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An Interesting Correspondence: A Discussion Between C. E. W. Dorris and Miss Nora Yount (Christians) and A. E. Clement, W. H. Lovell, Chas. B. Galloway, and Geo W. Nackles (Methodists).

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Nora Yount


A. E. Clement

W. H. Lovell

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See next page for additional authors

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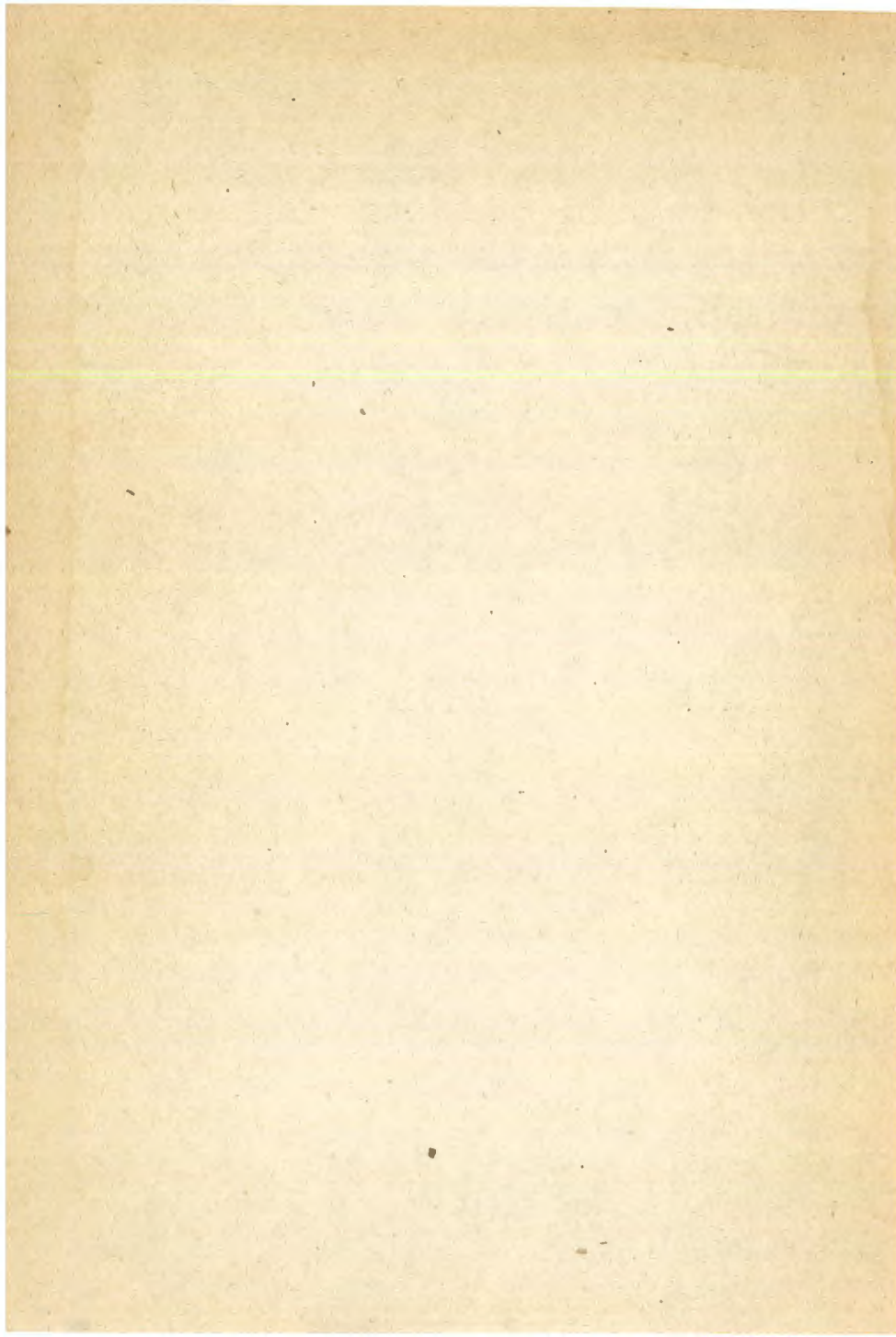
Authors

Charles Elias Webb Dorris, Nora Yount, A. E. Clement, W. H. Lovell, Charles B. Galloway, and George W. Nackles

AN INTERESTING CORRESPONDENCE

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A DISCUSSION BETWEEN

C. E. W. Dorris and Miss Nora Yount (Christians)

and

A. E. Clement, W. H. Lovell, Chas. B. Galloway,

and Geo. W. Nackles (Methodists).

APPENDIX

by

C. E. W. Dorris.

Editor and Publisher.

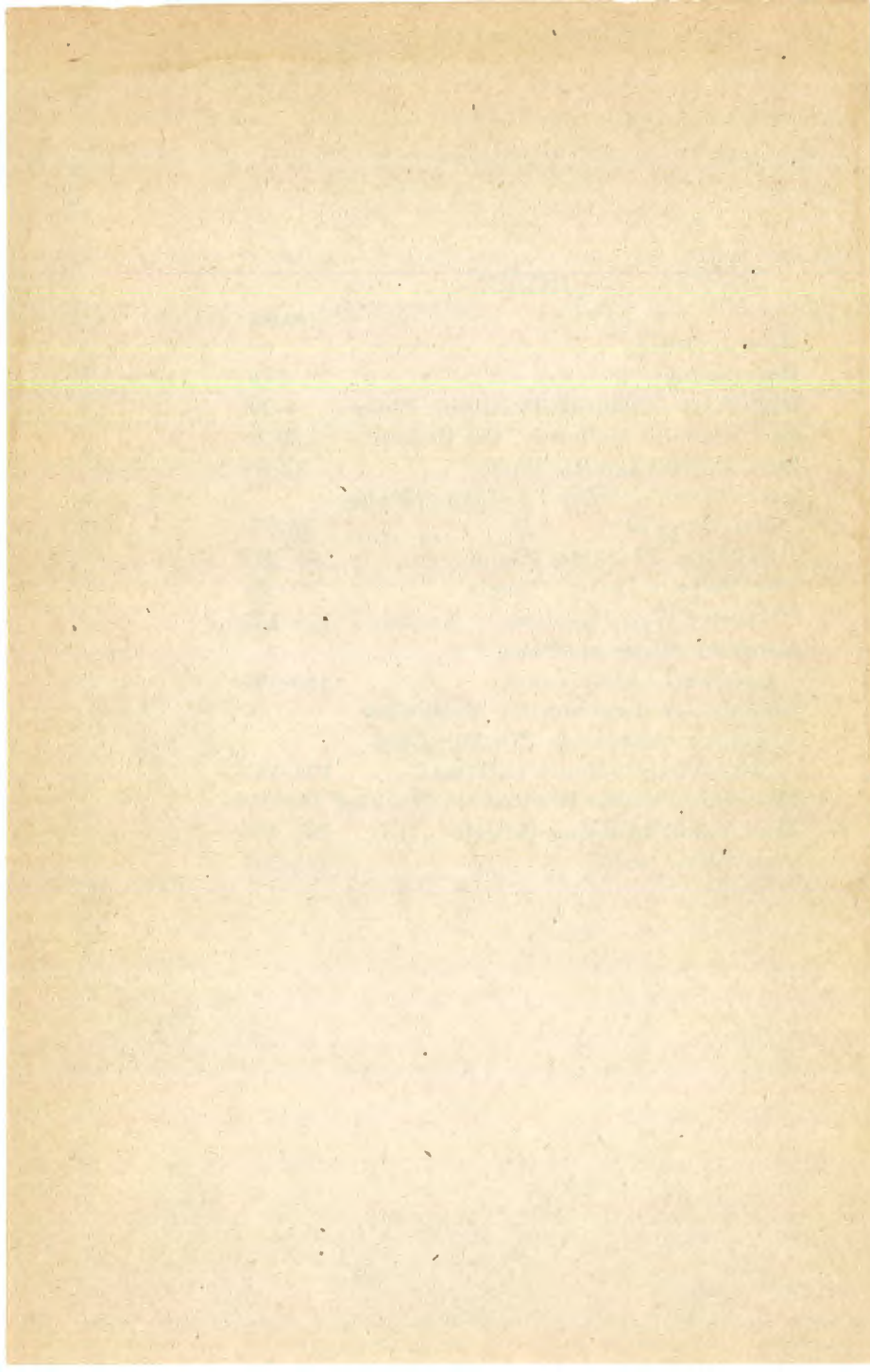
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**C. E. W. Dorris, 5605 Morrow Road,
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INTRODUCTORY.

The discussion between Miss Yount and Messrs. Clement, Lovell, and Galloway was published in the Gospel Advocate by the writer in 1906-1907. Mr. Geo. W. Nackles read part of said discussion, after which he opened a correspondence with Miss Yount on December 19, 1906, which was kept up until he declined further discussion on September 30, 1907. There have been many calls for the correspondence between Miss Yount and Messrs. Clement, Lovell, and Galloway in tract form; but since the correspondence has been greatly enlarged by the discussion between Miss Yount and Mr. Nackles, it has been decided to give the entire correspondence to the public in book form. The whole correspondence published in this book is real, and not visionary, as some supposed when the first of it appeared in the Gospel Advocate. It actually occurred. The author of this Introductory directed and assisted Miss Yount in her correspondence. The following was published by the writer in the Gospel Advocate, as an Introductory, in 1906:

“About the middle of November, 1905, I began a meeting on Paradise Ridge, some twelve or fifteen miles from Nashville, Tenn. Miss Nora Yount, of Goodlettsville, was teaching school in the community at that time. She was sound in the Methodist faith and so prejudiced against the church of Christ that she refused to attend the meeting until late in the week, though she was boarding with one of the brethren whose family attended the meeting regu-

larly. She attended the meeting only two nights. At the close of the services the first night the young lady was present, I met her, and the next evening I had a conversation with her at her boarding house relative to Bible doctrine. Realizing she was above an average in intellect, and believing I could lead her out of darkness into light, I sought a correspondence with her, which soon led her to see the true light of the gospel, and also led to a correspondence between her and her pastor and presiding elder, and an effort to correspond with the bishop. The Methodists had a quarterly meeting at Miss Yount's home congregation. During this meeting Mr. Clement, the presiding elder, delivered a discourse in which he said: 'There is no more scripture for any subject than there is for infant baptism.' Miss Yount, taking for granted the presiding elder was correct in his statement, wrote me to know why I opposed infant baptism, when there is so much scripture sustaining it. I made a clear-cut argument against it, and closed the argument with an offer to give ten dollars for a scripture that would show the time when and the place where Christ or the apostles authorized or practiced infant baptism, and gave her the privilege to get the presiding elder to furnish her the scripture if she failed to find it. After a close search for the scripture authorizing infant baptism and a failure to find it, Miss Yount wrote me to this effect, inclosing a copy of a letter she had written to the presiding elder, asking him to furnish her scripture warranting his statement relative to infant baptism.

This correspondence soon grew to be very interesting; and realizing that Miss Yount was gaining a great victory for the truth in her correspondence with the presiding elder, I then suggested that she correspond with the pastor and the bishop relative to infant baptism, sprinkling, and baptism because of the remission of sins. The pastor made an effort to defend the doctrine, but the bishop made no reply. The correspondence began and ended with the presiding elder. The correspondence with the pastor and bishop took place during the correspondence with the presiding elder; hence we cannot publish the correspondence in its regular order, but will publish it by publishing each letter of each individual separately. On Saturday morning, September 29, 1906, I baptized this young lady into Christ."

C. E. W. DORRIS.

AN INTERESTING CORRESPONDENCE.

Part First.

**Discussion between Miss Nora Yount and
Mr. A. E. Clement, Presiding Elder
in the M. E. Church, South.**

LETTER FROM MISS YOUNT TO THE PRESIDING ELDER.

Goodlettsville, Tenn., April 30, 1906.—Dear Brother Clement: I have a friend who opposes infant baptism, and he offers me ten dollars in gold if I will show him in the Bible where Christ authorized infant baptism and one example of it. He also gives me the privilege of asking any one I wish to assist me in finding this scripture; and remembering that you said at our last quarterly meeting, "There is no more scripture for anything than there is for infant baptism," I appeal to you for help. Now, what I want you to do is to refer me to those passages where I can find authority for infant baptism that is indisputable. I feel quite sure that it is there somewhere, but I do not know just where to find it.

Trusting that I may hear from you soon, and thanking you in advance for the favor, I am,

Your sincere friend,

(Miss) NORA YOUNT.

LETTER FROM THE PRESIDING ELDER TO MISS YOUNT.

Clarksville, Tenn., May 1, 1906.—Miss Nora Yount, Goodlettsville, Tenn.—My Dear Miss Nora: It will not be difficult to point out scriptural reasons for holding to infant baptism, but your trouble in convincing your friend will be that he wants to be the judge as to when logically defeated, rather than a searcher for truth. For instance, several of the immersion papers have a standing offer, so it is reported, of five hundred dollars to any one who will produce another meaning for the Greek word “bap-tizo” than that of “immersion;” and yet they have never surrendered the money, though Greek lexicons are full of “sprinkle” as one of its meanings, and several who started out to trip us have come to us instead. The trouble is, they are to be their own judges as to when convinced and will never acknowledge it, although the facts of the world’s scholarship put them wholly on the defensive; for that man does not live who can prove immersion as exclusively the only scriptural baptism. I have no objections to giving you, in brief, the proof; but I forewarn you, you will not convince your friend nor win your ten dollars in gold.

1. All members of the “kingdom of God” are fit subjects for baptism. Christ says the children are members of the kingdom of God (Mark 10: 14); therefore children are fit subjects for baptism, already being members of that kingdom. It would be a strange shepherd that would shelter the old sheep from the storms of winter and ravages of the

wild beasts, and shut out the lambs; equally strange would be that church that would house, feed, and protect older people from Satan, and leave the children exposed to Satan, the world, and its trials, affording them no protection. The children go in with us by baptism.

2. It is often said: "Place your hand on the command of Christ for the baptism of children." It is proper to retort: "Place your hand on a single instance where he commands women to be baptized." You cannot do it; and yet no one dares exclude the women, and correctly so, for there are historical instances of their baptism. Equally true are there historical instances of childhood baptisms. See the Philippian jailer and his household (Acts 16:33), Stephanas and his household (1 Cor. 1:16), Lydia and her household (Acts 16:13), and others. Now note carefully that these households were baptized on the faith of the head of that household, and not on their own personal faith. This Jewish custom of a man's taking his household with him into whatever faith he accepted prevailed in the Christian church in relation to baptism as well, as herein proven.

3. Baptism in the Christian church took the place of circumcision in that of the Jewish church. They both stand as an outward sign of an inward condition of the heart, for exactly the same thing. "Circumcision is that of the heart, in the spirit, and not in the letter." (Rom. 2:29.) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his 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." (Rom. 6:3,4.) These two verses on the two rites point to the same thing—spiritual regeneration. Jewish children were circumcised, and so were Christian children baptized, as signs of their union with God and Christ.

4. History proves the above points as holding in the days of the apostles. "The practice of infant baptism was, evidently, the policy of the church in the time of Origen and Cyprian, the former of whom declares it a matter of apostolic tradition. The practice was also quite current in the time of Tertullian, who opposed it on the ground of the inexpediency of placing young and innocent children under the heavy responsibility of the baptismal covenant." (Sheldon's "History of Doctrine," Vol. I.) Origen (185-253 A.D.) writes: "According to the usage of the church, baptism is given even to infants." "For this cause it was that the church received a tradition from the apostles to give baptism even to infants." Tertullian (160-240 A.D.) opposes infant baptism, not on the ground of its not being historical, but "that it is too important; not even earthly goods are intrusted to infants." Justin Martyr (138 A.D.) declares that there were among Christians in his time "many persons of both sexes, some sixty and some seventy years old, who had been made disciples to Christ from their infancy," and who must, therefore, have been baptized during the lifetime of some of the apostles. He says: "We are circumcised by bap-

tism, with Christ's circumcision." History, therefore, proves the practice followed by the apostles and early church of baptizing infants as set forth in 1, 2, and 3, as stated above.

If any one of these points you do not understand, write me, and I will take pleasure in illuminating them. Or if any difficult points confront you, write me, and I will do my best to help you out. Write me what your friend says.

Sincerely your friend,

A. E. CLEMENT.

LETTER FROM MISS YOUNT TO THE PRESIDING ELDER.

Goodlettsville, Tenn., June 15, 1906.—Dear Brother Clement: Yours of May 1 received and contents carefully noted. I wish to thank you, first of all, for your kind offer to illuminate the points you make and to help me out in difficult points confronting me, for I am in need of the fulfillment of both of your promises.

But before placing my difficulties before you, I wish to say I think your idea of my friend wanting to be judge as to when logically defeated is entirely wrong, for I fully believe he is honest and sincere and wants nothing but the truth. I also believe he would be willing for me to be "judge" as to whether or not I am entitled to the ten dollars in gold, and feel confident he will make good his promise when I can produce scripture authorizing infant baptism; but, of course, I am not entitled to this until I can produce it.

I have searched the Bible for one single example of infant baptism, but fail to find it. You do not satisfy the demands of my friend. In your letter you give historical proof only, and I am wanting Bible proof. His offer is not for historical proof, but for Bible proof. True, you introduce three scriptures (Acts 16:33; 1 Cor. 1:16; Acts 16:13) as examples of infant baptism; but these do not entitle me to the ten dollars, since none of these were baptized but believers. Infants cannot believe, hence were not baptized. You say: "Note carefully that these households were baptized on the faith of the

head of the household, and not on their own personal faith." Now, if you will give me Bible proof for this statement, I will get the prize and perhaps win my friend to the truth. The scriptures you offer do not, to my mind, prove that any were baptized on the faith of the heads of the family; but perhaps I have overlooked the point in the Bible which proves that some of the members of the families were baptized on the faith of the heads of the household, and not on their own personal faith. I need some "illumination" here. Please give me chapter and verse in the Bible that proves your statement. If infants were baptized on the faith of the heads of the family, then where is the authority for baptizing infants of unbelieving parents? Would you baptize infants whose parents do not belong to the church? If not, do not our churches protect the sheep and leave the lambs exposed to the wolf? Why debar them from the Lord's table?

Your third argument is based on baptism taking the place of circumcision. If this is true, where is the scripture for baptizing girl babies, since circumcision was never applied to any except the males?

Your first argument in favor of infant baptism is, they are in the kingdom and fit subjects for baptism. You close this argument with these words: "The children go in with us by baptism." My friend says you contradict yourself. He says you argue infants should be baptized because they are in the kingdom, and then contradict yourself by the statement, "The infants go in with us by baptism." I cannot meet my friend's argument here,

and hence must ask you to harmonize the two statements so I can meet it. He also asks me for our scripture for sprinkling. Can you furnish this?

The retort of women not being commanded to be baptized is overturned by my friend, who introduces scripture which shows that both men and women were baptized (Acts 12:8), also the baptism of Lydia (Acts 16:15). Now, he produces two examples where women were baptized and demands one example of infant baptism. Will you please give me one Bible example where infants were baptized? I am anxious to find such an example, not merely for the sake of the ten dollars, but I am anxious to get the truth before my friend.

Trusting that you will favor me with an early reply, I am,

Yours sincerely,

(Miss) NORA YOUNT.

LETTER FROM MISS YOUNT TO THE PRESIDING ELDER.

Nashville, Tenn., July 23, 1906.—Dear Brother Clement: Some time ago I addressed a letter to you at your request and in reply to yours of May 1. I did this in all good faith, because I was searching for Bible truths relative to some points of doctrine our church teaches.

I have a friend who called the practice of infant baptism in question, and asks me to give authority from the Bible for the practice. I was born in a Methodist home, rocked in a Methodist cradle, reared by Methodist parents, and would have been sprinkled in infancy (seven years of age) had I not slipped out and hid the morning old Brother Rooker came to my father's home for the purpose of sprinkling me and two other children. I have been organist in the Methodist Church since I was thirteen years of age. I joined the Methodist Church at seventeen, and have been an active worker since that time. I have been taught from infancy that infant baptism was authorized by the Lord, and when my friend made me this offer I thought it would be an easy task to find plenty of scripture warranting the practice of infant baptism; but, to my utter surprise, after a close search, I failed to find a single scripture authorizing the practice. You being a brother of high standing, also our presiding elder, which makes you next to the highest authority in our church, and remembering, too, that you said at our last quarterly meeting in a discourse that "there is no more scripture for any-

thing than there is for infant baptism," I at once appealed to you for Bible authority for your statement. To this you replied immediately, setting forth your claims for the practice of infant baptism; but, to my surprise, you failed to set forth a single scripture authorizing the practice. You asked me to write you what my friend said, also promised to help me out if any difficult points confronted me. After my friend read your letter and commented on the same, there were several difficult points confronting me, and, complying with your request, I write you what my friend said, placing my difficulties before you and asking you to "illuminate" the points according to promise.

Up to the present I have received no reply from you, which, of course, is a surprise to me; but this is not as great a surprise as is the fact that when you saw my father some days ago you told him that the reason you had not answered my last letter was because I had introduced things you could not discuss with a lady, thereby leaving the impression on my father's mind that I had crossed over the line of decency. My dear sir, I introduced no new subject, nor asked you to explain anything but what you introduced. Baptism coming in the place of circumcision was introduced by you; therefore if any one has crossed the line of decency, it is you. If the subject is of such a nature that it should not be discussed between a lady and a gentleman, then you crossed the line and treaded on ground a gentleman should not have treaded on when you introduced the subject. Not only is this true, but

you knew I wanted your argument to place before my friend; and when you introduced the subject, you thereby advised me to introduce the subject to, and discuss it with, my gentleman friend. Why would you advise a lady to do something you would not do yourself? Why do you advise a lady to introduce the subject to, and discuss the subject with, a gentleman friend, and then when she writes and asks you to give your authority for baptizing female babies, since none were circumcised, go to her father and try to make the impression on him that she had introduced a subject a lady should not introduce to a gentleman? It seems to me that if any one has any reason for complaint or any cause for insult or anything to report, I am the one. I would suggest that if you cannot afford to discuss the subject with a lady, do not introduce the subject to her nor advise her to introduce it to a gentleman any more; and if you should do so, do not stoop so low as to denounce her for taking your advice.

It is my honest opinion that the question and facts I put before you put you to flight—that you were wholly unable to answer a single point, and that you went to my father with the matter for a twofold purpose. The first, to have an excuse for not answering me; and, the second, to create a prejudice in my father's heart against me and to influence him to stop me from searching for the true light of the gospel of the Son, of God. I cannot understand why infants should be baptized because they are in the church, and then go in with

us by baptism. If they are in the church before baptism, then pray tell me how they can go in by baptism.

There are some things relative to the household baptism that I do not understand. First, Christ authorized the disciples to baptize believing penitents; therefore, if they baptize infants, they did something unauthorized by the Lord, from the simple fact that infants have no faith, neither can they have sins to repent of. Second, how do you know these households had any infants in them? To prove the practice of infant baptism by the household baptism, you must show, in the first place, that infants were in the households, and also that they baptized unbelievers. The scriptures you cite me show that there were none baptized but believers, hence none were infants. Third, how do you know these infants were baptized on the faith of the heads of the households? Where does the Lord authorize such a baptism; and if this be true, where is the authority for baptizing infants of unbelievers?

You say: "Strange would be that church that would house, feed, and protect older people from Satan, and leave the children exposed to Satan, the world, and its trials, offering them no protection." What more does our church offer them than other churches, except a little sprinkling of water which is forced on them and which they receive unwillingly? They are debarred from the Lord's Supper and are not competent to receive spiritual teaching; so I do not see that the

children in the Methodist Church are looked after, shielded, or protected better than children not sprinkled.

Besides this, in baptizing infants you transpose the commission and do the very thing you accuse others of doing. In the commission we have teaching, faith, repentance, and baptism. In the practice of infant baptism we have baptism, teaching, faith, and repentance. Our people accuse a certain religious body of teaching "water salvation"—that they baptize people without repentance and change of heart. Is it not a fact that the Methodist Episcopal Church, South, teaches and practices this doctrine, since it baptizes infants which have neither faith, repentance, nor change of heart? Since water is all they get, is it not a "water salvation?"

You said: "If any of these points you do not understand, write me, and I will take pleasure in illuminating them. Or if any difficult points confront you, I will do my best to help you." This is the second time I have complied with your request. My difficult points are before you; and if you will keep your promise and give me the scripture which shows the time when, and the place where, Christ authorized infant baptism, or that the apostles practiced it, I will give you the ten dollars in gold. If you fail to do this, your statement, "I forewarn you, you will not convince your friend nor win your ten dollars in gold," will prove true.

My address is 402 Twelfth avenue, South, Nashville, Tenn.

Yours truly,

(Miss) NORA YOUNT.

LETTER FROM THE PRESIDING ELDER TO MISS YOUNT.

Clarksville, Tenn., August 15, 1906.—Miss Nora Yount, Nashville, Tenn.—My Dear Miss Nora: Your recent letter came to hand and was examined carefully, as was also your former one. My intentions were from the start to answer your letter item by item, but my business over the district filled up all my time and made it impossible to do so promptly. I have been away from home on my work for the past month and more, so that you can readily see these delays necessarily have occurred. Furthermore, I hardly know what to write you or how to present it in the best form. When I wrote you, I did so as to a Methodist, and had no thought of running up against a controversy, for which I have no taste and even less patience. I am always anxious to help a truth seeker; but when one puts himself up for controversy, it is well known that we Methodist preachers haven't time for that sort of thing. And, to my surprise, instead of reasoning carefully on the subject, you set yourself in the place of your friend and used his arguments in controversy against the ones shown you.

As for the arguments used by me, though they were hurriedly put, they stand against the controversy of ages as a Gibraltar of faith for the greatest churches and the greatest scholars of the world. I quote you some of them: "As to the antiquity of infant baptism, it is admitted by Baptist writers themselves that it was practiced in Tertullian's time (A.D.200)." (McClintock and Strong's Cyclo-

pedia, Volume I, page 648.) "Whole households were sometimes baptized, as those of Lydia, Crispus, the jailer, and Stephanas; and it is probable that there were children in at least some of these. . . . According to the ideas then prevalent, the head of the family represented and summed up the family, . . . and it would have seemed an unnatural thing that the father should make a complete change in his religious condition and that his children should be excluded from it. Moreover, the analogy of circumcision would lead Jewish converts to have their children baptized. Had there been this marked difference between the two rites—that infants were admitted to the Jewish covenant, but not to the Christian—the difference would probably have been pointed out; all the more so, because Christianity was the more comprehensive religion of the two. There is, therefore, *prima facie* ground for believing that from the first infants were baptized. And this position is strengthened by general declarations of Christ himself: 'Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God' (Mark 10:14), . . . where there is no intimation that children were exempt. On the contrary, the condition of the children is given as the ideal for entrance into the kingdom. (Matt. 18: 3.) . . . That baptism involved admission to the church hardly needs to be more than stated. It was an instrument for this very purpose, analogous to circumcision. The recipient of baptism, like the recipient of circumcision, is admitted to a new external covenant and new spiritual privileges,

and is thereby pledged to new duties. To say that a person is baptized is to say that he has been admitted to the Christian communion." (A. Plummer, in Hastings' Dictionary of the Bible, pages 242, 243.) I could quote you scholars of like character by the hour to show that it is accepted and held and practiced by the most careful Bible students of the world. However, as you want my own arguments, I will formulate them.

(1) It is admitted that children are the subjects of redeeming grace, and on death do not enter heaven because of their Christian descent or the piety of their parents, but because of their personal connection with Christ, by whose righteousness the free gift is come upon them unto justification of life. If there be any for whom Christ did not die, such are obviously ineligible to baptism, which is the exponent of those great benefits which flow from the redemption in Christ. But since the free gift has come upon all (infants included), there can be no reason for excluding any from the sign and seal, except such as exclude themselves by their obstinate impenitence, and infants are not of that number. No one on this earth is outside the kingdom, except such as exclude themselves by voluntary departure therefrom. And if he ever gets back again, he does so by becoming a child again. Christ's teachings at this point are unmistakable: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Mark 10:14.) And again: "Except ye turn, and become as little children, ye shall in no wise enter

into the kingdom of heaven." (Matt. 18:3.)

One of your questions as to what a child has to repent of, and so why baptize him, smacks of baptismal regeneration, a Romish doctrine exploded years ago. People are not baptized as a means of washing away their sins, but because their sins have been washed away.

And you ask how a child is to believe, stating that only believers were baptized. To be sure, the preaching of Jesus was to adults; but he did it with the understanding that when the parents believed the new doctrine, naturally they would teach it to their children as they arrived at years of comprehension. The same line of work was done in instructing the children as was followed by the Jews previous to Christ, of course. And as for children not being believers, they are the truest type of faith, as cited by Christ. And as for those incapable of faith in Christ being baptized, that is a point in question covered by my next argument.

(2) Children are specifically embraced in the gospel covenant. For when that covenant was made with Abraham, his children were brought under its provisions, and the same seal that was administered to him was administered also to them. They were all alike circumcised as a token of their common interest in that covenant of which circumcision was the appointed symbol. St. Paul says that covenant is yet in force: "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through

faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." (Gal. 3:7-9.) To say that the Abrahamic covenant was confined to natural and temporal privileges and obligations has the singular infelicity of contradicting the apostle. St. Paul says again: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." (Gal. 3:17,18.) Here St. Paul tells us plainly that the Abrahamic covenant is substantially and essentially identical with the Christian covenant; and if children were embraced in the provisions of the former, what but a divine interdict can exclude them from the provisions of the latter? If children of the covenant were admitted to its symbolic rite under the old dispensation, why may they not be admitted under the new?

In the Scriptures the "church" is essentially one and the same under every dispensation. The term "church" in the New Testament corresponds with "congregation" in the Old. St. Stephen, accordingly, speaking of Moses, says: "This is he that was in the church in the wilderness." (Acts 7:38.) Compare Heb. 2:12 with Ps. 22:22-25, from which it is quoted. The church is often spoken of under the notion of "kingdom of God." This church, or kingdom of God, our Lord told the Jews should be

taken from them and given to a nation bringing forth fruits. (See Matt. 21:43.) In Matt. 8:11,12 the Jews are spoken of as "children of the kingdom," and threatened with expulsion because of their disobedience and unbelief. They were in possession of the privileges of the kingdom as it existed in its introductory state, and they had the pre-emption rights to the privileges of that kingdom in its perfect state, in which sense it was said by John and Christ to be at hand. It was first offered by Christ and then by his apostles. Paul and Barnabas said to the Jews: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts 13:46.) The same thought of identity is set forth by Paul under the figure of the olive tree broken off by unbelief and grafted into by faith. (Rom. 11:17-21.) That baptism is the ordinance of initiation into the church and the sign and seal of the new covenant now, as circumcision was formerly, is evident. St. Paul says: "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:27-29.) And straightway in another place he adds: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried

'with him in baptism.' (Col. 2:11,12.) In these two passages baptism and circumcision stand for one and the same thing, a symbol of spirituality in Christ, and as an initiatory rite into the church, or congregation, or kingdom of God, the one of circumcision gradually falling into disuse as baptism took its place. The history of the first two centuries confirm this view. Justin Martyr writes: "We have not received that circumcision according to the flesh, but that circumcision which is spiritual; and, moreover, for indeed we were sinners, we have received this circumcision in baptism, for the purpose of God's mercy; and it is enjoined on all to receive it alike." Chrysostom writes: "There was pain and trouble in the practice of Jewish circumcision; but our circumcision, I mean the grace of baptism, gives cure without pain; and this for infants as well as men." And again, Basil, in allusion to St. Paul's language, says: "Dost thou put off circumcision made without hands in putting off the flesh, which is done in baptism, when thou hearest our Lord say, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God?'" This evidence is overwhelmingly confirmatory that baptism took the place of circumcision, and that the children have a part in it.

(3) Membership of children is formally recognized in the New Testament. Note that the "little children" of Matthew and Mark are styled "brephos" in Luke, which means an infant, a babe. These children which Jesus took up in his arms and blessed, and pronounced members of his kingdom

and types of all membership, were infants. Those to whom he spoke knew that the children were members of the Jewish church and that millions of them had been admitted into the kingdom of God above; so that to them it meant they were members of that kingdom on earth, and so entitled to admission to that visible kingdom, or church, by baptism. The instruction of the apostle is to the same effect—"Children, obey your parents in the Lord; for this is right," showing that a Christian obligation naturally rests upon the child, together with other members of the church at Ephesus, to whom the apostle is giving instructions of life.

(4) And children were baptized by the apostles as an historical fact. Did you ever examine critically the statements of Paul in 1 Cor. 1:16 as compared with 1 Cor. 16:15, with reference to the household of Stephanas? The term "oikos" means "family" in the first, "oikia" means "household" in the latter. So that St. Paul baptized the family of Stephanas. The same is true of Lydia and her family, and of the Philippian jailer and "all his," and Crispus as well. This was only in accord with the former thoughts of this letter as setting forth the Jewish ideas and practices carried forward into the Christian church. When the head of the household became a Christian, naturally he brought his whole family in by baptism and began to train them for Christ, just as formerly, when one became a Jew, he brought his whole family in by circumcision and began to teach them of God.

This practice of the apostles is confirmed by the

historical writings of the second century. Justin Martyr, who wrote some forty years after the death of St. John, says: "Many persons among us, sixty or seventy years old, of both sexes, who were made disciples of Christ in their infancy, continue uncorrupted." Again, he says: "The children of the good are deemed worthy of baptism, through the faith of those who bring them to be baptized." And again, Origen, born A.D. 185, expressly says: "For this cause the church received from the apostles an order to give baptism even to infants." I could quote you a dozen of like character, but these are sufficient to confirm the practice of infant baptism in the days of the apostles.

You have misunderstood a large number of my statements. I did not mean to say that woman baptism was not authorized, but, instead, there was no express command for it in the "thou shalt." It stands in the historical facts just as infant baptism, both of which are authorized in scripture. To make it plainer, are women excluded from the communion table because there is no express command for them to partake? To be sure not, for they belong to the class "man" before God.

To answer your question, I repeat the thought contained in the former argument that believers were first baptized, and then their children and families followed on the faith of the head of the household. It would have been folly to baptize an adult as the head of his own family, with the responsibilities of the family on him, unless he was a believer. Christ worked for the heads of house-

holds, knowing they would bring the others with them. This stands in the light of the commission. We do not baptize children of unbelievers.

If you please, the Methodist Church is not the only one that indorses infant baptism, and it is not a question of the Methodist Episcopal Church, but of the kingdom of God. You ask the benefits? You ask a hard question. Can you tell the benefits to the circumcised child? The benefits stand in obedience to truth as from God.

Now, finally, you do me injustice in your harsh accusations of my talk with your father. There were no thoughts of turning your father against your friend, of whom I know nothing; nor am I afraid of my position on this subject, which is absolutely invulnerable as a truth. And there is no indelicacy in the mention of circumcision to any one; but it was your question naturally put that I could not answer, and I hoped your father would answer it for me. You asked, if baptism takes the place of circumcision, why were only the male children circumcised and both baptized? It was this question I hoped your father would answer, and that was all I had in view in my conversation with him.

Of course I want you to search for the truth anywhere and everywhere, but be sure you do not accept anything without thorough investigation.

I trust these explanations are satisfactory.

Truly your friend and brother,

A. E. CLEMENT.

LETTER FROM MISS YOUNT TO THE PRESIDING ELDER.

Goodlettsville, Tenn., September 18, 1906.—Dear Brother Clement: Yours of August 15 received. In your first letter to me you said: "If any of these points you do not understand, write me, and I'll take pleasure in illuminating them. Or if any difficult points confront you, write me, and I'll do my best to help you out." I understood from this that you had plenty of spare time to "illuminate" your doctrine and to help me out of all "difficult points;" but I am sorry your business is such that it renders you unable to meet your promises to me. I had discovered that Methodist preachers have no time for argument when they run against a controversy unexpectedly, and that the bishop cannot use his pen when he is asked to give Bible proof for his unscriptural practices.

You are mistaken as to me taking the place of my friend and using his arguments against your positions. I was in my own place and using the arguments furnished by the Lord and the apostles. My friend directed my attention to these arguments; but the arguments themselves came from God; and this is why you, my pastor, and the bishop cannot overthrow them.

I called for Bible authority for the practice of infant baptism, but you only give historical authority which came in after the worship of God had been corrupted by the "doctrines and commandments of men." This I could not accept.

I am surprised at your taking up so much space

on the question of circumcision, when you will not allow a lady to ask you to explain why you baptize female babies, since none but males were circumcised. You should not take so much liberty and allow me none. I will not ask you to explain why you baptize girl children, since none but males were circumcised, but will ask why you do not practice circumcision instead of baptism if Paul teaches the covenant of circumcision is "yet in force." If it is "yet in force," how did baptism take its place?

Why do you refer to Mark 10:14 to prove infant baptism, and then forbid the children of unbelieving parents coming to Christ by refusing to baptize them? You should let them come and then baptize them. "Forbid them not," says Jesus.

You say: "People are not baptized as a means of washing away their sins, but because their sins have been washed away." Ananias said to Saul: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) Should I believe you or God? You say one thing and God says another. I will accept what the Lord says. John Wesley, the founder of the Methodist Church, preached just like Ananias. Why do you depart from them?

Relative to the olive tree, how could this refer to infants being grafted in by faith, since they have no faith, neither have they been broken off because of unbelief? In fact, if infants are in the church, and therefore should be baptized, how can they be grafted in by faith and baptism? If a

sheep is already in the pasture, how can you put it in?

You think I ask a hard question relative to giving infants the Lord's Supper and spiritual food. I do not know, but suppose it and all my other questions were hard, since you failed to answer any.

I never said one word about you trying to turn my father against my friend. In this you are mistaken. It seems you read letters about like you read the Bible.

