

Christian Advocate

GALVESTON, TEXAS, SEPT. 25, '75

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Correspondence

DESIGN OF CHRISTIAN BAPTISM

Faith of the Campbellite Church. BY REV. WM. PRICE.

Messrs. A. Campbell, Hall, Braden, Wilkes and Sweeney unanimously teach that a penitent sinner meets with the blood of Christ in the act of immersion.

Elder John A. Brooks says: "We were baptized into his death, (Rom. 6:3) and thus come to the blood of sprinkling that speaketh better things than that of Able.

On page 141, he says: "Baptism, then, is necessary to the answer of a good conscience, and he that does it as an act of obedience to the command of God shall be saved; but in disobedience to this command no man can be saved."

In the examination of Mr. Brooks' testimony, I wish the reader to bear in mind that he is one of the ablest writers of the "Current Reformation."

Mr. B. was endeavoring to establish his doctrine of baptismal remission of sins. He perverts the writing of St. Paul, and assumes that he has an allusion to water baptism. Hence, in water baptism the penitent comes to the death and blood of the Redeemer.

The subject is initiated into Christ in the act of dipping, and thus comes to the "blood of sprinkling that speaketh better things than that of Able." No previous act of obedience can insure pardon.

It (baptism) is the soul-saving act which brings it to the blood of Christ. "Not until we come to baptism, then, do we put on righteousness." Mr. B. asserts that the penitent must "put on righteousness" in baptism.

"Not until we come to baptism, then, do we put on righteousness, or have our hearts sprinkled from an evil conscience by the blood of Christ." I would like to know upon Campbellite principles how any one can have his heart sprinkled from an evil conscience?

tism? If the work is done by the blood of Christ, the subject must receive it by sprinkling or immersion. It is well known that they deny the personal agency of the Holy Spirit in conviction and conversion; therefore the change of heart is not the work of the Holy Spirit; but man's work either by sprinkling, pouring or immersion.

I will notice another feature of Mr. Brooks' testimony. He says: "Then we cannot come to His blood until, through baptism, we come into the death of our blessed Redeemer." (Brooks and Fitch Debate, page 139.)

Mr. B. affirms on same page, that "we cannot have remission of our sins except in the blood of the Lord Jesus." If this statement is true (which no man will deny), why do the elders deny that the blood of Christ is located in the water?

If you ask them whether or not the blood of Christ or its efficacy is in the water, nine of them out of ten will deny it and then when we allege that they teach salvation without an application of Christ's blood, then they will charge us with persecution and misrepresentation.

Now, if the reader will notice another feature of Mr. B.'s evidence, he will see at once that he locates the blood of Christ in the water: "Then we cannot come to His blood until through baptism we come into the death of our blessed Redeemer."

If Mr. Brooks is correct in his theory of pardon, the sinner passes through baptism into the death of Christ. But where does the subject find the blood of Christ—in his death, or in the water? If any one should say in the death of Christ, I would ask again, where does the subject come into the death of Christ? Mr. B. answers the question by saying that it is "through baptism." Well, then, it is certain that all the evidence of the elders thus far teach in the most emphatic terms that the sinner must be pardoned through the blood of Christ, and must find it or its efficacy in immersion.

In concluding my analysis of Mr. B.'s testimony, I will say that I claim him for another consistent Baptistal Remissionist; and therefore, will place him on the platform with "Father Campbell," & Co. Those who believe that sins are pardoned in baptism, and at the same time concede the fact that no one can be saved except through the blood of Christ—but with the same breath, deny that the blood of Christ or its efficacy is in the water—deserve pity for their glaring inconsistency.

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PASSING EVENTS.

Prince Bismarck's health is said to be improving. China has appointed two persons who are to go to London as joint ambassadors. One man contributed five thousand dollars recently to the Church of England Temperance Society.

Timid souls are afraid to make generous resolutions. Like small dealers, they do but a retail business, while courageous souls, like wholesale merchants, engage in a wholesale trade.

has been nominated for governor by the Democrats of Pennsylvania. Coal, iron, and gold have been discovered in Manitoba. The Newfoundland fishery has proved a failure this year. The Russian General Kaufman, has entered Khokend. French Workmen's Association are asking that products of their skill be sent to the Centennial Exhibition.

A PERILOUS ASCENT.—Opposite the Winter Palace in St. Petersburg is one of the great churches of the city, whose gilded spire is surmounted by an angel standing on a globe.

A SINGULAR NARRATIVE.—A correspondent from Avon send us the following tragic but interesting reminiscence of that vicinity, which was recently contributed to the Springfield (Mass.) Republican, by an old resident familiar with the facts:

Midway between Avon and Caledonia, N. Y., on the old State road, there is a little knoll that marks the burial place of a soldier who was murdered in 1812. Sylvester Horner, an old pioneer, who then owned the land adjoining the spot, and whose aged widow still lives there, left with J. H. McNaughton, the song writer, whose residence is but half a mile east of the place, an account of the murder and of a singular circumstance connected with it.

Flour—Sales have been a trifle larger with prices drooping. Stocks are ample. Treble extra \$7 75; No. 1 choice \$9 00 to 10 00.

Worldlings very often consider the men of God eccentric, while, in reality, they themselves are out of their true center, which is God.

ANCIENT AMERICAN RUINS.—Dr. Fred M. Endlich, geologist of the northern division of the United States geological survey, writes from Tierra, Amarilla, N. M., to the Rocky Mountain News:

On the lower Animas we found remains of one of those cities that are ascribed to the inhabitants prior to our nomadic Indians. A high, strong building, capable of sheltering many people, is located at or near the centre of the city, and in a tolerably good state of preservation.

They were permanent settlements, of a people who most likely followed agricultural pursuits and raised sheep. No traits or signs of such are remaining, but still much of the wood used in the construction of buildings is preserved.

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