and sealing business was in 1846. Bathsheba Smith, wife of George A., told me of it then.

MARY RALPH.

"Sworn to before me, this 31st day of December, 1883. W. J. Curtis, Notary Public in and for San Bernardino Co. California."

I thus impeach Joe Smith as a witness. His character is bad. Yet he is the chief witness that my friend has to produce to prove that the Book of Mormon is of equal authority with the Bible.

Now let us turn to the three witnesses, Martin Harris, Oliver Cowdery and David Whitmer. Next to Joe, these are the principal witnesses relied upon to prove my friend's proposition. Let us examine them.

If the book of Doctrines and Covenants be true, then before these witnesses even pretended to see these plates, Joe Smith, in a pretended revelation, presented the plates with the revelation telling them first what to say. In March 1829, Joe Smith gave Harris a pretended revelation in which the identical words of the testimony of the witnesses occurs. In that revelation Harris is told to say that he had seen the plates when he had not. The statement of the three witnesses to the Book of Mormon is a joint statement, without date. It has every mark of fraud and collusion. The witnesses are not independent but interested witnesses. Harris sold his farm to get the book printed, and expected to make money out of the

book.
on the
intere
amino
Oliver
Staffo
ed him
not to
taugh
Banfo
pettifo
to do
could
preter
1831:
Lord
Cowde
he be
which
Zion
him w
Hiran
robbin
house
self.
house
sacked
my v
treat
partic
dery,
brothe
me a
the cli
ed my
bring
him o
acres
said I
Such
tirely
consid
lieve i
Season
says
church
ments
time t
in the
the cl

book. Cowdery had spent much time on the book. The witnesses are all interested parties. We will now examine the character of the witnesses. Oliver Cowdery comes first. David Stafford testifies that "Cowdery proved himself to be a worthless fellow, not to be trusted or believed when he taught school in the neighborhood." Banford Booth says: "He was a low pettifogger, a cats-paw of the Smith's to do their dirty work. Joe Smith could not trust him himself. In a pretended revelation, Joe says in Nov. 1831: "Hearken unto me saith the Lord your God for my servant Oliver Cowdery's sake. It is not wisdom that he be entrusted with the moneys which he shall carry into the land of Zion unless some one shall go with him who shall be true and faithful." Hiram Smith charges Cowdery with robbing his father, plundering his own house and forging a note against himself. He says: "Persons came to my house while I was in prison, and ransacked it and carried away money and my valuables. Among those who treated me thus I cannot help making particular mention of Lyman Cowdery, who, in connection with his brother, Oliver Cowdery, took from me a great many things, and to cap the climax of his iniquity, compelled my aged father, by threatening to bring a mob upon him to deed over to him or his brother Oliver, about 160 acres of land, to pay a note which he said I had given to Oliver for \$165. Such note I confess I was and am entirely ignorant of, and after mature consideration I have to say that I believe it to be a forgery." (Times and Seasons, vol. 1, pp. 22-3.) Joe Smith says Cowdery was cut off from the church for slander and false statements. His words are: "About this time there were several persons living in the far west who were cut off from the church. These characters were

studiously engaged in circulating false and slanderous reports against the Saints to stir up our enemies to drive us from our homes and enjoy the spoils. They are as follows: Oliver Cowdery, David Whitmer, etc. (Times and Seasons, vol. 1, p. 86.)

In a circular letter addressed to Cowdery, David Whitman, and others, signed by Sidney Rigdon and 84 other leading Mormons. A circular that was authenticated in a report of a committee of the United States Senate and published in the report by authority of the U. S. Government, constituting Congressional Document 189, A. D. 1841, Oliver Cowdery is charged with stealing, lying, perjury, counterfeiting, and that he was leader of a gang of scoundrels of the blackest dye. He abandoned Mormonism and openly declared his testimony to the Book of Mormon, a lie. He died an apostate, a drunken sot and a beastly wreck. Now you have the character of O. Cowdery. Is he a competent witness that the Book of Mormon is of divine origin? I think not.

Now let us examine David Whitmer's character. Whitmer is included in the Cong. Document 189, A. D. 1841, against Cowdery, which charged Whitmer with being a member of a gang of thieves, counterfeiters and blacklegs of the deepest dye and I have already showed you that Joe Smith (in Times and Seasons, vol. 1, p. 80), says that Whitmer was one who slandered the Saints and made false statements and was at one time plotting to rob the Saints.

In Times and Seasons, p. 83, Joe Smith says: Poor Phelps, has no other dumb beast to ride but David Whitmer, or to forbid his madness when he goes to curse Israel. But this ass (not being of the same kind as Balaam's), therefore notwithstanding the angel appeared unto him.
* * * Yet he brays out cursings,

instead of blessings. Poor ass, who lives to see him will see him and his rider perish like those who perished in the gainsaying of Noah? Whitmer frequently declared in Richmond, Mo., that his testimony to the Book of Mormon was a lie. To show you how easily David Whitmer was duped. A wooden image was by Smith placed in a tree in a field. Whitmer's son saw it and said he saw an angel. Then said Smith, "This is the place, where the Book of Mormon must be completed since the angel has appeared eleven times and it is revealed to me that the place of his twelfth appearing is where the book must be completed. Hence Whitmer's, in West Fayette, became the resort of Smith and his fellow impostors during the progress of the work. David Whitmer tells how he was convinced of the truth of Mormonism. He went into the woods after some maple sap, and having filled two large pails he set out to return home. The sap became so heavy he stopped, knelt and prayed that if Joe Smith was a true prophet and the plates a genuine revelation from God that the sap might be made lighter as a token thereof. He arose, took up the sap, and as it felt lighter than when he set it down he was convinced of the truth of Mormonism. He was duped to believe also that an angel plowed seven acres of land for him in the night, and that an angel sowed eleven acres of plaster for him to enable him to go to Penn. to move Joe. (See Lucy Smith's Hist. pp. 144-5.) This is one of my friend's witnesses. Who can have any confidence in such a witness?

We now turn to Martin Harris. He was a man easily excited, and he told many wonderful stories. He said that the U. S. would be destroyed if they did not accept Mormonism in four years. Harris says he saw the devil, and that he was a jackass with

hair like a mouse. Harris repeatedly declared that he had as much evidence for a Shaker book which he had as for the Book of Mormon. He told Merley, Maj. Gilbert, Mrs. Markell, Mrs. Millikin Mr. Hansbury, and many others, that he did not see the plates with his natural sight. He only saw them by faith. He told Mrs. Hansbury that he only saw the box they were in, and heard them rattle. Joe denounced him, (Elder's Journal, p. 49, Aug., 1838,) as so far beneath contempt that a notice of him would be too great a sacrifice for a gentleman to make. The church exerted some kind of restraint on him, but now he has given loose to all kinds of abominations, lying, cheating, swindling, all kinds of debauchery. Harris, as a witness, interested in the book financially, and who said to his wife, "If the whole affair is a fraud I expect to make money out of it," cannot be accepted.