I do not aim to accept anything without a thorough investigation. In this I shall follow your advice. For some time I have been investigating the Methodist Church and its doctrine, and fail to find them in the Bible; and therefore, following your advice, I cannot accept them. I aim to obey the gospel and belong to no institution but the church of God and be nothing but a Christian. My friend, Mr. C. E. W. Dorris, will baptize me into Christ at nine o'clock sharp, Saturday morning, September 29, near my father's home, and I would be glad to have you present to witness my obedience. May you live to see the truth, accept and obey the same, and be saved on the terms of the gospel, is my desire. Your friend, (Miss) NORA YOUNT.

[This letter received no reply.]

AN INTERESTING CORRESPONDENCE.

Part Second.

LETTER FROM MISS YOUNT TO THE BISHOP.

Nashville, Tenn., July 5, 1906.—Dear Brother Galloway: For some time I have been reading the Bible and gathering all the facts I can relative to a few points of doctrine we teach. I got my pastor and our presiding elder to give me a few of their points on the different questions, which aided me much in confirming my faith in the Bible teaching on the questions treated by them. You being our bishop and head of the church, and therefore the highest authority in the church, and since each has his own peculiar way of getting at and explaining different subjects, thereby throwing new light on the same, therefore I address you this communication, trusting you will give me the strongest Bible points that can be given in favor of the subjects hereinafter named.

I have been an active worker in the Methodist Church for thirteen years, and my father has been a steward in the church for a number of years.

Please give me the scripture which cannot be successfully denied that shows the time when, and the place where, Christ and the apostles authorized

and practiced infant baptism, sprinkling, and baptism "because of the remission of sins."

I trust to have an early reply.

Yours truly,

(Miss) NORA YOUNT.

[This letter received no reply.]

AN INTERESTING CORRESPONDENCE.

Part Third.

-Discussion between Miss Nora Yount and
Mr. Lovell, Pastor in the
M. E. Church, South.

LETTER FROM MISS YOUNT TO THE PASTOR.

Nashville, Tenn., July 5, 1906.—Dear Brother Lovell: I have a friend who asks me for a Bible example of infant baptism, an example of people having water sprinkled on them for baptism, and one where they were baptized "because of the remission of sins." This friend offers me ten dollars each for these three examples, and gives me the privilege of asking any one I wish to assist me in the search. Will you help me?

I know we practice these things, and we ought to have some Bible reasons for doing so; but so far I have failed to find them, and I now appeal to you for help.

Trusting that you will favor me with an early reply, and also the desired references, I am,

Most truly, your friend,

(Miss) NORA YOUNT.

LETTER FROM THE PASTOR TO MISS YOUNT.

Greenbrier, Tenn., July 9, 1906.—Miss Nora Yount.—Dear Friend: Your letter received Saturday afternoon and contents carefully noted. I think I can give you a clear case of infant baptism, also older ones as well, all of whom were baptized by pouring or sprinkling, for it is about the same in one or two verses. See 1 Cor. 10:1,2. This was a baptism, so called by Paul, and the mode by which it was done is given in Ps. 77:17. As to the other example of one being baptized “because of remission of sins,” see Acts 2:38; and instead of it being an example of one, it is an example of three thousand who were baptized “because of remission of sins.” The little word “for,” in this verse, I know your friend will say means “in order to;” but it is here used in the sense of “because of.”

Fraternally,

W. H. LOVELL.

LETTER FROM MISS YOUNT TO THE PASTOR.

Nashville, Tenn., July 16, 1906.—Dear Brother Lovell: Your favor of the 9th received. Many thanks for your kindness and promptness. I admire the kind and gentle spirit in which you write. I hope you will not get the wrong idea of my motives in placing these things before you. I am honest in what I do and desire nothing but the truth, and hope you will not think otherwise, and that you will aid me in my search.

As I told you, I have a friend who calls the practice of infant baptism, sprinkling, and baptism because of the remission of sins, in question, and asks me to give him one scripture for each practice where Christ authorized them and one example of each where the apostles practiced them, and says that he will give me ten dollars in gold for each example. Being unable to find the authority in the Bible for either practice, and since you are my pastor, I thought you would be willing and anxious to help me out. I am glad indeed to find you willing to help me, and trust you will not grow "weary in well-doing."

There is thirty dollars in my friend's proposition; and now, to encourage you in helping me, I will give you one-half of the thirty dollars if you will produce the scripture that shows the time when, and the place where, Christ authorized the practice of each, and where the apostles practiced the same.

My friend says the points you gave me do not prove either practice; and after his explanation it

seems clear they do not. He says 1 Cor. 10:1,2 and Ps. 77:17 do not prove sprinkling nor infant baptism. He says this was long before Christ came and authorized baptism. He admits that 1 Cor. 10:1,2 refers to the baptism of the Israelites, but says that if this proves infant baptism it also proves animal baptism, for they had their animals along as well as their infants. He says Paul did not say the infants were baptized, but that "all our fathers were baptized." He says that infants are not fathers, and that if Paul intended to teach infant baptism he should have said "all our fathers and their infants were baptized."

As to Ps. 77:17 proving that the Israelites were sprinkled by the "clouds pouring out water," my friend says that if this proves either practice it proves pouring, and that we should practice pouring instead of sprinkling, and that if this is the only example we can produce it kills our practice. Besides this, he says that the clouds that poured out water were not over the Israelites, and that the cloud which was over them was not a rain cloud, and quotes Ex. 13:21 to prove it: "The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night."

The scriptures you refer to speak of "clouds" (plural) and "cloud (singular). The "cloud" (singular) in 1 Cor. 10:1,2 was over the Israelites, and it was not a rain cloud. The "clouds" (plural) in Ps. 77:17 poured out the water, and, according to Paul in 1 Cor. 10:1,2, had nothing to do with their

baptism; for they "were all baptized unto Moses in the cloud [singular] and in the sea."

As to the design of baptism, my friend says you refer to the wrong scripture when you introduce Acts 2: 38. He says that he has several translations of the New Testament, and that each renders Acts 2:38 "for the remission of sins" or "in order to the remission of sins." He says if the expression "for the remission of sins" in Acts 2:38 is used in the sense of "because of," then Jesus shed his blood because of remission, for the same term is used relative to his blood: "This is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:28.) My friend wants to know if Jesus shed his blood because sins had already been remitted.

My friend also says your example of the baptism of the Israelites contradicts your position on Acts 2: 38. He argues that Pharaoh and his host were the enemy of the Israelites, that sin is our enemy, that the Israelites left their enemy where they were baptized (Ex. 14:26-28), and that we lose our enemy (past sins) when we are baptized, and refers to Acts 2:38; 22:16, to prove it: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Spirit." "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

He says that if we sprinkle infants or adults on the strength of the baptism of the Israelites, we should do it "for" or "in order to" the remission of

sins.

He also refers to the teaching of the founder of our church—John Wesley—and says he taught baptism for the remission of sins, and quotes him thus:

“By baptism, we who were ‘by nature children of wrath,’ are made the children of God. . . .

“Baptism doth now save us, if we live answerable thereto; if we repent, believe, and obey the gospel: supposing this, as it admits us into the church here, so into glory hereafter. . . .

“Did our Savior design this should remain always in his church? This is the third thing we are to consider. And this may be dispatched in a few words, since there can be no reasonable doubt, but it was intended to last as long as the church into which it is the appointed means of entering. In the ordinary way, there is no other means of entering into the church or into heaven.” (“Doctrinal Tracts, pages 248-250, published 1845.)

“Baptism administered to real penitents, is both a means and seal of pardon. Nor did God ordinarily in the primitive church bestow this on any, unless through this means.” (“Notes on New Testament,” Acts 22:16.)

“The thing typified by the ark, even baptism, now saveth us—that is, through the water of baptism we are saved from the sin which overwhelms the world as a flood; not indeed the bare outward sign, but the inward grace; a Divine consciousness, that both our persons and our actions are accepted, through Him who died and rose again for us.”

(“Notes on New Testament,” 1 Pet. 3:21.)

As to the mode of baptism, if it should be called a “mode,” my friend quotes: “Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.” (Acts 8:35-39.) “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.” (Rom. 6:4.) “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. 2:12.)

I must confess I am unable to answer these arguments, and trust you will answer them and mail the same to me by return mail, as I am greatly in need of your help. Address me at 402 Twelfth avenue, South, Nashville, Tenn.

Your friend,

(Miss) NORA YOUNT.

LETTER FROM THE PASTOR TO MISS YOUNT.

White House, Tenn., July 31; 1906.—Miss Nora Yount. Dear Miss Nora: I received your epistle last week. I will say in reply, as Daniel said to Belshazzar: "Let thy gifts be to thyself, and give thy rewards to another." Yet will I answer thee in regard to this matter. You ask your friend for a single New Testament objection to infant baptism, and give chapter and verse. Your friend claims that there is no command to baptize infants. Is there any command not to baptize them? It is a poor rule that will not work both ways. There ought to be a positive interdict if their admission into the Christian church were not intended. Infants were admitted to the Hebrew church, and nothing but a divine interdict can lawfully exclude them from the Christian church, which is only a development of the former, its boundaries being enlarged and its privileges increased under the present dispensation. However, there is just as positive command to baptize children as there is to baptize adults. Jesus said to the apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." You are bound to admit that infants are a part of a nation, and Jesus said baptize the nations; therefore he said baptize the children, because infants are a part of every nation. (See Matt. 28:19.) The apostles practiced it. Lydia and her household (Acts 16:15), the jailer and his household (Acts 16:33), and others.

The Christian fathers claimed apostolic authority for the baptism of infants, and accordingly baptized them. In a church council, A.D. 253, sixty-six bishops met, not to discuss whether infants should be baptized, but whether they should be baptized before eight days old, and they all agreed that it was not necessary to wait until they were eight days old. So if there was no objection to infant baptism, it must have been in practice. In fact, all the Christian world believed in infant baptism until about five hundred years ago, and about ninety-five per cent of the Christian world believe in it to-day. These are facts on infant baptism that your friend and nobody else can get around. We baptize people, not to remit their sins, but because their sins are remitted; not in order to pardon, but because of pardon. (See Acts 3:19; 10:43-48; 19:1-5; John 1:11-13.)

Paul was baptized by pouring or sprinkling, or else there was a pool in the house of Judas, for he was baptized in the house of Judas standing on his feet. (See Acts 9:11,18.) And it was after his sins had been pardoned that he was baptized. Repentance and faith are the conditions of pardon, and baptism is a condition or door into the visible church.

When the children of Israel were crossing the Red Sea, Paul says they "were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10:2); and the Psalmist, in Ps. 77:17, says: "The clouds poured out water." So the apostle calls it a baptism, and the Psalmist tells how it was done; and

there is no use in trying to explain it away.

The three thousand that were baptized on the day of Pentecost could not have been baptized by immersion, for it is not at all probable and it is altogether impracticable. But it could have been done by pouring or sprinkling. It was evidently a fulfillment of Isa. 52:15; and they were "baptized because of remission of sins," not "in order to the remission of sins," as your friend claims. Do not let him pull the wool over your eyes in any such a style.

Respectfully,

W. H. LOVELL.

LETTER FROM MISS YOUNT TO THE PASTOR.

Goodlettsville, Tenn., August 31, 1906.—Dear Brother Lovell: Your favor of July 31 received and contents carefully noted. Many thanks for your kindness.

My friend has not "pulled the wool over my eyes;" but your references and comments have either clouded my eyes or my intellect, for I must confess I cannot see your points.

First, it is not my friend's duty to prove a negative proposition. Infant baptism is our practice, not his. We are in the affirmative, and, therefore, it is our duty, according to the rules of discussion, to produce the proof of said practice. It is our duty to affirm and his privilege to deny. My friend has not asked me to prove a negative proposition; and I feel sure he would not make such an unjust demand of me, and we ought not to make it of him.

My friend called the practice of infant baptism in question, stating that Christ authorized the baptism of none but believing penitents, and so far has sustained his position. I searched in vain for scriptures authorizing this practice of ours, and it seems that you and Brother Clement have made as great a failure as I did.

You ask if my friend could produce a scripture showing where Christ commanded children not to be baptized. That, you must see, is unfair, and poor argument. If this is not true, then my friend could eat chicken pie in connection with the Lord's Supper without a successful contradiction from you.

If you objected to his eating chicken pie in connection with the Lord's Supper, then he could ask you to show him where Christ commanded him not to eat chicken pie on the Lord's table; and if you failed to produce such a command, then the practice would be as scriptural as infant baptism.

The church is not a development of the old covenant, neither is it any part of it. Hence, infant baptism cannot be introduced into the church on the strength that they were born into the old covenant. The new covenant is not like the old. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34.) In the old covenant children were born into it, after which they were taught to know the Lord; but in the new covenant they must be taught to know the Lord before entering.

"They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:34.) "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:44,45.) The law was changed. "For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7:12.) One change in the law is relative to infants. In the old dispensation the infant entered the covenant before teaching, at and by the natural birth. In the new dispensation people enter the covenant after teaching, at and by the spiritual birth. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:44,45.) "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) You attempt to prove too much, it seems to me, by the commission. You will not stand by your logic.

True, infants in one sense constitute a part of a nation, but not in the light you seek to throw

around it. Jesus did not include all of every nation, as you seem to think, but he limited it to the taught. Your logic would baptize the infidel and the Hindoo mother who sacrifices her child; these constitute a part of a nation. Would you baptize these two characters? If not, why baptize the infant? The logic that baptizes the latter character would force you to baptize the former two. If there was no limitation thrown around the commission by the Lord, your logic would be good; but since the limitation is there, your logic is not logic at all. You refer to Matthew's account of the commission. Suppose we try Mark's account of it. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15,16.) Mark's limitation is drawn at teaching and faith. We will leave off Mark's limitation and apply your logic and see what you would preach to and baptize. He says: "Preach the gospel to every creature." Sheep, hogs, cattle, mules, and horses are creatures, and you would preach to and baptize these if your logic stands good. Will you stand by your logic? If so, baptize all the creatures. If not, then lay aside your logic, accept the limitations Christ threw around the commission, and cease baptizing infants.

You do not quote all the commission as given in Matthew. You leave off the latter part: "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:20.) Can

the infants observe the "all things" commanded of the Lord? If not, then they should not be baptized, for this is what the baptized were to do. The baptized were to do the things Christ commanded the apostles to do, and what was this? "Teach and baptize." Can the infant teach and baptize people? No. Then the infant should not be baptized. Not only are these things true; but if you baptize the infant, you should not debar it from the Lord's Supper, for this is one thing Jesus taught should be observed.

My friend wishes to know whom you call the "Christian fathers." He says if you mean Titus and his colaborers in the gospel, that you are mistaken in saying the Christian fathers claimed apostolic authority for infant baptism. He wants to know whom you call the "Christian fathers," and wants your authority for stating that they claimed apostolic authority for infant baptism.

As to the council of bishops in A.D. 253, this does not concern me, neither does it answer the questions nor satisfy my demands. I am wanting divine authority, and not bishops, authority. Even if the bishops did agree that infants might be baptized before eight days old, this does not prove the practice right, unless they could show authority from the Bible for such an agreement and practice. Where did they get Bible authority for their agreement and practice? Acts 16:15,33 does not, to my mind, prove infant baptism. How do you know Lydia and the jailer had infant children? Can you prove they did? The facts seem to show that they

did not; or, if they did, they were not baptized, for those baptized had faith, and this infants could not have.

You say "all the Christian world believed in infant baptism until about five hundred years ago." It seems that Christ and the apostles did not believe in it, neither did they practice it; at least, if they did, I cannot find it in the Bible, neither can I find any one who is able to produce the scripture proving that they did. The statement "that ninety-five per cent of the Christian world to-day" believes in infant baptism does not prove the practice right. If the entire world practiced this, it would not prove the practice apostolic, unless the world could prove that the apostles believed in and practiced it. The proof must come from the Bible, and not from the practice nor the faith of the world. Because the people believe in and practice a thing does not prove it right. If it did, this would prove polygamy divine, for the Mormons believe in and practice it. You say: "We baptize people, not to remit their sins, but because their sins are remitted; not in order to pardon, but because of pardon." Again, you say: "Repentance and faith are the conditions or door into the visible church." Now, if these statements be true, how can you baptize an infant, seeing it has neither faith nor repentance, and, therefore, no pardon? If these statements be true, the infant is not a proper subject for baptism, for it has neither faith, repentance, nor pardon; hence, when you baptize an infant, you baptize a sinner, and do what our people accuse others of doing. If infants are

not sinners, then your argument is at fault. If your arguments are true, then you cannot baptize infants. If it is a fact that we baptize, not to remit sins, but "because sins are remitted," and "repentance and faith are the conditions of pardon," then we preach infant damnation, because they can neither repent nor believe. Then why baptize them at all? If your argument is true, they are damned with or without baptism. According to John Wesley, the founder of our church, if the infant is a sinner, it must be baptized in order to be saved. He says: "If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they can not be saved, unless this be washed away by baptism." ("Doctrinal Tracts," page 251, published 1845.) It seems that you do not agree with John Wesley relative to the design of baptism. He taught that the sinner (if he would repent and believe) was a proper subject for baptism, and that his sins were washed away in baptism; but you teach opposite. Why is this? Either you are not sound in the Methodist faith or Wesley was not. Which is it? If Wesley was sound in the faith, then you have departed from it. If you are sound in the faith, then Wesley was never in it. Which one must I believe? I cannot believe both, for they are contradictory. Not only do you disagree with Wesley, but you disagree with Brother Clement, our presiding elder, and he also disagrees with Wesley.

In a letter to me (May 1, 1906), Brother Clement says: "All members of the kingdom of God are fit

subjects for baptism. . . . children are fit subjects for baptism, already being members of the kingdom." If his teachings are correct, yours are not. If infants are in the church before baptism, then how is baptism "a door into the church?" Now just such contradictory teaching as this is what clouds my pathway.

Relative to Paul's being baptized by sprinkling or pouring, it seems that this fact is settled when it says he was buried in baptism. "We are buried with him by baptism into death." (Rom. 6:4.) Paul includes himself with the Romans by saying "we." As to his being baptized after his sins were pardoned, Ananias removes this trouble, for he said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) This looks like he got rid of his sins in baptism. John Wesley agrees with Ananias, for in his "Notes on the New Testament" he says: "Baptism administered to real penitents, is both a means and seal of pardon. Nor did God ordinarily in the primitive Church bestow this on any, unless through this means."

In regard to the baptism of the Israelites, you fail to remove a single point made by my friend. You only repeat your assertions without proof. Paul teaches that all our fathers were baptized—not their children. The clouds (plural) which poured out water were not over the Israelites, and the cloud (singular) was not a rain cloud. Since this is true, then how could they have been baptized by the clouds pouring out water?

As to the impossibility of the three thousand being

immersed on Pentecost, it seems to me that it would be quite as easy as, if not easier than, taking them in, in Methodist fashion. One man did not have all this work to do. There were the twelve apostles to assist in the work; and if the apostles needed any assistance, there were the one hundred and twenty disciples present to assist them. In all, one hundred and thirty-two competent persons to do this baptizing, and surely all these could have immersed the three thousand.

I will now examine the scriptures you introduce to prove that remission of sins precedes baptism. The first is Acts 3:19. By reading this from the Revision and comparing it with Acts 2:38, we find they are the same.

Below I compare the two scriptures:

REMISSION OF SINS.

Repent	be baptized	for the remission of sins	and ye shall receive the gift of the Holy Spirit. (Acts 2:38.)
Repent	and turn again	that your sins may be blotted out	that so there may come seasons of refreshing from the presence of the Lord. (Acts 3:19, R. V.)

“Turn again” (R. V.) in Acts 3:19 is baptism.

in Acts 2:38. "That your sins may be blotted out" in Acts 3:19 is "for the remission of sins" in Acts 2:38. "Seasons of refreshing" in Acts 3:19 is the "gift of the Holy Spirit" in Acts 2:38. From this it is plain that Peter taught baptism for the remission of sins in both passages.

I present the following lessons on turning to the Lord: "A great number that believed turned unto the Lord." (Acts 11:21.) First, they believed; second, after believing, they turned unto the Lord. Is one pardoned before he turns unto the Lord? I think not. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:7.) As the turning to the Lord takes place after believing, does it not follow that one is not pardoned as soon as he believes? In turning unto the Lord, what did they do? In other conversions the turning act was baptism. "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12.) "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." (Acts 18:8.) If the turning act is not baptism, then what is it? The turning was not repentance, for Paul told the Gentiles to "repent and turn to God." (Acts 26:20.) Here the turning followed the repenting. What did these penitent ones do in turning to God? Other penitents were baptized

into Christ "for the remission of sins." (Acts 2:38.) Forgiveness of sins takes place after the turning, for Peter said: "Repent ye therefore, and turn again, that your sins may be blotted out." (Acts 3:19, R. V.) The turning follows both the believing and the repenting. Forgiveness follows the believing, repenting, and turning. What does one do in turning to the Lord? It seems to me he is "baptized into Christ" "for the remission of sins." (Acts 2:38.)

Relative to Acts 10:43-48; 19:1-5, it will suffice to say these people were to receive remission of sins through the name of Christ, and that in each case they were baptized into his name. They could not be saved out of Christ, and baptism puts them into Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3.) "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.) They could not be saved before being freed from sin, and their sins were washed away by baptism. "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) They could not be saved without putting on Christ, and Christ is put on in baptism. "As many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.)

Your next is: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:11,12.) (1) These people were

not sons of God, for to him who is a son power cannot be given to become a son. (2) As long as God's word stands that Jesus gave to believers power to become sons of God, just so long will it be evident that in that case there were believers who were not sons. (3) As faith brought them to the place where Christ gave them the power to become sons of God, how could they have been saved at or before this time, or by faith only? (4) Were they sons? If so, how did they exercise the power Christ gave them in becoming sons? What did they do? (5.) Is a man saved before becoming a son of God? If not, as these people believed and were not yet sons, does it not follow that "faith alone" does not save, and that Acts 2:38 must be obeyed?

"So shall he sprinkle many nations" (Isa. 52:15.) How do you know he meant baptism? Might it not refer to his blood or the blood of sprinkling of which Paul speaks? Where is the New Testament practice growing out of this? Dr. Barnes, the celebrated Presbyterian, says: "It furnishes no argument for the practice of sprinkling in baptism. It refers to the fact of his purifying or cleansing the nations, and not to the ordinance of Christian baptism; nor should it be used as an argument in reference to the mode in which that should be administered." (Com. on Isa. 52:15.)

Now, Brother Lovell, these comments may seem severe and harsh in some instances; but I trust you know and understand me well enough not to be affronted, for you placed your construction on the passages referred to in our correspondence, and now

these are mine.

I have loved you as a pastor and a friend, and shall not allow our differences on these subjects to change my personal regard for you, but I cannot longer believe the Methodist doctrine on the points discussed.

I am your sincere friend,

(Miss) NORA YOUNT.

[To this letter no reply was received.]

AN INTERESTING CORRESPONDENCE.

Part Fourth.

WHY I LEFT THE METHODIST CHURCH.

I had been an honored and active member in the Methodist Church since I joined it. From my cradle till about one year ago I had been taught Methodism. I had heard nothing but sectarianism taught. I was a full-blooded Methodist and gave every evidence of the same, and I thought any doctrine was heresy which did not agree with the doctrine of my favored church. I have made a great change, but did not make it without some thought on my part.

The following are some of the reasons why I left the Methodist Episcopal Church:

1. It is an institution not ordained of God nor sealed by the blood of Christ. It cannot be found in the Bible; hence I left it.
2. It teaches that one can be saved outside of the church as well as in it. This being true, there is no salvation in the Methodist Church, and, therefore, it is nonessential. I did not desire to belong to a nonessential institution.
3. If one can be saved outside of the Methodist Church as well as in it, salvation is not in the Methodist Church, and I did not wish to belong to an institution in which there is no salvation.

4. Christ did not purchase the Methodist Church with his blood; hence it has not been purchased by the blood of Christ. I could not remain in an institution which has not been so purchased.

5. The Methodist Church was set up long since the apostles died. I did not wish to belong to something younger than the apostles and the New Testament.

6. The apostles did not belong to the Methodist Church, and I did not desire to belong to anything to which the apostles did not belong.

7. It teaches and practices things not found in the Bible. I will not belong to an institution that does this.

8. It teaches doctrine which contradicts the word of the Lord.

9. The pastors and presiding elders contradict each other, and cannot produce scripture sustaining their teaching. I did not wish to encourage such by remaining in said church.

10. The bishop made no effort to set forth the scripture proving his teaching, and I will not belong to a church when its head cannot support its doctrine.

11. The Methodist preachers will not tell sinners to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38), like the inspired apostles did.

12. The Methodist Church will not tell mourners to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord," like Ana-

nias told Saul. (Acts 22:16.)

13. In the practice of infant baptism, the Methodist Church baptizes without faith, repentance, or change of heart. This is not Bible doctrine.

14. It believes in three different kinds of baptism—sprinkling, immersion, and Holy Spirit. Paul says: "One baptism." (Eph. 4:5.) I could not support such a theory.

15. It adds to and takes from the word of the Lord.

16. It is governed by a human "Discipline" instead of the Bible. I prefer the Bible.

17. The Methodist Church debars the infant from the Lord's Supper. If they are members of the church, they should have the Supper.

18. It teaches salvation by faith only, and, therefore, sets aside repentance. I cannot support a church that leaves off repentance.

19. When it introduces repentance, it kills the faith-alone theory. I could not hold to such a contradictory theory.

20. It teaches that men can be saved without baptism, but will not receive people into the church without it. I will not belong to a church that will palm off a subject on the Lord that it refuses.

21. I could not wear the name of Christ and belong to the Methodist Church. I entered the church of Christ by obedience, and am nothing but a humble Christian.

Perhaps some of my old friends and associates will feel somewhat alarmed at my change; but since the Methodist Church teaches, "It makes no differ-

ence what church one belongs to—one church is as good as another.” I see no need of alarm on their part, if they are sincere in this teaching.

Now, a word to my brethren in Christ. I am here alone, surrounded by sectarian influences. There is no congregation near enough for me to meet with. This I regret. I realize there is a hard fight before me. I have just fought one hard battle, and gained the victory. By the help and grace of God, I expect to fight another, and hope to gain the victory. Like Moses of old, I prefer “to suffer with the people of God, than to enjoy the pleasures of sin for a season.” I hope to build up a church of Christ here; I believe I can do it. Brethren, remember me in your prayers. Who will help me support a tent meeting here next year? A letter from any good sister in Israel in the way of encouragement will be appreciated. My people are all members of the Methodist Church, even my dear old father and mother. I am alone in the faith. I know what I have to contend with. I am happy in my Saviour’s love, though all former friends may forsake me: I rejoice in the light of the glorious truth, and can give a reason for the hope that is within me. I desire that all my friends and relatives hear the gospel in its original simplicity and power, and that they may believe and obey the same and rejoice in a well-grounded hope of eternal life.

Goodlettsville, Tenn. (Miss) NORA YOUNT.

AN INTERESTING CORRESPONDENCE.

Discussion between Mr. Nackles, Pastor
in the M. E. Church, South,
and Miss Nora Yount.

Part Fifth.

LETTER FROM THE PASTOR TO MISS YOUNT.

Alexandria, Tenn., December 19, 1906.—Miss Nora Yount, Nashville, Tenn.—Dear Madam: I have recently read your two letters addressed to Brother Clement, of the Clarksville District, and published in the Gospel Advocate of December 6. Will you please pardon a stranger for coming in and offering to help you some? I am a member of the Tennessee Conference, and pastor of the Alexandria and Watertown charge, in the Lebanon District. If you want to know of my identity and standing, inquire at the Methodist Publishing House, or ask any pastor in the Tennessee Conference.

I am not writing for Brother Clement's benefit. He is abundantly able to take care of himself. Your published letters impressed me with the necessity of your looking at the matter from an entirely different standpoint.

I have met a number of people who demand that we Methodists give a plain, specific, direct,

unmistakable Bible command or example for all that we believe and practice; but the same people have always failed to show such a command or example for all they believe and practice.

I venture a guess on your friend with whom you have been discussing the subject of infant baptism. He believes in immersion as the only baptism; that the communion should be taken every Sunday, or Lord's day; and that the communion should be given to the women of the church.

In one letter to Brother Clement you ask: "Will you please give me one Bible example where infants were baptized?"

Will you please ask your friend the following questions: (1) For one Bible example where any person was immersed in the name of the Father, Son, and Holy Spirit? (2) For one Bible example where women took the communion? (3) For one Bible command for taking the communion every Sunday, or Lord's day? If you or your friend will furnish me Bible proof of these three things, then I will show you a Bible example for infant baptism without the ten dollars in gold or any other reward.

The point of emphasis is this: If one person demands of others Bible proof in plain commandments or examples for all they believe and practice, then he should be able to give the same kind of proof for all he believes and practices.

If it suits you to answer, I will be glad to hear from you. If not, I hope you will give these things careful consideration.

I send you by this mail, under separate cover, a

copy of a little book on "The Mode of Water Baptism." I think a careful study of that will help you.

Yours fraternally,

GEO. W. NACKLES.

LETTER FROM MISS YOUNT TO THE PASTOR.

Goodlettsville, Tenn., January 14, 1907.—Mr. George W. Nackles, Alexandria, Tenn.—Dear Sir: Yours of December 19, 1906, addressed to me at Nashville, received. Allow me, first of all, to thank you for the deep interest you manifest in my spiritual welfare. I am always willing to receive spiritual instruction from strangers or from any one else. The truth is appreciated by me at all times when received from strangers as well as when received from a friend. In fact, he who gives me spiritual light is my friend. I am real glad of your voluntary offer to help me in the investigation of spiritual matters. While it is true I am no longer a Methodist, yet I am more than anxious, with your assistance, to look at the "matter from an entirely different standpoint." I assure you the truth is all I want, and I promise you that if you show from the Bible that the point under investigation between Mr. Clement and me is authorized by the Lord, I will teach and practice the same.

Mr. Lovell, the pastor; Mr. Clement, the presiding elder; and Mr. Galloway, the bishop, and the head of the Methodist Episcopal Church, South, failed to sustain their doctrine and practice, which was a very great surprise to me, and which did much to cause me to abandon my long heart-cherished doctrine and church. If the great, greater, and greatest in the Methodist Episcopal Church, South, cannot sustain its doctrine, the teaching must be very weak. I confess I was surprised to

find it as weak as it is and to see its strongest advocates lay down their pen and give up the fight when God's eternal truth was brought against their doctrine. Before my investigation with these three great leaders in the Methodist Episcopal Church, South, it would have been an insult to me if one had told me that the Methodist doctrine is as weak as I find it, or that its strongest advocates could have been driven from the battle field so easily. I am perfectly willing to accept your standing without any inquiry; for the position you hold is sufficient as to your standing, and your writings speak for your knowledge and understanding of the Bible.

Yes, Mr. Clement was, and is, able to take care of himself, and so was Mr. Lovell and the bishop; but all combined were not able to take care of the Methodist doctrine. They took care of themselves by abandoning the investigation and leaving the battle field.

You cannot justify Mr. Clement's failure by trying to show that I limited his field in which to find authority for the practice of infant baptism to "plain commands or examples," for I did not do this. His field for finding authority for infant baptism was not limited, only he was required to get the authority from the Bible. Here is my proposition to Mr. Clement: "If you will keep your promise and give me the scripture which shows the time when, and the place where, Christ authorized infant baptism or that the apostles practiced it, I will give you the ten dollars in gold." This gave

him the broadest field possible in which to find his practice. The words "authorized" or "practiced" include not only commands and examples, but precepts and necessary inference. But even after giving him this broad field in which to find his practice, he failed to find infant baptism in the Bible, notwithstanding he stated in his discourse during the quarterly meeting that "there is no more scripture for anything than there is for infant baptism." I asked him for the scripture authorizing his statement, and he was unable to give it, either by express command, example, precept, or necessary inference. So you cannot justify Mr. Clement's failure by trying to make the impression that I narrowed the field in which to find infant baptism to a specific command or example. His field was as broad and as wide as the Bible.

If Mr. Clement wants to teach nothing but what is in the Bible and not practice deception in his teaching, he should give the scripture authorizing his statement or return to the place where the statement was made and correct it. Honesty demands his doing one or the other. Do you not think so?

The three questions you desire me to ask my friend introduces three new subjects, neither of which has anything to do with the one discussed with Mr. Clement. The question discussed with him was infant baptism, and not the ones introduced by your questions. "Immersion in the name of the Father, and of the Son, and of the Holy Spirit;" "women taking the communion," and

"taking the communion every Lord's day" were not the subjects under consideration between Mr. Clement and me. These are three different and distinct questions, neither of which was discussed with Mr. Clement. I asked Mr. Clement to assist me in the study of infant baptism, and not in the three subjects introduced by your three questions. If you desire, these three subjects will be discussed at the proper time; but let us investigate one at a time, and in the order in which they come. Infant baptism was the question discussed between Mr. Clement and me, and is, therefore, the first in order.

But you say: "If you or your friend will furnish me Bible proof of these three things, then I will show you a Bible example for infant baptism without the ten dollars in gold or any other reward." Whether I or my friend can or cannot show Bible authority for these three things was not under consideration in the discussion with Mr. Clement and has nothing to do with your showing or not showing a Bible example of infant baptism. If there is a Bible example of infant baptism, you can produce it whether these other things are true or false. If you can produce a Bible example of infant baptism by the Bible proof of these other things, you can produce it without such proof. If the example of infant baptism is in the Bible at all, it is there whether the other three practices are found in the Bible or not. So introduce the example of infant baptism from the Bible, and we will drop this subject and immediately take up the other three ques-

tions in their order. I will not limit you, except the proof must come from the Bible. I will place the proposition before you just as I placed it before Mr. Clement: "Can you produce the scripture that shows the time when, and the place where, Christ or the apostles authorized or practiced infant baptism?" My friend writes me that he extends through me his ten-dollar offer to you or any one in the Methodist Episcopal Church, South, who will introduce Bible authority for the practice of infant baptism.

I received the "little book on 'The Mode of Water Baptism.'" I read it, and think it deserves some attention, which I will give at the proper time. Thanks for the book. Yours sincerely,

(Miss) NORA YOUNT.

LETTER FROM THE PASTOR TO MISS YOUNT.

Alexandria, Tenn., January 21, 1907.—Miss Nora Yount, Goodlettsville, Tenn.—Dear Madam: Yours of January 14 received and carefully read. It seems that you missed the purpose of my proposition entirely. You go back to the proposition that you made to another party, wanting me to take that up. I proposed that you “look at the matter from an entirely different standpoint.” I put the question on a general plan. Here is the basis of that plan; If you expect other people to give plain and positive Bible proof for all they believe and practice, then, if you would be consistent, you must give the same kind of proof for all you believe and practice. It is perfectly fair to apply this general rule to all subjects. So that if I fail to show plain and unmistakable scripture for infant baptism, and you fail to show such scripture for anything you believe or practice, you have no right to criticise me. If you give Bible evidence for all you believe or practice, and I fail to give such evidence for one thing which I believe or practice, then I am defeated, on that one subject at least, and should come over to your side.

Is this method of reasoning justified by the Scriptures? Let us see. Read Mark 11:27-33. There you find the scribes and elders asking Jesus by what authority he did certain things. He asked them if the baptism of John was from heaven or of men. Because of their refusal to answer him, Jesus said: “Neither do I tell you by what authority I do

these things." The apostle Paul uses the same method of argument. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (Rom. 2:1.) The whole of the second chapter of Romans is an argument along the same line. I am under no obligations to try to prove the proposition you made to another unless I assume to do so. That I have not assumed. In our correspondence my proposition stands first. Here is the substance of my proposition put in the form of your proposition: If you will give the scripture which shows the time when, and the place where, Christ authorized, or the apostles practiced, immersion, giving communion to women, or the duty of taking the communion every Sunday, or Lord's day, then I will show you the same kind of proof for infant baptism.

"The words 'authorized' and 'practiced' include not only commands and examples, but precepts and necessary inferences." Such is your additional statement as to the latitude in making proof. If you want to take it that way, I will propose to furnish as strong proof by "necessary inference" on infant baptism as you or any person in your church can offer for the three practices which I have mentioned.

It is entirely unnecessary to undertake to prove infant baptism, by any sort of proof, to a large majority of the people of your church. (1) They demand an argument that is satisfactory to them-

selves. (2) They always want a Methodist to show a scripture specifically naming the doctrine or practice and authorizing it by command, example, or necessary inference, allowing them to be the judge of what constitutes a command, example, or "necessary inference." (3) There is no scripture directly authorizing the practice of infant baptism.

I am glad you limit me to the Bible for proof on this subject. The people who take the Bible for what it says, without note or comment, are the easiest people in the world to answer in an argument. (1) Such people always believe or practice some things which they cannot prove by such a method of argument. (2) I can prove some things by such a method of argument that such people never practice. (3) If the Bible is to be taken as it reads, without note or comment, then it is not necessary to preach the gospel. Simply teach the people to read, and let each read it for himself.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John. 13:14,15.) On the same night Christ instituted the communion he washed the apostles' feet and commanded them to wash each other's feet, saying he had given them an example to follow. The apostles never washed "one another's feet," neither does your church practice it. I can prove by a literal interpretation of the Bible that a man who loves his father and mother cannot be a disciple of Christ. "If any man come to me, and hate not his father, and mother,

and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14:26.)

You have left the Methodists because they practice some things not authorized by the Bible. Have you gained anything by going into another church where they also practice some things not authorized by the Bible?

