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PROCEEDINGS

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OF THE

TWENTY-FIRST ANNUAL SESSION

OF THE

*Santa Fe River Baptist Association,*

HELD WITH

THE PINE GROVE BAPTIST CHURCH,

LEVY COUNTY, FLA.,

October 13th, 14th and 15th, 1877.

OFFICERS:

H. B. McCALLUM, MODERATOR,.....JACKSONVILLE, FLA.  
J. H. TOMKIES, CLERK,.....GAINESVILLE, FLA.  
T. BENTON ELLIS, TREASURER,.....GAINESVILLE, FLA.

JACKSONVILLE:  
SUN AND PRESS JOB ROOMS PRINT.  
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## ORDER OF BUSINESS.

- I—INTRODUCTORY SERMON.
- II—ASSOCIATION CALLED TO ORDER BY THE MODERATOR.
- III—READ LETTERS FROM THE CHURCHES AND ENROLL DELEGATES.
- IV—ELECTION OF OFFICERS.
- V—PETITIONARY LETTERS CALLED FOR.
- VI—INVITE VISITING BRETHREN TO SEATS.
- VII—CALL FOR LETTERS OF CORRESPONDENCE.
- VIII—APPOINTMENT OF COMMITTEES.
- IX—CIRCULAR LETTER CALLED FOR.
- X—REPORTS OF STANDING AND OTHER COMMITTEES.
- XI—MISCELLANEOUS BUSINESS.
- XII—ADJOURNMENT.

## FIRST DAY.

PINE GROVE CHURCH, October 13th, 1877.

The Santa Fee River Association met with Pine Grove Church, Levy County, Florida, at 11 o'clock, Saturday, October 13th, 1877.

The introductory sermon was preached by Brother J. G. Taylor, from Isaiah xxxv, 8-10.

Immediately after preaching, the Association was called to order by Brother H. B. McCallum, former Moderator. Read the letters from the churches and recorded the names of delegates as follows:

- Lake City Baptist Church.*—F. M. Weeks.  
*Pine Grove.*—S. Sheffield, M. C. Levy.  
*Ebenezer.*—J. R. McGrath, James M. Dixon.  
*Penial.*—B. W. Becks.  
*Elim.*—G. B. Ellis, J. P. Terry.  
*Pleasant Grove.*—W. S. Perry, Z. A. Crumpton, Joseph McGehee.  
*Jonesville.*—H. A. Pickett, W. J. Hamilton.  
*Hickory Grove.*—F. J. Rivers.  
*Providence.*—G. W. Clyatt, J. G. Taylor, T. J. Rowe.  
*Gainesville.*—J. H. Tomkies, C. V. Waugh.  
*Saluda.*—J. M. Sparkman, W. H. Donaldson.  
*New Hope.*—Benjamin Phillips.  
*Elizabeth.*—J. C. Phillips, C. L. Slaughter.  
*Mount Horeb.*—J. H. Townsend, W. Hines.  
*Eliam.*—G. W. Hall, A. E. Smith, E. B. Timmons.  
*Bethlehem.*—K. Chambers.  
*Concord.*—S. H. Worthington, M. A. Beck.  
*Bethel.*—H. B. McCallum.

Letters were also received and read from Gadara, Bethesda, Shiloh and Paran Churches, but their delegates were not present. The Association then adjourned for one hour.

## AFTERNOON SESSION.

The Association came together at the call of the Moderator, and after singing, proceeded to business. Brother Weeks moved that the rule requiring the officers to be elected by ballot be suspended and that the election be by acclamation. The motion prevailed. Brother Weeks then moved that the former officers be re-elected, which was carried.

Petitionary letters were received from Corinth, Philippi, Spring Grove and New Providence Churches, asking for membership in the Association. On motion these churches were received, the Moderator extending to their delegates the right-hand of fellowship.

Brother J. H. Hagood was received as delegate from Micanopy Church.

Visiting brethren were invited to seats.

Committees were appointed as follows:

*On Preaching.*—F. M. Weeks, Robert G. Ware and the Pastor and Deacons of Pine Grove Church.

*On Letters and Queries.*—J. H. Tomkies, B. W. Becks, C. V. Waugh, G. B. Ellis and K. Chambers.

*On Finance.*—W. S. Perry, J. M. Sparkman, G. B. Ellis.

*On Sunday Schools.*—K. Chambers, B. W. Becks, G. W. Clyatt and Z. A. Crumpton.

*On Religious Periodicals.*—E. B. Timmons, S. Sheffield, John Vinzant, J. H. Tomkies and J. M. Sparkman.

*On Missions.*—J. G. Taylor, K. Chambers, C. V. Waugh, E. B. Timmons and W. H. Donaldson.

*On Nominations.*—F. M. Weeks, G. B. Ellis and K. Chambers.

*On Deceased Ministers and Deacons.*—K. Chambers, G. W. Hall and A. E. Smith.

Brother Chambers moved that all speakers be limited to ten minutes in speaking upon any question before the body, and that the Moderator time them; which motion prevailed.

Brother Timmons moved that a special committee be appointed to report upon the missionary work to be done in the

Association. The motion was amended so that this duty was given over to the regular Committee on Missions.

The Committee on Preaching reported as follows:

Brother G. W. Hall to preach to-night at Pine Grove Church. To preach the missionary sermon, Sunday morning, Brother C. V. Waugh; Sunday evening, Brother A. E. Smith; Sunday night, Brother B. W. Becks. The report was adopted.

A Sunday-school meeting was appointed for Sunday morning at half-past nine o'clock.

The Moderator, by request of the Association, made a statement in regard to the publication of the *Florida Baptist*.

Moved by Brother Taylor that the Finance Committee in their report credit each church or individual with the amounts contributed by them and also specify the purposes for which their contributions are given. The motion was adopted.

Adjourned to meet Sunday morning at half-past nine o'clock.

## SECOND DAY.

SUNDAY, October 14th, 1877.

The Association met according to adjournment. The Moderator conducted religious exercises. Prayer was offered by Brother A. E. Smith.

The Committee on Sunday-schools presented their report.

## REPORT ON SUNDAY SCHOOLS.

Your committee beg leave to submit the following:

From the meager reports sent up we have no certain data upon which to base a report as to what the churches are doing in this great and noble work. The importance of the work is patent to all. That each church should have a school cannot be doubted.

The charge is alleged against Baptists by those of opposite faith that we do not care for and take sufficient interest in the training and education of our children. This charge is in a great measure just. Our children should be taught the tenets of our faith. The Sunday-school is an excellent place for doing this. The reason why so many of our children go astray to other

denominations is, because we do not take sufficient care in teaching them. Our motto should be that every church have a Sunday-school and every school a training-place for the church. Many sanction, encourage and support union-schools. This is to put a cudgel in the hands of another to batter our own walls.

Great care should be had as to the literature we put in our schools. We therefore recommend that our Sunday-schools patronize *Kind Words*, published by S. Boykin, Macon, Georgia, and the publications of the Memphis and Philadelphia Publication Societies. Thus we will train the children in the way of the fathers and the saints, and when they grow old they will not depart from it.

We would recommend that each church establish a school, and with her letter send up statistics that we may see and know what is being done. Let us enter upon the work, brethren, with might and main, and coming years will proclaim the glorious results of such a course.

K. CHAMBERS,  
Chairman.

The report was discussed by Brethren McCallum, Taylor, Lamb, Sheffield and Becks, and then unanimously adopted. Some written and verbal reports were received from schools within our bounds, and on motion of Brother Taylor, it was resolved that the statistics of Sunday-schools be made to the Clerk and published in the minutes.

