LUTHRAN

Rude & Miller, Editors.

"ONE LORD, ONE FAITH, ONE BAPTISM."--- EPHESIANS IV: 5.

Terms: \$2.00 a Year.

ERIES, VOL. 6---NO. 18.

COLUMBIA, S. C., FRIDAY, JANUARY 23, 1874.

OLD SERIES, VOL. 6--- NO. 278.

unications.

for the Lutheran Visitor. de of Baptism.

case are we justifiable cear case of immersion. that he immersod. The settles the question of

is en translated in other (en) in Ænen, near to constitute the act of baptism. But this preposition, in nections, evidently has no prove that Philip and the eunuch

whatever to do.

in the wilderness ?"

passive, inert element, in which the that the water in this case was suffill They Shall be as Frontlets Between association and fellowship to draw it apostles were plunged, just as they ciently deep for the purpose of total plunge a man in water; but this is immersion. as absurd as anything which we can (f.) The place where the eunuch

cle en has no bearing in connec- -a desert proper; but to find a body Divine Unity, they fully moognized to support the tion with its use in the Scriptures of water in such a place sufficient this in the supremacy of His autism was adminis- relative to baptism, favoring sub- for total immersion would be strange thority as Lawgiver and King, as among the early mersion; but, on the other hand, its indeed. will next examine the weight, whatever it might be, when as connected with rightly understood and translated, epi ti udor-to some water. But then christianity is the completion of God; and thus we should all tearn labor and insufficient food and ex. They observed the new command-

the advocates of Mark i: 9: "Jesus was baptized by read, "they came to a little water." pressed in the words at the founded argu- John (els) is Jordan." But let it And when the cannoh saw it he ex- this Paper: viz., that true religion of their theory. be borne in mind that the Greek claimed idou udor-"behold water!" being experienced in the heart, is to partial examination. one for the other, and this text will but seems surprised and pleased to law is to be worn as a "fi many meaning of en be of little strength to their argu- find any water in such a place. (Luke xiii: 14); en, water," etc. And the same form is ignate baptism, we conclude that religion may be dispensed. hand of God," (Rom. used in the corresponding passage they do not afford the slightest proof is said (Matt. iii: 6) in Matt. iii: 16. But whilst our that it was administered by immer- freeen emotion and its outward expreswere baptized of English translation reads, "out of the sion. (m) in Jordan." At water," any one who is at all achave been an equally quainted with Greek knows this and we taink translation is wrong, and that it sive of the actual should be rendered, "from the water." to the Baptist the. Then if our Lord ascended, not "out ed that John stood of," but "from the water," we conthat it does not follow be correctly translated at or by. Ac any more than is cordingly, we have no evidence that sens under Bethlehem. Jesus was in the water at all, much a, or any other place, less that He was immersed. We it. John may have conclude, therefore, that the baptism water, or at its edge; of our Lord by no means presents a

exproximity to the water, went down both (eis) into the the mode of administration | water, both Philip and the eunuch." The bare declaration of their going and ourselves. A conspicuous duty "into the water," as our English verof Scripture! Mark says sion reads, is regarded as conclusive den cross-bearing. Yet only through within the soul, and lave in hand lest it be unprofitable; to bear it n did baptize (en) in evidence of the immersion of the " but will our oppo- eunuch. But if this text affords st that the subjects were such evidence as this, then the logiis the wilderness plunged cal inference must be that Philip Lake (iii . 3) says . tilla was immargad also . for tithag want all the country about (peri) down both into the water, both Philip ching the baptism of and the eunuch." This argument and John says (i: 28) therefore proves too much, and conthings were done in sequently proves nothing favorable bara beyond (perau) Jor- to immersion. And besides this, that "John also was their going "into the water" did not of others? Manifestly not by any

