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Henry Davidson
WHEN WILL IT BE?

"That day and that hour knoweth no man,"—Mark, 13:32.

When will it be?

Just at the nightfall, when all work is done, and rest comes, following the vanished sun, bringing its peace to those who weary grew with labor lasting all the long day through?

Will it be then?

Or will it be at midnight's solemn hour? [ed]

When earth seems sleeping like a folded flow-
Then will there come a knocking at the door, and the soul start at sounds unheard before, and listen for a voice in terror dumb, [come;

The dreaded voice of Death, that says, "Art ready for the journey thou must take?"

Before the cock crows and thy friends awake?"

Or will it be at morning, when the sun rises on golden tasks anew begun?

Will I be standing at the plow when he [me

Whose face we dread so much shall come to me and say, "Give o'er thy labor, say good-bye To these thy comrades?"

Wilt I shrink and say, "The road I would go, Wast thou not bidden to be read—? Lo!

Ah, soul? not ready? Will the plea avail When the Lord inquired of Simon Peter, "Lovest thou me more than these?" (the rest of the disciples? Peter replied, "Yea Lord, thou knowest that I love thee." Jesus saith unto him, "Feed my lambs.

When he said, "LORD, thou knowest all things; thou knowest that I love thee." Jesus again saith unto him, "Feed my sheep."
The will of the Lord is that all the world should hear of the salvation which His gospel brings.

May the Lord help the readers of the VISITOR to proclaim the message, with the spirit of the prophet Isaiah, "Here am I, send me. J. H. ESHELMAN.

Sedgwick, Kansas.

DELAY NOT.

I have for a long time felt it my duty to write a few lines for the VISITOR, but plead the excuse of inability to the spirit of God. This Sabbath morn I thought I would spend in reading, but there came very forcibly to my mind the words, "Delay not," then followed "Write for the VISITOR." As usual excuses came, but the test of love is obedience. We also know delays are dangerous, and we should endeavor to improve the talent which the dear Lord has intrusted to us. May he ever help us for we know nature shrinks at the thought of going forth in any divine act. Therefore I ask of Him to be with me and instruct me, and through the help of the Lord to follow Him in all His holy teachings and leadings. What constant watchfulness is required on every hand that we grieve not the spirit of God by omission or commission. Ah! yes, we have the word of God and are enlightened people and yet possible for us to delay. I oftentimes think we claim it a progressive work and yet sometimes find so little progress in the divine life, but the subject is "Delay not." To be rid of the man-fearing spirit I know would be well which we know is dangerous, and very carnal and oftentimes the very cause of delay in the spirit's work. May the Lord ever help us to overcome all for his sake, and to pardon the past and give strength for the future. Is it not very sad if in entering a self-examination we who name the name of Christ would find we have delayed some Christian duty? We may be ready to say we knew no better, but alas! our ignorance at the present time, I would vent, urge to say is willful ignorance, on which the Lord cannot look upon with any degree of allowance. We have his word and spirit, and by the same shall all be judged. There would still be much to say, but wishing not to be too lengthy I would yet say there is another class to call to and those are they who have not as yet given their hearts to God. How can you stay away?

Delay not, delay not; the warning has been sent out. Will you heed it or will you still delay entering the ark of safety? In these sad times the Lord is calling, why still delay? Jesus says, "Come."

Reader, "I charge you before God and our Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom, delay not." You will put off these things one day too long. The last hour will come. Hear the words of the poet:

Delay not, delay not; why longer abuse The love and compassion of Jesus thy God? A fountain is opened, how canst thou refuse To wash and be cleansed in his pardoning blood?

Delay not, delay not, the spirit of grace Long grieved and resisted, may take its sad flight, And leave thee in darkness to finish thy race To sink in the gloom of eternity's night.

Lizzie M. Graybill.


FOR THE EVANGELICAL VISITOR.

BAPTISM.

WHEN, HOW, AND WHY.

"Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved. Mark 16:15,16.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28:19.

All Bible readers agree that this command has reference to water baptism:

We read in the New Testament, however, of four baptisms:


3d. The water baptism, which is the subject of this article, and, 4th and lastly, the baptism of suffering. Matt. 20:22,23; Mark 10:35,39; Luke 12:50. * * * But water baptism.

WHEN?—Christ sent his disciples saying, teach all nations, he that believeth, etc. Mark 16:15; Acts 8:17. To believe in, is to hold as the object of faith. "Ye believe in God believe also in me." To believe on, is to trust, to place full confidence in, to rest upon with faith, "To them gave he power to become the sons of God even to them that believe on his name."

Now the true believer must have faith, which is the substance of things hoped for, the evidence of things not seen. Heb. 11:1. A substance is something real, not imaginary, something solid, not empty. The evidence is, that which enables the mind to see truth, to prove, to make clear to the mind or in a manner to convince it. Acts 8:37. * * * Such faith and such evidence is not, and can not be obtained, before genuine and evangelical repentance. Mark 6:12; Luke 13:3—5; Acts 2:38, and 3:19, and 17:30.

Repentance brings one to the acknowledgment and confession of sin. Of such are the weary and heavy laden who are invited to come to Jesus and find rest. This is the first state of a penitent sinner, and may well be called the baptism of repentance, which John preached. Acts 19:4, or born of water, John 1:33; and 3:5. * * * So far the work of John the man sent from God (or the Spirit of God) who came to prepare the way of the Lord.

Now follows the work of Him, "That was the true light, which lighteth every man that cometh into the world," John 19. "In him was life, and the life was the light of men," It is He, who baptized with the Holy Ghost and with fire. Acts 1:5, and 2:34, 38; and to Him the penitent sinner must come, who is of a broken heart and of a contrite spirit, as it is said, come unto me, all ye that labor and are heavy laden and I will give you rest. Matt. 11:28. There is no evidence of conversion, previous to such experience (rest) or the love of God shed abroad in the heart. Rom. 5:5; Or the forgiveness of sin. Acts 5:31; and 26:18; Col. 1:14, and Eph. 1:7. This is passing from death unto life. John 5:24. From darkness to light. Acts 26:18. The new birth. John 3:3. The washing of regeneration. Titus 3:5. Born of the Spirit. John 3:3, 5, 6. The baptism of the Holy Ghost, in the name of Jesus Christ, for the remission of sins. Acts 2:38. Now where remission of these is there is no more offering for sin. Heb. 10:18. This constitutes a true believer, having been baptized with the baptism of repentance, and now also with the baptism of the Holy Ghost, and is now a fit subject for water baptism which is the answer of a good conscience toward God.
This being established, we proceed to consider how. First, the most learned and conscientious scholars in all ages hold that water baptism must be immersion, without prejudice. No other interpretation would ever have been given to Bible baptism. All the Greek or Oriental churches continue to immerse to this day. But, in the age of the world, there are three modes, of (water) baptism, and only one is required, Eph. 4:5. There are the once backward, once forward, and thrice forward modes. * * * As to the former, which is supposed to represent a burying, we have no example in the Bible, that ever God's people are commanded to go, or move backward, they are ever going forward and onward. 'Tis true, when the band of men and officers came to apprehend Jesus, they went backward and fell to the ground. John 18:6; but to lie on the back is not burying; burying signifies interring, covering with earth. Christ in his suffering which he calls baptized, (Matt. 20:22, Mark 10:38; Luke 12:50,) tell on his face, Matt. 26:39, once and again, and again and every act of submission and reverence toward God, manifested in the Bible is bowing forward, or falling on the face, which all goes to show that a backward movement (or immersion), is inconsistent, and adverse to all usages, rules, or customs, and not founded in Holy writ. We then go on to consider one (forward) immersion.

