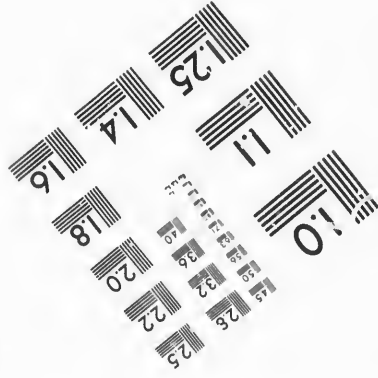
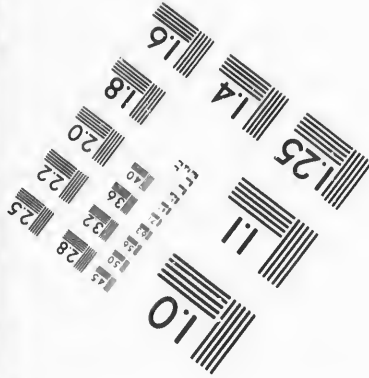
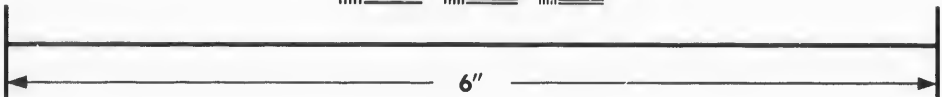
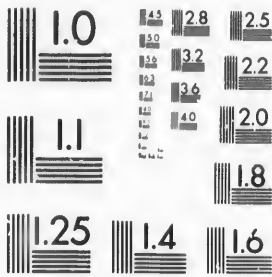


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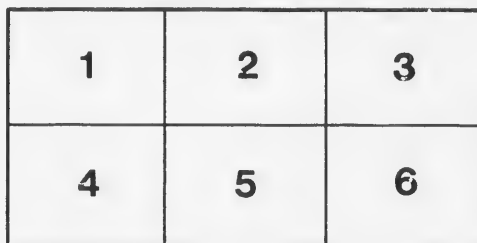
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AND SONS

THE FOLLOWING INTERESTING QUESTIONS

Questions—On the Origin of Man

the Present State of Man

&c. &c.

BY COMMON SENSE

MINSTER OF THE SOUTH

"I am not ashamed of the Gospel of Christ"

Rom. 1:16

HALAL X. N. S.

(1841)

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COMMON SENSE,  
ADDRESSED  
TO ALL  
SECTS & PARTIES OF RELIGION,  
THROUGHOUT THE PROVINCE OF  
Nova Scotia,  
ON THE FOLLOWING INTERESTING SUBJECTS:  
Questions—On the Origin of Man, and  
the Present State of Man,  
&c. &c. &c.

~~~~~  
BY COMMON SENSE,  
MINISTER OF THE GOSPEL.  
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"I am not ashamed of the Gospel of Christ."

*Rom. 1 : 16.*

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HALIFAX, N. S.

1846.



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## INTRODUCTION.

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Perhaps the sentiments and doctrine contained in the following pages are not yet sufficiently fashionable to procure them general favour, since a long habit of not thinking a thing wrong, gives it a superficial or slight appearance of being right, and raises at first a formidable or dreadful out-cry in defence of custom. See Acts 19. "For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, (against this Paul) and cried out, saying Great is Diana of the Ephesians. And the whole city was filled with confusion: some therefore cried one thing, and some another. And

## INTRODUCTION.

all with one voice about the space of two hours cried out, Great is Diana of the Ephesians." And thus you see the Ephesians were like the people in our day not willing to forsake the religion of their fathers though it be wrong; and no wonder, for some of their ministers when preaching cry out and say, my brethren, don't be led away from the religion of your Fathers. And then they bring in St. Paul's words to the Romans, "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17. But let such ministers preach the same doctrine to their congregations that St. Paul and the other Apostles preached, and they would soon make them forsake the religion of their Fathers. For such is the irresistible nature of truth, that all it asks, and all it wants, is the liberty of appearing. The sun needs no inscription to distinguish him from darkness, and no sooner will truth, if it has the liberty to appear and shew itself to be truth. For truth is truth, whether it be spoken by a child or a Philosopher: it can never err—it is like Jehovah himself unalterable; and all his commandments are sure. They stand fast for ever and ever. Psalm, 111: 7, 8. If in my remarks I should expose any one's error let him recollect that I am not at war with any individual or set of men, but with false principles alone.

## THE CREED OF COMMON SENSE.

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Let every body mind their own business.

What is man? The offspring of God.

What is God? The father of man.

Who is Jesus Christ? He is our brother.

What is man in Embrio? He is a helpless babe.

What is man in progress? He is a man.

What is man perfected? He is as Christ; and Christ is as the Father and they all are one.

How many states of existence has man? He has three.

What is the first? It is spiritual.

What is the second? It is temporal.

What is the third? It is immortal and eternal.

How did man begin to exist in the first? He was begotten and born of God.

How did he begin to exist in the second? He was begotten and born of the flesh.

How did he begin to exist in the third? By the resurrection of the dead.

What is his final destiny? To be like God

What has God been? Like man.

What is man without revelation? A vessel in a fog without a compass.

What will man be with the aid of revelation?

He will be filled with light; and know and comprehend all things.

What is man's spirit? The candle of the Lord.

How shall it be lighted? By the Spirit of God.

How many Gods are there? "There are lords many, and gods many: but to us there is but one God."

How many heavens are there? They are innumerable.

Where will heaven be? On the earth; and on all other glorified worlds. And they sung a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5: 9, 10.

What is truth? It is all that God has or ever will reveal.

What will be done to those that disobey it?

They shall be damned. Mark 16: 16.

How old is truth? Without beginning of days or end of years.

What is its destiny? To fill earth and the heavens with light and love.

From whence is its authority? From Heaven.

What is it sent to do? To let the oppressed go free, and break every yoke.

What kind of success will it meet with?

Universal; over the whole world. Isa. 11: 9.

Suppose the people try to hinder it? They cannot do it; but will perish.

Why? Because God has sent it.

What are the present forms of political governments? They are the image seen by Nebuchadnezzar. Dan. 2: 36.

What are the present forms of Church government? Spiritual Babylon, or the image of mystery, and names of blasphemy seen by John on the Isle of Patmos. Rev. 17;

When will the present forms of political and religious government come to an end? In this present age.

By what means? By the kingdom of God; and by the appearance of the son of God; and a great destruction.

What is the kingdom of God? A kingdom governed by direct revelation from God.

### QUESTIONS ON THE ORIGIN OF MAN.

O Man! The noblest inhabitant of earth! Wonderful in thy physical construction! and more wonderful still in thy mental constitution! Who art thou?—Whence thine origin? Art thou a creature of chance—of fortuitous origin—the result of the operations of blind unconscious, and unintelligent matter? Whence that noble intelligence—that self-moving principle of thy nature? Is it the effect of organization—the product of the combination and arrangement of unintelligent atoms? Can unintelligent atoms originate motion? Can they at all unite or combine themselves together? Can they display any wisdom, order, or design in their union, such as is manifested in the physical constitution of man? If intelligence is not the effect of organization? and organization is not the effect of chance, does it not follow, that some, if not all, the elementary atoms of thy nature were intelligent before their union, while yet in a separate and uncombined state? Or wilt thou contend that their union has been eternal, without beginning, and that they never existed separately and uncombined? If their organization is not eternal! Then tell us how so great a work was accomplished; how so skilful, so marvel-



ous, and so useful a mechanism was produced? Did the elementary atoms hold a council together and enter into an agreement of an eternal union, for each others benefit and exaltation in the scale of being? Did they in accordance with this agreement, unite themselves together by virtue of their own intelligence, and self-moving capacities? or, wast thou, O man, fashioned from the elements by the physical or mental power of some being: himself eternal—without beginning? Or, wast thou begotten and born, and the scattered elements of thy nature by the laws of generation organized and arranged in their proper position? If so, who are thy father and mother? Whence the first pair? Has there been an eternal succession of father and son? Or is there a first in this grand scale of being, in this golden chain of intelligent existence? Speak, O man, if thou knowest, and declare thine origin! Tell us of what thy mental and physical constitution consists? Does it consist both of intelligent and unintelligent matter? If so, were both these kinds of matter organized at the same time? Or was the intelligent part organized first, and afterwards united to the unintelligent part? If so, when, and by what process, was the intelligent part organized? Is God the father of thy spirit? Art thou, indeed, of so noble an origin? If so, when wast thou begotten? Wast thou among the "Sons of God" who "shouted for joy," when the foundations of the earth were laid? Didst thou then rejoice in anticipation of a future residence on this earth? On what planet or world didst thou then reside? Wast thou acquainted with all the family of spirits—the sons and daughters of thy father? Canst thou tell us the number of thy brothers and

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sisters? Was Jesus Christ the oldest "The first born of every creature."

### OF THE CREATION OF GOD.

Canst thou tell us, O man, what period of time elapsed between thy birth day, and the birth day of Jesus Christ, "the first born?" Is the birth day of every spirit recorded and deposited in the sacred archives of heaven? What were thy capacities, and what the extent of thy knowledge at that time? What were the rules, regulations, and laws of this celestial family of spirits? what were the rewards and penalties, following obedience or disobedience? Were there any family quarrels, or contentions, or strifes among them? Did any produce such discord and disturbance, that their Father was under the necessity of banishing them from the society of the rest of the family, to preserve peace and good order? If so, were there any condition or provisions made for their restoration? Or were their crimes of that nature and magnitude, as to totally deprive them of any future exaltation in the scale of their being? Can they ever be placed in a condition to promulgate their own species, and thus increase their subjects in the kingdom of darkness? Or is the law of increase wisely confined to higher orders of beings, where the law of righteousness is taught, and where the species shall be early educated and reared up in the kingdom of light? O man! Of noble origin! And princely birth! Unfold, if thou canst, the history of thy first estate! Tell us the noble acts—the generous deeds—magnificent works of thyself and of thy kindred spirits! Show us the splendid scenes—the mighty revelations—the grand operations of the world through which thou hast passed.

