

LETTER FROM BRO. McBRIDE.

BROTHER CAMPBELL:—While I am, as one of old, writing at the waters of this "Bethesda," to regenerate my latitudinarian frame, with some prospects for the better, I propose giving a brief exposition of 1st Cor. xv, 21, as this verse has perplexed so many modern divines of the so-called, evangelical denominations.

Like the old story of the philosopher, when taking a telescopic view of the sun, exclaimed in ecstasy, almost in agony of joy at so novel a discovery, that he had discovered a monster in the sun! But upon a closer inspection, he found it was nothing but a fly that had perchance lighted upon the farther end of his glass: The darkness—the monster—was much nearer him than the sun.

So with many modern religionists, they look for mysteries and monsters in the Bible, and seldom fail of finding them; and make rare discoveries of things wholly disconnected from the context, or the general theme under discussion and investigation by the inspired writer.

Their anti-scriptural theories blind them in many things to the plain common sense understanding of some of the plainest truths of the New Testament, and if some of these plain truths do not harmonize with their party theory, they are at once converted into dark enigmatical "mysteries or monsters," to the obscuration of many other important truths, and the bewilderment of all who confide in their almost reckless confidence of a correct judgment.

The text, however, which we propose to illustrate and amplify to the satisfaction of those who use the true "eye-salve," that they may see, (Rev. J. J. 18) reads thus: "Else what shall they do who are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead?"—1 Cor. xv, 29.

Others, again, that as Christians in the Apostolic age were ever liable to martyrdom, or a violent death at the hands of Pagan persecutors, in consequence of an open profession of Christianity in baptism, that they were baptized in anticipation of their own death; and that this is the "Apostle's allusion of being 'baptized for the dead.'"

But hypothetical reasoning or philosophic speculation is not admissible in such a case. It is a question of fact, to be deciphered by the context or the connection in which it stands, and by the general principles in the New Testament on the same subject of baptism.

The inspired Apostle, as master here, must be consulted on his own premises, to make up the account with any show of correctness.

Let us then inquire, what was his theme in this chapter; what fact was he aiming to discuss, to teach, to inculcate; what error to correct?

He was addressing the disciples at Corinth, some of whom had been so far misled as to deny a future resurrection. The Apostle first demonstrated the resurrection of Christ, which perhaps, they admitted, and then, by virtue of Christ's resurrection, assured them by all the weight of his apostolic authority—as inspired of God, that, "as in Adam all die, even so in Christ, shall all be made alive; but every man in his own order."—verse xxii.

And in the verse under consideration, appeals to the testimony they, and all of them had borne to the same fact in their baptism. Their baptism being a memorial of the burial and resurrection of Christ, symbolically representing it, he asks, "else what shall they do who are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead?" The same as to say, what did your baptism signify, if it did not signify the burial of Christ when dead, and his resurrection to life again. As you were buried in a liquid grave, and raised therefrom, the most striking representation of his burial and resurrected that divine wisdom saw fit to employ.

It was tantamount to asking them, "what else did your baptism signify?" "What other doctrinal import is there, or was there in your baptism; and as good as to say, there is none other; this was and is its doctrinal import, this is what you bore witness to; when baptized, and now you stultify your own testimony by denying the resurrection to which you yourselves have borne witness in baptism.

The death of Christ was essential to the resurrection of man; and his burial and resurrection were equally important. He shed his blood "for the remission of sins," and "rose again for our justification."

Christ left two institutions, as memorials of two events in his work of redemption while on earth—baptism and the Lord's supper. When we sit around the Lord's table and take the

bread and wine, we bear witness for Christ that we believe His body was broken for us, and that His blood was spilled for us.

When we go down into the water and buried in baptism, and raised therefrom, we bear witness for Christ that we believe he was buried and rose again for our justification.

This is the significance of this ordinance; nor has it any other doctrinal import. Its doctrinal import is the burial and resurrection of Christ. Its design to the penitent believer, is "for the remission of sins."

In proof, equal to demonstration, in favor of its doctrinal import is, that it is so often spoken of in the New Testament, in connection with the resurrection from the dead. The verse under discussion is of this class, "baptized for the dead, and if the dead rise not at all, why are they then baptized for the dead?"

Thus showing an essential connection between baptism and the resurrection? Peter says baptism is "for the answer of a good conscience towards God; by the resurrection of Christ."—1 Pet. iii, 21.

Paul to the Romans says: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? therefore, we are buried with him by baptism, into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi, 3-4-5.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Here we are said to be buried with him in our baptism; and planted together in the likeness of his death, etc. Our baptism being a striking representation of the likeness of his death—used for burial when dead.