You have been given some good arguments for infant baptism, but you do not accept them as arguments at all. Herein lies the reason why no scriptural discussion is ever complete or conclusive. There is no impartial and disinterested person to decide the matter. In any case brought before a civil court the interested parties are never allowed to have any say as to what is competent evidence or what verdict the evidence justifies. An impartial court and jury must decide those things. I do not believe or practice anything in a religious way that I cannot prove by the Bible to my satisfaction. I do believe and practice several things that I cannot prove to the satisfaction of a number of people who are as intelligent and pious as myself. It is always safe to offer any reward for proof of any religious doctrine. It would be perfectly safe for me to offer one thousand dollars reward for Bible proof that immersion is the only mode of baptism; because I would be the judge of the proof, and no man can prove it according to my way of reasoning. If I should allow the other party to be judge of the proof, then I could not offer a penny. These doctrines are a matter of opinion. I can show Bible

authority for infant baptism to some people; to other people of equal intelligence and piety I cannot show even a hint of such a practice in the Bible. It is easy to see things in the Bible when we believe they are there; when we do not believe they are there, it is well-nigh impossible to see them.

Let me give you some general suggestions on Bible study and Bible doctrine. People generally do not believe what the Bible teaches, but the Bible teaches what they believe. That is just as true of your people as of the Methodists and others. God spoke to man through an imperfect language, because man could not understand a perfect language. Therefore the Bible is perfect in the principles which it sets forth, but not perfect in the manner of its expression. The Bible was written to teach principles, and not as a set of rules to show men how to do things. Any man of ordinary ability can put more specific rules in a tract of a dozen pages than may be found in all the book of God. If the Bible was intended to give specific rules for doing things, the translators and revisers of the Bible have made a great mistake, because they did not express things in such a way and in such language as might not be easily misunderstood.

I have read your reasons for leaving the Methodist Church, and will write a criticism and correction of them and send you in a few days.

If you desire to write a criticism on my book on "The Mode of Water Baptism," I will be glad to receive it.

Yours respectfully,

GEO. W. NACKLES.

LETTER FROM MISS YOUNT TO THE PASTOR.

Goodlettsville, Tenn., February 7, 1907.—Mr. George W. Nackles, Alexandria, Tenn.—Dear Sir: Yours of January 21 before me. When one crowds himself into a discussion unsolicited, it is his duty to discuss the proposition that is under consideration at that time. If he is not willing to do this, then he should not seek to enter in. Infant baptism was the question being discussed with Mr. Clement at the time you offered your assistance, and it is to this subject you owe your respect. In your first letter you said: "Will you pardon a stranger for coming in and offering to help you?" While I am perfectly willing to receive light on Bible topics at all times, yet I am inclined to think you would better help the pastor, the presiding elder, and the bishop; and unless you make a better defense in the future than you have in the past, you would better get some one to help you. I do not need help on the three new subjects which you seek to introduce and which were not under consideration with Mr. Clement when you took up this discussion; but I do need help on the practice of infant baptism, provided it is in the Bible. Since you propose to help me, it is your duty to lend your help on those things wherein I need help. But since you admit that infant baptism is not authorized in the Bible by saying, "There is no scripture directly authorizing the practice of infant baptism," I cannot hope to receive the desired information from you. You deserve great honor and credit for making this con-

fession. If you will be just as honest in ceasing the practice of what you admit is not authorized in the Bible, then there will be some hope of your salvation. You are learning "the way of the Lord more perfectly;" and if you advance in the future as rapidly as you have in the past, it will not be long before I will sing the good old song, "Come, Humble Sinner," and receive you into full fellowship. Since your noble confession, I suggest that you write another tract, correcting your teaching on infant baptism in the tract you published in 1906. You owe this to the public, to yourself, and to God. Write it and tell the people you were mistaken when you wrote the tract and said: "Those who are so anxious to follow Christ should follow the example of his parents and have their children baptized, and thereby recognize them as members of his kingdom in infancy." ("The Mode of Water Baptism," page 13.) But I do not know what the presiding elder will do, for he said, "There is no more scripture for anything than there is for infant baptism," and then tried to prove it.

If I were wholly unable to give Bible authority for what I believe or practice, this would have nothing to do with your defeat in any way. If you fail to produce Bible evidence on what you believe or practice, you are defeated whether I can or cannot produce scripture sustaining my faith or practice. This you surely can see. One unscriptural practice in one party does not justify an unscriptural practice in another party, and therefore you are wrong in trying to justify your false practice

in such a style. Should I steal fifty dollars, this would not justify you in murdering your fellow-man. You should set yourself right by ceasing to practice unscriptural things, and persuade others to do likewise. By doing the latter you please God; by doing the former you please the evil one. Relative to the three new subjects you seek to introduce, I will speak of them in due time.

Of course, it would be "entirely unnecessary to undertake to prove infant baptism, by any sort of proof," to the people of God, when you admit that "there is no scripture directly authorizing the practice." In commenting on the expression, "the people of your church," it will suffice to say I have no church. The church we read about in the Bible and of which I am a member is the church of Christ—the church of God. Christ said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18.) Paul says: "The churches of Christ salute you." (Rom. 16:16.) "Unto the church of God which is at Corinth." (1 Cor. 1:2.) "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." (1 Cor. 10:32.) "But if any man seem to be contentious, we have no such custom, neither the churches of God." (1 Cor. 11:16.) "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (1 Cor. 15:9.) "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth." (2 Cor. 1:1.) "I persecuted the church of God." (Gal. 1:13.)

“For if a man know not how to rule his own house, how shall he take care of the church of God?” (1 Tim. 3:5.) “These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” (Verses 14,15.)

Yes, one who read the “Interesting Correspondence” in the Gospel Advocate knows how easy it is to answer one who takes the Bible without note or comment. The pastor, the presiding elder, and the bishop had almost as easy a task as you are having.

You quote Luke 14:26 to prove that if one loves his father and mother, he cannot be a disciple of Christ. I would be both afraid and ashamed to place such teaching before the public. I would be afraid of making infidels and receiving the curse of God, and ashamed for an intelligent public to see my misunderstanding and false application of the word of the Lord. Why did you not give the parallel passage in Matt. 10:37? “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.” Had you done this, your readers could have seen that the word “hate” is used in the sense of “love less.” I refer to this, not because it has any bearing on the question in discussion, but to prevent your perversion of scripture from making skeptics and infidels.

You ask: “Have you gained anything by going into another church where they also practice some

things not authorized by the Bible?" Had I done this, I would not have gained a thing; but the church of which I am a member practices nothing not authorized by the word of the Lord. By leaving a human institution, doctrines and commandments of men, and accepting an institution ordained of God and sealed by the blood of Christ by obeying the doctrine and commandments of Christ, I have gained the approval of Heaven and a home with the redeemed, if I will only hold out faithful to the end, which I hope to do.

I cannot harmonize the expression, "You have been given some good arguments for infant baptism," with the expression, "There is no scripture directly authorizing the practice." Can you?

A religious discussion is not to be decided like a case in court. . . . In religious discussions each disputant produces his arguments, and the hearers judge and decide for themselves. This is as it should be.

You say: "I do not believe or practice anything in a religious way that I cannot prove by the Bible to my satisfaction." In this you are mistaken, or else you have misrepresented the facts elsewhere. You believe in and practice infant baptism, and yet you say: "There is no scripture directly authorizing the practice." How can you prove a thing by the Bible to your own "satisfaction" when the thing is not in the Bible? If you can do this, you are easily satisfied.

Since you think you would be an unjust judge relative to a one-thousand-dollar reward for Bible

proof of immersion, suppose we make a small change and let the scholars of the pedobaptists who have written on the question be both the witness and the judge. If you are willing to do this, and if you will secure one thousand dollars in a first-class bank in your town, payable to me when I introduce proof from the pedobaptist scholars that the Greek word "baptidzo" means immersion and that this was the practice of the apostles and first Christians, I will undertake the task of producing the evidence from their writings. I wait to see how strong your faith is on the proposition.

You say: "I can show Bible authority for infant baptism to some people." How can you do this, since you admit the Bible does not authorize the practice?

"People generally do not believe what the Bible teaches, but the Bible teaches what they believe," is another error. If you had said, "Methodist preachers generally do not believe what the Bible teaches," you would have "hit the nail on the head." "The Bible teaches what they believe" is not true in your case. You believe in infant baptism, yet you say: "There is no scripture directly authorizing the practice."

Relative to the words "your people," it will suffice to say I have no people religiously. The ones you refer to are God's people, not mine.

You say: "The Bible was written to teach principles, and not as a set of rules to show men how to do things." I suggest that it was written for both purposes. Moses made the tabernacle according to

the pattern shown him in the mount. "Look that thou make them after their pattern, which was showed thee in the mount." (Ex. 25:40.) Paul says: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." (Heb. 8:5.) Christians are to walk by the rule laid down in the New Testament. "As many as walk according to this rule." (Gal. 6:16.) "Let us walk by the same rule, let us mind the same thing." (Phil. 3:16.) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16)—this is the rule given by the Lord; and, "We are buried with him by baptism" (Rom. 6:4)—this is the pattern given by the apostle. You disagree with the Lord when you teach that the Bible is so constructed as to be "easily misunderstood." In speaking of the highway of holiness, the Lord, through the prophet, said: "A highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it: but it shall be for those: the wayfaring men, though fools, shall not err therein." (Isa. 35:8.) He who cannot see the way as mapped out in the New Testament is of a lower class, intellectually, than a fool. The Bible is a "perfect law of liberty." (James 1:25.) It thoroughly furnishes the man of God "unto all good works." (2 Tim. 3:16,17.) When Methodist preachers cannot find infant baptism in the Bible, they should

understand that it is not a good work, and, therefore, should not practice it.

Since you admit that infant baptism is not authorized in the Bible, I have gained the victory at this point, and am now ready to consider your criticism of my reasons for leaving the Methodist Episcopal Church, South. My criticism of your book will come in its due season.

Your friend,

(Miss) NORA YOUNT.

LETTER FROM THE PASTOR TO MISS YOUNT.

Alexandria, Tenn., March 15, 1907.—Dear Miss Yount: Your last letter on infant baptism was received in due time. I have also received your notes of February 25, March 5, and March 12.

You accuse me of violating the rules of discussion. Whose rules are you going by? Please refer me to page and number of the book of rules which you are following.

The three letters criticising your reasons for leaving the Methodist Church were all one message. I divided it because of its length. I did not mention the other correspondence, because I wanted to keep the two subjects separate.

On the last page of yours of February 7, I read: "I have gained the victory at this point, and am now ready to consider your criticism of my reasons for leaving the Methodist Episcopal Church, South." That looks like you did not expect an answer to your letter. It was after that you criticised me for writing on your reasons for leaving the church before answering your letter.

Your last on infant baptism needs no answer, because you do not accept my proposition. In your first you thanked me for my interest and declared your willingness to look at the matter from "an entirely different standpoint." Later you wrote about me pushing myself into the discussion and declared it my duty to stick to the subject under discussion when I came in. How could we look at the matter from an entirely different standpoint by continuing

the same old discussion? It would not be easy to misunderstand my proposition. At first I attempted to show you this principle: If the Methodist Church believes and practices one thing which is unscriptural, and the church of Christ believes and practices another thing which is also unscriptural, one of the churches is as near right as the other, and neither has a right to criticise the other for its unscriptural practice. Finding that you propose to prove all the church of Christ believes and practices, I then proposed to offer the same kind of argument for infant baptism that you will offer for immersion, women taking communion, or the duty of taking communion every Sunday, or Lord's day. Unless you will accept my proposition or make one that I will accept, nothing more need be said on the subject. I was satisfied at the beginning that no person in the church of Christ would accept my challenge or proposition, because they know that there is not a single scripture mentioning the fact of women taking the communion. They know, also, that there are several things taught by Christ and the apostles which they do not practice. You say that if you steal, that would not justify me in committing murder. That is true. At the same time, one criminal has no right to criticise or prosecute another because his offense is different. They are both violaters of the law and liable to punishment. If you cannot make plainer and stronger proof for what you believe and practice than I can for what I believe and practice, then I am just as good, both in faith and practice, as you are, no difference how

far I may be from the Bible standard.

You say that Matt. 10:37 is a parallel passage with Luke 14:26. It may be, but the Bible does not say so. Neither does the Bible say that the word "hate," as used in Luke 14:26, is used in the sense of "love less."

. . . In saying that the Bible is easily understood, you lay claim to inspiration and indirectly accuse a large majority of Christians of being either ignorant or mean. There are, in round numbers, 20,000,000 church members in the United States. Less than 1,000,000 belong to the church of Christ. So 19,000,000 do not agree with you on Bible doctrines. Now if these 19,000,000 do not know any better, then they are ignorant. If they know better and refuse to do it, then they are mean. There is not a great scholar, either from a literary or biblical standpoint, in the church of Christ. Alexander Campbell is the only scholar of national reputation the church ever had. They are ashamed of him, because they do not like to be called "Campbellites."

Writing of the simplicity of the Bible, you quote Isa. 35:8: "The wayfaring men, though fools, shall not err therein." You then add: "He who cannot see the way as mapped out in the New Testament is of a lower class intellectually than the fool." What about yourself? Strange that you never learned any part of the way until last September. Your friend who wrote the introductory to the "Interesting Correspondence" says you are a woman of more than ordinary ability. You were teaching school when he met you. And yet you had never learned

“the way as mapped out in the New Testament,” though it is so plain that “a fool need not err therein.” It will not do at all to say that the Methodist preachers or the Methodist Church had not taught you right. You surely had read the New Testament. That is sufficient if the way is as plain as you represent it to be.

Yours fraternally,

GEO. W. NACKLES.

LETTER FROM MISS YOUNT TO THE PASTOR.

Goodlettsville, Tenn., March 29, 1907.—Mr. George W. Nackles, Alexandria, Tenn.—Dear Sir: Yours of March 15 received. It is harder to get you to answer a letter than it is to conduct a discussion. You have not yet answered mine of February 7. Yours now before me is an answer to my three notes, and not a reply to my letter of February 7. I wonder if you did think you could work such a trick on me? I did not ask you to answer the notes. I asked you in these notes to answer the letter of February 7, but you answered the notes and not the letter. I was ready at the close of my letter of February 7 to receive your criticism of my reasons for leaving your denomination, but there were some things in said letter that I was not ready nor willing for you to ignore. As far as infant baptism is concerned, I was ready to receive your criticism, and so stated. But what about that one thousand dollars you failed to mention? Please let me know when you get it in the bank. . . .

Yes, you voluntarily entered into this discussion, and since you say, "Unless you will accept my proposition or make one that I will accept, nothing more need be said," I reach the conclusion that you would like to drop out. I myself think you had as well drop out, since you admit that "there is no scripture directly authorizing the practice of infant baptism." You cannot hope to defend the practice with this admission before you. Perhaps Lovell, Clement, and the bishop could give you a lesson on how to pull

out of a discussion, since it has been but a short time since they did the same thing.

You ask: "How could we look at the matter from an entirely different standpoint by continuing the same old subject?" I ask: "How could we look at the matter from an entirely different standpoint" by discontinuing "the same old subject" and jumping onto new subjects? Infant baptism was the subject under consideration when you entered into this discussion, and it will be the subject when you drop out.

If all that the church of Christ teaches or practices is false, this would not prove infant baptism scriptural nor justify you in the practice. The practice must stand or fall by the Bible. I repeat that should I steal fifty dollars, this would not justify you in murdering your fellow-man. Should we commit these crimes, you might be as good as I, but my wrong (stealing the fifty dollars) would not prove you innocent nor justify your deed. No just court would hold you guiltless on such a plea. Neither will God. It is foolishness personified to try to establish infant baptism on such an argument. Your premise is false, and your argument is as false as the premise. Such premise and argument are on the sand. You know this is true. You are only putting in such to take up time and space.

Since you admit that the Scriptures do not authorize infant baptism, what are you going to do with your tract which sets forth infant baptism? Do you not think it will be wrong to let the tract go as it is? It seems to me you ought to do some-

thing in the way of correcting the false teaching it sets forth on infant baptism. . . .

I lay no claims to inspiration. I have none. It does not require an inspired person to see and travel the road to heaven. Relative to the fool not erring in this, you ask: "What about yourself?" The fact that I saw the true way as laid down in the New Testament and walked therein is evidence that I am not the fool of which you speak.

Yes, my friend, in his introductory to the "Interesting Correspondence," passed a compliment on me by saying that I was "above an average in intellect," but I am not responsible for his doing so; and I see no reason why you should worry over this matter, for I feel sure that he would pass the same compliment on you, if he could do so and at the same time tell the truth.

Yes, I was teaching school when I began to see the true teaching of the Bible. But school-teachers, as well as other intelligent persons, sometimes do foolish things, and then do things which are not foolish. The foolish thing I did was to allow myself to be guided by the "Discipline" and false teaching of sectarian preachers instead of being guided by the word of the Lord. The wise thing I did was dropping the "Discipline" and false teachers and their teaching and following the word of the Lord. I have seen men who thought they were very wise and intelligent, and yet do as foolish a thing as to try to prove infant baptism by the Bible. I knew of one man who was intelligent enough to write a large book of twenty-four pages on "The Mode of

Water Baptism," and do the foolish thing of setting forth infant baptism in said book; then, later, wise enough to press into a discussion after three others had abandoned their breastworks, retreated, and gone home to their families; and then do as foolish a thing as to admit that the Bible does not "directly authorize infant baptism." I simply refer to this to remind you of the fact that sometimes people who think themselves wise and follow other occupations besides teaching school can do foolish things the same as school-teachers.

You say: "If these nineteen million do not know any better, then they are ignorant. If they know better and refuse to do it, then they are mean." The four Methodist preachers represented in this discussion are included in this nineteen million. Three of them have already learned that infant baptism is not authorized by the Lord, and the fourth one is learning the lesson as fast as could be expected of a beginner, and before this discussion is ended he will have been well drilled. He has already advanced far enough to see that the Bible does not "directly authorize infant baptism." I have taught a great many classes, but I believe I never had a class to advance as rapidly as my theological class—three already graduated and gone home, and the fourth one about ready to call for his diploma. I think he will put in his application soon. These four preachers out of the nineteen million know better than to practice infant baptism, from the fact that they learned better while in my Bible class. Hence, if they teach and practice in-

fant baptism in the future, we know it cannot be attributed to ignorance. You give two reasons for false teaching and practice—viz., ignorance and meanness. Now it depends upon your future practice as to which class you belong. It cannot be ignorance, for you know better.

The big crowd does not help you any, from the fact that the evil one has had the big crowd with him since the fall of man in the garden of Eden. There were only seven who agreed with Noah. Noah and the seven were saved; the big crowd was destroyed. The big crowd will be destroyed in the last day, according to the New Testament.

I do not refuse to be called a "Campbellite" because I am ashamed of Alexander Campbell, but because I am ashamed to be called by a name the Lord did not give to his children. If you are not ashamed to wear a name the Lord did not give, you should be. One reason I dropped the name "Methodist" was because I could not find it in the Bible. Can you? If not, then why do you wear it?

You seem to be very confident that no one in the church of Christ will accept your proposition relative to immersion, women taking the communion, and taking the communion on each Lord's day. You refer to this as though you thought you had won a golden victory. But I am inclined to think that you can be taught a few lessons on these points. In your letter of December 19 you requested me to question my friend in reference to three questions, as follows: "(1) For one Bible example where any

person was immersed in the name of the Father, Son, and Holy Spirit. (2) For one Bible example where women took the communion. (3) For one Bible command for taking the communion every Sunday, or Lord's day." I consulted him as you requested relative to these three questions, and the following is his reply:

"Phoenix, Ariz., February 28, 1907.—Miss Nora Yount, Goodlettsville, Tenn.—Dear Sister Nora: Yours of recent date received. With much pleasure I answer the three questions propounded by Mr. Nackles. He, as Methodist preachers generally do, seeks to cloud and darken truth in framing his questions, rather than to turn on spiritual light. He certainly knows that it is unfair and scripturally wrong to frame a set of questions and put the command for the example and the example for the command, which thing he did in his questions. If he desired the whole truth, then why did he substitute the command for the example and the example for the command? The fact that he did this is evidence that he is not willing to seek and accept the truth, and the truth only.

"There are four ways to get Bible authority for faith in, and the practice of, a thing—viz.: command, example, precept, and necessary inference. If Mr. Nackles had desired nothing but the truth as revealed in the Bible, he would have embraced these four ways in his questions instead of limiting them to commands and examples. Then he would not have substituted the command for the example and the example for the command. But this is his

style of seeking advantage and darkening counsel. However, I believe I can give the gentleman some things to think about.

“Relative to his first question, my first witness is Mr. Nackles himself. I suppose he will accept his own teaching as good authority. Mr. Nackles, in his tract, (‘The Mode of Water Baptism,’ page 16,) says: ‘The Methodist Church not only allows immersion, but makes it the duty of her ministers to immerse those who desire it.’ Do the Methodists baptize into the name of the Father, Son, and Holy Spirit? Mr. Nackles, in his tract, page 12, says: ‘It is not Christian baptism unless it is done in the name of the Father, Son, and Holy Ghost.’ Can Mr. Nackles prove his faith and practice on these points? He, in his letter to you of January 21, says: ‘I do not believe or practice anything in a religious way that I cannot prove by the Bible to my satisfaction.’ If he expressed the truth in these quotations, then he can answer his own question; so why is he asking me to prove a thing he practices and admits he can prove by the Bible? If there is no authority for immersion in the name of the Father, Son, and Holy Spirit, then Mr. Nackles believes a falsehood, teaches a falsehood, and practices a falsehood in the teaching and practice of immersion, and also expressed a falsehood when he said he could prove his teaching and practice by the Bible. He can take either horn of the dilemma he wishes. If he expressed the truth when he said he could prove all he believes and practices by the Bible, then immersion into the name of the Father, Son,

and Holy Spirit is authorized by the Bible. If it is not authorized by the Bible, then he misrepresented the truth by saying he could prove all he believes and practices by the Bible.

“But he hangs himself again. In his tract, page 11, Mr. Nackles says: ‘Immersionists would impress those who are ignorant of the Scriptures that immersion may be found almost any place and sprinkling is not mentioned. The truth is that sprinkling is mentioned a number of times and immersion is not found in the book.’ He would have his readers believe that sprinkling for baptism is authorized by the Lord and immersion is not. If ‘immersion is not found in the book,’ as he says, then how can he prove all he believes and practices by the Bible? If he expressed the truth when he said he could prove all his faith and practice by the Bible, then immersion is in the Book. If it is not in the Book, as he says, then he did not express the truth when he said he could prove all he believes and practices by the Bible. Here, as above, he can take either horn of the dilemma.

“But what about sprinkling being found a number of times for baptism in the Bible? Mr. Nackles, in his tract, page 16, says: ‘It is a mistake to assert that affusion can be proven. That is neither Methodist nor biblical.’ This author defines the word ‘affusion.’ In his tract, page 2, he says: “‘Affusion’ means to pour or sprinkle a liquid on a person.’ Here he contradicts himself again. How can it be ‘a mistake to assert that affusion can be proven,’ if it is found in the Bible, as he says? But since he

admits that affusion cannot be proven, then the statement that he can prove all he believes or practices by the Bible is not true. If it is a mistake to make such an assertion, then it is a mistake to teach and to practice it, and he should quit it, from the fact that 'to him that knoweth to do good, and doeth it not, to him it is sin.' (James 4:17.) Mr. Nackles knows better than he is doing. He should repent of writing his tract and call it in if 'it is a mistake to assert that affusion can be proven,' from the fact that it sets forth affusion.

"My next witnesses are Paul and John Wesley. Paul says: 'We are buried with him by baptism.' (Rom 6:4.) Wesley, in commenting on this, says: 'Alluding to the ancient manner of baptizing by immersion.' ('Notes on the New Testament.')

If Paul and Wesley told the truth, and I believe they did, I have furnished not only one example of immersion, but several, for Paul included himself with the Romans in the expression, 'We are buried with him by baptism;' and Wesley explains it—'Alluding to the ancient manner of baptizing by immersion.'

I wonder if Mr. Nackles will believe Paul and Wesley? He may go back on Paul, but surely he will not turn Mr. Wesley, the founder of the Methodist Church, down.

"This brings me to the second question. Relative to women's taking the communion, I introduce Mr. Nackles and the Methodist Episcopal Church, South. Mr. Nackles and the Methodist Episcopal Church, South, gives the communion to the women, and he says: 'I do not believe or practice anything

in a religious way that I cannot prove by the Bible to my satisfaction.' Is the Methodist Episcopal Church, South, scriptural in practice, and did Mr. Nackles express the truth? If so, why should I introduce another witness?

"It is foolishness for one to demand Bible proof of another for a thing that he himself believes and practices, and which he says he can prove by the Bible to his satisfaction. This is worse than child's play. Mr. Green, in his letter to you of January 21, says: 'I can prove everything I teach by the Bible.' Since Mr. Green and Mr. Nackles are brethren and agree on what they can prove relative to their faith and practice, and since they both give the Lord's Supper to the women, it is as much their duty to prove the practice as it is ours; and we have just as much right to demand the proof of them as they have to demand it of us. But why demand proof of a thing, when both teach and practice that thing and both admit it can be proven?

"But suppose there was no proof for the practice included in the first and second questions, what would Mr. Nackles gain in this discussion? Not one thing, from the fact that it would prove his faith and practice unscriptural in both instances, and his statement that he can prove all he believes or practices by the Bible false. So the only things I can see that he desired to do by asking these questions is to cover up the truth and darken your spiritual eye.

"But is there any Bible authority for the practice? The Lord's Supper was given to the family of God,

and all are commanded to partake of it. 'And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.' (Matt. 26:26-28.) God has but one family. 'Of whom the whole family in heaven and earth is named.' (Eph. 3:15.) All God's children are in his family. 'But now hath God set the members every one of them in the body, as it hath pleased him.' (1 Cor. 12:18.) Each Christian is entitled to eat at the Lord's table because of the fact that he belongs to the family of God, and the Lord instituted it for his children and commanded all of them to partake of it. 'And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.' (Matt. 26:27.) If women are Christians and belong to God's family, which Mr. Nackles will admit is true, then they are entitled to the communion. If they are not Christians, then Mr. Nackles errs in giving it to them.

'But are there any women in the church, the family of God? Baptism puts one into Christ. 'For as many of you as have been baptized into Christ have put on Christ.' (Gal. 3:27.) 'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?' (Rom. 6:3.) When one is in Christ, he is a 'new creature,' and, therefore, a Christian. 'If any man be in Christ, he is a new creature: old things are passed away;

behold, all things are become new.' (2 Cor. 5: 17.) 'Both men and women' were baptized; therefore both are in Christ. (Acts 8:12.) They are new creatures in Christ; hence both men and women belong to the family of God. 'God is no respecter of persons.' (Acts 10:34.) Therefore he could not debar a part of his children from his table by leaving out the women. The Lord is not as selfish with his children as the Methodists are with theirs. They will not give their children the Lord's Supper.

"But there is another way of getting at the truth on this proposition. Paul, in his letter to the church at Corinth, said: 'The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? Seeing that we, who are many, are one bread, one body; for we are all partakers of the one bread.' (1 Cor. 10:16,17, R. V.) 'The cup of blessing, for which we bless God,—is it not a participation of the blood of the Anointed one? The loaf which we break,—is it a not participation of the body of the Anointed one? Because there is one loaf, we, the many, are one body; for we all partake of the one loaf.' (1 Cor. 10:16,17, Emphatic Diaglott.) 'The cup of blessing which we bless, is it not a partaking of the blood of Christ? The bread which we break, is it not a partaking of the body of Christ? Because we, the many, are one bread, one body; for we all share in that one bread.' (1 Cor. 10:16,17, American Bible Union.) There are other translations that could be quoted on this passage, but these three are sufficient to show that Paul in-

cluded himself and the women with the whole church in the expression, 'we are all partakers of the one bread.'

"But were there any women in the church at Corinth? If so, they are included in the phrase, 'we are all partakers of the one bread.' Paul, in writing to the church at Corinth, said: 'As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church.' (1 Cor. 14:33-35, R. V.) Wilson, in the *Emphatic Diaglott*, renders this passage thus: 'As in all the congregations of the saints, let your wives be silent in the assemblies; for it has not been permitted to them to speak, but let them be submissive; even as the law also says; and if they wish to learn anything, let them ask their own husbands at home; for it is an indecent thing for a woman to speak in the assembly.' The Baptist translation renders the passage thus: 'As in all churches of the saints. Let your women keep silence in the churches; for it is not permitted to them to speak, but they are to be in subjection, as the law also says. And if they wish to learn anything, let them ask their own husbands at home; for it is a shame for a woman to speak in the church.' According to these three translations, there were women in the church at Corinth, and some of them 'wives.' Hence, when Paul said to this congregation, 'We are all partakers of this one

bread,' he furnishes us a Bible example of women taking the communion.

"The third question is as easily answered as the former two. Christ, on the night in which he was betrayed, instituted the Lord's Supper. On that occasion he took bread, and when he had given thanks, he broke it, and gave to his disciples, saying: 'This is my body, which is for you: this do in remembrance of me.' He also took the cup and said: 'This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me.' (1 Cor. 11:23-26, R. V.) This shows that the Lord's Supper is to be observed till Christ's second coming. But when is it to be observed? We find the early disciples at Jerusalem breaking bread. 'And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' (Acts 2:42.) At Troas we find the disciples assembled on 'the first day of the week' to 'break bread.' (Acts 20:7.) This designates the time when the disciples observed this institution. They did not meet upon the first day of 'a' week, but the first day of 'the' week. This implies the first day of every week. Under the old law the command to the Jews to keep the Sabbath day holy meant every Sabbath day. Then why should not the expression, 'the first day of the week,' mean every first day? Will Mr. Nackles undertake the task of showing why it should not have such a meaning?

"In Acts 2:42 the breaking of bread is associated with the fellowship and other items of worship,

which implies that they are connected in the worship of the saints. These items of worship can no more be severed and a part left out of the worship of the saints than can faith and repentance be severed and one left out of the obedience of the sinner. But when should we participate in the fellowship? 'Upon the first day of the week let each one lay by him in store, as he may prosper, that no collections be made when I come.' (1 Cor. 16:2, R. V.) 'Every first day of the week, let each of you lay something by itself, depositing as he may be prospered, so that when I come collections may not then be made.' (1 Cor. 16:2, Emphatic Diaglott.) 'On each first day of the week, let every one of you lay by him in store, according as he is prospered, that there may be no collections when I come.' (1 Cor. 16:2, American Bible Union.)

"As the breaking of bread and the contribution are items of worship and connected with other items of worship at Jerusalem, and since the contribution should be made 'every first day of the week,' 'on each first day of the week,' I reach the conclusion that 'the apostles' teaching, the breaking of bread and the prayers,' are also included in the command. Why should they be left out? Will Mr. Nuckles give a reason why one of these items of worship should be observed 'on each first day of the week' and the others not? The Methodists themselves meet each first day of the week, teach, pray, and contribute as set forth in Acts 2:42. and I see no reason why they should leave off the communion, which is one of the items of worship as set forth in

the same passage.

“We find that the earliest and best history corresponds with the Bible idea as set forth above. William Palmer, A.M., of Worcester College, Oxford, as quoted by W. P. Richardson in “Adventism Against Itself,” page 37, testifies thus: ‘It was customary for all Christians to receive the sacrament of the eucharist every Sunday.’ ‘All Christians’ embraces Christian women as well as ‘every Sunday’ embraces every Lord’s day. This historian refers to the testimony of Justin Martyr. ‘After this we always continually remind each other of these things, and the rich assist the poor, and we are continually with each other. In all our offerings we bless the Creator of all things through his Son, Jesus Christ, and through the Holy Spirit. And on the day called Sunday all who dwell in the city or the country assemble in one place, and the memorials of the apostles and the writings of the prophets are read as the time permits. Then when the reader ceases the president in a discourse exhorts and admonishes to the imitation of these excellent precepts. We then all rise together and send up prayers, and, as we have said, when the prayers cease, bread is offered and wine.” Here both men and women and every Lord’s day are included.

“Dr. Neander says (as quoted by Milligan in ‘Scheme of Redemption’): ‘As we have already remarked, the celebration of the Lord’s Supper was still held to constitute an essential part of divine worship on every Sunday, as appears from Justin

Martyr (A.D. 150), and the whole church partook of the communion after they had joined in the Amen of the preceding prayer. The deacons carried the bread and wine to every one present in order. It was held to be necessary that all the Christians in the place should, participating in this communion, maintain their union with the Lord and with his church, and hence the deacons carried a portion of the consecrated bread and wine to strangers, to the sick, to prisoners, and to all who were prevented from being present at the assembly.' ('History of Christ, Religion, and Church,' Vol. I., page 332.)

" 'The first day of the week, which was the ordinary and stated time for the public assemblies of Christians, was, in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been.' (Mosheim, Vol. I., page 120.)

" 'All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom which was derived from the church at Jerusalem was founded upon the express appointment of the apostles.' (Mosheim by Maclaine, Vol. I., page 45.)

" 'These quotations show that all Christians, both men and women, participated in the celebration of the Lord's Supper on each first day of the week.

" 'Since Mr. Wesley is the founder of the Methodist Church, I suppose Mr. Nackles would like to hear him on this subject. He is dead, but,

like Abel of old, 'yet speaketh.' John Wesley (as quoted by D. R. Dungan in 'Sabbath or Lord's Day? Which?' page 64), in a letter to America, 1784, said: 'I, also, advise the elders to administer the supper of the Lord on every Lord's day.'

"The above history is all plain and agrees with the Bible on the points under consideration: Other history could be quoted on this subject, but this is sufficient.

"I suppose Mr. Nackles will allow me the same liberty he took, so I will get you to ask him three questions for me. But before asking these questions, I will quote some scripture preparatory to the first query.

" 'And Jesus came and spake to them, saying: All power is given to me in heaven and on earth. Go therefore, and disciple all the the nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatever I have commanded you. And behold. I am with you alway, unto the end of the world.' (Matt. 28:18-20.)

" 'Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles: Men, brethren, what shall we do? And Peter said to them: Repent, and be each of you immersed, upon the name of Jesus Christ, for remission of sins, and ye shall receive the gift of the Holy Spirit.' (Acts 2:37-38.)

" 'But when they believed Philip preaching glad tidings concerning the kingdom of God and the name of Jesus Christ, they were immersed, both

men and women. And Simon also himself believed; and having been immersed, he continued with Philip, and wondered, beholding the miracles and signs which were wrought.' (Acts 8:12,13.)

"Philip opened his mouth, and beginning from this Scripture, preached to him the glad tidings of Jesus. And as they went along the way, they came to a certain water. And the eunuch said: See, here is water; what hinders that I should be immersed? And Philip said: If thou believest with all thy heart, thou mayest. And he answered and said: I believe that Jesus Christ is the Son of God. And he commanded that the chariot should stop. And they went down both into the water, both Philip and the eunuch; and he immersed him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing." (Acts 8:35-39.)

"The above quotations are made from the 'American Bible Union.' I now quote from the 'Emphatic Diaglott:'

"All authority has been imparted to me, in heaven and on earth. Go, disciple all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things which I have enjoined upon you; and, behold, I am with you all the days, till the consummation of the age.'

"Having heard this, they were pierced to the heart, and said to Peter and the other apostles, Brethren! what shall we do?' And Peter said to

them; Reform, and let each of you be immersed in the name of Jesus Christ, for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.'

“‘But when they believed Philip announcing glad tidings concerning the kingdom of God, and the name of Jesus Christ, they were immersed, both men and women. And Simon himself also believed; and having been immersed, he was constantly attending to Philip; and beholding the signs and great miracles which were performed, he was astonished.’

“‘Philip opening his mouth, and beginning from this scripture, announced the glad tidings of Jesus to him. And as they were going on the road, they came to a certain water; and the eunuch said, Behold, water! what hinders my being immersed? And he ordered the chariot to stop; and they both went down into the water, both Philip and the eunuch, and he immersed him. And when they came up out of the water, the Spirit of the Lord seized Philip; and the eunuch saw him no more, for he went his way rejoicing.’

“I could quote another translation which gives immersion in these passages, but these will suffice for the present purpose.

“1. I have given two translations which are not called in question by the best scholars, and both of these translations give ‘immersing’ and ‘immersed’ in the above quotations. Will Mr. Nuckles produce one translation which gives ‘sprinkling’ or ‘pouring’ in these scriptures?

"2. If the Bible does not authorize women to partake of the communion, then why does the Methodist Episcopal Church, South, give it to them, and how can Mr. Nackles prove all he believes or practices by the Bible?

"3. Can Mr. Nackles produce one scriptural reason why the Methodists meet on the first day of each week, teach, pray, and contribute as authorized in Acts 2:42, and leave off the 'breaking of bread,' which is authorized in the same passage?

"You may use this as you see fit. May the Lord continue his blessings upon you, is the prayer of your friend and brother in Christ,

"C. E. W. DORRIS."

I have now accommodated you by complying with your request and by answering your questions. Will you please accommodate me by answering these questions:

1. Will you produce the scripture which shows the time when, and the place where, Christ or the apostles authorized or practiced infant baptism?
2. Does the narrow road leading to heaven lead through the Methodist Episcopal Church, South, or is said church in the narrow road?

This reply is somewhat lengthy, but much of it is correcting your misrepresentations; hence attribute the length of the article to yourself. Have you put that one thousand dollars in bank?

Your friend,

(Miss) NORA YOUNT.

LETTER FROM THE PASTOR TO MISS YOUNT.

Alexandria, Tenn., April 24, 1907.—Dear Miss Yount: Yours of March 29 received. If you cannot understand my reasons for not more fully answering your letter of February 7, it does not seem necessary to make any further explanation. It is a waste of time to keep going over the same old things in the same old way.

As to the one thousand dollars, I have never offered any reward for proof of Bible doctrines. Such offers are foolish. No one ever tries to collect them; no one ever expects to pay them. I said it would be safe for me to offer one thousand dollars for proof that immersion is the only mode of baptism. That would be perfectly safe as long as I am the judge of the argument. If some immersionist should be the judge, then it would not be safe. No court would hold what I said as an offer. It was simply a statement.

