

## Communications.

## Our Troubles.

NUMBER XXVII.

We said in our last weeks article, that the closet when the door was shut, was the most appropriate place, in which we could pray to God. We said this in much confidence, because Jesus said, when he was about to tell his disciples what to pray for, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Mat. vi. 6. Jesus made choice of this place for us, because here, we can call in the wanderings of our minds, commit our souls to deep meditation, calmly retrospect our lives, and see what sins we have committed, that remain unforgiven; determine what blessings the Lord has promised to give us when we ask, and what we need to aid us to live a holy life, so we may know for what to pray.

It is not only necessary that we abide in Christ, but that the word of God abide in us, in order to gain our petition. In this secret chamber, we will be free from the surrounding temptations, which might beset us in public places. In the closet we will not likely tax our wits, to enable us to frame a prayer, that it may fall harmoniously upon the ears of listeners. Knowing that our Father in heaven, would that we should talk to him in a plain and simple manner, like the publican who went down to his house justified, rather than the other, who had prayed like many now pray, to be heard of men and consequently were never blessed. Here we can exercise more faith and love; our kind Savior did not leave us until he informed us where we could go to meet him and talk to him, so we are not necessitated to call upon our judgment, our conscience or our feelings, to determine where we shall pray. He says very plainly when you pray enter into thy closet.

But our Lord did not say, He would only meet with us in the closet when the door was shut but said, "Again I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For when two or three are gathered together in my name, there am I in the midst of them." Mat. vii. 21, 22. So it is not absolutely necessary that we go alone into a secret chamber, to be heard and receive that blessing for which we have agreed to pray. We can pray in a social meeting with full assurance that our prayers will be heard and answered, if there should be but two or three present, and they agree or heartily unite in the petition.

One of the greatest troubles we have, arises from a want of agreement among ourselves, upon what our petition to God should be, and a want of concert of action. We should consult together and agree upon what should be our petition to day, and all join in it, believing that we will be heard by our heavenly father, then our prayer would be answered. But if without any consultation, one leads in prayer and asks for anything and everything that may occur to his mind, without regard to his wants or the promises of God, we cannot expect to receive any blessing. And here another trouble comes in for, because we are not blessed, we become discouraged, our faith grows weak, we grow lukewarm and we fall from grace and stand in the way of sinners, who might have been saved had we not been a stumbling block before them. We sometimes call prayer a duty, but we should denominate it a privilege; it is incorporated in the Christian religion more for the happiness of man than for the glory of God. It is not only our privilege to call upon God in the closet and in our social meetings,

but every Christian is permitted by the divine constitution to exact an altar of prayer in his own house, call his family around it, read to them the heavenly lessons taught in the Bible, and upon their knees, (for this seems a suitable attitude of the body, when a family as one man in his closet are before God) return thanks for all past favors, reverence and adore his name, and call upon him for his aid and assistance in the time to come. And thus a Christian man will be able to rear his family, for God. When ever I find a Christian who has no family altar exacted in his house or has ceased to enjoy the blessings that once flowed to him and his, around an altar once erected there, I can but believe that he is falling from grace.

HENRY THOMAS,  
Austin, Texas, April 20, 1878.

## Divine Origin of Christianity Demonstrated.

BY J. F. AMIS.  
NUMBER V.

In the matters of fact of Christ likewise, as well as those of Moses, our four marks are to be found. The reasoning which has been already advanced is generally applicable to all the great works of the Messiah. His miracles, like those of Moses, were such as men's outward senses could judge of, and were performed publicly, in the presence of witnesses, to whom the history of them, contained in the Gospel, was addressed. And it is related that "about three thousand" at one time (Acts xi. 41), and "about five thousand" at another (Acts iv. 4), were converted in consequence of what they themselves saw and heard in matters where it was impossible they should have been deceived. Here, therefore, were the first two marks. And with regard to the latter two, baptism and the Lord's supper were instituted as memorials of certain things, not in after ages, but at the time when these things were said to be done; and have been strictly observed, from that time to this, without interruption. Christ himself also ordained ministers, &c., to preach and administer his ordinances, and to govern his church, even unto the end of the world: Now, the Christian ministry is as notorious a matter of fact among us as the setting apart of the tribe of Levi was among the Jews; and as the era and object are part of the Gospel narrative, if that narrative had been a fiction of some subsequent age, at the time of its fabrication, no such order of men could have been found, which would have effectually given the lie to the whole story. And the truth of the matters of fact of Christ, being no otherwise asserted than as there were at the time (whenever the infidel will suppose the Gospel to have been fabricated) public ordinances and a public ministry of his institutions to dispense them, and it being impossible, upon this hypothesis, that there could be any such things then in existence, we must admit it to be equally impossible that the forgery should have been successful. Hence it was impossible to deceive mankind, in respect to these matters of fact, by inventing them in after ages, as at the time when they were said to be done.