This ordinance is placed at the very door of the kingdom, so that none can enter it without practically representing the burial and resurrection of our Lord. Jas. McBride, Soda Springs, August 5th, 1871.

COMPLIMENTARY

At the third regular session of the Yamhill County Teachers Association, held at McMinnville in Yamhill county Oregon, July 25th to 28th, inclusive, 1871, you was unanimously elected an honorary member of said Association. Your presence, aid and encouragement will, at all times, be welcomed at the meetings of the Association. The next session will be held at LaPayette, commencing Tuesday, Dec. 26th, 1871.

Very Respectfully, D. M. C. GALEY, Corresponding Secretary.

The above letter explains itself. In the absence of Prof. Campbell we can at least express our gratification at this recognition of his distinguished services in the cause of education, and wish the Yamhill County Teachers Association long life and prosperity. Why can we not have such an association in Polk?

THE WATCH. "Watch" is from a Saxon word signifying "to wake." Against the watch was as large as a saucer, and called "the pocket watch." The earliest known use of the word occurs in a record of 1542, which mentions that Edward VI. had "one laram or watch of iron, the case being likewise of iron gilt, with two plumets of gold. The first great improvement, the substitution of the spring for weights, was about 1550. The earliest springs were not coiled, but only straight pieces of steel. Early watches had only one hand, and required winding twice a day. The dial was of silver or brass; the case had no crystals, but opened back and front, and was four or five inches in diameter. A plain watch cost the equivalent of \$1,500 in our currency; and after one was ordered it took a year to make it.

There is a watch in a Swiss museum only three-sixteenths of an inch in diameter, inserted in the top of a pencil-case. Its little dial indicates not only hours, minutes, and seconds, but also days of the month. It is a relic of the golden times, when watches were inserted in soldiers' snuff boxes, shirt-cuffs, breast-pins, bracelets, and finger rings. Many were fan-shaped, oval, octagonal, cruciform, or in the shape of pearls, melons, tulips, or coffins.

SOUND SLEEP.—Any man who can bound out of bed as soon as he wakes of a midwinter's morning, is worth something. No fear of his not making his way through the world creditably, because he has the elements of a promptitude, decision, and energy, which guarantee success. To invade his comfortable suggestion worth knowing. If you have force of will enough to keep you from taking a second nap—and it is the "second nap" which makes its baneful influence felt on multitudes—it is better for you to be awake, and think about it, until that feeling of weariness passes out of the limbs which you so commonly feel. But to sleep soundly and feel rested and refreshed when you wake up of a morning, four things are essential: 1. Go to bed with feet thoroughly dry and warm. 2. Take nothing for supper but cold bread and butter, and a single cup of tea of any kind. 3. Avoid over-fatigue of the body. 4. For the hour preceding bed-time, disengage every engrossing subject from the mind, and let it be employed about something soothing and cheerfulness.—Holt's Journal of Health.

An interesting contribution to insurance literature has been made by Mark Twain. He finds that the Erie Railway only killed about 23 persons in six months, out of one million passengers, while 13,000 died in the beds out of one million inhabitants of New York in the same time. He thinks railway accident insurance a mistake, and wants to get his insurance on going to bed, instead.

There will be a transit of Venus across the sun in 1874, and astronomers are already busy in making arrangements for its careful examination, as by it the distance of the sun from the earth is determined. The last transit of Venus was in 1769, and since that time instruments of greater exactness have been made. Its results will be watched with great interest by scientific men.

The harp, after being for years discarded from the haunts of fashion, and vulgarized by street musicians, is once more becoming the instrument of young ladies.

If all had what they wished for, who would be anything?

SWEAR NOT AT ALL.

From the *Apostolic Times* we clip the following, to which we call the attention of our readers:

Very many Christians, on reading the above words of Jesus, think of them in one relation, and in one relation alone, and that is, their relation to what we generally term profane swearing. We are all satisfied that for us to swear, as does the idle blasphemer, is to violate the precept of this expression, and the true Christian, above all sins, shuns the sin of profanity. He shudders to hear it. There is no place so loathsome as that frequented by profane men. He guards his children against it as he would against the assassin. But the question seems never to occur to many whether or not this exhausts the Master's meaning. We are content to know that we keep his words, thus far, but stop not to ask if they mean more than this. And thus resting, we freely indulge in one kind of swearing, never seeming to dream that we are violating this Savior's words, "Swear not at all."

I refer to our custom of swearing in courts of justice. We go before the dignified judge and swear by the God of heaven, and also before the neighboring constable. Many, no doubt, regard it as right, because it is such a time honored custom; many others, perhaps, never think.