According to the commission given to the apostles, Matt. 28:19, it appears very plain that it requires a trine immersion: Say, for instance, the administrator leads the subject into the water, all things being in order, he will say, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, which must sooner or later reign supreme. They are innate in man ready for growth and development.

But what is the manner of this growth? How is character formed? This is a subject so familiar to us that it can hardly serve to instruct. The most it can do is, perhaps, to remind some honest heart of its importance. The cause of indifference is found perhaps in the fact that we are constantly surrounded by things material, objects which we can see and handle, that it becomes almost as a dream to us, that we have such a thing as character. We almost unconsciously imagine that nothing is worth living for which cannot be measured or weighed. Let us then, for a moment, look in upon those two great moral forces, each striving for the mastery of the individual, one of which must sooner or later reign supreme.

Nothing, perhaps, is more familiar and commonplace in our minds than the knowledge of the fact that all animate objects grow. We see how the tiny seed, under proper conditions, develops into a full grown plant, or how, without these conditions, withers and dies. How the tender muscle becomes stronger with each stroke of the hammer; or how bodily habit is formed from frequent repetition of the same action. The surgeon attend-
ing upon the wounded and mangled at first shrinks from the sight, but after several repetitions of the scene, his timidity is not as great, and soon becomes accustomed to the new surroundings. Now the growth of character is just as real and simple. The moral sensibilities, appetites and desires, must, from their very activity, develop and strengthen, or from want of exercise, weaken and die. Who has not felt that the gratification of a desire, either of pleasure, of wealth, or of sin, did not increase and strengthen that desire. Or that the gratification of the lusts and appetites did not result in their greater activity. And who, having gratified the evil motives and desires, did not feel that the more noble and elevating, were less prominent than before. An honest heart may be prompted to the accumulation of wealth for benevolent purposes; but while accumulating the idea of wealth is so often presented, that unless close effort is made, he will at last find the desire of wealth for its own sake so much strengthened from repetition, and his benevolent intentions, which were not so often presented, so much weakened, that he has almost unconsciously become a slave to wealth, instead of a promoter of good works.

Many an one has said, and with a firmness which indicated great confidence, "When I am old I will do better; I will be a Christian." What folly! Could they but see how that the inner life is a growth, natural as that of the young oak, which, before many seasons, will be rearing aloft as lofty a pine. And thus, sooner or latter, that which is built now will bring the individual into harmony with the inner man at last.

A great many persons who do not profess Christianity, try to form good characters by early cherishing the more noble and elevating side of the moral faculties. Of course these motives, desires and appetites, like their opposites in nature must grow stronger and more active. But is it possible to form the highest and noblest character without the nature of the inner man be first changed? Milton speaks of man's first disobedience and the fruit.

Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden.

These lines tell the story. From that disobedience and the consequent fall, man's nature was changed. It was not a miracle of some unseen power, but the result of a common law, that every action, whether in ourselves or in nature, has an equal and opposite reaction, not opposite in nature, but opposite and equal in the sense that it has a corresponding effect upon the object acted upon; an effect as great as the force exerted. A body falling to the earth meets with a resistance equal to the force with which it struck. In other words, the effect was equal to the force of the falling body.

When Adam disobeyed he exerted a certain spiritual force. Against whom? Against himself. Certainly the effect was no greater than the act of disobedience.

Neither could it be expected to be different in nature. The act was evil, and the effect was not otherwise, and the effect of resistance was so great that it almost crushed the good nature of our first parents. Evil desires and appetites now preceded their former holy motives. They preferred evil to good; and so it has been with every one since born into the world. It is just as natural for the unregenerated person to think of these things, and do those things which are evil, nay even prefer them, and despise the pure and the holy things of God, as it is for water to seek its own level, or for the tender plant to point heavenward; and so in order to have a perfect character, such an one as will bring the individual into harmony with God, this evil tendency in the human heart must be taken away.

But man has no power to change his innate condition. There is no law in all nature which gives a substance power to change itself. This can be brought about only by its coming in contact with outside forces.

A planet hurled into space tends to move forever on in a straight line. It has no power to alter its speed or change its course. But in common with all other bodies, possesses the attractive force of gravity, which binds it to the sun and to neighboring bodies, and makes its revolution possible. It is in this way that the seasons come and go, the sun made to shine by day and the moon by night; that makes possible the handiwork of the heavens and the music of the spheres singing their praises to God.

The outside force which can change the human heart is the all-sufficient grace of Christ the Lord. That silent, mysterious voice, which impels the savage to seek for the unknown God, is met by that loving voice, "Come all ye that labor and are heavy laden, and I will give you rest." Man is endowed with mental faculties, leaving him free to accept or refuse the saving force offered to him. But whether we accept or not this is the only force that can take away the evil motives, intentions, desires and lusts of fallen man, and only when their prominence is removed can we begin to form a god-fearing, upright character; and the law of growth suggests no delay, but rather haste. This too, is suggested in the words of one greater than Plato or Socrates, when he said, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

C. C. Dick.

Greencastle, Ind.

For the Evangelical Visitor.

INFANT BAPTISM.

By W. O. Baker.

In our last article we have shown what the qualifications are of a candidate for Christian baptism. From those deductions it is plain that infants are not proper subjects for baptism. Because:

1st. Baptism is associated with faith and repentance.

(A) This is the direct teaching of John and Jesus Christ. In those days came John the Baptist, preaching in the wilderness of Judea, and saying, "Repent ye; for the kingdom of heaven is at hand." Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. Bring forth
therefore fruits meet for repentance. And think not to say within yourselves: We have Abraham to our father.—Matt. 3:9, 5, 6, 8, 9. (Mark 1:4, 5.)

From that time Jesus began to preach and to say, "Repent; for the Kingdom of Heaven is at hand."—Matt. 4:17.

(B.) From the above passages we learn that those who came to John and the disciples of Christ for baptism were capable of exercising faith, making confession, repenting and reforming their lives. Infants can do neither.

2d. It is nowhere commanded in God's word. The commission is addressed to those who can comprehend the plan of salvation as presented in the Gospel. Hence, infants are excluded.

Inasmuch as the commission is "the law of Christian baptism," we will particularly investigate the scope of the commission contained therein. This makes it necessary to cite the commission again. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world. Amen."—Matt. 28:19, 20.

And he said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15, 16.

The command is, "Teach all nations," "preach the Gospel to every creature." That is, teach or preach to such as can comprehend instruction. In the new version the commission as rendered by Matthew is rendered, "Go ye therefore and make disciples of all nations, etc." Not by baptizing, but evidently by teaching, preaching the Gospel to them. The word disciple means a "taught or trained one." Then obviously not one that is not capable of being taught or trained.

The commission includes three things: First, "teaching." Second, baptizing disciples or believers. Thirdly, teaching all things commanded.

The initiatory and subsequent teachings are entirely different, expressed by two different words in the original, though both are translated into English in the common version by the word teach. The first indicates that instruction necessary to make a disciple. The second imports that species of instruction afterwards given to one who has become a disciple with regard to his duties. The first represents the person, character and claims of the teacher, and the necessity of becoming his pupil; the second represents the duties and obligations of the pupil to his teacher.—(Campbell on Baptism, pp. 220, 221.)

It is evident that the command does not include infants, for they cannot be taught the one or the other.

