Official Paper for Polk. County, Oregon. MONMOUTH: SATURDAY, MAY 27, 1871.

REVIEW OF EDITORS COMMENTS.

EDITOR MESSENGER:-- In your comments ou my article, published in the. 25th No of your paper, you make the following statement: "to make the concession that immersion is baptism is, in our view of the premises, yielding the entire point in controversy." From this I infer that in the editore view, it ie a mutter of un consequence whether baptism be administered in accordance with Bible teaching or not, so that it includes immersion. This, sentiment harmonizes very beautifully with the doctrine that "immersion alone was that acrof turning to God;" and that 'in and by the act of immersion sins are washed away."

Did I believe these sentiments of Alexander Campbell true, I should with yourself glory in immersion as the great meadium of salvation.

"Agaio, "Will Mr. H. follow our example, and give us witnesses who can not be impeached on the score of purtiality to their own practice?". Your witnesses, according to your own show ing, were liable to A much more serious charge than that of partiality, that is hypocracy and deceipt-according to your showing they believed one way and practiced another; consequently, vere naworthy of any confidence.

But the truth is, you misrepresent, or take them all away and ho misunderstand your witnesses, and the church would be left? . make them to say what they never be lieved nor ever intended to say, viz. that immersion alone is scriptural bantism. Now, Mr. Editor, I invite you to produce a single pedobaptist author, scholar or commontator who ever said funnerator alone is scriptural baptism. It would be no matter of surprise if I should be represented hereafter as a witness for immersion because I recognime it as a form of baptism.

"It was only to show up that man who washed his hands by sprinkling them," so says the editor. Now I will furnish you another man who washed the priests in the same way, that is by sprinkling water upon them. Moses brought Aaron and his sons and washed baptising your types make me use the from among the children of Isreal and cleans them, and thus shalt then do unto them to cleans them; sprinkle water of parifying upon them."-Numbers viii, 6 to 7. In your next you may "show up" this swifther also for washing

1907 by sprinkling water upon them. tian or commentator who speaks of his' respondents had leff us Now honest reader, does this quotation fault. from Barnabas prove that they baptized We fail to see any thing in his first Ennacit who went both down into the wanting. water and both came up out of it? quotation from Barnabas. According medium of salvation." o your logic, Mr. Editor, this going We deny most postively, that we have previous to the reformation, baptism salvation is attainable. forward to

not? If this is the kind of logic used confession and baptism. . by the President of a College what may It certainly proves nothing that is in mersion alone was scriptural baptism." controversy-the editor as usual simply This would have made of them Bapassumes the question in debate, and tists and diminished the weight of their the paragraph complained of. then arrans from his own assumptions testimony in as much as they would This conduct is the clearest proof of a have been regarded as interested wit- an error in which he is involved, to beaten contestant. Educated men do nesses. We neither misunders and show him the unpleasant consequences not report to such means to sustain a them, missrepresent them, nor charge of that error, and to ask him to walk in position unless their legitimate resorces them, even by implication, with hyp. the light of Bible truth which makes are extinuetted.

water, receive baptism, corne up out of gione was valid baptism.

one of their went ander it."

not only blighting and withering by baptist author who ever said immersion ments, or elsewhere, called in question its own activity, but showing itself the alone is scriptural baptism. prolific parent of other burtful issues, . This we take to be a challenge to perwhich divide those who otherwise form an impossibility... would be joined together." etc.

This charge against Pedo Baptists such concession. is an active, leading member of a very he was not a peda-baptist. Must, we harmony of God's children, we are swall sect, born in the nineteenth cen- repeat a second, and a third, time that equally certain. We have said so and heresey its own parents had origi- mersion alone was baptism. We ap- arguments, which Mr. Henderson has united; and like another young Ishmael, peal to them as honest men to say its hand has been against every man whether immersion is not the primaryfrom its birth to the present time. Pedo meaning of the Greek word baptizo. Baptists blighting and withering the They respond in the affirmative-they church! Presbyterians, Congregation- dare not do otherwise and hope to prealists, Methodests and other protestant serve their reputation as men of learn-Pedo Baptists, have, as the enlightened ing and, candor. As they are houset following language, which is worthy to world knows, been the life and glory of the church since the dark ages-look at baptism, and that any one of several their education, industry and piety-Behold their institutions of learning. Will Mr. Henderson please turn to the di, it would tell in happy results upon the great their literature, their churches, their viii Chapter of Numbers, read it through Gospel field." take them all away and how much of

Even Alexander Campbell and Barconverted (if they ever experienced that happy change) in a Pedo Baptist purification was to precious and sacred tion? church-they were in debt for about all to be used in washing any thing. Does they were, except their heresies, to the Presbyterian Church.

For a small sect, not yet fifty years old, composed of fragments from different churches, netorious for its proselyting spirit, calling itself the Christian Church, to complain of divisions by others is presumptious in a high de-

In questioning the different modes of

Your obedient Servant. J. H. D. HENDERSON.

