

from time to time spread, such facts before our readers as will give them a complete view of the subject in all its parts.

In the prosecution of our labors we shall make free use of all those productions to which we have access; and shall use their contents as shall best subserve the cause of truth and righteousness. Honor to whom honor is due. We lay no claim to new discoveries. We have no new doctrine to explain or support. No doctrine or practice, which has not the sanction of an Apostle, or an inspired teacher of truth and righteousness, shall be advocated as necessary to the enjoyment of salvation. We plead for nothing in religion which has been invented since the apostle John yielded up his spirit. But with many, the practice of the primitive church—the sentiments of the fathers—the “great” reformers, and the commentaries of modern learned men, are of equal authority with the Scriptures of truth. Our object then will be to show that not only the Scriptures, but also the favorite authors of the various sects, defend the same sentiments for which we are condemned: namely, Baptism for the remission of sins. We shall then have marshalled in a firm phalanx, the fathers, the reformers, the founders of the sects, the Apostles, and heaven inspired servants of the most high God, to defend those truths which more than anything else distinguish us from all other societies called Christian.

We are aware that the doctrine of baptism for remission of sins is called *Campbellism*; but the reader will see with how much propriety, after having perused the documents about to be submitted for his consideration. Brother Campbell and fellow laborers, particularly Brother Walter Scott, were the first to go into the *practice* of believers' immersion for remission of sins, since the church went into the wilderness. The present generation do not, fully, appreciate their labors, but the time will come when the world will be compelled to acknowledge the truths which they have dug out of the rubbish of antiquity; and the great benefits which have resulted to the Church of Christ from their labors.

In proof of the proposition standing at the head of this article, we shall copy from Brother Campbell's *unanswered* and *unanswerable* “Extra Millennial Harbinger,” on remission of sins in immersion.

“This proposition I shall sustain by the testimony of those who have examined all christian antiquity, and by citing the words of those usually called the Apostolic Fathers, and other distinguished writers of the first four hundred years. We shall first summon one whose name is familiar throughout Christendom. Whether the writing be genuine, or spurious, it is on all hands admitted to be a fragment of the highest antiquity:—

BARNABAS,

“In his Catholic Epistle, chapter xi. says ‘Let us now enquire whether the Lord took care to manifest any thing beforehand, concerning water and the cross. Now, for the former of these, it is written to the people of Israel, how shall they not receive that baptism which brings to forgiveness of sins; but shall institute another to themselves that