Same may claim that the phrases, "all nations" and "every creature," include infants. We think the above argument settles that question. If it included infants then there would be nothing required that infants cannot do. We have conclusively shown that they cannot comply with the provisions of the commission; i.e., be instructed and exercise a living faith. It is plain, then, that the terms "teach" and "preach" limit the phrases, "all nations" and "every creature." The Gospel plan is to teach them as fast as they reach the line of accountability, knowing right from wrong. As a nation we treat with other nations; yet, we never understand that infants are agents in their production; neither women or youths in their minority. These treaties are made by commissions appointed by their respective governments. It would be just as reasonable to claim infant agency, in the production of treaties, as to claim infant baptism in the face of the qualifying conditions in the apostolic commission. The phrase "every creature" has the same signification as "all nations." The original word translated creature in the above phrase, and in ten other passages in the New Testament, means a "thing made," and in Mark 16:15; Col. 1:23, and Heb. 4:13 it means intelligent, responsible human beings. In 2 Cor. 5:17 and Gal. 6:15 it has reference to the change that God wrought in the soul. Neither has any reference to infants.

3d. There is no unequivocal case of infant baptism in the New Testament; nor is there a single case that can be made out by a fair deduction.

Luke gives us a minute account of the introduction of the Gospel in Samaria by Philip in language as follows: "Then Philip went down to the city of Samaria and preached Christ unto them, and the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

And there was great joy in that city. 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." Acts 8:5, 6, 8, 12. Preaching Christ to the Samaritans had an excellent effect. They gave heed, hearing and seeing the wonderful things revealed in the gospel. They rejoiced, believed and were baptized both men and women. But not one word is said about infants. Even if it did read men, women and children, we would conclude from the tenor of the narrative, that the children were old enough to comprehend and believe the gospel and rejoice in a knowledge of pardoned sin. But children are not mentioned, much less infants. The latter did not know what was going on in Samaria. (Household baptism will receive attention under a separate head).

4d. The early Christians did not practice infant baptism.

On this point we will introduce a few witnesses that clearly prove our proposition. These are the expressions of men of learning and candor and are mostly pedo-baptists.

Prof. Lange, in his work on Infant Baptism, page 101, observes: "All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the apostolic age, and to the fundamental principles of the New Testament. Hinton's History of Baptism, p. 222.

Baugarten-Crusius History of Theology, p. 1208; "Infant baptism can be supported, neither by a distinct apostolical translation, nor apostolical practice." Hinton's History of Baptism, p. 222.

"Although, however, there is no evidence in favor of the existence of infant baptism in the first century, there is decisive evidence against it. It is clear that Justin Martyr, who lived one hundred and forty years after the Christian era, knew nothing of it. The German writer Semelis, (Baugarten Rel. Controversies, vol. 11. p. 64), says, 'From Justin Martyr's description of baptism (Second Apol. p. 93), we learn, that it was administered only to adults. He says, We were (corporeally) born without our will,
but we are not to remain children of necessity and ignorance (as at our birth), but in baptism we are to have, choice knowledge, etc. This we learn from the apostles." Hinton's History of Baptism, pp. 223, 224.

Winer in his lectures says, "Tertullian is the first that mentions it (infant baptism). Irenaeus does not mention it, as has been supposed." Von Coellin, vol. 1. p. 469, says, "All the earlier traces of infant baptism are very uncertain. Tertullian is the first that mentions it, and he censures it." Hinton's History of Baptism, p. 230.

With these unimpeachable witnesses we think our proposition rests secure. (To be continued.)

A REQUEST.—I would ask all the readers of the Visitor to turn to the May number, p. 118, in the ninth line from top of first column, draw a line with pen and ink over the word continue and write contents over it, as it was meant to be. As it reads it gives a wrong meaning to the sentence. While you are doing this take the pamphlet that contains the article on sanctification and on the last page near the end of the article strike out the word induced and write over it induced. As it reads it is nonsense.

W. O. BAKER.

TITHE.

As we have before shown that God demands his own of his people; and also that Tithes were not of Mosaic origin, we will proceed to consider this rite as it is left to us, under the gospel dispensation. Although to have been rigidly enforced by the Jewish people, their end as well as their beginning was by no means confined to that nation's existence as many of the Mosaic rites are plainly set forth to have been. Having accepted the above, we will look for an approval of their continuation under the gospel. In looking for the gospel's approval of any certain rite or ceremony, we must not necessarily expect a continual harping on that subject, as we are sufficiently well informed by the injunction, "If ye know these things, happy are ye if ye do them."

We find no system of "tithing" among the Gentile nations; but, as we have before stated that they were a prominent feature among the Hebrews, we will look for a general approval of the practice of this rite in the letter of St. Paul to this people.

We here take the liberty to rehearse the expression of Paul, "So fight I, not as one that beateth the air," if the above expression is anywhere applicable, it certainly does not fall short in the written epistles of this apostle.

Paul was a Hebrew; he was in hearty sympathy with this people. He commences this epistle by setting forth the dignified position of Christ and his glorious Gospel in comparison to the mediation of the law through Moses by angels. This is followed by an admonition to a strict adherence and obedience to Christ and the principles of his implanted word, "I came not to destroy the law, but to fulfill." He continues by setting forth the positions of honor due respectively to Christ and Moses, and telling of the glorious rest beyond this vale of tears, for those who are faithful in all gospel requirements.

We now come to the fifth chapter, where more minutely commence the bearings on our subject. Here Paul particularizes the priesthood of Christ, being very distinct as to his being made after the "order of Melchisedec." In the eleventh verse he gives us a glimpse of some knowledge which he had of this personage, either by history or revelation for which we have secretly coveted; but because of dull ears he merely states that the brethren had need that some one teach them in the first principles of the oracles of God, which first principles are measurably enveloped in expressions like that of the Son of God, "It is more blessed to give than to receive;" or, "The poor have ye always with you." Following closely the connections we come to an admonition to a higher life—to a more established work—in lack of which man is subject to a final rejection from God's use.

"But beloved," says Paul, "we are persuaded better things of you, and things that accompany salvation though we thus speak: for God is not unrighteous to forget your work and labor of love which ye have showed toward his name in that ye have ministered to the saints and do minister; and we desire that every one of you do show the same diligence to the full assurance of hope unto the end."

Here then is given an exhortation to follow such as Abraham, who through faith and patience inherit the promise; thus confirming the hope which entereth into that within the vail, whither Jesus the forerunner is entered, made a priest forever, after the order of Melchisedec. Now in consideration of the seventh chapter we leave the following question for the present to the candid reader: Did Paul merely write these things to fill up space or, are they written in order to receive an application by those who expect to inherit the promises? (To be Continued.)

THE ANCIENT BAPTISTERIES.

(Continued.)

HISTORICAL.

Leaving Italy, and passing over other countries, let us speak of one baptistery in Germany.

Rev. W. H. Whitsitt, in a sketch of his visit to Lorffelholy chapel, an alcove of the church of St. Sebald, Nuremberg, Germany, says: "The chief object of interest, besides some striking pictures from old masters, was a baptismal font, cast solid from copper, said to weigh thirty-two tons. It was ornamented by various reliefs, and is considered one of the oldest works of art in Nuremberg. What particularly attracted my attention was an arrangement by which fire could be kindled under the font for the purpose of heating the water. What is the meaning of this? I inquired, pointing to the fireplace. 'O,' said my attendant, 'in former times, it was the custom to heat the water before performing baptism.' 'And why has that custom been discontinued?' 'Because the church no longer immerses as formerly,' was the reply.
'Look at this font, if you please. It can hold water enough to dip a child, neck and ears, and because the weather was often cold, it was sometimes found necessary to heat it. That was the custom of antiquity that has happily been abolished.'

