

tify him any more than being born of the Spirit? for he had a better opportunity of being acquainted with John's baptism than with the operation of the Holy Spirit of which the Savior spoke. The truth is, Nicodemus was ignorant of the whole matter, not even knowing that it was necessary to be born again; hence, the Savior, instead of mystifying him, was simply telling him *how* this was to be done. Instead of being a natural birth, it was to be a birth of water and of the Spirit. It was not by virtue of his relation to Abraham that he or any one else was to enter the kingdom of Christ, but it was by virtue of being made a new creature in Christ Jesus.

2. If the phrase "born of water" does not refer to baptism, but is a "technical form of expression for the flesh," as contended, then the Savior says to Nicodemus, "except a man be born of the flesh and of the Spirit, he cannot enter into the kingdom of God!" Why, we thought this was to be a *spiritual* birth, and that it is here contrasted with the *natural* birth with which Nicodemus was acquainted. The weakness of the speaker's criticism at this point is very apparent. The allusion to the passages in Isaiah and Ezekiel is wide of the mark, and his idea based upon them is laughable.

3. The best scholars and writers from Christ to the present uniformly understand the phrase "born of water" to mean Christian baptism. Dr. Wall the great pedobaptist historian, in his history of baptism, while speaking of the primitive fathers says: "They understood that rule of our Savior, 'Except one be regenerated (or born again) of water and of the Spirit, he cannot enter into the kingdom of God, of water baptism, and concluded from it that without such baptism, no person could come to heaven—and so did all the writers for these four hundred years, not one man excepted.' And again he says: "There is not any one Christian writer of any antiquity in any language, but what understands it of baptism; and if it be not so understood, it is difficult to give an account how a person is born of water any more than born of wood." Certainly these writers for four hundred years some of whom lived only a short time after the Savior, had as good opportunity of knowing the meaning of this language as our modern critic. John Wesley, in his Notes

on John 3: 5, says: "Except a man be born of water and of the Spirit; except he experience that great inward change by the Spirit and be baptized (wherever baptism can be had) as the outward sign and means of it." Also Doctrinal Tracts, published by order of the Methodist General Conference understands this to mean baptism. Bloomfield, in his Notes in his Greek Testament, says: "The purpose of the next verse seems to be to set forth the indispensable necessity of this regeneration by water and the Spirit, in order to the attainment of everlasting salvation; for that as the natural or animal life depends on flesh and blood, so does the *spiritual* life depend on baptism by water and by the Spirit." Whithy says: "If a man be not born of water: That our Lord speaks here of baptismal regeneration, the whole Christian church from the beginning hath always taught, and that with very good reason." Dr. Albert Barnes says: "Born of water: By water here is evidently signified baptism; thus the word is used, Eph. 5: 29, Titus 3: 5. Timothy Dwight says: "To be born again is precisely the same thing as to be born of water and of the Spirit, and to be born of water is to be baptized; and he who understands the nature and authority of this institution, and refuses to be baptized, will never enter the visible or invisible kingdom of God." George Whithy says: "Born of water and of the Spirit: Does not this verse urge the absolute necessity of baptism? Yes, when it may be had." We could quote many other authorities to the same effect. But we only add that how a man in the face of all this evidence can say that baptism has nothing to do with the new birth, is more than we can comprehend. Our brother evidently understands the new birth to include the remission of sins. But does not Peter say, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins?" Does not Christ say, "He that believeth and is baptized shall be saved?" And does not Paul teach that we are "baptized into Jesus Christ?"

When our speaker succeeds in showing how a person can be born again, and thus forgiven, *outside of Christ* and his kingdom, he will then be able to prove to us that baptism is not essential to the new birth.

HOMeward BOUND.

Let not the readers of the HERALD be surprised when they learn that we are actually on our way to our home in Wisconsin. This step is one we have not decided on in haste. After carefully counting the cost, for months, of pulling up, and moving from the East to Oregon, we have decided it is better for us not to make the change. The sacrifice of selling out and moving so far, we are satisfied, is too great an one for us to make, at the present time; and besides, always having lived in a cold climate, we greatly fear the effects of the mild climate of the Pacific coast on our health. After months of experience in Oregon's mild climate we have fully satisfied ourselves that cold, dry atmosphere will suit us much better.

We spent the first Lord's day in January with the brethren in the city of Portland, preaching for them morning and evening. At the morning meeting a gentleman and his wife, from the Baptist church, took membership with the church. While in the city we made our home with Bro. and Sister A. Blaney, who are pillars in the church in Portland. He came with his family to Oregon about six years ago. For many years he was identified with the Richmond street church in Cincinnati, Ohio, and part of the time was an elder of that church. His son, who lives with them, is a prominent young physician in Portland, and also a deacon of the church there. At no place since we came to Oregon have we been made to feel more at home than in the pleasant home of Bro. and Sister Blaney, where we spent nearly a week resting from our labors.

On leaving Portland we came to Waitsburg, W. T., where we remained over two Lord's days, preaching for the church there on each Lord's day, and a few evenings. We were much pleased with what we saw in Waitsburg, not only of the country and climate, but also of the people. Our brethren there have just completed a very comfortable house of worship, where they can now hold their meetings and worship God without being dependent on others for a house. They have an excellent start in that beautiful little city, and with such members as the Dickinsons, Hollowells, Bruces, Crawford and others too numerous to mention, they are bound to

succeed. While there we made our home, the most of the time, with Bro. and Sister Dickinson. They are indeed warm hearted Christians, and did all in their power to make our stay a pleasant one, and when leaving Sister D. gave us a good send off, by filling our lunch basket with the substantial of life, to make us happy on our long journey.

Waitsburg is the home of Neal Cheetham, now State Evangelist of Oregon. He was home, on a visit, while we were there. He is justly beloved by all who know him, and has a strong hold upon the hearts of the brethren and people in general of Waitsburg.

It is with many regrets that we feel compelled to tear ourself away from the people of Oregon and Washington Territory. There is no country we have ever been in that needs good men to labor in word and doctrine more than these States. Nearly everywhere we went we were urged to remain, and move our family to the coast, and make that country our home; and up to almost the last moment we hesitated to abandon the idea of moving our family. When we came to Oregon we came expecting to make a trial of the field and the climate, for from three to six months, and then if we thought it advisable, move our family and make it our home. We were a little over six months in Oregon and two weeks in Washington Territory, and as we before said, have decided there is too much of a sacrifice to be made in selling out and moving so far.

Notwithstanding our ill health, a part of the time, while there we put in considerable hard work, and had the satisfaction of seeing about 55 added to the churches under our labors. We had the satisfaction of visiting quite a number of the churches in Oregon, and also of seeing the most of the celebrated Willamette valley. We found kind friends everywhere we went, and while we feel it is our duty to labor in other fields we shall feel that we are with them in spirit, and should we never have the great pleasure of meeting on the shores of time again, we shall hope to meet them "in the sweet by and by," where there will be no more parting. This world is indeed largely made up of meetings and partings, but over there these will be unknown.

On the morning of Jan. 21st, at 2 A. M., we took the train at Waits-