Now, the matters of fact reported of Mohammed, Jo. Smith, and of the heathen deities do all want some of these four marks by which the certainty of facts is established. Mohammed himself, as he tells us in his Koran pretended to no miracles; and those which are commonly related of him pass, even among his followers, for ridiculous legends, and as such are rejected by their scholars and philosophers. They have not either of the first two marks; for his converse with the moon, his night journey from Mecca to Jerusalem, and thence to heaven, etc., were not performed before any witnesses, nor was the tour indeed of a nature to admit human attestation, it being when all is dark

and men cannot see, and are asleep. And to the two latter marks, they do not even effect to advance any claim. The same may be affirmed of the stories of Jo. Smith and the heathen deities; of Mercury's stealing sheep, Jupiter's transforming himself into a ball, and of Jo. Smith walking on the water, &c. It is true these gods had their priests, their feasts, their games, and other public ceremonies; but all these want the fourth mark, of commencing at the time when the things which they commemorate were said to have been done. Hence they cannot secure mankind, in subsequent ages, from imposture, as they furnish no internal evidence, or means of detection at the period of the forgery. The Bacchanalia, for example, and other heathen festivals, were established long after the events to which they refer; and the priests of Juno, Mars, &c., were not ordained by those imaginary deities, but appointed by others in some after age, and are therefore no evidence to the truth of their preternatural achievements.

So, all the deists and infidels in the world may be challenged to show any fabulous action accompanied by these four marks. The thing is impossible. The histories of the Old and New Testaments never could have been received if they had not been true; because the priesthood of Levi and of Christ, the observance of the Sabbath, the passover, circumcision, the ordinances of baptism, and the Lord's supper are there represented as descending uninterruptedly from the times of their respective institution. And it would have been as impossible to persuade men in after ages that they had been circumcised or baptized, and celebrated passovers, Sabbaths, and other ordinances, under the ministrations of a certain order of priests, if they had done none of those things as to make them believe at the time, without any real formation, that they had gone through seas on dry land, seen the dead raised, &c. But without such a persuasion it was impossible that either the law or the Gospel could have been received. And the truth of the matters of fact being no otherwise asserted than as such public ceremonies had been previously practiced, their certainty is established upon the full conviction of the senses of mankind.

I do not say that everything which wants these four marks is false; but that everything which has them all must be true. I can have no doubt that there was such a man as Julius Cæsar, that he conquered at Pharsalia, and was killed in the senate house, though neither his actions nor his assassination be commemorated by any public observances. But this shows that the matters of fact of Moses and of Christ have come down to us better certified than any other whatsoever. And yet our infidels (I know not whether our Albany friend and "us infidels" may be thus classed) who would consider any one as hopelessly irrational that should offer to deny the existence of Cæsar, value themselves as the only men of profound sense and judgment for ridiculing the histories of Moses and of Christ, though guarded by infallible marks which that of Cæsar wants.

Besides, the nature of the subject would lead to a more minute examination of the one than the other; for of what consequence is it to me, or to the world whether there ever was such a man as Cæsar; whether he conquered in battle, and was killed in the senate house or not? But our eternal welfare is concerned in the truth of what is recorded in the Scriptures; whence they would naturally be more scrutinized when proposed for acceptance.

How unreasonable then is it to reject matters of fact so important, so sifted, so attested; and yet to think it so absurd, even to madness, to deny other matters of fact, which have not the thousandth part of their evidence, have had comparatively little investi-

gation, and are of no consequence at all. The Christian world does not come to the infidel and ask him to believe the divine origin of the Christian system with a less degree of testimony as to the facts upon which it rests, than it would require of the infidel, or the world to establish any fact of history whatsoever. This we think is fair; and we feel to complain that the intelligent skeptic is not willing to meet us on this reciprocal ground. On less evidence than the Christian has for his faith and hope, the world of mankind lives and moves. On less evidence this continent was peopled, our gold fields developed, and other mighty and useful attainments achieved. On less faith in mankind are the avenues of commerce kept open, and great and useful financial enterprises commenced and accomplished. Indeed, to adopt and carry out what the infidel requires, to produce conviction of the truth of the divine authenticity of Christianity, with regard to the intercourse of men, one with another, would destroy and break up the relations of the human race in all respects, and reduce it again to a state of barbarism. Men would have no confidence in one another, and civilization and progress would cease.

## Right Education.

BY C. M. ELY.