The eight witnesses say they saw the plates, that on them were characters of curious workmanship. How did they know that Joe had translated those plates? How did they know that an angel gave them to Joe? How did they know that the Book of Mormon was a translation of the plates? They could know that they saw plates but they could not know anything more. The witnesses are all a gang of Joe Smith's followers. Of the eight witnesses there are four of the Whitmers, three Smith's and Hy. Page, a brother-in-law of the Whitmers. So that of the twelve witnesses we have: Joe the author of the fraud, his father, a drunkard and liar, Hiram Smith, Joe's brother, and for a while a leader of Mormonism, S. H. Smith, another brother, David Whitmer, C. Whitmer, Jacob Whitmer, Peter Whitmer and John Whitmer, five in all, and a brother-in-law of the Whitmer's, Henry Page, O. Cow-

dery
of vill
These
introd
origin
whose
as wit
a crow
stand
in any
the U
nesses,
five ap
prove
fabric
when i

MR.

Mr.
MEN—
night
but in
what h
your a
"Beca
altars
to sip.
great
we dis
laws to
law of
here in
Ephra
word of
saying,
the one
Judah
his cou
stick
the stic
house
join th
and th

dery and Mr. Harris, a low gang of villainous followers of Joe Smith. These are the witnesses that our friend introduces to prove the divine origin of the Book of Mormon, whose names appear in the book as witnesses. I submit that if such a crowd of witnesses stepped upon the stand to-day they would be rejected in any Court of Justice in Canada or the United States. Of the three witnesses, all apostatized, of the eight, five apostatized. This is sufficient to prove that their testimony was a base fabrication, that they abandoned it when it ceased to be profitable to them.

Time expired.

MR. LEVERTON'S THIRD SPEECH.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—When time was called last night I was just entering Ezek. 37: 15, but in order to give you an idea of what has been said I will again draw your attention to Hos. 8: 11, 12. "Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, etc." Here we discover that God has written his laws to Ephraim, and the Bible is the law of God to Judah. We have not here in the Bible any law of God to Ephraim. Ezek. 37: 15, says: "The word of the Lord came again unto me saying, moreover, thou Son of Man, take the one stick, and write upon it, for Judah and for the children of Israel, his companions: then take another stick and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel, his companions, and join them one to another in one stick, and they shall become one in thine

hand. And when the children of thy people of shall speak unto thee saying, wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, * * * and will put them with him, * * * and make them one stick, and they shall be one in mine hand, etc." So far in this chapter we got last night. One stick was written upon for the house of Judah and another to be written is to be written for Ephraim. It is not strange that the children of men will be in wonderment about it. Then the prophet will say, "Thus saith the Lord God; Behold I will take the stick of Joseph, * * * and put them with him," etc. * * * "And the sticks wherewith thou writest shall be in thine hand before their eyes, and say: Behold I will take the children of Israel from among the heathen, * * * and will gather them on every side and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." They are going to come together just prior to the Lord converting his people. It is a sign to the nations of the time when they shall be brought together. In order for God to bring them back he must prepare the land for them. Since 1852 the early and latter rains have fallen upon that land, and the Jews are returning to Jerusalem. Zech. 2: 1-5, "I lifted up mine eyes again and looked, and behold a man with a measuring line in his hand. Then said I, whither goest thou? And he said unto me, to measure Jerusalem, to see what is the breadth thereof, and what is the length thereof * * * and another

angel went out to meet him and said . . . Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." Here we have the statement made by the prophet that when God would commence to think about gathering them home the angel should come and speak to a young man saying, "Jerusalem shall be inhabited as towns without walls." Has this ever come to pass? The preparatory work is for the angel to run and speak to the young man, v. 5, "For I, saith the Lord, will be a wall of fire round about, and will be the glory in the midst of her, etc." v. 11, "And many nations shall be joined to the Lord in that day and shall be my people; and I will dwell in the midst of thee and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord; for He is raised up out of his whole habitation." Now it needs no comment from me. This all indicates the preparatory work of bringing the children of Israel home. Isa. 2: 2, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it," etc., etc. Here we have a gathering too. And the Lord shall truly destroy the town of the Egyptians. God's name will stand glorified among his people in the latter days, and the miracles he did for Israel will be forgotten. I showed you in Genesis last night who Ephraim was, and about the blessing that was to come to him. What is said about Joseph Smith with regard to this? He says an angel of God did come to him and gave him a revelation. If it was not according to the law of God it is

worthless. If we did not find in the record then that God would remember His people, how is it that these passages are here. How is it that this ignorant boy fulfilled the prophecy of the Lord. There are other witnesses in this case. Here is a testimony signed by three witnesses. "We have seen the plates and we declare and testify that the God of heaven came down and gave these plates to Joe. Smith." Signed, Oliver Cowdery, David Whitmer, Robert Harris. These men did see the plates. They were commanded by God to give testimony, and they did. Another testimony signed by eight witnesses. "Joseph Smith has shown us the plates. They looked like gold. We handled them with our hands. Signed by Hiram Smith, Samuel Smith and six others.

I am quite well aware that he is rejected, but that is no more than Christ was. He was rejected by the Jews. If twelve witnesses came and testified against a man wouldn't it be sufficient to hang him? These are all sober witnesses. It was said last night that one or most of these witnesses went back on their testimony. We shall see if that is the case. In the Braden & Kelly debates, page 178, Mr. Martin Harris says: "I went to the city of New York and presented the characters which had been transcribed with the translation thereof to Prof. Anthon, and that gentleman stated the translation was correct. I then showed him those that were not translated, and he said that they were Egyptian, Chaldaic, Assyrian and Arabic, and that they were true characters. Dr. Mitchell, states: "This paper was in fact a singular scroll. It consisted of all kinds of crooked characters disposed in columns and had evidently been prepared by some person who had before him at the time a book containing various alpha-

beta, G crosses other to good size ber of wires, v part of containe no one c mony o Saints. to Prof. ignorant perfect send the

On p fies on been rep phy, th him last as one o Book of at any t any par since be as one o now ag stateme ished.

"He him hea or spiri in the sincere may be world h peach th almost renews are true in maki ponent scheme. been no has bee testify t have lab it was offered t other ch

beta, Greek and Hebrew letters, crosses, flourishes, etc." We have other testimony to the effect that a good sized book consisting of a number of plates of gold, fastened by wires, was dug up in the northern part of New York State. The book contained various scrolls, etc., which no one could decipher. This is testimony outside of the Latter Day Saints. These plates were presented to Prof. Anthon. How is it that this ignorant lazy fellow could get these perfect characters upon paper and send them to be proved.

On page 187, David Whitmer testifies on his death-bed: "It having been represented by one John Murphy, that I, in a conversation with him last summer denied my testimony as one of the three witnesses to the Book of Mormon. * * * I never at any time denied that testimony or any part thereof which has so long since been published with that book as one of the three witnesses. I do now again affirm the truth of my statement as then made and published.

