

Annual Meeting of Trustees of Christian College.

Trustees of Christian College met in Monmouth, June 13, 1882, Ira F. M. Butler, President, in the chair. Members present: Wm. Dawson, L. Bentley, F. S. Powell, D. Stump, J. R. Caldwell, T. F. Campbell, W. D. Fenton, J. L. Riggs, Wm. Churchill, L. B. Rowland, J. Wolverton, I. Vanduyn, D. T. Stanley and A. W. Lucas.

Proceedings of last meeting read and approved.

Pres. Campbell next read his annual report, which was accepted and placed on file.

L. Bentley, treasurer, read his annual report, received and filed.

On motion, the faculty was authorized to confer the degree of A. B. upon W. E. Richardson, and B. S. on O. D. Butler, Ada Waller, Clara Gard and Stella Rowland.

On motion, the Board decided that three years shall be the shortest time after graduation, that the degree of A. M. shall be conferred upon a member of the Alumni.

On motion, the degree of A. M. was conferred on J. Monroe Powell.

Ira F. M. Butler was elected President of the Board for two years, W. Dawson, Vice-President, A. W. Lucas, Secretary, J. Wolverton, Treasurer, F. S. Powell, J. Wolverton and A. W. Lucas, Executive Committee.

On motion, L. Bentley, W. Dawson, I. F. M. Butler, D. Stump and J. Wolverton were appointed a committee to examine the condition of the sinking fund.

President Campbell next offered his resignation as President of Christian College, which was accepted, and D. T. Stanley was elected to fill said vacancy, and Prof. W. E. Yates was elected to the chair of Greek, Latin and German, and J. Monroe Powell that of Mathematics and Physical Sciences.

Adjourned till 10 o'clock A. M. the 14th.

Board met pursuant to adjournment, Ira F. M. Butler in the chair. Other members present were Dawson, Fenton, Wolverton, Powell, Rowland, Riggs, Stanley, Stump and Lucas.

On motion, all laws for the government of students in Christian College were repealed.

It was decided the faculty should give one week vacation during Christmas holidays.

It was ordered that the Board open a commercial department in Christian College.

On motion, the course of study, as advertised in catalogue, be the course pursued in Christian College.

The time of opening the session shall be Tuesday after the third Monday in September, and close Wednesday after the third Monday in June.

Prof. Stanley offered his resignation as trustee, which was accepted, and Prof. T. F. Campbell was elected to said vacancy.

The Executive Committee were authorized to employ Elder Bruce Wolverton as solicitor for Oregon and Washington Territory, and Prof. T. F. Campbell the remainder of the United States, where he may choose his field.

Hon. W. D. Fenton offered the following, which was adopted:

WHEREAS, Owing to his continuous labors for thirteen years as President of Christian College, Pres. Campbell has deemed it prudent to abandon the class-room and recuperate his health, and to that end

has tendered his resignation as President of Christian College. Now, therefore, be it

Resolved, That in accepting his resignation, we hereby express our great confidence in our beloved President as a teacher, a scholar and a Christian gentleman, and we cheerfully commend him wherever he may go, to the unreserved confidence of the general public, and our especial people.

On motion, the Board adjourned.

I. F. M. BUTLER, Pres.
A. W. LUCAS, Sec.

Annual Meeting for Southern California.

To all who desire to worship God as the first Christians worshipped him:

Agreeable to the announcement in the minutes of our last meeting, you are affectionately and earnestly requested to meet with the Church of Christ, at Downey city, Cal., August 18, 1882, at 10 A. M., under an arbor prepared for the occasion; and to bring all the information you can concerning congregations, fields of labor, Lord's day schools; also, means for the support of Evangelists, etc. We desire to send one or more Evangelists at once into the great field, now ripe for the harvest. Come prepared to remain several days; bring your Bibles, hymn books, bedding, etc. We will endeavor to have on the ground a fruit stand, hay yard and restaurant, where food for horses,

and daily meals will be served at the cheapest rates.