It may be possibly be but a fancy, but I have never been able to free myself from the conviction that such a course violates the Lord's teaching. If I am wrong, I trust that some of the brethren may speedily set me right. The expression is found in the fifth chapter of Matthew—the celebrated sermon of our Lord. The very context in which it occurs seems to teach total abstinence from all swearing. Jesus was evidently contrasting with the law of Moses the principles that should govern his disciples. Many things, which since the days of Moses, had been lawful for a Jew, must no longer be practiced by him if a disciple of Jesus. For example, it was lawful and right under the law for a man to put away his wife for certain reasons, but for a disciple of Jesus, it was a great sin; the reason that had once been sufficient, because to the disciple no reason at all. And just so in relation to swearing; a change is to be made. "You have heard it said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." Profane swearing was never legalized; therefore, solemn swearing is here referred to. There was, then, a time when it was right to swear in a solemn manner, the only condition being that the thing sworn to should be true. "Thou shalt not forswear thyself." To "forswear," Webster tells us, is to swear falsely. But now, keeping up the contrast, Jesus says, "But I say unto you, swear not at all." The expression is certainly universal; if not, what is the thing left out? We are not to swear by heaven; for it is God's throne; and if it is wrong to swear by his throne then much more by his sacred name; neither by the earth, for it is his foot-stool; nor by our hairs, for we can not change them. From the greatest thing in the universe, God's throne, to the most insignificant, a single hair, there is not found an object by which we may swear. "But," says the Master, "let your yea be yea, and your nay be nay; for whatsoever is more than these cometh of evil." Whatsoever, then, is more than yea, or nay, or cometh of evil. "I do solemnly swear that what I testify shall be the truth, the whole truth, and nothing but the truth, so help me God," is more than yea, or nay, or cometh of evil, it is itself evil; for a corrupt tree can not bring forth good fruit. For the Disciples of Jesus to utter such, then, is for him to be guilty of wrong.

The Apostle James repeats the thought in almost the same words, Jas. v, 12, "But above all things, my brethren, swear not; and as if to guard us against the thought, that profane swearing exhausts this meaning of the oracle, he adds, "Neither by heaven, neither by the earth, neither any other oath." If we, on entering the witness-box, do not swear by heaven, nor by earth, nor the hairs of our head, we do most assuredly swear by some "other oath," and therefore, commit sin. From the above, it seems inevitable that swearing in the courts of the land is, to the Christian, a sin.

The practice is nowhere authorized, save in the statutes of men. It comes from evil, because it proceeds from a tendency in us to doubt the veracity of all men. Add to this the fact, that about two-thirds of the men who administer oaths are corrupt and wicked in the extreme, and no course is left us as loyal subjects of Messias's kingdom, but to "swear not at all."

But, you say God swore to Abraham. So he did, but remember, we are far short of being God. But Jesus, before the high-priest, answered to an oath. True; but you are not Jesus; neither is the county judge a priest of God.

Jesus did many things that he would not have us do. The father may, with impunity, handle the axe that would certainly kill his little son, or

Let our words, yes or no, suffice. If they will not be taken, neither will our oath. The man whose word is known to be doubtful, renders it doubly so by always wanting to confirm it with an oath. On the other hand, if our word, on ordinary occasions, is good, then all the swearing we can do, will give the continuity no greater confidence in us. Let us speak such words as God will look upon with an approving eye, without our being under the necessity of continually calling upon him to witness how true we speak.—"Swear not at all." J. H. HARDIN.

NEW THIS WEEK.

J. A. APPELGATE, Attorney and Counselor at Law. Special attention given to—Wills to Real Estate, Proceeding Divorces, and Probate business. Practices in all the Courts of the State. Office at the Court House, Dallas, Polk county Oregon. 441

Cash Paid for Wheat. ALL those indebted to me by note or account, can make payment in wheat, delivered to me at Monmouth. Cash paid for wheat. Highest market price paid. H. LINDSAY.

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NEW ADVERTISEMENTS. Take Notice. All accounts due me MUST be paid in 60 days from date. B. CLARKE. Date, July 31, 1871. 4302

COX & EARHART, WHOLESALE AND RETAIL GROCERS, AND DEALERS IN Flour, Mill Feed and Grain, MOORE'S BLOCK, SALEM.

A. D. AND A. P. BUTLER, DRUGGISTS. Monmouth, Oregon.

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MISCELLANEOUS ADVERTISEMENTS. WAGONS! Have in store, eight Elyton, Iowa No. 1, Two-horse Wagons for sale at \$150.00 each; or will exchange them for Wheat, delivered at Independence. J. C. BELL.

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