Adjourned to meet Monday morning at half-past nine o'clock.

Rev. C. V. Waugh preached at eleven o'clock from 1 John, iv. 10. After the sermon a collection for missions was taken up; amount contributed \$17.14.

Rev. A. E. Smith preached in the afternoon, from 2 Corinthians, iii, 10. Night services at the church conducted by Brethren Long and Becks. There was also preaching at night at Levyville and Ebenezer.

### THIRD DAY.

MONDAY, October 15th, 1877.

The Association met at half-past nine o'clock, and after religious exercises, proceeded to business. The report of the

Committee on Missions was read by Brother C. V. Waugh. The report was discussed and adopted.

### REPORT ON MISSIONS.

The Macedonian cry is raised all over our State—people are living and dying without hope, without God and without a Christ. From the north to the Everglades, from the gulf to the ocean, doors of utterance are opening and it behooves us as those holding to the "one Lord, one faith and one baptism," to enter in, possess the land, and gather sheaves for our Lord, and establish churches based upon the New Testament plan, support and nourish the weak churches needing our aid.

Our Association comprises almost the whole of Columbia, Levy and Alachua and a part of Bradford counties, in all of which there is much destitution. To some of these places we wish to call attention.

In Levy county the following points demand attention: Wekiva, about fifteen miles south of Bronson; another point about ten miles south of Wekiva, in the Markam neighborhood; Corinth, at Bronson, with fine congregations needing help; Hardee's school-house; Clyatt's school-house; Fowler's Bluff, Otter Creek, Rosewood and Gulf Hammock, and various others in the southern and western parts of the county. At all of these places churches might be established and great ingathering for the Lord be made.

In Alachua county, we might with profit cultivate Archer, Vaughn's neighborhood, Fort White, Newnansville and various other places.

In Columbia, we might mention Falling Creek, Blount's Ferry, Peoples' Mills and others.

The greater part of Bradford is an inviting field for missionary operations.

You see from this, brethren, that the Lord is calling—calling loudly; shall we heed it, or shall we say with another "go thy way for this time" and thus let the convenient season pass by without improvement? God forbid. We have not, dear brethren, the spirit of missions, as the letters from the churches will show. What have we done? The Lord demands us to *give* as well as pray. One is as great a duty as the other. One is as necessary to Christian healthfulness as the other. Now what shall we do? Something must be done, else we lose ground that we might occupy.

We see from this that we must have *men*, preachers; but in order that these preach they must be *sent*; and if they are sent they must be sustained. The preacher cannot cultivate the fields

unless he is supported in so doing. Now how are they to be supported? By those of us who have the means. None of us are so poor that we cannot do something for the missionary cause. It is by union of small things that *great* things eventuate. The brook, the river, the ocean are made up of drops. Little drops unite, grow, increase, and so by a united effort among the individual members of each church of the Association we can do *something* for God. We suggest as a way of gaining the desired end, that a committee of three brethren and three sisters be appointed in each church, to be called the Missionary Committee, which shall canvass the church and congregation and gain a contribution from each individual, if possible, and forward the collections to the Treasurer of the Executive Committee. Let these returns be made quarterly.

We would urge that this scheme be set on foot immediately. Make no delay. The Executive Committee must have some rule by which to govern their actions. Before they can proceed to supply the destitute places, they must know where the means are to come from.

To have this plan to work we must call upon the delegates present to go home, lay the matter before their churches, have the committees appointed and get them to working forthwith. Brethren, let our love for the cause and kingdom of our Lord incite us to earnest and united work.

J. G. TAYLOR,  
Chairman.

The Committee on Religious Periodicals presented their report. Addresses were made by Brethren Sheffield, Timmons, Taylor, Simmons and Chambers, who spoke of their pleasure at the resuscitation of the *Florida Baptist*, and of the great good the paper accomplished when it was published before. The report was adopted as follows:

#### REPORT ON RELIGIOUS PERIODICALS.

Your Committee on Religious Periodicals submit the following: We are pleased to see that our Brother McCallum has begun again the publication of the *Florida Baptist*. This will be welcome news to the entire denomination in the State. The paper accomplished great good during the time it was published before and its suspension was a source of great regret, as its resuscitation will be the cause of much gratification among the Baptists of Florida. It is hoped that the entire denomination will rally to its support, and that every one who can do so, will

subscribe for and read the paper. We would also urge brethren to write for the paper. It is always pleasant for one portion of Zion to hear what other parts are doing in the cause of the Master, and through this medium the denomination throughout the State can be cheered by any good news from a single church. We hope, therefore, brethren will send news for the paper and the paper will send it broadcast over the land to gladden, cheer and quicken other laborers in the great harvest field of souls.

E. B. TIMMONS,  
Chairman.

On motion, Brother G. B. Ellis was appointed on the Finance Committee in place of Brother Terry, who had been compelled to leave for home.

On motion, Brother J. G. Taylor was appointed to prepare a Circular Letter for next year.

On motion, the Clerk was requested to prepare an article for publication in the minutes this year.

The Committee on Letters and Queries presented their report, which was read, amended and then adopted, the vote being taken separately upon each clause of the report and then upon the report as a whole.

#### REPORT ON LETTERS AND QUERIES.

Your Committee on Letters and Queries recommend—

*First.* That the next meeting of the Association be held with Pleasant Grove Church, Alachua county, Florida, fifteen miles south of Waldo, a station on the Transit Railroad.

*Second.* That the following churches which have asked for letters of dismissal for the purpose of constituting a new Association, be granted their request. The churches are Gadara, Bethesda, Shiloh, Penial, Paran, Hickory Grove and Beulah, Putnam county. In this connection your committee would remind the Association and these churches that the Association has fostered most of them in the past through the labors of her missionaries and therefore, should the Association be found to be in debt for missionary labor the present year, these churches, though going from us, should bear their proportionate part of this burden.

*Third.* Ebenezer sends the following query: "Should a church expel a member for persisting in the sale, or in employing others to sell for him intoxicating liquors to be drunk as a beverage?" This query, in our view, presupposes that the church has

labored with the brother, and that, too, to the extent that there is no hope of influencing him to cease the objectionable traffic. In such a case we should say that the church ought to expel the brother. But, while giving this answer, we would say that no general rule can be laid down to govern all cases. The purposes for which liquors are sold as well as the manner of selling them, are so various, that each case should be judged on its own merits. Our judgment is that any brother who sells liquors unless it be strictly for legitimate uses, dishonors the profession he has made. If he sells it by the drink, and turns his place into a tippling-house, enticing men to drink for gain, he should certainly be expelled, if, after proper Christian labor with him, the church fails to convince him of his error and he refuse to amend his ways. We would say further, however, that in a country like ours, sparsely settled, and where the people depend upon the country merchant for their supplies of medicines as well as family groceries, that if a brother, who is a merchant, keeps liquors for the convenience of the neighborhood and sells it, restraining the sale within proper bounds, it is difficult for us to see on what grounds a church could expel such a member, especially when many families, who are Christian people, buy and keep liquor in some form as a medicine in their houses. At the same time, if a brother abuse this liberty and bring scandal upon the cause of religion he should be promptly dealt with. All of which is respectfully submitted,

J. H. TOMKIES,  
Chairman.

The Treasurer's report was read and adopted.