## QUESTIONS ON THE PRESENT STATE OF MAN.

If then, O man, thou hast forsaken the world of spirits, and chosen a habitation of flesh and bones, and located thyself in this department of the universe for the grand purpose of acquiring a more extensive knowledge of material things, and thus to qualify thyself to preside in wisdom over nature's works, and nature's laws—if this be one purpose of thine emigration to this globe, it is a most laudable undertaking worthy of the character of beings springing from so noble a parent. But tell us, ye sons of God, why pain and misery, and death itself besets you so closely on every hand? Do these evils emanate from God? Is he the originator of pain and death? Does he delight in the misery of his own offspring? Is it a pleasure to him to behold his own children bowed down in sorrow and mourning, writhing in pain and anguish, and struggling in vain in the horrors and agonies of death? if not, what is the cause of all these evils? Are they the necessary results of the laws and properties of matter? Can there be any organization in which these evils do not exist? Were not our first parents when formed from the dust, and placed in the garden of Eden, free from all evils? Was not their organization perfect—free from sickness, decay and death—capable of enduring forever—unchanged and immortal? If so, is not this an evidence that material substances are capable of perfect organization—of an endless duration, entirely free from pain? Could God consistently with his character,

produce any other organization but a perfect one, capable of everlasting endurance? If not, whence then arises our present imperfect, changeable, and unhappy situation? Is it not the result of man's own doings? Was it not man, and not God, that brought imperfection, pain and death, into our world? Was it not God that gave to man an immortal body? And was it not man that changed it to mortality? Was it not God that gave endless life to man? And was it not man that called death unto himself? O unhappy man! as death is not an ingredient of thy nature, why hast thou sought after it? Tell us ye first progenitor of the human race, why ye chose mortality instead of immortality, —why pain was preferred to ease, why death was desired rather than life? Didst thou not believe that these evils would be the result of thy transgression? Or didst thou prefer these evils for some great and wise purpose? Couldst thou, while immortal in the garden of Eden, appreciate the blessings and good with which thou wast then surrounded? Couldst thou know good without experiencing its opposite? Couldst thou appreciate light if thou wert never in darkness? Couldst thou appreciate sweetness without a knowledge of sourness? Couldst thou fully appreciate any blessing without contrasting it by experiencing in some degree its opposite? Didst thou, therefore prefer knowledge to ignorance, though gained by painful experience, by sorrow and mourning, misery and death? Didst thou prefer to "Become as gods knowing good and evil," rather than to remain in everlasting ignorance of both these principles, though death itself should be the price of this knowledge? If so, didst thou expect any deliverance? Couldst thou deliver thyself? couldst thou say to immortality return again, and would it

obey you? Couldst thou say to the scattered elements of thy body, now mingled with dust, be organized; and would they hearken to thy voice? Couldst thou command the openings of Paradise and return again from banishment to thy former possessions? Couldst thou lift the curtains of heaven, and behold again the smiles of thy Father's countenance? If not, how canst thou be restored to the blessings of Eden—to the beauties of Paradise, to that which thou hast lost? How canst thou triumph over death, regain immortality, and dwell again in the abodes of light, life, and love? Who holds the keys of salvation, and the power to redeem to the utmost? Who is capable of being intrusted with so great and important a work? Is there any among all the heavenly host better qualified than Jesus Christ our eldest brother? Has he not had a longer experience than any of the rest of the family? Is it not through his love and mercy alone, that redemption will come? Will not all mankind be fully restored from the effects of Adam's sin? And will this universal redemption be unconditional on their part? Is any man required to believe in Christ, repent, and be baptized for the remission of sins, or to do any other work, to obtain resurrection, from the dead? Is not this blessing obtained by free grace alone without works? Is any man too wicked to be raised from the dead, and be fully redeemed from the penalty of the original sin? will not all mankind, after the resurrection return again into the presence of God, and there be judged for their own sins and not Adam's? Will not their own sins condemn them? And will not their own sins banish them from his presence? Or are there conditions of redemption from our sins? If so, what

are these conditions on the part of man? Are they not faith in Christ, repentance of all our sins, baptism for the remission of the same, laying on of hands for the gift of the Holy Spirit, and a faithful compliance with all the commands of God unto the end? Wouldst thou attain to a glorious resurrection, and be exalted among the just, comply with the conditions, and all are thine.

### BAPTISM FOR THE REMISSION OF SINS.

"One Lord, One Faith, One Baptism." *Eph. 4: 5.*

"John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins; 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." *Mark 1: 4, 5.* "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." *Luke 3: 3.* "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, which said, thou art my beloved Son; in thee I am well pleased." *Luke 3: 21, 22.* "And all the people that heard him, and the Publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the council of God against themselves, being not baptized of him." *Luke 7: 29, 30.* "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there; and they

came, and were baptized: For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews, about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him." John 3: 22 to 26. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) He left Judea, and departed again into Galilee." John 4: 1, 2, 3. "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 26 to 29. "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 unto the spirits in prison; which sometime 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 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." 1 Peter 3: 18 to 21. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts 2: 38.



If these testimonies do not prove that baptism according to the scriptures, grants the true believers an assurance of the remission of sins, then no proposition can be proved by any testimony, for the testimony in this case is positive and divine. But those who object that it is a mere form, (and can save us from nothing!) have a contest, not with me, but with Jesus and the apostles. For I affirm that the new Testament plainly reveals that baptism from the time of its first institution was for the remission of sins! The question is, of what advantage is baptism? Does it convey any blessing to the obedient? Or is it a mere empty, unmeaning ceremony? I say, in it, the state of the believer is changed! and in effect, so say all the popular creeds and fathers.

Calvin says, "Baptism resembles a legal instrument properly attested, by which he assures us that all our sins are cancelled, effaced and obliterated, so that they will never appear in his sight, or come into remembrance, or be imputed to us. For he commands all, who believe, to be baptized for the remission of their sins. Therefore those who have imagined that baptism is nothing more than a mark, or a sign by which we profess our religion before men, as soldiers were the insignia of their sovereign, as a mark of their profession, have not considered that which was the principal thing in baptism; which is, that we ought to receive it with this promise, "He that believeth and is baptized shall be saved." Calvin's institute. John Wesley, in his comment, P. 350, says—"Baptism administered to real penitents, is a means, and a seal of pardon. Nor did God, ordinarily, in the primitive church bestow this (pardon) on any, unless through this means."



Episcopalians, or church of England people.— After reading a part of the discourse with Nicodemus, they are ordered to make the following exhortation. “Beloved, ye hear in this gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” Whereby you may perceive the great necessity of this sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last chapter of St. Mark’s Gospel,) he gave command to his disciples, saying, “Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.” Which also sheweth unto us the great benefit we reap thereby. For which cause St. Peter the Apostle, when upon his first preaching of the gospel many were pricked at the heart, and said unto him and the rest of the Apostles, “Men and brethren, what shall we do?” replied, and said unto them, “Repent and be baptized every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, save yourselves from this untoward generation.” For, as the same Apostle testifieth in another place, even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not, therefore, but earnestly believe that he will favourably receive these present persons, truly repenting, and coming unto him by faith; that he will grant

them remission of their sins, and bestow upon them the Holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom." What a pity that all these Churches do not more consistently believe and practice their own creeds!

"Can the blind lead the blind? shall they not both fall into the ditch? Luke. 6: 39." Hear what Christ saith. "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Mat. 15: 14. "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Mat. 7: 21.

And Jesus came and spake unto them, (Apostles) saying, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing 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 alway, even unto the end of the world." Mat. 28: 18, 19, 20. And he (Jesus) said unto them, (Apostles) "go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them,

and confirming the word with signs following." Mark 16: 15, to 20. "Now when they heard this, (that God hath made that same Jesus, whom ye have crucified, both Lord and Christ) they were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? [to be saved,] Then Peter said 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, and to all that are afar off, even as many as the Lord our God shall call. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts. 2: 37 to 41. Some say three thousand are a great many to be baptized in one day by immersion by the twelve apostles, but let me say to such, that there were two seventies besides the twelve, which Jesus chose and sent to preach, that could baptize. Luke 10: 1. So then, add two seventies to the twelve apostles, and that will make one hundred and fifty two. Then divide three thousand by one hundred and fifty two; and that would be twenty, for a hundred and twelve to baptize, and nineteen for the others. So you see that it was very easy for them to baptize three thousand by immersion in one day.

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### PROOF THAT IMMERSION IS THE CORRECT MODE OF BAPTISM.

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

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Mat. 3: 5, 6. "Then cometh Jesus from Galilee to Jerdan, unto John, to be baptized of him. And Jesus, when he was baptized, went up straightway out of the water. And Jesus himself began to be about thirty years of age." Mat. 3: 13. Luke 3: 23. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the Eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." Acts. 8: 35 to 38. "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; For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12. "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;" 1 Cor. 10: 1, 2. "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." Eph. 5: 25. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil con-

science, and our bodies washed with pure water." Heb. 10: 22. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John. 1: 11, 12, 13. Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb and be born? Jesus answered verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." John 3: 8. 4. 5.

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#### BAPTISM, LAYING ON OF HANDS FOR CONFIRMATION, AND RECEPTION OF THE HOLY GHOST.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and

they received the Holy Ghost. And when Simon saw, that through laying on of the apostles' hands, the Holy Ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness; and pray God, if perhaps the thought of thy heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Acts 8: 12. to 25.

"And it came to pass, that while Apollos was at Corinth Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, He said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were you baptized? And they said, unto John's baptism. Then said Paul, John verily baptized 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. And when Paul had laid hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. And all the men were about twelve." Acts 19: 1 to 7. "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 of laying on of hands." Heb. 6: 1, 2.

We shall notice in the next place why John the Baptist emigrated, or came from the world of spirits into this our world: For we read he was sent from God, (John 1: 6.) And he must have been sent for some important business or God would not have sent him. First then, the same came for a witness, to bear witness of the light, that all men through him might believe. John 1: 7. "And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him," verse 32. This is the record John bare after he had baptized our blessed Lord in the river of Jordan. Mark 1: 9, 10, 11. "And Jesus himself began to be about thirty years of age, Luke 3: 23. Second. John came to prepare the way of the Lord and make his paths straight. Mat. 3: 3. So it appears that some one had made the paths of the Lord crooked by teaching for doctrines the commandments of men, the same as they do in this our day. Therefore John came to make the paths of the Lord straight again. But for all, they still speak evil of the way of truth just as Peter said they would do. 2 Peter 2: 2. And they say we will not walk therein. Jer. 6: 16. But Christ saith he that climbeth up some other way, the same is a thief and a robber. John 10: 1. And third. John came to make ready a people prepared for the Lord. Luke 1: 17. Therefore we shall notice, in the first place what doctrine John the Baptist did preach to the people in order to make them ready for the Lord. Matthew saith, "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." Mat. 3: 1, 2. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke 3: 3. "John preached the baptism of repentance to all the people of Israel. Acts 13: 24. "Saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." Acts 19: 4. Let us observe here that John began preaching and not baptizing, saying unto the people, "repent ye for the kingdom of heaven is at hand." But will this correspond with what a great many of the ministers preach and practice in this age of the world? For they sprinkle little infants shortly after they are born into this world before they can repent, and preach unto them after they grow up to men and women to repent. And they say not a word unto them about baptism for the remission of their sins, according to the scriptures if they have committed ten thousand times ten thousand; which is all together contrary to what John preached unto the people. For he preached that men should repent and then be baptized for the remission of sins. But they, the Ministers, have turned upside down that which John preached. Now which are we to believe? John who preached that men should first repent and be baptized? Or the ministers that preach contrary to him? And say that infants ought to be sprinkled, and teach them to repent afterwards. Christ's answer is, "In vain do ye worship me teaching for doctrines the commandments of men." Mark 7: 7. But a great many people reply and say, the reason that those men and women were baptized was because they were never baptized before. Allow it to be so, that they were never baptized; yet this is a poor excuse to

keep them from going down into the river to follow Christ's example, and to keep his commands: For John would never have baptized them, though they never had been baptized, had they not first repented of all their sins. For we read that John rebuked some of the people very sharply, who came to him for baptism, that had not repented of their sins. see Mat. 3: 3 to 11. But again you must allow that those men and women which were baptized by John had a great many children. And yet we do not read any where of John baptizing one. And surely you will allow that their children had souls as well as yours, and that they had as much right to be sprinkled as yours. But the question is, who are we to believe, John the servant of God, or the Ministers that contradict him. Let the apostles answer. "We ought to obey God rather than men," (Acts 5: 29.) And we should do this, let the consequence be what it will, allow me here to ask how can any obey God, while they do contrary to what he has commanded them in his word? "To obey is better than sacrifice's." Sam. 15: 22. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luk. 3: 3. Now, my friends, our common sense ought to teach us that John would not preach repentance and baptism for the remission of sins unto little children. For it is evident that little children cannot repent of that which they know nothing about. And allow me to say that infants have not committed sins to be baptized for the remission of them.