Here I interrupted my usher with the question, 'On whose authority was this custom abolished? Does not the Bible require those who believe to be immersed?'

'O yes,' was the answer, 'nobody doubts that, but the church has taken the liberty to change this ordinance, because it does not suit our climate. Only look at this font before us. As innocent as it now appears, it was once the occasion of the total destruction of the building about us.

On the 11th day of April, 1361, the Emperor Wedzel, son of Emperor Charles IV, was baptized in it, and the fire which was kindled in order to heat the water, not being watched, communicated to the floor of the church, and that night the whole of the majestic edifice became a prey to the flames—nothing was saved but this font, the cause of all the mischief.'

I admitted that many inconveniences were inseparable from baptism after the Scripture mode, but insisted that these were not sufficient excuses or occasions for changing what was divinely ordained. About such questions my attendant insisted that there existed, of right, a difference of opinion, and that such casualties as the burning of a great church edifice justified the authorities in adopting sprinkling instead of immersion.

Canton, Ohio. W. G. Snyder.

(To be continued.)

AM I MY BROTHER'S KEEPER?

These words have been impressive on our minds for some time. Bible readers are well aware that it was the temporal life of a brother, that was in question, and the words would convey the idea that the speaker felt no responsibility as to the whereabouts of his brother, but his sin found him out. 'The voice of thy brother's blood crieth unto me from the ground.'

We have been led to consider this question in a spiritual sense, with regard to individual liberties. Am I my brother's keeper? Paul admonished his Co-
rinthian brethren to "Take heed lest their liberty become a stumbling-block to them that are weak," and further on, "And through thy liberty shall the weak brother perish for whom Christ died." We would infer from this, that they were, to a certain extent, responsible for the spiritual life of their brethren, and we believe the same responsibility is resting upon us as brethren in Christ. Although in our day it is not a question of "meats," yet the liberties which some of us indulge in might be, and perhaps are, fully as destructive to the spiritual life as those in Paul's time.

Those of us who bear the name of Christian, or followers of Christ, certainly have a responsibility resting upon us individually. The thought that a brother or sister should perish through my liberty! It is needless to mention the things wherein this liberty is sometimes used; but it may be a very simple thing, and a brother or sister whose conscience is yet weak, and is not yet so firmly established may be convicted of some simple duty, but looking around and seeing others using their liberty they stifle their convictions and consequently spiritual life become feeble through disobedience. (We know whereof we speak). Would that we could understand and feel the important position which we feel when we have become members of Christ's body. True, we cannot realize this at first, but those of us who have come into this fellowship five or ten years ago (or perhaps still longer), should be sensible of our duty. We should so live and act that when Christ's simple doctrine is preached we could bear testimony in appearance and practice, as well as in words. Epistles, "Known and read of all men." May God impress us with a sense of our individual responsibility as to what degree we are our brother's keeper. One who prays for the welfare of Zion.

For the Evangelical Visitor.

GOD'S LOVE TO THE HUMAN RACE.

Dear readers, I was often impressed to write a few lines to the Visitor, and as this is my first attempt to write, I ask God to direct my pen so that it may bring forth such words as may be to his honor and glory. We are all exerting an influence either good or bad, and if we exert a good influence we should leave it go out, and in so doing we may do some good to our fellowmen. I often ask myself the question, Do I appreciate God's love to me as I ought? As a race or nation do we not forget God's love to us and rather care for the things of the earth? But let us not forget that while sometimes we forget God, and manifest too much of a desire for the things of this earth, that all these things emanate from God. All we have comes from God, and why should we be so unthankful? The Scripture says that godliness with contentment is great gain. How often do we see an unsatisfied disposition manifested in professors, especially during the last three years, as we have not been blessed financially as on former years. All things work together for good to them that love the Lord. With food and raiment we should be contented. There is much to learn in this school.

Dear readers, I am glad that I have found the way of life. I often regret that I did not start sooner than I did, but if I had yielded obedience when I started nine years ago, I would have been farther on than I am at the present time. But I am thankful to God that I am spared that I may yield obedience to God's will. And now I want to try to do God's will, and I have this confidence in God that if I do my part he is able and willing to carry me through. I have found in past experience that God is a rewarder of all them that diligently seek him. It should be a delight to serve the Lord when we remember God's love to us, that he gave his only begotten Son to suffer and die on the cross for all our sins. Sometimes we talk about crosses, but can our crosses be compared with Christ's? I say No, they cannot. Was Christ unwilling to bear his cross? He was not. As a lamb before his shearer so opened he not his mouth. Let us take courage then, and try to serve the Lord to the best of our ability, and if we do this God will keep us on the way that leads from earth to heaven. If we meet with adversities, trials, and difficulties on the way let us cast our cares on Jesus and don't forget to pray.

Abilene, Kansas.

John G. Hursh.

Abilene, Kansas.

Human life is too short to suffer any part thereof to run to waste, or to be used to disadvantage.
Published in the interest of the Church of the Brethren in Christ commonly called in the United States “River Brethren” and in Canada “Tankers” for the exposition of true practical piety among all classes, at one dollar a year, or fifty cents for six months. Specimen copies free.

Edited by H. DAVIDSON, White Pigeon, Mich., to whom all communications are to be addressed.

August 1, 1889.

The Visitor Semi-Monthly.—We are receiving encouraging reports from different localities with regard to our semi-monthly, and we trust that nothing will be left undone to bring about the desired result. A sister writes, Put down for me fifty dollars toward a semi-monthly. I think the Visitor should be sustained, and I think we should have had such a paper before this. A brother writes, We have not yet done anything towards a semi-monthly, but we will soon take up the matter in our district, and I think you may look for good results. Our people here are very much in favor and I have no doubt but by a thorough effort, we will have no trouble in obtaining the desired means.

That is the way to secure the desired result by making a determined and united effort, and we hope every district will respond to this earnest appeal.

We have long been urged to publish the Visitor semi-monthly and would gladly have done so, but the means were not sufficient to warrant the attempt. We did not want to saddle upon the church a debt that was unprovided for, but now the Visitor has been before the church for two years; and we feel justified in the attempt. The church as a body has fairly well sustained the enterprise, and we think the tone of the Visitor has been healthful, and its purpose and aim for good has been clearly demonstrated. As a medicine for good, it has given no uncertain sound on the moral and religious questions of the day, and will in the future as in the past, always be found on the side of right, and will maintain the doctrine of the Bible without fear or favor. We would then say to all, without distinction, members of the church or not, if you love the cause of right, if you love the cause of God, if you love humanity, and desire to assist in spreading the gospel of Jesus Christ, lend us a helping hand, contribute of your means be it much or little, as the Lord has prospered you, and do it now. You have only sixty days more to work in until the result must be made known. We trust you will not fail in responding liberally all along the line.

Please explain through the Visitor the following passages of Scripture, Matt. 9:12, 13; Mark 2:17; Luke 5:31, 32.

C. GOOD.

The passage in Matthew reads as follows, “But when Jesus heard that he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth.” He will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.”

The other passages referred to above are about of the same import, that in explaining one we explain all.

There is not much doubt but that the class referred to as the righteous were the Pharisees, and the others were the Publicans and sinners. From the reply made to the question put by the Pharisees to the disciples, he says, "They that be whole need no physician, but they that are sick." The Pharisees were a self-righteous people and considered themselves better than any others, like the Pharisee who went up to the temple to pray, his prayer was not that of penitence. He had no sins in his own estimation, and despised others. He needed no physician and consequently in his eyes no Savior. But the Publican who went up also to the temple stood afar off; he did not consider himself as having any merit, but in his deep distress he cried out, "Lord, be merciful to me a sinner." The result was that he went down to his house justified rather than the other. That is the way he went down to his house justified while the other did not.