ud in Jordan" amplies sub- the water. Eis to udor, translated, ties" that present themselves. Here requires an open submission to his wants, which I am ignorant of and for prayer, of which mention is made to offer, so it offered that—the sacri-Jordan, then what is the "into the water," may, with equal you can control an impulse to ridi- anthority. This is the more just, of baptizing "bayond Jor- correctness, be rendered, "to the cule a friend's conduct, and, instead, since the whole of our past life has or heal, depress me or raise me up. all continued with one accord in and that broken, contrite heart, zing "in Bethalara," and water." A few examples will estab can find something to prayer and supplication," a close which man may ridicule, but thou, reposition er is also when we were all fallen (eis) to the dered with, indicative of earth"-not into the earth," John Thus you will acquire in time a charthan that God should be jealous of I have no more any desire but to ac. But what was there in that meeting which a thing is performed. xi: 38: "Jesus cometh (cis) to the itable temper. Each "buying up of His prerogative, when it is every-11, is correctly rendered grave"-not into it; for a stone, we opportunity" will be written in your where so profanely challenged and indeed baptize you (ev-en) are told, "lay upon it," which Jesus character, just as each day's sun- obstinately denied ! If the heart be ter." The same translation afterward commanded to be taken shine and each night's dewy coolness subdued by the power of His grace, ins place in other connect away. John xx : 3-8 : "Peter there is written in the tints of the flower. its paramount obligation is to conthou shalt love the Lord fore went forth, and that other disci-(en) with (not in) all thy ple, and came (eis) to the sepul. these words to christian activity. which is felt, and to disavow the ind (ca) with all thy soul, chre. So they ran both together, Many a christian means to be useful, surrection in which it had previously says: with all thy mind.' (Matt. and the other disciple did outran sighs over the little he accomplishes, been implicated. "If the salt have jost his Peter, and came first (eis) to the but really does almost nothing, be 3. The pious are given to Christ as in Martin Luther's condition and wait for the tulfillment of it. These sense of a Divine Presence which on tini) with (not in what sepulchre ... yet went he not in" cause he fails to buy up opportuni. His eternal reward. It will so ap possible promise, when as an earnest are the efficient meetings in which shall cause us to pray without ceasseasoned?" (Matt. r: 13.) (ou mentoi eis cylthen). If eis nec ty" as it presents itself. Christians meet and agree to ask of ing, though our prayers will be often these examples, and others, essarily means into, then we must be done just as any other forever as the stars in His crown, lons, beyond words to express, to God. I wonder they do not value only a throb of gratitude, or a sudtest that the preposition read : "The other disciple came into work one thing at a time; and the If so, this should be made conspicution of love, or the soul designates the means the sepulchre, yet went he not into," little pieces of work must be attend one upon earth. It is ungenerous to through the streets of Eisenach, christians come to exercise the high falling down in humility and bowing athing is done; and hence, etc., which is too absurd to be enter. ed to as much as the greater ones. claim the honor which is implied in seeking bonorable help and then, too, "with water" (Matt.iii: 11) tained. . Therefore, eis to macymion You desire to help in converting the hom- fillment of the Lord's promise of his to do good and to communicate, to water is the means by means to the sepulchre, and eis teyn world; then seek to do your duty as nge which is involved in the other. "daily bread"-who was made glad act the more "blessed part;" where times of prayer, and for a certain ordinance is administered; geyn means to the earth, eis to udor God gives you opportunity to those They who are to share in the digni- by the warm sympathy and ready as, to meetings of another kind, they degree of method and system in as not the most distart allu may mean to the seater, and that both immediately about you, your chil ties of the Savjour's exaltation, are help of the wife of Conrad Cotta, go for the purpose of receiving good. the mode of using or apply. Philip and the equach went to the dren, your friends, your neighbors, bound in grateful reciprocation to whom the "Chronicles of Eisenach" Yet it is to be feared christians value

