


The following letter is from Philadelphia to our beloved Bro. Major Daniel Gano: It conveys to us the pleasing assurance that the contention which was lighted up a few years ago by the Apostolical enunciation of the Gospel, has reached that city. May it never cease until the Disciples have annihilated the partyism by which our Holy Religion is so woefully disgraced. ED.

Dear Bro. Gano.—Last evening I proclaimed the good news to a part of the world lying in wickedness, founded on the extraordinary triumph of our Lord Messiah over the fierce Inquisitor of the Sanhedrim—the persecuting Saul of Tarsus. Our meeting was full, exceeding in number any assembly we had had before. I discovered to them the fearfulness of their situation, the enormity of their rebellion, and their ingratitude towards God. Endeavoured to show them their moral disease which as a plague spot infested their souls, and warned them as they valued their eternal weal to flee from the eternal wrath! Whither should they flee? Into the Haven of Hope, revealed to them in the Gospel Bay. I exhibited to them the remedy of universal application,—the prescriptive cure laid down by the Great Physician, and recommended to Saul of Tarsus by the devout Ananias “Arise and be immersed and wash away thy sins, invoking the name of the Lord.” I urged upon them the fact that *what was necessary to sinners in the Apostolic Age was imperative upon them also now.* Was not this reasonable, was it not scriptural? If such was not the fact, by whom, I inquired, or when had we been favoured with a new Revelation to set aside the commission, believe and be baptized and thou shalt be saved, or to abrogate that law which proceeded out of Zion on the Day of Pentecost. “Reform and be immersed *every one of you* in the name of Jesus in order to the remission of sins.” Or by what authority were we to change the institutions of Christ or to explain away his words?—And where do the Scriptures exhibit to our view a middle ground? I contended that there were but two spiritual Kingdoms, and that we must belong either to the dominion of the Prince of Darkness, or the Prince of Light; and that the boundary between those two territories was truly and accurately defined. I urged them to bring their minds to the word of God unshakled if possible by the prejudices of education, and to search the Scriptures and see if these things were so—and with many other words I exhorted them, saying, save yourselves from this untoward generation! “My father was there. I had advised him not to go as he would hear no doubt many things that would not square with his views. He had committed himself enough on the Sunday evening before when we asked him to preach. He then endeavoured to overturn all our efforts, by preaching a hold fast let loose, let loose hold fast sort of doctrine, which for want of a better term I call nullification—a doctrine albeit which only served to strengthen us in our belief of the faith *once* delivered to the Saints. Just as the people were about dispersing one of the brethren got up to urge upon them the necessity of attending to what had been said, and by no means to separate the *principle from the ways and means* appointed by Christ to get at it; and not to run away with the idea that water alone washed away sins, they must connect it

with the blood of Christ apprehended by faith. He sat down, and up rose my father; who after a few introductory remarks respecting consanguinity proceeded for half an hour by much reasoning, which for its metaphysics was calculated to blind rather than to enlighten the eyes of the assembly, to show that baptism had a different meaning in the Apostolic Age to what it can possibly have now. On the passage Repent and be baptized *for* the remission of sins, he said, take away the causal particle *for* and it would be Repent and be baptized — remission of sins, and that the whole sense of the passage turned on the word *for*, he said it was not the *procuring* cause, but the *evidentially* procuring cause. He dwelt upon this particle *for* for a quarter of an hour, and endeavoured to show that the whole of our notions were founded on *a word*, and that by the force of a word we excluded the best of men from heaven. He appealed to his own experience, and declared that for 20 years he firmly and conscientiously believed in pædobaptism, and argued for the free admission of all professing Christians, whether Presbyterians or others, into the church on the *broad* basis of Christian charity. This ill accords with the narrow way of the Gospel and the strait Gate; by opening this broad gate what a flood of corruption would and has in past times deluged the Church! Thus my father's reasoning was all founded on the particle *for*, which happens not to be the correct translation of the original Greek word *eis*. This proposition signifies, *to, into, unto, among, on, upon, at, towards, against*; and in composition always partakes of the *power* of these English monosyllables, as *eis-ago*, to bring *in*; *eis-akonoo*, to hearken *to*; *eis-dechomai*, to receive *into*, &c. Campbell's or McKnight's Translation, therefore, is correct from *eis aphenen hainartioon*, *in order* to the remission of sins, for this has the same power as "*unto*" the Remission, or "*towards*" the Remission of sins. My father's whole reasoning, therefore, was fallacious because founded on an erroneous translation which does not partake of the power of any of the meanings of the original Greek word.

When he had done, the Bro. who had spoken before arose, and said, that the power of conviction was not in the wind, nor in the earthquake, nor in the fire, but in the still small voice. He contended for the truth, the whole truth, and nothing but the truth. Water alone was nothing. Spirit alone was nothing; and those who stood up for the truth were bound to advocate the truth in the precise position in which God had placed it; and not as was the custom to break it up into fragments to serve party purposes. He sat down, and I arose and said, that it was now 10 o'clock and time to dismiss; that they had heard the *pro* and *con*, the *for* and *against*, and as they had the word of God in their hands they could appeal to that which alone was able to settle the difference. J. THOMAS.

All letters and papers to the Editor to be addressed in future as follows:
Walter Scott, Carthage, Hamilton Co., O.

 The Evangelist Printing Office has been removed from Cincinnati to Carthage, a small Village, seven miles along the Canal, where all kinds of Book, Newspaper, and Job printing, are executed in the best style, on the cheapest terms.

Ed.