Now while the above may apply directly to the Pharisees in Christ's time, yet it applies to all who are self-righteous and do not see the need of a Savior, and do not desire salvation.

Jesus did not come for them, or rather his saving grace does not apply to them, because they do not want to be saved. They do not see the need of salvation, and would reject saving grace if it was offered them by the Savior. We see this exemplified often, we might say daily, in the many who reject Christ to their own destruction, having a form of godliness but deny the power of Christ to save. Not so with the penitent sinner. He is sin sick. He feels the need of a Savior. He seeks the physician, makes use of the remedy and is saved.

CHURCH NEWS.

The Love Feast, on the 5th and 6th of June, at the Montgomery meeting-house, in Franklin county, Pa., was largely attended; five were baptized and united with the church. Others were awakened to a sense of their lost condition, and we trust will come to the knowledge of a saving grace and accept Christ as their Savior.

The Love Feast, held on the 8th and 9th of June, in the Brethren meeting-house, near Winger, Ontario, notwithstanding the weather was unfavorable, yet there were good congregations and good interest. Eight were baptized; six from this neighborhood and two from Pelham. Quite a number of brethren and sisters from Black Creek, and some from Walpole met with us. Elder Abraham Winger, from Springvale, and Asa Beare, from Black Creek, were among the official brethren who taught us in the word.

MARTIN SIDER.
THE DEVIL’S MISSION OF AMUSEMENT.

BY THE REV. ARCHIBALD G. BROWN, LONDON.

Different days demand their own special testimony. The watchman who would be faithful to his Lord and the city of his God, has need to carefully note the signs of the times and emphasize his witness accordingly. Concerning the testimony needed now there can be little, if any, doubt. An evil is in the professed camp of the Lord, so gross, so brazen in its impudence, that the most shortsighted of spiritual men can hardly fail to notice it.

During the past few years it has developed at an abnormal rate, ever for evil. It has worked like leaven, until now the whole lump ferments. Look which way you may, its presence makes itself manifest. There is little, if anything, to choose between church, chapel or mission hall. However these may differ in some respects, they bear a striking likeness to the posters that figure upon and disfigure their notice boards. Amusement for the people is the leading article advertised by each. If any of my readers doubt my statement, or think my utterance too sweeping, let them take a tour of inspection and study the “announcements for the week” at the doors of the sanctuaries of their neighborhood; or let them read the religious advertisements in their local papers. I have done this again and again, until the hideous fact has been proved up to the hilt, that “amusement” has become a recognized part of Christian work. They forget that “amusement” has been added to the church’s work, surely we may look for a promise to encourage her in the toilsome task. Where is it? There is a promise for “My word;” “It shall not return unto Me void.” There is the heart-rejoicing declaration concerning the Gospel: “It is the power of God.” There is the sweet assurance for the preacher of Christ that whether he be successful or no—as the world judges success—he is is a “sweet savour unto God.” There is the glorious benediction for those whose testimony, so far from amusing the world, rouses its wrath: “Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” Were they persecuted because they amused the people, or because they refused to? The gospel of amusement has no martyrology. In vain does one look for a promise from God for providing recreation for a godless world. That which has no authority from Christ, no mention of any gift for this branch of service occurs in the list. “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers—for the perfecting of saints, for the work of the ministry, for the edifying of the body of Christ.” Where do the “public entertainers” come in? The Holy Ghost is silent concerning them; and His silence is eloquence.

If “providing recreation” be a part of the church’s work, surely we may look for some promise to encourage her in the toilsome task. Where is it? There is a promise for “My word;” “It shall not return unto Me void.” There is the heart-rejoicing declaration concerning the Gospel: “It is the power of God.” There is the sweet assurance for the preacher of Christ that whether he be successful or no—as the world judges success—he is is a “sweet savour unto God.” There is the glorious benediction for those whose testimony, so far from amusing the world, rouses its wrath: “Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” Were they persecuted because they amused the people, or because they refused to? The gospel of amusement has no martyrology. In vain does one look for a promise from God for providing recreation for a godless world. That which has no authority from Christ, no provision made for it by the Spirit, no promise attached to it by God, can only be a lying hypocrite when it lays claim to be “a branch of the work of the Lord.”

But again. Providing amusement for the people is in direct antagonism to the teaching and life of Christ and all His apostles. What is to be the attitude of the church towards the world according to the promise attached to it by God, can only be a lying hypocrite when it lays claim to be “a branch of the work of the Lord.”
to our Lord’s teaching? Strict separation and uncompromising hostility. While no hint ever passed His lips of winning the world by pleasing it, or accommodating methods to its taste. His demand for unworldliness was constant and emphatic. He sets forth in one short sentence what He would have His disciples to be: “Ye are the salt of the earth.” Yes, the salt: not the sugar-candy nor a “lump of delight.” Something the world will be more inclined to spit out, than swallow with a smile. Something more calculated to bring water to the eyes than laughter to the lip.

Short and sharp is the utterance, “Let the dead bury their dead; but go thou and preach the kingdom of God.” “If ye were of the world the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” “In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” “I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.” “My kingdom is not of this world.”

These passages are hard to reconcile with the modern idea of the church providing recreation for those who have no taste for more serious things—in other words, of conciliating the world. If they teach anything at all, it is that fidelity to Christ will bring down the world’s wrath, and that Christ intended His disciples to share with him the world’s scorn and rejection. How did Jesus act? What were the methods of the only perfectly “faithful witness” the Father ever had?

As none will question that He is to be the worker’s model, let us gaze upon Him. How significant the introductory words to the lip.

Yet, when many of His disciples went back, because of the searching nature of His preaching, I do not find there was any attempt to increase a diminished congregation by resorting to something more pleasant to the flesh. I do not hear Him saying, “We must keep up the gatherings anyway; so run after those friends, Peter, and tell them we will give them a different style of service to-morrow.” Something very short and attractive; with little, if any, preaching. To-day was a service for God; but to-morrow we will have a pleasant evening for the people. Tell them that they will be sure to enjoy it, and have a happy hour. Be quick, Peter; we must get the people somehow; if not by the Gospel, then by nonsense.” No, this is not how He argued. Gazing in sorrow on those who could not bear the word, He simply turns to the twelve, and asks, “Will ye also go away?”

(To be Continued.)
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As none will question that He is to be the worker's model, let us gaze upon Him. How significant the introductory account given by Mark, "Now, after that John was put in prison, Jesus came into Galilee preaching the Gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.'" And again, in the same chapter, I find Him saying, in answer to the announcement of His disciples that all men were seeking for Him, "Let us go into the next towns, that I may preach there also: for therefore came I forth." Matthew tells us, "And it came to pass when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities."

In answer to John's question, "Art thou He that should come?" He replies, "Go and show John those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them." There is no item in the catalogue after this sort; "And the careless are amused, and the perishing are provided with innocent recreation."

We are not left in doubt as to the matter of His preaching, for "when many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door, He preached the word unto them." There was no change of method adopted by the Lord during His course of ministry, no learning by experience of a better plan. His first word of command to His evangelists was, "As ye go, preach." His last, "Preach the Gospel to every creature." Not an evangelist suggests that at any time during His ministry He turned aside from preaching to entertain, and so attract the people. He was in awful earnestness; and His ministry was like Him. Had He been less uncompromising, and introduced more of the "bright and pleasant" element into His mission, He would have been more popular.

