

Reply of Rev. Ebinger's Counsel.

TO EDITOR TILLAMOOK HEADLIGHT.

I.—The case against Rev. P. Ebinger was a case of the Reformed Church in the U.S. against the same. The church has a two fold duty and interest. First she is to care that pure, wholesome doctrine is taught by her pastors. Hence if a plausible complaint is lodged against a teacher of religion, the church steps in as accuser and prosecutor. The church in this case, Portland Oregon Classis, was plaintiff. And there the church has an interest in and a duty toward her ministers. The church cannot allow the honor and good name of her ministers to be impugned. It is her duty and her will to step in and see that justice be done toward her servants; that the falsely accused shall be declared innocent, and the guilty should be dealt with as the honor of religion demands.

Hence it is plain that Portland Oregon Classis had no authority to allow the original complainants to withdraw the charges after the case had reached the stage of trial, much less right had the individual members of the judiciary to coach the complainants. The law of the church demands that the case should be proceeded with and that justice should be done. The effort of the prosecuting committee therefore to make it appear that the offer to withdraw the charges was not the offer of Classis, but an offer of the original complainants is nothing but a subterfuge. Classis wished to save its face at the expense of Mr. Ebinger, a thing I could never permit. Men had dug a pit for Mr. Ebinger to fall into; and now, when it seemed likely that they would be exposed, they desired to save their own credit. This is the real root of the boasted leniency toward Rev. Ebinger. Well, we chose to let them fall into that same pit. For the divine rule is that no mercy should be shown to the unmerciful.

The offer to withdraw the complaint and set aside the verdict was made to us, "with the knowledge and consent of Classis." Who else had power to annul the sentence? And the fact that the brilliant counsel of Classis now seeks to put a false construction on this action, makes me feel that we were providentially led when we instantly rejected the dishonorable suggestion.

The counsel of Classis in his communication to the Headlight assumes an injured tone because I said the verdict of Classis was found in the face of overwhelming testimony to the contrary. These were two witnesses against Mr. Ebinger under the charge he was found guilty of: "respected pioneers, etc., of Tillamook County."

Their intention certainly was to testify against Mr. Ebinger, but God, who shields the simple and upright, found a way to frustrate the wicked intent. All the testimony given by these two men is reducible to this statement:

"Rev. Ebinger said: That when Jesus appeared to the disciples on the way to Emmaus, they ought to have recognized him by his pierced hands." These are the very words of the chief mover against the pastor.

From other evidence it appears that this witness either never caught on to the pastor's meaning or had forgotten it. But on the word of these witnesses, Mr. Ebinger did say that Jesus did appear to those disciples. Now, the children of Tillamook can see that if Mr. Ebinger spoke of Jesus appearing to those disciples, then he could not have denied the real or bodily resurrection of Jesus. For if He were not risen, how could He appear?

This is the entire testimony for the plaintiff. That's all. Happily this testimony is in my hands, with the official seal of Portland, Oregon Classis. This is no misstatement, nor mistake nor falsehood,—nothing of that kind. Here it is, black on white, a stubborn fact.

The testimony of the third elder was simple, lucid, straightforward and harmonized so completely with the testimony of Mr. Ebinger that I am fully warranted in saying the evidence for Mr. Ebinger was overwhelming, and it was all given before the judicial body that found Mr. Ebinger guilty. The testimony against him was self-destructive, self-annulling. It was an inexcusable fault in the Classis to bring so grave a charge without being certain of its ground.

On their conscience they find him guilty; and an hour after, on their conscience, they declare their readiness to dismiss the case and wipe out the sentence of deposition. It does seem that the remark I made relative to the laymen in the court might have been made without that limitation.

I want to repeat a remark of Mr. Ebinger, "I would rather lose with honor than win dishonorably." It was my duty, not to act as teacher

of the Classis, but to shield Mr. Ebinger against injustice. In this I miserably failed, for an incredible wrong has been done him. The counsel of Classis declared in the meeting: "Just wait. I'll fix him." Well he kept his word. To the cost of Mr. Ebinger, he did fix me.

