

primitive Christians to observe the weekly communion?

2. Is such an observance at the present day in harmony with the Christian religion?

3. If so, what good reason can be offered for not following the example of the primitive churches?

4. If not, what was their custom in reference to the communion?"

When he gets through with these we may have something more to say.

THAT BAPTISM AGAIN.

Our brother of the *Christian Index* is still in trouble over that lady we refused to baptize. We clip the following from the last number:

The *Oregon Christian Herald* thinks that the baptism of a lady by a "Campbellite" minister, some years ago, "practically amounted to nothing," because she did not join the "Campbellites." What! Did it not avail "for the remission of sins" to her? Must we join the "Campbellites" to secure remission?—*Christian Index*.

No sir, it is not necessary to join the "Campbellite church" to secure remission; but we are inclined to think from the reading of the Scriptures that it is necessary to get into Jesus Christ to secure it, and Paul tells us that we are baptized into Christ. But baptism alone, like faith alone, does not secure remission. It requires something more than mere immersion. The subject must be properly prepared by possessing the other Scripture qualifications. The trouble with the lady referred to was, that she did not possess these pre requisites. Instead of being satisfied with simply the Church of Christ, she avowed her purpose to virtually forsake her Christ and his Church by refusing to wear his name and accepting a human one, and by associating herself with a people who had not been baptized into Jesus Christ, and hence whose society constituted no part of the "one body." We would like to ask the editor of the *Index* if he would have baptized her and received her into the Baptist church under these circumstances? We pause for an answer.—*Christian Herald*.

The *Herald* uses its "say and unsay" in this paragraph, with a facility remarkable even in a paper of its sect. The question is, whether baptism avails for the remission of sins without joining the "Campbellites?" The *Herald* answers, first, that joining the "Campbellites" is not necessary to this effect of baptism. And then it answers that baptism practically amounted to nothing to the lady in question, (and, of course, did not "secure remission," which, so to speak, is everything,) because "instead of being satisfied with simply the Church of Christ, she avowed her purpose to virtually forsake her

Christ and his church by refusing to bear his name and accepting a human one, and by associating herself with a people who had not been baptized into Jesus Christ, and hence whose society constituted no part of the 'one body'—language which means precisely that she *did not join the "Campbellites!"* Whether we would have baptized that lady, is new and foreign matter, in no way connected with the question at issue, and introduced probably to lead from it or cover up and hide it.—Paul says indeed that we are "baptized into Christ;" but it is also said in Scripture (as in Jno. 1:12; 3:17, 18, 36,) that we believe —*eis*—into Him, thus teaching that we must first believe into Christ spiritually before we are baptized into him formally. To our view, remission is secured not by the formal but by the spiritual entrance into Christ.

The *Index* has now "used" its "say and unsay," and it is remarkable to us that a man possessing the acumen usually manifested by the editor of the *Index* will allow himself to unconsciously fall into such fallacious reasoning as the above. The point that he tries to make on us stated in syllogistic form is about as follows:

The sins of the lady in question were not remitted in her baptism. She did not join the "Campbellite" church. Therefore joining the "Campbellite" church is necessary to the remission of sins! Now our position is just this: A person may realize his lost condition and that faith in Christ and *obedience to his will* are necessary to save him; and may thus proceed to the ordinance of baptism, not to join a sectarian Church but simply to *obey the Savior*, and he may thus obtain the forgiveness of all his past sins. Such an one may then turn around and virtually reject the authority of Christ by wearing a *human name* and associating himself with a society which forms no part of the Church of Christ. Now because such an one did not formally unite with that peculiar people nicknamed "Campbellites," his baptism is none the less valid so far as his past sins are concerned. He is simply an erring Christian, and this is the class we are calling out of Babylon when we plead for Christian union. On the other hand, a person may come to baptism on a positive refusal to be satisfied with simply being baptized into Christ and his Church, and with no higher purpose in view than to be *baptized into a sectarian body*. Such a person is not *prepared* for baptism, and hence his sins are not forgiven, not

because he does not join the "Campbellite" church, but because he does not come to the ordinance in the *proper spirit of obedience to the Divine Will*. This was the exact condition of the lady in question. We insist that it is a legitimate question to ask the editor of the *Index* if he would have baptized that lady and received her into the Baptist church under the circumstances?