### REPORT OF TREASURER.

W. H. L. Townsend, Treasurer, in account with Santa Fe River Association.

*DR.*

Received from Finance Committee last session.....	\$107 48
Received from H. B. McCallum, pledge.....	12 00
Received from Jacksonville Church .....	6 25
Collected for Indian missions last Association.....	32 66
	\$158 39

*CR.*

Paid J. H. Tomkies for services as Clerk and for printing and distributing 700 copies of minutes....	\$ 75 00
Paid to Executive Committee.....	50 75
Paid W. N. Chaudoin for Indian Missions S. B. C....	32 66
	\$158 41

All of which is respectfully submitted with vouchers,  
W. H. L. TOWNSEND,  
Treasurer.

Brother Taylor offered the following resolution, which was unanimously adopted:

*Resolved*, That there are many other good Baptist papers, which it would be profitable for us to patronize, but we especially recommend the *Florida Baptist* to the hearty and united support of all our people.

On motion of Brother C. V. Waugh a vote of thanks was extended to the members of Pine Grove Church and the citizens of the neighborhood for their hospitality in entertaining the Association.

Delegates were appointed to the Baptist State Convention which meets in Gainesville, December 7th, as follows: F. M. Weeks, K. Chambers, J. G. Taylor, G. W. Hall, S. Sheffield, W. S. Perry, J. S. Turner, J. H. Hagood, A. E. Smith, R. C. Martin, G. B. Ellis and R. G. Ware.

Appointed the following correspondents:

*To the Alachua Association.*—H. B. McCallum, J. G. Taylor, S. Sheffield, G. W. Hall and C. V. Waugh.

*To the Florida Association.*—H. B. McCallum.

*To the New River Association.*—B. W. Becks, G. W. Hall, E. B. Timmons and A. E. Smith.

*To the Suwannee Association.*—K. Chambers, J. G. Taylor and F. M. Weeks.

The Committee on Deceased Ministers and Deacons made their report, which was adopted.

### REPORT ON DECEASED MINISTERS AND DEACONS.

Your Committee on Deceased Ministers and Deacons submit the following: While we have great cause for gratitude to God for the preservation of the lives of so many of our Ministers and

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Deacons, we are however called upon to report the death of one Minister, Brother G. H. Phillips, and two Deacons, Brother W. P. C. Hardin, of Bethlehem, and Brother Thomas Hicks, of Eham Churches.

Brother Phillips came to Lake City from Georgia on the first of August, 1875, where he preached for a time; afterwards he removed to Providence, where he died in February, 1877. His end was peace. He died in full hope of eternal life.

Deacon W. P. C. Hardin, of Bethlehem Church, died in December, 1876, having served the church some five or six years as Deacon. His last hours gave evidence of the full hope of glory. Deacon Thomas Hicks was a native of South Carolina. He came to Florida in the year 1856. He joined the Baptist Church when a young man—soon after was elected to the office of Deacon, which office he held and honored up to the close of his life. He raised a Christian family, all the members of which belong to the Eham Baptist Church, which church he served as Deacon for many years, loved and honored by all. Our brother died in March last. His work is done; he has entered upon his reward. There was a Christian smoothness and consistency in the daily life of our departed brother, which made it pleasant and beneficial to our souls to be with him. He is now with the spirits of just men made perfect, and we love by faith to look up and see him with the company of the Heavenly host.

Respectfully submitted,

K. CHAMBERS,  
Chairman.

The Executive Committee presented their report. Brother Hall made an explanation in regard to the ordination in Sardis Church, stating that he had done the same thing before and that nothing had been said against it, so far as he knew. The report was discussed by Brethren Becks, Taylor, Waugh and others. Pending the discussion the Association adjourned for thirty minutes for refreshments.

AFTERNOON SESSION.

The Association met and proceeded to business. After some further discussion, the report of the Executive Committee was unanimously adopted by a rising vote.

A committee of three, consisting of Brethren F. M. Weeks, K. Chambers and B. W. Becks, was appointed to make a *pro rata* distribution of the debt due the missionaries by the Associa-

tion for their services the present year (1877). This was done so that the churches leaving us to form a new Association might know what part they would be expected to pay.

Enon and Beulah Churches asked, through Brother Timmons, for letters of dismission. Their request was granted.

The following resolution was offered by the Clerk and unanimously adopted by a rising vote:

While the Association has felt constrained, in adopting the report of the Executive Committee to put the seal of their condemnation upon the ordination in Sardis Church by Brother Hall, assisted by a Deacon, it is proper that we as an Association say, that the explanation given by Brother Hall satisfies us that he acted in good faith, and inasmuch as he has expressed his regret at the occurrence and his willingness to be corrected by his brethren, therefore,

*Resolved*, That this Association has, and do hereby express their entire confidence in the piety and uprightness of Brother Hall and regard him as a faithful worker in the vineyard of the Lord.

The following brethren were elected the Executive Committee: J. H. Tomkies, W. S. Perry, C. V. Waugh, M. B. Harrison and T. B. Ellis.

On motion sixty-five dollars was appropriated to pay the Clerk for his services and for printing seven hundred copies of the minutes.

The Special Committee appointed to make an equal division of the missionary debt among the churches, reported as follows:

We, the committee to *pro rata* the debt due our missionaries, would report that we find that nine cents a member from all the churches will raise enough to pay the debt. The following churches going from us to form a new Association, have signified their willingness to pay their part which will be as follows: Beulah Church, Clay county, \$3.78; Bethesda, \$1.17; Enon, \$1.08; Gadara, \$3.06; Hickory Grove, \$2.79; Paran, \$4.94; Penial, \$5.67; Shiloh, \$2.97; Total \$25.36. The Clerk of the Association, who is also Chairman of the Executive Committee, would here state that we are owing our missionaries now \$80.81. A contribution of nine cents per member from all the churches will raise some \$83.97, which will a little over pay the debt. We will here insert the amount each church is *asked* to pay. Let each church raise its part and forward it as soon as possible to Brother T. B. Ellis, Treasurer, or to myself. Bethlehem



Church, \$5.67; Bethel, \$6.66; Baldwin, \$1.17; Concord, \$1.17; Elim, \$8.19; Eliam, \$8.46; Ephesus, \$2.70; Ebenezer, \$3.60; Elizabeth, \$1.80; Gainesville, \$4.05; Jonesville, \$1.26; Lake City, \$4.59; Mount Horeb, \$4.59; Pleasant Grove, \$10.80; Pine Grove, \$3.60; Providence, \$9.63; Palatka, \$1.80; Saluda, \$2.70; Micanopy, \$1.17.

Brother T. Benton Ellis was elected Treasurer of the Association.

The Committee on Nominations made a report which was adopted.

#### REPORT ON NOMINATIONS.

Your committee recommend that Brother K. Chambers preach the introductory sermon at our next Association, and Brother M. M. Wamboldt preach the missionary sermon, with Brother C. V. Waugh as alternate.

F. M. WEEKS,  
Chairman.

The report of the Committee on Finance was read and adopted.

#### REPORT ON FINANCE.

The Committee on Finance make the following report:

##### RECEIVED FROM THE CHURCHES.

Churches.	Associational Purposes.	Minutes.
Bethlehem.....	\$5 50	\$2 50
Bethesda.....		25
Corinth.....		50
Elim.....	10 00	
Eliam.....	8 92	
Ebenezer.....		2 00
Elizabeth.....		75
Gainesville.....	9 50	
Gadara.....	1 00	
Hickory Grove.....	1 00	
Jonesville.....	60	
Lake City.....	10 00	
Mount Horeb.....	1 75	1 00
New Hope.....		25
New Providence.....		50

Paran.....	\$ 1 60	
Penial.....	5 65	
Philippi.....	8 00	
Providence.....	2 50	
Shiloh.....	1 25	
Saluda.....	7 50	\$2 50
Spring Grove.....		25
Pine Grove.....		1 65
Concord.....	1 60	1 60
Bethel.....	2 00	
Micanopy.....	2 00	
(Brother A. J. Hutchingson).....	5 00	
Collection on Sunday.....	17 14	
Pleasant Grove.....	6 00	4 00

Received for minutes, \$17.50; for associational purposes, \$108.76; total amount \$126.26.