But my communication is becoming too long. Let me add my answer to the counsel's statement, "that Mr. Ebinger has been preaching doctrines opposed to those of the Reformed church, in fact to all fundamental Christian doctrine, as evidence proved"—This is my answer as given in my grounds for the appeal:

"This is against the ninth commandment of the decalogue, and the interpretation thereof in the catechism." I want to thank the Headlight for the opportunity of defending a wronged man before his own neighbors.

Signed,
A. G. GEKELER.
[As both sides have been given plenty of space to discuss this matter, and as nothing can be gained by continuing it, this correspondence must now stop.—Ed.]

The Revivals in Tillamook.

There have been several unique features during the past week of the revival being conducted at the Christian Church by Evangelists Olson and Moss. Friday evening at the close of the service Mr. Olson on behalf of the church, presented Minister Hoven with a purse of thirty-five dollars as a birthday present. Mr. Hoven was thoroughly surprised and responded feelingly to the presentation speech, expressing his deep appreciation of the gift of love. Mr. Hoven has done a splendid work for the church at Tillamook and this gift of the church is but a just partial acknowledgment of his devotion.

Immediately after the evening service Mr. Moss invited the Chorus to the parsonage for a social hour together. About forty of the chorus were present. The following program was given:—Reading, Mrs. Moss; Vocal Solo, Mr. Moss; Comic Recitation, Mr. Olson; Short talk, Mr. Moss. Following the program ice cream and cake were served.

Sunday noon a big basket dinner was served at the church. About 100 partook of the abundance of delicious eatables of all kinds that had been prepared by the members and friends of the church. Hot coffee and tea were served by the ladies. This feature will be continued throughout the revival.

On Sunday evening the offering was taken for a destitute family, consisting of father and mother and six children, who have just come from Idaho where they were burned out by forest fires. The offering amounted to twenty four dollars. Besides this the good people of the church have undertaken to provide for the needs of the family until they can get a start.

In spite of the storms of both wind and rain, interest in the revival continues unabated. Good audiences are in attendance every night and the interest is intense. Mr. Olson is preaching some masterful sermons. On every side is heard unstinted praise for his kindly, sympathetic but uncompromising discussion of questions upon which there is much disagreement. He never abuses anybody. He presents the truth with mighty clearness and force, but he gives anyone who disagrees with him the credit of being honest and sincere.

One of the Evangelists best sermons the past week was "The Biggest Fool in Tillamook." His text was Psa. 14:1—"The fool hath said in his heart, there is no God." Mr. Olson said in part: Jesus said if any man call his brother a fool, is in danger of hell fire. I am not in danger of this condemnation here, however, because it is the Bible and not I that is naming the fool, and the Bible always tells the truth.

The fool of the trust is a fool. First, because he denies the fact that from nothing, nothing comes. He says the earth and the universe sprang into being of its own accord. Denies a great creating power. Second, because he denies that out of confusion order is impossible without intelligence. He says the universe came into order by blind force. He admits order in the world but denies the intelligence which brought it about. Third, because he denies the fact that there can be no design without a designer. He admits that all things about us, show design but refuses to believe that a designer planned them all.

No greater fool than he ever lived. Fourth, because he denies the fact that a purpose can not exist without an intelligence to formulate that purpose. We can see a purpose in everything in creation. Fifth, because he denies the fact that there can be no thought without a thinker. Everything in the universe shows thought. The

movements of the planets in their orbits without the duration of a second shows mighty thinking. This undeniably proves the thinker lack of it and only a consummate fool would doubt it.

Sixth, because he denies the fact that there could be no law without a law giver. Everything in the world is governed by laws of gravity, heat, cold, etc. Who made these laws? Man did not. The only reasonable, sane conclusion is that God made them.

A man who can persistently deny these great facts deserves nothing but the terrible name which the Bible gives him. "The fool hath said in his heart, there is no God."

There have been eleven additions since the meeting began, eight by baptism and three by statement and letter. Many more are promised to come.

The big tent which has been so long delayed arrived last week and has been put in place. It is being heated and dried out and it is hoped that the meetings may be held there beginning with next Sunday.

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