margin of the water. Immersionists, however, say that waiting for some signal occasion of in His humiliation. By the same the young man. Her husband, with ings. But the influence of that tian traveller tells us that he saw the the agency by which a "they both came up (ek) out of service, but making the meeting of a hundred and twenty following admonition printed on a selected. Hence, it is wift the water," implying that they had each, even the smallest, opportunity their Head, from the cross to the family and provides for his pressing was not owing entirely to its being a follo sheet in an inn in Savho, and it Acta i: 5): "Ye shall be bap previously been in the water. We that is presented. When the chris- crown. (ca) by the Holy Ghos," reply, however, that ek is often tian church has attained to this 4. The church is organized for the come. promise refers to the commi- used simply to denote the point from standard, the work of the Lord will propagation of the truth. She must "Happy times for the young man!" ordinary prayer meetings. The men- well the force of the words-a God, on of the Holy Spirit, it is of which motion is made. This is evi- go on apace. that en affords no evidence dent from the following passages of Another thing is to be borne in ble form upon the earth, with her looked back to them with emotion; service. It may provoke imitation sees you; a moment which flies from sing or immersing-but a Scripture. John vi : 23 : "Howbeit mind-and there is in it a special ministry, her sacraments and her and a son of Conrad having gone in some churches. inst it, inasmuch as the there came other boats (ck) from warning as we lay our plans for an discipline, as the living evangelist to many years after to study at Witten- 1. All the church attended that a God whom you serve so ill; a modescent has more affinity to Tiberias." Acts vii : 3 : "Get thee other year an opportunity once lost preach the Gospel among all nations. burg, when the poor scholar of Eise prayer meeting. "These all contin- ment of which you so little profit; (ek) from thy kindred." Rom. vii : is gone for ever! Similar opportuni. The truth which God reveals be nach had become the learned teacher ned." &c. There was but one hun- an eternity which you hazzard so is a similar rendering of 24: "Who shall deliver me (ck) ties may occur, but that one, with longs to man, like the sunlight and of his age, he joyfully received him dred and twenty disciples, and they rashly." tion in Luke iv: 1 "Jesus from the body of this death f" It is all the possibilities involved in the the air; and it is given as a sacred at his table and under his roof. He were all present. How different it is by the Spirit into the therefore consistent with the general improving of it, is beyond recovery. deposit to His church, that like the wished to repay in part to the son now! They who meet may agree in Matt. iv: 1, by is use of the prepositions ek and The shore of our past experience is air and the light it may be as unisynonymous. Whilst other is in this passage to read, "They strewn with the wrecks of lost op- versally diffused. Every soul indebt- and mother.

following notable version made of both Philip and the cunuch, Their memory makes us sad, for i: 5: "John truly immersed concerning their going to and coming "Of all sad words of tongue or pen, but ye shall be immersed in from the water; and the logical in The saddest are these-it might have been." ats the Holy Ghost as a devolves upon immersionists to prove for it is beyond price.

We conclude then that the partir It was most probably a barren waste Founded upon the doctrine of the terias.

[To be continued.]

Selections.

"Redeeming the Time."

That is, "buying up the opportunity." In this sense the words convey pertinent lessons for the beginning of another year.

To "redeem the time" is to make (e) Acts viii: 38, is adduced in is to discharge each duty as it comes, whether it be great or small, whether this "buying up of opportunity," as eagerly as the merchant buys a commodity that will return a large profit, forth in can a pure and good character be

come a charitable man. How can you obtain a charitable temper, a emotions, but are stereotyped into displeased at His pleasure is a sign frame of mind that always puts the permanent elements of our character of a rebellious will. May our prayer best construction upon the conduct and life. single act of the will; you can not acknowledged, as well as felt. He is proper, whatever it may be. I dare But the original text does not will yourself into a charitable tem- our King by the double right now of not ask either crosses or comforts. per. But you can attain what you redemption as well as of creation, I only present myself before Thee; I seek by "buying up the opportuni- and as a test of our allegiance He open my heart to Thee. Behold my of Pentecost 1 Had not the meeting viner unction. It had nothing else lish this point. Acts xxvi : 14 : "And you can at least keep silence where sway, and the world around us dis. knowing them; I offer myself in connection with the glorious results O God, wilt not despise!

This is true christian usefulness, not take upon themselves an equal share call "the pious Shunamite." She pities no meetings so little as prayer meet-

of the Spirit, but it is after all but mended for its good works, yet, said the agreement of a minority of the all-searching Spirit, "I have the of the show that en is the agreement of a dvancement in personal holi-bound to be associated with every of the time when, pressed by hunger, church. The majority by their absand in such cause of a vater."

In such cause of a vater.