Yet, when many of His disciples went back, because of the searching nature of His preaching, I do not find there was any attempt to increase a diminished congregation by resorting to something more pleasant to the flesh. I do not hear Him say, "We must keep up the gatherings anyway; so run after those friends, Peter, and tell them we will give them a different style of service to-morrow." Something very short and attractive; with little, if any, preaching. To-day was a service for God; but to-morrow we will have a pleasant evening for the people. Tell them that they will be sure to enjoy it, and have a happy hour. Be quick, Peter; we must get the people somehow; if not by the Gospel, then by nonsense." No, this is not how He argued. Gazing in sorrow on those who could not bear the word, He simply turns to the twelve, and asks, "Will ye also go away?" (To be Continued.)
For the Evangelical Visitor.

CHRIST THE ROCK.

And I say also unto thee, That thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it. Matt. 16:18.

From the words of our text we understand that the rock is Christ (the rock of ages) and not Peter as some presume. If Christ had intended to convey to us the idea that Peter was the rock, He would have said, “Thou art Peter and upon (that) rock I will build my Church.” But he distinctly says, “Upon this rock,” that is, upon His doctrine, He would build His Church.

The Psalmist, when speaking of this rock, says, “The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; and again, “Who is a rock, save our God?” Paul when speaking of the spiritual rock that followed the Children of Israel, said, “That rock was Christ.” From these and other passages of scripture which might be quoted we can at once discern that the rock is Christ; (the rock of ages) and not Peter. Although the name Peter signifies a stone, yet it does in nowise indicate that Peter is the rock which Christ has reference to.

Now the building of this Church has been going on ever since Christ began his Mission here upon earth. It will continue to go until the end of the world, despite all the opposition of the gates of hell. We see the adversary in the very beginning busy in trying to overthrow this newly, but securely laid foundation of the Church of Christ. We see this adversary busy in stirring up Herod to slay all the children of Bethlehem, from two years old and under, in order that Jesus might be destroyed. Happily his plans were frustrated through the angels giving Joseph warning to take the Child Jesus and to flee into Egypt. We again see him afterwards busy tempting the Savior when He was baptized, in order that the plan of redeeming fallen humanity might be brought to nought. The Savior, after the enemy had ended all his temptations, said triumphantly, “Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Then angels came and ministered unto Him. After this the Savior chose twelve apostles, and after His going about teaching the people concerning the kingdom of heaven, He was taken by wicked hands and crucified, the enemy thereby thinking to accomplish his design.

Here as well as in former times he was defeated, for Jesus after being buried rose triumphantly from the grave on the third day. Thus the plan of redemption was accomplished, and the enemy’s designs were utterly defeated.

After this, the Savior commissioned His disciples to go into all the world, and preach the Gospel to every creature. And while they were preaching to the people at Jerusalem, the high priest, together with the Sadducees, being filled with indignation, cast the apostles into the common prison. An angel brought them forth out of the prison and said unto them, “Go, and speak unto the people, all the words of this life.”

Thus they went forth in the name of the Lord preaching and doing many wonderful works. Then Stephen one of the Seven, “full of faith and power,” did great wonders and miracles among the people. He being afterwards taken before the council, and after rehearsing unto them the Scripture from Abraham unto Jesus, was cast out of the city and stoned.

The disciples, on account of the persecution that prevailed, were scattered abroad, and went everywhere preaching the word. We see that, “The word of God grew and multiplied.” Indeed, it could not do otherwise, for the Lord had said, “The gates of hell shall not prevail against it.” So it came to pass whenever a persecution arose, that it was always for the furtherance of the Gospel.

The disciples now having gone forth each one to his respective field of labor, which was assigned to him by the Holy Ghost, preached to the people in the name of Jesus, confirming their words by signs and wonders, inasmuch that whole cities turned to the Lord. Idols were abandoned and their temples destroyed. Churches for the true and living God were erected, and great grace was given to the apostles to strengthen and to confirm the churches.

The enemy, being by this time thoroughly aroused, raised a persecution. Several of the apostles had by this time already fallen asleep in the Lord, and had left behind them true evidence of their acceptance with God; but upon those who were left, and upon their followers, fell this terrible persecution. Many were ill-treated and imprisoned. Many suffered martyrdom for the sake of Christ. Notable amongst these were Peter and Paul. Peter was crucified, head downward, by that wicked tyrant Nero, who wrought havoc among the churches. Paul, he beheaded. Even John, the beloved apostle, did not escape the wrath of the enemy. After trying to put him to death in various ways, and failing in every attempt, his bitter enemies exiled him to the Isle of Patmos where he saw that revelation which has been ever since a source of much comfort to the believers in Christ. John, afterwards obtaining his release, returned to Ephesus and the country around about, and again started on his mission strengthening and confirming the churches. And after having ended his noble work, the enemy also having failed of his design, John in a good old age passed peacefully away.

The oversight of the churches now rested upon the Fathers and Bishops of the primitive church. These after having discharged their duty, and after having suffered many hardships and persecutions—some even suffering martyrdom—passed triumphantly from time into eternity. Yet, nevertheless, the building of the church of Christ went on and on, for as afore said it could not do otherwise, for He who can not lie had said, “The gates of hell shall not prevail against it.” Although persecution did rage, although the believers in Christ were massacred by the thousands, yet, notwithstanding all this, the word of God did prevail.

Alas! Some of the countries, which first received the word, drifted afterwards into idolatry, and others into Romanism; insomuch that gross darkness again prevailed on the face of the earth. But when God saw that it was enough, he raised up one, named Wyclif, who opposed many of the doctrines of Rome. On account of his opposition a storm soon burst over his head. Wyclif and his followers were accused of heresy. But nevertheless he translated the Bible, so that all persons might read it at their leisure. This translation was indeed a source of much comfort to the benighted people. Although the Reformation had begun in England, it met with severe opposition and was to all appearances stamped out, yet in the hearts of the people in remote districts, it remained as a smothered flame, until
God raised another named Luther. At his
appearance it again flamed forth with re-
newed vigor. He translated the Bible, and
by his voice and pen he had the world shake and tremble. He prosecuted boldly against the doctrines of Rome. Persecution again arose. Luther was ex-
communicated from the Church of Rome. Anathemas were hurled against him. His
works were burned, and orders were is-
nued for the persecution of heretics. But
God stretched forth His hand and shielded him and his followers in Germany from
the cruel arm of Rome. Nevertheless
persecution did rage throughout the
world, for, “There lived in Italy and
other countries a race of people, called,
the Waldens, who for a while kept
burning the light of the Gospel amidst
the darkness of Romanism and severe
persecution, but who afterwards were
stamped out of Italy for many years.”
But now by the help of God they have
gained a foothold, so that 42 churches,
100 pastors and thousands of communici-
s are their crown.
The reformation, after it had been
thoroughly established, spread steadily
from country to country. Thus the stone,
which Nebuchadnezzar in a dream saw
smiling his image, has been rolling on,
and is destined to fill the whole earth.
This stone is now again visiting Africa,
that dark continent the inheritance of the
children of Ham. Although doomed to
servitude unto his brethren, yet Christ
died to redeem them, as well as the chil-
dren of Shem and Japhet, from the servi-
tude unto his brethren, yet Christ
suffered for the persecution of heretics. But
now by the help of God they have
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dren of Shem and Japhet, from the servi-
tude of sin. It is visiting India and China
fallen and great changes have taken place
inhabitants of the earth. Kingdoms, em-
pires, and monarchies have arisen, and
fallen and great changes have taken place
upon this earth; but the church, the king-
dom of Christ, has made a steady pro-
gress, although at times it has been severely
tried, and at times it has been bruised and
mangled, yet there always has been a
healing balm in Gilead. It shall never
be overcome; it shall never fall. “The
gates of hell shall not prevail against it.”
Nottawa, Ill.
Charles Baker.

