

Communications.

Ordination.

BRO. WALLER TO BRO. DUNTON.

Bro. Dunton:

We have carefully pursued your long communication in the P. C. MESSENGER of May 18th, and have noted that portion of it that we think is relative to the subject under consideration. We have no disposition to parade the views of learned men on the word ordain. We have all the authority on this subject we want. It is the manner of doing the thing.

We have said that the officers of the congregation were chosen by the congregation and ordained by the evangelist. Ordination was performed by fasting, prayer, and the laying on of hands.

We further stated that choosing and ordaining are not the same. For the proof of this we referred you to Acts vi. 1; to Acts xiii. 3; also Acts xiv. 23.

You say "We deny the right of the evangelist to ordain; and also call in question the manner in which you say it should be done." A denial from Bro. Dunton, although backed up by one of the finest Greek scholars on this coast, is not sufficient authority, while we have the authority of an apostle before us. Paul to Titus i. 5, says: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Paul to 1 Tim. v. 22, "Lay hands suddenly on no man." This must have reference to ordination.

We have given two cases where evangelists were commanded to ordain elders, and we cannot think that the apostle would command them to do a thing that they had no right to do. We will leave Bro. Dunton and Paul to settle that.

The next thing we shall notice is the mode in the examples referred to in Acts vi. 3-6. In this example the congregation did the choosing, and the apostles the ordaining, and they did it by prayer and the laying on of hands. "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 xiii. 1. Here are four brethren, as they ministered to the Lord and parted, the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them." In this example, as in the other, four brethren, prophets and teachers do the separating, or ordaining and they do it by fasting, prayer and the laying on of hands. "And when they (Paul and Barnabas) had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts xiv. 23.

Now, Bro. Dunton, we have given three examples where the mode or manner of ordaining is as clearly set forth as language can express it. In your lengthy article you never gave one example. Your whole argument is based on inference, assertion, assumption, and what you call logic, and logical conclusions, logical outgrowths, and such like. Bro. Dunton, this will not satisfy the student of the Bible.

Again, says Bro. Dunton: "In our estimation, the church has the right to make its own officers." In all the Testament there is neither precept nor example for a church to ordain her own elders; if so, bring it forth.

Again, Bro. Dunton says: "And it is a great leap of logic to infer from the practice of the specially inspired founders and advisers of the early churches, rules which other ages should follow, inasmuch as we now have no more inspired apostles or evangelists among us." Now let us try Bro. Dunton's logic. The only

deduction that can be drawn from the above premises is the following: First, that each congregation has the right to ordain its own officers in whatever manner she may think best. Second, and to make such laws for the government of said independent church as she may think best, independent of the teaching and practice of the inspired founders of the early churches. This I confess is the greatest leap of logic that I have ever heard of. To whom shall we go if not allowed to go to the inspired teaching of the apostles and the founders of the early churches. Would Bro. Dunton turn us over to some of his uninspired first-class Greek scholars to know what we should do to be saved? and give us rules for the government of the church and the ordination of its officers, and all because we have no inspired apostles among us? This differs very much from the teaching of the Apostle Paul to the Ephesians iv. 11-14: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." We ask, for what did he give these? Hear the answer: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine. Read 1 Tim. iii. 16, 17, and 1 Peter i. 3, James i. 25. Would to God that all of our brethren claiming to take the word of God for the man of their counsel, faith, rule and practice, would not only "Look into the law of liberty but continue therein."

My brother, if we would follow more closely the teaching of the inspired writers, as Paul said to the Ephesians: "We would not be tossed to and fro, and carried about with every wind of doctrine." Bro. Dunton has much to say about the local independent churches of Christ, and the free church of Christ, and its being a sovereign body; to all of which we have nothing to say, as it has nothing to do with the subject under consideration.

The next thing that demands attention is the peculiar manner in which our brother meets our argument. He quotes a number of passages of Scriptures where the word ordain is mentioned, and says, "There is no imposition of hands referred to, no command or example for the imposition of hands or a rite for induction of persons in office in a church of Christ, &c." We will try Bro. Dunton's mode of reasoning, and see what it is worth. Matt. xxviii. 19, "Go ye therefore and teach all nations, baptizing them," &c.; Acts ii. 38, "Then Peter said unto them repent and be baptized," &c.; Acts viii. 12, "But 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," &c. Then Simon himself believed also; and when he was baptized, &c. And many other passages where baptism is mentioned, and not one word said about water; therefore it was Holy Ghost baptism, or fire, oil, or something else. It was not water, because water was not mentioned.