W. S. PERRY,  
Chairman.

The Clerk was appointed to correspond with the Baldwin and Palatka Churches, and if possible, learn something in regard to their condition, they having failed to send either letters or delegates to the Association for several years.

Brother E. B. Timmons collected five dollars to aid the St. John's Church in paying its Pastor, Elder D. W. Glisson. This is a very weak church, all of whose members except one, are females. Brother Becks stated that a convention of churches would be held with the Penial Church near Palatka, beginning Friday, November 30th, for the purpose of organizing a new Association, and invited such of the brethren as could do so, to attend.

The hymn "Blest be tie, &c.," was sung, the parting-hand given, prayer offered by Brother Timmons, and the Association adjourned to meet with the Pleasant Grove Church, Alachua county, Saturday, before the second Sunday in October, 1878.

H. B. McCALLUM,  
Moderator,

J. H. TOMKIES,  
Clerk.

## REPORT OF THE EXECUTIVE COMMITTEE.

The Executive Committee of the Santa Fe River Association make the following annual report: After receiving notice of our reappointment, we held our first meeting Saturday, December 16th, 1876, and in accordance with the instructions of the Association engaged the services of two missionaries, viz: Brother G. W. Hall on the Levy County Mission and Brother B. W. Becks on the St. Johns River, paying them at the same rates as last year. The missionaries entered upon their labors at once, and have done a good work, as will appear from their reports.

In the early part of the year we addressed circulars to all the churches requesting them to adopt the system recommended by the Association, and which last year proved so successful on the part of many of the churches in raising funds for missionary purposes. We regret to say that only a few of the churches made any response to our appeals and hence your Board has been able to do but little towards remunerating our missionaries. The following will show our receipts and disbursements:

## RECEIPTS.

Received from Treasurer of Association.....	\$ 50 75
“ “ Putnam Union col. at 3 meetings.....	12 34
“ “ Paran Church.....	12 10
“ “ Gainesville Church.....	10 45
“ “ Saluda Church.....	3 65
“ “ Eliam Church.....	7 60
“ “ Mr. J. C. Eastman.....	2 00
“ “ Association funds per J. H. Tomkies	18 15
“ “ Putnam Union.....	8 80
Whole amount.....	\$125 84

## DISBURSEMENTS.

Paid Rev. G. W. Hall, as per voucher No. 1.....	\$ 16 25
“ “ “ “ No. 2.....	25 46
“ “ “ “ No. 3.....	16 55
“ “ “ “ No. 4.....	4 19
“ Rev. B. W. Becks “ No. 5.....	17 25
“ “ “ “ No. 6.....	25 75
“ “ “ “ No. 7.....	16 45
“ “ “ “ No. 8.....	3 94
Whole amount.....	\$125 84

The following are the reports of our missionaries:

## REPORT OF REV. G. W. HALL.

Days of service.....	135
Miles traveled.....	2,126
Sermons preached.....	132
Addresses made.....	22
Baptized.....	40
Restored.....	3
Churches constituted.....	1
Deacons ordained.....	2

Received from Pleasant Grove Church.....	\$ 4 05
“ “ Eliam Church.....	4 66
“ “ Saluda Church.....	5 25
“ “ Cedar Keys Church.....	85 00
“ “ Ebenezer Church.....	32 46
“ “ Orange Creek Union.....	6 55
“ “ Wacasassa Union at three meetings..	12 11
“ “ G. W. A. McRae, pledge.....	12 00
“ “ B. W. Whilden.....	6 00
“ “ N. R. Carter.....	10 00
“ “ J. G. Taylor.....	1 00
“ “ R. G. Ware.....	50
“ “ Robert Turner.....	25
“ “ G. W. Clyatt.....	25
“ “ Mrs. Mary Hall.....	2 00
“ “ Mrs. Paulding.....	1 00
“ “ Mrs. Mary Moore.....	25
“ “ Pine Grove Church.....	50
“ “ Executive Board.....	62 45

Whole amount received.....\$246 28

Amount of salary as missionary.....\$225 00  
 Traveling expenses \$37.50; due from last year  
 \$47.70. Total.....\$ 85 20

Subtract amount received.....\$310 20  
 \$246 28

Received since Association from Ex. Committee.... \$ 63 92  
 \$ 30 25  
 Amount due October 15th..... \$ 33 57

## REPORT OF REV. B. W. BECKS.

Days employed.....	92
Miles traveled.....	1,552
Sermons preached.....	71
Addresses made.....	20
Baptized.....	7
Received for baptism.....	2
Churches constituted.....	1

Received from Osceola Church.....	\$ 4 55
“ “ Beulah Church.....	7 20
“ “ Gainesville Church.....	6 50
“ “ Putnam Union.....	7 82
“ “ Thomas Cauthen.....	1 00
“ “ J. G. Taylor.....	4 00
“ “ Mrs. H. E. Timmons.....	5 00
“ “ H. B. McCallum.....	6 00
“ “ Executive Board.....	63 39

Whole amount received.....	\$105 46
Amount of salary as missionary.....	\$153 33
Traveling expenses \$12.00; due from last year	
\$25.40. Total.....	\$ 37 40

	\$190 73
Subtract amount received.....	\$105 46

	\$ 85 27
Received since Association from Ex. Committee.....	\$ 30 25

Amount now due, October 15th.....	\$ 55 02
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It will be seen from these reports that our missionaries have done a good work, and that we are still owing them a small amount, which we hope the churches will make up as soon as possible. The work has been done, now let the workmen be paid.

We much regret to learn that Brother Hall took upon himself, with the assistance of a Deacon, the responsibility of ordaining a brother in Sardis Church to the ministry. It is Baptist usage, and such usage is in accordance with our understanding of the scriptures, for a Presbytery of two or more ministers to exercise this right and perform this service. Hence we feel that as a committee we cannot discharge our duty without uttering our kind but emphatic protest against this action of Brother

Hall, and declare in our view said ordination is defective and therefore null and void.

All of which is respectfully submitted,

E. B. TIMMONS,  
J. H. TOMKIES,  
W. S. PERRY,  
M. SEIGLER,  
J. T. CAUTHEN,  
S. E. TIMMONS,

Committee.

Brother W. N. Chaudoin makes the following report of funds received by the Home Mission Board S. B. Convention, from the churches of this Association, which at his request we insert in the minutes:

Received from Eliam Church.....	\$ 7 98
“ “ Paran.....	8 00
“ “ Pleasant Grove.....	9 61
“ “ Bethlehem.....	1 00
“ “ Cedar Keys.....	5 65
“ “ Ebenezer.....	3 00
“ “ Lake City.....	15 30
“ “ Gainesville.....	19 00
“ “ Bronson.....	1 25

Whole amount received.....	\$ 70 79
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## MINISTERS OF THE SANTA FE RIVER ASSOCIATION.

B. W. Becks.....	Palatka.
P. P. Bishop.....	San Mateo.
J. J. Cannon.....	Palatka.
K. Chambers.....	Lake City.
Z. A. Crumpton.....	Morrison's Mills.
S. French.....	Lake City.
G. W. Hall.....	Banana.
C. A. Koger.....	Palatka.
W. C. Lee.....	Lake City.
T. J. Long (licentiate).....	Otter Creek.
G. H. Mallette.....	Callahan.
H. B. McCallum.....	Jacksonville.
W. S. Perry.....	Gainesville.
S. Sheffield.....	Wacasassa.
James K. Sheffield.....	Wacasassa.
M. N. Strickland.....	Etoniah.