If there is a right education, it follows, as there is always a wrong where there is a right, that there is a wrong education. That there is a right education will be evident from the following.

People are generally designated as educated and uneducated. I will not deny that the expression "educated and uneducated" is correct in the sense that it is intended to be understood. But the true meaning of the phrase is not consistent with truth. All are educated. I care not in which sense the term educate is used. If to discipline or train the mind, I reply, all are disciplined and trained. If to acquire knowledge, again I reply, all acquire knowledge.

The training of the mind and the acquisition of knowledge begin at birth. Education is the immediate result of training and knowledge gathering; therefore all are educated and being educated. Education begins at birth and ends at death. As all are educated, it follows that their education is either right or wrong. If right, it prepares the subject for the end, for which he or she was given an existence; it prepares them not only for earthly, but for eternal happiness. Yes, my dear reader, it prepares them to wear crowns of glory, and to have a home in "the city that has no need of the sun, neither of the moon, to shine in it; for the glory of God does lighten it, and the Lamb is the light thereof."

But if wrong, O, God, have mercy on the poor victims! O, Jesus, our Savior, the friend of men, plead for them! If wrong, it prepares the subject for endless shame, sorrow and pain, of a degree beyond the imagination of mortal beings. But enough. My subject is right and not wrong education.

As I said, education begins at birth. From that time to the age of responsibility, education is in the hands of parents and others who act either directly or indirectly as teachers, by precept or example. Even after the age of responsibility is attained, parents and others are fearfully responsible for their influence.

Is not the above picture on the one side glorious enough, and on the other terrible enough to excite any reasonable person to action? I say, yes. Deny it, if you wish. I repeat that it is enough to arouse reasonable men and women to work for themselves and those with whom they have an influence.

Christians ought to be ashamed of

their indolence. Can it be possible that they are afraid of the world? Or what is worse, ashamed of Jesus? Professed Christians, beware how you use your influence. You have an influence, and you are using it every day, either for good or bad. Satan cares, not much, for anything more in his favor, than for you to stand still. If you stand still he has you, and will use you before you are aware of the truth. The only safe and sure way for you is never to be idle.

I am now ready to speak directly concerning right education. Those who are educating others would do well to think of what I say, not because I say it, but because it is true. But I write especially for the benefit of those who are educating themselves.

For the present, if there be any good in what I have written, please remember it, and bear in mind that you have a work to do. True pleasure, can alone, be obtained by doing right. But some think the sensual and low pleasure of this world, is true pleasure. Be not deceived. It is only a bait Satan has set for you. If you take it, though sweet it may seem now, you shall surely repent of your folly. But beware lest it then be too late. O, how Satan is working for you! He is a wolf in sheep's clothing. I warn you, my young friends, to flee to Jesus.

(Concluded next week.)

## Immersion.

In the *Missouri Republican* we find a sermon by Rev. W. W. Boyd, on the distinctive doctrines of the Baptist church. His argument for immersion is so strong that we copy it for the benefit of our readers who would like to see the arguments for immersion presented. You might do good by handing this to some of your neighbors who are in doubt on the subject.

With this brief statement of the nature of baptism, you will allow me to present its external rite—immersion. We are justified, I think, in our claim that immersion is the original and proper mode of baptism.

First.—Because the uniform meaning of the Greek word baptize is immersion.

Our word baptism is the Greek form transferred to our language, but not translated. Even if one is not familiar with the Greek, he can at once see the similarity and correspondence of these words: Baptism, Baptizo. What baptizo means, that must baptism also mean. Let us consult the best lexicographers, for the meaning of a Greek word is to be determined not by prejudice, but by scholarship. Liddell and Scott, the standard authority in all our colleges, say: "Baptizo is from bapto, corresponding to the Latin form immergo, meaning 'to dip,' 'to dip under.' Our word immersion comes from immergo. Put these two things together: Baptizo is immergo. Baptism, then, is immersion." In other words, according to the best authority, in classic Greek, baptism is precisely the same word as immersion; baptism being the Greek form and immersion the Latin form.

I could weary your patience by quotations from classical authors showing that baptizo always signified to dip, to dip under, to whom; but suffice it to say, that Dr. Stuart has given us more than a hundred quotations from more than thirty different Greek writers, all of which show that the original meaning of baptizo is to immerse. Dr. Conant, of New York, an eminent Greek scholar, has collected 175 examples from Greek writers. So thorough has been his investigation of this subject that he says: "The quotations include all that have been given by lexicographers and by those who have professedly written on this subject, and these, with the examples added from my own reading, exhaust the use of the word in Greek literature." What now is the testimony of this painstaking, critical scholar?

"From the earliest age of Greek