Thus they torture ference is that one was deeper in the Shall we not, in this new year, the soul and God, it may be secretly bread when every one else repulsed prayer meet of God in the heart of man is a ten-Scriptures to make them was the standard of th at variance with the rules be in water, though it be no more worth more than countless riches. a crippled life. There will be in such than the heart of a pious scoman." most all are women. entics. The Baptist ver that an inch deep about his feet, it Let us "buy up each opportunity," a case a large amount of undevel. Oh, for an Ursula and Conrad in 3. The most distinguished mem-

their Eyes.

well as in the perfection of His na-The narrative says they came ture as an object of worship. Since flictions as coming from the hand of most discordant instrument. By long heart. They all loved one another a applied to baptism, is cast on the side of affusion or how much? The pronoun fi-some Judaism, the fundamental principles to receive them. They must necestimes has a diminutive sense; and of the one are carried over into the sarily come, and when they come, (d) The advocates of immersion why may that not oe its signification other. We signalize at present but they must be borne; but they can ons es, sis, apo, adduce, in support of their theory, here! And if so, then we would one of these, as figuratively ex only be borne with submission, as we bether they will bear particles are frequently used, the He does not indeed say how much, publicly around before men. God's O how I pity that poor creature, faid tween the eyes," making us out as pain, without food, without medicine, notes rest in a place; ment. In the following verse we So far then as an argument can be the subjects of His kingdom. It is without one kind friend to smooth based upon the literal terms can be easy to show the ground of this re-Thus, "The tower (not "out of," but apo,) from the ployed in the New Testament to des- quirement under every form in which suitable remedy to raise him up, or

> sion. It is strengthened by utteroff into each other and blend in one save. tends to crystalize in some determi act, which stands forth anthe repre-Religion then avails itself of this upon and through the laws of our open profession, that by mere fluctuating and evanescent tom of a hardened heart; and to be

There is an especial relevancy in fear publicly before men the loyalty

this service is withheld.

because religion lies at last between woman who had supplied him with leave it to the women to sustain the THE GRACE OF GOD. The grace oped experience which depends upon every church!

forth; and the heart that tries to be perfect in its lopeliness will find a The Mosaic Institutes were de loss. It can never be safe to live in religious depression. The body is of them felt above being at a prayer conceive, and is also utterly fatal to was baptized is evidence in the case signed to fashion a people for the contradiction at once of the laws of more than the house in which the meeting. How is it now? that he probably was not immersed. obedience and worship of God. nature and of grace.- S. W. Presby soul dwells. It embraces the organs 4. They were all agreed-"of one

Affliction.

upon the bed of languishing, full of to afford him even a little help; but I 1. There is a lase of connexion be. pity from my heart, a thousand times more, the miserable wretch that lies bound with the cords of silliction, ance, and is smothered if suppressed. and struggling with disease, without who has stimulated himself by the is time we all should do it. They This principle of our nature is per, any sense of a divine Providence, haps not duly considered, the under. without acknowledging that it is the lying unity between all our spiritual hand of God, and who never cries to

der all the sorrows which you are He soems to bimself to have lost all hear it said, "It is nothing but a the glow we experience in emotion; called to bear, to look up, and say, hold of God and all hope of heaven. prayer meeting?" Nothing but! I "the Lord reigneth, clouds and dark- "What can I do?" he cries. Do? should like to know what surpasses ness are round about Him; right- Go to sleep. Recuperate the over- a prayer meeting !- Ohristian Guarnation of the will; and the final cousness and judgment are the habi- taxed nerves; restore the equilibrium dian. result is embodied in the concrete tation of His throne." It is true you of the exhausted body. sentative of the whole, and becomes divine plan, yet you can bear your in this way the test of character, testimony, and say, "It is good for capable of any exercise, when to commended one for doing something

When God sends a cross, O for grace to take it up and to follow him. spiritual being. It creets its throne May He enable each to use it wisely, sin, and His love towards His child. sensible of a populational To be inbe that of Archbishop Tennison, "O 2. God's supremacy demands to be Lord, give to me, Thy child, what is complish Thy will.