E. B. Timmons.....	Putnam Hall.
J. H. Tomkies.....	Gainesville.
J. H. Townsend.....	Wacasassa.
J. W. Thomas.....	Palatka.
J. G. Taylor.....	Providence.
W. E. Stanton.....	Palatka.
M. M. Wamboldt.....	Jacksonville.
C. V. Waugh.....	Gainesville.
A. E. Smith.....	Banana.
H. T. Alexander (licentiate).....	Morrison's Mills.
W. J. Martin.....	Old Town.

**SUNDAY-SCHOOL STATISTICS.**

NAME.	SUPERINTENDENT.	POST-OFFICE.	Officers.	Teachers.	Scholars.	Total.
Bethlehem.....						
Bethesda †.....						
Concord.....	S. H. Worthington.....	Otter Creek.....	1	6	30	37
Corinth †.....						
Elim.....	T. W. Getzen.....	Mikeasville.....	2	5	35	42
Eliam *.....						
Ebenezar †.....						
Elizabeth †.....						
Gadara †.....						
Gainesville.....	Rev. C. V. Waugh.....	Gainesville.....	2	7	70	79
Jacksonville *.....						
Jonesville †.....						
Lake City.....	F. M. Weeks.....	Lake City.....	1	5	75	81
Mount Horeb †.....						
Micanopy *.....						
New Hope †.....						
New Providence †.....						
Paran †.....	L. B. Padget.....	Putnam Hall.....				
Penial *.....						
Phillippi †.....						
Providence.....	J. W. Brown.....	Providence.....	2	8	40	50
Pleasant Grove *.....						
Pine Grove.....	R. S. Tucker.....	Wacasassa.....	1	3	10	14
Saluda †.....						
Shiloh †.....						
Spring Grove †.....						
Enon *.....						
<b>Total.....</b>			<b>9</b>	<b>34</b>	<b>250</b>	<b>293</b>

\* School but no report. † None reported.

**STATISTICS OF THE CHURCHES FOR 1877.**

CHURCHES.	POST-OFFICE.	PASTORS.	CLERKS.	DELEGATES.	Baptized.	Received by letter.	Dismissed by letter.	Restored.	Excluded.	Dead.	Total.
Bethlehem.....	Lake City.....	K. Chambers.....	S. R. O'Quinn.....	K. Chambers.....							63
Bethlehem.....	Mount Royal.....	B. W. Becks.....	W. W. Basford.....	No delegates.....							43
Bethlehem.....	Starks.....	L. W. Kickliter.....	Jesse Thomas.....	No delegates.....							42
Bethesda.....	Jacksonville.....	M. M. Wamboldt.....	G. W. Murray.....	M. B. McCallum.....							74
Baldwin.....	Palatka.....	B. W. Becks.....	E. Smith.....	No delegates.....							14
Concord.....	Baldwin.....	S. Sheffield.....	J. B. Ford.....	No delegates.....							49
Corinth.....	Otter Creek.....	S. Sheffield.....	J. B. Lamb.....	S. H. Worthington, M. A. Beck.....	30	6					25
Eliam.....	Wacasassa.....	S. Sheffield.....	D. S. Walker.....	E. Walker, D. S. Walker.....							83
Enon.....	Mikeasville.....	J. G. Taylor.....	T. W. Getzen.....	G. W. Hall, A. E. Smith, E. B. Timmons.....	12	5	3				103
Ephesus.....	Waldo.....	G. W. Hall.....	T. W. Thompson.....	No delegates.....							42
Enon.....	King's Ferry.....	G. W. Haddock.....	G. W. Haddock.....	No delegates.....							45
Elizabeth.....	Palatka.....	B. W. Becks.....	C. Slaughter.....	No delegates.....							36
Gainesville.....	Wacasassa.....	Jas. K. Sheffield.....	C. Slaughter.....	J. C. Phillips, C. L. Slaughter.....	18	2	5	2			42
Gadara.....	Gainesville.....	C. V. Waugh.....	T. B. Ellis.....	J. H. Tomkies, C. V. Waugh.....	2	13					34
Hickory Grove.....	Wilderness.....	D. W. Glisson.....	L. D. Wall.....	No delegates.....							14
Jonesville.....	Green Cove Springs.....	D. W. Glisson.....	W. H. Brooker.....	No delegates.....							14
Lake City.....	Archer.....	Jas. K. Sheffield.....	W. H. Brooker.....	F. J. Rivers.....							62
Mount Horeb.....	Lake City.....		H. F. Horne.....	F. A. Pickett, W. J. Hamilton.....							34
New Hope.....	Lake City.....		J. L. Beach.....	F. M. Weeks.....							14
New Providence.....	Otter Creek.....		B. U. Phillips.....	F. M. Weeks.....							34
Pleasant Grove.....	Morrison's Mills.....		Allen Roberts.....	Benj. Phillips.....							62
Paran.....	Putnam Hall.....		Allen Roberts.....	Allen Roberts.....							10
Palatka.....	Palatka.....		S. T. Riles.....	W. S. Perry, Z. A. Crumpton, Jos. McGehee.....							117
Palatka.....	Palatka.....		S. T. Riles.....	No delegates.....							51
Pine Grove.....	Wacasassa.....		Geo. Weathersbee.....	B. W. Becks.....							63
Providence.....	Providence.....		Geo. Weathersbee.....	B. W. Becks.....							60
Phillippi.....	Providence.....		R. S. Tucker.....	No delegates.....							107
Shiloh.....	Mikeasville.....		R. S. Tucker.....	S. Sheffield, M. C. Levy.....							38
Saluda.....	Waldo.....		A. B. Brown.....	G. W. Clyatt, J. G. Taylor, T. J. Rowe.....							31
Spring Grove.....	Waldo.....		R. S. Martin.....	John Vinzant, R. G. Ware.....							38
Micanopy.....	Old Town.....		W. H. Hogarth.....	No delegates.....							37
Ebenezer.....	Old Town.....		R. H. Donaldson.....	No delegates.....							17
	Micanopy.....		J. W. Fletcher.....	J. M. Spartman, W. H. Donaldson.....							37
	Bronson.....		J. D. Johnson.....	J. H. Martin, B. Yeats.....							17
			G. W. Hall.....	J. H. Hasgood.....							74
<b>Total.....</b>			<b>J. R. McGrath.....</b>	<b>Jas. M. Dixon, J. R. McGrath.....</b>	<b>147</b>	<b>61</b>	<b>87</b>	<b>13</b>	<b>14</b>	<b>13</b>	<b>1301</b>

## CIRCULAR LETTER.

Our Lord Jesus Christ, the Divine Head and Lawgiver of the Church has instituted the ordinance of baptism, which is binding upon all those who, looking up to Him with the eye of faith, can claim Him as *their* Lord and Saviour. Just before his ascension to heaven, calling his disciples together, He delivered to them His last will and testament, in these solemn and authoritative words: "All power is given unto me in heaven and in earth, go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them, &c."—Matt. xxviii: 18-20. Baptism is here expressly commanded. To obey this command, is the solemn duty of all *believers*. Jesus never gave a useless command. All of His laws and ordinances are eminently wise and just and good. We should earnestly seek to know His will, and strive to *do just* what He has commanded. He says: "*If ye love me keep my commandments.*" "Ye are my friends if ye *do whatsoever I command you.*"

As baptism is the plain duty of all believers, and as conflicting views exist as to what is necessary to constitute baptism, it is pertinent and proper for us to inquire, *what is baptism?* To answer this question is the object of this article. As Baptists we believe, that *immersion in water, and this only*, constitutes Christian baptism. And in support of this belief we offer the following arguments, which all are invited to read and compare with the Scriptures:

1. We maintain that immersion is the baptismal act from the *meaning of the word used in the original Scriptures to designate the rite*. The word *baptize* is the Greek *baptizo* transferred into our language with the termination altered. Now, to find the meaning of this Greek word, we must consult a Greek lexicon. Dr. John A. Broadus, in his tract on baptism, gives the meaning of *baptizo*, as it is defined by three standard lexicons, one of classical and two of New Testament Greek, which are acknowledged by all scholars as scholarly, scientific and eminently authoritative. For convenience we will quote from Dr. Broadus' tract, pp. 13 and 14: "Liddell and Scott say, *baptizo*, 'to put in or under water.' And they go on to explain various secondary and metaphorical uses as derived from this, for example, to sink a ship, a man *soaked* in wine, *over head and ears* in debt, *drowned* with questions. They do not recognize or hint at any other meaning.