John preached the baptism of repentance to all the people of Israel. Acts 13: 24. Saying unto the people, that they should believe on him which

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should come after him, that is, on Christ Jesus. Acts 19: 4. Mark, my friends, John preached to all the people of Israel, and not to all the infants. Therefore he was determined to leave them all without excuse if they rejected him. But for all, a great many did not believe what John preached to be true. And who do you think they were? It was not the Publicans and common people, but the Pharisees and lawyers—those wise and great men, which ought to have known better. But I suppose they thought that they had the true religion; and that they knew much better than what John (God's servant whom he had sent,) could tell them. But for all they had so much learning, they were wrong, and John was right. See Luke. And all the people that heard him, and the Publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Chp. 7: 29, 30. That is, they (the Pharisees and lawyers,) disbelieved and disobeyed the word of truth spoken by John the servant of the most High God. But what do you think Christ saith about those great, wise, and learned men, that professed to have such a great knowledge of the holy scripture's. See Mat. "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Chap. 23: 13. Mark this, for this was the case with some of you. "And there went out unto him all the land of Judea and they of Jerusalem and were all baptized of him in the river Jordan confessing their sins." Mark 1: 5. This verse gives us a plain description of the persons which

were baptized by John in the river Jordan; and I fear no contradiction when I say that their were no infants baptized by John amongst all the number which he baptized in the river Jordan at this time, or at any other time, according to the history given by the four Evangelists, Matthew, Mark, Luke and John. For I believe that they gave us as true an account as any man could give; for they wrote by the influence of the Holy Spirit. But says one, how do you prove that there were no infants baptized by John in the river Jordan? First proof: because John preached that men should repent; and allow me to say, that infants could not repent of their sins before they knew what sin was. Second, John preached that they should believe on him that should come after him, that is on Christ Jesus. And common sense tells us that infants are not capable of believing before they get understanding. Third, they that were baptized by John confessed their sins; and common sense says, infants have not committed sins to confess them, nor are they capable of making confession. And as not one word is said about infant children being brought, or coming to him, he certainly baptized none, or some one of the evangelists would have said some thing about it, and God would never have suffered us to be left in the dark on a subject of so great importance. And we are not bound to believe or obey what God has neither made known nor commanded. Rom. 4: 5.

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### THE SCRIPTURE MODE OF BAPTISM.

The evangelist Mark tell us they were all baptized of John in the river Jordan. But why did he

take them in the river if he only wanted to sprinkle them, seeing he might have done it with greater ease, and sooner by the side of the river, than he could have done in it, for common sense tell us that it is much easier to walk when out of the water than it is when in it. And had his commission been to pour the water on those he baptized, common sense says, he would not have taken the inhabitants of Jerusalem so far from home as the river Jordan, while there was water sufficient for that purpose quite near to Jerusalem; for the scripture assures us, that the brook Cedron was there, and that the Saviour and his disciples crossed it on the night he was betrayed. John 18: 1. So I expect there was not water sufficient for John to baptize the people in the brook Cedron; and knowing that he must follow his Lord's direction and not his own inclinations, he went to the large river Jordan, where there was water sufficient to immerse, or bury, or plunge the whole body in. "And John also was baptizing in Ænon near to Salim, because there was much water there; and they came and were baptized. John 3: 23. If scripture, common sense, and present custom are to guide us, we are at once led to the conclusion that he baptized by immersion: for John, in this passage, says he was baptizing in Ænon, because there was much water there. And common sense says there could be no necessity for going into much water for the purpose of sprinkling. And present custom says they who practice sprinkling always make choice of little water because they must have it all in a small vessel; (take notice of this,) not to put the child in, but the ends of his fingers only. But who will believe in this new fashioned way of baptizing, while

the scripture so plainly tells us that John was baptizing in Ænon because there was much water there. "And they went down both into the water, both Philip and the Eunuch, and he baptized him." Acts 8: 35 to 39. Question. If Philip did not baptize the Eunuch by immersion, why did they both go down into the water when a little in a small vessel according to present custom would have answered the same purpose? And to have baptized the Eunuch in his carriage would have been paying honour to whom honour is due. But the people disputed not which way baptism should be done in Philip's day as they do now, so they went down both into the water and Philip baptized him. "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and he went on his way rejoicing." And Annanias said unto Saul, "Arise and be baptized and wash away thy sins calling on the name of the Lord." Acts 22: 16. And common sense says, that plunging the the whole body in water, looks more like washing than sprinkling a few drops on the face. "And he arose and was baptized and washed away his sins calling on the name of the Lord." Reader, this is the way you must do if you ever want your sins washed away. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." Rom. 6: 3, 4, 5.



To be baptized into Christ is to take upon us the religion of Jesus Christ, and receive and obey the doctrine of Christ, such as he taught the apostles to preach to the people. Yea, it is to follow his example in all things, for he left us an example to follow his foot-steps. But some people say they will not follow him down into the river, and be baptized, as he was. Mark 1: 9. But let me say to such, they are like Naaman the leper, who came to Elisha the Prophet to be healed. "And Elisha sent a messenger unto him, saying, go and wash in Jordan seven times, and thou shalt be clean. But Naaman was wroth, and went away and said, are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said my father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" So after he got over his rage, he began I suppose to think he had better do as the messenger had told him. Then he went down, and dipped himself seven times in Jordan, according to the saying of the men of God: and he was clean." 2 Kings 5: 10 to 14.

And thus some of the people now say, and think that their own way of baptism is just as good, and better (Naaman like) than the way taught by Christ and his apostles. And no wonder; for I heard one of their ministers in Sheet Harbour say, when preaching to the people, that it did not matter the weight of a feather which way they were baptized. Like people, like priest. Hosea 4: 9. But it would be much better for the people to do as Naa-



man did, to repent, and do as they are commanded, and they shall be clean. Acts 2: 38.

*Question.* Do you think that Naaman would have been cured of his leprosy, if he had gone and dipped in some of the rivers of Damascus, which he said was better than all the waters of Israel?

*Answer.* No. *Question.* Do you, who have been sprinkled for baptism, which is not baptism, suppose that you will ever be cleansed from your sins, because you say and think that it is as good a way and better than to be buried with Christ by baptism for the remission of your sins?

*Answer.* No; you can not with reason expect this, because you do that which you cannot find in all the word of God. Mat. 15: 9.

*Question.* Well says one, what will become of all those that died before this gospel came?

*Answer.* God has the dead safe enough. Do you try to save yourself from this wicked generation. For all that have died without hearing the gospel will not, and cannot be condemned for not obeying it. But woe unto them that hear it, and reject it. For it will be more tolerable (favourable) for them who have died without hearing the gospel than for you. Mat. 11: 20 to 24. "Therefore we are buried with him by baptism into death." If the apostle Paul had studied to use a stronger figure to show that baptism was performed by immersion he could not have done it. For common sense tell us that to bury signifies to cover over. And all sects and parties of religion agree, that Christ died, was buried, and rose again. And does not our being buried in the water, and our rising again out of the water, represent the burial and resurrection of Christ more strikingly than sprinkling a little water on the face can do? common sense says so.

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For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. That is, if we have been buried with him by baptism (which represents his death and burial, we shall be in the likeness of his resurrection,) the same as we would plant, or bury a grain of wheat, which represents his death and burial. See John 12: 24. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." *Question.* Does sprinkling a little water on the face of an infant look any thing like planting? For it reads, if we have been planted (not sprinkled,) in the likeness of Christ's death, we shall be also in the likeness of his resurrection. Which is as much as if the apostle has said, except ye be planted in the likeness of Christ's death, ye shall not be in the likeness of his resurrection, when you rise from the dead. Therefore it ought to be your earnest desire to find out what is meant by been planted in the likeness of Christ's death. And if you will let common sense explain it, you will find out what is meant by been planted in the likeness of Christ's death: For common sense says you cannot plant any thing in the likeness of his death, unless you cover it over, or bury it; for Christ was covered or buried, when he was enclosed in the tomb.

St. Paul in his epistle to the Colossians, proves that baptism by immersion is the right way. For he saith, "If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." Col. 3: 1. Common sense says we must understand from this, that they must have been buried with him in baptism, or it could

not be said, if ye be risen with him seek those things which are above. And the apostle Paul saith in the chapter before this, that this is the very thing wherein the Colossians were risen with him. See Col. 2: 12. And common sense saith, if the apostle do not mean what he says, he means nothing, and no man can tell what he does mean. And as God is a just God, can we suppose that he would have left us his will, or word, in such a dark and mysterious way, that he could not understand it? and then punish us for not performing it? common sense answers, no; For the Saviour saith, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 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." Mat. 7: 21 to 27. Common sense says you had better do what Christ saith in his word, and not what men say. But the last and greatest proof, that baptism by immersion is the right way is the fact that the Saviour proves it from the conversation that took place between himself and Nicodemus, who you will recollect came to Jesus by night and acknowledged him to be a teacher come from God; and Jesus said unto Nico-

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demus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." And it is evident from the reply that Nicodemus made, that he understood not what Jesus meant by being born again, or he never would have said, how can a man that is old be born again? can he enter the second time into his mother's womb, and be born? and Jesus seeing that he did not understand him, and to satisfy his foolish curiosity, and to make him understand, that to be born again was not to enter into the womb, (as he had asked,) but into the water, to make the subject plain, said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. Common sense says this is a settled principle laid down by Jesus himself, which puts all men's religion to the test. No matter to what sect, party, or denomination we belong. Jesus saith, "Except a man be born of water and of the spirit, he cannot enter the kingdom of God." No matter how often we cry, Lord, Lord, no matter how often we go to meeting, no matter how often we do penance, no matter how much we read, study, and pray, in fact, it matters not, how good we may suppose we are, or may be, it is a settled principle laid down by the authority of High heaven that, "Except a man, (not a child,) be born of water and of the Spirit, he cannot enter the kingdom of God." For Christ hath said it, and he cannot lie. And he that thinks or hopes to get into the kingdom of God without being born of the water and the spirit may just as well think and hope that Christ will tell a lie; which is impossible. Heb. 6: 18. Therefore it is requisite for all who are, or intend to strive to get into the king-

born of God, to know what is meant by being born of the water, and of the spirit, for on this rests his soul's eternal salvation. And in order to understand what it is to be born again, we must understand what it is to be born the first time : For Christ saith we must be born again. Therefore the second birth must resemble the first. And common sense says, to be born the first time signifies to come forth from a covered and hidden state into our proper element of existence. So then to be born of the water we must first be put into the water, and be immersed, or covered over in the water. And then we must be brought forth from that covered and hid state into our proper element of existence again. And then common sense tells us, as well as the scripture, that such a man or woman is born again of the water and this is what the Saviour means ; for he saith just what he means : hence a man must be born of the water and of the spirit before he can enter the kingdom of God. And common sense says, that to sprinkle a little water on the face of an infant has no resemblance (twist it which way you will,) of being born again of the water. Common sense says, to be born of water, and not of the spirit, will avail nothing. Therefore we shall notice what change takes place in the man or woman that is born of the water and of the spirit : For the two are inseparably connected together.