Cast Thy Bread Upon the Waters.

therefore be perpetuated in her visi- says D'Aubigne. "Luther always tion of these peculiarities may be of a moment, an eternity, a God who

It is a sad mistake to suppose that, memory reverted to the christian church was present; they did not

Religious Depression.

through which the soul acts. Bee- accord," as it is said. Not merely thoven himself could not produce agreed as touching what they should sweet music from an organ out of ask, namely, the fulfillment of "the tune; and the purest and best soul promise of the Father," but of one often suffers because it plays on a mind generally, aye, and of one ercise the blood becomes deterio ment. Such cordial union among rated, the nerves enervated, the christians has great power with God. brain itself diseased. Then the soul It does not always exist in our praybody. The sufferer needs medicine, not counsel; a physician, not a minister; no kind of religious exercise, First they stirred themselves up to

After weeks of exhausting toil, in "We will not let Thee go except which, perchance, the soul has been Thou bless us." They met often for wrought up to the highest pitch of prayer, and all met, and they linexcitement, a crisis long expected is gered long at the throne of grace. past, and the exhausted and over- But how long did they continue askworked laborer is found at night in a ing ! Until they obtained, and then condition of commingled weakness, they did but pass from the note of weariness and excitement, somewhat prayer to that of praise. They analogous to that which he suffers sought the Lord until he came. It use of alcohol. He can not pray; were together holding meeting when he can not read the Bible; he can the Spirit descended. I think if all form no thought of God; he can our church members would habitualfaculties through which they shade Him who alone can heal and can scarcely exclude thoughts of worldly ly attend the prayer meetings, they His mind is rudderless and drifts, ise of the Father. How often we

Prayer is a mental exercise; and there are times when the mind is in- praised few when on earth, but He sleep is a more sacred duty than to which you and I can do: "She hath watch and pray. If, at night, I take done what she could !" I often think my child into my lap to talk to him He praised her for that to encourage of truth and duty, and his weary us all to do our best. Men-hard, head droops and drops upon my Pharisees-misunderstood and sneershoulder, do I chide him! No! I ed at poor Mary's broken box of alafinds there; but then it draws them There we see God's anger against lay him down to his sleep, and re- baster; but He for whom she broke serve my conference for another sea- recognized, appreciated, and acceptson. And when my mind refuses to ed the oblation! and still true as tolky mithamsubenxenty Eather, or chide me, nor do I chide himself, broken spirit; a broken and contrite "Sleep, my child," he says to me; "we will talk another time."

The Prayer Meeting.

do according to Thy mercy. Smite in Acts i: 14, when it is said, "These fice of God which is a broken spirit; there may be no good to be said. allows it. How can it be otherwise sacrifice; I abandon myself to Thee. of that day? Undoubtedly it had. of one hundred and twenty disciples PRAYER.-Let the mind and heart to exert an influence to the conver- be pervaded with the conviction of sion of three thousand individuals ! those great truths which constitute Whence had it that power! It was the Gospel-and being filled with a A correspondent of the Journal a prayer meeting, professedly a pray. spirit of truth, never to be shaken, and Messenger, speaking in behalf of er meeting, a meeting of christians in God as our tenderest friend, we unitedly to call on Him for his to the throne of grace, to find help There is many a young man to-day blessing; to plead His promise and in time of need. We shall have that wants, as also those of some time to prayer meeting. There was much was found, he learned, in every by which it was distinguished from house in the district. "Understand

of the Spirit, but it is after all but

D'Aubigne adds: "It was when Yes, every male member of the

as the most obscure. There were all the apostles, and "Mary, the mother Ill health is a frequent cause of of Jesus," and "his brethren." None

5. They persevered in prayer. "These all continued in prayer." take hold on God, and then said,

DO WHAT YOU CAN .- Our Lord ever is the parable of the broken heart, O. God, thou wilt not despise !" Many a heart's sweet fragrance, and capacity for precious gifts and graces. would never have been known, but, like Mary's box, that heart was bro-How came it to pass that three ken for Christ. Then the words thousand were converted on the day came home to it with a sweeter, di-

HOW TO CULTIVATE A SPIRIT OF

THREE GREAT WORDS,-A chrisyou : an eternity which awaits you :

How far must one wander from God to be a "backslider " The church at Ephesus was highly comthoughts prompt us to a rigid self-examination.

and which hath the power of cherbers of the church attended as well ishing it