Bro. Dunton, I cannot regard such argument as this in any other light than a mere subterfuge. I will leave it for the readers of the P. C. MESSENGER to decide.

Again, you question the seven referred to in Acts vi, as being deacons. We believe they were; but it has nothing to do with the subject under consideration. Whether deacons, elders, evangelists, or dividers of bread and meat; it is the manner of ordaining that we are looking after.

We have said that hands were laid on to set apart persons to special

church work.

Again, Bro. Dunton wants to know who ordained Peter. If Bro. Dunton will tell us what kind of a fish it was that Peter caught that had the money in its mouth, we will tell him who ordained Peter. One is of as much importance in this case as the other.

We have neither the time nor the disposition to follow Bro. Dunton in his ramble through Jericho and back to Jerusalem. In this article we have given two examples where the evangelists were commanded to ordain elders. We have given three clear cases where the mode of ordaining is as clearly set forth as the mode of baptism or any other command.

We leave this subject for the consideration of Bro. Dunton and the readers of the MESSENGER. Our first article was intended to call the attention of Bro. Dunton to the use of Scriptural words to convey Scriptural ideas. The hand-vote mode was a mode that we had not learned from the Holy Scriptures.

If Bro. Dunton in reply should give us an example of his hand-vote mode of ordaining, we would feel it our duty to reply, if otherwise, this will be our last article on this subject.

Yours in the one hope,

H. M. WALLER.

Monmouth, Or.

Right Education.

BY C. M. FLY.

(Concluded from last week.)

We find the men and women of right education, taking the lead in all things, resulting in good. Education is power. Therefore the more education we have the more power we shall have.

Right education is power of the right kind. The more power we have, of the right kind, the happier we shall be, both now and in time to come. The more right education we have, the better are we prepared to do good and to receive good.

All the faculties of the mind are equally God given. Therefore all, whether moral or selfish, intellectual or social, should be carefully educated in the right way.

God does nothing in vain. He had a wise purpose in giving us each of the faculties of the mind. I am well aware that many act as though they do not think, this true. Even those who ought to be ashamed of their ignorance make sport of the idea. This is perhaps caused more by their own viciousness, than by their ignorance. Therefore, I have little patience with them. Experience is a very hard school, but many seem to prefer it. Sad, indeed, will be the experience of those who are either ashamed or too ignorant and vulgar to educate aright all the faculties of the mind. And I fear many of this class will fail to attain the great and glorious results of a right education. But so subtle is Satan that he has them under his influence, even while they think they are safe. They are, as it were, drunken with the sensual pleasures, and blinded by the folly of this world. Satan even comes in disguise and makes them believe he is a friend.

Volumes have already been written, and much said, that was not written, on each of the great branches of education. I can not, of course, go into the details of a right education. I can only give a few general points. If you build around these such material as you may easily command, I have little fear of your failure.

First, let me say, educate aright, the whole mind and not a part. Educate the intellect with that which will benefit you most. That benefits most, which best prepares you to do good. Different natures and different circumstances require different intellectual education. You can not learn all, even though you give your whole time to study. Get a general idea of the various intellectual

branches, and then choose that which seems to be the instrument with which you can do most good. Then, if possible, learn all that ever has been learned of this branch, and when this is done, add all you can to that. I do not mean that you should wholly neglect all other branches; but that you must not try to master all. Nothing belongs to a right education that is not in some way useful. If a thing does not make us more happy or prepare us to aid others in being so, it is no part of a right education.

Next, I will notice our selfish nature. Selfishness, or the selfish faculties are necessary to our happiness, and to the end for which God gave us an existence. If they had not been, he never would have given them. I will also, for the sake of brevity, include our affections or social nature with the selfish. God gave them also; neglect or abuse them and you shall surely weaken your power for good, both to yourself and others. But our selfish and social natures must have a ruler. They are blind. They will drive you to sure ruin if you let them have their way. Reason is their natural king. If they are rightly educated, they willingly submit to his rule. Thus you may know when their education is right. Do not look among the present generation for a right example of selfish and social education. There are some; but you had better not spend time hunting and trying them.

I now come to our moral or higher desires. Many think the remainder of the mind should submit to these desires; but that is an error. Strange as it may seem to some, these like the lower desires are blind and must also have a ruler. Reason is also their king, and though of a royal birth, it becomes them to submit to his commands.

