

Texas Christian Advocate.

THE NEW YEAR.

REV. W. H. ANDERSON, D. D.

The new year spreads her virgin face To childhood, manhood, riper age— Each should a lovely record write...

While gracious help our Lord supplies, And right occasions bless our eyes, May our loved Christ the model be...

Here is an altar newly given To offer incense to our heaven; Here are new fields of daily strife...

Another harvest-field is ours, To stir our souls, call out our powers. The waving ears are all our grain...

"LITTLE REFLECTIONS." REV. W. H. D. STOCKTON.

The distinguishing characteristic of Jesus, as announced by the angel before his birth, is that of a savior: "He shall save his people from their sins."

"In this the children of God are manifest and the children of the devil: Whosoever doeth not righteousness is not of God; neither he that loveth not his brother."

"And ye know that he was manifested to take away our sins, and in him is no sin." "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous."

"If he that committeth sin is of the devil, for the devil sinneth from the beginning." "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

"He not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." "Know ye not, to whomsoever ye yield yourselves servants to obey, whether of sin unto death, or of obedience unto righteousness?"

"No man can serve two masters," etc. "Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?"

"Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. These few simple texts show two distinct and yet inseparable works to be accomplished by the Redeemer, whose advent we are celebrating: (1) to 'save his people from their sins,' and (2) to 'make them alive unto God.'"

"I am certain we can never be fully alive unto God until we are freed from sin; and it is equally certain that whosoever is freed from sin is the servant of righteousness. Shall we, like bewildered John, inquire again: 'Art thou he that should come, or do we look for another?'"

"The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them." "And blessed is he who ever shall not be offended in me."

"Ye can- not be partakers of the Lord's table and of the table of devils." O may the "Bright and Morning Star" which has risen upon our world dissipate the gloom and misery which the long night of sin has caused, and may the new year 1896 be a year of great grace unto all the people, and may all the people say—Amen.

SALVATION. REV. W. S. DONKER.

It is a mooted question whether we can be saved from sin in this life, or whether it is a salvation from hell in the life to come. It is to be feared many are expecting to be saved from hell, denying the possibility of being saved from sin in this life.

Let none claim that are saved who continue in sin. Two cannot walk together except they agree. There is no concord between Christ and Belial. If you ask who have walked with God, I would call your attention to the ancient worthies mentioned in the eleventh chapter of Hebrews, of whom the world was not worthy, and some of them did not see death, as Enoch and Elijah were translated to heaven.

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and say he was God and could not have sinned. He is very God and very man. As God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust and is enticed. There fore it was the human and not the divine person that was tempted.

"The EXACT MODE IS ALL-IMPORTANT. Now what is their mode? Leaving out things of minor importance, the mis- ter leads the subject into water waist- deep, pronounces the usual formula, and plunges him once. Now while immersion reaches back into and beyond the dark ages, this special mode was introduced to the Christian world in the sixteenth century. Moderns it is in many respects, it comes claiming to be the only true mode, and declaring any other mode null and void.

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ther. Ah! here is another. Look close. You can't make anything but sprinkling out of this. Thus stood the historical argument two years ago. The scholars among immer- sionists were compelled to acknowledge that it was rather against exclusive immer- sion, but believed if we could find some authentic history of the first and second century it would sustain them.

"The DOCUMENT HAS BEEN FOUND. The Didache (Teaching of the Apostles), found by Breenius, covers t e very period where we have been so long anxious to carry the light of history. The scholarship of the world has admitted its genuineness, and regard it as a composi- tion of some Christian at from 100-120 A. D., who gave what was accepted as the teaching of the apostles in his day. Here, then, we have history within sixty- two years of John, and within sixteen years of Peter and Paul. The oil, the salt and the superstitious addenda of the papists have disappeared in connection with baptism. We are back in a com- paratively pure day of the church. How did they baptize then? Here are the printed directions of the Manual by which they doubtless went (Didache Chap. 7):

"Now concerning baptism, baptize thus: Having first taught all these things, baptize ye into the name of the Father, and of the Son, and of the Holy Ghost, in living water. And if thou hast not living water, baptize into other water; and if thou canst not in cold, then in warm (water). But if thou hast neither, pour (water) thrice upon the head in the name of the Father, and of the Son, and of the Holy Ghost. But before baptism let the baptizer and the baptized fast, and any others who can; but thou shalt command the baptized to fast for one or two days before." Here again we find the two modes, and on a nearer equal footing than in the previously known history, exactly the reverse of the know- ledgments of the immersionists. History, therefore, favors threefold immersion as a mode of baptism, but in every age we find affusion co-existing with it; while history knows nothing of single immersion previous to the Anabaptists, except as a form permitted by the papists after the twelfth century.

