

Matthew vs. Mark.

EDITOR OF THE EVANGELIST:

Dear Sir and Brother:—As Bro. Sheppard in May 15th C. E. did not publish part of my communication which gave one of my reasons for my statement and question, I would ask for space in your paper to state my reasons. One reason was as stated, but there are others. I said I could not see any harmony between Matthew's and Mark's statements of what Jesus said on that occasion. I am still in the same case. I have heard endeavors made to show the harmony, but I could never see it.

Now, Jesus either said what Matthew records what Mark says He said, or both, for they are certainly *not* the same words. Now, if Jesus said both, then Matthew (Mark, is it not?—Editor) neglected to take account of and give a statement of Jesus, which was of vast importance, and would therefore be very derelict. In searching I fail to find that there was anyone present but the eleven, for Jesus directed his disciples to go to a certain place in Galilee and He would meet them there, and when they arrived there Jesus was there; and afterwards He gave His commission to them, being alone. They left there and were on their way to another place when He ascended. The eleven, therefore, were the only persons who heard Jesus give the commission; all other accounts would therefore be second-hand, at least. If the revisers in their marginal notes have not stultified themselves, surely they should find sufficient evidence of Mark's statement to guarantee the passage, for I suppose that they had access to all the authorities extant.

But it was not baptism that Jesus was instructing His apostles upon on that occasion; He was not meddling with the institution of baptism in any manner. Whatever it was before that time, it was then and was to continue. He ratified (confirmed) it at His own baptism, and now He was giving His ambassadors orders into whose name it was to be done. Previously John had baptized unto "a return to God" (repentance) for remission, but beginning at a certain time, then in the future the baptism of His disciples which were to be made out of all the nations, was to be into the name of the three persons in the Godhead, for remission. Baptism (whatever the mode or manner of performing it) would be valueless unless done in the name of, etc., as He directed. Hence He said, "Go make disciples of all the nations, baptizing them into the name of the Father and the Son and of the Holy Spirit." (New Ver.) His command (if you please) was to the apostles, that they should not neglect this matter, and was not intended to reach the subject, for Jesus knew that no one who really desired to become His pupil would refuse to comply with the institution which God had set up for the purpose of entering into the original relationship that existed between Himself and man, before the transgression. Take the case of Cornelius and those present on that occasion when the Holy Spirit fell upon them, for example. Peter did not issue his command to them to be baptized, but commanded them to be baptized. Cornelius, as he told Peter, was there to hear all that God had told Peter, which applied to his case, and was ready (no doubt) to comply with any requirements. And as there was some question with the brethren about admitting the Gentiles into the new covenant, Peter, after not receiving an answer to his question, commanded them to be baptized. There was no necessity to command Cornelius, for he was ready to do what was required of him. Some say that Jesus commanded

baptism, if so, we obey through or from duty, as any subordinate obeys his superior. Now, see what Jesus says of them who obey from duty. In that case the Baptists must be right, for they obey from duty.

Right here is where the mistake is. Baptism was a settled fact; it was an institution set up before the birth of Jesus, and He neither altered nor amended it, but complied with it, and His disciples administered it, under, or in conjunction with John; and as no one got into a return to God without it (John's baptism), no one could get into Christ without it. Jesus, on giving the commission, answered an unasked question. To illustrate: suppose he had said, "Go into all the world and make disciples," and stopped, one of the apostles would have asked, "Well, Master, into whose name shall we baptize them?" Jesus would have answered, "Into the name of the Father and of the Son and of the Holy Spirit." So the apostles understood what they had to do. Without this instruction they might, and no doubt would, have gone on and baptized as before, as others did, into repentance.

JAMES ALLEN.

The Sunday School.

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The Regular Exercises of the Sunday School.