Grimm's Wilke translates *baptizo*, (1) "immerse, submerge;"

then (2) "to wash or bathe by immersing or submerging"—which he says is the meaning in Mark vii: 4, and in the cases of Naaman and Judith;—(3) figuratively, "to overwhelm," as with debts, misfortunes, &c. So much he gives as the *general* use of the word. In the New Testament rite, he says it denotes "an immersion in water, intended as a sign of sins washed away, and received by those who wished to be admitted to the benefits of the Messianic reign." No hint of its meaning anything else.

Cremer gives as the general meaning, "immerse, submerge;" and says that in the peculiar New Testament and Christian use, the word "denotes immersion, submersion, for a religious purpose."

Such is the rendering of this word by the three most recent lexicons of acknowledged scientific value; the three which any competent scholar, if asked to recommend lexicons to a student of New Testament Greek, would be sure to name. I might add that the two German commentators on the New Testament, who are the foremost of the century as to full and accurate scholarship, Fritzsche and Meyer, furnish like testimony as to the meaning of this word.

Such then is the meaning of *baptizo*, as it is defined by the first scholars of the world. It means literally to *dip, plunge, immerse*; figuratively to *overwhelm*, as with debts, afflictions, misfortunes, &c.

Now, would the sacred writers, in speaking of baptism, have invariably employed a word which means to immerse, if something else were intended? Certainly not. They used the word which meant *immerse*, because *that* was the thing intended. Then the meaning of *baptizo*, establishes, beyond successful controversy, that the baptismal act is *immersion*.

2. A second argument in favor of immersion as the baptismal act, is drawn from the *places* where baptism was originally administered, and also from the attending *circumstances*, which are sometimes minutely described. John baptized *in the river of Jordan*. The Jordan is a river of considerable dimensions, affording ample facilities for the practice of immersion. Speaking of this river, Dr. Edward Robinson, a distinguished modern traveller and scholar, says: "We estimated the breadth of the stream to be from eighty to one hundred feet. The guides supposed it to be now ten or twelve feet deep. I bathed in the river without going out into the deep channel."—(Researches in Palestine, vol. 11, p. 256.)

Of the baptism of Christ, Mark says: "Jesus came from Nazareth of Galilee and was baptized of John *in Jordan*, and straightway coming up *out of* the water, he saw the heavens opened," &c. Two things may be particularly noted here; first, the *place* of Christ's baptism, *in Jordan*; and second, the *circumstances* connected with the baptism. After the baptism he came

up out of the water, which certainly implies that he went down into the water previous to the baptism and in order to it.

The impression made upon every unbiased mind in reading the accounts of Christ's baptism as given by the two Evangelists, Matthew and Mark, must be that he was immersed. Every one will see the absurdity of going into a river for sprinkling or pouring. After his baptism he went up straightway out of the water. Why all this, if a few drops of water was all that was necessary? The *place* of the baptism, the *meaning* of the word used to designate the act performed, and the attending *circumstances*, all go to prove that Jesus was immersed. Here then we have one plain example of immersion.

I will lay down this proposition, if I can show from the New Testament one clear example of immersion for baptism, I prove by this that all the baptisms of the New Testament were so many immersions. What one was, *all* were, since they are all called by the same name. It would be false to call different things by the same name. John baptized; the apostles baptized. John baptized Jesus; Philip baptized the Eunuch. They performed the *same act*. If John immersed, the apostles immersed, for the same word *baptize*, must express the same act, whether done by John, Peter or Paul. Now, can we show one plain example of immersion in the New Testament? We can show a good many such examples, but one only is necessary for our present purpose. The baptism of Jesus furnishes us a plain example of immersion. First, Lexicographers say that Jesus was immersed. The first scholars of the world say that *baptizo* means to dip, plunge, immerse. Charles Anthon, professor of Greek and Latin in Columbia College, New York, a man of large scholarship, whose classical works are used in many of our colleges and academies, himself an Episcopalian, says: "The primary meaning of the word (*baptizo*) is to *dip* or *immerse*, and its secondary meanings, if it ever had any, all refer in some way or other to the same leading idea. Sprinkling and pouring are entirely out of the question."

Moses Stuart, another Pedobaptist scholar, says: "Bapto and baptizo mean to dip, plunge or immerse into any liquid. *All lexicographers and critics of any note*, are agreed in this. Second, commentators say that Jesus was immersed. McKnight, a Presbyterian scholar says: "Christ submitted to be baptized, that is, to be *buried* under water and to be raised out again as an emblem of His future death and resurrection." Bishop Taylor says: "The custom of the ancient churches was not *sprinkling*, but immersion; in pursuance of the sense of the word in the commandment, and the example of our blessed Saviour." Third, we read that Jesus was baptized *in* the river of Jordan; not *at* or *near* the river, but

*in* it. Not on the banks of the stream, but *in* the river. If it was necessary for him to go into the river to be baptized, he certainly was not sprinkled. After his baptism he came up *out of the water*. Then he certainly went *down into the water* previous to his baptism. Christ went down into the water either because it was necessary for him to do so in order to be baptized, or else by going into the water he performed a work of supererogation, did *more* than it was necessary for Him to do. None dare say that Christ, in going into the water, performed a work of supererogation, since the same objection could be urged with equal force against the whole or any part of His teachings or doings while in the world, and the necessity for all that he *did* and *taught* could be thus overthrown. Christ, then, went down into the water because it was necessary for Him to do so in order to be baptized. As it was necessary for Him to go into the water to be baptized, we *know* that He was immersed, since it is not necessary to go into the water to be sprinkled. It is not even necessary to go to the water. In ninety-nine cases out of every hundred of those who are sprinkled the water is brought to the candidate and not the candidate carried to the water. Christ was immersed, all the baptisms of the New Testament were therefore so many immersions. What one was, all were.

John also baptized in Enon, near Salem, *because there was much water there*.—John iii: 23. John Calvin remarks on this passage: "From these words it may be inferred, that baptism was administered by John and Christ, by *plunging the whole body under water*."

The baptism of the Ethiopian Eunuch is recorded in the 8th of Acts. Philip and the Eunuch were riding together in a chariot; coming to a *certain water*, the Eunuch asked for baptism. Philip told him the condition upon which he could receive it, which was *faith in Jesus*. The Eunuch made a confession of his faith in Christ, and was immediately baptized. "They went *down into the water*, both Philip and the Eunuch, and he baptized him." Here we have another plain example of immersion. They first came to the water, and then went down *into* it. John Calvin, in his comments on this place, says: "Here we perceive how baptism was administered among the ancients, for they *immersed the whole body in water*."