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### CHRIST'S EXPLICATION OF BEING BORN OF THE SPIRIT.

Christ saith to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither

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it goeth : so is every one that is born of the Spirit." Though the manner in which this new birth is effected by the spirit be incomprehensible, yet we must not on this ground suppose it impossible : For it is a fact that we cannot tell from what place the wind cometh and whither it goeth, neither can we see it : But the great effects it has on different things are clearly seen. For instance, the sailor sees the great effect it produces when it raises the sea mountains high, tears his sails, breaks his masts, and drives his vessel on the lee shore. And we see its effect in the motion of trees, and in the motion of fields of corn, and in fact we feel it on ourselves ; but we cannot discern the wind itself : we only know that it exists by the effect which it produces. So is every one that is born of the Spirit. That is, the effect which the spirit produces in the man or woman who is born of God, are as discernible, and as clearly seen, as those of the wind ; but the Spirit itself we cannot see. But he that is born of God knows that he is thus born. "For the Spirit itself beareth witness with our Spirit, that we are children of God." Rom. 8: 16. That is, by the good effect which the Holy Spirit produces in him who has experienced the new birth which are as discernible as those of the wind, being "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5: 22, 24. But lest any that call, and think themselves christians, and have not obeyed the fullness of the gospel as it is stated in the scriptures of truth by Christ and his apostles, I will say to you as Christ said to the young man in the gospel, one thing thou lackest ; and that is, since thou



believest thou hast not been baptized for the remission of thy sins according to the scripture. Christ's commands is, "Go ye into all the world, and preach the gospel to every creature; He that believeth and is baptized shall be saved." Mark 16: 15. Peter. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. The advice of Peter and the other apostles is, "We ought to obey God rather than man." Acts 5: 29.

### THE DESIGN OF BAPTISM.

*Concessions by Eminent Pædo Baptists, or Learned men that are not baptists allow or grant that baptism by immersion is the right way.*

1. Witsius.—"Immersion into the water is to be considered by us, as exhibiting that dreadful abyss of divine justice, in which Christ for our sins, took on himself, and was for a time absorbed; as in David, his type, he complains, (Ps. 60: 3.) I am weary of my crying, my throat is dried; mine eyes fail while I wait for my God." More particularly, seeing such an immersion deprives a person of light, and of other things pertaining to this world, it excellently represents the death of Christ, while his continuance under water, however short, denotes the burial of Christ, and the lowest degree of his humiliation; when being laid in a sepulchre that was sealed and guarded by the Roman soldiers, he was considered as entirely cut off. Immersion out of the water exhibits an image of his resurrection, or the victory which being dead, he obtained

over death in his own dark domains, that is, the grave. All these the apostle intimates, (Rom 6: 3, 4.) 2. Robert Newton,—“Baptism was usually performed by immersion, or dipping the whole body under water to represent the death, and burial, and resurrection of Christ together, and therewith to signify the person’s own dying to sin, the destruction of its power, and his resurrection to a new life.”—St. Paul plainly refers to this custom. (Rom. 6: 4.) 3. A. H. Franks.—“The baptism of Christ represented his sufferings, (Mat. 20: 22.) and his coming out of the water, his resurrection from the dead.” 4. Richard Baxter.—“In our baptism we are dipped under the water, as signifying our covenant profession, that as he was buried for sin, we are dead and buried to sin. They (your lusts) are dead and buried with him, for so your baptism signifieth; in which you are put under the water, to signify and profess, that your old man is dead and buried. We are raised to holiness, as we rise out of the water in baptism, Col. 2: 11, 12, 13, that the putting of the body under the water did signify our burial with Christ, and the death and putting off our sins.” 5. Saurin.—“Paul says, ‘We are buried with him by baptism into death,’ that is, the ceremony of wholly immersing us in water, when we were baptized, signifies, that we died to sin, and that of raising us again from our immersion, signified that we would no more return to our disorderly practices, in which we lived before our conversion to Christianity.”

6. Bp. Patrick.—“They (the primitive Christians) put off their old clothes, and stripped themselves of their garments: then they were immersed all over, and buried in the water, which notably signi-

fied the putting off the body of the sins of the flesh, as the apostle speaks, and their enduring a state of death or mortification after the similitude of Christ; according to the apostle's language elsewhere, "We are baptized into his death—We are buried with him in baptism." 7. Buddeus.—Immersion, which was used in former times, was a symbol and an image of the death and burial of Christ, and at the same time, it informs us, that the remains of sin, which are called the old man, should be mortified." 8. Dr. Whitby.—"Therefore we are buried with him by baptism, plunging us under the water into a conformity to his death, which put his body under the earth; that like as Christ was raised up from the dead, by the glorious power of the Father, even so we also, thus dead in baptism, should rise with him and walk in newness of life." 9. Bp. Hall.—"Ye are in baptism buried together with Christ, in respect to the mortification of your sins, represented by your rising up out of the water again, through that faith of yours, grounded upon the mighty power of God; who hath raised him from the dead." 10. Pictetus.—"That immersion into, and emersion out of the water, practiced by the ancients, signify the death of the old, and the resurrection of the new man." 11. Bp. Davenant.—"In baptism the burial of the body of sin, or of the old Adam, is represented, when the person to be baptized is put down into the water; as a resurrection, when he is brought out of it." 12. Dr. Boys.—"The dipping in holy baptism has three parts; the putting into the water, the continuance in the water, and the coming out of the water. The putting into the water doth ratify the mortification of sin by the power of Christ's death, as Paul says (Rom. 6 : 3.) "Know ye

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not that all we which have been baptized into Jesus Christ, have been baptized into his death, that our old man is crucified with him?" The continuance in water denotes the burial of sin, to wit, a continual increase of mortification by the power of Christ's death and burial. Rom. 6: 4. The coming out of the water, figures our spiritual resurrection and vivification to newness of life, by the power of Christ's resurrection." Rom. 6: 4, and Col. 2: 12.

13. Grotius.—"Buried with him by baptism. Not only the word baptism but the very form of it intimates this. For an immersion of the whole body in water, so that it is no longer beheld, bears an image of that burial which is given to the dead. see Col. 2: 12. There was in baptism, as administered in former times, an image both of a burial and of a resurrection."

14. Dr. Hammond.—"It is a thing that every Christian knows, that the immersion in baptism refers to the death of Christ; the putting the person into the water denotes and proclaims the death and burial of Christ."

15. Bp. Nicholson.—"The ancient manner in baptism, the putting the person baptized under the water, and taking him out again did well set forth these two acts; the first, his dying, the second, his rising again.—Into the grave with Christ we went not; for our bodies were not, and could not be buried with his; but in our baptism, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be buried with him."

Common sense says if people will not believe the scripture, proof given by these fifteen eminent men, who were not baptists, that baptism by immersion was and is the right way, they would not be persuaded though one rose from the dead. Luke. 16: 31.

**THE HOUSEHOLDS WHICH WERE BAPTIZED BY THE APOSTLES EXAMINED AND EXPLAINED BY THE SCRIPTURE OF TRUTH AND NO CHILDREN FOUND IN THEM.**

“And we were in that city certain days. 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 baptized, and her household, she besought us, saying, If you have judged me to be faithful to the Lord, come in to my house, and abide there. And she constrained us.” Acts 16: 12 to 15.

Common sense says, the first thing that proves Lydia's household, which was baptized, did not consist of infants is this; infants are incapable of believing the gospel, which is the first principle required of all that apply for baptism according to the scripture and Christ command to his apostles. “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark 16: 15, 16. According to the instructions given here by Christ to his apostles no man of common sense can dispute or deny, that faith or a belief in the gospel of Jesus Christ, is not required of all that apply for baptism. And common sense tells us that infants are not capable of believing the gospel of

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Jesus Christ. Therefore they are not fit subjects for baptism. And if the apostles went according to the instruction given them by Christ, they would not, and durst not baptize any that were incapable of believing the gospel. And according to the scripture we know that the apostles could not go wrong, and err in their commission which was given them at this time by Jesus Christ: for only a little while before he ascended up into heaven he promised that he would send them the Spirit of truth which should guide them into all truth, and bring all things to their remembrance whatsoever he said unto them." John 14: 26. Mark, the Spirit, that Jesus said his apostles should receive, was to bring all things whatsoever he had said to their remembrance. Now of all things that we read of in the New Testament, that ever Jesus said unto his apostles, where can we find it once, that he said unto them, ye must sprinkle little children, or they cannot enter into the kingdom of God? The answer is not to be found in all the Holy Scriptures: And common sense says, surely if sprinkling little children was necessary for the salvation of their souls Jesus would have commanded his apostles to do it, as well as command them to baptize all that believed the gospel. And we cannot ~~suppose~~ suppose that he would have left us in the dark on such an important subject. But common sense says, surely we cannot suppose for a moment that Jesus would be forty days with his apostles giving them instructions concerning the things of the kingdom of God (Acts 1: 3.) and then forget to tell them that they must sprinkle little children if it was necessary for their souls salvation. It could not be, that Jesus would forget any thing that would be necessary to the sal-

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vation of men or children. For with him the past present and the future was all present. But common sense says, the next thing that proves there was no infants baptized in Lydia's household is this: Repentance and confession of sins is required of all that apply for baptism. See Matthew. "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. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins." Chap. 3: 1 to 6. Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. Mark, these passages prove to a demonstration (which cannot be contradicted by any reader of the Bible,) that repentance, confession of sins, and baptism for the remission of sins were required of all that the apostles baptized. And common sense says, surely the word of God is the same in eighteen hundred and forty six as it was in the year one hundred, or in the days of the apostles. Then surely the ministers of Christ in eighteen hundred and forty six ought to preach the same doctrine, and attend to the same ordinances as the ministers of Christ did in the year one hundred: for surely you will allow that men in eighteen hundred and forty six are sinners as well as in former years, and therefore stand as much in need, as in former years of those heavenly means and remedies which our blessed Lord sent his apostles to administer. Then common sense says, surely infants cannot repent of their sins and confess them, and be baptized for the remission of them before they have committed any. And we know that infants have not sinned:

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for the apostle Paul saith, "Sin is not imputed where there is no law." Rom. 5: 13. And common sense says, there can be no law for infants to go by, before they come to the years of understanding to know what law is. Therefore God cannot require of them to repent and confess sins and be baptized for the remission of them until they come to the years of understanding. Then the Lord will require of them to obey the first principles of the Gospel, which are faith, repentance, and baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. Acts 8: 17.