The ease with which you silenced the presiding elder, the bishop, and the pastor is remarkable indeed. But, somehow, I do not feel seriously alarmed.

You have a good deal to say about my admission that "infant baptism is not directly authorized by the Scriptures." Dr. Feist, of Nashville, has been convicted of murder in the first degree and denied a new trial without a single item of direct evidence. No doctrine is directly authorized by the Scriptures unless it can be proven by commandment or example. If it takes direct authority to establish a doctrine, then the church of Christ

ought to quit the practice of immersion and giving communion to the women. Your friend, a copy of whose letter you inclose, does not attempt to prove these things by direct authority. You seem to forget that the word "directly" means anything. When you quote me as saying "the Scriptures do not authorize infant baptism," you give an entirely different meaning to the sentence. To say that the guilt of Dr. Feist is not proven is entirely different from saying that the guilt of Dr. Feist is not directly proven. . . .

Regarding "the fool erring in the way," I quote from your letter: "The fact that I saw the true way as laid down in the New Testament and walked therein is evidence that I am not the fool of which you speak." Let us look at some other facts and see what they prove. You grew up in a home where they always had a Bible. You read that Bible. You went to school, became a teacher and a woman of more than "average intellect." Until the fall of 1905 you had not learned the true way of life, and was so prejudiced against those who taught the true way that you would not attend their meetings. What do these facts prove?

You say: "I dropped the name 'Methodist' because I could not find it in the Bible." The name "Yount" is not in the Bible. Why did you not drop that unscriptural name while you were dropping names? The name "church of Christ" is not in the Bible. Why did you enter a church which has not a Bible name?

I will write an answer to Mr. Dorris' letter and

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send it to you in a few days. Yours fraternally,
GEO. W. NACKLES.

LETTER FROM THE PASTOR TO MISS YOUNT.

Alexandria, Tenn., May 7, 1907.—Dear Miss Yount: Mr. Dorris accuses me of attempting to darken counsel by demanding proof of Bible doctrines by commandments and examples, and putting the command for the example and the example for the command. Then he says: "There are four ways to get Bible authority for faith in, and the practice of, a thing—viz., command, example, precept, and necessary inference. If Mr. Nackles had desired nothing but the truth as revealed in the Bible, he would have embraced these four ways in his questions instead of limiting them to commands and examples."

In your letter to Brother Lovell, written from Nashville, July 16, 1906, and published in the Gospel Advocate of January 3, 1907, you say: "I have a friend who calls the practice of infant baptism, sprinkling, and baptism because of the remission of sins in question, and asks me to give him one scripture for each practice where Christ authorized them and one example of each where the apostles practiced them, and says that he will give me ten dollars in gold for each example." This very clearly states that the rewards were offered only for the examples. If Mr. Dorris had desired nothing but the truth as revealed in the Bible, and had not feared that some one would collect the thirty dollars in gold, he would have embraced all the four methods of getting Bible authority in his offer.

Instead of that, he confined it to examples. Now who first sought to be unfair and darken counsel by the way he states his propositions?

I accept the four ways of getting Bible authority as stated by Mr. Dorris. There may also be other ways, but it is not necessary to discuss them at this time. As a rule, the things that are taught by plain commands, precepts, and examples, in the New Testament, have not been questioned by those who believe the Bible to be the word of God. But most of the doctrines and practices taught by inference have been much disputed. A great deal depends on the word "necessary." What one church accepts as a "necessary inference," another does not. Many of those who oppose Methodist doctrines want us to prove what we believe and practice by commands and examples, but let them prove some things they believe and practice in some other way. It is impossible to prove anything to people who make themselves the sole judges of the evidence.

Mr. Dorris thinks that because I believe in and practice immersion and giving communion to women, that is good evidence in their favor; but he does not seem to think that my failure to believe in and practice communion every Lord's day is any sort of evidence against the practice. He counts John Wesley good authority when Wesley is on his side of the question. But Wesley taught many things which Mr. Dorris does not believe. Was Wesley good authority on those subjects?

You have been arguing with me that what you

do is no excuse for what I do, and that I must prove my doctrine whether you can prove yours or not. So I make the same requirement of Mr. Dorris. If I believe and practice these things without proof, that does not excuse him. The Methodists do not "baptize into the name of the Father, Son, and Holy Spirit." They baptize according to Christ's command—"in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.)

Mr. Dorris introduces Paul and John Wesley to prove immersion by Rom. 6:4. Paul does not say a word about water or immersion. The word "buried" is never used to mean the same as "immersed." Wesley taught several things that I do not believe. I am strictly an independent thinker.

Mr. Dorris writes: "The Lord's Supper was given to the family of God and all commanded to partake of it." (Matt. 26:26-28.) Christ did not say a word about "the family of God" in the reference given. "The family of God" is not mentioned in connection with the communion.

Regarding the duty of taking communion every Lord's day, there is only one paragraph in the Bible intimating anything on that subject. (Acts 20:7-12.) This paragraph was written to give an account of Paul's preaching and the death of the young man who fell from the third loft, and his restoration to life. Breaking bread is only mentioned incidentally. It was midnight when the young man fell. Paul went down and restored him to life. "When he therefore was come up again, and had broken bread, and eaten, and talked a long

while, even till break of day, so he departed." (Acts 20:11.) They either had communion twice at that meeting—once on Sunday and once on Monday—or they had it only on Monday morning. The fact that they met on the Lord's day to "break bread" is no evidence that they met every Lord's day for that purpose. The reason why "the first day of the week" does not mean "every first day of the week" is almost too plain for argument. It is simply because the word "every" is not in Acts 20:7. The command to keep the Sabbath day holy is referred to. God rested on the seventh day, but the day was not kept by his followers until he commanded it. The point is mentioned that the communion and contribution are a part of the worship of believers and cannot any more be dispensed with than prayer and teaching. If that is true, why does not the church of Christ take a contribution and administer the communion every time they meet? When they have week-day meetings, they do not meet for worship, according to that argument.

I will now answer Mr. Dorris' three questions:

1. There are only two standard translations of the Bible in the English language—the Authorized and Revised Versions. The word "immerse," nor any word that means exactly the same, is not in either of them. They are the result of years of labor by a number of the best scholars of the ages in which the work was done. The translations which give "immerse" for "baptize" are not accepted by a majority of the best scholars. The

word "baptism" has no sort of reference to a mode. It is the name of the ordinance. It is an error to render the word to sprinkle, pour, wash, immerse, plunge, or dip. Webster says: "Baptism is the application of water to a person as a religious rite or ceremony."

2. By inference the Bible does authorize women to take the communion. It is not authorized by such proof as you demand for infant baptism.

3. Acts 2:42 neither mentions the communion nor the Lord's day. We do not know whether "breaking of bread" has reference to the communion or their common meals. Scripture silence from your standpoint is sufficient authority for not doing a thing. You are, doubtless, familiar with that motto of many of your brethren: "Where the Bible speaks, we speak; where it is silent, we are silent."

Then you close your letter by asking two questions. The first is the repeated request for New Testament authority for infant baptism. Here it is:

1. The Jewish church is a type of the Christian church. The Jewish church had a form by which infants were recognized as members. Then we infer that the Christian church must have a form for the recognition of infant members. Paul's letter to the Hebrews seems to have been written for the special purpose of showing that the Jewish church represents the Christian church. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these latter days spoken unto us by his Son." (Heb. 1:1.2.)

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” (Heb. 9:24.) Chapter 10 speaks of the “law having a shadow of good things to come.” Christ, who is our example, was made a member of the Jewish church at eight days old. (Luke 2:21.) The Jewish church had two sacraments—circumcision and the passover. The Christian church has two sacraments—baptism and the communion. The church of Christ recognizes that the Jewish church is a type of the Christian church. In the Gospel Advocate of May 2, on page 281, in the first column, Mr. D. Lipscomb says: “Then the Jewish dispensation was a type of the Christian. The things done were for example, and they were written down for our admonition and warning.” If the Jewish dispensation was a type of the Christian, what did circumcision typify?

2. In the days of Christ infants were brought to him. (Luke 18:15-17.) Christ’s conduct and language on that occasion show that he indorses some form by which children are recognized as members of his kingdom. The persons who brought those children to Christ showed that they recognized the infants as members of the kingdom.

3. The great commission says: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” (Matt. 28:19.) There has never been a nation without children.

4. The households of Cornelius, Lydia, and the

jailer were baptized. It is reasonable to suppose that there were children in all these households.

We may, therefore, infer that Christ indorsed some form of recognizing infants as members of his kingdom; that he included children in the great commission to go and teach and baptize all nations; and that the apostles practiced infant baptism when they baptized the households of Cornelius, Lydia, and the jailer.

One passage is often quoted against infant baptism: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.) Children cannot believe, therefore they should not be baptized. Apply the same reasoning to the latter part of the verse: Children cannot believe, therefore they shall be damned. If all must believe in order to baptism, then all must believe in order to salvation.

All this argument is by inference. As to whether the inferences are necessary is a matter of opinion. To me they seem necessary. Likely, to you and Mr. Dorris they will not seem necessary. In my judgment of evidence, I have offered as good authority for infant baptism as Mr. Dorris has shown for immersion, women taking communion, or the duty of taking communion every Lord's day. All his argument, like mine, is by inference. No one has yet accepted my offer. I will repeat the offer and make it stronger. If any one will show a Bible command, example, or precept for immersion, women taking communion, or the duty of taking communion every Lord's day, confining himself

strictly to the Authorized and Revised Versions of the Bible, then I will show the same kind of proof for infant baptism.

I do not exactly understand what you mean by your second question. It is too general. If you will specify, I will try to answer.

Yours fraternally,

GEO. W. NACKLES.

LETTER FROM MISS YOUNT TO THE PASTOR.

Goodlettsville, Tenn., May 28, 1907.—Mr. George W. Nackles, Alexandria, Tenn.—Dear Sir: Yours of April 24 and May 7 received. Both are in answer to mine of March 29. I waited for the last before replying to the first, so I could have your full reply before me. I reply to both in one.

You are mistaken when you think no one expects to pay a promised sum for a scripture reference or to collect one. When I made my ten-dollar offer for a scripture that shows the time when, and the place where, Christ or the apostles authorized or practiced infant baptism, I meant to pay it when said scripture was introduced. I still mean to pay it to the person introducing such scripture. Not only did I mean to pay what I promised, but I meant to collect what would be justly due me by the promise of others. If you do not believe I mean what I say, you give me a chance at either proposition. I prefer a chance at both. I would like to convince you that there is at least one honest person who proposes to meet her duties and obligations by paying what she promises, whether you do or not. It seems to me that if I were you, I would regret having acknowledged that I did not mean to meet my obligations by paying what I promised. Since this is true, it is wholly unnecessary for you to offer rewards or make promises of any shape or form, neither is it necessary for you to write on the subject. According to your statement, you would not pay them, and no one would believe that you

would if you should promise to do so. I was satisfied the one thousand dollars would not be put in bank, payable to me, when I introduce the writings of pedobaptists showing that the Greek word "baptidzo" means to immerse, and that this was the practice of the apostles and first Christians; but I did not think you would try to slip around the force of the argument by acknowledging that you would not pay it, provided you promised to do so. Since you make such an acknowledgment, it is useless for me to press the matter further.

Relative to your admission that "infant baptism is not directly authorized by the Scriptures," it is wholly unnecessary for you to argue the question further from this point of view. You have given up the victory on this side. I will not treat you as you seem to think Dr. Feist has been treated. I will gladly give you a new hearing. I will hear you from the other side. Since you admit that "infant baptism is not directly authorized by the Scriptures," will you produce the scripture which shows the time when, and the place where, Christ or the apostles INDIRECTLY authorized it? This is fair.

Paul said: "The churches of Christ salute you." (Rom. 16:16.) This reads like the church of Christ is in the Bible. This could not have been the Methodist Episcopal Church, South, from the fact that it was set up in Louisville, Ky., "May, 1845," hundreds of years after Paul wrote.

This brings me to your second letter. My friend has never darkened counsel by putting the command for the example and the example for the com-

mand. He has been willing to accept either all through this discussion. Neither my friend nor I have limited any one to example in this discussion. The word "authorized" includes command, example, precept, and necessary inference. Hence the field in which to find infant baptism has been as broad as the Bible all through this discussion.

If you believe the Bible to be the word of God, you are mistaken when you say, "As a rule, the things that are taught by plain commandments, precepts, and examples in the New Testament have not been called in question by those who believe the Bible to be the word of God," from the fact that you have not only called in question one plain example of immersion, but several. Paul included himself with the Romans when he said: "We are buried with him by baptism." (Rom. 6:4.) Not only do you call in question these examples of immersion, but you admit in the above quotation that infant baptism and sprinkling are not authorized in the Bible by "plain commandments, precepts, and examples," from the fact they are "called in question by those who believe the Bible to be the word of God." Hence we cannot hope to get any authority from you for either practice, except it be by necessary inference; and I am inclined to think you will not be able to give this, and especially on sprinkling, since you tell us in your tract that "it is a mistake to assert that affusion can be proven." Hence you need not undertake to prove affusion in any way.

The practice of Mr. Wesley and yourself was in-

roduced by my friend to show how you contradict yourself and your doctrine, and to show that the Methodists agree with him on the points under discussion. Just as long as you and Mr. Wesley agree with the Bible, my friend agrees with you; but when you and Mr. Wesley leave the Bible, then my friend leaves you. I have known for some time that you are "strictly an independent thinker;" but the trouble at this point is, the most of your thinking is "independent" of the Bible and reason.

If Christ did not give the Lord's Supper to the family of God when he instituted it, then to whom did he give it? Did he give it to the family of the evil one?

In regard to your three questions propounded to my friend and answered by him, I am glad to see you coming closer to the Lord by accepting the truth. My theological class is still improving, and I think it will be but a short time until the last student will graduate, confess his faith in Christ, and be baptized for the remission of sins. I mention this to encourage you in your studies. I think you are learning as rapidly as could be expected of one who was as dull in his studies as you were on entering the class. As to immersion, women taking the Lord's Supper, and communing every Lord's day, you accept the truth regarding the former two and almost accept it as to the latter. Do you ask wherein you accept the truth relative to the former two? I answer as follows: In your tract, and in your "conclusion," page 23, you introduce John the Baptist as one who practiced immersion, Christ and

the eunuch as examples of immersion. In your last letter you say: "By reference the Bible does authorize women to take the communion." Thus you admit your defeat in the first and second questions. You almost accept my friend's reply to the third question by saying: "Regarding the duty of taking communion every Lord's day, there is only one paragraph in the Bible intimating anything on that subject." One passage is enough. Your reasoning why the words "the first day of the week" do not embrace every first day is not good, from the fact that the same logic will prevent the expression, "keep the Sabbath day holy," from embracing every Sabbath day. If "the first day of the week" does not include every first day of the week because the word "every" is not in Acts 20:7, then how can you make the expression, "keep the Sabbath day holy," include every Sabbath day, since the word "every" is not found in the command? Please explain this, and then tell us why "the first day of the week" does not include every first day of the week?

I remind you of the fact that you did not answer my friend's three questions. You answered the second by admitting that there is Bible authority for giving the communion to women. The third you admit you cannot answer when you say that you do not know whether "breaking of bread" refers to the "communion or common meal." If in this you are correct, you have no right to argue that it does or does not refer to the communion. Here you debar yourself from either affirming or denying.

As to my friend's first question, he introduced two translations which gives the words "immersing" and "immersed" in a number of passages of scripture, and then asks: "Will Mr. Nuckles produce one translation which gives 'sprinkling' or 'pouring' in these scriptures?" This you ignore. Can you produce such a translation? If so, please introduce it. The scholarship of all denominations agrees with the translations presented by my friend relative to immersion. The scholars among the Methodists do. I can introduce some of them. Would you like to see some of their evidence?

Relative to answering my two questions, you fail again. You make an attempt to answer the first, but the second you do not try. "It is too general."

In your attempt to answer my first, you number your arguments and make four. I answer the first and second in one.

(1,2) If infants should be baptized because "the Jewish church" had a "form by which infants were recognized as members," and if Christ and those who brought their children to him recognized them as members of the kingdom, then why do you not recognize them as members? In one of your letters you said: "Infants are not recognized as members of the Methodist Church. They are not on the church rolls nor counted when we make reports of our membership. We baptize infants in recognition of the fact that by virtue of the atonement they are members of the spiritual church, or the body of Christ. We do not recognize them as members of the congregation or visible church."

Here you can turn on some light if you have any oil in your lamp. If baptism is a door into the church, and if these children were already members and so recognized by their parents and Christ, then how did baptism put them in? But I do not understand how you can baptize the girl babies on the strength of the Jewish rite, from the fact that the mark of circumcision did not apply to them. Please explain this.

(3) In the commission Christ limited baptism to believing penitents. If "teaching all nations," in Matt. 28:19, includes infants, then preaching "the gospel to every creature" in Mark 16:15 includes hogs, sheep, cattle, and horses, because they are as much a part of "every creature" as infants are a part of "all nations." The same authority and reason that will baptize infants will also baptize hogs and sheep.

(4) If it was "reasonable to suppose" that there were "children in all these households," would it be "reasonable to suppose" that they had infants and that the infants were baptized, since the Bible shows that none of the households were baptized except believers?

As to my second question being "too general," I will explain and see if you can answer it. But I am inclined to think that you understand the question and that this is the reason you fail to answer it. Here is the question explained: There are two roads for responsible beings to travel—the broad and the narrow. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that lead-

eth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13,14.) One road leads to heaven and the other to hell. If the narrow road is not in the Methodist Episcopal Church, South, then said church is in the broad road. If the narrow road leads through the Methodist Episcopal Church, South, then, for a responsible person to get to heaven, he must go through said church. This being true, and since baptism is the door into the Methodist Episcopal Church, South, therefore one must be baptized to reach heaven. I trust this is plain enough and that you will answer my question. Does the narrow road leading to heaven lead through the Methodist Episcopal Church, South?

I have answered both of your letters. It seems that if we learn anything about the origin and history of infant baptism, I will have to furnish the evidence. It did not originate in the identity of the Jewish and Christian churches; not in Jewish circumcision; not in Jewish proselyte baptism; not in the teaching of John the Baptist, Christ, or the apostles; it originated in the absurd dogma of infantile depravity, or the inherited guilt of Adam's sin, and the practice cannot be traced farther back than about the close of the second century. Therefore it did not originate in the days of Christ and the apostles nor have their sanction. It originated with men, and not God. This is why you and your brethren have failed to produce Bible authority for the practice. Here are three facts:

1. Infantile depravity, or the guilt of original sin, was the foundation of infant baptism. "But when, now, on the one hand, the doctrine of the corruption and guilt cleaving to human nature in consequence of the first transgression, was reduced to a more precise and systematic form, and, on the other, from the want of duly distinguishing between what is outward and what is inward baptism (the baptism by water and baptism by the Spirit), the error became more firmly established that without external baptism no one could be delivered from that inherent guilt, could be saved from the everlasting punishment that threatened him, or raised to eternal life; and when the notion of magical influence or charm connected with the sacraments continually gained ground, the theory was finally evolved of the unconditional necessity of infant baptism." (Neander, Vol. I., page 313.) This shows when and how infant baptism was finally evolved. Infantile depravity, or the guilt of original sin, was the foundation of it. The people took up the idea that infants inherited the guilt of Adam's sin; and knowing that baptism is for the remission of sins, and desiring the salvation of the infant, and believing that unless the guilt of Adam's sin was washed away in baptism, infants dying in infancy were lost, the fathers introduced infant baptism. This seems to have been the idea of John Wesley when he said: "If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they cannot be saved, unless this be washed away by baptism. It has been already

proved, that this original stain cleaves to every child of man; and that hereby they are children of wrath, and liable to eternal damnation. It is true, the Second Adam has found a remedy for the disease which came upon all by the offense of the first. But the benefit of this is to be received through the means which he hath appointed; through baptism in particular, which is the ordinary means he hath appointed for that purpose; and to which God hath tied us, though he may not have tied himself." ("Doctrinal Tracts," page 251.)

2. Irenæus is the first church teacher in which we find any allusion to infant baptism. Irenæus wrote about the year 190, and is quoted by Neander (Vol. I., page 311). Neander says: "Irenæus is the first church teacher in whom we find any allusion to infant baptism."

3. Irenæus wrote about the year 190 A.D., and therefore infant baptism cannot be traced farther back than said date.

You will please pardon me for going outside of the Bible to find the origin and history of infant baptism. I had it to do, because it cannot be found in the Bible. We have to go outside of the Bible to find things not in the Bible.

Your friend,

(Miss) NORA YOUNT.

LETTER FROM THE PASTOR TO MISS YOUNT.

Alexandria, Tenn., June 24, 1907.—Dear Miss Yount: Your last received. Our discussion is now almost confined to methods of argument. I knew it would come to this point. You, with the majority of people, have not learned that every church can plainly prove all they believe and practice by the Bible, if you will accept the methods of argument by which they prove it. Another thing you have not learned, or refuse to accept: No church can prove all they believe by such proof as you demand for what you do not believe. This is just as true of the church of Christ as of other churches. . . .

You have made several references to my learning fast and coming to the truth and will soon be baptized for the remission of sins. If you mean that as jest or ridicule, it does not need any answer. If you really think such a thing will happen, I have this to say: It is extreme Methodists, like you were, who do radical things like that. People of liberal minds rarely ever do such things.

Regarding the translations of the Bible which give "immerse" for "baptize," I answered plainly in my last letter. I accept nothing but the Authorized and Revised Versions of the Bible. The word "immerse," nor any word meaning the same thing, is not in either of them. You have asked me to confine myself to the Bible, but you and Mr. Dorris want to prove some things by wild-cat, sectarian translations and the opinions of pedobaptist scholars. . . .

"Does the narrow road leading to heaven lead through the Methodist Episcopal Church, South?" Your explanation confirms my suspicion that there is wrapped in that general question some scheme to trap a fellow. I am not often caught napping. It seems that you are driving at the question: Can a man get to heaven without baptism? I do not think it would profit either of us; but if you are anxious for it, I will discuss this question with you: What kind of people were baptized in Bible times, Christians or sinners?

In my second letter to you, dated January 21, 1907, I said: "It would be perfectly safe for me to offer one thousand dollars reward for Bible proof that immersion is the only mode of baptism." You have written considerable about this, intimating that I am both untruthful and dishonest. It is a little strange that you would continue a discussion with a person of such character. If you owned a farm, and some one should say, "It would be perfectly safe to offer you one thousand dollars for the farm," would you count that an offer? Could you collect by law on such a statement? You have never accepted what you try to argue is an offer. You have proposed to prove that immersion is baptism by pedobaptist scholars. I said it would be safe to offer a reward for Bible proof.

I hope you will arrange to have our correspondence published in the Gospel Advocate.

Your friend,

GEO. W. NACKLES.

[This letter furnished Miss Yount nothing to re-

ply to, hence she replies to Mr. Nackles' tract in her next. That the reader may see that Mr. Nackles is not misrepresented by her, we print the tract in full in the next chapter.—Ed.]

THE MODE OF WATER BAPTISM.

BY GEORGE W. NACKLES.

PREFACE.

The writer of this book is not a Greek scholar and lays no claim to higher education. This is not intended for scholars and educators, but for that large class of people, who are not competent to learn on this, or any other subject, except by such teaching as may be put in plain English. In some instances language could have been used that would be more interesting and comprehensive to the highly educated, but the meaning would not be so clear to the casual reader. Many sermons have been preached and books written on this and other subjects from the standpoint of Greek definitions, and a large majority of the hearers and readers know nothing about it only what the speaker or writer said. The substance of this book has been used in a sermon delivered at various times and places for the past ten years. There have been many requests for this publication, or for a synopsis of the sermon with the scriptural references. To meet these requests and teach all who can be reached in this way, what the Methodist doctrine really is on this subject, this little book is sent forth.

THE AUTHOR.

GENERAL STATEMENT.

The mode of water baptism has been the sub-

ject of much dispute—a great deal of which has been bitter and unprofitable—hindering rather than helping the progress of true Christianity. Unpleasant personalities and bold assertions, without argument, biblical or otherwise, have often been characteristic of both sides. Affusion means to pour or sprinkle a liquid on a person. This word will be used to represent all modes of baptism other than immersion. About three-fourths of the Christian population of America accept any mode as evangelical baptism, while about one-fourth will take nothing but immersion. It is unwise to assume that even one-fourth of a great Christian population will believe and teach a doctrine which is neither reasonable nor scriptural. Let us begin then with the understanding that there are two sides to this question. When honest and intelligent people differ it is the best of evidence that there are two sides to the question. He, who assumes that his side is absolutely correct, needs to offer David's prayer: "Keep back thy servant also from presumptuous sins." Some immersionists are constantly agitating this question—many times making assertions which they cannot prove, and sometimes making thrusts which are uncharitable. It has been stated that all Christians believe in immersion, and that Webster and others define baptism to mean immersion. Such statements are partly true, but misrepresentations, because they do not give all the truth. Nearly all Christians accept immersion as baptism, but a majority do not believe it is the only mode. All standard literary authors give immerse as one defi-

nition of baptize, no author gives it as the only definition. The teacher who claims to be absolutely correct and all others wrong indirectly accuses those who differ from him of being either ignorant or mean. If they know no better they are ignorant; if they know better and refuse to do it then they are mean. This rule applies to a man on either side of this or any other subject. It has often been asserted that a man's honesty and sincerity do not make the things that he teaches correct. That is a true statement, but those who make it usually do not seem to think that it applies to them as well as other teachers.

BAPTISM DEFINED.

Webster's Unabridged Dictionary is the standard in the English language. Here is what it says:

"Baptism, The application of water to a person, as a sacrament or religious ceremony, by which he is initiated into the visible church of Christ. This is usually performed by sprinkling or immersion.

"Baptize, To administer the sacrament of baptism to; to christen. By some denominations of Christians, baptism is performed by plunging or immersing the whole body in water, and this is done to none but adults. More generally, the ceremony is performed by sprinkling water on the face of the person, whether an infant or an adult, and in the case of an infant, by giving him a name, in the name of the Father, Son, and Holy Spirit, which is called christening."

Preference is here given to sprinkling, because in one definition it is mentioned first and in the

other it is said to be more generally practiced than immersion. These definitions seem to be based more on the usage of the churches than on the meaning of original words.

Adam Clarke, was one of the greatest of Bible scholars. He probably understood the Scriptures better than any uninspired man that ever lived. In his commentary on the baptism of John, Volume 5, page 26, he says:

"In what form baptism was originally administered has been deemed a subject worthy of serious dispute. Were the people dipped or sprinkled? They were all dipped (immersed) say some. Can any man suppose that it was possible for John to dip so great a multitude as evidently came to him? There are also other serious difficulties in the way of this conclusion. But suppose these were dipped, (which I think it would be impossible to prove) does it follow that, in all regions of the world, men and women must be dipped in order to be evangelically baptized? Those who are dipped or immersed in water, in the name of the Holy Trinity, I believe to be evangelically baptized; those who are washed or sprinkled with water in the name of the Father, and of the Son, and of the Holy Ghost, I believe to be equally so; and the repetition of such a baptism I believe to be profane."

On the first page of the Authorized Version of the Bible may be found:

"The Holy Bible, containing the Old and New Testaments, translated out of the original tongues, and with the former translation diligently compared

and revised by His Majesty's special command."

This is the work of forty-seven scholars appointed by King James of England. They were four years making the translation. In the year 1870 the English Church appointed a committee of twenty-four to revise the Authorized Version. A committee of seventeen Americans was appointed to assist in the revision of the New Testament. They worked four days each month for eleven years. The Revised Version was published in 1881. These translators and revisers were all Bible scholars of well-known ability and piety. They were well versed in the original languages in which the Bible was written. If they had found that the original word for baptize means to immerse, why did they not translate it that way? If they did not know what the word meant, they were incompetent as translators and revisers. If they willfully mistranslated these passages, then they were dishonest, and we should not take any of their translation. The translators of the Authorized Version, the committee that prepared the Revised Version, Webster, and Clarke were all Greek scholars. So, without knowledge of Greek, we have given the best of Greek authority for our position. The translation of the Authorized Version was begun in the year 1607—the same year that the first permanent English settlement in America was founded at Jamestown, Virginia. It was completed in 1611. For three hundred years it has been the standard teacher of morals and theology in the civilized world. Yet no man has ever proven to the satisfaction of the

majority that it teaches any particular mode of baptism. It is said by some that this book has made the English language. Some of the changes in the Revised Version strengthen the argument for affusion, others favor immersion. As a whole, it is practically the same as the Authorized Version. The churches in America that teach exclusive immersion were not in existence at the time of the translation of the Authorized Version. Their preachers and members have learned nearly all they know from scholars of the Episcopal Church. Baptism is the name of an ordinance, and neither the original nor translated words have any reference to a mode. It is sometimes stated that the scholars of the world have decided that baptize means to sprinkle. It is often asserted that the scholars of the world have decided that baptize means to immerse. It takes no knowledge of books to prove that the people are divided. Why are they divided? Because the scholars have not defined baptize to mean any particular mode. They simply refer to the fact that several modes are practiced. When all the scholars of the world give a word the same meaning, there is never any controversy about it. The definition of words and the use of language is based on the authority of the best speakers and writers. When the best speakers and writers give a word several definitions, then either one of these is correct.

A graduate of Vanderbilt University and a local Methodist preacher recently made this statement: "When I was in school, both my room-mates were

immersionists. When we studied Greek, we nearly always agreed on the definition of words; but when I wanted to give the words the same meaning in the Scriptures that we had agreed on in the class, the others objected." A lawyer of ability, and with a good knowledge of Greek, makes this statement: "I do not see how any one can prove anything on the mode of baptism by the definition of the original word, because the original word means so many different things." This man is a strong immersionist. Six definitions are often given for the original word for baptize. They are: immerse, plunge, dip, sprinkle, pour, and wash. To prove immersion by the definition of the word, it would be necessary to show that the original words were never used to mean anything else. If it is shown that the words mean several things, then any mode of baptism is correct.

BIBLE TEACHING.

There are many things in the Old Testament which may be used in discussing the mode of baptism, but we will confine ourselves in this argument to the New Testament. Let us study these scriptures in the light of ordinary and generally accepted definitions of words and the simplest construction of language.

IMMERSION.

We will first examine those scriptures which seem to teach immersion. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." (Matt. 3:5-6.)

"And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." (Mark 1:5.) Matthew says John baptized "in Jordan;" Mark says "in the river of Jordan."

Baptism of Christ. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (Matt. 3:16.)

"And it came to pass in those days, that 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, and the Spirit like a dove descending upon him." (Mark 1:9,10.)

The Eunuch.—"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." (Acts 8:38,39.)

John baptized "in the river of Jordan," Christ was baptized "in Jordan" and went up straightway out of the water, and the eunuch went down into the water and came up out of the water. These expressions seem to indicate, but do not prove, immersion. The author once baptized a man who went down into the river, kneeled, and had water poured on his head, then came up out of the water. It is easily demonstrated that a man may do all the

things that John the Baptist, Christ, and the eunuch did, and not immerse or be immersed.

Two passages in the Epistles are often quoted on immersion. "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." (Rom. 6:4.) The word water or any word meaning water is not used in the sixth of Romans. You may squeeze it as you would a sponge, and you cannot get a drop of water out of it. But suppose it does refer to water baptism, there is nothing in it to indicate a mode. "We are buried with him by baptism," not in baptism. It is by the ordinance and not by the mode. The word buried is the only word in the verse that can possibly have any meaning as to a mode. Bury and immerse are never used to mean the same thing except by immersionists on the subject of baptism. Bury means to put under ground; immerse, to put under water. Bury is to put away permanently; immerse is to put away temporarily—very temporarily. We bury the dead, we immerse the living. If one should meet a company of people and tell them that Brother A (with whom they are acquainted) is going to be buried to-morrow, they would immediately inquire: When did he die? The thought of a creek would never enter their minds for a moment. If one should meet another company and inform them that Brother B, who is known as a sinner, is going to be immersed to-morrow, they would ask at once When did he join the church? They would never think

of a cemetery. The subject under discussion in the sixth of Romans is getting rid of sin and into Christ. If the baptism spoken of is water baptism, the intimation is that water baptism may be essential to the pardon of sin. Those who use this scripture to prove immersion, but deny the necessity of water baptism to the pardon of sin, will find it very difficult to explain this chapter in harmony with their theory. All those who believe that baptism is a condition of pardon, also believe that immersion is the only mode. This is not necessarily the case. It is just as reasonable to argue that baptism by affusion is essential to pardon.

The second passage in the Epistles is the one so often repeated because of its brevity and the ease with which it may be remembered. "One Lord, one faith, one baptism." (Eph. 5:4.)

Nothing is said here about water. But suppose it does mean water baptism. It is "one baptism," not one mode of baptism. Application of water to a proper subject by a proper administrator, in the name of the Holy Trinity, is one Christian baptism. There is only one baptism. There may be many modes. There are three persons in the Trinity, but this says "one Lord." There are many beliefs among Christians, but this text says "one faith." If this scripture is to be taken literally, and there is but one faith in one mode, then those who do not believe in that mode cannot be saved. There is but one science of mathematics, but there are many methods of demonstrating its principles. Occasionally some zealous immersionist tries to prove

his doctrine by an algebraic axiom: "Things that are equal to the same thing are equal to each other." If immersion is equal to baptism, then baptism must be equal to immersion. The first statement is false, therefore the conclusion is not true. Immersion is not equal to baptism. One may be immersed and not be baptized. A man may immerse himself by diving, but a man cannot baptize himself.

Much Water Theory.—"And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized." (John 3:23.) "Much" is a comparative term. A gallon would be much water if one wanted a drink; it would be a very little water if a woman wanted to do a large washing of clothes. A glass of water is much water to sprinkle one person; it would be a very little water if three thousand should want to be sprinkled.

AFFUSION.

Pentecost.—"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41.)

It is generally believed that this means water baptism, but it is not certain. It was souls added to the church on the day of Pentecost; and souls are not proper subjects for baptism. But we accept the general opinion that those converted at Pentecost were baptized with water. What were the circumstances? There was not sufficient water in Jerusalem to immerse three thousand people. It was after 9 o'clock in the morning before they began

baptizing. The Jewish day closed at sundown. They only had about nine hours in which to baptize. All immersion churches require candidates for baptism to make a confession, one at a time, before the ordinance is administered. Give the three thousand one-half minute each for confession, that would be fifteen hundred minutes. There are only fourteen hundred and forty minutes in a whole day of twenty-four hours.

Baptism of Saul.—“And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost; and immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened.” (Acts 9:17-19.)

The language and the circumstances strongly indicate that Saul simply stood up and was baptized in the house where he had been for three days, and then food was given him. He could not have remained in the house or received meat immediately after his baptism if he had been immersed.

The House of Cornelius.—“For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.” (Acts 10:46-48.)

These people were in a dwelling. There is no account of their leaving the house. Peter said: "Can any man forbid water?" They brought the water to the people. For immersion the people are always carried to the water. The language and the circumstances make it almost positive that the house of Cornelius was baptized by affusion.

Philippian Jailer.—"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." (Acts 16:23.)

Paul and Silas were in prison. The prison doors were thrown open by an earthquake. The jailer, supposing the prisoners had fled, thought to commit suicide. Paul assured him that the prisoners were all there. Then he came in and asked Paul and Silas what he must do to be saved. Paul told him what to do, and spake the word of the Lord to all that were in his house. Then he and all his were baptized the same hour of the night. There was no place in the prison for immersion. No man can teach a heathen family what to do to be saved, make the necessary preparation, go out to a river and immerse them, and get back "the same hour of the night."

SPRINKLING.

Affusionists are often asked to show sprinkling in the Bible. Sometimes rewards are offered if it can be shown. Immersionists would impress those who are ignorant of the Scriptures that immersion may be found almost any place and sprinkling is not mentioned. The truth is that sprinkling is men-

tioned a number of times and immersion is not found in the book.

“So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.” (Isa. 52:15.)

“Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you.” (Ezek. 36:15.)

“Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” (Heb. 10:22.)

The quotations from the Old Testament are prophecies concerning Christ, and are, therefore, a part of the Christian system. The verse from Hebrews uses the word water and must evidently refer to water baptism. The words sprinkled and washed show that it is to be done by affusion.

CHRISTIAN BAPTISM.

John's baptism was not Christian baptism.

1. He did not have the Christian formula. It was after the resurrection that Christ told the disciples in what name to baptize. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” (Matt. 28:19.) John did not baptize in that name. It is not Christian baptism unless it is done in the name of the Father, Son, and Holy Ghost. John baptized people preparatory to receiving Christ. Christian baptism is a confession that

the person has already received Christ.

2. If John's baptism was Christian, Paul made a mistake, or else taught that disciples should be baptized more than once. "And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." (Acts 19:1-5.) There is no other reason why these disciples should have been rebaptized only they had not received Christian baptism.

THE EXAMPLE OF CHRIST.

Many people say they were immersed because Christ was immersed and they take him for their example. But suppose Christ was immersed, his baptism was not Christian baptism, and we are not required to do things as Christ did. If Christ is our example as to the mode, then he should be our example as to the time and purpose of baptism. Christ was baptized at thirty years of age; we should not wait that long. Christ's baptism was his initiation into his priestly office; we cannot be priests. Some say we are baptized for the remis-

sion of sins. Christ was not baptized for that purpose, because he had no sins to be remitted. Others say baptism is the door into the church; it was not through this door that Christ came. He came in by right of circumcision at eight days old. Those who are so anxious to follow Christ should follow the example of his parents and have their children baptized, and thereby recognize them as members of his kingdom in infancy.

