

What is Man?

"But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Heb. ii. 6.

This is a quotation from the 8th Psalm. The sweet singer of Israel is taking a telescopic view of the starry world; seemingly is carried away with the grandeur and magnificence of the shining heavens, in which he sees the wonder working powers of the plastic hand of the great Creator, and breaks forth in the following strain: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?"

No wonder the Psalmist was astonished at the Creator condescending to notice man in his lost and ruined condition since the fall, even so much so as to visit him in the flesh. But he looks back to the time of man's creation and exclaims: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor; thou madest him to have dominion over the works of thy hands," &c.

In man's primeval innocence, he had glorious privileges, being pure and holy, enjoying the presence of God, free from pain, sorrow and death, living in paradise where the tree of life is, privileged to partake and live forever in purity; dress the garden and enjoy all its sweet privileges, and eat of all its golden fruits, with one exception, to multiply and replenish the earth, exercising a lordly and supreme rule over all God's creation. Then, like man, the earth was free from pollution, and all its present ills and evils.

Man in his eternal life of purity and happiness could enjoy the never failing productions of earth and heaven's blessings, no disease nor pain of body, no anxiety of mind, no bitter disappointments nor death hovering over his cloudless sky; no curse upon the earth, no unfruitful seasons, no pestilences nor famines; but heaven's sunshine ever radiating around him, the sweet joys of heaven ever to cheer him, and the society of angels ever to follow him, and the hand of God ever to lead him.

Man in creation was innocent, pure and good, and not only so, but free, or as some say, "a free moral agent," could do or not do as he desired. God gave him privileges and forbid him to eat of only the tree of knowledge of good and evil. The Lord said, "You shall not eat of it, for it will be death to you. In the day you eat of it you shall surely die." The serpent prevails the command by simply adding the little word "not." "Thou shalt not surely die," &c.

Man looks upon the fruit, and sees it to be pleasant to look upon, calculated to make one wise, and partakes of it. This he did because he could; not that God made him. God gave him as much power to not partake of it as to partake of it. He did not command him to eat of it; but commanded him not to eat of it, and told him it would be death to him.

Men sometimes try to blame God for all their sins and crimes, asserting that "God made Adam eat of the forbidden fruit, and then cursed him and the earth for doing what he made him do." What foolish presumption!

God made the Pacific ocean, and God gave man sense enough to not go headlong and drown himself in it. Yet many commit suicide by drowning themselves. This they do voluntarily, not that God made them do it. They have power to not do it. So Adam had power to not eat of the tree of which the Lord God said, "Thou shalt not eat." That was Adam's first sin. The infant babe is sinless and pure until it first breaks the Lord's commandments. Man in his mad career rushes down the broad

road to destruction, by continuing in his course of disobedience, trampling upon God's holy commands, "heaping upon himself wrath against the day of wrath and revelation of the righteous judgment of God," "who will render to every man according to his deeds," &c.

The apostle looking back to man's disobedience and fall wherein he incurred the penalty of death says: "The creature (man that was created) was made subject to vanity ('frailty, giving oracles) not willingly, but by reason of Him who hath subjected the same in hope. When man was subjected to 'frailty,' in the fall, hope sprang up, as it was said, 'The seed of the woman shall bruise the serpent's head.' From that time the pure spotless unblemished lamb was slain, the blood of which was used by the heads of the families who, during the 'patriarchal age,' officiated as high priests, and offered the blood of those animals first for their own sins and their families; looking forward to 'the Lamb of God,' 'slain from the foundation of the world.' These sacrifices and offerings continued until they were fulfilled in the offering of the pure and immaculate Son of God upon Calvary's cross, in the shedding of whose blood a 'new and living way' is opened up for man's redemption, not only from sin and its consequences, but from the power of the grave.

God's love sends his Son the Savior to the world to rescue man, from the fall into the "glorious liberty of the children of God, that we may no longer live under the power of darkness and death, but become the children of God by faith in Christ Jesus, put on Christ by being baptized into him, and being sons, may receive the spirit of his Son, by which we cry Abba Father."

We look back to the beginning of time and see man in Paradise. We also look forward to the end of time and see man in Paradise having overcome the world by the victory of faith.

Christ is "the way the truth and the life." Said the Savior: "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." "Go therefore and teach all nations." "The grace of God that bringeth salvation hath appeared unto all men teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." "The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things?"