"He that hath an ear to hear, let him hear. I do not indorse polygamy or spiritual wifery. It is forbidden in the Book of Mormon itself. My sincere desire is that this argument may be useful to the world. The world has tried in every way to impeach this testimony. Here is a man almost drawing his last breath who renews his testimony that these things are true. What object had this man in making these testimonies, my opponent said it was a money-making scheme. It is not so. There has been no money making in it. There has been no paid ministry. I can testify to the truth of that fact. I have labored for this because I knew it was God's cause. I have been offered \$800 by one and \$1,000 by another church if I would go and preach

for them. Latter Day Saints say that the preaching of the gospel should not be mixed with commerce. We believe it is right for the minister to receive his hire but not to make a business of it, and live on the fat of the land. Oliver Cowdery says, he set type for the Book of Mormon and there were no capitals in it. The capitals are in the first manuscript and it was the printer who left them out. Martin Harris says, "When I am dead let my hand be folded across my breast and this book of God folded with them, etc." As reading is not very interesting I will not trouble you with more of it. There must be something in this. But it harmonises with the Word of God. If this is not the Word of God, where is it to be found. My opponent said last night that the Book of Mormon was false on account of the Egyptian language. I have told you all about that. He says it was Spaulding's novel. If this thing be false let it go to the ground. In the Braden and Kelly debate, page 91, Hurlburt says: "I visited Mrs. Matilda Spaulding in 1834 and never saw her afterwards. I then received from her a manuscript of her husband's which I did not read but brought home with me and immediately gave it to Mr. E. D. Howe, of Painesville, Ohio, who was then engaged in preparing his book, "Mormonism Unveiled." Mr. Howe received it under the conditions on which I took it from Mrs. Spaulding (then Mrs. Davidson), to compare it with the Book of Mormon and then return it to her. I never received any other manuscript of Spaulding's from Mrs. Davidson or anyone else. Of that manuscript I made no other use than to give it with all my other documents connected with Mormonism to Mr. Howe. I did not destroy the manuscript nor dispose of it to Joe Smith nor any other person. Mr.

Howe says in "Mormonism Unveiled" page 388: The trunk referred to by the widow was subsequently examined and found to contain only a single manuscript book in Spaulding's handwriting containing about one quire of paper. It was a romance written in ancient style. Mrs. Hurlburt says: Mr. Hurlburt never obtained but one manuscript which he gave to Mr. Howe. He promised to restore it to Mr. Hurlburt, but did not do so. He would have given anything in the world, he said on his death-bed, if he could have found a manuscript of Spaulding's anything similar to the Book of Mormon. The manuscript was in Mr. Sabine's care from 1816 to 1820, being in an old trunk full of manuscripts of Sol. Spaulding. Mrs. McKinstry, S. Spaulding's daughter, testifies: 1816 I remember the old trunk and its contents reached here in safety. Smith was born in Dec., 1805 and would have been but eleven to fifteen years of age while the manuscript was at Sabine's. He never worked there though Miss Dickison says it was understood that he did. In 1820 her mother had it. She handled the manuscript. In 1834 it was given to Hurlburt by her mother. The Book of Mormon was published in 1830. It is strange that it was not published before this. To follow it still further, I now shall turn your attention to the "Manuscript Found."

Mr. Rigdon says: There was no man by the name of Patterson during my residence in Pittsburg who had a printing office. What might have been before I lived there I know not. Mr. Robt. Patterson, I was told, owned a printing office before I lived in that city, but had been unfortunate in business and failed. If I were to say that I ever heard of the Rev. Sol. Spaulding and his wife until Dr. P. Hurlburt wrote his lie about me, I should be a liar like unto themselves.

Hurlburt once belonged to the Methodist church. He afterwards joined the Latter Day Saints, but was put out for insulting a young lady and wanted revenge. Let us see how Mr. Howe disposed of the manuscript.

In a letter dated from Honolulu to Mr. Jos. Smith, he says: The Spaulding manuscript came into my possession in this way.

In 1830-40 my partner and myself bought of E. D. Howe the Painesville Telegraph, published at Painesville, Ohio. The transfer of the printing department, types, press, &c., was accompanied with a large collection of books, manuscript, &c. This manuscript of Spaulding among the rest. So you see, it has been in my possession over forty years.

Now we have followed it into the hands of Mr. Howe. This of Spaulding's was among the manuscript. I have had it forty years, but never examined it until lately. Now he tells that it is found. Mr. Joe Smith writes, I am greatly obliged to you for the information about the manuscript. It is the genuine book of Spaulding. Two things are certain, it is a genuine writing of Spaulding and it is not the original of the Book of Mormon. We never heard of any other manuscript until this came to light. They said there were similar names in these two books but it was found there were none. They wanted to buy the manuscript so they could cover up their falsehood. Mr. Rice said he would put it in Oberlin College for safe keeping. He made an entire copy of the manuscript Oberlin is near where it was written. Here are some more testimonies: As regards the names I have here the two books and if you can find similar names I will forfeit \$200, and now for the testimonies that it was genuine. It was sent to the College and a certified copy given. Here is the certificate. Oberlin Col

lege, I
delivered
the man
sent
Rice,
for safe
The co
request
as I h
origin
ures, u

MR.

MR.

MEN:—
the ass
the Bo
don bei
was the
date his
the Bil
vine ori
but he
had no
mon wh
pected
his pret

To pr
wrote th
of Mor
with the
produce
ble and
beside
him reac
member
state em
novel an
identical
chapters
into it.

lege, July 23, 1885. I have this day delivered to Mr. T. Kelly a copy of the manuscript of Solomon Spaulding, sent from Honolulu by Mr. L. L. Rice, to the library of Oberlin College, for safe keeping, and now in my care. The copy was prepared at Mr. Kelly's request, under my supervision and is, as I believe, an exact transcript of the original manuscript, including erasures, misspellings, &c.

Time expired.

MR. COOPER'S THIRD REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN:— My opponent asks for proof of the assertions I made last night as to the Book of Mormon, and as to Rigdon being in Pittsburg when Spaulding was there. I shall try and accommodate him. He again rambled through the Bible for some proofs of the divine origin of the Book of Mormon, but he found none. What he quoted had no reference to the Book of Mormon whatever, and I cannot be expected to waste my time replying to his pretended arguments.

To prove that Solomon Spaulding wrote the historical part of the Book of Mormon, and that it is identical with the "manuscript found," I shall produce several of the most respectable and competent witnesses who lived beside Mr. Spaulding, and who heard him read his novel and who well remember the names in it, and who state emphatically that the Spaulding novel and the Book of Mormon are identical with the exception of the chapters stolen from the Bible and put into it.

Our first witness is Mr. AARON WRIGHT. He testifies:

"One day when I was at the house of Solomon Spaulding, he showed and read to me a history he was writing of the Lost Tribes of Israel, purporting that they were the first settlers of America, and that Indians were their descendants. He traced their journey from Jerusalem to America. He told me his object was to account for the fortifications, etc., that were to be found in this country, and said that in time it would be fully believed by all except by learned men and historians.

