

**PACIFIC CHRISTIAN MESSENGER.**

D. T. STANLEY, EDITOR.

ASSOCIATE EDITORS:

T. F. CAMPBELL.  
L. L. ROWLAND.  
G. O. BURNETT.  
M. N. WARREN.

THURSDAY, JUNE 7, 1877.

**OUR AIMS.**

1. To fearlessly advocate the teachings of the Bible, in the spirit of kindness.
2. To earnestly plead for the union of all Christians on the Bible alone.
3. To point out evils in the church and suggest a remedy.
4. To keep our readers posted on the movements of the brotherhood in this state and elsewhere.
5. To entertain and instruct the young.
6. To give a brief summary of state news and the latest telegraphic despatches.
7. To make this the leading religious paper on the Pacific coast, either at the same or any other price.

**TO OUR CONTRIBUTORS.**

1. Articles intended for publication should be written with ink, legibly, and on one side of the paper.
2. The Editor claims and will exercise the right to reject such manuscript, as from any cause will not, in his judgment, serve the best interest of the paper and its readers.
3. We do not hold ourselves responsible for the sentiments of contributors, or the truthfulness of advertisements, without our personal endorsement.
4. Contributions on all matters of interest to the cause of Christianity, are invited.

**Meeting of the Board of Trustees.**

The Board will meet at 1 o'clock, Tuesday, June 12th.

**Commencement Exercises.**

Wednesday, June 13th, will be held in the college chapel, the commencement exercises of Christian College.

Speeches, essays, presenting diplomas and music, instrumental and vocal, will diversify the exercises.

One o'clock is the hour set for meeting.

All are invited to attend.

**Linn County Annual Meeting.**

The Linn county Annual Meeting will be held this year with the brethren at Harrisburg, commencing on Friday before the first Sunday in July.

The place selected is near the R. R. bridge. Persons going to the meeting by rail can get off the cars near the grounds by notifying the conductor in time.

P. R. BURNETT.

**Bro. Stanley:**

Please remove from our schedule of cooperation meeting work, "The trustees of Christian College meeting at 2:40 P. M.," and insert "S. C. Adams" instead of "G. W. Richardson," and "J. W. Cows" instead of "J. Todd."

Fraternally yours,  
L. L. ROWLAND.

The printers failed to get the new head on the paper last week, as we promised. When they went to make up the paper, part of the new head was lacking, and the whole had to be dispensed with. We can add that next week.

We have received some other very good articles on the Catholic question, which at other times might be appropriate for publication, but at the present we hope these good brethren will excuse us for not publishing anything further on that subject.

**Our Annual Reunion.**

Disciples all over the state are looking forward with joyous anticipations to the meetings of the approaching Annual State Cooperation. The time will be closely occupied by regularly recurring religious services. "Order is heaven's first law," and it is hoped this will be secured and maintained during all this series of meetings. Order and system banish both hurrying and idling—two of the most terrible enemies of every enterprise. In order to these a schedule of work has been furnished.

Appointments have also been made for 1:30 P. M. of each day, excepting Lord's days. A committee of pious and prudent brethren will have the other hours for preaching duly provided for and announced.

Our excellent brother, Elder S. C. Adams, who recently returned from his long sojourn and noble work in Cincinnati, will preach the discourse on Missionary Work, on Friday, June 15th, instead of Elder G. W. Richardson, who must be absent in order to attend the Annual Christian Cooperation of Eastern Oregon and Washington.

Bro. J. W. Cows, of McMinnville, is appointed on the committee on preaching in the place of Bro. J. Todd, who resigns in consequence of ill health.

Bro. P. R. Burnett, of Eugene, will take the general conduct of all the various religious services.

A very large attendance of brethren and sisters is expected. Most of our minister, it is believed, will be present, and that, too, to labor earnestly for the furtherance of our Savior's holy cause.

Everything bids fair for a most pleasant reunion of friends and a most joyous communion with our blessed Father. God bless our approaching meeting.

L. L. ROWLAND,  
Com. on Cooperation.

The *Advocate* wants to know why we do not give our readers its closing article in the "Condition of Salvation."

The explanation is easy. Some weeks after the discussion closed, and while we were from home on a tour through the State, the "closing article" by the *Advocate* appeared. After our return and the resumption of the paper, the editor of the *Advocate* requested the insertion of the article referred to above and promised to send a copy of the paper containing it. The paper has not yet arrived.