A story has been told that a number of persons presented themselves on a certain occasion for membership in the Methodist Church. When the preacher inquired how they wanted to be baptized, one woman said: "I want to be baptized like Christ." The preacher said to the congregation: "Brethren, we will have to take her to the creek." The preacher should have asked the woman how Christ was baptized, then she would have been very much puzzled.

Following Christ is to have the spirit of Christ, not doing the same things that Christ did in the same way that he did them. Some things Christ did we cannot do; others we are not required to do.

Immediately after Christ's baptism he was driven by the Spirit into the wilderness and was there forty days without food. Who ever heard of a man going into the wilderness after his baptism and even attempting to fast forty days? An example or a pattern is useless unless it is followed all the way. What tailor would cut one piece of a garment by a pattern and the other by guess? If a student in arithmetic should apply one part of a

rule to a problem and change or omit the other part, would he get the correct result? If Christ is the example, he should have been baptized first. "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened." (Luke 3:21.) Who was the example of those who were baptized before Christ?

WHY METHODISTS PREFER AFFUSION.

1. Affusion is much more convenient. We would not change the commandment of God for convenience; but where there is neither commandment nor example, then we are wholly justified in taking the most convenient mode.

2. Affusion is practicable at all times and under all circumstances. During a generation there has been two months of weather several different times in Middle Tennessee when no one could have been immersed, in a river, with safety either to the candidate or the administrator. If baptism is a part of the making of a Christian, it ought to be safe to become a Christian at any time. If baptism is the door into the church, we ought to be able to get into the church at all times. Some would have us believe that God works miracles to prevent physical injury when people are baptized, therefore no harm can come of it. Some years ago we heard a preacher make this statement: "If a man honestly confesses that Jesus Christ is the Son of God, and is on his way to a creek to be baptized in obedience to the gospel, you cannot kill him with a Winchester rifle." It is as much a Christian duty to attend

church as it is to be baptized. Therefore it is just as reasonable to say that if a man is on his way to church with a purpose to worship God, he cannot be killed with a Winchester rifle. We have too much summer religion and summer church-going that often do not last through the following winter. At Woodbury, Tennessee, some colored immersionists held a meeting during a very cold spell when the creeks were all frozen over. Several persons joined the church. The preacher said to a leading woman of the church: "Sister, what we gwine to do about baptizing these folks?" The woman replied: "I dunno. Guess we will have to sprinkle 'em til spring, and den we'll 'mus 'em."

If sprinkling will do until spring, it will be sufficient for all time.

In the cold climates of the North Temperate and Frigid Zones, and the deserts composing parts of the earth's surface, immersion is impossible. Middle Tennessee is a well-watered country. During the season when there is the largest number of baptisms, there is not sufficient water for immersion within a radius of three miles of a majority of all the churches in this territory. To make immersion easy, pleasant, and safe from strangulation, it is necessary to have clear, running water, three to four feet deep with a solid, smooth bottom. Invalids often desire to be baptized when immersion is dangerous, and, in some instances, impossible. Years ago a sick boy at Bloomington, Tennessee, desired baptism. He had lain on his back for sixteen weeks and could not be moved. His parents, al-

though strong believers in immersion, consented for him to be sprinkled. A few days later he died, saying: "I am going to heaven." It would have been wrong to have denied that boy the privilege of this ordinance of the gospel because he could not go to a creek

But some immerse in pools and places prepared for the purpose. These are more convenient than a river. That leaves out half the argument for immersion. John baptizing the multitude and the baptism of Christ and the eunuch are the strongest scriptures for immersion. John baptized in the river of Jordan. The eunuch was baptized in a "certain water" that he and Philip came to "as they went on their way." The principle of changing from a river to a pool, or a prepared place, is about the same as changing from immersion to affusion.

3. So many things happen when people are immersed that will produce laughter and break the solemnity of the occasion. The minister is sometimes immersed, the candidates get strangled, and many other things are liable to happen which will amuse the curious crowd that always attend immersions. Women and children, not accustomed to going into the water, often become so frightened that they do not know what they are doing. None of these things can happen when people are baptized by affusion. Baptism is, or ought to be, a very solemn service.

4. The weight of Bible evidence favors affusion. While no mode can be established, the stronger evidence is on the side of affusion. The Methodist

Church, therefore, accepts any mode. The word immerse, or any word meaning the same thing, is not used in the Scriptures. There is no Bible record that any of the twelve apostles were ever baptized with water. John baptized in Jordan, the three thousand were baptized on the day of Pentecost, Saul and Cornelius were baptized in dwelling houses, the jailer was baptized in prison, the eunuch was baptized in "a certain water" that he and Philip came to "as they went on their way;" but there is no intimation that any of them changed clothing, or made any preparation for immersion. All orthodox Methodists believe that immersion is baptism. No orthodox Methodist believes that immersion is the only mode of baptism. It is a mistake to assert that affusion can be proven. That is neither Methodistic nor biblical. The fact that the Methodist Church has always baptized by any mode desired is proof that the church does not believe that any mode has been established. It is inconsistent to argue that the Bible teaches a certain mode and then practice other modes. The Methodist Church not only allows immersion, but makes it the duty of her ministers to immerse those who desire it. The baptismal ritual in the Discipline contains an address to the church, a prayer, a scriptural lesson, an address and some questions for the candidate, another prayer, followed by this instruction: "Then shall the minister sprinkle or pour water upon him (or, if he shall desire it, shall immerse him in water)." It does not say he may immerse, but he shall immerse. The ritual for in-

fant baptism gives the same instruction. Many Methodists will be surprised to know that our Discipline requires a minister to immerse an infant if its parents should desire it. All churches baptize children. We recently heard three ministers, all belonging to the same immersion church, tell about baptizing children six and a half and seven and a half years old. One of the ministers said: "Salvation is not a matter of knowledge; it is a matter of trust." That statement is true, but the mode of baptism is a matter of knowledge. No child under twelve years of age is competent to decide for itself by what mode it should be baptized. The principle involved in baptizing small children is practically the same as baptizing infants.

John baptized "with water." All immersionists baptize in water. Therefore John did not immerse. When a man baptizes "with water" he applies the water to the person, when he baptizes in water he applies the person to the water. Affusion is baptizing "with water;" immersion is baptizing in water. Matthew's account of the baptism of Christ says: "And Jesus, when he was baptized, went up straightway out of the water." Analyze this sentence. Jesus is the subject, went is the verb, expressing the action. When he was baptized is an adverbial phrase of time, modifying the verb went. Up and straightway are adverbs telling where and how Jesus went. There is no sort of reference to John the Baptist in the sentence quoted. Many people of all churches seem to have gotten the idea that the meaning of this scripture is expressed in

words like these: As John lifted Jesus up out of the water he saw the heavens opened. By analysis it is clearly seen that no such meaning was intended. John's baptism and Christ's baptism were not Christian baptism. Whatever mode was used in these cases is no guide for Christians. So we narrow down to the teachings found in the Acts of the Apostles. The baptism of the eunuch is the only case found in Acts where there is even an intimation of immersion. Philip and the eunuch went down into the water and came up out of the water. A man may do both these things and not be immersed. Nothing is said of the eunuch that is not said of Philip. If the eunuch was immersed then Philip was also immersed. In the cases of the Pentecostal converts, Saul, the house of Cornelius, and the Philippian jailer, the language and the circumstances strongly indicate affusion. So we have four cases for affusion against one for immersion. What then can be proven on the subject? Nothing at all. Why then preach or write on a subject to prove nothing? The immersionists have been preaching and writing on this subject for a century, and more, and they have failed so far to prove anything. We have done no worse than they. If the position taken in this book should be established in the minds of all people what would be the result? It would do away with immersion entirely. In order to establish exclusive immersion it is necessary to show that mode was used in Bible times, and that no other mode was used in those times. If one clear case can be cited and there is no inti-

mation of any other mode than immersion is the only mode. In the absence of such proof, affusion is baptism and should be practiced by all people for the reasons previously given. It is a well-known rule of argument that the burden of proof must be made by the affirmative. The immersionist has the affirmative of this question. If he cannot make positive proof then his theory fails without any argument from the negative. Some affusionists have allowed themselves to fall into the habit of the immersionist, and say certain people have been sprinkled and others have been baptized (immersed). Let us speak of all people, who have received the ordinance, as having been baptized. If inquiry is made about the mode then we can explain.

QUESTIONS ANSWERED.

The following questions have often been asked by immersionists:

1. Is it not safer to be immersed since a majority of Christians accept immersion as baptism? The immersion churches hold views on the Communion, and other doctrines, which a large majority of Christians do not accept. If the belief of the majority is to be taken on one subject then we should take that on all subjects. If a creed should be adopted by a majority of all Protestant Christians in America, the Methodists would win every point. The majority agrees with us.

2. Why do so many people get dissatisfied with affusion and want to be immersed? There are not so many get dissatisfied as immersionists would make believe. A large majority of Christians live

and die in the church they first join. Only a few are rebaptized. It is a rare thing to hear any one argue that immersion is not baptism. Dissatisfaction is brought about by agitation and influence. The immersionists are constantly preaching and arguing that affusion is not baptism. People who are connected with immersionists in ways that they may be influenced by them sometimes become dissatisfied through this influence. If no one hereafter will deny that affusion is baptism, and a goodly number of preachers will preach that immersion is not baptism; there will be just as many people, who will get dissatisfied with immersion, and want to be sprinkled. Some immersionists make a specialty of trying to dissatisfy members of other churches about affusion. They make much ado about knowing the truth and doing the right thing. Should the affusionist remain in the affusion church that class of immersionists do not care a straw whether he is rebaptized or not. The purpose of such argument is to proselyte members of affusion churches. Any affusionist will find this true if he will test the matter. Should he appear to be dissatisfied with his baptism, but declare his intention of being immersed in the affusion church; the immersionist will tell him that the affusionist does not believe in immersion, and that it is wrong to be immersed by a man who does not believe in it. He will also argue that the affusionists have societies, organized by men, but that they do not belong to the church at all. He will likely add that they are always wanting money, and it costs too much to belong to

these societies. He will in these, and other ways, make it very plain that what he wants is the affusionist to join his church. When he is through (if he ever gets through) we suggest that the affusionist open his Bible and read: "Woe unto you, scribes and Pharisees, and hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." (Matt. 23:15.) These proselyting immersionists are very presumptuous and very persistent. They often argue with and propose to teach people who know a great deal more about the subject than themselves. When protracted meetings are being held in other churches, they sometimes go around with their Bibles to argue about baptism and other disputed doctrines; for the purpose of hindering the meeting, dissatisfying other church members, or preventing people from joining the church. They are given to making propositions, to do certain things; and offering rewards if certain doctrines can be proven by the Scriptures. They will propose to leave their church and join another, or will offer a certain sum of money, if some one will show them sprinkling in the Bible. It is always safe to make such propositions on either side of this subject. This book will make the mode of baptism very clear to some of those who believe in affusion. It will instruct those who have not investigated the subject, and help those who are in doubt. But the immersionist whose views are firmly fixed, will declare, after he reads it, that he believes his doctrine stronger than

he ever did before. These doctrines are a matter of opinion. It is easy to show things in the Bible to people who believe they are there; it is impossible to show them to people who do not believe they are there.

QUESTIONS ASKED.

The following questions have never been satisfactorily answered by immersionists:

1. If a mode is essential to baptism then why did not God make it so plain that it could not reasonably be misunderstood? To say that it is plain is dodging the question, and reflecting on the honesty and intelligence of those who believe differently. If the word immerse, sprinkle or pour had been used in a half dozen places in the Scriptures it would have settled the controversy forever. How easy it could have been done!

2. If a man can be baptized by affusion, be a Christian, and get to heaven when he dies, then why be immersed? This question may be answered by saying: Those who are taught and believe that immersion is the only mode might do wrong to be sprinkled, and would not be satisfied with it. This brings up another question. If it is only a matter of teaching, belief, and satisfaction; then why not teach all the children that affusion is right, and in a few years there will be no immersionists? Many efforts have been made on both sides of this question to prove something from history. Tracing the history of baptism is very much like traveling in the flatwoods or barrens. There are many roads. They all look alike. The traveler, after some hes-

itation, selects his road and starts on his journey. The road grows dim, and finally gives out entirely, and he is lost. The history of baptism may be connected very well during the past three or four hundred years. Back of that the road grows dim and the Dark Ages finds the historian completely lost. From A.D. 400 to A.D. 1400 there is very little connected history of anything. Those churches that claim apostolic succession, and endeavor to trace their history back to the apostles, have about the same task as the man who counts the inhabitants of the moon.

While we do not propose to prove anything by history, we will insert one statement:

"The earliest rude remains of Christian art in the catacombs represent John as baptizing on the side of a stream of water by affusion."

The above is quoted from the Standard Dictionary, and is the strongest historical point on either side of the question we have ever seen.

WHAT OTHERS THINK.

Great writers often quote liberally from other scholars. It is still more important that men of ordinary ability give good authority for their positions. We have quoted from Webster, Clarke, and others. The Bible is the only greater authority than these.

In the year 1839 Amos Binney, an able biblical scholar of Andover, Massachusetts, published a book titled: "The Theological Compend." It is a short, plain statement of Christian doctrines. In 1861 this Compend was revised by Rev. Thos. O.

Summers, D.D. The following is what Binney says on the subject under discussion:

"As to the mode of baptism, nothing particular is specified in the Scriptures.

"The command is to baptize, without designating the mode. The mode, therefore, is not essential, or, if it be essential, it would seem that sprinkling is the proper mode; as

"1. Water baptism is an emblem of spiritual baptism, or of the influences of the Holy Ghost upon the heart. Both are called baptism. It is therefore reasonable that we look for a resemblance in the mode. But the mode of spiritual baptism is uniformly by sprinkling or pouring.

"2. The mode of immersion is unfavorable to universal practice, while the other modes can be performed in any place, at any time, and to any person: in the desert waste, or in the city full; by the side of Jordan, at the house of Cornelius, in Philippi's prison, by the penitent's cross, or on the bed of sickness and death; to the Greenlander on his icy mountain, or the African in the desert of Sahara; in winter and in summer, by night and by day.

"3. Baptism by sprinkling, or affusion, may always take place with decency, modesty, and propriety, which cannot be said of immersion.

"4. The Scriptures give no account of persons going away from the place of worship to be baptized; on the contrary, baptism is represented as taking place where they were at the time of worship, or conversion.

"5. Baptism is never said to be in water, but with water. But by immersion the person is administered to the element, and not the element to the person.

"6. On the day of Pentecost three thousand were baptized in the city of Jerusalem, which stands on a hill, where there is neither river, pond, nor sea.

"7. The phrases in the English translation of the New Testament, 'went down into the water,' and 'came up out of the water,' are no proof of immersion; for nothing is said of the eunuch that is not said of Philip. Besides, the original word, here translated into and out of, might have been rendered to or unto with equal propriety, as it often is.

"8. As to the apostle's expression, 'buried with him in baptism,' as Christ was buried and rose again to a heavenly life, so we, by baptism, signify that we are separated from sin, that we may live a new life of faith and love. It signifies the same as 'planted together in the likeness of his death,' and 'crucified with him.'

"9. Finally, Christ and his apostles have left the mode of baptism undefined, as they have also the mode of receiving the Lord's Supper; for the obvious reason, that there can be no importance in the mere mode.

"10. The baptism of Christ is no example for us, as his was not gospel baptism; not being baptism in the name of the Trinity, as that would be in his own name, with those of the Father and of the Holy Ghost, nor unto repentance, having no sin to repent of.

"He was baptized as a priest; hence, he was not baptized till he was thirty years of age, which, among the Jews, was the time of life to be inducted into that office."

CONCLUSION.

Baptism is a solemn ordinance, and should be entered into with reverence and seriousness. Its importance has been underestimated by some and overestimated by many. If performed by immersion one may be reminded of John the Baptist, preaching and baptizing by the Jordan, preparing the people for the reception of the Messiah; or the Christ, submitting to this ordinance to fulfill all righteousness, when God the Father spake those words of approval of his Son, and the Holy Ghost descended in the form of the most innocent of all living creatures. You may think of that treasurer of the Ethiopian queen, listening to the gospel as he drove along the way, stopping his chariot by "a certain water," receiving baptism at the hands of Philip, who was caught away by the Spirit of the Lord, that the eunuch saw him no more. If performed by affusion you may catch the spirit of that great revival at Pentecost, and the three thousand who were added to the church when Christian baptism was first administered; or of that man who because the greatest of all apostles, and the most wonderful of all human characters, stricken with blindness on his way to Damascus, praying to God for three days, hearing the voice of Ananias bringing him the promise of the Lord, see the scales fall from his eyes, and watch him stand and

reverently receive the ordinance of baptism. Behold Peter preaching to the house of Cornelius, see the Holy Ghost fall on them, hear the apostle calling for water with which to baptize the first Gentile converts to Christianity. Hear the voice of Paul and Silas as they are praying and singing in Phillipi's jail at the midnight hour, see that trembling jailer falling before them inquiring: "What must I do to be saved?" Paul strikes the keynote of salvation in his reply: "Believe on the Lord Jesus Christ, and thou shalt be saved." The same hour of the night this believing prison keeper represented his cleansing and confessed his faith by receiving holy baptism.

Some preachers and many people show their irreverence by giggling at, or remarking about, every awkward move made at a baptizing or telling funny yarns about such things. If we are so fortunate as to enter the pearly gates and walk the golden streets of the city of God, we are sure to meet many people, who were baptized by all the modes practiced by all the churches of the land. No question will be asked at the judgment about baptism. In Christ's own account of it he says, that those who feed the hungry, clothe the naked, visit and minister to those who are sick and those in prison, will be admitted into his eternal kingdom.

LETTER FROM MISS YOUNT TO THE PASTOR.

Goodlettsville, Tenn., July 15, 1907.—Mr. George W. Nackles, Alexandria, Tenn.—Dear Sir: Yours of June 24 received. The letter contains nothing to reply to.

Since your letter affords me no work, it follows that if I have anything to do in the way of writing an article, I will have to look up something independent of it. Hence, according to promise made in my first reply to you, I will in this examine your tract on "The Mode of Water Baptism." The first thing I notice is your definition. In this you deceive your reader unless he is careful. You quote Webster, and then add: "These definitions seem to be based more on the usage of the churches than on the meaning of the original words." Why did you not state that Webster was giving the meaning of the English word "baptize" as used to-day, and not the Greek word "baptidzo" as used by Christ and the apostles more than eighteen hundred years ago? Webster gave the meaning of the English word "baptize" hundreds of years after the churches perverted and corrupted the teaching and practice of Christ and the apostles by introducing the doctrines and commandments of men. To get the truth on this subject, one must get the meaning of the Greek word "baptidzo" at the time Christ and the apostles used it. Had you done this, you would have given the true definition and would not have deceived your readers. Your first argument

is deception, and the body of the tract is no better than the first argument. Strange you would cover up the truth in such style. But you have it to do in order to get your doctrine accepted. If you uncover the truth and present it, your doctrine would vanish as a mist before the rising sun; and this is why you cover up the truth instead of presenting it as it is. No one can be honest with himself, with his fellow-man, or with God, and thus act. When will you cease perverting the truth?

According to Webster, one is "initiated into the visible church of Christ" by baptism. Mr. Clement, in his letter to me of May 1, 1906, says: "The children are members of the kingdom of God; therefore children are fit subjects for baptism." You tell us that you do not recognize children as members of the kingdom. Here are three strong witnesses, and each contradicts the others. Which shall we accept?

On page 5 you say: "The churches in America that teach exclusive immersion were not in existence at the time of the translation of the Authorized Version. Their preachers and members have learned nearly all they know from scholars of the Episcopal Church." On pages 4 and 5 you say: "The translation of the Authorized Version was begun in the year 1607" and "completed in 1611." The church of Christ was established in the days of the apostles, hundreds of years previous to these dates, and I have never been able to find one scripture where this church practiced anything for baptism but immersion. Can you produce one scrip-

ture showing that any one had water sprinkled or poured on him for baptism? Those who belong to the church we read about in the Bible, and practice nothing but what is authorized by Christ and the apostles, receive their knowledge and faith from the New Testament; but those belonging to human institutions, such as the Methodist Episcopal Church, South, and practice things not authorized by the Lord, such as sprinkling and infant baptism, get what they know about these from the "Episcopal Church" or some other human institution, from the fact they are not found in the Bible. Where is the chapter and verse found in the Bible that mentions the Methodist Episcopal Church, South, or that shows that the apostles sprinkled or poured water for baptism? Why did you not express the truth by saying: "The churches practicing affusion and infant baptism did not exist in the days of the apostles nor for hundreds of years after?"

On page 7 you quote Rom. 6: 4, and then add: "The word 'water,' or any word meaning water, is not used in the sixth of Romans. You may squeeze it as you would a sponge, and you cannot get a drop of water out of it." John Wesley, the founder of the Methodist Church, in commenting on this scripture, says: "'Buried with him'—alluding to the ancient manner of baptizing by immersion." ("Notes on New Testament.") Wesley "squeezed" enough water out of it to get immersion. Was Wesley a good Methodist and sound in the faith?

On same page you say: "'Bury' and 'immerse' are never used to mean the same thing, except by

immersionists on the subject of baptism." What about the above quotation from Wesley? Your statement does not hold good even with the practice and teaching of the Methodist Church. Here is more of Wesley's teaching and practice: "Mary Welch, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion. The child was ill then, but recovered from that hour." ("Journal," Vol. I, page 20.) Again, he says: "I was asked to baptize a child of Mr. Parker's, second bailiff of Savannah; but Mrs. Parker told me: 'Neither Mr. Parker nor I will consent to its being dipped.' I answerd: 'If you "certify that your child is weak, it will suffice (the rubric says) to pour water upon it."' She replied: 'Nay, the child is not weak, but I am resolved it shall not be dipped.' This argument I could not confute. So I went home, and the child was baptized by another person." ("Journal," Vol. I, page 24.) Later Wesley was tried and condemned. He gives ten reasons why this was done, and the fifth is: "By refusing to baptize Mr. Parker's child, otherwise than by dipping, except the parents would certify it was weak, and not able to bear it." ("Journal," Vol. I, page 42.)

Wesley was a good Methodist and the father of Methodism, and he "squeezed" enough water out of Rom. 6:4 to immerse sick infants and to refuse to baptize infants except by immersion. With these facts before you, do you not think you should take back the statement: "'Bury' and 'im-

merse' are never used to mean the same thing, except by immersionists on the subject of baptism?" Did you really think you could palm off such and not have it called in question?

In your "Preface" is found these words: "The substance of this book has been used in a sermon delivered at various times and places for the past ten years." Do you mean to say that you have been teaching for ten long years that "'bury' and 'immerse' are never used to mean the same thing, except by immersionists?" If so, for truth's sake, retrace your steps the next ten years and correct the mistake. Tell the people that John Wesley, the founder of the Methodist Church, "squeezed" immersion out of the word "bury."

On page 11 you say: "Affusionists are often asked to show sprinkling in the Bible. Sometimes rewards are offered if it can be shown. Immersionists would impress those who are ignorant of the Scriptures that immersion may be found almost any place and sprinkling is not mentioned. The truth is that sprinkling is mentioned a number of times and immersion is not found in the book." You quote Isa. 52:15; Ezek. 36:25; and Heb. 10:22 to sustain your position. According to your teaching, these three scriptures refer to the same thing. Hence, if you are wrong on one, you are wrong as to the other two. Ezek. 36:25 reads thus: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." If this proves sprinkling for Christian baptism, then baptism is for the remission of

sins, from the fact that the cleansing took place in the sprinkling—that is, the person sprinkled was to be clean after, and not before, the sprinkling. Will you accept your proof text? Then tell the people that they will be clean after being sprinkled. Why do you fight baptism for the remission of sins and then introduce this scripture as authority for sprinkling?

But does Isa. 52:15 and Ezek. 36:25 refer to baptism? By reading Num. 19 we find how “clean water,” “water of purification,” or “water of separation,” was made. It was not pure water in the sense that we use the word “pure,” but water and ashes of a heifer mixed. In Heb. 9:13 Paul teaches that this sprinkling is for the purifying of the flesh. Peter teaches us that baptism is not for this purpose. “The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.” (1 Pet. 3:21.) This being true, therefore the “sprinkling of clean water” in Ezek. 36:25 and baptism of the New Testament are not the same.

But what about Heb. 10:22? “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” You add: “The verse from Hebrews uses the word ‘water,’ and must evidently refer to water baptism. The words ‘sprinkled’ and ‘washed’ show that it is to be done by affusion.” Bright thoughts indeed! When the washerwoman washes your clothes, does she do

it by sprinkling a little water on them? You admit that this scripture refers to water baptism. Here the sprinkling could not refer to baptism, from the fact that it is the heart that is sprinkled, and not the head. The washing could not refer to sprinkling, for it is the body washed, and not the head. In sprinkling people, do you sprinkle the head or the heart? If the head, you sprinkle the wrong thing. If the heart, then how do you reach the heart with the water? What is "washed with pure water?" Paul says: "Our bodies." Is the body washed in sprinkling, or in immersion? When one is buried in baptism, his body is washed, but never in sprinkling.

It is true that sprinkling is mentioned a number of times in the Bible, but it is equally true that not one time does it refer to baptism, as is clearly seen by a faithful examination. The Old Testament was first written in Hebrew. There are two Hebrew words translated "sprinkled" in the English translation—viz., "zarak" and "nazrah."

I. "nazrah" appears twenty-four times.

1. "Nazrah" is used twelve times relative to sprinkling blood. "And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary." (Lev. 4:6.) "And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the vail." (Verse 17.) "And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat

shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat." (Lev. 16:14,15.) "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." (Verse 19.) "And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering." (Lev. 5:9.) "Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place." (Lev. 6:27.) "And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times." (Num. 19:4.) "And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot." (2 Kings 9:33.) "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." (Isa. 63:3.)

2. As to sprinkling blood and oil, it is used twice. "And thou shalt take of the blood that is upon the

altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons." (Ex. 29:21.) "And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him." (Lev. 8:30.)

3. It refers to sprinkling of a mixture of blood and water twice. "As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field." (Lev. 14:6,7.) "And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times." (Verse 51.)

4. It refers to sprinkling oil three times. "And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them." (Lev. 8:10,11.) "And the priest shall dip his right

finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord." (Lev. 14:16.) "And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord." (Verse 27.)

5. Relative to sprinkling water and ashes mixed, four times. "And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean." (Num. 8:7.) "And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even." (Num. 19:18,19.) "And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even." (Verse 21.)

II. The word "zarak" is used thirty-five times.

1. It is used twenty-four times relative to sprinkling blood. "And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar." (Ex. 29:16.) "Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon

the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about." (Verse 20.) "And Moses took half of the blood, and put it in a basin; and half of the blood he sprinkled on the altar." (Ex. 24:6.) "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." (Verse 8.) "And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation." (Lev. 1:5.) "And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar." (Verse 11.) "And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about." (Lev. 3:2.) "And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar." (Verse 8.) "And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about." (Verse 13.) "And he killed it; and Moses sprinkled the blood upon the altar round about." (Lev. 8:19.) "And he brought

Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about." (Verse 24.) "And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord." (Lev. 17:6.) "And he burnt his burnt offering, and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar." (2 Kings 16:13.) "And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire by." (Verse 15.) "In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar." (Lev. 7:2.) "It shall be the priests that sprinkleth the blood of the peace offerings." (Verse 14.) "And they slew the burnt offering; and Aaron's sons presented unto him the blood which he sprinkled round about upon the altar." (Lev. 9:12.) "He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the

altar round about." (Verse 18.) "So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar." (2 Chron. 29: 22.) "And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites." (2 Chron. 30: 16.) "And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them." (2 Chron. 35:11.)

2. It refers twice to the sprinkling of ashes and water mixed. "Whatsoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him." (Num. 19:13.) "But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord; the water of separation hath not been sprinkled upon him; he is unclean." (Verse 20.)

3. As to scattering small, solid substances, it is used seven times. "And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them,

and strewed it upon the graves of them that had sacrificed unto them." (2 Chron. 34:4.) "And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven." (Job 2:12.) "When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their places?" (Isa. 28:25.) "And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight." (Ezek. 10:2.) "Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not." (Hos. 7:9.) "And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh." (Ex. 9:8.) "And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast." (Verse 10) "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." (Ezek. 36:25.)

The words "nazrah" and "zarak" are not always translated by "sprinkle" either in the Common Version or in the Revised Version, but sometimes

by "scatter" and "strew," and once (Hos. 7:9) "zarak" is rendered, which the context allows, by "here and there."

As already seen, Ezek. 36:25 could not refer to Christian baptism, from the fact that Paul teaches us this sprinkling was for the "putting away of the filth of the flesh" (Heb. 9:13), and that Peter tells us that baptism is not for the "putting away of the filth of the flesh" (1 Pet. 3:21), but "for the remission of sins" (Acts 2:38).

Relative to sprinkling, in the New Testament it is found seven times, and each time it is in connection with the sprinkling of blood. "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh." (Heb. 9:13.) "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people." (Verse 19.) "Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry." (Verse 21.) "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10:22.) "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them." (Heb. 11:28.) "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. 12:24.) "Elect according

to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." (1 Pet. 1:2.)

"Pouring" in the New Testament is found as follows. The substance poured is—

(1) Wine. "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." (Matt. 9:17.) "And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles." (Mark 2:22.)

(2) Money. "And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables." (John 2:15.)

(3) Holy Spirit. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." (Acts 2:17,18.) "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." (Verse 33) "And they of the circumcision which

believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." (Acts 10:45.) "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us abundantly through Jesus Christ our Saviour." (Tit. 3:5,6.)

(4) Oil and wine. "And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." (Luke 10:34.)

(5) Ointment. "There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat." (Matt. 26:7.) "For in that she hath poured this ointment on my body, she did it for my burial." (Verse 12.) "And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious: and she brake the box, and poured it on his head." (Mark 14:3.)

(6) Water into a basin. "After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." (John 13:5.)

(7) Vials of wrath. "And the first wen', and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image. And the second angel poured out his vial upon the sea; and it became as the

blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." (Rev. 16:2-4.) "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire." (Verse 8.) "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain." (Verse 10.) "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." (Verse 12.) "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." (Verse 17.)

The baptism of Christ is next in order. This is found on pages 12-14. You say: "Christ's baptism was his initiation into his priestly office; we cannot be priests." Here you disagree with the apostles. Christ was not priest on earth, therefore his baptism was not an "initiation into his priestly office." "If he [Christ] were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law." (Heb. 8:4, R. V.) "We" are priests. "He made us to be a kingdom, to be priests unto his God and Father." (Rev. 1:6, R. V.) How do you harmonize your statements with these scriptures? Do you not think you should retrace your steps and the next ten years correct your teaching?

Again: "Some say we are baptized for the remission of sins." Peter said this. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Do you think he told the truth? Then why do you not baptize "for the remission of sins?" But you say: "Christ was not baptized for that purpose." That is true. He was baptized to "fulfill all righteousness" (Matt. 3: 15)—that is, to do right. Righteousness is right doing. So we, to do right, must be baptized, too. We are to be baptized "for the remission of sins." Our duty is to "fear God, and keep his commandments." (Eccles. 12:13.) Hence, to do right, we must be baptized, and that, too "for the remission of sins." Christ said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.) Ananias said to Saul of Tarsus: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7:29,30.) "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in

him." (John 2:3-5.) Then it is safe to be baptized, and that, too, "for the remission of sins."

Again, you say: "Those who are so anxious to follow Christ should follow the example of his parents and have their children baptized, and thereby recognize them as members of his kingdom in infancy." Here you would have the reader believe that Christ's parents had him baptized in infancy, thereby leaving an example of infant baptism. A few lines preceding this quotation you say: "Christ was baptized at thirty years of age." If parents "should have their children baptized, and thereby recognize them as members of his kingdom in infancy," then why did you tell me in one of your letters that "we do not recognize them as members of the church?" This is strong evidence, indeed, that you have studied "the substance of this book" well while "delivering it at various times and places for the past ten years." Do you not think so? The Presiding Elder took the position that the infant should be baptized because it is in the kingdom. It is an evident fact that you or the Presiding Elder have not studied this question very well "during the past ten years." Which one is it?

You ask: "What tailor would cut one piece of a garment by a pattern and the other by guess?" I answer: The Methodist "tailor." When a Methodist preacher baptizes an adult by immersion, he has "cut one piece" by the "pattern" as found in Rom. 6:4 and Col. 2:12; but when he practices infant baptism or sprinkling, he "cuts the other by

guess." If this is not true; then will you produce the scripture which shows the time when and the place where Christ or the apostles authorized or practiced infant baptism or sprinkling? Produce the "pattern," please.

Why Methodists prefer affusion is next in order. This is found on pages 14, 15, 16, 17, 18. Your first reason is that it "is much more convenient." You then add: "We would not change the commandment of God for convenience; but where there is neither command nor example, then we are wholly justified in taking the most convenient mode." How can there be different modes "where there is neither command nor example?" This needs some explanation. The New Testament is our authority. If there is no authority in the New Testament for either sprinkling or immersion, then, instead of being "wholly justified in taking the most convenient mode," you are condemned for taking either, from the fact that Paul says: "Learn not to go beyond the things which are written." (1 Cor. 4:6, R. V.)

But have we any examples of immersion and sprinkling? If so, your above reason falls to the ground. In your conclusion on pages 23, 24, in speaking of immersion and sprinkling, you say: "If performed by immersion. one may be reminded of John the Baptist, preaching and baptizing by the Jordan, preparing the people for the reception of the Messiah; or of the Christ, submitting to this ordinance to fulfill all righteousness, when God the Father spoke those words of approval. of his Son,

and the Holy Ghost descended in the form of the most innocent of all living creatures. You may think of that treasurer of the Ethiopian queen, listening to the gospel as he drove along the way, stopping his chariot by 'a certain water,' receiving baptism at the hands of Philip; who was caught away, by the Spirit of the Lord, that the eunuch saw him no more. If performed by affusion, you may catch the spirit of that great revival at Pentecost, and the three thousand who were added to the church when Christian baptism was first administered; or of that man who became the greatest of all apostles, and the most wonderful of all human characters, stricken with blindness on his way to Damascus, praying to God for three days, hearing the voice of Ananias bringing him the promise of the Lord, see the scales fall from his eyes, and reverently receive the ordinance of baptism. Behold Peter preaching to the house of Cornelius, see the Holy Ghost fall on them, hear the apostle calling for water with which to baptize the first Gentile converts to Christianity! Hear the voices of Paul and Silas as they are praying and singing in Philippi's jail at midnight hour, see that trembling jailer falling before them inquiring: 'What must I do to be saved?' Paul strikes the keynote of salvation in his reply: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' The same hour of the night this believing prison keeper represented his cleansing and confessed his faith by receiving holy baptism."

Here you would have your readers believe that

John practiced immersion, and that Christ and the eunuch were immersed, and that the three thousand, Paul, Cornelius, and the jailer were sprinkled. If in this you are correct, then it follows that we have examples for both immersion and sprinkling; and therefore you contradict yourself when you say: "Where there is neither command nor example, we are wholly justified in taking the most convenient mode." In one statement you teach that there is neither command nor example for either practice, and in the next you introduce examples trying to establish both practices. Which statement shall we believe? We cannot believe both, for they are contradictory.

But if the three thousand, Cornelius, and the jailer were sprinkled, it follows that affusion can be proven; and therefore you contradict your statement on page 16, which is: "It is a mistake to assert that affusion can be proven." In your Preface you say: "The substance of this book has been used in a sermon delivered at various times and places for the past ten years." I advise you as a friend and one who is interested in your future welfare to cut out both the "substance" and "sermon," call in and burn the tract. I would not preach such contradictions and publish them for the world to read. You ought to know that the people who are not blinded with sectarianism can see them.

Your second reason is: "Affusion is practicable at all times and under all circumstances." You then add: "During a generation there has been two months of weather several different times in Middle

Tennessee when no one could have been immersed, in a river, with safety either to the candidate or the administrator." This last statement is false. There has never been a time since baptism was commanded that it would be unsafe to baptize in eddy water of the rivers of Tennessee or in any other State. True; there are places in the rivers during high waters which it would be imprudent for one to select in which to be baptized, and this is true when the rivers are at their lowest, and it was also true in the days of Christ and the apostles; but no one subject to the gospel call or competent to keep out of the insane asylum would select such a place in which to be immersed, either in high-water or low-water time. He who has no better judgment than to select such a place in which to be immersed, either in time of high or low water, needs no baptism. He has a through ticket to heaven; and I am not real sure but that he who would try to justify sprinkling by such an argument is in the same boat. The rivers never get so high but that there are plenty of places affording eddy water sufficient to immerse people with perfect safety.

You say: "Some years ago we heard a preacher make this statement: 'If a man honestly confesses that Jesus Christ is the Son of God, and is on his way to the creek to be baptized in obedience to the gospel, you cannot kill him with a Winchester rifle.'" Here is what the Book says: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe

on his name." (John 1:11, 12.) When Jesus gives one the power to do a thing, and he goes immediately and obeys, as did the jailer, you need not fear the "Winchester rifle." "O ye of little faith!" (Matt. 6:30.)

The colored woman at Woodbury, Tennessee, which you introduce, seems to be very high authority with you relative to sprinkling. I would regret to preach a doctrine that would necessitate setting aside the testimony of Christ and the apostles and introducing the testimony of a colored woman to prove it. But her testimony is just as strong as any you can introduce favoring affusion. Paul says: "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." (Rom. 6:4.) "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. 2:12.) What did the colored woman say? "Guess we will have to sprinkle 'em till spring, and den we,ll 'mus 'em." What is your conclusion? "If sprinkling will do until spring, it will be sufficient for all the time." A fine premise for such a conclusion, indeed! But no wonder you appeal to the colored woman, a descendant of Africa, for authority for sprinkling, when it is said the practice began in Africa. "The administration of baptism by sprinkling was first invented in Africa in the third century in favor of clinics or bed-ridden people. But even African

Catholics, the least enlightened and the most depraved of all Catholics, derided it and reputed it no baptism." (Robinson's History.)