3. The *design* of baptism furnishes a weighty argument in favor of immersion. The two ordinances of the gospel are intended to set forth the great *facts* of the gospel. These *facts* are the *death, burial* and *resurrection* of Jesus Christ. In 1st Cor. xv. 3: 4, Paul tells us that Christ *died* for our sins, that He was *buried* and that He *rose again*. The first great fact, namely, that Christ died, is set forth in the Lord's Supper. The Supper is a

memorial of His *death*. The bread broken and the wine poured out, represent his broken body and shed blood. The apostle says: "As often as ye eat this bread and drink this cup ye do shew the *Lord's death* till He come." As the Supper represents His sufferings and *death*, so baptism represents His *burial* and *resurrection*. We are not left to conjecture here. The proof on this point from the Scriptures is full and explicit. The apostle says: "Know ye not that so many of us as were baptized with Jesus Christ were baptized into His death. Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. vi. 3: "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. ii. 12: "In other words, as Christ was buried in the grave, so we are buried in the water of baptism; and as Christ arose and came out of the grave, so we arise and come out of the water of baptism. Our representing His burial necessarily brings us to represent His *resurrection*."

Many eminent Pedobaptist scholars understand and interpret these passages (Rom. vi. 35 and Col. ii. 12) just as Baptists do. For example, Conybeare and Howson in their "Life and Epistles of St. Paul," say in Romans vi. 4: "*This passage cannot be understood unless it be borne in mind that the Primitive baptism was by immersion.*" They also say, volume 1, page 439: "Baptism was administered by immersion, the convert being plunged beneath the surface of the water, to represent His death to the life of sin, and then raised from this momentary burial to represent His resurrection to the life of righteousness."

Baptism is designed *primarily* to set forth the *burial* and *resurrection* of Jesus Christ. So the Scriptures teach. Then it follows inevitably that the *immersion* in water, of a believer, is essential to baptism. The sprinkling and pouring of water bear no analogy to a burial and resurrection. Immersion, however, bears a very striking resemblance to a burial and resurrection. A burial is a *covering up*. In baptism the candidate is covered up or concealed in water. From this momentary burial he rises to *walk in newness of life*. Hence immersion is essential to Christian baptism.

A change in an ordinance of the gospel vitiates and destroys it. For example, we are commanded in the Lord's Supper to eat *bread* and drink *wine*. Now, suppose we make a change. There is no wine. But we say wine is simply a liquid, milk is also a liquid. Let us eat bread and drink milk, and call *that* the Lord's

Supper. But is it the Lord's Supper? *Certainly not*. So of baptism. *Immersion* is what Christ commanded, what He received in Jordan; what the apostles practiced. By putting sprinkling or pouring in place of immersion, we vitiate and destroy this ordinance. We must *do just* what Jesus commanded.

4. *Learned Pedobaptists say that immersion was the original form of Christian baptism.* The concessions of Pedobaptist scholars to this fact are very numerous. *John Wesley*, the founder of Methodism, commenting on Romans vi. 4, says: "*Buried with Him, alluding to the ancient manner of baptizing by immersion.*"

*Adam Clarke*, the great Methodist commentator, says in 1st Cor. xv. 29: "As they receive baptism as an emblem of *death* in voluntarily going *under the water*, so they receive it as an emblem of the *resurrection* unto eternal *life* in coming up out of the water."

*Bishop Smith*, senior Bishop of the Protestant Episcopal Church, in America, says: "We have only to go back six or eight hundred years, and immersion was the only mode, except in case of the few baptized on their beds when death was near. Immersion was not only universal six or eight hundred years ago, but it was primitive and apostolic; no case of baptism standing on record by *any* other mode, except the few cases of those baptized clinically, that is lying in bed. If any one practice of the early church is clearly established it is immersion."

*Dr. Chalmers* says: "The original meaning of the word baptism is immersion; and \* \* \* we doubt not that the prevalent style of administration in the apostles' days was by an actual *submerging of the whole body under water.*"

Let this suffice. Many of the *first* scholars in Pedobaptist churches say that immersion was the original form of Christian baptism. As Baptists we accept their testimony. But how could they testify otherwise with all the facts before them? We stand *shocked* when we hear a *Christian* man attempt to prove anything else *from the Bible*. We can very readily understand how a Christian man might undertake to justify sprinkling, on the ground of *expediency*, or *church authority*, but how he can justify it *from the Scriptures*, passes our comprehension.

5. *History confirms the position, already proved, that only immersion is baptism.* The writers of church history bear very strong and clear testimony on this point.

*Mosheim* says: "In this century (first) baptism was administered in convenient places, without the public assemblies, and by *immersing* the candidates wholly in water."

*Neander* says: "In respect to the form of baptism, it was, in conformity with the original institution and the original import of the symbol, performed by *immersion*, as a sign of entire baptism

into the Holy Spirit, and of being entirely penetrated by the same."

*Schaff*, says: "Finally, so far as it respects the mode and manner of baptizing, there can be no doubt that *immersion*, and not sprinkling, was the original normal form."

Such is the testimony of church historians, all of whom were Pedobaptists.

Another fact may be mentioned, namely, the practice of the Greek Church. Dr. J. A. Broadus says: "Their rule is, and always has been, to immerse. I myself saw a child thus baptized in a Greek Church at Scanderoon, or Alexandretta, at the north-east corner of the Mediterranean. They laugh to scorn the idea that their Greek word *baptizo* can mean sprinkling or pouring."

"The *baptisteries*, still preserved in Italy and in the East, furnish conclusive evidence that *immersion* was the practice of the *early Christian centuries*. These buildings, some of them dating as far back as the third or fourth century, were erected at great expense and were furnished with ample conveniences for immersion. The fonts are in the centre of the buildings, circular in form, three or four feet deep, and sufficiently spacious for the immersion of half a dozen adults at one time. These structures furnish proof, not only that immersion was practised, but of the great importance attached to it. No modern church or sect has furnished proof of their zeal for immersion comparable in strength with that given by the early Christians in the erection of their baptisteries."

But the question is asked, when did sprinkling originate? On this subject we will quote from the *Edinburg Encyclopaedia*, which cannot be suspected of any partiality for Baptists: "It is impossible to mark the precise period when sprinkling was introduced. It is probable, however, that it was invented in Africa, in the second century, in favor of clinics. But it was so far from being approved by the church in general, that the Africans themselves did not account it valid. The first law for sprinkling was obtained in the following manner: Pope Stephen III., being driven from Rome by Astulphus, king of the Lombards, in 753, fled to Papiu, who, a short time before, had usurped the crown of France. Whilst he remained there, the monks of Cressy, in Britany, consulted him whether, in a case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen replied that it would. But, though the truth of this fact should be allowed, which some Catholics deny, yet pouring or sprinkling was only admitted in cases of necessity. It was not till 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In this country (Scotland), however, sprinkling was never practised,

in ordinary cases, until after the Reformation; and in England, even in the reign of Edward VI., trine immersion—dipping first the right side, secondly the left side, and last the face of the infant—was commonly observed. But, during the persecution of Mary, many persons, most of whom were Scotsmen, fled from England to Geneva, and there greedily imbibed the opinion of that church. In 1556, a book was published at that place, containing 'The form of prayers and ministration of the sacraments, approved by the famous and godly learned man, John Calvin,' in which the administrator is enjoined to take water in his hand and lay it upon the child's forehead. These Scottish exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin; and, returning to their own country, with Knox at their head, in 1559, established sprinkling in Scotland. From Scotland this practice made its way into England, in the reign of Elizabeth; but was not authorized by the Established church. In the Assembly of Divines, held at Westminster in 1643, it was keenly debated whether immersion or sprinkling should be adopted. Twenty-five voted for sprinkling, and twenty-four for immersion; and even this small majority was obtained at the earnest request of Dr. Lightfoot, who had acquired great influence in that assembly. Sprinkling is therefore the general practice of this country. Many Christians, however, especially the Baptists, reject it. The Greek church universally adhere to immersion."—*Art. Baptism*.