WHY I AM NOT A DRUNKARD.

It was when the bugle sounded for war
that I, at the age of 13 years, was engaged
as newsboy for neighbors and friends, to
bring tidings from fathers and sons that
had gone forth to the field of battle.
The night was made up of many hours
to mothers when the cannon was playing
havoc with near and dear ones far from
home. We were living some distance
town and not being acquainted
ago, we had a praying mother, as he often
told me, who instructed him in the ways
of truth, he did not heed her teaching,
but spent all his days in drunkenness and
debauchery until above the allotted age
of man, when God began to dig around
him by taking his bosom companion from
his side, and it caused him to reflect upon
his past life, and he found himself a great
sinner. The devil tried to persuade him
he had sinned away all his time, but the
kind messenger of God presented to his
mind those encouraging words of the Savior,
Him that cometh to me I will in
no wise cast out” (John 6:3-7), and he
believed the words of Christ and went to
him with a penitent heart and the Lord
received him. And O, how willing he was
now to confess his dear Savior! how cheer-
fully he went down into the flowing stream
to be plunged in the name of the Father,
and of the Son, and of the Holy Ghost,
and to observe all his commands. And
now dear readers, no matter how desper-
ate your case is, seek the Lord with all
your heart, and you shall find him even
even to confess his dear Savior! how cheer-
fully he went down into the flowing stream
to be plunged in the name of the Father,
and of the Son, and of the Holy Ghost,
and to observe all his commands. And
now dear readers, no matter how desper-
ate your case is, seek the Lord with all
your heart, and you shall find him even
at the eleventh hour. Your work will be
rewarded and your efforts blessed.
Clarence Centre, N. Y.

In the world ye shall have tribulation;
but be of good cheer, I have overcome
the world. John 16:33.

Where the peace is which Christ gives,
all the trouble and disquiet of the world
cannot disturb it. All outward distress
to such a mind is but the rattling of the hall
upon the tiles to him that sits within
the house at a sumptuous banquet.—Leighton.
Children, make your mother happy,
Make her sing instead of sigh,
For the mournful hour of parting
May be very very nigh.

Children, make your mother happy,
Many griefs she has to bear;
And she wearies neath her burden,
Can you not her burdens share?

Children, make your mother happy,
Prompt obedience cheers the heart
While a willful disobedience,
Pierces like a poisoned dart.

Children, make your mother happy,
On her brow the lines of care
Fierces like a poisoned dart.
Prompt obedience cheers the heart
Where your own are smooth and fair.

Children, make your mother happy,
For beneath the coffin lid
All too soon her face so saint-like,
Shall forever more be hid.

Children, make your mother happy,
For your sake she waits and prays;
Oh, begin to-day, dear children;
For your highest good she seeks.

She is patient, prayerful, tender,
Never while you live, dear children,
For the mourning hour of parting
May be very very nigh.

Oh teacher, toil for Jesus
As you never toiled before,
Thou' you search the rounded earth,
Will you find a friend more faithful
Than the one who gave you birth.

Oh, begin to day, dear children;
Listen when dear mother speaks;
Never be ashamed of Jesus,
Peace and pardon, grace and glory,
Hallowed honors, untold blessing.

Oh, begin to-day, dear children;
Never fear, stand for Jesus,
Never be ashamed of Jesus,
Count it most exalted honors
To advance His blessed cause.

The kingdom of God is joy.
Rom. 14:17.

In this world we have many things to enjoy with which kind Providence has blessed us. They seem so numerous that we can not thank him as we ought. How earnestly we should be in loving and serving the Lord. I feel as though I ought to do much more than I do. I love to read the Bible. It is ever new. I read the Evangelical Visitor and I can rejoice to see the work of the Lord pros-

A COMMUNICATION.

I was prompted, I trust by a pure motive, to write a few lines for the Visitor. For several reasons, which I will not here mention, my mind has been seriously impressed with the work of the church regarding missionary and Sabbath school. I often fear that I do not have the weight of souls as much at heart as I should. Some writers have truly said, that the Sabbath school is the nursery of the church, training the young immortal souls for an eternal destiny; and especially should we endeavor to make it a nursery for those children who do not have the influence of Christian homes or pious mothers to teach and read to them from the word of God.

Dear brethren and sisters, do your hearts go out as they should for those who do not have Christian parents, and are never taught from the word of God? Is it not so that you are not satisfied because you think you try to teach your children, and think that is all that is required? But let us for a moment think of the many who never hear the word of God taught in its purity. I would here say that I was one of those that did not have the influence of Christian parents, and I thank God to-day for an earnest, faithful Sabbath school teacher, for when the mind is young and tender the impressions made will be deeper and more lasting, and the reward to the faithful teacher will be glorious in the better world. Yes, I believe they will there receive a crown which will never fade away eternal in the heavens. Therefore, it would not be well for every Sabbath school teacher to deeply consider what is necessary when they undertake this work? If we would be earnest workers in the vineyard Christ must dwell richly in our hearts, and by Him dwelling in us and we keeping close to Him, we shall receive His spirit—His help and the wisdom which He has promised us. If we ask Him—for He has said if any lack wisdom let him ask of God who giveth liberally—shall gain greater influence over our scholars, and in God's hands win them to Christ. May the Lord help us all to awaken to a sense of duty is my prayer.

Oh teacher, till for Jesus
As you never toiled before,
That you may bear a precious sheaf
To yonder shining shore,
'Tis little, Oh my Savior,
That my weak hand can give;
Then let me help these thoughtless ones
To look to thee and live.

Abilene, Kan. FROM A SISTER.

JOY.

A WORD FOR THE CHILDREN.

MRS. I. V. H.

For the Evangelical Visitor.

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JOY.

The kingdom of God is joy.
Rom. 14:17.

In this world we have many things to enjoy with which kind Providence has blessed us. They seem so numerous that we can not thank him as we ought. How earnestly we should be in loving and serving the Lord. I feel as though I ought to do much more than I do. I love to read the Bible. It is ever new. I read the Evangelical Visitor and I can rejoice to see the work of the Lord pros-

C. A. M.
It occurs to my mind that the apostle John, that beloved disciple of Christ, had realized for himself the heighth and depth, and breadth of love, hence he could with propriety say, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God,” or in the new version the children of God. It seems to me that the apostle in using the word, behold, wants to arouse our attention to the manner of love, and not to love alone which I will try to divide. Now we see a natural love in the world, a love to gratify our carnal inclination and desire, a love of dress, a love of fashion, a love to be and look like the world, a love of self, and even a love to hate and revenge. And I am afraid there are those called Christians, who are controlled and governed by the natural love; yet the word of God teaches us that the lust of the flesh, and the lust of the eyes, and the pride of life are not of the Father, but of the world, and the world passeth away, and the lusts thereof. But the love spoken of by the apostle is far grander, more sublime, and lasting, and if we realize it for ourselves, it will cause us to live on a much higher plane.