Whenever we receive a copy of the article in question, we will take pleasure in giving it to our readers, provided of course, that the *Advocate* will publish our reply thereto.

We published his last article in the discussion without a reply, so that he might have the same number of articles on the subject that we had. Now if we publish another for him, we shall deem it fair that he give his readers our reply. Please send along the paper Bro. Acton.

**The Camp Meeting.**

It is expected that there will be a very large attendance of people from all over the coast at the Christian camp meeting which commences at this place the 14th inst. It is also expected by church people, to be a very successful meeting. Everything will be done by the city (in its power to do) to insure the best of order and decorum. A special police force will be detailed for the occasion.—*Itemizer.*

**"Baptizo" Again.**

The MESSENGER explains the want of translation for the word *baptizo* in our present version of the Bible, to be the tyranny of King James. This is a piece of news. Had he said, one of the adopted rules of the translators was, that no word should be translated which had several meanings when no English word could be found to express them all, he would have given his readers part of the truth. Had he then added, all the Greek lexicographers give testimony to this fact, and not one on earth of any note can be found who translates *baptizo* by a single word, then his readers would have had the whole truth.

The above we clip from the *P. C. Advocate* of the 24th ult. We were scarcely prepared to see the editor of that paper make such statements, as we thought him a man too well posted and with too much candor to do so.

For his enlightenment, we will see what the scholars say on the subject, and shall refer only to such as belonged to churches practicing affusion, so we know they were not interested in establishing immersion as the primitive baptism.

Says Doddridge, a learned and pious Congregationalist, commenting on Rom. vi. 4: "It seems the part of candor to confess, that here is an allusion to the manner of baptizing by immersion as was most usual in these early times."

Said William Lyndale, that able English translator, three centuries ago: "The plunging into water signifieth that we die to sin and are buried with Christ, as concerning the old life of sin, which is Adam; and the pulling out again signifieth that we rise again with Christ in a new life."

Says Beza: *Baptizein* does not signify to wash but by consequence; for, properly, it signifies to immerse for the sake of dyeing or tinging.

McKnight on the Epistles bears ample testimony to the meaning of *baptizo*. He says: "In baptism, the rite of imitation into the Christian church, the baptized person is buried under the water, as one put to death with Christ on account of sin, in order that he may be strongly impressed with a sense of the malignity of sin, and excited to hate it as the greatest of evils." See comment on Rom. vi. 2.

Wesley commenting on the 4th verse of the same chapter gives this: "We are buried with him," &c. "Alluding here to the ancient manner of baptizing by immersion."

*Baptizo*, *baptisma*, *baptismos* and *bapto*, all of the same family, occur in the New Testament one hundred and nine times. *Baptizo* occurs eighty times and is translated in the authorized version but twice, and those two times by *wash*. *Baptisma* is found twenty-two times, and is never translated. *Baptismos* is found four times and three times is translated *washing*. *Bapto*, from which the others are derived, occurs three times, and every time is translated *dip*.

None of these are ever translated by any word that can signify to sprinkle or pour.

So much for king James' translators.

Now for the lexicons. We are told by the *Advocate* that "not one on earth of any note can be found who translates *baptizo* by a single word." We have examined several and they invariably define *bapto*, to dip, to plunge, &c., and *baptizo* to immerse, submerge, &c., but not one that define either, to sprinkle,

or to pour.

For the purpose of gaining more light on this subject, we make the following proposition to the editor of the *Advocate*: If he will present one lexicographer of acknowledged authority, who defines *bapto* or its immediate derivatives by sprinkle or pour, we will at once resign the editorial chair, and acknowledge ourselves two ignorant to fill a place of such responsibility. If he fail to present the authority after making such statements as the above, we think it about time for him to do likewise.

**Public Discussion.**

A debate will be held at Carlton, in Yamhill county, commencing at 10 o'clock A. M., Wednesday, June 27th, and continuing three days. The following are the propositions for discussion:

I. Men and beasts all have the same spirit; and when the spirit is taken away, man knows not anything, or is wholly unconscious.

L. T. Nicholls, of McMinnville, affirms.

T. F. Campbell, of Monmouth, denies.

II. The God of Heaven set up the kingdom spoken of by Daniel and other prophets in the days of the Roman Casars, between A. D. 30 and 40.