We have now brought forward *some* of the proofs which lead Baptists to believe that immersion, and it only, is Christian baptism. To break the force of these arguments Pedobaptists bring up many trivial objections to immersion. These objections have been often answered, yet such is the weakness of the cause of Pedobaptism, and such the extremity to which its advocates are reduced in its defence, that they have nothing better to offer than these stale, stereotyped, exploded objections. We will here briefly notice a few of these objections.

#### OBJECTIONS TO IMMERSION.

*First objection*: It is sometimes said that *in* the river and *into* the water, may mean simply *at* the river and *near* the water.

*Answer*: The New Testament is a plain book, and we prefer to understand it in its plain, natural sense. When it says Jesus was baptized *in* Jordan, and that Philip and the Eunuch both went down *into* the water, we understand that it means just what it says. The Greek preposition *eis*, signifies as our translators have rendered it, *into*, and it is translated *into*, four hundred and fifty-one times in the four gospels, and the book of Acts. To show the absurdity of this objection it will be only necessary to



read two passages where *eis* occurs. In Matt. 4: 18 we read that as Jesus was walking by the sea of Galilee, He saw Simon Peter and his brother Andrew "casting a net *into the sea*." In Matt. 8: 32, we read, "the whole herd of swine ran violently down a steep place *into the sea* and perished in the waters." Now, if the Pedobaptist argument is correct the herd of swine only went down *to the sea*, and were all drowned on dry ground; and Peter and Andrew, did not cast their nets *into the sea* but *upon the shore near the sea*. Strange way, *this*, to catch fish!

"A Pedobaptist preacher was once persuading his hearers to believe that Philip and the Eunuch did not go *into* the water, but only *to* it. An infidel hearer, at the close of the sermon, congratulated the preacher that he had relieved his mind of a great difficulty in reference to the Bible; "For," said he, "I could never believe that Daniel was cast *into* a lion's den and came out safe, nor that Shadrach, Meshack and Abednego were cast *into* the fiery furnace and came out unhurt. But your argument to-day makes it all very plain and easy. There was no miracle about it. Daniel was only cast *at or near* the lions' den, and the three Hebrew worthies went *to or near* the furnace, but not *into* it. No wonder they all escaped safely."

*Second objection:* "The pouring out of the Holy Spirit on the day of Pentecost is called baptism, therefore pouring is the true mode of baptism."

*Answer:* The literal meaning of a word must govern its figurative uses. We have proved from the best scholars of the world that *baptizo*, used in a literal sense, means to *dip* or *immerse*, used in a figurative sense, it means to *overwhelm*, as with wine, debts, misfortunes, &c. Now, the baptism of the Holy Ghost was not a literal baptism. There was no literal *immersion*, *pouring* or *sprinkling*. Baptism is used here in a figurative sense, the sense of *overwhelming* influence. The baptism of the Holy Ghost, then, is an overwhelming of the Spirit, not a mere sprinkling or slight measure of the Spirit. It filled the room where the disciples were assembled on the day of Pentecost. They were surrounded by and *filled* with the Spirit. So the Scriptures often describe Spiritual influence. "I was *in the Spirit* on the Lord's day." "Walk *in the Spirit*." "If we live *in the Spirit*." The views of eminent commentators are in harmony with this interpretation. Bloomfield, in his Greek Testament, says: "*Ye shall be baptized with the Holy Ghost*, must mean the influence of the Holy Spirit. '*Be baptized*,' suggests the *abundance* of the thing. Ye shall be plentifully imbued with the influences of the Holy Spirit." Neander says: "Baptism was performed by immersion, as a sign of entire baptism into the Holy Spirit—of being entirely penetrated by the same."

*Third objection:* "The Philippian jailer could not have been immersed in the jail at midnight."

*Answer:* "Why not? Eastern jails are often provided with facilities for *bathing*. Persons, too, have sometimes been baptized *in* jails. About three years ago a man named Shade Westmoreland, was *immersed* inside the jail at Chattanooga, Tennessee, by two Pedobaptist ministers, Bachman and Bays; the former a Presbyterian, the latter a Methodist. If two Pedobaptist preachers could immerse a man *in* a jail, could not two Baptist preachers, like Paul and Silas, do the same thing? But it is not said that the jailer was baptized *in* the jail. We do not know where the baptism took place. But we *do know* that wherever the jailer found water to wash the apostles wounds, *there* was also found water sufficient to immerse him and his family. In that valuable addition to Biblical literature, "Life and Epistles of St. Paul," by Conybeare and Howson, we read: "In the same hour of the night, the jailer took the apostles to the *well or fountain of water*, which was *within or near* the precincts of the prison, and there he washed their wounds, and there also he and his household were baptized." Such testimony from leading Pedobaptist scholars, ought to satisfy our objector and silence his objections.

*Fourth objection:* Some say, "The original baptism may have been immersion, but a change has taken place, and we think it immaterial how the water is used. We believe in *liberty*. Let every one choose for himself how he will be baptized."

*Answer:* This smacks of Popery. Who has the right to change the institutions of the gospel? We are commanded to keep them just as delivered by Christ and the apostles. It is a serious thing to *add to* or *take from* the things written in the Divine Law. Scripture obedience is doing *just* what God commands in His word. Doing something else is disobedience. When Saul, the King, attempted to do something else, God neglected him. When the sons of Aaron offered to God strange fire, God destroyed them. When Moses *smote* the rock, instead of *speaking* to it as he was told to do, God's anger was kindled, and for this act of disobedience he was denied the privilege of entering the promised land. God told the Jews to offer a *red heifer*. He gives no reason why a red heifer should be taken, but if the Jew had offered one of any other *color*, he would have disobeyed God and received punishment. God has prescribed the form of Christian baptism; it is a *burial in water*. Let us do what he has commanded and not substitute sprinkling or pouring in its place. But, our space forbids us to pursue this subject further. Other objections, just as weak and trivial as any of these we have considered, are urged against immersion, but they avail nothing with those who are familiar with the *truths* of Scripture and the facts

of history. Baptists have a great and important mission. It is a part of our mission to *keep the ordinances as they were delivered to the first churches by Christ and the apostles. Baptists are God's witnesses to bear testimony against the corruption of His ordinances, and to restore them to their original form and purity.* There is not a doctrine or ordinance of Scripture, upon which men have not laid their unsanctified hands, thus corrupting and perverting them. It is ours to counteract this evil influence by preaching the *whole* truth and opposing *all* error. Our principles are not new, nor of men. We get them from the word of God. We claim to be built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.

The question, "Where did the Baptists come from?" we will answer by quoting a passage from "An Account of the Origin of the Dutch Baptists," published in 1819, by Dr. Yepeig, Professor of Theology, at Groningen, and the Rev. J. J. Dermont, Chaplain to the King of the Netherlands. These gentlemen were learned Pedobaptists, and were appointed by the King to prepare a history of the Dutch Reformed Church. They devote a chapter to the Baptists, in which they say: "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times, Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account, the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth disputed by the Romish Church, that the reformation brought about in the sixteenth century, was in the highest degree necessary; and at the same time goes to refute the erroneous notion of the Catholics that their communion is the most ancient."