"The HISTORICAL ARGUMENT. We have already touched upon this under the Scripture argument in our remarks upon the use of baptizo in Hel- lenistic Greek. But this is a side of the historical argument that the immer- sionist conveniently ignores. We con- stantly hear the assertion, "Every scholar knows that baptizo means dip, and dip only." Hence when Christ commands us to baptize, he commands us to dip and nothing else." Now this can only be approximately true when we confine the word to classical Greek. They must con- tend then for the pure Greek meaning of the word in the classics. Very well. We will discuss it from that point a moment: baptizo comes from bapto by affixing idō. In Greek this syllable idō is a fre- quentative, and when affixed to a verb makes it repeat its action (Crosby Gr. Gram., p. 255). Now look at the very lexicons from which you get your "dip" only. How do they read? "To dip re- peatedly." The same argument that will hold me in the "dip" will hold you in the "repeatedly." You say there is nothing in the Bible use of the word to require the idea of repetition; nor is there any- thing in the Bible use to limit the mean- ing to dip.

The historical and the philological arguments unite to disprove single immer- sion and to establish trine immersion. Reviewing all the arguments that have been advanced, and we repeat with em- phasis, single immersion is not proven conclusively, much less exclusively.

CONCLUSION. It may be asked if these facts do not tell as hard against Methodism as against the immersion churches? I answer that the more closely we search, the more cer- tainly does affusion appear to be estab- lished as a mode of baptism. But it can- not be denied that modern historical, philological, and Biblical criticism unite to disprove the claim that affusion is the only mode. But this is nothing against Methodism. Both in her standard of doctrine and in her practice she has ever declared, that the essence of baptism is "in the application of water in the name of the Trinity." That position the scholarship of the world now holds to have been the one occupied by the church in the early ages. To us it is indifferent whether you prove that once baptism was repeated three times, was generally in running water, and that affusion, though practiced, was not as common as immersion or not. Mode to us is matter of indifference.

But what is a matter of indifference to us is a matter of life or death to the churches of whom this paper treats. The immersion which modern research ac- knowledges having found as a co-ordi- nated mode with affusion in the early church was threefold, and principally in running water. If we start out with the dogma, "there was but one mode of baptism originally, and that that was im- mersion," which is the teaching of these churches, then we must come to the con- clusion that immersion was threefold and in running water. Now if the church can drop two dips, and substitute a baptism for the river, the dogma of one rigid uniform mode, and all the dog- matic resting on it, are gone. Then what is left of Baptism or Campbellism?

MCKINNEY, TEXAS.

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CAPITAL AND LABOR.

There appeared in the ADVOCATE of Nov. 14 an article on Capital and Labor that does not, according to my views, show up the wrong connected with this question in its true light.

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OLD AND YOUNG.

THE RAINBOW LAIDER

The storm passed by, the glad sun shone brightly the breaking clouds among:

THE LATE EARL OF SHAFTESBURY.

The year which has drawn to a close has witnessed the death of three men remarkable for their philanthropy.

These three names may be fitly written on one page. The country which can produce and nourish such men, and which delights to keep their memory in honor, need fear no decadence.

age. No two men could be more unlike than Victor Hugo and the Earl of Shaftesbury, yet they present points of common interest.

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burst forth, "Mamma, do not you think it very mean of that woman? Just for the sake of an old party to keep poor Amy away from an entertainment that has been arranged for the Sunday-school!"

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DEVOTIONAL.

THE FRIEND OF GOD.

Friendship implies reciprocity. The friend of God is one who loves him and whom he loves. It means mutual interest and mutual confidence.

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MARRIAGES.

SMITH-WILLIAMS.—At the residence of the bride's father, Mr. O. H. Williams, Jan. 6, 1896, by Rev. J. W. Higginbotham, Mr. O. H. Williams, and Miss Lida Williams, of Chambers county, Texas.

weep over their loss, but not as those who have lost a loved one. He was just such an one as a Christian parent should be proud of and for whom, to them, the heavens seemed bending with blessings.

OBITUARIES.

The space allowed obituaries, twenty to twenty-five lines, or about 700 to 800 words. The notices are reserved of continuing to appear in full as written, should remit money to cover excess of space, twenty cents per line per word.

Underwood—Ella May Underwood was born June 9, 1884, at Leesville, Texas, and was baptized by Rev. J. E. Verner, Sr., fourth pastor of the Methodist church at Leesville, Texas, Nov. 15, 1885.

COLETTET.—Talula Collettet, was born in Columbus, Ga., Dec. 10, 1864, and died in Daingerfield, Texas, Jan. 12, 1896. She was a devoted wife, a loving mother and an exemplary Christian woman.

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