Yes, my young friends, when your whole mind is obedient to the king Reason, and not till then, you may truly say: "I lack but one thing more of a right education." But be sure that it is the king, and not a usurper, to whom you submit. Among the king's enemies are several young knights, prominent among whom are Hatred, Envy, and their much admired brother—Passion; also their naughty young friend—Pride. Lord Ambition is also a very dangerous enemy. But perhaps the king's worst enemy is Lady Imagination. She is so beautiful, and has such winning ways, that he can scarcely resist her. She uses all her arts to get the king to love her; but woe be to him if he does; for she is false and heartless, and will deliver him into the hands of his enemies, and they will destroy him.

This is enough to put you on your guard. Reason is a son of the good queen—Truth. You must know him by that. Trust no other.

But, you ask, "What lack I yet of a right education?" I will tell you.

Your king, in all his glory, is too weak to save you. He can not save you. If you put your whole trust in him, you will be lost. He can do his part well. But the trouble is, he must have help. There is something wanting in his nature. This must be supplied. There is a fair young maiden, whom we will call Faith. She has not a fault. She is loved by all the good. She is altogether lovely and true hearted. She is a daughter of king Wisdom. Now if you can get king Reason to wed the fair princess—Faith, there will be no more danger. Reason will love Faith as soon as he gets acquainted with her, because she possesses all that he had not. She will also love him for the same reason. With Faith, Reason will find sweet peace. With Reason, Faith has nothing to fear. Together, they lean on the loving arm of the infinite Ruler of all things.

My dear readers, nothing can be more glorious than this. It is enough to touch the hardest heart. This is right education.

Weston, Or., May 9, 1878.

The following excellent article is sent us for republication, and we know not from what it is clipped:

The Power of Woman.

Woman always has been, is now and must ever be, of great consideration as an element in forming and sustaining good society. Many men of great minds have failed to give this important subject due consideration. Of those who have written or spoken on the subject, it seems to me that there are but very few who have not been biased by a partial view of the subject, and were thus turned from the right conclusion. One class gives too much consideration to the cultivation of the masculine and heroic virtues in women. Another class extols and cultivates the feminine nature of woman so far that she becomes, in their estimation, only a beautiful flower and a subject of flattery. A third class estimates women only in a utilitarian sense or view. No one of these views taken separately, nor any other partial view of the subject, can prepare woman for and place her in her proper sphere in society, and enable her to exert all the influence she otherwise could in forming and sustaining pure, refined society. Woman is as much human as man. Made of the same material and formed by the same divine hand. Her organization, however, is of a finer mold. In the main, the sex is physically weaker than man, and from this cause, and as the largest brains of men are larger than the largest female brain, the male mind can go farther, deeper, and sustain intellectual exertion longer than the female mind. Hence we have no Newtons, Bacons or Lockes among the fairer sex. All the great inventions, steam, telegraph, etc., have been the productions of the male mind. But if men in general are capable of putting forth more physical and intellectual exertion, that does not make woman his inferior in the scale of humanity. Power and knowledge alone exhibited by God himself does not present him as an attractive and lovely object. The most attractive presentation of God is his justice and goodness. Woman was made to help man. Not to "rule over the man." Not to drive him, but to melt down the harshness of his nature. To tame and moderate his driving force; to cultivate and bring out the finest part of man's nature. To lead him to feelings of virtue, holiness, kindness and charity. This she can never do by driving force. As the vernal sun by his genial rays unlocks the frozen earth and causes it to bud forth verdure, beauty and sweetness, so the good mother, the kind wife and loving sister, by virtue, modesty and love, cultivates and develops the higher nature of the son, the husband and brother.

In Proverbs, 31st chapter, beginning at verse 10, King Lemuel's mother gives the best portrait of the true woman ever written or drawn with pen or pencil. She says, "Who can find a virtuous woman? for her price is above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life."

Ladies, please memorize all this good woman says. Solomon in Proverbs 18th chapter, 22nd verse, says: "Whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord." Again, 19th chapter, 14th verse, "Houses and riches are the inheritance of fathers; and a prudent wife is from the Lord." Such a woman as king Lemuel's mother, and these Scriptures describe, is of inestimable price. Such an one has more power over society for good than twenty of the best men you can find. Lemuel's mother does not set forth the finely dressed, fashionable wax figure, as a parlor toy, nor as a painting, drawing, musical smirking, fine talking wax figure or automaton. But she sets forth the true woman, as a "help meet for man." A woman