The Sunday school is a training institution. It aims to mould character by the pattern of Jesus Christ; and it seeks to accomplish this mainly by the teaching of truth concerning Him, and the impressing of His ideal on the minds of the boys and girls that attend. Notwithstanding the fact that the teaching of the truths of Scripture is the work of the Sunday school, we have never yet heard of a Sunday school that confines itself simply to teaching the lesson and dismissing the scholars. The value of opening and closing exercises is everywhere recognized, to a greater or less extent. Most Sunday schools have an established order of service, often unchanged from year to year. These have not yet learned the real value and power that is at their disposal by a right use of the opening and closing parts of the service. The object and tendency of the opening exercises should be to prepare the scholars for the reception of the truths of the lesson for the day; and of the closing exercises to impress the truth already taught. To accomplish these ends the exercises must be sharp on time, bright, and of such a nature as will necessitate the scholars constantly taking part, so that they will feel theirs to be an important and inseparable part of the service. How easy it is to see that after twenty or twenty-five minutes' opening exercises that pass off quickly and with snap, that order and attention can be maintained and kept, and the scholars be fresh and ready for the hearing of the day's teaching. While, on the other hand, it can readily be seen that if the opening exercises are dull, slow and behind time, the whole school becomes restless, and is ill-prepared for twenty-five or thirty minutes' teaching. In no case is it wise to read over the hymns; simply announce the number. Shut the organist down to a prelude of one line and begin to sing. And be sure to dispense with long prayers, make an earnest prayer right in line with the day's topic, with reference to any thing of special note to the Sunday school, and say Amen, and the boys will

respect you and your prayer more for it. Anything that will secure the co-operation of the whole school should commend itself to every superintendent. Therefore we place a high value on responsive Scripture exercises, both for opening and closing. They have the effect of interesting everybody, of necessitating their watching their place and turn. They solemnize the minds (which is sadly needed in some schools), besides they make a most fitting addition to a Sunday school service. The Scriptures abound in passages suitable, so that they may be changed frequently, and be in line with the lessons of the quarter. Every change increases interest, and every passage recited in this way from week to week becomes welded to the mind, and will never break away. The following order of service is suggested. It could be brought within an hour by dropping one hymn, and bringing the lesson study to twenty minutes, though we think twenty-five or thirty minutes should always be given for study. The scholars will not find an hour and a quarter too long, if they are interested by bright exercises in which they take an important part:

ORDER OF SERVICE.

- 2:45—Officers present.
- 2:50—Teachers "
- 2:55—Scholars "
- 3:00—Bell tap—Silence.
- Doors closed to avoid interruption.
- Opening hymn—School standing.
- Responsive exercise.
- Supt.: "I was glad when they said unto me, let us go into the house of the Lord." Ps. cxlii. 1.
- Teachers: "For a day in Thy courts is better than a thousand. I had rather be a door-keeper in the house of my Lord, than to dwell in the tents of wickedness." Ps. lxxxiv.
- Scholars: "Enter into His gates with thanksgiving, and unto His courts with praise. Give thanks unto Him and bless His name." Ps. c 4.
- All: "Give unto the Lord the glory due unto His name. Worship the Lord in the beauty of holiness." Ps. xxix. 2.
- Prayer—School standing.
- 3:15—Doors open for late comers.
- Hymn—School standing.
- Responsive reading of the lesson.
- Mark attendance and take collection.
- 3:25—Study of lesson.
- 3:45—Five minute bell.
- 3:50—Lesson hymn.
- 3:55—Review.
- 4:00—Secretary's report and Supt.'s announcements.
- 4:05—Closing hymns—School standing.
- 4:10—Closing responsive exercise—School standing.
- Teachers and scholars: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is now set down at the right hand of God. Heb. xii. 1, 2.
- Supt.: "Now, the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will; working in you

that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

AFTER SERVICE.

Officers—As far as possible, say "good-bye" to everyone.

Teachers—See that books and papers are put away carefully.

Scholars—Go out quietly; this is God's house.

J. A. A.

Obituaries.

JOHN A. HOUSTON.—I can hardly realize the sad truth that this faithful disciple is no longer among the living, and that his voice will never again be heard in the little assembly that meets on the first day of the week in Portland, Maine, to break bread. But he has departed to be with Christ, which is far better. He died peacefully on the 22nd ult., at his home in Portland. He had been ill for a long time, but bore his severe sufferings with great patience, and, with us all, hoped against hope that he would recover. But the Lord willed otherwise, and took His servant to Himself.