OLIVER SMITH testifies:

"Solomon Spaulding boarded at my house six months. All his leisure hours were occupied in writing a historical novel founded upon the first settlers of this country. He said he intended to trace their journey from Jerusalem by land and sea till their arrival in America, and give an account of their arts, sciences, civilization, laws and contentions. In this way he would give a satisfactory account of all the old mounds, so common in this country. Nephi and Lehi were by him represented as the leading characters, when they first started for America. Their main object was to escape the judgments which they supposed were coming upon the old world."

NAHUM HOWARD testifies:

"In conversation with Solomon Spaulding I expressed my surprise that we had no account of the people once in this country, who erected the old fort, mounds, etc. He told me he was writing a history of that people."

ARTEMUS CUNNINGHAM testifies:

"Solomon Spaulding described to me his book. He said that it was a fabulous or romantic history of the first inhabitants of this country, and it purported to be a record found buried in the earth, or in a cave. He had adopted the ancient or Scriptural style of writing. He then read from his manuscript. I remember the name of Nephi, who appeared to be the principal hero of the story. The frequent repetition of the phrase "I Nephi," I remember distinctly as though it were yesterday. He attempted to account for the numerous antiquities which are found upon the continent."

JOHN N. MILLER, who was a member of Solomon Spaulding's household for many months, testifies:



"I perused Spaulding's manuscripts, as I had leisure, more particularly the one he called his "Manuscript Found." It purported to be a history of the first settlers of America. He brought them off from Jerusalem, under their leaders, detailing their travels by land and by sea."

We now introduce a most important witness, Mrs. SPAULDING, wife of Solomon Spaulding. She says:

Mr. Spaulding conceived the idea of writing a history of the long lost race that produced these antiquities. Their extreme age or antiquity lead him to write in the most ancient style, and as the Old Testament was the oldest book in the world, he imitated its style as much as possible. As he progressed in his narrative the neighbors would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by one of the lost nation, and to have been recovered from the earth. The neighbors would often ask how Mr. Spaulding progressed in deciphering the manuscript, and when he had a sufficient portion prepared he would inform them and they would assemble to hear it read. He was enabled from his acquaintance with the classics and ancient history, to introduce many singular names, which were particularly noticed by the people, and could easily be recognized by them."

RUDDICK MCKEE, of Washington, D. C. testifies:

"I was a boarder at Spaulding's tavern in Amity, Pa., in the fall of 1814. I recollect quite well Mr. Spaulding spending much time in writing on the sheets of paper torn from an old book what purported to be a veritable history of the nations or tribes that inhabited Canaan. He called it "Lost Manuscript," or some such name. I was struck with the minuteness of its details. I have an indistinct recollection of the passage referred to by Mr. Miller, about the Amlicites making a cross with red paint in their foreheads to distinguish them from their enemies in the confusion of battle."

MR. ABNER JACKSON, of Canton, Ohio, who heard Spaulding read the romance to his father in Conneaut, just before his removal to Pittsburg, testifies:

"Spaulding frequently read his manuscript to the neighbors and commented on it as he progressed. He wrote it in Bible

style, "And it came to pass," occurred so often that some called him "Old come to pass." The names Mormon, Moroni, Nephi, Nephite, Lamen, Lamenite, etc., were in it. The closing scene was at Cumorah, where all the righteous were slain."

HIRAM LAKE, of Conneaut, Ohio testified, Dec. 23rd, 1880, as follows:

"I am sixty-nine years of age and have lived all my life at Conneaut, my father was partner with Sol. Spaulding, in 1811 and 1812. About 1834 when I was twenty-three years of age, I remember there was great excitement in Conneaut concerning Mormonism. My father read the Book of Mormon and was familiar with its contents and he told me it was unquestionably derived from a manuscript written by Solomon Spaulding called "Manuscript Found." My father made an affidavit to the same effect. Since 1834 I have conversed with Aaron Wright, J. N. Miller, Nathan Howard, old residents here now dead, all of whom lived here in 1811, 1812 and who had heard Spaulding's manuscript read, and they told me that the Book of Mormon was derived from Spaulding's "Manuscript Found." They made affidavits to the same effect."

LOREN GOULD, of Conneaut, Ohio, Dec. 23rd, 1880, testifies:

"I have lived at Conneaut, Ohio, sixty-six years. During all that period I have known Hiram Lake, whose statement dated Dec. 23rd, 1880, I have read. This statement I believe to be true. I was acquainted with Henry Lake, Aaron Wright, John N. Miller, N. Howard, and the persons named in Hiram Lake's statement, and about 1834-35, the time of the excitement concerning Mormonism. I heard them all say that the Book of Mormon was undoubtedly taken from a manuscript written by Solomon Spaulding, which they had heard Spaulding read in 1811 or 1812, called "Manuscript Found," or "The Lost Tribes."

HENRY LAKE, Mr. Spaulding's business partner, testifies:

"Solomon Spaulding frequently read to me from a manuscript which he was writing and which he entitled the "Manuscript Found." I spent many hours in hearing him read said writings, and became well acquainted with its contents. He wished me to assist him in getting it printed, as a book of that kind would meet with a ready sale. This manuscript represented the American Indians as the lost tribes. gave

an a
cont
grea
me t
out
tenc
by r
to m
he r
borr
et, r
more
foun
hung
me a
twen
find
had
fore
that
Gold
no h
part
from
colle
ques
pass,
ridic
and l
ry hi
get t
never
ings.
mon.

Jo
mon

"T
cal r
endes
India
lost t
their
sea,
the c
after
and s
Neph
blood
tudes
in gre
comm
scienc
view,
antiqu
and S
the B
prise
ter,
broth
he wr

an account of their leaving Jerusalem, their contention and work which were many and great. One time, when he was reading to me the tragic account of Laban, I pointed out to him what I considered an inconsistency, which he promised to correct; but by referring to the Book of Mormon, I find to my great surprise, it stands there just as he read it to me then. Some months ago I borrowed a Golden Bible, put it in my pocket, and carried it home, and thought no more about it. About a week after my wife found the book in my pocket as my coat hung up, and commenced reading it aloud to me as I lay on the bed. She had not read twenty minutes before I was astounded to find the same passages in it that Spaulding had read to me more than twenty years before from his 'Manuscript Found.' Since that I have more fully examined the said Golden Bible, (Book of Mormon), and have no hesitation in saying that the historical part of it is principally, if not wholly taken from the 'Manuscript found.' I well recollect telling Mr. Spaulding that so frequent use of the words "and it came to pass," "Now it came to pass," rendered it ridiculous. Spaulding left here in 1812, and I furnished him with the means to carry him to Pittsburg, where he said he would get the book printed and pay me. But I never heard any more from him or his writings, till I saw them in the Book of Mormon."