You say: "The principle of changing from a river to a pool, or a prepared place, is about the same as changing from immersion to affusion." This is a gross mistake. In one the command of God is changed, and in the other it is not. Whether you immerse in a river, a pool, or a baptistery, in each case you do what the Lord says—you immerse—the candidate goes "down into the water," is "buried," and comes "up out of the water;" but when you change from immersion to sprinkling, you do what the Lord never commanded and no inspired man practiced. Hence you change the command of God.

Your third reason is: "So many things happen, when people are immersed, that will produce laughter and break the solemnity of the occasion." He who admits, as you have, that the Lord was immersed and that it is "a mistake to assert that affusion can be proven," and then introduce such to justify affusion, needs to be pitied indeed.

Your fourth reason is: "The weight of Bible evidence favors affusion. While no mode can be established, the stronger evidence is on the side of affusion. The Methodist Church, therefore, accepts any mode." In your conclusion, as already seen, you introduce Christ and the eunuch as examples of immersion, and the three thousand, Paul, Cornelius, and the jailer as examples of affusion. Here, if you are correct, you establish both modes,

and, therefore, contradict the assertion that "no mode can be established." If your conclusion is true, your statement and argument are false. If your statement and argument are true, then your conclusion is false. Will you tell us which is correct?

You say: "The word 'immerse' or any word meaning the same thing is not used in the Scriptures." Then why did you, in your conclusion, introduce John as one who practiced immersion, and Christ and the eunuch as examples of immersion? Here, as above, you contradict yourself. It is a fact that there are three different English translations of the New Testament that give "immerse" instead of the word "baptize," and a faithful translation would use the word "immerse," and not the word "baptize." "Malcomb's Bible Dictionary, New Edition," of 1848, page 31, after defining "baptizo" to "immerse," says: "Had the word been translated into plain English, there would now perhaps be no controversy on the mode of baptism."

You say: "It is a mistake to assert that affusion can be proven." A few lines below you state: "It is inconsistent to agree that the Bible teaches a certain mode and then practice other modes." Yes, and "it is inconsistent" to say, "It is a mistake to assert that affusion can be proven," and then practice it.

After referring to the "Discipline" relative to baptism, you say: "Many Methodists will be surprised to know that our 'Discipline' requires a minister to immerse an infant if its parents require it." Yes,

and many of them will be surprised to know that infant baptism is not authorized by the word of the Lord. It is a little strange you go to the "Discipline" to prove the Methodist doctrine, if said doctrine is in the Bible. The phrase* "our 'Discipline'" does not include the Bible. This quotation proves my charge that the Methodist Episcopal Church, South, is guided by the "Discipline," and not the Bible. Your authority for infant baptism comes from the "Discipline," and not from the Bible. If this charge is not true, then why do you quote the "Discipline" as your authority, and not the Bible? If the charge is not true, then will you produce the scripture that shows the time when and the place where Christ or the apostles authorized or practiced infant baptism?

On page 17 you say: "John baptized 'with water.' All immersionists baptize in water. Therefore, John did not immerse." In your conclusion, page 23, you introduce John as one who practiced immersion. Harmonize the two positions, please. But I would remind you of the fact that the American Revised Version takes the expression "with water" away from you by rendering it "in water." (Matt. 3:11.)

You say: "Matthew's account of the baptism of Christ says: 'And Jesus, when he was baptized, went straightway up out of the water.'" A few lines further on you add: "Many people of all churches seem to have gotten the idea that the meaning of this scripture is expressed in words like these: As John lifted up Jesus out of the water, he

saw the heavens open. By analysis it is clearly seen that no such meaning was intended." It seems that you had the same idea when you wrote your conclusion in your tract and introduced John as practicing immersion and Christ as an example of one immersed.

On pages 17 and 18 you say: "The baptism of the eunuch is the only case found in Acts where there is even an intimation of immersion. Philip and the eunuch went down into the water and came up out of the water. A man may do both these and then not be immersed. Nothing is said of the eunuch that is not said of Philip. If the eunuch was immersed, then Philip was also immersed." These are bright thoughts, indeed, coming from a logician, and one who has been delivering "the substance of this book in a sermon at various times and places for the past ten years." If I had a schoolboy in a class that could not get up his first speech with more reason in it than there is in the above quotation, I would be tempted to send him home to his mother. Yes, there is something said of the eunuch that is not said of Philip. The eunuch was baptized. The Book says: "He baptized him." Do you ask how I know the eunuch was the one baptized? I reply, because he was the one who wanted to be baptized—the one that needed it—the one that asked for it. But you say: "If the eunuch was immersed, then Philip was also immersed." Well, I guess they were both immersed, then; for in your conclusion in your tract you introduce the baptism of the eunuch as one example.

of immersion. Suppose I say: "If the eunuch was sprinkled, then Philip was also sprinkled. Nothing is said of the eunuch that is not said of Philip." You would think this was a fine argument against sprinkling, would you not?

You ask: "If the position taken in this book should be established in the minds of all people, what would be the result?" You answer: "It would do away with immersion entirely." Yes, notwithstanding the fact that Paul says: "We are buried with him in baptism." Not only would "it do away with immersion," but affusion also, for you say: "It is a mistake to assert that affusion can be proven." In one of your letters you say: "I can prove everything I practice by the Bible to my satisfaction." How can you prove affusion by the Bible when "it is a mistake to assert that affusion can be proven?"

Again: "It is a well-known rule of argument that the burden of proof must be made by the affirmative. The immersionist has the affirmative of this question. If he cannot make positive proof, then his theory fails without any argument from the negative." (Page 18.) As far as proving immersion is concerned, immersionists have a very easy task. Paul says: "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." (Rom. 6:4.) "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. 2:12.) This is proof enough; but if you desire other evidence, I introduce the Methodist Episcopal Church, South. This church practices immersion and admits that immersion is scriptural baptism.

It is true that the burden of proof rests upon the affirmative, and it is a well-known fact that "if he cannot make positive proof, then his theory fails without any argument from the negative." It is also a well-known fact that when one practices anything, then he is the affirmative and should prove his practice. You practice sprinkling and infant baptism, and therefore you are the affirmative on these propositions. The burden of proof rests upon you, and "if" you "cannot make positive proof," then your "theory fails without any argument from the negative." Will you please produce the scripture which shows the time when and the place where Christ or the apostles authorized or practiced sprinkling and infant baptism? If you fail to do this, then your "theory fails without any argument from the negative," according to your admission. Here I would remind you of the fact that you have admitted that "it is a mistake to assert that affusion can be proven."

On page 20 you say: "This book will make the mode of baptism very clear to some of those who believe in affusion. It will instruct those who have not investigated the subject, and help those who are in doubt." How could it be otherwise, when you admit that "it is a mistake to assert that affusion can be proven," and (on page 19) "it is a rare

thing to hear any one argue that immersion is not baptism," also admit that your "Discipline" requires you to immerse infants if their parents request it? I am inclined to think that this discussion will turn on some light. What do you think about it?

On page 20 you say: "These proselyting immersionists are very presumptuous and very persistent. They often argue with and propose to teach people who know a great deal more about the subject than they do themselves." If this is true, I would hate to see the argument they put up, if the talent of the affusionist represented in this discussion is the standard. I suppose this talent is standard in Tennessee, since it has all been tried from the lowest to the highest.

You continue: "They [immersionists] are given to making propositions to do certain things, and offering rewards if certain doctrines can be proven by the Scriptures. They will propose to leave their church and join another, or will offer a certain sum of money, if some one will show them sprinkling in the Bible. It is always safe to make such propositions on either side of this subject." Yes, I have had a ten-dollar proposition running all through this discussion for one scripture which shows the time when and the place where Christ or the apostles authorized or practiced infant baptism, but the scripture has not been introduced. I think "it is always safe" on my side "to make such a proposition." But what about your side? You say: "It is safe on either side." Then why do you

refuse to put that one thousand dollars in bank?

The quotation from "The Theological Compend" is a very foolish and weak one, since the author has the scholarship of the world against him. This is sufficient.

I have now reviewed your tract, and must say that it is one of the weakest things I ever read. I feel satisfied that since reading this review you regret having published it. Do not publish and circulate any more of them. It will be no credit to you. I am honest in this and advise you as a friend.

I call attention to the fact that you failed to answer a few questions. My friend introduced two translations of the New Testament which give the words "immersing" and "immersed," and then asked: "Will Mr. Nuckles produce one translation which gives 'sprinkling' or 'pouring' in these scriptures?"

Why did you fail to produce the scripture that shows the time when and the place where Christ or the apostles INDIRECTLY authorized infant baptism? In this I am treating you better than you think Dr. Feist was treated. I am willing to give you a new hearing and from a different view, but it seems you will not take advantage of the opportunity.

If Christ did not give the Lord's Supper to the family of God when he instituted it, then to whom did he give it? Did he give it to the family of the evil one?

It is not my desire to "catch a fellow napping;" so wake up and tell us whether the narrow road leading to heaven leads through the Methodist

Episcopal Church, South. If it does, since baptism is the door into the church, then tell us how a responsible person can reach heaven without being baptized and going through the Methodist Episcopal Church, South? If the narrow road does not lead through said church, then is not said church in the broad road? If a responsible person can reach heaven without going through the Methodist Episcopal Church, South, then is not said church non-essential? Please answer these questions and oblige. Your friend,

(Miss) NORA YOUNT.

[As this letter received no reply for quite a while, Miss Yount decided that Mr. Nackles had declined further discussion, hence pays her respects to his answer to her reasons for leaving the Methodist Episcopal Church, South, in her next. Mr. Nackles replied to these reasons in three articles; accordingly Miss Yount replied to them in the order in which they came. Miss Yount's reasons for leaving the Methodist Episcopal Church, South, are found in "Part Fourth," page 55.—Ed.]

LETTER FROM THE PASTOR TO MISS YOUNT.

Alexandria, Tenn., February 11, 1907.—Miss Nora Yount, Goodlettsville, Tenn.—Dear Madam: Here is my answer to your reasons for leaving the Methodist Church. Your published letters, together with the introduction at the beginning, impress me that you are not the real author of the letters. It seems that these things have been suggested to you by another, and you have accepted them without much investigation. I am very much surprised that you have let these things go into print with so many statements which the facts do not justify. Doubtless neither you nor your helper expected these letters to be subjected to critical examination.

It is very unwise to rush into print to expose every person, church, and teaching with which you do not believe, and to defend every theory which you may have accepted. Things said and done may be forgotten; but things written—especially those published—are public property, and are likely to be remembered a year or five years, hence you may wish you had never published these letters. Things will look differently then to what they do now. When you are entirely separated from the influence that has moved you, and come in contact with some sweet-spirited Christian people who may not believe your doctrine, you may feel that you have made a mistake. You may never acknowledge it, but remember my words and see if you do not feel that way. These letters of mine are very plain, but they are written in the best of spirit.

I have no purpose only to help you and defend the truth.

I have been studying these questions, discussing them, and writing about them for years. These are not rash conclusions formulated in a day. There is not a point mentioned in any of your letters that I have not gone over many times. I read the New Testament through at the age of ten, and three times before twenty. I joined the Methodists at eleven, memorized all the catechism at thirteen, and passed a good examination on the "Discipline" at eighteen. About the age of twenty I attended a meeting held by a preacher of the church of Christ. The meeting made an impression on me. After that I laid aside my "Discipline," my catechism, and my preconceived opinions, as far as I could, for a time, and carefully studied the New Testament for six months to see if Methodist doctrines are well founded in the Scriptures. My conclusion was that Methodist doctrines are more reasonable, more liberal, and more biblical than the doctrines of any church of which I have any knowledge. The more I have studied history, theology, and the Bible, the more thoroughly have I been convinced of the truth of that conclusion.

You have fallen into several errors:

1. You are insisting on a literal interpretation of the Bible for what it says without explanation. I can prove anything by that method of reasoning.

2. Your theory forces all people to believe the same doctrines, belong to the same church, and do the same things in the same way, to be Christians.

3. You indicate a purpose to build up a church of Christ in your community, and make an effort to proselyte your family and friends into your newly accepted sect and faith.

Doubtless your parents have done a great deal more for you than all other people. The Methodist Church has done much to help you form the Christian character and make the good reputation which you enjoy to-day. Are you really correct when you call a man your "friend" who teaches you doctrines that turn you against the parents that reared you, the church that taught you, and the ministry that preached the gospel to you from your earliest day? Do you honestly believe that opinions about infant baptism, sprinkling, and such things, are more important than the keeping of the fifth commandment, living a righteous life, and building a Christian character? You may call this an appeal to sentiment. And such it is; but the sentiment is founded on some of the greatest principles God has ever given to man. If these things seem harsh or unkind, apply the principles of the Golden Rule. Would you commend me for going into a community where the people belong to the church of Christ and proselyting them into the Methodist Church?

I quote from your letter: "From my cradle till about one year ago I had been taught Methodism. I had heard nothing but sectarianism taught. I was a full-blooded Methodist, and gave every evidence of the same. and I thought any doctrine was heresy which did not agree with the doctrine of my favored church." You were mistaken about being

a "full-blooded Methodist." The Methodist Church and ministry never taught such a theory as that. No "full-blooded Methodist" believes that every doctrine is heresy which does not agree with the doctrine of his church. Webster's Unabridged Dictionary says: "'Heresy'—A fundamental error in religion, or an error of opinion respecting some fundamental doctrine of religion." Methodists do not call differences of opinion about baptism and the communion heresy. They are not fundamental. Denial of the divinity of Christ would be heresy. That is a fundamental doctrine. "Sectarianism" was all that you had heard taught. "'Sectarianism'—The disposition to dissent from the established church or predominant religion, and to form new sects." (Webster.) Methodism is the predominant religion of this country. So you are the sectarian. You have left us and joined a sect. There is more sectarianism in the church of Christ than any other Protestant church. The Methodists teach less sectarianism than any other people. Sectarianism is usually understood to mean emphasizing the peculiar doctrine of denominations. There is more sectarianism in your twenty-one reasons for leaving the Methodist Church than you would likely hear preached in a Methodist pulpit in ten years. Methodists usually preach a practical gospel and give little attention to disputed doctrines. The people of the church of Christ usually claim that they do not belong to a denomination, but their practice proves them a denomination beyond question. The real truth seems to be that during the past year you

have been learning more denominationalism and sectarianism than you had ever heard before. It is very strange that a person who is "above an average in intellect," and who should go on for so many years believing all the doctrines of Methodism and counting everything else "heresy," would in so short a time find out that she was altogether mistaken, and that Methodist doctrine itself is heresy from start to finish. Would you ever have made the discovery if some apostle of controversy had not come along to show you the way?

In my next letter I will take up your numbered reasons for leaving the Methodist Church and discuss them item by item.

Yours fraternally,

GEO. W. NACKLES.

LETTER FROM MISS YOUNT TO THE PASTOR.

Goodlettsville, Tenn., August 26, 1907.—Mr. Geo. W. Nackles, Alexandria, Tenn.—Dear Sir: It has been more than a month since I mailed you my last. As I have received no reply to mine of July 15, and since you have had abundant time to reply, I reach the conclusion that you do not aim to reply, and therefore I begin my reply to your criticism of my reasons for leaving the Methodist faith. There are three articles of this criticism. Accordingly I write three, replying to yours in order. I suggest that you deal with them as one message in your reply, so as to avoid confusion in our correspondence. Yours of February 11 is first in order.

You may be surprised at my letting the "Interesting Correspondence" go into print, but I was so rejoiced over the fact that I had turned from darkness to light, and from the power of Satan unto God, that I could not help telling it to others, that they, too, might see the error of their way and be saved. You are no more surprised at my going into print with the matter than I was at the Methodist force at headquarters not being able to defend their doctrine.

Yes, I expected the letters to be subjected to "critical examination," and this is why I sent them to headquarters in the Methodist Church, South. But I was surprised to find the critics, from the circuit rider in his humble cottage to the bishop on his throne, unable to meet the arguments.

Since you seem to be dissatisfied with the effort of these men and set yourself up as a critic, will

you point out the "so many statements which the facts do not justify"—infant baptism, for instance?

Where is your Bible authority for the "Catechism" and "Discipline?" Where did Christ or the apostles authorize such? The Bible is the book to study; and had you studied and memorized it, and obeyed the same, instead of studying, memorizing, and obeying the "Catechism" and "Discipline," you would not have joined the Methodist Episcopal Church, South, neither would you have become a Methodist. You would have gone into the church of Christ and would have been nothing but a Christian. Obedience to the gospel puts people into the church of Christ, and not the Methodist Episcopal Church, South. Obedience to the gospel makes Christians, and not Methodists. Studying and obeying the "Catechism" and the "Discipline" produces Methodists and puts people into the Methodist Episcopal Church, South, or some other human institution.

Your returning to your "Catechism," "Discipline," and preconceived opinions, after studying the New Testament for a while, is to some extent described in the Bible. We read of a certain animal returning to her wallowing in the mire. (2 Pet. 2:22.) Jesus tells us about the good seed falling in stony places and the plant withering. (Matt. 13:3-6.)

You think it is an error to take the Bible for what it says, and that you can prove anything by such a method. In your tract on baptism, page 16,

you say: "It is a mistake to assert that affusion can be proven." Please harmonize these statements or make your word good by proving affusion "by such a method."

It is God's "theory" (if it should be called a theory), not mine, that requires all people to believe the same doctrine, belong to the same church, and do the same things in the same way to be Christians. God has but one way. "I will give them one heart, and one way." (Jer. 32:39.) "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.) "These men are the servants of the most high God, which show unto us the way of salvation." (Acts 16:17.) "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." (Heb. 10:19, 20.) "Which have forsaken the right way." (2 Pet. 2:15.) All the early disciples belonged to one fold because of the fact that there was but one for them to belong to. "There shall be one fold, and one shepherd." (John 10:16.) God has but one family, and all his children are in his family. "But now hath God set the members every one of them in the body, as it hath pleased him." (1 Cor. 12:18.) The same process that makes one a Christian puts him into the church. There is but one doctrine to believe, which is the doctrine of Christ; and all should preach the same thing, and, therefore, have no divisions. "Now I beseech you, brethren, by the name of our

Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.) Do you read in the New Testament about any one believing the Methodist doctrine or belonging to the Methodist Episcopal Church, South? Can you produce a scripture that shows where any one was a Christian outside of the church of Christ or belonged to any religious institution except the church of God?

Yes, it is my intention to have a meeting held in my neighborhood. I aim to have the gospel preached here. Why not? I never heard a Methodist preacher tell a sinner what to do to be saved. Since Methodist preachers never told the sinners of this community what to do to be saved, I think it is my duty to have it done. I do not expect to proselyte any one, unless preaching the gospel and persuading people to be simply Christians and to belong to nothing but the church of Christ is proselyting. Do you think preaching the gospel without addition or subtraction, and persuading people to abandon human institutions, doctrines, and commandments of men, and to accept the church, doctrine, and commandments of God, would be proselyting? [The above-named meeting was held, with good results.—Ed.]

I call any one who leads me out of darkness into light my friend. As to my faith in the different opinions relative to infant baptism, sprinkling, and such things, it will suffice to say that I have set

aside the different opinions regarding these and accepted the teaching of the New Testament. This is what you should do.

Yes, you and all other Methodist preachers are at liberty to go into a congregation of Christians and make Methodists of them. The field is open and free. But you would be as much afraid of going into a congregation of this kind as you would be of putting a rattlesnake into your bosom. I believe you would be afraid to meet a Christian preacher in public debate here at my home.

I see no need of your amazement over the fact that I learned "the way of the Lord more perfectly" and that Methodism is heresy in so short a time. Saul of Tarsus, who became Paul the apostle, made the trip quicker than I did. He learned the way of the Lord and that the sect to which he belonged taught heresy inside of three days. You should read your Bible more and theology less.

Heresy and sectarianism come next. What is it? "Heresy"—(1) An opinion held in opposition to the established or commonly received doctrine, and tending to promote a division or party, as in politics, literature, philosophy, etc.;—usually, but not necessarily, said in reproach. (2) Religious opinion opposed to the authorized doctrinal standards of any particular church, especially when tending to promote schism or separation; lack of orthodox or sound belief; rejection of, or erroneous belief in regard to, some fundamental religious doctrine or truth; heterodoxy. (3) An offense against Christianity, consisting in a denial of some essential

doctrine, which denial is publicly avowed, and obstinately maintained." (Webster.)

According to Webster, the doctrine of the Methodist Episcopal Church, South, is heresy, because it does not agree with the teaching of the New Testament and in many instances contradicts Christ and the apostles. Christ tells us to go teach and to baptize the taught. (Matt. 28: 19,20.) In infant baptism, Methodist doctrine is baptize without the teaching. Peter tells us that baptism is "for the remission of sins." (Acts 2: 38.) Methodists tell us that baptism is because of the remission of sins. Ananias said to Saul: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) Methodist teaching is: Arise, and be baptized because your sins have been washed away. Peter says: "Baptism doth also now save us." (1 Pet. 3:21.) Methodists tell us that baptism never did, does not, cannot, and never will save any one.

Methodism is "an offense against Christianity, consisting in a denial of some essential doctrine," and, therefore, heresy. It denies the Bible as its only rule of faith and practice and accepts a man-made "Catechism" and "Discipline," claiming it can prove anything by taking the Bible without comment, thereby admitting that infidels and all that defile and maketh a lie will enter into and enjoy heaven.

Not only is this true, but its tendency is to promote division and its party. When the Methodist Episcopal Church, South, and her doctrine were ush-

ered into existence, it was only a new division and party unknown to the New Testament and added to the many divisions and parties already in existence.

“‘Sectarianism’—The quality or character of a sectarian; devotion to the interests of a party; excess of partisan or denominational zeal; adherence to a separate church organization.” (Webster.)

Webster gives the following under synonym of heretic: “A heretic is one whose errors are doctrinal, and usually of a malignant character, tending to subvert the true faith. A schismatic is one who creates a schism, or division in the church, on points of faith, discipline, practice, etc., usually for the sake of personal aggrandizement. A sectarian is one who originates or is an ardent adherent and advocate of a sect, or distinct organization, which separates from the main body of believers.”

A Methodist preacher and his church is all this. He is a heretic because his doctrine tends to subvert the true faith. He persuades people to believe that baptism has nothing to do with saving them; that it is because of the remission of sins; that one is justified by faith only, which leaves out repentance. He is a schismatic because he creates division by setting aside the Bible as his only rule of faith and practice and accepting a man-made “Catechism” and “Discipline.” He is a sectarian because he “promotes a sect, or distinct organization, which separates from the main body of believers.” Methodists admit that the church of God is the main body of believers and that the Methodist Episcopal Church, South, is only a branch church. This sep-

arates them from the true church or "main body of believers."

What is a sect? "Those following a particular leader or authority, or attached to a certain opinion; a company or set having a common belief or allegiance distinct from others; in religion, the believers in a particular creed, or upholders of a particular practice; especially, in modern times, a party dissenting from an established church; a denomination; in philosophy, the disciples of a particular master; a school; in society and the State, an order, rank, class, or party." (Webster.)

The Methodist Episcopal Church, South, is a sect because it is a party cut off. In yours of February 15 you admit that the church to which you belong is a denomination. In speaking of the Methodist Episcopal Church and the Methodist Episcopal Church, South, you say: "They are two separate and distinct denominations." The Methodist Episcopal Church, South, is a block off the Methodist Episcopal Church, and, therefore, is a sect. But you say that both "are two separate and distinct denominations," and Webster says that a sect is a "religious denomination." Thus, according to your admission and Webster, your own witness, both the above-named denominations are sects. What need that I should offer further proof? But I offer another witness.

The Roman Catholic Church is the mother of all sects. Mr. Green, a Methodist, and one who is trying to help the Methodist force in this discussion, in a letter to me of January 21, says: "The

Methodists can trace their church back into the Catholic Church." Here Mr. Green is right. The Methodist Episcopal Church, South, is a branch from the Methodist Episcopal Church; the Methodist Episcopal Church is a branch of the Methodist Church; the Methodist Church is a daughter of the Episcopal Church; the Episcopal Church is a daughter of the Roman Catholic Church; and the Roman Catholic Church is the great harlot having so many children spoken of in Rev. 17: 1-8.

Your friend,

(Miss) NORA YOUNT.

[The three articles containing the criticism by Mr. Nuckles were all received before Miss Yount began her reply to same. Hence her references to and quotations from his letters following her replies as here published.—Ed.]

LETTER FROM THE PASTOR TO MISS YOUNT.

Alexandria, Tenn., February 15, 1907.—Miss Nora Yount, Goodlettsville, Tenn.—Dear Madam: You gave your reasons for leaving the Methodist Episcopal Church. You were not a member of the Methodist Episcopal Church, but of the Methodist Episcopal Church, South. They are two separate and distinct denominations. I will use the term "church of Christ," as you say that is the church you have entered. You gave twenty-one numbered reasons. I will write the number and the answer, supposing you have the printed reasons for reference.

1. The church of Christ was not ordained of God nor sealed by the blood of Christ. The Bible makes no mention of such an institution.

2. The Methodist Church does not teach that "one can be saved outside of the church as well as in it." One may be a Christian and get to heaven and not belong to any denomination. But the church is a great help to any person in living the Christian life.

3. Salvation is not in the Methodist Church, neither is it in the church of Christ. Salvation is in Christ himself.

4. If Christ did not purchase the Methodist Church with his own blood, then you are lost. Your statement intimates that Christ only died for a part of the human family. You were once a Methodist. If Christ did not die for the Methodists, then you have no hope.

5. The church of Christ was set up long since the apostles died. The Methodist Church was organized in Baltimore, Maryland, on December 24, 1784. The church of Christ was set up in the city of Nashville about 1828. So the Methodist Church is a century nearer the days of the apostles than the church of Christ.

6. The apostles did not belong to the church of Christ. It did not exist in their day. The apostles were never baptized in water. They could not have been members of the church of Christ without baptism.

7. The church of Christ teaches and practices things not found in the Bible. Immersion and women taking the communion are not found in the Bible.

8. This is a mere assertion of an opinion, and needs no reply.

9. The elders and teachers of the church of Christ contradict each other. Did you ever hear of the leaders of any church all agreeing about everything? In the city of Nashville two or three of the churches of Christ have organs and societies. The other churches claim that such things are not authorized by the Bible. The Gospel Advocate is very strong in its opposition to organs and societies. Why is it that those brethren do not agree? Peter and Paul did not agree. (Gal. 2: 11-16.) Paul and Barnabas had a difference. (Acts 15: 36-41.) "The contention was so sharp between them, that they departed asunder one from the other." Barnabas had been Paul's best friend when he was in

great need of help. (Acts 9: 26-28.) If Paul and Peter and Paul and Barnabas could not always agree, what do you expect of other people?

10. The bishop is not the head of the Methodist Church. Christ is the spiritual head of all churches. The General Conference is the head of the visible Methodist Church.

11. The preachers of the church of Christ always tell sinners to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." But they usually stop there, and do not add, as you did, "and ye shall receive the gift of the Holy Ghost." If it was necessary for the converts to receive the "gift of the Holy Ghost" on the day of Pentecost, why is it not necessary now? Is it any greater sin to change or omit the whole of a passage of scripture than it is to change or omit a part of it? The preachers of the church of Christ have three theories about the Holy Ghost: (1) There is no Holy Ghost. (2) The baptism or gift of the Holy Ghost comes after water baptism. (3) The baptism or gift of the Holy Ghost ceased with the days of the apostles. These theories all contradict each other. I have heard a preacher of the church of Christ argue that it is impossible for any man to receive the Holy Ghost in our day, and at the close of the meeting invite people to come forward and confess that they "believe that Jesus Christ is the Son of God." Paul says: "No man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor, 12:3.) Can you harmonize these?

12. The church of Christ never has any "mourn-

ers." They do not believe in "mourners."

13. The church of Christ baptizes sinners without a "change of heart." Children do not need a change of heart, but adult sinners do. There is Bible teaching for baptizing infants; there is none for the baptism of sinners. It would be impossible to prove that the apostles ever baptized a sinner. Most of the members of the church of Christ do not believe in a change of heart.

14. The Bible very clearly teaches two or more baptisms. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." (Acts 1: 5.)

15. A difference of opinion about baptism is not adding to or taking from the word of the Lord. There is plenty of room for differences of opinion about such things. That is a very grave and dangerous accusation to bring against a church or a people. (See Rev. 22: 18,19.) To him that addeth, "God shall add unto him the plagues that are written in this book." From him that taketh away, God shall take away his part out of the book of life." It is much more dangerous and a far greater sin to bring railing accusations against honest, sincere people than it is to believe an erroneous doctrine.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (Matt. 7: 1,2.) There is such a thing as being on the right side and manifesting the wrong spirit. "Now if any man have

not the Spirit of Christ, he is none of his." Searchers for truth are always hindered by serious charges against those who may differ from them.

16. The Methodist Church is governed by the Bible. The "Discipline" is a mere statement of a part of what we believe the Bible teaches. You have published your creed in the Gospel Advocate. It contains twenty-one articles. [Mr. Nackles refers to Miss Yount's reasons for leaving the Methodist Episcopal Church, South, which were first published in the Gospel Advocate, and published in this book under Part Fourth, page 55.—Ed.] So you cannot object to a church printing its creed. The first thing in the "Discipline" of the Methodist Church is the twenty-five articles of religion. Article No. 5 reads as follows: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

17. Infants are not recognized as members of the Methodist Church. They are not entered on the church rolls, nor counted when we make reports of our membership. We baptize infants in recognition of the fact that by virtue of the atonement they are members of the spiritual church or the body of Christ. We do not recognize them as members of the congregation or visible church. Besides this, baptism is not a condition of the communion. The Bible does not discuss these two subjects as related at all. The twelve apostles took the com-

munion, but they were never baptized.

18, 19. There could hardly be a plainer contradiction than you make in these two statements. "It" in both statements doubtless refers to the Methodist Church. In 18 you say: "It sets aside repentance." In 19 you say: "It introduces repentance." What do you call that but a contradiction? The Methodist Church does not teach "salvation by faith only." We read in Article No. 9 of the "Discipline:" "Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort." Salvation and justification usually do not mean the same thing. Salvation includes justification and means much more. A man is justified when he becomes a Christian; he is not saved until he gets to heaven. There is one place in the Scriptures where the words "save" and "justified" are used to mean the same thing: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Ye see then how that by works a man is justified, and not by faith only." (James 2:14-24.) If a man is justified by works, how long must he work before his justification, and what works must he perform? If justification is obtained by works, then a man cannot be justified until he dies. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:28.) A man is justified by faith. He is saved by faith and works.

20. The church of Christ teaches that those who

die in infancy will be saved, but they refuse to receive them into the church. So you still belong to a church that palms off subjects on the Lord that it refuses. It looks very much like you have "jumped out of the frying pan into the fire."

21. This reminds me of a child that refuses to be called by any given name. At home I presume they call you "Nora." Is that a denial of your parents? Does it make you any less their daughter? A man may be a Methodist Christian or a Presbyterian Christian. The words "Methodist" and "Presbyterian" only indicate certain views about certain doctrines and practices.

I will write a conclusion and send you soon.

Yours fraternally,

GEO. W. NACKLES.

LETTER FROM MISS YOUNT TO THE PASTOR.

Goodlettsville, Tenn., August 28, 1907.—Mr. George W. Nackles, Alexandria, Tenn.—Dear Sir: Your criticism of February 15. is next in order. Yes, I belonged to the Methodist Episcopal Church, South; but I, like yourself, am in such a habit of saying the Methodist Episcopal Church that I left off the word "South." In your letter to which I am replying you made the same mistake; hence I turn your criticism on you.

I reply to your arguments in order as you have them numbered.

1. Christ said: "Upon this rock I will build my church." (Matt. 16:18.) Paul says: "The churches of Christ salute you." (Rom. 16:16.) The admonition to the elders is: "Feed the church of God, which he hath purchased with his own blood." (Acts 20:28.) If this is not the church ordained of God and sealed by the blood of Christ, then what church was so ordained and sealed? How can you expect intelligent people to believe Methodist doctrine, when its preachers contradict Paul's statement, "The churches of Christ salute you," by saying: "The Bible makes no mention of such an institution?" Do you not really think you should take back the statement? No wonder the Methodists capture and baptize all they can in infancy and bring them up in sectarian blindness; otherwise they would not have so many deluded souls in their church. But the great mystery to me is that so many will allow themselves to remain deluded after

they come to years of maturity.

2. It is a common expression among the Methodists that "one can be saved out of the church as well as in it—the church has nothing to do with it," and it is unnecessary for you to deny it. The people know better. You should be careful how you deny facts. However, you are correct in saying that "one may be a Christian and get to heaven and not belong to any denomination." You admit that the church to which you belong is a denomination by saying the Methodist Episcopal Church and the Methodist Episcopal Church, South, "are two separate and distinct denominations," and, therefore, salvation is not in either of these denominations. They are nonessential, and hence not ordained of God nor sealed by the blood of Christ. I imagine you would like to use the old, established argument: "The church has nothing to do with it." Since one can be a Christian and go to heaven without belonging to either of these denominations, I reach the conclusion that they are in the broad road. Evidently they are not in the narrow road; for, if they were, one would have to go through them to get to heaven. Hence, according to Matt. 7:13, 14, and your own statements, these denominations are not in the narrow road and do not constitute any part of it, neither are they between earth and heaven, therefore they are in the broad road. Not only does the above show that these denominations are not in the narrow road, but it shows that the narrow road is not in them, otherwise one would have to go through them to get to heaven. But

you say one can go to heaven without belonging to them. Yes, but he cannot go there without being in the narrow road. I hope the sectarian scales will fall from your eyes as they did from Saul's eyes, that you may see why I left your denomination. Can you blame me for leaving it? But while one can be a Christian and go to heaven outside of these or any other denomination, it is equally true that all responsible beings must be in the church of Christ, the church of God, to be Christians and get to heaven. This is the ark of safety—the old ship of Zion.

3. Since you admit that salvation and the narrow road are not in the Methodist Episcopal Church, South, nor in any other denomination, this needs no reply.

4. Yes, Christ died for all; but those who are subject to the gospel invitation must comply with the terms of the gospel to be benefited by his death. After the ark was completed, Noah and his family had to accept the terms of salvation by going into it. Those who refused these terms were destroyed. So Christ shed his blood for all; but, like Noah, all subject to the gospel call must accept the terms offered, get into the church of Christ, the spiritual ark. But to be in the church is to be in Christ. "For as many of you as have been baptized into Christ have put on Christ." (Col. 3:27.) Hence, Methodists, together with all others out of Christ, must get into Christ to be saved. I had no hope while I was a Methodist, because I was not in Christ. I ceased to be a Methodist and became a

Christian by obedience to the gospel. I was baptized into Christ. "If any man be in Christ, he is a new creature." (2 Cor. 5:17.) Christ did not purchase the Methodist Episcopal Church, South, with his blood. He purchased the church of God. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28.)