And the next thing that goes to prove that Lydia had no infants in her household to be baptized is this: it cannot be proved that Lydia had a husband at this time, and I think it would be something very strange, if she had a husband, for Paul and Silas to go so often to her house and never to mention his name once. And in fact if Lydia had a husband, she must have thought very little of him, for after she was baptized she said unto Paul and Silas, "come into my house and abide there." So you see she excludes him altogether, if she had one. Now if she had said, come into our house and abide there, we might have supposed that she had a husband; but neither she, Paul, nor Silas, ever mention his name so much as once. So I think that Lydia's household is a very poor foundation to build infant sprinkling upon. But what is all this supposition to the child of God, when the word of God is so plain concerning this household of Lydia's. For we read (Acts 16: 40.) that Paul and Silas went out of prison and entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed. Common sense

says, it is plain that Paul and Silas came out of prison and went into the house of Lydia; and it is equally plain they saw the brethren, or Lydia's household, comforted them and departed. Now common sense says that Paul and Silas could not comfort infants or little children by rehearsing unto them all the troubles they had undergone since they last saw them, "Saying unto them, that the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, and made their feet fast in the stocks. And at midnight they prayed and sang praises unto God: and suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." Acts 16: 22 to 26. Common sense asks—Are infants called brethren? And could not a mother comfort infants better than Paul and Silas? And was not the place where they were assembled by the river side, a very convenient place for immersion? Acts 16: 13.

#### THE HOUSEHOLD OF THE JAILOR.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 30, 31. I trust you understand that Paul and Silas were put in jail for a certain crime which the Romans said they were guilty of, which was this: the preaching of the gospel, and for casting out of a certain damsel an evil spirit, with which she was possessed, whereby she brought her masters much gain by soothsaying, or fortune telling. And when her

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masters saw that she could tell no more fortunes, and that their hope of gaining money was gone by Paul's casting out of her the spirit of divination, they caught Paul and Silas, and drew them into the market place unto the rulers; and the rulers caused them to be flogged, and cast into Jail, and their feet to be put into the stocks. And at midnight Paul and Silas with their feet in the stocks, began to pray and sing praises to the God of Heaven, who heard them, and sent an earthquake, which shook the foundations of the prison; and the quaking of the foundations of the Jail terrified the Jailor, who was in a sound sleep, and was regardless of God's servants praying and singing praises unto God with their feet in the stocks. But God knew how to awake him out of sleep and take his servants feet out of the stocks, and bring them out of prison. And by this means the Jailor saw he was a sinner, and in a dangerous state. And he knew that Paul and Silas were the servants of God. So he cried out "Sirs, what must I do to be saved?" He knew there was something to be done, and he desired to know what it was. And the apostles replied, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." There is no doubt but this dreadful event had alarmed the whole of the Jailor's house, or family, who had likely run to assist him: for they knew that if the prisoners should escape their Father must die. Therefore when Paul commanded him to believe on the Lord Jesus Christ he commanded all his family. And on this condition Paul said, thou shalt be saved and thy house. And common sense says, that infants cannot believe. Therefore there could be no infants in the Jailor's household, that were baptized. But hear what is

also said in the 32 verse. "And they spoke unto him (the Jailor) the word of the Lord, and to all that were in his house." Common sense says that this verse proves beyond contradiction, that there were no infants or little children in the Jailor's house. For it saith, they (Paul and Silas) spoke, or preached the word of the Lord to all that were in his house. And common sense says that Paul and Silas could not, and would not preach to infants or little children: For they are not capable of understanding the word of the Lord. And he (the Jailor) took them (Paul and Silas) the same hour of the night, and washed their stripes; and was baptized, he and all his straight-way," verse 33. "And when he had brought them into his house he set meat before them, and rejoiced, believing in God with all his house," verse 34. Mark this reader; after they were all baptized he (the Jailor) brought them (Paul and Silas) into his house and set meat before them. And common sense says that this proves they must have went out to be baptized. And if baptism could have been done by sprinkling as it is practised in our day, what necessity could there be for the Jailor and his family to be taken out at the dead hour of the night, to be baptized. I expect Paul and Silas knew nothing about this new fashion way of baptizing, which is called sprinkling. But they knew where John the Baptist used to go to baptize, and they knew where Christ went to be baptized of John in the river Jordan; and they knew where they had baptized Lydia, and her household a day or two before this at a certain river in the same City Philippi in which the Jailor lived. See verse. 13. For it is plain they went out to some place and got baptized. For it saith, when he (the Jailor) washed their (Paul and

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Silas) stripes and was baptized, he brought them into his house and set meat before them, and rejoiced, believing in God with all his house. Now allow common sense to ask three questions, and then I am done with this household. *Question 1st.* Is it likely they would take infants out at twelve o'clock at night to baptize them, for you must remember that this was done at midnight? *Question 2.* Can infants or little children believe in God before they come to years of understanding? *Question 3.* Can infants or little children rejoice in God before they know that there is a God? *Answer.* No. Then there could be none amongst the Jailor's Family. For all believed, and all rejoiced, and not one refused to be baptized.

Common sense says the Jailor's household is a very poor foundation to build infant sprinkling upon.

#### CRISPUS AND HIS HOUSEHOLD BAPTIZED.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized." Acts 18: 8.

Common sense says, it is certainly plain that Crispus believed on the Lord; and it is equally as plain that his house, or family, believed also: and many of the Corinthians hearing believed, and were baptized. So then we see that the apostles baptized none (whether household or single individuals) but believers. And in so doing they did just as Christ commanded them, when he said unto them, "Go ye into all the world, and preach the gospel to every creature; He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16. And St. Paul saith



himself, "Christ sent me not to baptize but to preach the gospel." 1 Cor. 1:17. But common sense says that Paul does not mean that he was not to baptize any: For he baptized this very household. See 1 Cor. 1:14. "I thank God that I baptized none of you, but Crispus, and Caius;" "And baptized also the household of Stephanas." So it is evident that Paul meant that he was to preach the gospel first to every creature, and then to baptize them who should believe, just as Christ said. Mark 16:15. But a great many that call themselves ministers of the gospel differ very much from Paul in this respect: For instead of preaching the gospel first, and baptizing all that believe, they sprinkle first, and call it baptism, and preach the gospel to them when they grow up to men and women. And in so doing they turn upside down what Paul preached. But hear what St. Paul saith to such, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that which ye have received, let him be accursed." Gal. 1:8, 9. And David saith all God's commandments are sure. They stand fast for ever and ever. Psm. 111:7, 8.

#### STEPHANAS AND HIS HOUSEHOLD BAPTIZED.

St. Paul, "And I baptized also the household of Stephanas." 1 Cor. 1:16. Mark, a description of this household is not here given to inform us whether they were infants that were baptized with their parents, or whether they had come to years of understanding. For it is not said whether they believed or disbelieved. But you may rely upon it, that

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they all were believers, and capable of understanding the gospel, which had been preached unto them. For the apostles baptized none but believers. But let us hear what St. Paul saith about the household of Stephanas : for he was the person that baptized them. And he ought to know whether they were infants that he baptized with their parents, or whether they were believers. St. Paul's Answer. "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,) that ye submit yourselves unto such." 1 Cor. 16 : 15, 16.

Let us look at this and examine it carefully, and see if infants could do as St. Paul saith the household of Stephanas did. He saith they were the first fruits of Achaia, that is, they were the first converts to christianity in Achaia, the first that obeyed the gospel, on hearing which they believed, and were baptized. And the next thing they did, they addicted themselves to the ministry of the saints. Mark this. That is, they helped, assisted, and supplied the wants of the saints. Let me ask you, could infants help, assist, and supply the wants of the saints? Common sense says they could not, unless their children were something superior to children in our day. And the next thing we ought to observe is, that St. Paul beseeches the Corinthians to submit unto the household Stephanas. Now common sense tells us, that the apostle Paul would not beseech the Corinthian Church to submit unto infants or little children. Therefore these things proves to a demonstration, that there were no infants baptized in the household of Stephanas.

As the practice of baptizing infants, and sprink-

ling for baptism, are now, and have been for many centuries past, almost universally believed in, and practiced by most of the Christian world, I shall refer you to Ecclesiastical historians, to show when these erroneous practices originated: for I discover nothing in the scriptures to prove that baptism of infants, or sprinkling for baptism, was ever practiced or taught by Jesus Christ, and the apostles. Cuccellius, speaking of infant baptism, says, "The baptism of infants in the first two centuries after Christ, was altogether unknown, but in the third and fourth, it was admitted by some few; in the fifth and following ages it was universally received." Danvers says: "Infant baptism was not practiced until the third century, nor enjoined as necessary until four hundred years after Christ." Luther says, that "It cannot be proved by the sacred scriptures, that infant baptism was instituted by Christ, or began by the first Christians after the apostles." Dr. Mosheim says, "The sacrament of baptism was administered in this (first) century, without the public assemblies in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font." The same author, (Mosheim) speaking of the rites and ceremonies of the second century, says: "The persons that were to be baptized, after they had repeated the creed, confessed, and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the express command of our blessed Lord." The Rev. William Gahan, a Catholic historian, in his history of the third century, mentioning the case of Novation says: "He was baptized in bed, not by immersion

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which was then the most usual method, but by infusion, or the pouring on of water." Common sense says, we ought to believe scripture, and history proof in favour of the scripture.

But the fact is this, some people are determined not to receive the love of the truth (such as believing first, and then being baptized by immersion for the remission of sins according to the scriptures) that they might be saved. See Mark 16: 16; Rom. 6: 4; Acts 2: 38. "And for this cause God shall send them strong delusion, that they should believe a lie: (such as infant sprinkling for baptism,) that they all might be damned who believe not the truth." 2 Thess. 2: 10, 11, 12. The fact is, infant sprinkling is not once mentioned in all the Holy scriptures, neither by prophets, or apostles; which is a proof that it is nothing but the invention of men established by the false priestcraft to get money from the people, or as the apostle Peter saith, to make merchandise of you. Hear his own words and judge for yourselves, and see if it is not a fact what he saith. "And through covetousness [or a desire to get money] shall they (false teachers) with feigned words [or false doctrines] make merchandize of you." 2 Peter 2: 3. As they have done many a time by infant sprinkling, when they (the false teachers) make the poor that can scarce live, or as the common saying is, make two ends meet, pay for the sprinkling of their infants, which they (the false teachers) call baptism, and according to scripture is not baptism, but a commandment of men; and Christ said, "Howbeit, in vain do you worship me teaching for doctrines the commandments of men, and laying aside the commandments of God." Mark 7: 7, 8. But it has come to pass just as Peter said it.