JOHN SPAULDING, brother of Solomon Spaulding testifies:

"The 'Manuscript Found' was an historical romance of the first settlers of America, endeavoring to show that the American Indians are descended from the Jews, or lost tribes. It gave a detailed account of their journey from Jerusalem by land and sea, till they arrived in America, under the command of Nephi and Lehi. They afterwards had contentions and quarrels, and separated into two distinct nations, the Nephites and the Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in great heaps, which caused the mounds so common in this country. Their arts, sciences and civilization were brought into view, in order to account for all the curious antiquities found in various parts of North and South America. I have recently read the Book of Mormon and to my great surprise I find nearly the same historical matter, names, etc., as they were in my brother's writings. I well remember that he wrote in the old style, and commenced

about every sentence with 'And it came to pass,' or 'Now it came to pass,' the same as in the Book of Mormon, and according to the heat of my recollection and belief, it is the same as my brother Solomon wrote, with the exception of the religious matter."

MRS. ANN TREDWELL, of Syracuse, made a statement in June 17, 1880, as follows:

"In the year 1818 I was principal of Onondaga Valley Academy, and resided in the house of W. H. Sabine, brother-in-law of Solomon Spaulding. I remember Mrs. Spaulding, and of hearing her and the family talk of the manuscript in her possession, which her husband, Rev. S. Spaulding, had written somewhere in the west. Its substance was so often mentioned, and the peculiarity of the story, that years afterward, when the Mormon Bible was published, I procured a copy, and at once recognized the resemblance between it and Mrs. Spaulding's account of the 'Manuscript Found.'"

MR. JOSEPH MILLER, of Tea Mile, Pa., testifies:

"I was intimately acquainted with Solomon Spaulding, and often heard him read what he called the 'Manuscript Found.' It was a fictitious novel of the people that built the mounds. I had the Book of Mormon in my house for about six months for the purpose of comparing it with my recollections of the 'Lost Manuscript Found,' and I unhesitatingly say that a great part of the historical part of it, the Book of Mormon is identical with the manuscript, and I fully believe that the manuscript is the foundation of the whole concern."

MRS. MCKINSTRY'S statement regarding the 'Manuscript Found,' Washington, D. C., April 3rd, 1880. Mrs. McKinstry is the child or daughter of Solomon Spaulding. She testifies:

"My father read the manuscript I had seen him writing to the neighbors and to a clergyman a friend of his who came to visit him. Some of the names he mentioned while reading to the people I have never forgotten. They are as fresh in my memory as though I had heard them but yesterday. They are Mormon, Moroni, Lamanite and Nephi, etc.

Mrs. JOHN SPAULDING, testifies:

"I was at the house of Solomon Spaulding shortly before he left Conneaut. He was then writing a historical novel founded on the first settlers of America. He represented them as an enlightened and warlike people. He had for many years contended that the aborigines of America were the descendants of some of the lost tribes of Israel; and this idea he carried out in the book in question. The lapse of time prevents my recollecting but few of the leading incidents of his writings, but the names Lehi and Nephi are yet fresh in my memory as being the principal heroes of his tale. They were officers of the company which first came off from Jerusalem. He gave a particular account of their journey by land and by sea till they arrived in America, after which disputes arose between the Chiefs, which caused them to separate into bands, one of which was called Lamanites and the other Nephites. Between these there were recounted tremendous battles, which frequently covered the ground with the slain, and these being buried in large heaps were the cause of many of the mounds in the country."

Now can an average Mormon give a better outline of the historical part of the Nephite portion of the Book of Mormon than we have here? I have taken great pains to give you the testimony of many witnesses, witnesses of the greatest respectability and of the best standing in the United States, so that you may know beyond a shadow of a doubt, that the Book of Mormon is simply a reproduction of Solomon Spaulding's historical novel.

We shall now turn for a few minutes to Sidney Rigdon, who stole the Manuscript Found from Patterson's printing office in Pittsburg, who met Joe Smith and who was so instrumental in imposing the great fraud upon the unthinking, the simple and ignorant. It is denied by Mr. Leverton that he was in Pittsburg before '22 and that he visited Joe Smith in 1827. Let us examine these questions. There is the clearest and best testimony that he did visit Joe Smith in 1827 and

that he was in Pittsburg before 1822. Mrs. Eichbaum who was clerk in the post office in Pittsburg, from 1812 to 1816, gives us the testimony that a young man by the name of Lambdin was in Mr. Patterson's office and became his partner in 1818. She states that Rigdon and Lambdin were very intimate and that Mr. Engle, foreman of Patterson's printing office complained that Rigdon was loafing around the office all the time; Rigdon was working in a tannery at the time. He being around Patterson's office so much that people thought he was working there. He was not working, but loafing there.

REV. JOHN WINTER, M. D., who was a member of Rigdon's congregation and intimate with him, testifies:

"That Rigdon in his presence, in his house took out of a desk a manuscript, and remarked that a Presbyterian minister, Spaulding, whose health had failed brought this to a printer to see if it would pay to publish it. It is a romance of the Bible—and he got it from the printer to read as a curiosity." Here we have clear proof that that Rigdon had Spaulding's manuscript in his possession in 1823. In the winter of 1826, Rigdon moved to Bainbridge, Ohio. Soon after he was visited by his niece, now Mrs. Dunlop, of Warren, Ohio. She testifies: "That her uncle, in her presence, went into his bed room and took from a trunk which he kept carefully locked, a manuscript and came back, seated himself by the fire and began to read. His wife came into the room and exclaimed: 'What! you are studying that thing again!' 'I mean to burn that paper.' Rigdon replied, 'No indeed, you will not. This will be a great thing some day.' Rigdon had the manuscript and he expected to make a great thing out of it.

"Rigdon knew of the Book of Mormon and described its contents before it appeared. A. Bently, brother-in-law of Rigdon, and one of the most reliable men in Ohio at the time declares in the Millennial Harbinger of 1844, page 39: "I know that Sidney Rigdon told me as much as two years before the Mormon book made its appearance, or had been heard of by me, that there was a book coming out, the manuscript of which was engraved on gold plates."

ALEX. the same said:

"That York, the aborigines stated also been present first century ing it on

DAVID "Rigdon a book to count of t

Mrs. Rudolph President

"During appearance was in the from home appeared p in dreamy those who Mormon a the advoca suspicion the framers

That F Joe Smith

POMER Smith, sa "A myr Smith's ar ed money

MRS. F D. D., an dent of l

"Early terious st Smith's ca are most p ing immed in the faith clergyman Mentor, O

J. H. M Franklin

"As a m gument, th Mormonis quainted fo monism wa

ALEXANDER CAMPBELL testifies to the same thing and says that Rigdon said:

"That on the plates dug up in New York, there was an account of not only the aborigines of this continent, but it was stated also that the Christian Religion had been preached on this continent, during the first century, just as they were then preaching it on the Western Reserve."

DAVID ATWATER testifies:

"Rigdon said before 1828 that there was a book to be published containing an account of the aborigines of America."