5. Here you cap the climax in blunders and in display of knowledge of church history. Strange that one of your standing would belong to the Methodist Episcopal Church, South, as long as you have, and then be unable to give the time when and the place where it began. You do not seem to know the difference between yourself, your mother, and your grandmother. It is time you were learning the difference, and so I will undertake to teach you more perfectly in Methodism. Not only are the Methodist Episcopal Church and the Methodist Episcopal Church, South, "two separate and distinct denominations," but the Methodist Church, the Methodist Episcopal Church, and the Methodist Episcopal Church, South, are three separate and distinct denominations. The Methodist Church is the mother of the Methodist Episcopal Church, and the Methodist Episcopal Church is the mother of the Methodist Episcopal Church, South. The Methodist Episcopal Church, South, is a granddaughter of the Methodist Church. You mistake the time when and the place where your grandmother was born, and give to her the time and place

of your mother's birth. Your mother (the Methodist Episcopal Church) was born in Baltimore, Maryland, on December 24, 1784, and your grandmother (the Methodist Church) was born in London, in an old foundry, near the close of the year 1739. You do not belong to either of these denominations, but you belong to the Methodist Episcopal Church, South. This was born in Louisville, Ky., in May, 1845. Below I give the history which fixes the time when and the place where each of these denominations was born. I begin with your grandmother, the Methodist Church. On this I quote from "History of Methodism," by McTyeire, "D.D.," "one of the bishops of the Methodist Episcopal Church, South." Its author represents Wesley as saying: "Sunday, November 11, I preached at eight to five or six thousand, on the spirit of bondage and the spirit of adoption; and at five in the evening, to seven or eight thousand in the place which had been the king's foundry for cannon." (Page 168.) "The edifice had been a ruin for twenty years. In recasting the injured guns taken from the French in the campaigns of Marlborough, a terrible explosion blew off the roof, shook the building, and killed several of the workmen. This led to its abandonment, and the removal of the royal foundry to Woolwich. Here was really the cradle of Methodism. At Bristol the first Methodist church was begun and built. The Foundry was the first one opened for worship. Wesley says, in his introduction to the 'General Rules of the Society:' 'In the latter end of the year 1739 eight or ten persons

came to me in London and desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come. This was the rise of the United Society.'” (Page 169.) “A high authority in Wesleyan history fixes July 20, 1740, as ‘in strict propriety real commencement of the Methodist Societies.’ Wesley, indeed, speaks of four other epochs, each of which may be regarded as a new development. The first of these was the rise of student Methodism, when, in 1729, four serious students began to meet together at Oxford. The second epoch was in April, 1736, when twenty or thirty persons began to meet in Wesley’s house at Savannah. The third was May 1, 1738, when, by the advice of Peter Bohler, Wesley and other serious persons began to meet in Fetter-lane. Again: ‘In the latter end of the year 1739 eight or ten persons came to me in London, and desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come; this was the rise of the United Society.’ Yet, even at this last-named period, Wesley was connected with the Fetter-lane Society and the Moravians; so that the Society formed by him in 1739 did not stand out as a separate and distinct religious body. But after Sunday, July 20, 1740, all the initiatory stages of an orthodox, homogeneous, and self-governing body had been passed through, and there was (in its infancy, indeed, but having a separate existence and action) a Wesleyan Methodist Society. Not that it was known by that name—it was not; ‘but from that germ the Wesleyan Society has

grown, and no other change has passed upon it, except from small to great, from few to many, from weak to strong, from a rudimental condition to one of full development. The Society then formed at the Foundry has remained, by a continual accession of new members, to the present time.'” (Page 177.) Next I give the history of the birth of your mother, the Methodist Episcopal Church. On this I quote from “History of American Methodism,” by Abel Stevens, “L.L.D.” “On Friday, the 24th of December, 1784, the apostolic little company rode from Perry Hall to Baltimore, and at 10 o'clock A.M. began the first ‘General Conference,’ in the Lovely Lane Chapel.” (Page 185.) “‘On the 24th we rode to Baltimore; at ten o'clock we began our Conference, in which we agreed to form a Methodist Episcopal Church, in which the Liturgy (as presented by the Rev. John Wesley) should be read, and the sacraments be administered by a superintendent, elders, and deacons, who shall be ordained by a presbytery, using the Episcopal form, as prescribed in the Rev. Mr. Wesley’s prayer book.’” (Page 187.) Next comes the birth of the Methodist Episcopal Church, South, the one to which you belong. On this point I quote from “History of American Methodism,” by Abel Stevens. In reference to the trouble which arose between the North and the South over the slavery question, the author says: “Meanwhile the great controversy went on in the Methodist Episcopal Church, till it eventuated in what has justly been called the ‘Great Secession’ of 1844, by which nearly

all the vast territory and numerical force of the Southern States were rent away. At the preceding session the old usage of the Church, denying ordination to slaveholding preachers, and especially keeping the episcopate clear of the charge of slaveholding, was abandoned by a resolution that 'mere ownership in slave property' constitutes no legal barrier to 'the various grades of the ministry.' This, of course, threw open the episcopate itself to slaveholders. At the next session it was found that one of the bishops had become the owner of slaves by marriage. He was required to relieve himself of the 'impediment,' or to be suspended from his functions. The Southern delegates protested, and after prolonged and remarkably able debates on both sides, they formally announced to the Conference that its jurisdiction over their Annual Conferences 'would be inconsistent with the success of the Methodist ministry' in their States. A schism seemed now inevitable, and the Conference, to relieve as much as possible its disastrous effects, enacted 'a plan of separation,' defining boundaries, a division of the Church property, etc., to take effect in case of a separate organization. A Southern Methodist Convention was held at Louisville in May, 1845, and 'the Methodist Episcopal Church, South,' was there begun. In the next year its first General Conference was held at Petersburg, Va., and its organization completed." (Pages 525, 526.) This brings me to our ages. The Methodist Episcopal Church, South, was born in Louisville, Ky., May, 1845. You say: "The church of Christ was set up

in the city of Nashville about 1828." This statement is not true; but since you make your date 1828, I will also use it and show that the Methodist Episcopal Church, South, is younger than the church of Christ. Take 1828 from 1845, and we have as a result the church of Christ 17 years the older. So you see that your figures are wrong. But Nashville is not the birthplace of the church of Christ, neither is 1828 the year of her birth. True, a congregation of Christians which constituted a church of Christ [in the local sense] was planted in Nashville some time near 1828 [the first church of Christ planted in Nashville was on Church Street, in 1828.—Ed.]; but this was by no means the beginning of the church of Christ, for we read of "the churches of Christ" in Rom. 16:16. This was A.D. 60. Hence the church of Christ existed in the days of the apostles. Christ said: "Upon this rock I will build my church." (Matt. 16:18.) This was A.D. 32. Hence the church of Christ was built some time between the years A.D. 32 and 60. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46.) Jerusalem was the beginning place. A few years after the day of Pentecost, Peter, in his defense at Jerusalem, used the past tense and referred to Jerusalem and Pentecost as the beginning. He said: "As I began to speak, the Holy Ghost fell on them, as on us at the beginning." (Acts 10:15.) The apostles

received the Holy Spirit in Jerusalem on the day of Pentecost. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:1-4.) This was A.D. 33. The apostles were at the beginning of this great work and became the charter members of the church of Christ. "God hath set some in the church, first apostles." (1 Cor. 12:28.) The apostles as a body were dead until they received the Spirit. "The body without the spirit is dead." (James 2:26.) The apostles, who at first constituted the spiritual body, the church, received the Spirit at Jerusalem on the day of Pentecost, and there and then became a live, active body. They went to work, and the same day "there were added unto them about three thousand souls." (Acts 2:41.) Before the day of Pentecost the church was in the future and was to be built. "Upon this rock I will build my church." (Matt. 16:18.) In Jerusalem on the day of Pentecost and ever after that the church was spoken of and people added to the same in real existence. "The Lord added to the church daily such as should be saved." (Acts 2:47.) The elders were admonished to "feed the church of God." (Acts 20:28.) Paul addressed two letters to "the church of God at Corinth."

(1 Cor. 1:2; 2 Cor. 1:1,2.) "The churches of Christ salute you." (Rom. 16:16.) All this could not have been said if the church had not existed and had its beginning in a completed form in the days of the apostles. The city of Jerusalem is the place where, and the day of Pentecost A.D. 33 is the time when, the church of Christ was completed in a live working order. Take 33 from 1845, and we have as a result the church of Christ 1812 years older than the Methodist Episcopal Church, South. Why did you misrepresent the facts relative to the above history as you did? Did you think you could palm off such on me and blind my spiritual eye, and thus win me back into the darkness of sectarianism? This is another reason why I left the Methodist doctrine—its preachers cannot defend it without misrepresentations. I would not belong to a church when both the word of the Lord and history have to be perverted to defend its doctrine.

6. If the church of Christ did not exist in the days of the apostles and they did not belong to it, then will you tell me what church did exist in their day and what church the apostles belonged to? There was a church in the days of the apostles, and they belonged to it. "God set some in the church, first apostles." (Acts 20:28.) Paul says: "The churches of Christ salute you." (Rom. 16:16.) Did he tell the truth? Then the church of Christ existed in the days of the apostles and they belonged to the same. This could not have been the Methodist Episcopal Church, South, nor her mother nor grandmother, for we have just seen that

these were born hundreds of years since the days of the apostles. Will you please tell me what church the apostles belonged to? Then, how do you know the apostles were never baptized in water? When and how did you learn this? You must have gotten this from the "Catechism" or the "Discipline." You did not get it from the Bible. Saul, who was called "Paul," was an apostle, and "he arose, and was baptized." (Acts 9:18.) He was baptized to wash away his sins. (Acts 22:16.) He tells us that he was "buried in baptism." (Rom. 6:4.) He includes himself with the Romans.

7. See my friend's letter in mine to you of March 29. [Said letter is found on page 89 of this book.—Ed.]

8. I think you are mistaken about this being a mere opinion. Peter says baptism is "for the remission of sins" (Acts 2:38); Methodists teach it is because of remission of sins. Peter says baptism saves us (1 Pet. 3:21); Methodists say it has nothing to do with saving us. Ananias says baptism washes away sins (Acts 22:16); Methodists say it has nothing to do with washing away sins. Paul says baptism is a burial (Rom. 6:4; Col. 2:12); Methodists say it is sprinkling or pouring. James says we are not justified by faith only (James 2:24); Methodists say we are. Hence we see that my charge that the Methodists contradict the Bible is true, and that it is not "a mere assertion of an opinion without proof."

9. Yes, there are three congregations in Nashville

using instrumental music in worship. These grew tired of the New Testament order ("Learn not to go beyond the things which are written"—1 Cor. 1: 6., R. V.), and so they departed from the Lord and the New Testament. But I am following the Lord and the New Testament. Should all the people in Nashville, apostatize, this would be no reason why I should follow. Yes, Paul and Peter and Paul and Barnabas had differences, but their differences were not over items of worship. Neither should ours be, and would not, if you and the rest would submit to God and his laws and preach and practice as "it is written." Christ prayed that we all might be one, and Paul commanded it. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17:20-23.) "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.)

10. How could Christ be head of so many kinds of churches or bodies? There are several hundred different kinds of religious bodies. Just to think

how ridiculous it would be to see one head attached to so many bodies. "He is the head of the body, the church." (Col. 1:18.) Christ is head of but one body, and this is the one he bought with his own blood. "Feed the church of God, which he hath purchased with his own blood." (Acts 20:28.) He is not head over such human institutions as the Methodist Episcopal Church, South, because he did not build or buy them. These are too young for the blood of Christ and the apostles. The apostles did not belong to them, and Christ is not head over anything the apostles did not belong to. Is it not a fact that the bishop is at the head of the Methodist Episcopal Church, South? The "invisible" Methodist Episcopal Church, South, is just as unscriptural as is the "visible" Methodist Episcopal Church, South. Both are outside of the Bible. You admit my charge that Christ is not head of the Methodist Church by saying: "The General Conference is head over the visible Methodist Church." If there is no "invisible" Methodist Church, then Christ is not head of the Methodist Church in any sense. It all depends upon your showing from the Bible that there is such a thing as the "invisible" Methodist Episcopal Church, South.

11. Your charge against the preachers of the church of Christ is like your points relative to your age—not true. But, of course, when a witness misrepresents facts in history to gain a point, he will misrepresent the other fellow for the same purpose. The sin is just as great to omit a part of a passage of scripture as it is to change it, when it is done to

deceive. It will also apply to omitting and changing facts of history, and for this reason I advise you to beware in both instances. Christian people believe that there is a Holy Spirit and that he is received according to Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Perhaps you heard some one argue that the baptism of the Spirit ceased. That is correct. Are you baptized with the Spirit? The Spirit through inspired men bore testimony that Jesus Christ is Lord, and no one can, in the absence of this testimony, say Christ is Lord. Hence the expression: "No man can say that Jesus is the Lord, but by the Holy Ghost."

12. The church of Christ does have and believe in mourners, but they do not have a mourner's bench for them to weep and mourn on a week or so to "get through." Whenever one is sorry for sin and grieving over it, he is a mourner, whether he is on a bench or a fence. When a Christian finds a mourner, he does not pat him on the head and say: "Brother, you are almost through; you will make it directly; a little more faith and trust in God, and you will get it." But he says, as Ananias said to Saul: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) Do you talk to mourners as Ananias did? If not, why not?

13. I should not be surprised if Christian preachers were sometimes imposed upon by hypocrites, and

that in some instances they baptize persons without a change of heart, and I also suspect that Methodist preachers do the same thing. But when an adult practices hypocrisy and demands baptism at the hands of a Christian, the fault is in the hypocrite, and not in the preacher nor in the preaching, from the fact that the preacher preached a change of heart as a condition of pardon; but when a Methodist preacher sprinkles an infant, the preacher is in the wrong, and not the infant, from the fact that he knows he is baptizing one not subject to the gospel invitation. It has neither faith, repentance, nor change of heart. Therefore, when Methodist preachers practice infant baptism, they are practicing a fraud on both the infant and the world. But do you say the infant needs no faith, repentance, nor change of heart? If so, the statement is true, and for these three reasons it needs no baptism, because scriptural baptism follows faith, repentance, and change of heart. Your expression, "Most of the members of the church of Christ do not believe in a change of heart," is untrue. I am sorry to see you taking such a course in this discussion, for I fear it will cause your word to depreciate in value. You should remember the adage:

"The truth itself is not believed
From one who often has deceived."

If there is Bible authority for baptizing infants, I wish you would produce the scripture authorizing it. The ten dollars in gold is yours the day you do it. Lovell, Clement, and the Bishop failed at this point; so will you make your word good by produ-

cing the scripture which shows the time when and the place where Christ or the apostles authorized or practiced infant baptism?

14. Yes, the Bible mentions both the baptism of water and the baptism of the Spirit; but the Spirit baptism served its purpose and passed away. Hence, Paul says: "One Lord, one faith, one baptism." Do you say this is Spirit baptism? Then where is your authority for water baptism, and why do you practice it? If two baptisms were in existence when Paul wrote, then he was mistaken in what he said. He should have said: "One Lord, one faith, and two baptisms."

15. There is no room in the worship of God for opinions. They should be held as private property and left on the outside of the worship of God, and the word of the Lord be obeyed. This is where Methodists make a mistake. They set aside the word of God and substitute opinions. For example, Peter says baptism is "for the remission of sins"—that it saves us; and Ananias says it washes away sins; but the Methodists set this all aside and substitute their opinion, which is that baptism is "because of the remission of sins; it has nothing to do with saving us, neither does it wash away sins." You can apply the woes of adding to and taking from the word of God in Rev. 22:18,19, to yourself.

16. I am sure the Methodist Church and her daughter and granddaughter are not governed by the Bible. If they were, they would not practice infant baptism nor sprinkle adults. They would also baptize for the remission of sins and cease

preaching justification by faith only. In teaching and practicing the above-named things the Methodists are guided by the "Discipline," and not the Bible, from the fact that they are not found in the Bible. If the holy Scriptures contain all things necessary to salvation, as the "Discipline" says, which they do, then what use have you for the "Discipline," and why are you constantly praying for the converting power (the Holy Spirit) to come from heaven? If this statement in the "Discipline" be true, then is it not a useless book and your prayers for the converting power of the Holy Spirit a mockery?

17. If baptism is a door into the church, as Mr. Clement said in one of his letters, then, when you baptize an infant, it is in the church whether you recognize it or not. If the infant which is baptized is not in the church, then when and how does the adult who was baptized in infancy get into the church? Are they in or out of the church? The communion was given to the baptized; but the poor infant does not get the communion even if it has been baptized. How much better off is the baptized infant than the unbaptized one? "Infants are not recognized as members of the Methodist Church." In your tract, "The Mode of Water Baptism," page 13, you say: "Those who are so anxious to follow Christ should follow the example of his parents and have their children baptized, and thereby recognize them as members of his kingdom in infancy." Which statement is true? The latter quotation was printed in 1906, and at that time parents should "have their children baptized, and thereby recog-

nize them as members of his kingdom in infancy;" but in February, 1907, "infants are not recognized as members of the Methodist Church." Which statement must I believe?

18,19. You fail to grasp my points. The points were and are that the Methodists set aside repentance in the faith-alone theory and kill the faith-alone theory by introducing repentance. These were used to show the contradictions in Methodism. One is justified by faith at the time his faith is strong enough to obey God. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26,27.) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.) "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6:16-18.)

20. No, the church of Christ does not palm off something on the Lord that it refuses. Refusing to baptize infants is not palming off the infant. The infant belongs to the Lord already. The point I made was that you baptize the infant and palm it off on the Lord when you would not recognize it yourself. This you admit in item 17.

21. Here you make another blunder. Christ is

the spiritual husband and the church is the wife. It is the duty of the wife to wear the name of her husband. "The disciples were called Christians first in Antioch." (Acts 11:26.) The spiritual wife cannot speak her name (Christian) without calling the name of her husband (Christ.) She cannot spell her name (Christian) without spelling the husband's name (Christ). When she wears the name of her husband, she honors him; but when she wears the name of another, she dishonors him. Methodists and Presbyterians, together with all other sects, dishonor Christ by refusing to wear his name. But you say: "A man may be a Methodist Christian or a Presbyterian Christian." We do not read of such Christians in the Bible. How would you like for your wife to wear the name of some other man with yours attached? This is exactly the way Methodists and Presbyterians do the spiritual husband. In the days of the apostles the disciples were simply and only Christians. This is what we should be. The names "Methodist" and "Presbyterian" are humanly invented names and should be abandoned. This is what I did, and, like Paul, I persuade people to be Christians. "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." (Acts 26:28.)

Your friend,

(Miss) NORA YOUNT.

LETTER FROM THE PASTOR TO MISS YOUNT.

Alexandria, Tenn., February 25, 1907.—Miss Nora Yount, Goodlettsville, Tenn.—Dear Madam: You say that the Methodist Church teaches: "It makes no difference what church one belongs to—one church is as good as another." Some thoughtless or uninformed Methodist may have made that remark, but the Methodist Church does not teach that. You have doubtless heard the ritual in the "Discipline" read many times when members were received into the church. "Brethren, the church is of God, and will be preserved until the end of time for the promotion of his worship and the due administration of his word and ordinances—the maintenance of Christian fellowship and discipline—the edification of believers and the conversion of the world. All, of every age and station, stand in need of the means of grace which it alone supplies." (Paragraph 489, "Discipline.") I never read such a statement as you make in any Methodist book. I never heard any Methodist preacher make such a statement. We are all more or less inclined to take statements made by radical and illiterate people for the teaching of a church. That is always a mistake. The only way to find out what a church teaches is to get the opinions of a majority of the consistent, faithful members. The Methodist Church recognizes all denominations as churches, and the faithful members of all churches as Christians. At the same time we believe that the doctrines of our church are more in harmony with the

Scriptures, and that our methods of work are more successful, than the other churches. Joining the church is a matter of choosing between several worthy organizations. Where a person can be the best satisfied and do the greatest good is the place to go.

Your Methodist friends will not be "alarmed" at your change. They will still recognize you as a Christian and expect to meet you in heaven, if you and they are faithful to the end. They may draw some conclusions which probably they will never mention to you. (1) They will feel sorry that you left the church; no church likes to lose members. (2) No doubt they were very much astonished that you would, in so short a time, change from a radical Methodist to a faith that denounces Methodism as a heresy, and then go into the public prints as a critic of the Methodist doctrines and ministry. (3) They may conclude that there was some motive or purpose other than a change of views on doctrines that influenced you to leave the Methodist Church. Such conclusions are common under such circumstances. (4) Some of your friends may not be the same to you that they were before. If so, study carefully the cause of their alienation before you criticize them.

Let us look at a contrast between the Methodist Church and the church of Christ.

1. The Methodist Church teaches the most universally accepted doctrines of any Protestant church in the world. The Protestant church membership of the United States is about 20,000,000. The

Methodists have 6,000,000; Baptists, 5,000,000; Presbyterians, 4,000,000; Disciples, 1,500,000; church of Christ, 500,000; other denominations 3,000,000. Now let us take a vote on doctrines. On the mode of baptism, the Baptists, Disciples, and church of Christ favor immersion only. They number 7,000,000. Only one-third of the church population. On infant baptism, the vote stands the same way. On the design of baptism, the Disciples and the church of Christ say it is for the remission of sins. They have only one-tenth of the members. On communion, the Baptists favor close communion. They have only one-fourth of the members. So three-fourths agree with us. On the possibility of apostasy, all are with us, except the Baptists and Presbyterians. So that gives us 11,000,000 on that subject. These five are the doctrines about which there is the most controversy.

2. The Methodist Church indorses every movement and organization which has for its object the betterment of mankind. The church of Christ has declared perpetual war on all sorts of organizations. In November, 1905, a great interchurch conference met in New York City. Every denomination of any importance in the United States had representatives, except the church of Christ. In March, 1906, the Student Volunteer Convention met in Nashville. Every church in the land sent delegates, except the church of Christ. These two great meetings set on foot movements that will do wonders in the evangelization of the world. The convention at Nashville was the greatest religious gathering

ever held south of the Ohio River. A member of the church of Christ is cut off from the influence and power of the great world movements which are engaging the minds of the thinking public to-day.

3. The Methodists are giving more men and women and more money to the great missionary movement of the age than any other church. Their missionaries are in almost every heathen nation under heaven and on nearly every island of the sea. The main strength of the church of Christ is in Kentucky, Tennessee, and Texas. Their only foreign missionaries are in Japan. The command of Christ, "Go ye . . . and preach the gospel to every creature," precedes the statement: "He that believeth and is baptized shall be saved."

These three letters replying to your reasons for leaving the Methodist Church are really all one message. I divided it because it was so lengthy.

Yours fraternally,

GEO. W. NACKLES.

LETTER FROM MISS YOUNT TO THE PASTOR.

Goodlettsville, Tenn., September 1, 1907.—Mr. George W. Nackles, Alexandria, Tenn.—Dear Sir: Yours of February 25 is next in order. The meaning of the expression, "The Methodist Church teaches it makes no difference what church one belongs to—one church is as good as another," as used by me, is that the Methodists teach that one can be a Christian and get to heaven as well in one church as in another. This you admit is true by saying: "The Methodist Church recognizes all denominations as churches, and the faithful members of all churches as Christians." According to this, one is just as safe in one church as he is in another, and therefore my charge is true. Not only is my charge true, but if it is a fact that "the faithful members of all churches are Christians," then the faithful members of the Mormon Church and the Roman Catholic Church are Christians, and therefore these churches are just as good as the Methodist Episcopal Church, South. If not, why not? Not only are these things true, but you admit that one can be a Christian and go to heaven just as well in the kingdom of Satan as he can in the Methodist Episcopal Church, South. In yours of February 15, you say that the Methodist Episcopal Church, South, is a denomination, and that "one may be a Christian and get to heaven and not belong to any denomination." There are but two kingdoms—God's and Satan's. All responsible beings are in one or the other of these kingdoms.

Since "one may be a Christian and get to heaven and not belong to any denomination," which includes the Methodist Episcopal Church, South, therefore "one may be a Christian and get to heaven" in the kingdom of Satan. These things being true, will you please tell me how much better is the Methodist Episcopal Church, South, than the kingdom of Satan?

Yes, many are inclined to take statements from "radical and illiterate people," and especially so when they accept statements from Methodist preachers. As far as the true teaching of the Bible is concerned, I do not know of a more "radical and illiterate" set of men than Methodist preachers, if those who have taken part in this discussion are a fair sample.

If it is true that "where a person can be the best satisfied and do the greatest good is the place to go," then if one can be better satisfied and think he can do the most good either in the Mormon Church or the Roman Catholic Church, he should go there. I must confess that you are a wonderful reasoner for the nineteenth century. It is such a pity you did not live in the days of the apostles and assist them in their work. I am sure that if you and the Methodist preachers represented in this discussion had lived and labored with the apostles, you would have been a great help to them by pointing out to them their errors and having them to record things differently in the Bible.

But if one should go where he is best satisfied and can do the most good, then, since I am better satis-

fied and can do the most good in the church of God, why should my Methodist friends feel sorry over my departure, and some of them not be the same to me as before? This is inconsistent. If I am satisfied, they should be; and besides this, they should practice the Golden Rule. Should some of my Methodist friends do as you predict, they will violate the Golden Rule and thereby cease to be true and faithful to God, and thus debar themselves from heaven. How can they be Christians and thus act? You certainly have a very poor opinion of some of the Methodists. You call their Christian spirit in question by insinuating that some of them will purposely and knowingly violate the Golden Rule by mistreating me. How can they have the spirit of Christ and reach heaven by thus acting? If I have committed an offense against them, instead of following the spirit of the evil one, they should follow the Lord and do good for evil.

But if it is true that one should go where he can be the best satisfied and can do the most good, then why do you object to people being Mormons, Roman Catholics, and Universalists? If they are satisfied, then, according to your theory, they are where they should be, and why should you try to dissatisfy them by preaching against their doctrine?

“Joining the church being the choosing between several worthy organizations” is the language of Ashdod. God is the one to be pleased, not man. We do not read in the Bible of people “joining the church” of their own choosing. In the days of the apostles there was but one church, and instead of

"joining" it the people obeyed the gospel and the Lord added them to it. "The Lord added to the church daily such as should be saved." (Acts 2: 47.) There is danger of one getting into the wrong institution by "joining" the church of his own choosing; but if he will obey the gospel and allow the Lord to add him to the church, he will go into the right institution. We are left to choose whom we will serve. "Choose you this day whom ye will serve" is a law of God which has never been repealed. While God gave to man the right to choose the master he will serve, he reserved the right to put people where they belong. He did not leave church choosing, as presented by you, to man. Jesus purchased the church of God with his own blood for man, and says to him: "Enter ye in at the strait gate." (Matt. 7:13.) In the days of the apostles there were no churches to choose between, from the fact that there was but one church at that time. But if there had been many different kinds of churches in the days of the apostles, and if God had left the choosing to man, it would have been impossible for any one to have selected the Methodist Episcopal Church, South, at that time, because it was not then in existence. It was born in Louisville, Ky., in May, 1845. Church choosing began with the birth of the Roman Catholic Church and has existed among her descendants all down the line, and will thus continue as long as the blood of Catholicism remains. In the days of the apostles there was but one church. "There shall be one fold and one shepherd." (John 10:16.) "There is

one body, and one Spirit, even as ye are called in one hope of your calling." (Eph. 4:4.) "But now are they many members, yet but one body." (1 Cor. 12:20.) All the members are in the body. "God set the members every one of them in the body, as it hath pleased him." (1 Cor. 12:18.) This body is the church of God—the church of Christ. "I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18.) "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28.) "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth." (1 Cor. 1:1,2.) "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." (1 Cor. 10:32.) "If any man seem to be contentious, we have no such custom, neither the churches of God." (1 Cor. 11:16.) "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (1 Cor. 15:9.) "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it." (Gal. 1:13.) "For if a man know not how to rule his own house, how shall he take care of the church of God?" (1 Tim. 3:5.) "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how

thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 1:14,15.) "The churches of Christ salute you." (Rom. 16:16.) "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth." (2 Cor. 1:1.)

According to Matt. 7:13,14, and other scriptures, there was but one road leading to heaven in the days of the apostles; and there are several reasons why the Methodist Episcopal Church, South, is not this road, neither did she constitute any part of it, but I will mention only two or three here. (1) She did not exist then. She was born in Louisville, Ky., in May, 1845, about seventeen hundred and forty-nine years after the New Testament was written. (2) You say, "One may be a Christian and not belong to this denomination;" but it is equally true that for one to be a Christian and go to heaven he must be in and travel the narrow road, and therefore the Methodist Episcopal Church, South, is not this road, neither does it constitute any part of it. Not only is this true, but the narrow road does not lead through the Methodist Episcopal Church, South; otherwise one would have to go through the Methodist Episcopal Church, South, to get to heaven.

Yes, judging from the racket the Methodists are making, they are very sorry of something; but I am inclined to think that they are sorrowing over the death of the Methodist Episcopal Church, South, and its ministry. They are sorry their ministry

dug their own grave and filled it with their own church; that it decorated the grave with their own flowers, chiseled and erected their own monument, and wrote their own epitaph.

Saul of Tarsus learned the way of the Lord and that the party to which he belonged was a sect inside of three days; and why should it be thought a thing incredible, most noble Festus, should I do likewise? People were very much astonished at Saul's rapid turn and of his renouncing his former teaching and ministry, and he received almost all kinds of persecutions from his former friends, and it will be no strange thing should my former friends do me likewise.

You seem to console yourself over the thought of finding by counting heads that you have the big crowd with you. Suppose some one representing the evil one in the days of Noah had come to Noah while he was preaching and preparing the ark, and said: "Mr. Noah, I have had this ark-building and your preaching under prayerful and thoughtful consideration for some time, and I took the pains and trouble to count heads, and I find that the big crowd is against you—that you have only eight, including yourself, on your side. Now you know, brother, that the way to settle this matter is to leave it to the majority; and since the majority is against you, therefore you are wrong; and if you continue to denounce our ministry as false and our doctrine as heresy, you will prove to the world that you are not only unwise, but foolish. Some will be very much astonished at you for criticising our

doctrine and ministry, and doubtless some will conclude that other motives or purposes besides the salvation of the world and the betterment of yourself and family have prompted you to this work and preaching, for such conclusions are common under such circumstances. And some of your former friends may not be the same to you as they were before, for you know we preach the most universal and accepted doctrine in the land; and if your former friends are not the same to you, consider well their alienation before you criticise them." But Noah, in the faith of Israel's God; moves on with his work and preaching, completes his task, goes into the ark, and God closes him in, and, as a result, Noah and his little despised crowd pass safely through the flood, while the big, boasting crowd and universal doctrine are destroyed.

Your voting on doctrine is not scriptural. Bible doctrine is not to be determined by vote, but by the word of God. Had a vote been cast in the days of Noah, the personal ministry of Christ, and the days of the apostles, Noah, Christ, and the apostles would have been voted down. Should it be left to a vote in the judgment, the devil would out-vote the Lord and gain the victory. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13,14.) The devil would laugh in his sleeves if he could get it left to a vote. Because you have more heads and can cast

more votes is no evidence that your doctrine is true or that the Lord is with you; but, on the other hand, it is strong evidence against you, from the fact that the majority has been on the wrong side since the fall of man in Eden, and will be when the archangel shall come in the last day and stand with one foot on the land and the other on the sea and announce that time shall be no more.

Yes, the Methodist Church indorses every movement and organization that can be hatched up, save the "movement and organization" ordained of God and sealed by the blood of Christ. They have since their first appearance made constant war on this blood-bought institution. Some of them indorse everything except the right thing, as can be seen in this discussion.

No, the church of Christ had no representatives at the great "Interchurch Conference" and the "Student Volunteer Convention" held in New York and Nashville, and neither did God. The Lord would have spent the large sum of money that was required to run and operate these unscriptural meetings in feeding and clothing the widow, and the orphan, and in educating and preaching the gospel to the poor. Had this money been appropriated to sending true gospel preachers into the field, doubtless hundreds of souls would have been converted and numbered with the saved before these delegates reached their homes on their return trip; or if it had been appropriated for the feeding and clothing of the poor, hundreds of the hungry and naked would have been fed and clothed before these

delegates reached New York or Nashville. But, as it is, the railroads, hotels, etc., got the money; the delegates, a pleasure trip; the poor, hunger, poverty, and rags; and, worst of all, the sinner died, is dying, and will continue to die without the bread of life. These great human movements rob God of the glory, the church, of her money; the poor, of bread and clothing; and the sinner, of the gospel. People admit by these human movements and organizations that God, Christ, and the Holy Spirit made a failure with their organization and movement. The church of God is the only religious institution and movement ordained of God and sealed by the blood of Christ for the salvation of the world or for the betterment of man. It is the only institution that can lift man from earth to heaven. All others are human and can raise man no higher than himself, from the fact that no institution is higher or greater than its author. Human institutions cannot save; for if they could, Jesus died in vain. Inventions of men are only parasites sucking the lifeblood from the church or body of Christ and dethroning the Son of God. No institution can save the world or lead people to God, save the one purchased by the blood of his Son. All others are human, without the cross and the blood of Christ, and lead people away from God instead of leading them to him. The church of Christ is the only ark of safety. In it there is salvation, and out of it there is nothing but condemnation. All religious institutions born since the days of the apostles are human, without Christ and his blood, and are simply stum-

bling-blocks to the world. They are as useless, religiously, as secret organizations, and you agree to this by saying: "One may be a Christian and go to heaven without belonging to any denomination." There is just as much of the redeeming blood of the Son of God in the Masonic order as there is in the Methodist Episcopal Church, South, or any other denomination. There is none in either. I can prove this by your own writings. It strikes me that you are a Mason; and if so, perhaps you would like to prove that the Methodist Episcopal Church, South, has more salvation and redeeming blood in it than the Masonic order. If so, the way is open. I would like to see you try to prove it.

Of all the men, women, and money given to the great missionary movement, combined with all the missionaries you have among the heathen and in the islands of the sea, how many people have they led to Christ? Did a sinner ever learn from their preaching what to do to be saved? Did anxious sinners ever hear one of these missionaries say, as did Peter on the day of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit?" (Acts 2:38.) Did these missionaries ever say to a mourner in the islands of the sea or elsewhere, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord," as Ananias told Saul? (Acts 22:16.) I have been hearing Methodist preachers preach for several years, and I must confess that I never heard one tell a sinner what to do to be saved, as inspired

men told them in the days of the apostles. Your missionaries are not telling the heathen what to do to be saved, and how can they learn from their preaching what to do to be saved? Then, I ask, what good are your missionaries doing? None, except from a moral standpoint. Their work is a moral work, not a spiritual work.

Your statement that the only foreign missionaries the church of Christ has are in Japan is not true. I do not know how many foreign missionaries the church of Christ has, but I do know that there is one in Persia, as well as those in Japan. But whether there are any others or not, the one in Persia proves your statement untrue.

I expect to have my motives for obeying the gospel called in question. Jesus, when he was here doing good to all men, had his motives and purposes called in question by the wicked. They attributed his good works to evil purposes and said: "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." (Matt. 12:24.) Then why should I be surprised if the same is thrown into my face?

Relative to the mistreatment you think I may receive, I pray in the spirit of the Lord and in the words of the Master while on the cross: "Father, forgive them; for they know not what they do." I assure you, my dear sir, that before I would forsake the blood-bought institution and the Prince of peace, I would be crucified like as the Son of God, or die the death of a Stephen or that of a Paul. I hope to so live that when the time comes for me to

bid farewell to the things of this world, I shall be able to say, as did Paul the aged: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." As Stephen, the martyr, while he was being stoned and the soul leaving the aching and bruised body, prayed for his persecutors, so do I: "Lord, lay not this sin to their charge." May God spare your lives, and may each of you see the error of your way, repent, and be saved on the terms of the gospel, is the prayer and desire of an humble child of God.

I cannot refrain from asking three questions. (1) Does the narrow road leading to heaven lead through the Methodist Episcopal Church, South? (2) If it does, and since baptism is the door into the Methodist Episcopal Church, South, then how can a responsible being reach heaven without baptism? (3) If the Methodist Episcopal Church, South, is not in the narrow road leading to heaven, then is she not in the broad road?

Your friend,

(Miss) NORA YOUNT.

[These three letters of Miss Yount's, replying to Mr. Nuckles' criticism of her reasons for leaving the Methodist Episcopal Church, South, received no reply. The reader should not lose sight of the fact that the three letters containing Mr. Nuckles'

criticism were all received before Miss Yount began her reply to the same, as dates of said letters and replies will show.—Ed.]

LETTER FROM THE PASTOR TO MISS YOUNT.

Alexandria, Tenn., July 30, 1907.—Dear Miss Yount: Yours of the 15th. received.... The plain and unmistakable thought of my statement is, we do not recognize infants as members of the Methodist Episcopal Church, South, but do recognize them as members of the kingdom of Christ. I have never argued that the Methodist Episcopal Church, South, and the kingdom are the same.

I am glad to receive your examination of my "Mode of Water Baptism." It is not necessary that I should go over it again and make the arguments anew. It would be in substance the same. The tract is my argument. But I will notice a few things, particularly your method of examination.

1. You question my honesty, declare some of my statements false, indicate that possibly I am an idiot and will get to heaven without baptism, and make out my argument as being very weak and foolish. Most of these things do need an answer. Personal thrusts and insinuations are usually answered in the same way and same spirit. I do not engage in that kind of thing.

2. Why do you engage in a controversy with a possible idiot who is either unable or unwilling to make a truthful and sensible argument? Why do you write a letter of seventy-one pages examining such a frivolous, unreasonable, untruthful thing as my little book on baptism?

3. If my reasoning is as weak and foolish as you represent it to be, then the best thing you can do

for your cause is to circulate my book. If you will publish your review of the work, I will exchange one hundred copies with you and try to get all the people who read my book to read yours also. If any immersionist will publish a book on baptism which is as weak, foolish, and contradictory as you say my book is, I will take pleasure in circulating it. It will help our cause. Several immersionists who have heard my sermon and read my book have said that they did not agree with me, but they thought that was a liberal and strong presentation of my side of the subject. The lawyer mentioned on pages five and six is a member of the church of Christ. [I wonder why the lawyer's name and address are omitted here and in tract?—Ed.]

4. You attack mostly the less important parts of my argument, and do not notice the best of it. Any writer can be shown up to a disadvantage in that way to people who have not read his book. If any editor should review a book in that way, he would be severely criticised.

5. Your greatest effort is to show that I contradict myself. You discuss at length some seeming contradictions. You take statements out of their connection, and, by putting your construction on them, make the introduction and the conclusion contradict the main body of the book. That can be done with any book. The Bible so interpreted is a bundle of contradictions. That is one of the methods by which the infidel denies the inspiration of the Scriptures.

Let us notice the more important points of argu-

ment:

1. The General Statement. This shows that there are two sides to the question, and that personal references are not argument.

2. Baptism Defined. You dodge this by going back to the Greek. How do you know what the Greek meant in the time of Christ?

3. The one-baptism and much-water theories.

4. The Pentecostal converts, Saul, Cornelius, and the jailer.

5. John's Baptism was not Christian Baptism.

6. Christ is not our example in baptism. This you dodge by switching off on infant baptism and baptism for the remission of sins. If we should follow Christ in the mode, then we should follow Christ in the design. If Christ was baptized to fulfill all righteousness, then we should be baptized to fulfill all righteousness, and not for the remission of sins. If we are required to be baptized as Christ was baptized, then are we not required to fast forty days after baptism and do other things as Christ did them?

7. Questions Answered.

8. Questions Asked. These are the eight leading points in the argument. You mention three of them and ignore the other five.

Now let us consider the contradictions:

1. You claim that the conclusion of my book offers Christ and the eunuch as examples of immersion; the Pentecostal converts, Saul, Cornelius, and the jailer, as examples of affusion; but the body of the book teaches that neither mode can be proven.

The book as a whole plainly teaches that no mode of baptism can be proven in the Bible, therefore any mode is baptism. It is possible that several modes were practiced in Bible times. Many people believe that John immersed and that Christ and the eunuch were immersed. Many others believe that the Pentecostal converts, Saul, Cornelius, and the jailer were sprinkled. The references in the conclusion anticipate the thought of people, and do not express the views of the writer.

2. I claim that no mode can be proven, and yet practice modes after saying that I can prove anything I believe or practice to my satisfaction. That is one of the plainest things in the world. If God tells a man to do a thing and does not tell him how to do it, then he may do it as he pleases. Your theory seems to be that God not only tells what to do, but how to do it. How does God tell us to take the communion? Shall we sit, stand, or kneel?