Salvation through Christ is brought to the door of every heart, ample Gospel provisions are made for all. The order of heaven is that the Gospel should be preached to every creature under heaven. No Christian is exonerated from that work. "How shall they preach except they be sent?" The authority is in the church, and the church, by the imposition of hands, authorize and send out the evangelist. The evangelist

preaches the Gospel which is the power of God unto salvation to men and women that are perishing for the word of life.

Who amongst us is at ease in Zion, when multitudes of precious souls are posting the downward road to ruin? Awaken up, rally to the work. Souls are at stake.

"Shout the tidings of salvation to the aged and the young; Till the precious invitation waken every heart and tongue."

Ere time fails us, and the day of Gospel privileges with us fail, let us one and all be up and doing. Let us consecrate our all to our Lord and Master's cause, and in the bright resurrection morn, we will be awarded the bright golden crown unfading, reserved in heaven for us, where we will shine as glittering stars forever and ever, pluck of life's fair tree, in the realms of endless day, where glory's sun will never set; enter into the rich fruition of our labors of love while here on earth, strike hands with our departed friends on the golden shores of eternal deliverance, and When we've been there ten thousand years, Bright shining as the sun, We've no less days to sing God's praise Than when we've first begun.

T. M. MORGAN.

The Church Purified.

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. v. 25-27.

Paul in using this language states the fact of the great sacrifice; and while it is, in harmony with Bible teaching that all men should be, to a limited extent, partakers in the gift of the Lord Jesus, it is also clearly shown that there are certain conditions to be complied with before we can expect to share in full all the joys and comforts of the faithful.

"God so loved the world that he gave his only begotten Son that whosoever believeth," &c. John iii. 16. Note the expression "Whosoever believeth." All are partakers in the resurrection.

In the disobedience of Adam and Eve all share of the wages, which is death. In the obedience of Christ all share, which is a resurrection to life. This stands opposed to the views I was trained in. But God's word must stand though all else fail.

The language of the text is, Christ gave himself for the church. Why? "That he might cleanse it with the washing of water."

That the ordinance of baptism is here referred to is evident from the fact that the apostle uses the word sanctify, which is to set apart. Then we have a setting apart by the washing of water, and this is in harmony with the great commission, "He that believeth and is baptized shall be saved." Mark xvi. 16. Paul adds "by the word," connecting the scheme of redemption. Belief through the hearing of the word, repentance, confession and baptism. Paul, what is this setting apart and cleansing with the washing of water, as taught in the word, for? "That he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."

Reader, you are apprized that there is contention between "good and evil," that they are in their very natures arrayed against each other.

Briefly I have noticed the manner of calling out and placing in rank, under the direction of "Prince Immanuel," volunteers in defense of the good.

To the church at Phillippi, Paul says: "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure." Phil. ii. 12, 13. "A glorious church."

One century ago this republic had not an existence. The available force was called to fight for liberty. Through seven years of privation and

bloodshed—a discipline which scarcely knows an equal on the historic page, a discipline of loyalty—those who left their teams with the plow in the field, faced the musketry and the belching cannon, finally received for their services an honorable release from the shedding of blood and a happy reunion with their families.

Brethren, a greater struggle, a greater trial we have engaged in. A greater than a Washington leads us—not to the dance, not to the storing of our minds with reading matter that has no foundation, nor jesting at the expense of a sister or brother thus going down together. No, nor with the idling of the precious time. God has given us time, which is not ours, but belongs to Him who has purchased us with his own blood; to a greater wealth than this proud republic can boast of. O what a light matter, and we leave the field for our brethren to stand without our help.

I thought of closing with this, but it is not just.

Reference is here made to marriage relationship, the dearest tie of earth. The soul just born into the kingdom is filled with present joy. The battles to be fought, wherein multitudes fall, are not seen. The "honey moon" passed, and the conflict is a reality. The stout heart finds lines of usefulness. He must "provide for his own," those depending on him for strength and comfort, must be trained for the conflict. John, on the "Isle of Patmos," saw Jesus in the midst of his several congregations of disciples (Rev. i.) praising and nourishing the loyal, rebuking the erring, and casting out the "lukewarm." Lives of usefulness draw to a close. Man and wife, once blessed with strength and activity, and surrounded with the young, and gleeful charges, have grown old. The elastic step is gone, strength is wasted, and children have gone to do for themselves. The battle is fought. They have passed the line of "Falling by the wayside." "Grounded in the faith," they lean upon the strong arm of Him, for whom they have fought, only waiting his bidding to call them hence "to present his own unto himself" faithful and true. A glorious church, they employed the talents given them, sustained by their "elder brother." Once He said to them "come," the call they heard, and now the victory is won. He calls, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34.