Mrs. Garfield's father testifies (Z. Rudolph was the father-in-law of President Garfield.) He testifies:

"During the winter previous to the appearance of the Book of Mormon, Rigdon was in the habit of spending weeks away from home no one knew whither. He often appeared pre-occupied, and he would indulge in dreamy visionary talks which puzzled those who heard him. When the Book of Mormon appeared Rigdon at once joined in the advocacy of the new religion, and the suspicion was aroused that he was one of the framers of the new doctrines."

That Rigdon came into contact with Joe Smith in 1827-8-9.

POMEROY TUCKER, who lived near Smith, says:

"A mysterious stranger now appears at Smith's and holds intercourse with the famed money digger." (1827.)

Mrs. EATON, wife of Horace Eaton, D. D., and for thirty-two years a resident of Palmyra, says:

"Early in the summer of 1827, a mysterious stranger seeks admission to Joe Smith's cabin. The conferences of the two are most private. This person whose coming immediately preceded a new departure in the faith was Sidney Rigdon, a back-sliden clergyman, then a Campbellite preacher in Mentor, Ohio."

J. H. McCauley, in his history of Franklin Co., Pa., states:

"As a matter so well known to need argument, that Joseph Smith, the founder of Mormonism, and Sidney Rigdon were acquainted for a considerable time before Mormonism was first heard of."

ASEL CHASE, a near neighbor of Smith, says:

"I saw Rigdon at Smith's at different times; with considerable intervals between them."

LORENZO SAUNDERS, another near neighbor, says:

"I saw Rigdon at Smith's several times, and the first visit was more than two years before the first Book of Mormon appeared."

This testimony disproves the statements of my opponent and others, that Rigdon was not in Pittsburg at the time the manuscript was there, and that he was not at Smith's until after the Book of Mormon was published, and that he never saw Smith until converted to Mormonism.

Time expired.



MR. LEVERTON'S FOURTH SPEECH.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—I am afraid thirty minutes will be too short a time for me to say all I have to say. The first thing I notice on my notes is the wildcat bank. These men were not the only ones that went into that business. There were many banks that went down at that time. My friend says Hurlburt was a Mormon. He was also a Methodist. There was only one manuscript. If my friend had proved to you there were two manuscripts we would feel sure of it. He has not done so. I have traced the manuscript from one hand to another. From the evidence given, Mrs. McKinstry says that the manuscript was given to them. Other witnesses he had who were not under oath. But this is one that was under oath and tells the truth. He speaks of a mysterious

stranger. Did you never have a mysterious stranger in your town? Mr. Sidney Rigdon was a minister who was respected in his own town. He received the Book of Mormon for the first time from a stranger who came there. What has that got to do with the characters in the Bible? It is a wonderful thing that God would use some of the characters in the Bible to give his revelations to. Infidels will use the same arguments against the Bible. Noah got drunk. Abraham and Jacob were polygamists. Moses slew an Egyptian and Jesus was called an impostor by the Jews. Can my friend find one immorality in the Book of Mormon. It is more against polygamy than the Bible. This is nothing against the Bible. Man is weak and will sometimes fall before temptations. Joe Smith was persecuted. He was several times up in court but was every time acquitted. Here is what the Book of Mormon says on the subject of polygamy. David and Solomon had many wives, etc., he shall have one wife and Concubines he shall have none. The marriage ceremony runs like this; you both mutually agree to keep yourselves holy to each other during life, etc. There are no immoral laws in the book. It is strange that his writings do not show that he was so bad. I have drawn your attention to the passage in Gen. 48: 21-22, "And Israel said unto Joseph, behold, I die; but God shall be with you and bring again unto the land of your fathers, etc." 49: 22-26, Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.

The blessings of my father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills.

Also Deut. 33: 13-17, And of Joseph he said, "Blessed of the Lord be

his land, for the precious things of heaven, for the dew and for the deep that coucheth beneath and for the precious fruits. * * * he shall push the people together to the ends of the earth. These blessings describe the land that is to be left to Joseph and his posterity, Isa. 18: 8, "For the fields of Hishbon languish and the vine of Sihmah. * * * Her branches are stretched out, they are gone over the sea. His branches had gone over the sea. They were to go over the sea. Isa. 8: 8, "And he shall pass through Judah, he shall overflow and go over, * * * and the stretching out of his wings shall fill the breadth of thy land, O, Immanuel. Joseph was to have a greater blessing than that given to Abraham. This was to be a greater land. Its branches were to run over the wall, over the sea. There were to be two wings. North and South America, answers to this description. Baldwin's history of the antiquities of America shows that it was inhabited by civilized people hundreds of years before Columbus discovered America. My friend says that the relics found in the mounds agree with this. This was to be counted a strange thing. Wouldn't God be with his people when they came to this land? This is Ephraim's land. Then also that the law of God should be written to Ephraim, Ez. 16: 37.

Ps. 85: 11, "Truth shall spring out of the earth and righteousness shall look down from heaven. These two were to meet, truth from earth and righteousness from heaven. From Zechariah we have found that the truth was to be revealed to a young man. In John 17: 17, Christ says, Sanctify them through thy truth, thy word is truth. This truth was to spring up out of the earth. The gospel of Christ is come down from heaven,

The
and t
back.
Rev
fly in
everl
them,
saying
and g
his ju
diction
in M
When
angel
there
see no
cies m
17, hi
bulloc
horns
push t
of the
thous
the th
1-2, V
wings
Ethiop
the se
upon
messen
will li
from f
land i
trump
trump
in th
writte
of my
a stran
and th
If you
can.
It is t
now, f
the pr
stay y
out, an
not wi
with t

The fruit of the land was to increase and then God should bring his people back. Then the angel is to come, Rev 14: 6, and I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them, that dwell on the earth, saying with a loud voice, fear God, and give glory to him for the hour of his judgment is come. We have predictions of judgment to come on earth in Matt. 24, Luke 13, Mark 16. When these things come to pass the angel is to come with the gospel and there shall be truth on the earth. I see no difficulty in these predictions about the new land. These prophecies must mean something. Deut. 38: 17, his glory is like the firstling of his bullock, and his horns are like the horns of unicorns. With them he shall push the people together to the ends of the earth and they are the ten thousands of Ephraim and they are the thousands of Manasseh. Isa. 18: 1-2, Woe to the land shadowing with wings which is beyond the river Ethiopia that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying go ye swift messengers, etc. Isa. 5: 26, and he will lift up an ensign to the nations from far, etc. It is upon Ephraim's land it is to be lifted up. Then the trumpet shall sound forth. It is the trumpet of salvation which shall sound in the land. Hos. 8: 12, I have written unto Ephraim the great things of my law, but they were counted as a strange thing. I find a prediction and the signs of the prophecy fulfilled. If you cannot see anything in this I can. These passages mean something. It is too late for the book to come now, for the time has gone past for the prophecy to come. Isa. 29: 9, stay yourselves and wonder, cry ye out, and cry; they are drunken, but not with wine, they stagger, but not with strong drink. For the Lord

hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered, and the vision of all is come unto you as the words of a book that is sealed, which men deliver unto one who is learned saying, read this, I pray thee; and he saith, I cannot, for it is sealed, and the book is delivered to him that is not learned; and he saith, I am not learned. Wherefore the Lord said: Forasmuch as this people draw near me with their mouth and with their lips do honor me.