Our former meeting was a most happy success. We would have this one even better. We look for a number from a distance. Come to the railroad depot, Downey city, Cal., and if you cannot come, send letters or substitutes. If you have not tents come any how. We will endeavor to prepare a number of tents for such as may need them. These and a little nice straw and very little bedding, will be needed. Bring tents if possible.

GENERAL PROGRAMME.

1. Organization and Enrolling Names.
2. Appointing Committees, viz.:
 - (1) On order of Worship and Preaching.
 - (2) On order of Business, including questions drawn up.
 - (3) On Letters and Reports.
 - (4) Lord's Day Schools.
 - (5) Missionary Work.
 - (6) The Use of the Press.
 - (7) Time and Place for our next Meeting, and our future Evangelistic work.
 - (8) Miscellaneous Business and Resolutions.

Between the other services we propose having thirty minutes speeches, introducing the following themes for further investigation, viz.:

1. Prayer, in all its bearings, by B. F. Coulter.
2. The Lord's Day, by P. A. Wilkes.
3. Lord's Day Schools, and their Literature, by D. S. Wardlaw.
4. The Family as a School, including Parental responsibility, etc., by G. H. Kinkade.
5. Difficulties in arriving at the Truth, by J. C. Kendrick, M. D.
6. Intuition, or the Sixth Sense, by W. R. Lawrence.
7. Church Work, by L. B. Wilkes.
8. Work for All, by W. J. Smith.
9. The Office of the Holy Spirit, by W. D. Frazee.
10. The Duty of Christians as Citizens, W. W. Borden.
11. The Literature of the Bible, by Coats.
12. Offences among Brethren, by C. Kendrick. By special request.

This programme was adopted by the Church, June 18, 1882, and we were instructed to have it printed and sent to all concerned; and to say also, that it is very desirable that those who design to attend will send us a postal at an early date, indicating their purpose, whether they will bring tents, etc.

Affectionately and sincerely,
EDWIN FRENCH,
S. A. SHORLIDGE, } Com.
C. KENDRICK, }
Downey City, Cal., June 20, 1882.

Rantizing not Baptizing.

On this subject the *Old Path Guide* says:
In his debate with Mr. Rice, nearly forty years ago, Mr. Camp-

bell said, in effect, that no translator, ancient or modern, Jew, Gentile or Pagan, had ever translated *baptizo* or any of its family by sprinkle or pour. Mr. Rice quoted Rev. xix. 13, "and he was clothed with a vesture dipped in blood." He produced certain versions, the Peshito Syriac, made in the second century, the Vulgate made by Jerome in the fourth century, and some saying of Origin—all of which had a word which means to sprinkle in this passage. Hence, the author of the Syriac version, and Jerome and Origin all translated *bapto* to sprinkle. Mr. Rice pressed this with no little effect upon the audience. Mr. Carson, some years before, claimed that these translators did not know the meaning of *bapto* otherwise they would not have translated it by a word that means to sprinkle. But Mr. Campbell took higher ground, and claimed that these translators had a different Greek text, a text that had *rantizo* and not *bapto*. If they had

a text containing *bapto*, how did it happen that all translated it here by a word to sprinkle, but everywhere else by dip or its equivalent? But, aside from this, planting himself upon the unchangeable laws of philology, Mr. Campbell said it was impossible for *bapto* to have such a meaning, and hence there must have been another text, lost at that time, containing another word.

Mr. Rice, who was a wily debater and good at special pleading, said that Mr. Campbell would change the word of God in order to carry his point; that no such extra text had ever been in existence, and we can imagine, made it unpleasant for Mr. Campbell. Since that time, however, an immense advance has been made in Textual Criticisms. What has been the result? Such a manuscript has been found containing *rantizo* and not *bapto*, which reading has been adopted by the recent Revisers: hence the Revised Version has—"And he is arrayed in a garment sprinkled with blood." It was this text that Origin, Jerome and the author of the Peshito Syriac had before them. If this had been known at the time, it would have robbed Mr. Rice of a deal of thunder.

We again reiterate the statement that no translator, ancient or modern, Jew, Gentile or Pagan, has translated *baptizo* or any of that family of words by sprinkle or pour, and challenge any one to produce such an example.