EDITORIAL COMMENTS. "In last weeks issue, we expressed apon the editor to produce one histo- manner in which, we supposed, our cor-

present mode of haptism, previous to We are pleased to see that Mr. Hen- baptism with greater minuteness and prompt action on their part. the refermation, "that is, a single dip, derson, returns to the investigation precision than any other action of equal Mr. H. then brought against us the back foremost with clothes ou." This with the apparent purpose of redeem antiquity ever was described; the legal charge of baptismal regeneration. This quite a "flourish of trumpets," and the above "Review" will, we predict, A baptism, face foremost and naked, is how do you suppose he neets it, gentle regret that Mr. H. did not let the mat. no less a baptism than backward and reader? Well, hear him, "Consider ter drop where it was; for they can clothed. All we know is that the Bible had very naturally fallen into this error ing how he has joined both the cross not fail to recognize the weakness of says not a word about three, baptisms, from the different extension given to the and the water together; for this he the attack, the evident discomforture says: blessed are they who, putting with which he begins, and the labored foremost or naked. If it did I suppose their trust in the cross descend into the effort withwhich he toils through to the water." And, "We go down into the conclusion. Mr. Hendersons, recognized to obey a divine command in such man- by faith, repentance and confession, to water full of sins and pollutions, but ability as a logician, forbids any other come up again bringing forthfruit" etc. conclusion, than that his position is at.

by "one dip, back foremost, with clothes quotation from which the conclusion is This is just what the editor un warranted, that in our view, "It is a dertakes to prove by it! Does it prove matter of no consequence whether bapthat they went under the water? Does tism, be administered in accordance it prove there was but one dip? Does with Bible teaching or not, so that it init prove they baptized with clothes on? cludes immersion." It is our zeal for It literally proves nothing that is in Bible teaching that makes us insist on controversey- It only proves that the baptism, instead of sprinkling and pourpersons went down into the water and ing. Then the feeble thrust at a name came up out of it-why did you not re- venerable alike for piety and learning. for me to the case of Philip and the makes the impression that arguments are

Then follows the charge against us, This certainly proves as much as your that we "glory in immersion as the great

down into, and coming up out of the uttered by tongue or pen, in the state water proves that one of the parties of Oregon, a word 'or sylable, to juswent nuder the water and the other did, tify such a charge. We have ever innot. Honest reader, does the editor's sisted, that Jesus is the "mediator bequotation from Barnabas prove that tween God and man," through whom

was administered by a "single dip, - We have never represented baptism back formost, with clothes on." This as a cause-but only a condition of paris the purpose for which he brings it don. Nor have we limited the power of Ged to this condition; we insist, how-Does going down into the water and ever, that the scriptures do not authorcoming out of it prove that one of the ize the church to offer any other condiparties went under it and the other did tions of pardon, than faith, repentance,

We said in a former article that we we not expect from a common man? never made our witnesses say that "imocrisy, or want of piety. No one of for peace?

and came up out of it again and not into the practice of sprinkling and pour, sect," "composed of fragments from Lutheran Observer: "Would it not be ing as more convenient than immersion, different churches, notorious for its well to give up, at least for a season, I consider that my challenge stands while as candid men, they did not dare proselyting spirit, &c. unanswered, and unanswerable and to deny that immersion is a valid ren-repeat it, with emphasis, at this point, dering of baptizo. This assumption, tack, certainly not provoked by anything

Produce one historian or comments that lies at the very foundation of we have said in these comments, against for who speaks of your present mode of Sprinkling and pouring, has absolutely 'Alexander Campbell, and Barton W. baptism being administered previous to no warrant, in the scriptures. "A Stone, is peculiarly unfortunate, since the reformation by Luther; that is, a mode of baptism" is not once named in there is no argument in the unlovely single dip, back foremost, with clothes the Bible. And even Mr. Henderson connection in which their names are on."-Bring forward your case. . has failed to show that it is necessarily placed, nor can such allusions to men, I now come to a very serious charge implied either in the word itself or in venerable and distinguished for leaning against those who baptize by sprink- the practice of the apostles or chris- and moral worth, promote the great ling: "And it has nestled as a canker thans of early ages. Mr. Henderson po- cause of Christian union. worm at the very core of the church, litely "invites" us to produce a pedo- We have in no instance, in these com-

comes with a poor grace from one who The very statement would prove that men, they believe there are "modes" of be written in letters of gold:modes is alike valid.

not Mr. Henderson know that this was, this report, and called, attention to the sprinkling pure water, or the water of "Christian." That the churches orpurification. They were to wash there ganized by us took no name, but "the close; will Mr. H. hazard even an Church of Christ," "The Church of opinion, that they washed them in the God;" that we took the Bible alone as sprinkled this sacred preparation on we held as conditions of union and fel-

torian or commentator who speeks of ments, Mr. Henderson replied, taking word "wringing" where it should have the presnt mode of baptism; is simply issue with us on the subject of baptism; a divine ordinance? My reply, in a for-tists "tolerated it as a concession to ig-men number, waived this fallacy in the norance." Here we might have stopped. In a former communication I called some concern at the unceremonious challenge; because it was easy to prothe investigation; for this concession duce a number of 'early. Historians who placed them in a position from which nor does it command to baptize face even Mr. Henderson would find means ner as not to shock the modesty of the give it any value as a religious rite. most-fastidious