T. F. Campbell, affirms.

L. T. Nicholls, denies.

The discussion will occupy four hours each day—two in the forenoon and two in the afternoon, with an intermission of two hours. The debate will be in the grove east of Carlton.

**Alden Fruit Dryer.**

The following are the Board of Directors and officers, elected by the stock holders of the company recently incorporated to put up and work an Alden Fruit Dryer, in Monmouth: L. Bently, Wm. Churchill, W. Waterhouse, James Cooper, and E. Poppleton.

L. Bently, president; J. S. Cooper, treasurer; Ira F. M. Butler, secretary.

This enterprise will, we think, be peculiarly appropriate in Monmouth, for it will give those who desire to educate their children in Christian College, an opportunity to cover expenses from an orchard of a few acres. We are pleased to see our thorough business men taking hold of this branch of industry. They will evidently make it a success.

**Church Finance.**

"I speak not by commandment but by occasion of the forwardness of others, and to prove the sincerity of your love."—Paul.

Thus the great apostle to the gentiles wrote to the church at Corinth upon the theme of giving to the Lord.

The question of church finance, to express it in our present form of speech, is one of much perplexity. Very much has been written, and perhaps much more said about what the Scriptures teach upon the subject, and still after all the thing is behind a dark impenetrable mist of uncertainty. Not because of any inherent obscurity but because it has been and still is looked at from an improper standpoint.

Men have sought in vain for a precise statute defining and providing for every possible contingency to meet every case; as though the New Testament was a book of well defined statutes. Their failure in their efforts may be seen in the very questionable subterfuges resorted to to raise means

to pay the necessary running expenses of their congregations, such as church festivals, and church lotteries, a species of gambling, a game of chance.

In order to a full orb'd view of the entire premises, permit us, dearly beloved, to make this statement, namely. The New Testament Scriptures, so far as Christians are concerned, is not a book of precepts, but to them a book of principles. The goodness of God in this arrangement will be realized when we remember that under the new dispensation we are not slaves but free sons and daughters. Therefore we are not under tutors (precepts) and governors. But as we are children arrived at majority, it is expected of us to be able to anticipate our Father's wishes and not wait for him to tell us by precept, but on the other hand to act from principle.

The Apostle, in his Galatian letter, very forcibly expresses the thought above intimated. "The heir (he says) as long as he is a child differeth nothing from a servant. But is under tutor until the time appointed of the Father."

The principle upon which Christians are called upon to give for the cause of Christ is love based upon the grace of our Lord Jesus Christ, that though he was rich yet for our sake he became poor that ye through his poverty might be rich. Therefore our giving is made a debt of honor and not of covetousness or statute. And this debt of honor is left for us individually to decide, or purpose in our own hearts. And therefore again, it is not of commandment but to prove the sincerity of our love.

When anything of importance is left to men's honor, all honorable men are more particular and punctual to discharge the debt than if their creditor had recourse by law. In illustration I will relate a very striking example in history as well as my memory will permit.

The younger Pitt of England was a great gambler and frequently lost largely but always paid his gambling debts promptly. It happened that he owed in law a large sum to some one of his merchants and he was waited upon and requested to discharge the indebtedness but Pitt declined upon which the merchant reminded Mr. Pitt that he always paid his gambling debts promptly. Mr. Pitt replied, true sir, but these debts are debts of honor. You have your recourse at law, but the others have not, and it is left to my honor. The merchant replied: Mr. Pitt, I will make my debt a debt of honor and throw Mr. Pitt's obligation into the fire. Whereupon Mr. Pitt paid it at once.

The people of God were once under precise precept and bondage to law. But the fullness of time having come we are no more servants, but sons, and if sons, then heirs of God through Christ, consequently it is said, Every man as he purposeth in his heart, so let him give, not grudgingly or of necessity (by law of statute), for God loveth a cheerful giver. To the liberal and cheerful giver God has promised (says Paul) to multiply his seed sown and increase the fruits of his righteousness. But he that soweth (giveth) sparingly shall reap sparingly; and he which soweth bountifully (giveth) shall reap bountifully.

Beloved brethren, God has taken the written statute out of the way nailing it to the cross of Christ. You are no longer called upon to count your heards and give one