You ask the following question: "Where is the chapter in the Bible that mentions the Methodist Episcopal Church, South, or that shows the apostles sprinkled or poured water for baptism?" Where is the chapter and verse in the Bible that mentions the church of Christ or that shows that the apostles immersed, dipped, or plunged people in water for baptism? You need not waste time in your answer by quoting "buried with him in baptism," "went down into the water," and "came up out of the water." They do not mean "immerse," "plunge," or "dip." I will accept no answer that does not contain the word "immerse," "plunge," or "dip."

You still seem to think that I should indorse all that John Wesley taught. Wesley was a good man and a great scholar. What he says on Rom 6:4 is his opinion. It may or may not be true. Wesley, nor any other man, cannot prove it true.

There are only two Standard translations of the Bible in the English language—the Authorized and Revised. If we disregard these, we are at sea without chart or compass. We are in darkness with no hope of light. We must have a standard. I accept nothing that cannot be proven by these. Baptism is the name of an ordinance and means nothing as to a mode. The reason there are no translations that give the word "sprinkle" or "pour" instead of "baptize" is because that would be the same mistake as to translate it "immerse." Baptism is the application of water to a person as a religious rite or ceremony. It does not mean sprinkling, pouring, or immersion.

Baptism is not the door into the Methodist Episcopal Church, South. A person baptized by a Methodist minister is no part of a member of the Methodist Episcopal Church, South. We have a form for the reception and recognition of members entirely separate from the baptismal ritual.

Your fraternal friend,

GEO. W. NACKLES.

[The following note of explanation of delay accompanied the above letter.—Ed.]

Cookeville, Tenn., September 3, 1907.—Dear Miss Yount: I began the inclosed letter according to the date it bears. Before having time to finish it I went

away, and have been gone for a month. I have now completed it and send it to you to-day. I have received the first part of your answer to my criticism of your reasons for leaving the Methodist Church. Will answer when they are all in. I will notify you when I get a letter that I cannot answer or that I think does not need an answer. Address me at Alexandria, Tenn. I am only visiting here for a few days.

Yours respectfully,

GEO. W. NACKLES.

[The following letter is self-explanatory and explains why this discussion came to a sudden stop and who stopped it. But it does not reveal what brought such a sudden change over Mr. Nackles in not replying to Miss Yount's reply to his criticism of her leaving his doctrine. From the above one would think he was ready to reply as soon as possible.—Ed.]

LETTER FROM THE PASTOR TO MISS YOUNT.

Alexandria, Tenn., September 30, 1907.—Dear Miss Yount: Your three letters replying to my criticism of your reasons for leaving the Methodist Church have been received. I deem it unnecessary to reply to them. The criticism is my argument. Further discussion would be going over the same ground again. It is customary to give the first speaker a rejoinder. I am willing for you to have the last say.

My main purpose in writing to you was that you might have an opportunity of looking at these things from the standpoint of a person who offers you the same kind of proof for some things you do not believe as you offer for some things you do believe. It is useless to argue with a person who will not accept such proof.

If you are satisfied and feel that you can do more good where you are, that is the place for you. No church likes to lose members. It is the duty of all people to do what they can in reasonable and right ways for their church. I would be glad to satisfy any dissatisfied Methodists and keep them in the church. I am glad to influence good people to join the Methodist Church, or to return to it if they have left it. I do not desire to dissatisfy people who were reared in other churches and get them to join with us. We are better off without people who believe as you, unless we can show them that our way is scriptural.

I have tried earnestly to maintain the Christian

spirit and conduct my part of the discussion on the high plane of a Christian gentleman and minister. "If any man have not the Spirit of Christ, he is none of his." -

Your friend,

GEO. W. NACKLES.

LETTER FROM MISS YOUNT TO THE PASTOR.

Nashville, Tenn., November 27, 1907.—Mr. George W. Nackles, Alexandria, Tenn.—Dear Sir: Yours of July 30 received. The note of explanation of delay which accompanied the article bears the date of September 3. In the note you acknowledge the receipt of the first part of my reply to your criticism of my leaving the Methodist Episcopal Church, South, and promised to answer the same as soon as all of it was in. I waited for this reply so that I could answer both in one; but instead of receiving a reply to these articles, I received a notice of your declining further discussion. I have been in no hurry to reply since receiving your last, partially because I thought it made no material difference, since you have ended your part of this discussion.

I was surprised to know of your claiming that the first speaker should have the closing speech. The negative always gets the closing speech in a religious discussion.

You should distinguish that which is intended for pleasantries from personal thrusts. Relative to your being an idiot, it will suffice to say this is of your own coining, not mine. I never said one word about your being an idiot, and never thought of using or applying the term to you. It is a wrong spirit for one to seek to make a false impression. To do so is not Christlike. It is your theory, and not you, that I am rooting up. I have, in a plain, logical way, showed up your weakness of theory, contradictions, and misrepresentations; and how

could you expect me to do otherwise? You opened this discussion, and therefore had the liberty of beginning at any part of this subject you pleased, and of following any method of argument you might adopt. It also imposed upon me the necessity of following your method, and confined me, in my replies, to such arguments as you introduced. Many of your arguments have been misrepresentations; therefore it has been my painful duty to show these up. I have been exceedingly sorry from the beginning to have to meet this style of arguments, but duty demanded that I do it; and then, too, I had to answer such arguments as you introduced. Had I passed over your contradictions and misrepresentations, much of your argument would have been unanswered. I regret that duty demanded that I show up these things, but I could not see my faith and teaching misrepresented and my arguments answered by a bundle of contradictions and misrepresentations, and say nothing about it.

You made no reply to my arguments against your tract. Assertions without proof is no argument. This brings me to one of your misrepresentations, which I am sorry to have to speak of. I had not examined Webster on baptism at the time I wrote my reply to your tract, believing that you had represented Webster correctly; but, to my surprise, I find on examining Webster that you failed to do so. This knocks both the foundation and building out of your construction on sprinkling. Had you quoted Webster in full, your readers could have seen a

marked difference between the Greek words employed by inspiration and the modern abuse of them. They could have seen, too, that the Greek, from which we have the word in controversy, means to dip or immerse. Had there been any such meaning as "sprinkle" or "pour" in the Greek, surely Webster would have found it. When defining the Greek, Webster gives it "to dip;" but in defining the English, he says: "This is performed by immersion, sprinkling, or pouring." The English is a living, growing, and therefore a changing, language. The false practice of churches was in existence when Webster wrote, and he was bound to define words as used when he wrote. Christ did not use the English, but the Greek; therefore, to get the teaching of Christ and the apostles, we must get the meaning of the Greek used by them. Webster and other Greek authorities tell us it means to dip. Had you quoted Webster in full, as you should have done, your readers would have seen the facts as they are. But this, I feel sure, you did not want, for it would have killed your theory. Perhaps this is the foundation for your saying: "I have tried earnestly to maintain the Christian spirit and conduct my part of the discussion on the high plane of a Christian gentleman and minister." I agree with your Bible quotation: "If any man have not the Spirit of Christ, he is none of his."

To get the meaning of the Greek employed by inspiration, I appeal to the Greek authorities and the practice of the apostles and first Christians.

William Greenfield (N. T. Lex.) defines "bap-

tizo" (from "bapto"): "To immerse, immerge, submerge, sink; in N. T., to wash, perform ablution, cleanse; to immerse, baptize, administer the rite of baptism."

Thomas Sheldon Green (N. T. Lex.) defines "baptizo:" "Properly, to dip, immerse; to cleanse or purify by washing; to administer the rite of baptism, to baptize."

John Groves (Classic and N. T. Lex.) defines "baptizo" (from "bapto," to dip): "Dip, immerse, immerge, plunge; to wash; to cleanse, purify; to baptize, depress, humble, overwhelm."

I could more than double this testimony of Greek authorities, but they all agree with the above, and not one gives sprinkling or pouring as a meaning of "baptizo." True, in the first edition of Liddell and Scott the definition "to pour upon" was given; but as no passage could be found in all Greek literature in which the word had this meaning, the words "to pour upon" were canceled by these pedobaptists and were left out of their second edition; and though several editions of that work have appeared, those words remain out to the present time.

We now turn to the church historians and see the practice of the first Christians.

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."

John Lawrence Von Mosheim gives the history of

the different centuries separately. He testifies thus: (Century 1) "In this century baptism was administered in convenient places, without the public assemblies, and by immersing the candidates wholly in water." (Century 2) "Twice a year—viz., at Easter and Whitsuntide—baptism was publicly administered by the bishop, or by the presbyters, acting by his command and authority. The candidates for it were immersed wholly in water, with invocation of the sacred Trinity, according to the Saviour's precept, after they had repeated what they called the creed," etc.

Gregory says: "The initiatory rite of baptism was performed by immersing the whole body in the baptismal font, and in the earlier periods of Christianity was permitted to all who acknowledged the truths of the gospel," etc.

The history of the Eastern Church by Dean Stanley is standard authority. He says: "There can be no question that the original form of baptism, and the very meaning of the word, was complete immersion in the deep baptismal waters, and that for at least six centuries any other form was little known, or regarded, unless in the case of dangerous illness, an exceptional and almost monstrous case."

My next witness is Mr. George W. Nackles. In his tract he says: "If performed by immersion, one may be reminded of John the Baptist, preaching and baptizing by the Jordan, preparing the people for the reception of the Messiah; or of the Christ, submitting to this ordinance to fulfill all righteousness, when God the

Father spake those words of approval of his Son, and the Holy Ghost descended in the form of the most innocent of all living creatures. You may think of that treasurer of the Ethiopian queen, listening to the gospel as he drove along the way, stopping his chariot by 'a certain water,' receiving baptism at the hands of Philip, who was caught away by the Spirit of the Lord, that the eunuch saw him no more." (Pages 23,24.) Touching on affusion, this same author, in his tract, says: "It is a mistake to assert that affusion can be proven. That is neither Methodistic nor biblical." (Page 16.)

Thus we have seen that the lexicons say that "baptizo" means to immerse, that the church historians and Mr. Nuckles testify that they immersed in the first age of the church, and that Mr. Nuckles also admits that "it is a mistake to assert that affusion can be proven."

I now appeal to the Bible, which corresponds with the above on the subject under consideration.

Scriptural baptism requires the following:

1. Water. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb 10:22.) "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:47.)

2. Much water. "John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized." (John

3:23.)

3. Coming unto the water. "As they went on their way, they came unto a certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized?" (Acts 8:36.) "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." (Matt. 3:13.)

4. Going down into the water. "They went down both into the water, both Philip and the eunuch: and he baptized him." (Acts 8:38.)

5. Coming up out of the water. "When they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." (Acts 8:39.)

6. Washing the body. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10:22.)

7. Burial. "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 up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3,4.)

8. Resurrection. "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. 2:12.)

Immersion requires: (1) Water, (2) much water, (3) coming unto the water, (4) going down into the

water, (5) coming up out of the water, (6) washing the body, (7) burial, (8) resurrection.

Sprinkling and pouring require: (1) Water, (2) water, (3) water, (4) water, (5) water, (6) water, (7) water, (8) not much water.

By examining the above, one will see that immersion requires all the items that constitute scriptural baptism, and that sprinkling and pouring require only one of the items—water—and not much of that.

Having seen that immersion was the practice of the first Christians, I now propose to show when affusion was introduced, and by whom. The first case I find mentioned in history is that of Novatian, A. D. 251.

“Novatian was by one party of the clergy and people of Rome chosen bishop of that church, in a schismatical way, and in opposition to Cornelius, who had been chosen by the major part and was already ordained. Cornelius does, in a letter to Fabius, bishop of Antioch, vindicate his right, and shows that Novatian came not canonically to his orders of priesthood; much less was he capable of being chosen bishop; for that all the clergy and a great many of the laity were against his being ordained presbyter, because it was not lawful (they said) for any one that had been baptized in his bed in time of sickness, as he had been, to be admitted to any office of the clergy.” (Wall on “Infant Baptism,” Vol. II., pages 385, 386.)

Mosheim, in his “Historical Commentaries,” (Vol., I, page 62) gives the history of the baptism

of Novatian. He says: "He was seized with a threatening disease and was baptized in his bed, when apparently about to die." He recovered from his illness and was subsequently made a presbyter in the church by Bishop Fabian, contrary to the whole body of priests and of a large part of the church. The author says: "It was altogether irregular, and contrary to ecclesiastical rules, to admit a man to the priestly office who had been baptized in bed—that is, who had been merely sprinkled, and had not been wholly immersed in water, in the ancient method. For by many, and especially the Roman Christians, the baptism of *clinici* (so they called those who, lest they should die out of the church, were baptized on a sick bed) was accounted less perfect, and indeed less valid, and not sufficient for the attainment of salvation."

Since sprinkling cannot be traced farther back than A.D. 251, I now ask: By whom was it introduced? I reply, it was the Roman Catholic Church. On page 397, Dr. Wall quotes Wickliffe thus: "And the church has ordained that in case of necessity any person that is fidel [or that is himself baptized] may give baptism, etc. Nor is it material whether they be dipped," etc.

Sir John Floyer: "The Church of Rome hath drawn short compendiums of both sacraments. In the eucharist they use only the wafer, and instead of immersion they introduced aspersion." (Ibid., page 102.)

In debate with J. S. Sweeney, Dr. J. B. Logan, a Cumberland Presbyterian debater, said: "The

church claimed the right to change the mode, but not the ordinance itself, and in that I agree with the church and can cheerfully admit it." ("Sweeney and Logan Debate," page 72.)

Shepherd, in his "Handbook on Baptism," pages 68, 69, quotes Calvin thus: "Whether the person baptized is to be wholly immersed, and that whether once or thrice, or whether he is only to be sprinkled with water, is not of the least consequence: churches should be at liberty to adopt either according to the diversity of climates, although it is evident that the term 'baptize' means to immerse, and that this was the form used by the primitive church."

M. Stuart, professor of sacred literature, Andover, says: "Must I show that we are not at liberty, without being justly exposed to the accusation of gross departure from Christianity, to depart from the modes and forms of the apostolic church in any respect? I have shown that all the churches on earth do depart from these, in their celebration of the Lord's Supper, and yet without any apprehension of being guilty of an impropriety, much less of being justly chargeable with the spirit of disobedience and revolt. . . . But what is the case in respect to baptism? Will nothing but the letter do here? So you may think and reason; but are you not entirely inconsistent with yourself? . . . Mere externals must be things of particular time and place. Dress does not make the man. One dress may be more convenient, or more decorous than another; but neither the one nor the other is an essential part of the person.

So the common feeling of men has decided about most of the external matters pertaining to religion, the world over. They have always been modified by time and place, by manners and customs, and they always will be. . . . Accordingly, long before the light of the Reformation began to dawn upon the churches, the Roman Catholics themselves were gradually adopting the method of baptism by sprinkling or affusion, notwithstanding their superstitions and excessive devotedness to the usages of the ancient churches. . . . All this serves to illustrate how there sprung up, in the bosom of a church superstitiously devoted to ancient rights and forms, a conviction that the mode of baptism was one of the *adiaphora* of religion—i.e., something unessential to the rite itself, and which might be modified by time and place, without any encroachment upon the command itself to baptize. Gradually did this conviction increase, until the whole Roman Catholic Church, that of Milan only excepted, admitted it. By far the greater part of the Protestant world have also acceded to the same views. Even the English Episcopal Church, and the Lutheran Churches, both zealous in times past for what they supposed to be apostolic and really ancient usage, have had no serious difficulty in adopting modes of baptism quite different from that of immersion." (Stuart on "Baptism," pages 169-172.)

These quotations show that the Roman Catholic Church gradually left her devotedness to the usages of the ancient church and adopted sprinkling and pouring, and that the Protestant churches have

followed her example. Hence those who practice affusion can claim no higher authority for it than the Roman Catholic Church. They follow the example of the Roman Catholic Church, and not Christ and the apostles.

You say: "Baptism is not the door into the Methodist Episcopal Church, South." Here you and the presiding elder clash. Mr. Clement, in his letter to me of August 15 [see pages 22-24 of this book], says: "That baptism is the ordinance of initiation into the church and the sign and seal of the new covenant now, as circumcision was formerly, is evident." After quoting some scripture, he adds: "In these two passages baptism and circumcision stand for one and the same thing, a symbol of spirituality in Christ, and of an initiatory rite into the church, or kingdom of God, the one of circumcision gradually falling into disuse as baptism took its place." Further on he says: "Those to whom he (Christ) spoke knew that the children were members of the Jewish church, and that millions of them had been admitted into the kingdom of God above; so that to them it meant they were members of that kingdom on earth, and so entitled to admission to that visible kingdom, or church, by baptism." This same author, in his letter to me of May 1 [see page 6 of this book], says: "The children go in with us by baptism."

Not only do you disagree with your presiding elder, but you clash with John Wesley, the founder of the Methodist Church. Wesley says: "By baptism we are admitted into the church, and con-

sequently made members of Christ, its head." ("Doctrinal Tracts," page 248.) Again, Wesley says: "Baptism doth now save us, if we live answerable thereto; if we repent, believe, and obey the gospel: supposing this, as it admits us into the church here, so into glory hereafter." ("Doctrinal Tracts," page 249.)

According to the presiding elder and Wesley, baptism is the door into the church. I leave this for you, Wesley, and the presiding elder to settle.

I invite your attention to the following scriptures relative to the church:

WHAT THE CHURCH IS NOT.

1. It is not a meetinghouse. "Howbeit the most High dwelleth not in temples made with hands; as saith the prophet." (Acts 7:48.) "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." (Acts 17:24.)

2. It is not a denomination, nor made up of different denominations. "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.) "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." (Rom. 12:4,5.) "But now are they many members, yet but one body." (1 Cor. 12:20.) "There is one body, and one Spirit, even as ye are called in one hope of your calling." (Eph. 4:4.) "And he is the head of the body, the church: who is the beginning,

the firstborn from the dead; that in all things he might have the pre-eminence." (Col. 1:18.)

WHAT THE CHURCH IS.

It is the people of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.) "For we are members of his body, of his flesh, and of his bones." (Eph. 5:30.) "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:20.) "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." (1 Cor. 1:2.) "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only." (Phil. 4:15.)

DIFFERENT USES OF THE WORD "CHURCH" IN THE BIBLE.

1. It is applied to the people of God in a house. "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house." (Col. 4:15.)
2. It is applied to the people of God in a city. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." (Acts 13:1.)
3. It is applied to the people of God in a given

district. "John to the seven churches that are in Asia." (Rev. 1:4.)

4. It is applied to the people of God everywhere in general. "Upon this rock I will build my church." (Matt. 16:18.)

BIBLE NAMES FOR THE CHURCH.

1. Collectively it is called "the church" (Eph. 1:22), "the church of God" (1 Cor. 1:2), "church of the firstborn" (Heb. 12:23), "household of God" (Eph. 2:19), "household of faith" (Gal. 6:10).

2. Referring to its existence in different localities—in a local sense—it is called "the churches [congregations] of Christ" (Rom. 16:16), "churches [congregations] of God" (1 Thess. 2:14), "the churches [congregations] of the saints" (1 Cor. 14:33), "the churches [congregations] of the Gentiles" (Rom. 16:4), "churches [congregations] of Galatia" (Gal. 1:2).

3. The individuals composing it are designated as "members" (1 Cor. 12:27), "saints" (1 Cor. 1:2), "disciples" (John 15:8), "Christians" (Acts 11:26; 1 Pet. 4:16), "friends" (John 15:15), "children of God" (Gal. 3:26), "children of light" (Eph. 5:8).

God has but one family, or body. "But now are they many members, yet but one body." (1 Cor. 12:20.) All God's children are in this one family, or body. "But now hath God set the members every one of them in the body, as it hath pleased him." (1 Cor. 12:18.) This family dwells on earth and in heaven, but wears the same name in each place. "Of whom the whole family in heaven and earth is named." (Eph. 3:15.) The local congre-

gations (churches) and individual Christians constitute the one body, or church, in the universal sense. If one is a Christian, he is a member of God's family wherever he is because he is a child of God. There are but two families—God's and Satan's. Every responsible person is in one or the other. If one can go to heaven outside of God's family, then he goes to heaven belonging to the family of Satan. But since one cannot go to heaven so long as he remains in the family of Satan, and since baptism is the door into the church, how can one get into the church or into heaven without it? To this John Wesley agrees. He says: "Baptism doth now save us, if we live answerable thereto; if we repent, believe, and obey the gospel: supposing this, as it admits us into the church here, so into glory hereafter." ("Doctrinal Tracts," page 249.) "By baptism, we who were 'by nature children of wrath,' are made the children of God." ("Doctrinal Tracts," page 248.) "But did our Saviour design this should remain always in his church? This is the third thing we are to consider. And this may be despatched in a few words, since there can be no reasonable doubt, but it was intended to last as long as the church into which it is the appointed means of entering. In the ordinary way, there is no other means of entering into the church or into heaven." ("Doctrinal Tracts," page 250.)

In the universal sense, I have fellowship with all the saved—the one body—the church or family of God—because I am a Christian. I have a birth-right. In the local sense, I have fellowship with

all the saved—the church or family of God—wherever I am. Wherever and whenever I meet a child of God, he or she is my brother or sister in Christ, and we both belong to the one family of God because we are Christians. “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” (1 John 1:7.) “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” (Heb. 12:22-24.)

I call attention to the fact that you failed to answer my questions, which were as follows:

1. Will you introduce the scripture which shows the time when and the place where Christ or the apostles authorized or practiced infant baptism?
2. If Christ did not give the Lord's Supper to the family of God when he instituted it, then to whom did he give it? Did he give it to the family of the evil one?
3. Does the narrow road leading to heaven lead through the Methodist Episcopal Church, South?
4. If it does, and since baptism is a door into the church, then how can a responsible person reach heaven without baptism and without going through said church?

5. If the narrow road does not lead through said church, then is not this church in the broad road?

6. If a responsible person can reach heaven without going through the Methodist Episcopal Church, South, then is not said church nonessential?

I now give a short summary of this discussion:

1. The Methodist force, from the circuit rider to the bishop, utterly failed to introduce one scripture that shows the time when and the place where Christ or the apostles authorized or practiced infant baptism.

2. Infant baptism cannot be traced further back than about the close of the second century, and, therefore, did not originate in the days of Christ and the apostles. It originated with man, and not with God.

3. Baptism by immersion was the practice of Christ and the apostles.

4. The Greek authorities define "baptizo," "to dip, immerse."

5. Mr. Nuckles himself admits that "it is a mistake to assert that affusion can be proven."

6. The first to be baptized by affusion was that of Novatian while sick in bed, A.D. 251.

7. The Roman Catholic Church introduced sprinkling.

8. Those who practice sprinkling follow the example of the Roman Catholic Church, and not Christ and the apostles.

9. The Methodist Episcopal Church, South, was born in Louisville, Ky., in May, 1845, only fifty-

two years ago; therefore neither the apostles nor the first Christians belonged to it.

10. The Methodist Episcopal Church, South, is a denomination and a granddaughter four times removed of the Roman Catholic Church.

11. The church or body of Christ was born on the day of Pentecost, A.D. 33, and is 1812 years older than the Methodist Episcopal Church, South.

12. The apostles and first Christians belonged to the church of Christ.

13. It was bought by the blood of the Son of God. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28.)

Since you decline further discussion, I suppose this closes our correspondence. Your failure to defend the Methodist doctrine by the Bible has confirmed me all the more in my faith. I have been greatly benefited by corresponding with the different preachers, for I believe more than ever that my faith and teaching are of God, and cannot be overthrown by man. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. 4:2.) "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Deut. 12:32.) "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and

a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." (Deut. 11:26-28.)

"I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18,19.) "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccles. 12:13.)

(Miss) NORA YOUNT.

APPENDIX.

The quotation from the American Bible Union on page 95, the twelfth line from bottom, reads: "The loaf which we break,—is it a not participation of the body of the Anointed one?" It should read: "The loaf which we break,—is it not a participation of the body of the Anointed one?"

The quotations in this book from "Doctrinal Tracts" are taken from the edition published in 1845 "by order of the General Conference." But in later editions Wesley's article on baptism has been omitted and another article on baptism substituted for it. I make these statements so the reader may be able to defend the quotations herein made, from the adulterated editions of later dates.

On page 5 Mr. Clement says: "Several of the immersion papers have a standing offer, so it is reported, of five hundred dollars to any one who will produce another meaning of the Greek word 'baptizo' than that of 'immersion;' and yet they have never surrendered the money, though Greek lexicons are full of 'sprinkle' as one of its meanings." I know nothing of the "standing offer of five hundred dollars;" but I am satisfied, if such an offer is "standing," that if Mr. Clement will produce a standard Greek lexicon that is "full of 'sprinkle' as one of" the "meanings" of "baptizo," the party or parties under obligations will turn the five hundred dollars over to him. It seems to me that this would be an easy way for some one to secure five hundred dollars, if such authority can be produced.

On page 67 Mr. Nackles says: "If you give Bible evidence for all you believe or practice, and I fail to give one such evidence for one thing which I believe or practice, then I am defeated, on that one subject at least, and should come over to your side." Since Mr. Nackles admits that "it is a mistake to assert that affusion can be proven" and that "there is no scripture directly authorizing the practice of infant baptism," we wait to see if he will "come over" and thereby do what he admits he should do.

Again, Mr. Nackles says: "There is not a great scholar, either from a literary or biblical standpoint, in the church of Christ." (Page 82.) Of course there is no wisdom and knowledge in the church of Christ—it's all on the other side. But while we may not be able to boast of our wisdom and knowledge, there is one thing we do rejoice over, and that is, "God hath chosen the foolish things of the world to confound the wise." (1 Cor. 1:27.)

Mr. Nackles asks: "Why does not the church of Christ take a contribution and administer the communion every time they meet?" (Page 111.) Of course "there is not a great scholar in the church of Christ," but there are plenty of people in the church of Christ who can answer this question. The reason we do not take a "contribution and administer the communion" during "week-day meetings" is, the Spirit teaches that the first day of the week is the proper time to do these things. "Upon the first day of the week, when the disciples came together to break bread." (Acts 20:7.) "Upon the first day of the week let every one of

you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16:2.)

Mr. Nackles asks: "If the Jewish dispensation was a type of the Christian, what did circumcision typify?" (Page 113.) It typified the circumcision of the heart—the cutting off or crucifying the fleshly appetites and desires. "Circumcision is that of the heart, in the spirit, and not in the letter." (Rom. 2:29; see Rom. 6:6; Col. 2:11.)

Mr. Nackles says: "One passage is often quoted against infant baptism: 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' Children cannot believe, therefore they should not be baptized. Apply the same reasoning to the latter part of the verse: Children cannot believe, therefore they shall be damned." (Page 114.) Our friend fails to distinguish the difference between the "law" of God and the "word of the Lord." God through the prophet said: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:3.) All spiritual law is the "word of the Lord," but all the "word of the Lord" is not law. Promises and blessings of God are included in the "word of the Lord," but constitute no part of the "law" of God. Law is something to be obeyed. Faith, repentance, and baptism are commandments to be obeyed, and are, therefore, included in the "law." Law is applied to responsible beings, and must be obeyed by this class if obeyed at all. Infants and idiots are not responsible creatures, and, therefore, do not come under the

law—the commandments of God. They are included in the “word of the Lord”—the promises and blessings of God. Hence this class will reach heaven without faith, repentance, and baptism.

Mr. Nackles throws out the following challenge: “I do not think it would profit either of us; but if you are anxious for it, I will discuss this question with you: What kind of people were baptized in Bible times, Christians or sinners?” (Page 127.) This, together with other things, would have been brought out in the foregoing discussion had it not been for the fact that Mr. Nackles suddenly dropped out of this correspondence. The writer of this Appendix is “anxious” to have the discussion, and is willing to have either an oral or written discussion on said proposition. He stands ready to reply to Mr. Nackles’ affirmative arguments relative to his teaching on said proposition. He waits for further orders. A letter addressed to 5605 Morrow Road, West Nashville, Tenn., will reach him.

Mr. Nackles in his tract says: “The writer of this book is not a Greek scholar and lays no claim to higher education.” “All standard literary authors give immerse as one definition of baptize.” (“The Mode of Water Baptism,” pages 1, 2.) If he is no Greek scholar, and since he admits that “all standard literary authors give immerse as one definition of baptize,” and since all standard Greek authorities tell us that the Greek word “baptidzo” is immersion and not one defines it to sprinkle or pour, then why and by what authority does Mr. Nackles deny immersion in Rom. 6:4 or elsewhere? Is all the

testimony of all the Greek scholars to be set aside simply because Mr. Nackles, who admits that he is not a Greek scholar, not even laying any "claim to higher education," says it does not mean immersion? Not only does he set aside the scholarship of the world, but he knocks the corner stone, John Wesley, from under the Methodist Church. It seems to me that one who is not a Greek scholar should humble himself on a lower seat instead of setting his wisdom up against all the wisdom of all the Greek scholars of all the world.

On pages 141, 148, Mr. Nackles takes the position that the jailer was baptized while in the prison, therefore sprinkled. But this is not in harmony with the Book. "When they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." (Acts 16: 23,24.) Here Paul and Silas are not only in prison, but are in the "inner prison." Let us watch and see when and where they go. After the earthquake the jailer "came trembling, and fell down before Paul and Silas, and brought them out." (Verses 29,30.) "Brought them out" from where? The "inner prison," of course. Where did they go when he "brought them out" of the inner prison? "And they spake unto him the word of the Lord, and to all that were in his house." (Verse 32.) Here we learn that after the men of God were "brought out" of prison they went into the jailer's house, where the preaching was done. Now they are in the

jailer's house, and he is not yet baptized. Now let us watch them again and see when and where they go. After the preaching, "he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." (Verse 33.) Where did he take them from, and where did they go this time? From the jailer's house, and to where there was sufficient water to "wash their stripes," and to be "baptized, he and all his," immediately. Then the jailer was not baptized either while in the prison or in his house. Therefore Mr. Nackles' logic will not do. But the jailer and his two prisoners are yet at the place of baptizing. Let us take notice once more of their travel. After the baptism of the jailer, where does he go with Paul and Silas? "When he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Verse 34.) It is now clear that they went into the jailer's house twice—once from the prison before the baptizing and once after the baptizing—and that he was baptized after leaving his house the first time and before entering it the second time. Hence the argument that the jailer was baptized by sprinkling while in the prison is without foundation.

Mr. Nackles claims that "baptism is not the door into the Methodist Episcopal Church, South." (Page 257.) I wonder why he waited till the closing of his arguments to repudiate the teaching of his brethren? Mr. Clement, the presiding elder, says: "In these two passages baptism and circumcision stand for one and the same thing, a symbol

of spirituality in Christ, and as an initiatory rite into the church, or congregation, or kingdom of God," etc. (Page 23.) Mr. Lovell says: "Repentance and faith are conditions of pardon, and baptism is a condition or door into the visible church." (Page 40.) Whether Mr. Nackles repudiates the teaching of his brethren on this point because he really believes they are wrong, or whether he does it to avoid the force and logical conclusions of some of Miss Yount's questions, he does not say. The reader remembers that Miss Yount kept the following queries before Mr. Nackles: "(1) Does the narrow road leading to heaven lead through the Methodist Episcopal Church, South? (2) If it does, and since baptism is the door into the Methodist Episcopal Church, South, then how can a responsible being reach heaven without baptism? (3) If the Methodist Episcopal Church, South, is not in the narrow road leading to heaven, then is it not in the broad road?" It is clear why Mr. Nackles did not answer these questions. He could not afford to say the narrow road leads through his church, for this would make baptism essential to entering heaven, since one cannot enter the church without it. Neither could he afford to say the narrow road is not in his church, for this would put said church in the broad road. Whether Mr. Nackles repudiates the teaching of his brethren to avoid the force and logic of these queries or because he believes they are in error does not help his case any, from the fact that one cannot get into said church without baptism. He must be baptized somewhere on the

road, either before or after reaching the door of the church, before Mr. Nackles will recognize him as a member of his church. Hence his repudiation does not lift him over the mountain of difficulties.

Once more: "There are only two standard translations of the Bible in the English language—the Authorized and Revised. If we disregard these, we are at sea without chart or compass. We are in darkness with no hope of light. We must have a standard. I accept nothing that cannot be proven by these." (Page 257.) If Mr. Nackles will accept nothing that cannot be proven by these translations, he would better cease the practice of sprinkling and infant baptism, for he admits that "there is no scripture directly authorizing the practice of infant baptism" and that "it is a mistake to assert that affusion can be proven." (Pages 69, 148.) These two translations were before our friend when he admitted that there is no authority for the practice of sprinkling and infant baptism. They are still before him. Then why does he practice them? Yes, if we disregard the Bible, "we are at sea without chart or compass"—in darkness without hope of light; we must have a guide. This is good doctrine; and if our Methodist friends would only put said teaching into practice, their teaching would not appear so contradictory. Mr. Nackles complains that Miss Yount showed up his teaching to a disadvantage by attacking the less important parts and not noticing the best of it. The best of it is the truth, and, of course, she had no desire to interrupt this. The error was all she desired to dig up.

How well she succeeded, the reader may be the judge. The physician cuts out the cancer that it may not corrupt the good flesh. This is what Miss Yount did. She cut out the spiritual cancer—the error presented by Mr. Nackles and his brethren. Often trees look ragged to the eyes of the beholder after their decayed limbs are pruned off. Mr. Nackles and his brethren were at sea without chart or compass during this discussion—they were without a guide because they set the Bible aside on many points. That is, they tried to support theories not found in the Bible. This is why their teaching was shown up to a “disadvantage.” The Bible is the only guide that can give us spiritual light, and to it we must go. It is a precious gift from heaven, given to us by the Father of lights as a lamp to guide us through this dark world, into the home of the soul.

The misfortune is, that few men are consistent with themselves, and while pleading for one object they will reason from principles as undeniably plain and authoritative, which they lose sight of and sometimes impugn when writing or reasoning for another object. Such is the influence of the will upon the understanding that not infrequently it presents the same subject, principle, or fact, in the most contradictory points of view. In the foregoing discussion Messrs. Clement, Lovell, and Nackles frequently state and contend for principles that subvert all their own reasonings on other matters. This is a source of regret.

C. E. W. DORRIS.

WHAT THEY SAY.

"I have read many books of this character, but 'An Interesting Correspondence' is by far the best of all."—C. M. Pullias, Lewisburg, Tenn.

"I have the book, 'An Interesting Correspondence,' and do not hesitate to pronounce it one of the very best books I ever read."—John R. Williams, Hornbeak, Tenn.

"The book, 'An Interesting Correspondence,' is a book that will be hard to beat. With its assistance, I have made one conversion from the Methodists."—Mrs. J. W. Pollard, Chehalis, Wash.

"Your book, 'An Interesting Correspondence,' was received yesterday morning. I have read it through at two sittings, and pronounce it a valuable book."—M. C. Kurfees, Louisville, Ky.

"'An Interesting Correspondence' involves infant baptism, also sprinkling and pouring for baptism, and some other important matters, which makes it a readable book for any one that wishes to study those things."—E. G. Sewell, Nashville, Tenn.

"'An Interesting Correspondence' is a contrast chiefly of the Methodist idea of conversion to God with the scriptural teaching. The points of unlikeness are clearly and pointedly set forth in a kind spirit. The discussion will profit all interested in this subject."—D. Lipscomb, Nashville, Tenn.

"I have read 'An Interesting Correspondence' with great interest. The beauty of the correspondence is, it is real, not imaginary. You have permitted the other fellow to make his best argu-

ments, and have met the issue squarely and completely with the word of the Lord. The book is a gem."—A. G. Freed, Henderson, Tenn.

"I have read your book, 'An Interesting Correspondence,' with great interest. It is very interesting, entertaining, and instructive. The spirit is good, the treatment fair, the arguments fine, and the failure of those Methodist preachers to prove their doctrine is stupendous. The book will certainly do much good in correcting the evils discussed. One great beauty and commendable feature of it is, it is no fiction, but a real, genuine correspondence."—W. H. Carter, Lafayette, Tenn.

"I am delighted with the book, 'An Interesting Correspondence.' You have done a fine work in showing up the pretensions and fallacies of Southern Methodism. I think your book is the best thing of the kind that I have seen brought out since Dungan brought out his 'On the Rock,' and it possesses the advantage over that that it is an actual narrative of facts, while the whole outline and scheme of that was a fiction from beginning to end"—J. W. Grant, West Nashville, Tenn.

"I have read carefully your book, 'An Interesting Correspondence,' and I consider it the finest book of the kind I have ever read. Several books like it have been written, but the same man usually writes both sides of the controversy; but in this case your opponents were real, live men, and they had an equal and fair showing with you in the preparation of the material for the book, and your refutation of their false teaching and illogical argu-

ments is full and complete. It is a good book to circulate among those who hold to the errors of infant baptism and sprinkling and pouring for baptism."—F. B. Srygley, Nashville, Tenn.

“‘An Interesting Correspondence’ is the title of a new book which, in a unique and charming style, serves a double purpose well. It not only lays bare the ingeniously constructed system of pedobaptism in general and the Methodist type of such sophistry in particular, but, in addition thereto, it teaches the plain, heaven-born, Spirit-revealed, and blood-sealed truth in such a way that all can easily understand and appreciate it. In some respects it is unlike any book now extant. We often hear it said that truth is stranger than fiction. In this book we have truth stranger, stronger, and therefore far superior to any fiction that could be written. It is a book of facts. These facts are set forth in a style which makes it not only one of the most entertaining books among us, but one of the most instructive as well. It is a valuable addition to our literature and should have a place in every library. The author, C. E. W. Dorris, has done his work well, and deserves the thanks of all true lovers of the truth.”—C. E. Holt, Florence, Ala.

