

**Baptisticism and Baptistism: In Peace and War; in Song and Story; in the Dictionary and on the Brain.**

BY REV. JOSIAH WILLIAMS, D. D.

Baptisticism is a word that divides Zion. One camp hates it; the other camp rolls it fondly on the nimble tongue. Neither knows why, nor pauses to question. Alas, we are chosen in this world, even by words; poor critters all, flattering ourselves with long discussions of the freedom of our wills, we never choose. It is even so when the potatoes are passed in my boarding-house. They select us. There are those who see in this word a rank heresy, and their thirst for the fires waxed sharp; there are others who see in it the flowering of Christianity. They see in their eyes, of course, not with them. That is, they have Baptisticism or Baptistism on the brain. Alas, we all have things on the brain, or things have us; and we know nothing aright. It is only a word, and words, sir, are things—mere things, the symbols of sounds or the integers of visible combinations; and from the foundation until now, they have never meant more than the seer could see or the hearer could hear. As Dr. Gambrell says, "I do not mean what I say; I mean what I mean." And why, then, should we let the word put us to battle? Baptisticism or Baptistism is a technical term. No one should object to calling a gyascutus a gyascutus. There is no possible heresy in that. A man may be a heretic, but do not impeach him with a dictionary—not today, unless you live in South Carolina, or Versailles, Kentucky. You may have some faults you would like to hide in the smoke of the fires that ascend over your brother's doxy, but beware of the dictionary. It has played out. History, Hymn-books and the "Seminary Creed" alone are left. There is no heresy in Baptisticism, and none in Baptistism. They are new in a way; but to be new is not to be heresy—not exactly. Today. What's in a name? Baptisticism will not wreck the Western Recorder no more than will Dr. Harvey's winsomeness in Arkansas or Dr. Eaton's talkativeness at large. You cannot kill a paper anyhow. A paper, a goat and cat defy the wreck of matter, etc. Nor will it spread the Baptist Argus abroad. Circulation must be based on sterner stuff, James N., and you have more than your share, too, of that stuff. To be sure the Biblical did get one subscriber by it; but, as I shall prove, he was predestinated, and couldn't help himself. The word may yet make Doctor Rufus Weaver famous—in the dictionary. But who would object to that? Dictionary fame will never excite any one's envy. The dictionary has played out, we say. In the words of the commencement orator who is speaking for fame and expenses, "Ladies and Gentlemen,—What is fame?" The word is nothing. But this is true: If the Western Recorder, the Baptist Argus, Dr. Weaver and the rest of us will have a care to deeply illustrate Baptisticism, we will illumine the universe, the stars will beg light from us, and the ages that shall move in from out the vasty deep of Life will take their reckoning by us, and we shall rule the world from sea to sea and deep to dome. For the universe is waiting for a Baptist who is a Baptist—perfect, no more and no less—as it waited for the sun through the blind and groping aeons ere the starry planets saw each other by its light and began singing love songs to one another and high praise to Him that holds them in His hand.

Baptisticism is a word. Is, mind you. Is, is to exist. To exist is all. Ego Sum! What matters for the rest! Eternal death is the infinite punishment, Eternal Life the infinite reward. Baptisticism is not to come, it is. Here; and choosing us poor critters to suit itself. To say that a

thing is, is to say all that there is to say. Baptisticism is, and whether we will or not, it will choose us, or reject us. With this in view we have been watching its career. Here it has chosen; there it has not. Hark as we call the roll:

Baylus Cade: There isn't an ism that isn't a species of insanity. Josiah Williams: Including Baptisticism? B. C. Yes, indeed. From J. W. wireless sympathy to Dr. Weaver.

J. N. Prestridge: Baptisticism is the logical and etymologically exact name that expresses everything Baptist. (Choking sensation in the Mergenthaler. Proof-reader yells for the Britannica and the throat gargle.)

A Methodist School Teacher to the Editor: I think I apprehend your Baptisticism. (The editor gives the signal of distress, and the foreman appears with the shooting-stick and the first and only edition of the towel.)

Z. T. Cody: I subscribed for the Biblical Recorder on the strength of its editorial on Baptisticism. (This is the first achievement of the word. Editor.) We needed the word. (Evidently it had a mission to Dr. Cody. Editor.) There is not a word that stands for that body of faith and practice which we hold. The word was foreordained. (By the same reasoning so was Dr. Cody's subscription. Editor.) When once we got a clear vision of the thing and saw it had no name—why it just named itself. (But, if that is so, what will become of Dr. Weaver's budding fame?)

Chas. A. G. Thomas: I am against Baptisticism. (Which means that Baptisticism is against him.)

T. T. Eaton: I see nothing in it. (Get out of the green light.)

Mrs. M. J. B., of Blackwoods: "Baptisticism." What next? O for simplicity. \* \* \* All such words as "Baptisticism" are an abomination. Some will say, people are much wiser than they used to be. But it is written, "The world by wisdom knew not God." Why confuse the minds of the readers of your interesting paper with such stuff as "Baptisticism"? We need no new Isms, but we do need to know more of the wisdom mentioned in Jobe 28:12-28. \* \* \* The world is full of Ism. Presbyterianism, Methodism, Roman Catholicism and abominable Mormonism.

(I like the new spelling of Jobe. Job is highly political. It is also a technical printing term. But I fear some one will lay it to the charge of this good sister that she has severe Anti-ismisticism complicated with Simpliciticism.)

More seriously, I understand that the Western Recorder has resolved to espouse the cause of the word Baptistism, if it cannot devise any other means of defeating the cause of the Baptist Argus' word, Baptisticism. I propose therefore a battle-hymn for the coming conflict:

Prologue:

A Tictim Bapt. met a Tictim Bapt.  
In Louisville, Kt.  
In Louisville, K t.  
Said the Tictim to the Tictim,  
With becoming piety;  
(His tongue was very apt; and his manner was quite rapt):  
"What have you for to say?"