It is true we believe into Christ; but as we are also baptized into Christ it follows that we do not get into him by faith *alone*, but by both of these *acts*. Hence the Savior inseparably connected them with salvation in his last commission. Are we not baptized *spiritually*, as well as formally, into Christ? Or does the *Index* believe that baptism is a mere formal act without a spiritual significance?

Selections and Comments.

MAKING IDOLS.—The *Christian at Work* says:

Attention is being directed to the fact that the wooden and iron idols worshipped in Africa and India are being largely manufactured in England, and that they are not unfrequently shipped in the same ship that takes over Bibles and religious tracts. It is claimed that they are not made by the same parties, so that the charge of inconsistency does not lie against them. But there is strong presumptive evidence that the idols are made by confessedly Christian men, which is as inconsistent as the sad fact of which we have some knowledge, that more than one trustee of a Total Abstinence Society is given to bibulous habits.

Any thing for the dollar. But a nation that is annually engaged in shipping large amounts of opium to heathen China, against the solemn protest of a large portion of its inhabitants, at the same time knowing the terribly sad effect it is having on those people, can be regarded as none too Christian in their ideas to manufacture and ship idols to the idolators of Africa, provided there is any money in it.

STRANGE THINGS.—Bro. C. C. Cline, publisher of the *Old Path Guide*, visited the Island Park Encampment, and from his report of the proceedings, during which our six missionaries were ordained for Japan and India, we clip the following extract:

Thus closed, very impressively, the ordination services. I can not forbear mentioning two queries that obtruded themselves into my old

fogy mind. Why was the fasting omitted, that Scriptural example made so prominent? and why did sisters take a part in the laying on of hands? Will the dear sisters who are so nobly manning the old ship of Zion in many localities, pardon this inquiry? We are getting "used to" so many new things in this progressive age, that I have no doubt but a young man like myself will get "used to" this also. The effort of our religious teachers is no longer to see how nearly we can adhere to the simplicity of gospel teaching and practice, but to see how many new things an enlightened judgment, and a broad philanthropic liberal spirit can find that can be pressed into the unwritten church ritual, and positively forbidden in God's word. Such leaders are practically ignoring, and professedly so in some cases, the silence of the Scriptures as a prohibitory principle. This was the initial step taken by the Jews in their departure from the Mosaic teaching, by the Catholics in adding to the word of God, upon whom rests the anathemas of heaven, and by all who come to teach for doctrine, the commandments of men.

The communion service followed the ordination, and was presided over by Elder David Walk, of Indianapolis. Here again, the ancient order of breaking the loaf after giving thanks was improved upon by following the thanksgiving with two stanzas of a song. Two more stanzas were projected between the thanksgiving and the cup.

In one thing I was disappointed, and that was, that the solemnity of the eating and the drinking was not improved by the slow, low, solemn pianissimo tones of the organ, in measureless meaningless cadences. As this prevails in some quarters, I fully expected it in the most improved stylish service at the sacrificial altar. Greely said to the young man who would keep pace with the onward march of the empire, to go West. Let me say, that if the young preacher of the South desire to keep up with the advanced religious thought of the age, particularly of the new orthodox Christian denomination, let him go North. C. C. C.

A GOOD WORD TO PARENTS.—The *Christian at Work* makes this valuable suggestion relative to the proper training of children. Let every one read it carefully:

Parents often make a grave mistake in failing to picture a pure and lofty ideal of character before their children for imitation. The child should be taught to regard achievement of noble deeds rather than wealth or fame or power as the legitimate object of ambition. The foremost man of England today is precisely the one whose ideas of "duty" are sternest and ever active as the sources of his official