should, for he saith, "there were false prophets also among the people, even as there shall be false teachers among you. And many shall follow their [the false teachers] pernicious ways; by reason of whom [false teachers] the way of truth shall be evil spoken of." 2 Peter 2: 1, 2. Mark, reader: for there can be no mistake; Peter saith there shall be false teachers, and many shall follow their bad or false ways. Therefore we ought to be careful and try to find out who these false teachers are; for Christ saith, "If the blind lead the blind, both shall fall into the ditch." So you see, there will be no excuse for those who are led by the false teachers; and the reason is this, because God has given us the scriptures to go by. And Christ has commanded us to search the scriptures. John 5: 39. And if men and women will not search them, and do as they say, they must expect to fall into the ditch. And hear what the article of the Church of England faith declares, "That whatsoever is not read in the scriptures nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." What a pity it is, that the Church people do not go by this article. And it is the doctrine of the Church of Scotland in her confession of faith and catechisms, that "the holy scriptures of the Old and New Testaments are the only rule of faith and practice. And the supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, and doctrines of men are to be examined, and in whose sentence we ought to rest can be no other but the Holy Spirit speaking in the scriptures."

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What a pity the Presbyterians do not go by this confession of faith. But let us inquire into, and see what a false teacher is, and then we will be able to find out who they are. First, we must understand that God is an unchangeable being. James 1: 17. And if so, it is impossible for him to lie. Heb. 6: 18. And the psalmist David assures us, that all God's commandments are sure and stand fast for ever and ever. Psalm 111: 7, 8. And Christ saith, it is easier for heaven and earth to pass than God's word to fail. Luke 16: 17. Now if all this be true, which we have no reason to doubt, for it is God's holy word, surely then all that teach or preach any thing that cannot be read in the scriptures, nor may be proved thereby, must be false teachers. And St. Paul saith (and surely we ought to believe him) "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1: 8. Now surely it is easy to find out who the false teachers are, if we will but take the trouble, and search the scriptures as Christ commanded us, (John 5: 39.) and see what doctrine the apostles preached in their day to dying men and women in order to save them from the powers of sin and satan. And then compare the doctrines which are preached by the different ministers of the different sects, and parties in our day, and you will soon find out who the false teachers are that preach false doctrines. For St. Paul has given us a very good rule to go by, to find out false teachers; so that we cannot make any mistake: for he saith, "Though we or an angel from heaven preach any other gospel (or doctrine) than that which we apostles have preached, it matters not how much it may look like, or resem-



ble the doctrine which we apostles have preached, if it is any other, or varies in any respect from the gospel or doctrine which we have preached, let him be accursed, that preaches it. "For such are false apostles, deceitful workers, transforming themselves into the apostles (or teachers) of Christ. And no marvel (or wonder) for satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Corinthians 11: 13 to 15. And St. John saith, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. [It matters not to what sect or party they belong.] He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, (it matters not if it be St. Paul himself) and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." 2 Epistle of John 9, 10, 11. Christ saith, "Beware of false prophets, (teachers) which come to you in sheep's clothing, ye shall know them by their fruits, (or doctrines which they preach.) Do men gather grapes of thorns, or figs of thistles?" Or in other words, will men gather the true doctrine of Christ from false teachers? No! it is as impossible as it is for men to get grapes from thorns, or figs from thistles. A man may be a bad man or a hypocrite and preach the true doctrine of Jesus Christ. But it is impossible for him to be a false teacher while he preaches the true doctrine of Christ. Then in the name of common sense, how can we know a false teacher from a true one, when they both look alike according to the scripture, if it be not

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by the doctrine which he preaches? St. Paul saith that the false teachers transform themselves into the teachers of Christ. And no wonder, for the devil himself is transformed into an angel of light. And now suppose the devil, and an angel of light were to come and preach, how would you know the one from the other, when according to scripture they both look alike, if it was not by the doctrine which they would preach? And again how would you know a wolf from a sheep, if according to scripture, the wolf be clothed in sheep's clothing, or in other words how can you tell a false preacher from a true one by his outward appearance when the one lives as holy a life as the other according to all appearance? Mat. 23: 27, 28. For instance, the Catholic priest lives as good a moral life, as the Church of England priest. Mat. 23: 13. And the Church priest lives as good a moral life as the Methodist priest; and the Methodist priest as good a moral life as the Baptist priest; and the Baptist priest lives as good a moral life as the Presbyterian priest. Mat. 23: 15. Therefore if every one is allowed to judge or decide concerning his own teacher, there can be no such thing as a false teacher; for every one will contend for his own, that the doctrine which he preaches is the doctrine of the Bible. But if every sect and party is to judge of each other's teacher, then there can be no such thing as a true teacher, for they all condemn each other. For instance, the Catholic condemns the Protestant, and the Protestant condemns the Catholic, and thus it is with every sect and party of religion: for they all preach different doctrines, and in so doing they condemn each other; for they cannot and will not unite together: for they all think each other wrong.

And common sense tells us, as well as the scriptures, that they cannot be all right: for there is only one true Church, one Spirit, one faith, one Lord, one baptism. Eph. 4: 4, 5. Now in the name of common sense, how can we find the one true Church, with the one Lord, one faith, one baptism, if we do not compare by the scripture of truth, the different doctrines which are preached by the different ministers of different sects and parties of religion, and see if what they preach corresponds exactly with the Scripture, and with what the apostles preached? If they preach any other doctrines, they must be false teachers. And it is a doctrine of the Church of Scotland in her confession of faith and catechism, that "the holy Scriptures of the Old and New Testaments, are the only rule of faith and practice; and the supreme judge by which all controversies of religion are to be determined, and decrees of councils, opinions of ancient writers, and doctrines of men are to be examined, and in whose sentence we ought to rest, can be no other but the Holy Spirit speaking in the Scriptures." Therefore I have shown to you clearly in this little book, what the Scriptures say of the doctrine preached by John, and Christ's apostles; for if what they preached was necessary for the salvation of men and women in their day, common sense says the same doctrine must be necessary for the salvation of men and women in our day: for the word of God is the same in eighteen hundred and forty six, as it was in the days of the apostles; for it cannot be read nor proved from all the Holy Scriptures of truth, that God would ever change the plan of salvation, which he laid down by the apostles for men and women to go by, in order to save their souls. But we read,

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"All his commandments are sure : they stand fast for ever and ever." Psalm 111 : 7, 8. But although this is so plain, a great many people are following the ways of the false teachers, by reason of the false teachers speaking evil of the truth, or of the doctrine of the word of God, just as St. Peter said it should come to pass. 2 Peter 2 : 2. And St. Paul said unto Timothy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom : preach the word ; be instant in season, out of season ; [that is, preach any time, and in any place you have an opportunity,] reprove, rebuke, exhort with all longsuffering and doctrine. [why do all this, Paul] For the time will come when they (the people) will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4 : 1, 2, 3, 4. Such as the Church people tell to the Catholics and other people, about a young woman who belonged to the Church of England, who was living with a catholic family, and while with them she died, and they buried her, and read prayers over her ; and afterwards she appeared to some, and told them that they must take her up and bury her again, and read the Church prayers over her, or she could not be happy, &c. And then the Catholics in return tell a story about a man who belonged to their Church, who died in a mortal sin, and went to hell, and the Virgin Mary got him out of it. And the devil was displeased at the Virgin Mary for this, and he went to heaven and made complaints to God about it. So you see St. Paul prophesied truly when he said, "The time will

come when they shall turn their ears from the truth, and shall be turned unto fables." The fact is this: when people turn away their ears from the truth, they must turn them unto fables, to support them and their church, for they cannot support it by the word of God. And thus it is when some of the people ask their Ministers from what part of the Scripture they can read or prove that we ought to have Godfathers and Godmothers for our children. And all that the Minister can say is, it is the rule of our Church, and the children cannot be admitted into our Church without it. And thus they forget what they read every Sabbath, "Thou shalt have no other Gods before me." Exodus 20: 3. And yet they will make heaps of Godfathers and Godmothers, and set them up to be as Gods to the children: for the Minister makes them declare that they will renounce the devil and all the pomps and vanities of the world for the child: and thus the Ministers cannot say as St Peter saith "For we have not followed cunningly devised fables." 2 Peter, 1: 18. And Paul saith we are not to give heed to fables. 1 Tim. 1: 4. And well might St Paul say, "For the time will come, when the people will not endure sound doctrine; but after their own lusts shall they hear to themselves teachers having itching ears. And what man with his sense cannot see the fulfilment of this prophecy in this our day: for when was there a time, or age in the world, when there was more sects and parties than there are at present, which have heaped unto themselves teachers having itching ears? And thus the religious sects and parties are all at variance with each other just by turning their ears from the truth, and turning unto fables, and heaping unto themselves teachers having itching

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ears. For instance, the different sects and parties amongst the Protestants will not allow a Catholic Priest to preach unto them. And why is it? Because he will not preach to please their itching ears. And again, the catholics will not allow any of the preachers of the different sects and parties of the protestants to preach unto them; and the reason is, because they would not preach to please their itching ears. And the Church of England will not allow any other sect or party to preach unto them, and thus they as well as all the rest fulfil the prophecy of St Paul: For they have heaped unto themselves teachers having itching ears, and no other teachers but their own will please their itching ears. And thus it is, and ever has been with every sect, and party of religion, which have split asunder from one another ever since the days of the reformation. And why is it, that they cannot and will not unite together, and allow each other's teachers to preach unto them? Common sense tells us the reason, because they all have got different faiths, and different baptisms, and different doctrines contrary to what the apostles of Jesus Christ taught and preached in their day to poor sinners in order to save their immortal, or never dying souls. But hear what Christ saith to those sects and parties, which preach contrary to the doctrine of the Bible. In vain do you worship me, teaching for doctrines the commandments of men. Mark 7: 7. And if the different sects and parties of religion were to allow each other's teachers to preach unto them, there would be more dissatisfaction, splits, and divisions than what there are: because the different teachers would not, and could not, according to their creeds, preach to please their itching ears. And thus it has come to



to pass as St. Paul said, "For they have heaped to themselves teachers, such as preach to please them; and their teachers which they have heaped to themselves, ought to preach to please them: for they are hired and thus fulfil the scripture: for they preach for hire, and divine for money yet they (false teachers) will lean upon the Lord and say, is not the Lord among us, no evil can come upon us. Micah 3: 11. But let such take care that St. Paul's curse do not fall upon them. Gal. 1: 8, 9. Christ saith, "But woe unto you, scribes and pharisees, hypocrites! for ye [who are the leaders and teachers of the people] shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Mat. 23: 13. Let envy alone, and it will punish itself. An ill-natured dog laid himself down in a manger full of hay. Presently came an ox to feed; but the dog in a surly manner, bid him begone. Well, replied the ox, thou wilt neither eat the hay thyself nor suffer others to eat it; therefore stay there in this thy envious humour, and keep away every ox, and then thy envy will become thy punishment. The dog did so; and by that means starved himself. Thus, we see, some men are content to lose the kingdom of heaven themselves, that others may not enjoy it. Woe unto you scribes and pharisees, hypocrites! for ye devour widows' houses, (for salaries) and for a pretence (to deceive and make the widows believe they are doing what is right, and that they are very pious and holy) make long prayers: therefore ye shall receive the greater damnation. Woe unto you, scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him