Mr. Henderson is greatly exercised a "President of a College;" yet who so of immersion without reference to the ignorant as not to see that all this mud-qualification of the subject. That such dying the water is to conceal a little an act is utterly worthless, we may well sophistry which follows immediately.

the water, receive baptism, come up unfeigned, repentance unto life, and a ont of it and none of the party went under it." How, baptized, Mr. Henderson? By sprinkling or pouring, do you answer? That is the very question in controversy. Now what of assumptions? and the one faith, let us come to the

but even a Theologian will some times the spirit in the bond of peace. use doubtless logic! That argument about armies crossing streams, we met fully in a former number.

Mr. Henderson speaks of us as a "member of a very small sect." We ask for the proof of this charge, which we regard as of the very gravest character The rebuke tendered us for speaking of "Partizan Churches," was compled with friendly suggestions, that we

should avoid offensive epithets, &c. Certainly there was nothing in what we said, half so offensive to good taste, as the speer implied in the "very small sect" in the above quotation.

The ebullition of feeling in the close of the above review. will be construed by many to arise from conscious filefeat, or from the smarting caused by the unwilling recognition of the truth of

Is it a crime to point out to a friend

I have seen persons go down into the them taught or believed that immercion . We are grieved when that friend , yields to passion, grows indignant and it and none of the party went under if The unfortunate and false acanmption auffers his feelings to betray him auto ambition, revenge and a good dinner.

the spirit of Christ."

worth of any pedo-baptist denomination in the land. That they are in error in How could a pedobaptist make any the matter of baptism is with us beyoud a doubt; and that that error is hurtful-even ruinous to the peace and tury, of the strife, contention, divisions we never intimated that they said im- frankly, and sustained our position with failed to meet.

'A brief recapitulation, not of arguments, but of points made, will show how we stand: In a report made by Mr. Henderson to the Congregational Association of Oregon, he used the

-" Now, could the strength of Zion be concentrated, and harmonious action generally secur

The idea of a general Christian union, upon missionaries, and their moral, and re-ligious influence through the world— this sentence, "Moses brought Aaron nomination now extant, is not to be expected. and his sons and washed them with wa- There is but one basis upon which we can unite ter?" This language does not accur if -that is, upon those articles of faith that all orconnection with the quotation from thodox Christians endorse, and under the one ton W. Stone, the father and mother, Numbers, and if it did it could not be name, Christian. Upon this platform, and upso to speak, of the so-called Christian shown how the washing was performed with honor and profit to themselves, and advan-Church were educated, trained and by the expression, "Sprinkle water of tage to the cause. Where is the Christian that purification upon them." Water of, cannot consistently meet us upon this founda-

We coppied and endorsed muchof a legal purification that was secured by fact that we recognized no name but water of purification, or that they our rule of faith and practice; and that their clothes to cleans them from dirt? lowship, those principles recognized by The call on us to produce one his- all orthodox christians. To these comcalling on us to produce one man who denying that all orthodox christians respeeks of that which does not now ex- cognized immersion as scriptural bapist in the Bible nor ever did-a mode of tism. This led to an investigation, in baptism. How then, could any man which Mr. Henderson was constrained speak of that which had no existence as to make the admission that pedo-bapdescribed immersion as the action of the desired union could be reached by

he utterly failed to sustain. For the simple reason that we never believed, taught or practiced it. Mr. Henderson word,"baptize" by us, and by those who have opposed us.

With us, immersion must be preceded

Nothing less than this is Christian immersion, with us; while others, opover the assumptions and false logic of posing us, look only to the single act concede, and yet claim for baptism all-'I have seen persons go down into that we ask when coupled with faith confession with the mouth of what is believed in the heart-that Jesus is the Christ of God.

As we have come to the one Lord Not only the President of a college, one baptism, and preserve the unity of

We are reassured in our position and strengthened in the conviction that we ecupy the only common ground on which all the children of God can stand together and rejoice in hope of the glory of God. To this end, we labor, for this consummation we pray!

### PREMIUMS.

The following note from our popular lawyer of Buena Vista, explains itself, we predict that there will be rustling of leaves in grammar and lexicon, on the part of three young gentlemen and two young ladies, for these premiums and the honor of securing them.

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Respectfully yours, JOHN J. DALY.

Buena Vista, May 22d, 1871.

The five great powers: Love, money,

"Whole armies of men, in crossing that the Sible teaches modes of baptism, an effort to heap reproach on the church The Rev. Dr. Luther E. Albert asked treams, have gone down into the water ; was the will-o'-the-whisp that led them of Christ by calling it a "very small the following sointed question in the our disputes about differences, and lend our entire energy towards the extention of Christ's kingdom throughout the world? The diversons might be more favorable in the end for purity of doctrine, as well as practice, than those discussions which are frequently steeped more in our own spirit than in

> Upon the bell in the Episcopal church in Newtown is the inscription-"I to the church the living call, and to the grave do summon all.'

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