Therefore, behold I will do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. First the prophet goes to work to tell us that there will be a time when the voice of God will not speak to the children of men, etc. Has this prophecy been fulfilled? It has, instead of the true church coming down from heaven we have had about 100 churches. That shows that the vision has been withheld and "without the vision the people perish." When did God have a people on the earth that He did not speak to them? The dark vision shall pass away. When the book was given to the learned man to read, he said: I cannot, because it is sealed, then it was given to an unlearned man and he said, I am not learned. Therefore God said He would read the prophecy. Then He said; forasmuch as these mouths, etc., I will do a marvellous work among you and He did it. Some will say, why doesn't it prosper? Did God's word ever prosper? Isa. 29: 24, "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. The visions declare that God has done this

wonderful work. I pray that God may bless you all.

Time expired.



MR. COOPER'S CLOSING REPLY.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—I rise not only to close the discussion of this proposition but the discussion which has now continued for eight evenings. We have had exceedingly good order considering the great crowds that have attended.

My opponent and his friends are vexed because I did not follow him as he rambled through the Bible. How can the Book of Mormon be proved from the Bible when the Bible says not one word about it? My friend quotes Ezek. 37: 15-28, and explains the sticks there, by claiming that one has reference to the Book of Mormon. That text is claimed by different little sects. Prince Michael, I think, claims one of the sticks, and when he gets out of prison my friend here, Mr. Leverton, and he may settle the matter between them. I could explain the text but I shall not waste the time now, only to tell you that that passage has not one iota to do with the Book of Mormon or Joseph Smith. I do not find one thing about Latter Day Saints in the Bible. I do find something about an apostacy in the last days. 2 Peter 3: 1-8, "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

traitors, heady, highminded, lovers of pleasure more than lovers of God. Having a form of Godliness but denying the power thereof, from such turn away, for of this sort are they which creep into houses, and lead silly women, laden with sins, led away with divers lusts." This passage describes Joe Smith and the hideous system of Mormonism exactly. I do not wish to say that it, so far as polygamy is concerned, applies either to my opponent or his followers here, but it does describe the wretched Mormon Polygamist system introduced and practised by Joe Smith, the prophet my opponent follows. Did not Joe Smith introduce celestial marriage, and the system of spiritual wifery, and of sealing wives for eternity who were married to other men? Do not the Mormon Elders and Bishops of Utah go into houses and lead silly women, laden with sins, deeper still into sin? I see then no Latter Day Saints but a Latter Day Apostacy. And it fits Joe Smith and his polygamist system exactly. My friend wonders that I should attack character, and he tells you that evil things were said of Christ. The difference in this case is what was said of Christ was false, utterly untrue. What was said of Joe Smith and the other witnesses to the Book of Mormon, was true, too true. Christ challenged the Pharisees to convict him of sin. When my friend refers to John Wesley, and says that he was tried in a court, etc, he knows that nothing was charged against him but some small complaints, such as refusing the sacrament to one who had not made a proper preparation for it according to the rules of the Church of England. At least he ought to know it. Christ said, "Ye shall know them by their fruits," and by this test Smith and the witnesses to the Book of Mormon entirely fail.

I will now review the question as

briefly as possible. I showed you that Solomon Spaulding wrote a novel called the "Manuscript Found." That Sidney Rigdon stole the MS. and introduced portions of Scripture into it from the Bible. That Joe Smith and Rigdon met. Smith gets a box of plates and a revelation and pretends to translate. He got the stolen manuscript from Rigdon and with it, sitting behind a blanket with his eyes peering into his white stove-pipe hat, with a little stone that he stole from the children of Mr. Chase, that is known as the Peekstone, he simply pretended to translate.

My friend came here to prove that the Book of Mormon is of equal authority with the Bible. We have proved that it had a base human origin and was fabricated as a fraud to deceive. My arguments being true, and they are, my opponent's must be false.

By seventeen of the most competent witnesses I proved that Solomon Spaulding wrote and was the author of the historical portion of the Book of Mormon. I will now show you that in more than twenty features the Spaulding novel and the Book of Mormon correspond. The plot of the novel was the same as that of the Book of Mormon. Spaulding's novel purported to be a history of the aborigines of America, so does the Book of Mormon. It attempts to account for the antiquities of America, so does the Book of Mormon. The novel assumed that the Israelites were the ancestors of the North American Indians; so does the Book of Mormon. It said the Israelites left Jerusalem, so does the Book of Mormon. It said they left to escape divine punishment, so says the Book of Mormon. They journeyed through and from Southern Asia by land and sea, so says the Book of Mormon. The leaders in Spaulding's novel were named Nephi and

Lehi, so they are in the Book of Mormon. One Laban was murdered to obtain records. They quarrelled and divided into two nations called Nephites and Lamanites, so they did in the Book of Mormon. They had terrible wars. They buried their dead in great heaps after the battles that caused the great earth mounds, this corresponds with the Book of Mormon. In two instances the end of these wars was the total annihilation of all but one, who escaped to make a record of the final catastrophe, so says the Book of Mormon. These sole survivors finished the record of the people and buried it, so says the Book of Mormon. The Spaulding MS. gave an historical account of the civilization, laws, customs and sciences of those ancient people, this the Book of Mormon professes to do. One party of these people were the ancestors of the North American Indians. This is what the Book of Mormon says. The names Nephi, Lehi, Laban, Laman, Nephi e Lamanite, Mormon, Moroni, Amlicite, etc., were in Spaulding's novel, so they are in the Book of Mormon. The use and characteristics of these names in the novel were precisely the same in the Book of Mormon. The novel was written in Bible style, so is the Book of Mormon.

"Now it came to pass," etc., appeared so frequently in Spaulding's novel that it made it ridiculous, so those phrases make the Book of Mormon ridiculous. The original from which the manuscript was translated was taken from the earth (that is, Solomon Spaulding pretended to do so but he really did not), so are the pretensions of the Book of Mormon.

In the Spaulding novel one party of emigrants landed near the Isthmus of Panama and immigrated in a northerly direction, so says the Book of Mormon. The land near the Isthmus was called Zarahemla, so it is called

the Book of Mormon. In a battle between the Amlicites and Lamanites one party marked their forehead with a red cross to distinguish them from their enemies. So we find it in the Book of Mormon. The destruction of the nations exterminated took place near a hill called Cummorah, so the Book of Mormon has it. The Spaulding manuscript could have been used as a fraud to deceive people, an imitation, a pretended revelation. The Book of Mormon has been so used.