J. L. WIGLE.

For the P. C. Messenger.

Lines Dedicated to the Memory of Bro. A. C. Stone, by his sister in faith, hope and love. Lizzie Ely.

Thine eyes are closed to earthly scenes,
And tears no more shall dim their
brightness;

Now they shall shine in God's own light,
And see his throne of dazzling whiteness.

Thy hands are folded now to rest
From toilsome work forever;

But they shall tune a harp in glory,
Whose sweet strains dieth never.

The dust of earth lies o'er the brow
Thy mother kissed in tender love;

But it shall wear a starry crown
In that bright world above.

Thy voice on earth no more we'll hear,
But praise to God, 'twill e'er be singing

Through all the courts of heaven above
Its music shall be ringing.

And when on that "New, New Song"
Thy raptured voice shall dwell;

That "Old, Old Story," it still will be
That thou hast loved so well.

Robes of white thy form shall clothe,
While roaning the "golden shore;"

And "heavenly mansions" thy home
shall be,
Where thou'lt "rest forever more."

We are lonely because thou art gone,
And "ad is our pilgrim band;"

But if we are faithful we shall meet thee
In that holy happy land.

IRISH MOSS JELLY.—Insert half an ounce of Irish moss into a pint and a half of fresh milk; boil down to a pint; then strain and add sufficient sugar and juice of a lemon to give it an agreeable flavor.

Notice.

By a decree of December 14, 1874, His Majesty the king of the Belgians offered an annual prize of twenty-five thousand francs for the encouragement of intellectual effort.

The prize for the year 1881, for which authors of all nations may compete, will be awarded to the best work on the means of improving ports established on low and sandy coasts like those of Belgium.

Foreigners desiring to compete for this prize will be required to send their works, either printed or in manuscript, to the Minister of the Interior at Brussels, before the first day of January, 1881.

A manuscript work obtaining the prize must be published in the course of the year following that in which the prize shall have been awarded.

The award will be made by a jury appointed by His Majesty the King of the Belgians; this jury will be composed of seven members, three of whom are to be Belgians and four foreigners of different nationalities.

(CIRCULAR.)

DEPARTMENT OF THE INTERIOR,

BUREAU OF EDUCATION,

Washington, Jan. 31, 1880.

The attention of scientists, engineers, and educators is invited to the following letter from the Hon. William M. Evarts, Secretary of state, transmitting notice of a prize offered by His Majesty the King of the Belgians for the best monograph on the means of improving ports established on low and sandy coasts.

Competitors in the United States are advised that they should forward their articles through the Department of State.

JOHN EATEN,

U. S. Commissioner of Education.

[LETTER OF THE SECRETARY OF STATE]

DEPARTMENT OF STATE,

WASHINGTON, Jan. 7, 1880.

The Honorable CARL SCHURZ,

Secretary of the Interior.

SIR:

I have the honor to enclose a copy of a notice announcing the offer of a prize by the King of the Belgians for the best work on the means of improving certain ports, which has been received from the Belgian Legation in this capital.

I have the honor to be, sir,

Your obedient servant,

WILLIAM M. EVARTS.

[INDORSEMENT.]

DEPARTMENT OF THE INTERIOR,

January 9, 1880.

Respectfully referred to the Commissioner of Education.

GEO. M. LOCKWOOD,

Chief Clerk.

The Price of Paper.

As the result, we presume, of a combination among the paper makers, the price of printing paper has increased enormously. There is no good reason for such a vast increase in price, but the purchasers are at the mercy of the manufacturers, and the publishers of newspapers find themselves compelled now to pay an advance of more than fifty per cent. over former prices. This is more than can possibly be afforded at the usual subscription price. The Chicago Times estimates its additional expense for paper at \$100,000 a year, and has advanced the price of its daily one cent per number. The Chicago Tribune proposes to reduce the size and the number of its supplements. Various methods are suggested by publishers, the most straightforward of which would be an increase in the price of subscription. But we notice that while we had numerous reminders of the fall in the price of paper and numerous demands to reduce the price of the Standard—although we had published it at the lowest price of the cheapest times through all the seasons of high prices—no one has yet risen to the sublimity of an heroic suggestion that we now increase the price to correspond with the increased value of paper.—Christian Standard.

—The earthy mould should never be washed from potatoes, carrots or other roots until immediately before they are to be cooked.