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twofold more the child of hell than yourselves. Thus you see, those college bred men who were the leaders and guides of the people; to whom the common people looked up, and expected that they were leading and guiding them in the way to heaven, were leading and guiding them on the road to hell. And observe, my friends, those learned college bred leaders and guides of the people, were very zealous: for they compassed sea and land, or as the common saying is, they left no stone unturned to make converts, not to God, but to their own sect and party: and their converts were twofold more the children of hell than themselves. Woe unto you, ye blind guides. Mark, reader, with all their learning, Christ calls them blind guides; and Christ saith, "If the blind lead the blind, both shall fall into the ditch." But they did not think they were blind, for they had great learning, and they thought (like a great many learned Ministers in our day) that they knew all about the plan of salvation, and the way to heaven better than what Christ could tell them. Therefore they stuck to their own way: for they thought the religion which their fathers belonged to was as good and better than any other religion. And their congregations thought the same; and no doubt said, how can our Ministers that have so much learning be wrong? They must know better than Christ, the carpenter's son. Mat. 13: 55. And thus they despised the one true Church, the one faith, and one baptism, and all walked together in a heap on the road to hell, (like a great many in our day,) rather than to receive the truth, and acknowledge themselves wrong. Like people; like priest. Hos. 4: 9. "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed

appear beautiful outward, but are within full of dead men's bones, and of all uncleanness: even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Mat. 23: 27, 28. "Beware of false prophets or teachers which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits, (or doctrines which they preach.) Do men gather grapes of thorns, or figs of thistles." Mat. 7: 15, 16. Or in other words, will men hear the true doctrine, such as Jesus Christ commanded his apostles to preach, from false teachers. No! they may as well look among thorns for grapes, or for figs among thistles, as to look or expect to hear the true doctrine from false teachers. Acts 2: 37, 38; Mark 16: 15, 16. "Enter ye in at the strait gate: (baptism by immersion for the remission of sins) for wide is the gate, (the opinions and the commandments of men and to obey them rather than God,) and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, (baptism by immersion for the remission of sins) and narrow is the way, which leadeth unto life, and few there be that find it." Mat. 7: 13, 14. Because they obey false teachers and follow their ways, (See 2 Pet. 2: 1, 2.) rather than obey God and his ways! and they say they will not walk therein. Jer. 6: 16. "Woe unto them (false teachers) for they have gone in the way of Cain, (haters of their brethren and by their false doctrine they have corrupted and destroyed the souls of thousands) and ran greedily after the error of Balaam for reward, (for the sake of gain or salaries they have corrupted the word of God, and destroyed its meaning, and let it down so as to suit

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the opinion: and desires of their congregations,) and perished in the gainsaying of Core." Num. 16: 1, 50. Clouds they are without water; (false teachers have the appearance and office of the true teachers, but they give no refreshing showers, because they have none) they are clouds without water, carried about of winds; or in other words, they are carried about with gain or salaries, (see Micah 3: 11; Mat. 23: 15.) trees whose fruit withereth, without fruit; or in other words, the tree bears blossoms, and the fruit shapes or sets in the blossom, but it never comes to perfection by reason of the tree being corrupt. So are false teachers: they appear like the true Ministers of Christ; but they never bring any fruit to perfection: for Christ himself saith, the fruit or converts which they make, are twofold the children of hell more than themselves. Mat. 23: 15. For the language of Jude is, they are twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom (false teachers) is reserved the blackness of darkness for ever. "These are murmurers, complainers, walking after their own lusts; (taking their own way, and following the religion which they themselves have made, rather than the way and religion of Christ, and the apostles) and their mouth speaketh great swelling words, having men's persons in admiration, because of advantage or gain." Jude 11, 12, 15, 16. or in plainer words, they admire or regard with wonder and love, certain persons, especially when they give large sums towards their salary; and then they speak with great swelling words of vanity, and praise them up to the very heavens, and make them believe that they are very good christians; and they

spread it about wherever they go, how good, kind, loving and affectionate Mr. and Mrs. so and so are; for they have given so much towards the salary of their Ministers. And this, with their mouth speaking great swelling words, they fulfil the words of St. Peter, "And through covetousness shall they (false teachers) with feigned words, make merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. See 2 Peter 2: 3. Therefore follow not these false teachers, and their corrupt doctrines. "But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you, there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves (from the true Church,) sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, (not in prayer books,) praying in the Holy Ghost," Jude, 17, 18, 19, 20.

*Christ walking along the sea coast of Galilee, (not along the streets of Jerusalem, among the colleges and seminaries, where the rich and the learned are, but among the fishing boats,) where the poor and the unlearned fishermen are, in search of hands, to send them out to preach the Gospel, or to make them fishers of men.*

Mark 1: 17.

"And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he said unto them, follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on

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from thence, he saw other two brethren, James the son of Zebedee, and John, his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him." Mat. 4: 18, to 22. Why did not Jesus Christ go into some of the colleges and seminaries, and call some of the learned scribes or pharisees, and not the poor unlearned fishermen, who were without money or authority? Because he wanted labourers (not gentlemen) in his harvest. Mat. 9: 38. Because God hath chosen the foolish things of the world, (such as are esteemed by some the rude illiterate fishermen) to confound the wise; (College bred Ministers with all their learning and authority,) and God hath chosen the weak things of the world (such as the unlearned fishermen without power or authority,) to confound the things which are mighty; (such as the scribes and pharisees with all their wisdom of this world) and base things of the world, and things which are despised, (such as the poor saints, (See James 2: 5, 6.) hath God chosen, yea, and things which are not, (or men which are esteemed as nothing) to bring to nought things that are: (such as the mighty and the noble) that no flesh should glory in his presence." 1 Cor. 1: 26 to 29.; Mat. 11: 25. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." Mat. 10: 1. "And he [Jesus] goeth up into a mountain, and he calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to



cast out devils." Mark 3: 13 to 15. "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats a piece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you when ye go out of that city, shake off the very dust from your feet for a testimony against them." Luke 9: 1 to 5. "And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no scrip, [or pouch to put victuals in,] no bread, no money in their purse." Why dont the Ministers do this now? Because instead of fishing for men, as the apostles did, they fish for men's money; and they appear never to be satisfied, for they are like the horseleach's two daughters, crying give, give. Prov. 30: 15. "But be shod with sandals; and not put on two coats. And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrha in the day of judgement, than for that city. And they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." Mark 6: 7, to 13. "And Jesus

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came and spoke unto them, (apostles) saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them (the nations) to observe all things whatsoever I have commanded you and, lo, I am with you always even unto the end of the world. Amen." Mat. 28: 18 to 20.

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." Mark 16: 14, to 20.

## COMMON SENSE'S PHILOSOPHY.

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### SPACE, DURATION, AND MATTER.

#### SPACE.

What is space? It is expansion or extension from any point in all possible directions. What is its magnitude? It is boundless in every direction from any given point. What are the conceivable properties of space? Divisibility and figure. To what extent is space conceived to be divisible? Beyond any assignable limits. Of how many varieties of figure is it susceptible? Of every possible variety. Has space any active properties or powers? No. It is incapable of moving or being moved, of acting, or being acted upon, by force, power or property in existence, whether chemical, mechanical, or mental.

#### DURATION.

What is duration? It is the time intervening between successive moments. How far is duration susceptible of continuation? Duration, both past and future, is capable of continuation from any given moment to an unlimited extent. How many conceivable properties has duration? Only one, viz. divisibility. To what extent is it susceptible of division? Beyond any limits which can be assigned. What are its three grand divisions? The past, the present and the future. Has duration any active properties or powers? No. It can neither act nor receive action from any force, power or property in existence. Like space it is entirely powerless.

## MATTER.

What is matter? Every substance in space whether visible or invisible, sensible or insensible, intelligent or unintelligent. Of what do the elements of matter consist? They consist of inconceivably minute, solid, hard, impenetrable, moveable, immutable atoms, incapable of expansion or condensation, of occupying either more or less space at one moment than at another. What is the probable magnitude of these atoms? It is unknown. Experimental observation, however, have ascertained that the size of an atom or molecule of lead cannot exceed, and is probably much less than 888 billionth part of a cubic inch, while its weight cannot exceed, and is probable much less than the 310,000 millionth part of a grain. By the aid of the microscope, animalcules have been rendered visible, of inconceivable minuteness, that a million of millions of them would not exceed in bulk a grain of sand, and it is highly probable that each of these minute beings is as complicated in its structure as the whale or elephant. How incalculably small must be their arteries, veins, and circulating fluids! What is the form of these elementary atoms? Their form or shape is as yet unknown; experience and reason render it highly probable that they are spheres or spheroids. Are these atoms divisible? No. Divisibility belongs only to compound bodies, formed by the union of atoms. Compound bodies can only be divided, not in the midst of solid atoms, but by destroying their bond of union, and separating atom from atom, unbroken, whole and entire, as they were previous to their combination. These atoms are imporous, destitute of all vacuities, and hence perfectly solid, and incapable of being broken or abraded by any concussion or violence, however intense, and therefore their sizes and shapes remain unchangeably the same. What is known concerning the origin of matter? Matter is without origin. Reason demonstrates it to

have been without beginning. For if it had a beginning, then, an endless period of time preceded its existence, during which there was nothing but an eternal boundless space: but space is immoveable, and without power or force of any kind, and therefore, wholly incapable of producing any thing to occupy any part of its own boundless void. Therefore, if matter had a beginning, it must have been originated by some being, or thing in space; but to say that matter was originated by some being, is to admit the prior existence of that being. Of what does this something or being consist? It must consist of one or more atoms, of the same nature and qualities as those we have already described, and therefore, this being must be matter, and this matter must have eternally existed. Now if a material being, or part of the matter in space, existed eternally, reason and analogy would say that the whole may have existed eternally. If the eternal existence of a part is possible, the eternal existence of the whole is possible. What is intelligence? It must be either a property of material atoms, or a result of the combination or contact of these atoms. If intelligence be a property of material atoms prior to their combination or contact with other atoms, then it is evident that this property could not have been derived by experience from external things. It is still further evident, that this intelligent property could not have been derived from any internal operations; such operations would be impossible in a perfectly solid and imporous atom. Hence it could not have been derived from any source, either external or internal. Therefore if intelligence be a property of material atoms, it must have been as eternal as the substance to which it belongs. Perhaps some may argue that material atoms receive intelligence not by coming into contact or union with external things, but by the will of some intelligent atom or being. But how could an intelligent being impart this property to matter without acting upon it, by