We examined my opponent's twelve witnesses, Joe Smith, a robber of hen roosts, in jail for getting money under false pretences, with his Peckstone, fined a \$1,000 for defrauding the people at Kirtland through his Wild Cat bank, the author of Celestial Marriage, a polygamist. By sixty-five witnesses we proved that he was a thief, a liar and a hypocrite and entirely unworthy of confidence. We proved that the next three witnesses to the divine origin of the Book of Mormon, Martin Harris, Oliver Cowdery and David Whitmer, were liars, forgers and counterfeiters. That the remaining eight witnesses: Celestial Whitmer, Hiram Page, Jacob Whitmer, Joe Smith, sr., Peter Whitmer, Hyrum Smith, John Whitmer, Sam Smith, were incompetent and not to be relied upon.

We drew your attention to the contradictory and absurd statements as to the plates. Joe Smith gave Martin Harris a scrawl that he said was a fac-simile of some writing on the plates. Harris took it to Prof. Anthon, of New York City. Prof. Anthon describes it: "It was indeed a singular scrawl. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time, a book containing various alphabets, Greek and He-

brew letters, crosses and flourishes. Roman letters inverted or placed sideways, were arranged in perpendicular columns, and the whole ended in a rude delineation of a circle divided in various compartments, decked with various strange marks, evidently copied after the Mexican calendar given by Humbolt."

This is Prof. Anthon's description of the scrawl. It is somewhat different from that given by my friend.

There used to be a scrawl at Kirtland and Nauvoo. It is now in Utah. It is a fac-simile of a couple of lines or columns of the writings on the plates. There are 68 characters and 64 of them are our alphabets or numerals and marks of punctuation placed in unusual positions. The whole thing too transparent a fraud to deceive any but the ignorant. I pointed out some of the blunders of the book but my time being limited not one in five hundred that may be found in the book.

The historical part of the Book of Mormon is taken from Mr. Spaulding's novel. This is so certain that the futile efforts of Mormons to cover their tracks by getting out a cheap edition of a little pamphlet purporting to be the Spaulding manuscript is apparent. This little book is not the Spaulding manuscript, but this big Book of Mormon is (holding up the Book of Mormon.) The religious portion of the Book of Mormon was stolen by Rigdon and Smith from the Bible. You will find Isa. 11, 14, 21, 48; 50, 52, 54; Mal. 3; Matt. 5, 6, 7; 2 Cor. 13, and many other chapters taken out of the Bible. One-eighteenth of it is taken by chapters, one-twelfth by paragraphs, one eighth by phrases and all the ideas except Rigdon's sermons.

I explained to you the meaning of the word Mormon. My opponent, on the authority of his moderator, who

wrote
So
on
book
mine
simply
is define
a hideou
to frigh
Cooper
the wor
definitio
and ask
look at
finition
clarify
root de
strange
ator,
will pe
and or
Book o
goblins
hideous
ren wit
In ch
thank
courtes
he has
this di
press m
dence
attende
for the
you hu
ent
For
bate, I
a day
time sa
monism
I belie
against
I do no
did no
forced
the str
Levert
and ch

to be a Greek scholar, says I am wrong. Let us see, I have Liddle Scott's unabridged Greek-English dictionary with me and if there is a Greek scholar here let him come and examine it. The word Mormon is simply the Greek word anglicized. It is defined to mean hugbear, hobgoblin, a hideous she-monster used by nurses to frighten children with. (Mr. Cooper here exhibited a chart with the word in Greek characters and the definition of the word to the audience and asked Mr. Mills, the chairman, to look at the lexicon and see if the definition was correct, which he did, declaring that Mr. Cooper gave the correct definition of the word.) It is strange that my friend and his moderator, with the lexicons before them, will persist in denying the meaning and origin of the word Mormon. Book of Mormon means book of hobgoblins, book of bugbears, book of hideous she-monsters to frighten children with.

In closing this discussion I desire to thank the chairman for the uniform courtesy and impartiality with which he has presided over all the sessions of this discussion. I desire also to express my hearty thanks to the audience for the constant and faithful attendance of so large a number and for the patient and courteous hearing you have accorded me and my opponent.

For ten months previous to this debate, I preached here in Tilbury twice a day to my congregation and in that time said not one word against Mormonism or any other denomination. I believe in peace and never preach against other churches from my pulpit. I do not think it right to do so. I did not seek this debate. It was forced upon me. I was followed on the streets and asked to debate. Mr. Leverton visited the parsonage twice and challenged me to discuss these

matters with him. To accommodate him I consented to do so. Articles of agreement were drawn up and signed.

What we have said is before you. You are the jury. As wise men and women judge ye what we have said. "Prove all things, hold fast that which is good." May all attain to a knowledge of the truth and to the liberty of the sons of God.

I entertain toward my opponent and those who think as he does none but the kindest of feelings. If I have used language that at times seemed strong or harsh it was not from any ill feelings toward him or them. It was because the truth demanded it.

Not once during the entire debate have my feelings been roused against my opponent. He once accused me of falsehood, but having made the proper apology for it I close this discussion with perfect good will toward him, hoping that God will lead us all into all truth and finally to the day that "had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nation of them which are saved shall walk in the light of it." As evidence that I have no hard feelings toward my opponent I now most cordially offer him my hand.

Here Mr. Cooper and Mr. Leverton cordially shook hands.

A hearty vote of thanks was given by Mr. Cooper, seconded by Mr. Leverton, and tendered N. Mills, Esq., barrister, for the able and courteous manner in which he had presided over the sessions of the debate.

VOTE TAKEN.

According to the terms of the agreement, N. Mills, Esq., chairman, if the audience desired to judge the merits of the debate by a vote, a vote, came from

THE COOPER-LEVERTON DEBATE.

Messrs. Walter Carliss and J. J. Jackson were appointed to count the votes and declare the result. Those who thought Mr. Leverton had proved his propositions and overthrown his opponent's were asked to vote first, with the result that some twelve or fifteen persons voted for Mr. Leverton, apparently a number of his own people did not vote. Those who concluded that Mr. Cooper had completely overthrown the arguments of Mr. Leverton established his own positions, when asked to vote, when nearly the entire audience of some six hundred voted in favor of the arguments advanced by Mr. Cooper amidst the greatest enthusiasm and applause. The majority of the vast audience voted against about a dozen Mormons, who were prevented from voting one way or another. There was such an enthusiastic almost unanimous show of approval for Mr. Cooper that those appointed to count sat down without making any attempt to count the

audience in a few well chosen words expressed his sincere thanks to the audience to Messrs. Carliss and Leverton for the rare intellectual treat enjoyed in listening to their very able presentations of what they esteemed to be the truth.

The audience was dismissed about 12 o'clock p.m., apparently well pleased with the discussion. Those who preferred wrangle and that no good would come out of the debate were disappointed as the disputants conducted the debate throughout with the courtesy of manner and good scores expressed the opinion that good would come out of the discussion. A desire to have it put in a book to secure it in permanent form was to meet this desire a resolution was printed. The fact that Mr. Cooper had won and had his matter

so prepared that he lost no time in presenting his arguments his speeches appear much longer when in print than those of his opponent, who frequently lost time in looking up quotations and on some occasions did not occupy the time allotted to him.

(The end.)

two in
proach
than
only
and
py the