Brother Houston was born in Milton, Nova Scotia, in 1824. He left home in early manhood and spent some time in the Maine woods, as a lumberman. He afterwards went to Haverhill, Mass., and learned hatting, which trade he followed till 1869, when he was burned out, and, being without insurance, lost all his property. With the faith and energy which always characterized him, he began once more to build up a business; first in the shoe trade, and then in his old one of hatting. In 1875, in partnership with Mr. P. Ayer, he removed to Portland and established there an extensive business, which last November was incorporated as the

In 1854 he was married to Harriet A. Emerson, who proved a truly devoted companion, in full sympathy with him on all the great questions of life, and who now survives him to feel the unutterable sorrow of loneliness and widowhood. By this marriage there were seven children, four sons and three daughters. Of these children, only three sons are now living, all disciples of Christ, and the two older ones quite prominent in work for the Master.

Bro. John A. Houston, himself, was a disciple indeed. He knew the truth, and the truth had made him free. He had early been taught to regard the Bible as the word of God, and the gospel as the power of God unto salvation. But he made no public profession of religion till the summer of 1861. Then, on the 13th of July, he and his wife, seeing their duty clearly, were baptized at Worcester, Mass., by P. Blaisdell. After his return home to Haverhill he began to break bread on the first day of the week in his own house, along with seven others who met with him for this purpose. They continued to do this for eight years, showing the Lord's death, and walking in other respects according to the apostolic rule. And from this rule our dear brother never severed, but firmly resisted all the temptations incident to his prominent position, to compromise with the world for the sake of temporary success.

Bro. Houston believed the gospel with all his heart, and sought to practice daily what he believed. In his family, in society and in his business, the doctrine of Christ was always in his thought and conduct. When he found himself where not many were inclined to walk in the truth, he did not wait till a "church was organized,"

but broke bread with the few believers whom he could persuade to meet with him the first day of the week; and every morning and evening he maintained worship in his household, and sought to bring up his children aright; for with him the truth was not merely a theme for discussion or conversation, but the great rule of life. So when he located in Portland he did as he had done in Haverhill, and met with four disciples in his own house to show the Lord's death according to the commandment. This was the beginning of the Church of Christ in that city. Three years ago the member built a meeting-house on Congress St., chiefly through Bro. Houston's liberality; and in his will he made provision for paying the debt still on the building. As long as he was able to go out he was always in his place on the first day of the week, and prompt in prayer and song, teaching and exhortation. He declined to be overseer, and cared not to exercise authority, but was always ready for any good work. And what he did was without ostentation, in accordance with the Saviour's precept in Matt. vi. 1-4. In all things he was decidedly a disciple of Christ, and regarded not the traditions of the elders nor the views of "leading men," but adhered strictly to the teaching of the apostles. Of course, this rendered him unpopular with many, but endeared him to all genuine lovers of the truth.

But he has finished his course and now rests from his labors, awaiting the day of the Lord's coming and glory. The sympathies of friends and acquaintances are with his bereaved family, and are precious as far as they serve to lessen the weight of sorrow. But our deceased brother needs no earthly consolation. The Lord Himself has provided for him.

L. F. BITTLE.

McKILLOP.—On August 9th, 1893,

lop, West Lorne, breathed his last—aged 65 years. After many months of suffering from a cancer on the neck, which he bore with remarkable patience and resignation, and which finally, eating through an artery, he bled to death in a few minutes.

This most excellent man was deeply respected and beloved by all who knew him. In business he was not only scrupulously honest, but generous in the extreme. Yet, though often a loser through his forbearance and accommodations, he continued to prosper.

As a true, pious and uncompromising Christian, he had few equals. To know him was to love him. Everyone who has preached in his neighborhood knows his generosity and has experienced his faithful co-working. He was baptized by the writer about 32 years ago, and precious and persistent has been his friendship ever since. He, with the exception of his own family, was the writer's best friend on earth. "I am distressed for thee, my brother; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of woman." But he has gone to his Saviour; suffering as he did, to die is gain, indeed, and it will not be long until we meet in the Paradise of God.

He leaves a family of six, five sons and one daughter. One, John A., is a graduate of Kentucky University, where, for a time, he held a professorship. During his distressing illness he was surrounded by all his family, who affectionately did all they could to ease his sufferings. Duncan, who was a physician in Detroit, gave up his practice and waited upon his father day and night until the end.

Bro. T. L. Fowler, who took part at the funeral, has kindly consented to add an account of it for the EVANGELIST. E. SHEPPARD.