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bringing something external into contact with it? It would be as impossible as it would be to act upon nothing and produce something. But to say that some being gave this property to atoms, is to admit the prior existence of being with intelligence. How did this being derive or acquire its intelligence? Was it derived by experience, or was it as eternal as the being itself? To say it was derived by experience, is to admit that this being was acted upon from without, which is contrary to the above supposition. Therefore its intelligence if not derived from experience, must have been eternal. And if the intelligence of one atom or being has been eternal, analogy would say that the intelligence of all other atoms or beings may have been eternal also. And reason has demonstrated that the intelligence of every atom must either be without beginning, or else be the result of contact and combination. Secondly, if intelligence be the result of the combination or contact of atoms, then these atoms, though unintelligent, must have capacities to receive intelligence; for without intelligent capacities, combination or contact, could not be perceived or known; and it would be impossible to acquire these capacities by experience; therefore they must have been as eternal as the atoms to which they belong. It may be argued, that atoms may be unconscious of these latent capacities until appropriate circumstances develop them; that they may possess the property or capacity of feeling, and yet be entirely unconscious of feeling until they come in contact with other atoms: that by experience they perceive not only the existence of themselves, but the existence of something external to themselves; that an atom may possess various capacities, such as seeing, hearing, tasting, smelling and feeling, and that if this atom never come in contact with other atoms, these capacities will remain unexercised; that such an atom would be as ignorant of light, sound, taste, smell, and



even of all things external to itself, as though it had none of these capacities; that to perceive light, it must come in contact with some material atom, by which itself shall be affected, not by any vibrations, movements or derangements of its own parts, for this would be impossible in a perfectly solid imporous atom, but that it must be affected, as a whole, by some change of state or position in its relation to space; that the only changes it can possibly receive from the contact of atoms are, first, a change from a state of rest to that of motion. Secondly, a change from a state of motion to that of rest. Thirdly, a change of velocity. And fourthly, a change of direction. That seeing, hearing, tasting and smelling are only different modes of feeling; that these different modes of feeling, depend upon the different modes and intensities of the contact of material atoms with each other, and that one kind of impulse would give an atom and consciousness of light; another the consciousness of sound; a third, that of taste; a fourth, that of smell &c. But let us trace this subject a little further; and enquire into the nature of these intelligent capacities. What are these capacities? Are they not a species of intelligence, self-existent and eternal? If not, how can we account for the combination or contact of atoms? Is this combination fortuitous, resulting from the eternal motions of unconscious and passive matter? Is there not a force exerted in the acceleration of the velocities of these atoms as they approach each other? Is there not a force, of no small degree, which holds these atoms in combination? What then is the cause of atoms approaching atoms, and adhering together with such a variety of intensities according to such uniform and general laws? The only sound answer that can be given to these intricate enquiries is, that these atoms must be intelligent, having self-moving powers limited to certain spheres and modes of action, according to the

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nature and degree of their intelligence, and that this intelligence is not the effect, but the cause of combination—not derived from experience, but self-existent and eternal. Attraction is said to be a property of matter. It is said that every atom attracts every other atom with a force varying inversely as the square of the distance. But attraction is impossible, for an atom cannot act where it is not. Those who believe in attraction, have also assumed inertia to be a property of matter, that is, they assert that matter is entirely passive, and incapable of changing its state. Now if an atom has no power to move itself, how can it move any thing external to itself? It is the very height of absurdity to suppose that a helpless passive atom can move every thing in the universe but itself. Yet this is the hypothesis assumed by the learned, and believed by millions in our day. But, if attraction is impossible, what other cause is adequate to produce the effects, which we know are constantly taking place, and which are commonly ascribed to attraction? It is evident that intelligent, self moving atoms confined in their movements within the necessary limits, can produce all these effects. These self moving atoms are regulated by the following law, namely: every atom moves itself towards every other atom, with a force varying inversely as the square of the distance. Now let us contrast the Newtonian system of attracting matter, with the author's system of intelligent, self moving matter, and see which is the most consistent and simple. According to the Newtonian system, matter is entirely passive, and incapable of moving itself; but according to the author's system, matter is active, and capable of moving itself. Newtonian system—An atom cannot move itself, but it can move a universe of worlds towards itself. Author's system—An atom can move itself, but it cannot move anything towards itself. Newtonian system—An atom cannot act where it is, but it can

act in every place where it is not. Author's system—An atom can act where it is, but it cannot act in any place where it is not. Newtonian system—An atom moves every other atom towards itself with a force varying inversely as the square of the distance. Author's system—An atom moves itself towards every other atom with a force varying inversely as the square of the distance. It will be perceived that these two theories are directly opposite to each other, and yet all the effects said to be produced by Sir Isaac Newton's Theory, can be produced by the Author's Theory, upon principles infinitely more simple. All the grand central forces of the universe by which worlds and system of worlds, are so firmly bound together, and by which their stability is so wisely maintained can be resolved into the self moving forces of atoms. All the Cohesive, Chemical, Magnetic, and electrical forces, can also be resolved into atomic, self moving forces.

### MATERIALITY.

God, the Father is material. Jesus Christ is material. Angels are material. Spirits are material. Men are material. The Universe is material. Space is full of materiality. Nothing exists which is not material. The elementary principles of the material universe are eternal; they never originated from nonentity, and they never can be annihilated. *Immateriality* is but another name for nonentity it is the negative of all things, and beings of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels or men, could possibly conceive of such a substance, being or thing. It possesses no property or power by which to make itself manifest, to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses wit-

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ness its existence. It cannot be seen, felt, heard, tasted, smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid, soft or hard ; it can neither extend nor contract. In short, it can exert no influence whatever ; it can neither act, nor be acted upon. And even if it does exist, it is of no possible use. It possesses no one desirable property, faculty or use, yet, strange to say, Immateriality is the modern Christian's God, his anticipated heaven, his immortal self—his all. O sectarianism ! O atheism ! O annihilation ! Who can perceive the nice shades of difference between the one and the other ? They seem alike all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference ? For my part I do not perceive a difference of a single hair ; they both claim to be the negative of all things which exist and both are equally powerless and unknown. The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is *Immaterial* like his God ; and without body or parts.—Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same ; only, it is expressed by different terms. Again, the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substance. Here again they are equal, and arrive at the same point. As we do not envy them the possession of all they claim, we will now leave them in quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the *poor Saints* to enjoy. What is God ? He is a material, organized intelligence, possessing both body and parts. He is in the form of man, and is in fact of the same species ; and is a model, or standard of perfection to which man is destined to attain ; he being the great father, and head of the whole family. He can go, come, converse,

reason, eat, drink, love, hate, rejoice, possess and enjoy. He can also traverse space with all the ease and intelligence necessary for moving from planet to planet, and from system to system. For evidence and illustration of this God, and his personal organization, powers and attributes, we refer to the scriptures of the Old and New Testament, which speak abundantly of his body, parts, passions, powers, and of his conversing, walking, eating, drinking, etc. for instance, his taking dinner with Abraham. What is Jesus Christ? He is the son of God, and is every way like his Father, being "the brightness of his Father's glory, and the express image of his person." He is a material intelligence, with body, parts and passions; possessing immortal flesh, and immortal bones. He can and does, eat, drink, converse, reason, love, move, go, come, and in short, perform all things even as the Father, possessing the same power and attributes. And he too, can traverse space, and go from world to world, and from system to system, precisely like the Father; but cannot occupy two places at once. What are angels? They are intelligences of the human species. Many of them are offsprings of Adam and Eve. That is, they are men, who have, like Enoch or Elijah, been translated; or like Jesus Christ, been raised from the dead consequently they possess a material body of flesh and bones; can eat, drink, walk, converse, reason, love, fight, wrestle, sing or play on musical instruments. They can go or come on foreign missions, in heaven earth, or hell; they can traverse space, and visit the different worlds, with all the ease and alacrity with which God and Christ do the same, being possessed of similar organizations, powers and attributes in a degree. What are spirits? They are material organizations, intelligences, possessing body and parts in the likeness of the temporal body; but not composed of flesh and bones, but of some substance less tangible to our gross senses in our present life; but

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tangible to those in the same element as themselves. In short, they are men in embryo—intelligences waiting to come into the natural world and take upon them flesh and bones, that through birth, death, and the resurrection, they may also be perfected in the material organization. Such was Jesus Christ, and such were we before we came into this world, and such we will be again, in the intervening space between death and the resurrection. What are men? they are the offspring of God the Father, and brothers of Jesus Christ. They were once intelligent spirits in the presence of God, and were with him before the earth was formed. They are now in disguise as it were, in order to pass through the several changes, and the experience necessary to constitute them perfect beings. They are capable of receiving intelligence and exultation to such a degree, as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones, in which they will eat, drink, converse, reason, love, walk, sing, play on musical instruments, go on missions from planet to planet, or from system to system; being Gods, or sons of God, endowed with the same powers, attributes, and capacities that their heavenly Father and Jesus Christ possess. What are all these beings, taken together, or summed up under one head? They are one great family, all of the same species, all related to each other, all bound together by kindred ties, interests, sympathies, and affections. In short they are all Gods; or rather, men are the offspring or children of the Gods, and destined to advance by degrees, and to make their way by a progressive series of changes, till they become like their Father in heaven, and like Jesus Christ their elder brother. Thus perfected, the whole family will possess the material universe, that is, the earth, and all other planets and worlds, as "an inheritance incorruptible, undefiled and that fadeth not away." They will also continue to orga-



nize, people, redeem, and perfect other systems which are now in the womb of Chaos, and thus go on increasing their several dominions, till the weakest child of God which now exists on the earth will possess more dominion, more property, more subjects and more power and glory than ever they possessed. Such are the riches, glories, blessings, honors, thrones, dominions, principalities and powers, held out by the system of materialism. Such the wealth, the dignity, the nobility, the titles and honors to which Saints aspire. Such are the promises of him whose word can never fail. With these hopes and prospects before us, we say to the christian world, who hold to immateriality, that they are welcome to their God, their life, their heaven, and their all. They claim nothing but that which we throw away, and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel, or contention between us.

1. We chose all substance ; what remains,  
The mystic sectarian gains ;  
All that each claims each shall possess,  
Nor grudge each other's happiness.
2. An immaterial God they choose,  
An immaterial Heaven and hell:  
For such a God we have no use ;  
In such a heaven we cannot dwell.
3. We claim the earth, and air, and sky,  
And all the starry worlds on high ;  
Gold, silver, ore, and precious stones,  
And bodies made of flesh and bones.
4. Our God, like us, can hear and see,  
Feel, taste, and smell eternally ;

Immortal brain through which we think,  
Organs to speak, and eat, and drink.

5. With man in earth or heaven he dines,  
His heart is cheer'd with luscious wines ;  
Of Abraham's bread and Sarah's calf,  
He eat, and blessed till Sarah laughed.
6. The foremast in all branches, He,  
Of useful art or industry;  
To plant, to build, to dress the field,  
Or make old Eden's garden yield.
7. A farmer, architect, and scribe  
A tailor, and all else beside ;  
He taught old Adam how to farm,  
And make him coats to keep him warm.
8. He taught old Noah to build a ship,  
And Moses how to records keep ;  
He introduced the heavenly plan,  
Of architecture unto man :
9. By which stupendous worlds were reared,  
And courts on earth for him prepared ;  
That when from heaven he chose to come,  
He'd find on earth a heavenly home.
10. Such is our God, our heaven, our all,  
When once redeem'd from Adam's fall ;  
All things are ours, and we shall be,  
The Lord's to all eternity.

FINIS.

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ERRATTA.

In the 37th page, 10th line from the bottom, read  
"consistently," instead of "constantly."

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