The Hymn:

Said the Tictim to the Tictim,  
"I am for J. N. P.,  
His is the greatest paper  
On either side the sea.  
The other's but a taper"—  
But the Tictim stayed the Tictim  
With mighty energy—  
Said the Tictim to the Tictim:  
"I am for T. T. E.  
His paper is quite flawless  
And his editorial we  
Never knew nor saw less"—

Then the Tictim and the Tictim rapped  
Each other good and roundly,  
For T. T. E. and J. N. P.  
But each went off more soundly  
A Tictim Bapt. and a Tictim Bapt.  
Than if they'd not each other rapped.

Chorus (after Sophocles):

"Tisn't tictim,"  
Oried the Tictim;  
"Tisn't tictim,"  
Yelled the Tictim—  
Till their tongues  
They were twist  
And their lungs  
They were hist,  
And their fists  
They were rapped;  
But their ists  
Were still Bapt.

N. B.—This will sing better than it reads, and as the battle grows it will become more appropriate.  
It is dedicated to Doctor Rufus Weaver, as he thinks that he is the cause of it all.

**The Christian's Assurance of Salvation.**  
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I. The Grounds for Assurance.  
May we know that we are saved? To sensitive souls, the question seems immodest. We are great, at forming notions and cutting the Bible to fit them. Scores in our churches are inactive, because they lack assurance, and feel their own unpreparedness to help others. No doubt a very great weakness in our ranks is just here.

There are those lacking assurance, who put their trust in a religion of works, and are trying by their good deeds to save themselves, a thing unwarranted in scripture, and utterly incapable of good results.

But there are many of the Lord's children who lack assurance because they lack knowledge of the teachings of the Word on this subject. For assurance, we must look into the Book and up to God; not within or about ourselves.

1. The Foundation of Assurance.  
"That I may know him."—Phil. 3: 10. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17: 3.

Assurance is founded on Christ. In His death we have redemption, through the atonement by blood. In His resurrection we have justification. "Who was raised for our justification." In His ascension we have deliverance from the dominion of sin. At His second coming, He will deliver His people from the presence of sin.

It all centers in the blood. From the earliest need of a Saviour from sin, the blood was typified as the only hope. It is seen in Gen. 3: 21, where the shame and nakedness of man's sin was covered by the suffering of innocent victims. Also in Gen. 4: 3 it is Abel's sacrifice of blood that meets Jehovah's approval. In Exodus, twelfth chapter, we have the passover. In the slain lamb, and sprinkled blood, we see Jesus dying on the cross, and His blood, by faith, applied to the believer's heart, the seal and surety of his salvation forever. All that needed concern the Israelite when the death angel passed over was whether he was behind the blood. It was the blood that gave him safety.

If the believer would have assurance, let him see that he is behind the blood of the Son of God. "For Christ also hath once suffered for sins, the just for the unjust; that He might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Pet. 3: 18. "For he hath made him who knew no sin

to be sin for us, that we might be made the righteousness of God in him."—2 Cor. 5: 21.

2. The Coupling Link.  
By acting upon what God told them to do, the Israelites found themselves secure when the moment of judgment came. Their work in slaying the lamb, sprinkling the blood, and going into their houses that night, is to be commended, not as saving their first born, but as giving evidence of their faith in the God of deliverance. Works have their place, not as a means of salvation, but as proof that one is already saved. "Show me thy faith without thy works, and I will show thee my faith by my works."—Jas. 2: 18. The man who loves and fears God will obey Him. Where there is faith there are works following.

But faith is the link that couples the dying soul to the saving blood. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4: 4, 5.

The reason why so many of God's people are living without assurance, and in dread of the future, is because they are looking to themselves, and not to the blood. From the press, the platform, and the pulpit it is becoming quite the thing to magnify the life of Christ as a saving example, rather than the atonement by blood. Dr. A. C. Dixon was invited by a minister's union in one of our Northern cities to address them on a certain occasion, and when he notified them he would speak on the atonement, they cancelled the engagement. Dr. Strong, in his recent book, "The Re-discovered Christ," declares that the work of the church is not to teach men how to live rather than save souls. My brethren, there is but one foundation, and that is the blood. That which sets the blood aside is from the pit.

Glory to God! faith in the blood saves. "And he said unto the woman, Thy faith hath saved thee; go in peace."—Luke 7: 50. "Thy faith." No place for works, yet how tender and touching was her devotion. No place for feeling, and yet how deeply she felt. The word "feeling" is mentioned only twice in the Bible, once in Eph. 4: 19, and once in Heb. 4: 15, but in neither instance do they refer to the plan of salvation. How much people depend on mere feeling. Plenty of assurance when they feel happy. I imagine that in one Israelite's home there was anxiety and dread, and in the one next to it there was joy and gladness; but one was safe as the other, because both were behind the blood. Thank God, salvation depends on faith in the blood of Christ.

The Christian may have assurance for the present, as well as for the future. "Hath saved thee." "Now are we the sons of God." Saved now, and waiting for the glory.

In an article to follow, we will speak of the manifestations of assurance in the believer's own heart, as presented in the Word of God.

**This World is Not an Orphan Asylum.**

We are living out these lives of ours too much apart from God. We toil on dimly, as if the making or the rearing of our destinies rested wholly with ourselves. It is not so. We are not the lonely, orphaned creatures we let ourselves suppose ourselves to be. The earth, rolling on its way through space, does not go unattended. The Maker and Controller of it is with it and around it and upon it. He knows us infinitely more thoroughly than we know ourselves. He loves us better than we have ever dared to believe could be possible.—William R. Huntington.