The Savior was once asked, “Which is the first commandment of all,” and Jesus answered and said unto him the first of all the commandments is, “Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; this is the first commandment, and the second is like, namely this, Thou shalt love thy neighbor as thyself.” But this is impossible for us in our sinful state and nature, so we see that we must become new creatures, be born again, as the Savior said to Nicodemus. We must be born again, and that of God, and if we are born of God, then we are the sons, or the children of God. We must then truly realize the manner of love the Father has bestowed upon us. This love then widely differs from the natural love in the world. This love will cause us to love God and to keep His commandments, for the Savior said, He that loveth me keepeth my sayings, and He that loveth me not keepeth not my sayings.

Dear reader, let me say to you that Jesus has brought about this love of God. The apostle says, “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him;” Christ then becoming the way, the truth and the life. O, how much then should we love him, and how willing we should be to obey him in all things, since he suffered so much for us, and made it possible that we may be the children of God. And while we have the privilege and are urged to become children of God, there is also a work for us to do, and there are many things that we must deny ourselves of to be disciples of Christ, and also many commands to obey. Christ said to his disciples, “If ye keep my commandments ye shall abide in my love; even as I have kept my Father’s commandments and abide in his love.” Let love then be our motive in all things, both to God and to our fellow-beings.


HENRY S. MILLER.

In looking over the subject of rest under the above heading, we discover that Paul would warn all Christians of the danger of not attaining to that degree of Christian perfection to which it is our privilege, and shall we not say our duty to attain in order that we may enjoy that rest unto our souls that is promised by our blessed Savior, when he says, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.” Matt. 11:29.

Paul in Heb. 3, tells us how God’s people anciently failed to enter the rest promised them in this life, namely, that they should go in and possess the land of Canaan, and they should drive out the Canaanites, the Hivite, and the Jebusite. Those that were unfaithful fell in the wilderness, while the few faithful ones went in and possessed the land that flowed with milk and honey. But then there were those giants to conquer and subdue before they could enjoy rest. The fearful and unbelieving said, “We be like grasshoppers unto them, we cannot conquer them,” but the faithful and believing said “Those people whom they feared shall be bread to us; and because of the evil heart of unbelieving, but two (Joshua and Caleb) of the six hundred thousand able-bodied men that started out of Egypt entered the promised land.”

It is to this fact that Paul calls attention in Heb. 3, and from that standpoint warns, in the language of our text, “Lest any of us should seem to come short of entering into the promised rest of soul to be enjoyed here in this life.” Is it not apparent, dear reader, that too many professioned followers of Jesus do not enjoy themselves in the service of the Master as they would if they were faithful to the Lord in all things? If we were left to ourselves we might make sad mistakes with regard to the subject of this matter, but Jesus says, We shall have the Holy Spirit to teach us, and he has also given us His holy word by which we must try the spirits to know whether they are of God. And when we, as God’s children, follow the impulses of the Holy Spirit, which always agrees with His word, it will lead us into all truth; and then the truth sanctifies us and our peace is great and our souls are enjoying that sweet rest promised by our loving Savior.

Let us fear, dear readers, lest we come short in this respect, and let us not pity the Canaanites, but by the help of the Lord, being armed with those weapons that are not carnal but mighty through God to the pulling down of strongholds, may we go on to victory. Putting no confidence in the flesh; but in the language of Paul, “Looking to Jesus, the author and finisher of our faith,” and He will give us the victory over the flesh, the devil, and the world. Let us by the help of the Lord “Fight the good fight of faith and lay hold on eternal life.”

“When peace like a river attendeth my way, When sorrow like sea billows roll, Whatever my lot thou hast taught me to say, ‘It is well, it is well, with my soul.’ ”

May the God of all grace be with you, dear reader, and may we all go on perfecting holiness in the fear of the Lord, and if faithful to the Lord we shall hear, “Well done, good and faithful servant; enter thou into the joys of thy Lord.”

Carland, Mich.  NOAH ZOOK
The word hope brings many bright things near. As we pass through this world we find that the worldling is looking forward with hope to some future time. But ah, how different with the Christian! Though many bright hopes of becoming perfect in the spirit are crushed, the Christian! Though many bright hopes of ing forward with hope to some future

Oh, the hope of entering that city above, and see our dear Savior is worth striving for. Where there is no night and no need of the sun, neither of the moon to shine in it, for the Lamb is the light thereof.

Hoping soon to meet the loved ones, Where the many mansions be; Listening for a happy welcome Of my Savior calling me.

I sincerely ask an interest in your prayers that I may prove faithful and be a partaker of this hope.

Mary A. Stern.

WORDS OF ENCOURAGEMENT.

While reading the April number of the Visitor, I felt impressed to write a few lines in favor of it. I think it is just what we need, and do not see how any one can oppose it. It comes as a welcome visitor to our home, and I feel thankful to those kind brethren and sisters who are sending it to us. I always find words of comfort and encouragement and also words of warning. Many times I have been cited to duty. And while some of us may never be permitted to meet face to face in this world, yet we can often meet together through the Visitor. We have reason to believe that some have been brought to seek Christ. And O! that our hearts may be filled with the love of God, and our minds with His wisdom; that our words written in weakness might reach the hearts of the unsaved and be as "Bread cast upon the waters." Eccl. 111:1. I often feel it a duty to write: then the thought comes that there are so many who are better qualified for the same, and thus I put it off from time to time. How often we could drop a few lines of encouragement to those who are not permitted to go to the earthly sanctuary of the Lord on account of afflictions. My heart often goes out to them for I can truly sympathize with them. But dear reader, God has greater lessons for us to learn, and how glad we are to know that God will not forsake us, but in those hours of pain and loneliness we can often hear that "still small voice" whispering words of cheer. Much more might be written on this subject, but I do not wish to be tedious.

Some day we shall know why the crosses were given, For the angels will summon us home to our rest. There with faith lost in sight, And with vision grown clearer, We shall see as God sees, And shall know it was best. Your unworthy Sister,

Annie M. Newcomer.

New Carlisle, O.

LITTLE MARY AND HER UMBRELLA.

Little Mary Gage was a ten-year-old girl who lived in the country among the farmers, near Woodford's Corner, not far from Portland, Maine. One summer, about the year 1864, there was a terrible drought in that region. The heavens were bright and brassy, the wells were low, the brooks dried up, the grass was dead, the crops were failing for want of moisture, and the people were in distress; and so a day was appointed for them to fast and pray, that God might send rain upon the earth. A meeting was to be held in the chapel at Woodford's Corner, and the pastor of the little church started for the place in the morning, with one or two friends, and on the way fell in with little Mary, who was trudging along, carrying in her arms her mother's big blue umbrella.

"Why Mary," said the minister, "why do you bring that great umbrella on such a bright day as this?"

"Please sir," said little Mary, "I heard they were going to pray for rain and I thought I should be sure to need the umbrella."

They went on to the meeting, and whether little Mary's confidence helped the unbelief of the others, I know not; but the people prayed for rain. They prayed to Him who "sendeth his rain upon the just and unjust;" who causeth it "to rain upon one city; and not to rain upon another," who saith to the snow, "Be thou on the earth; likewise to the small rain, and to the great rain of his strength."

They prayed to the Lord God of Elijah, who bowed upon the top of Mount Carmel while he sent his servant to look away over the blue Mediterranean and watch for the coming rain, until he saw a cloud as large as a man's hand, which soon covered the skies and poured down rain on all the thirsty land. They prayed in faith, and the Lord heard their prayers. Before the meeting closed, the clouds had gathered and the rain came down in floods; and when the meeting was over the minister was very glad to walk home under little Mary's big umbrella, which was the only one there was in the meeting-house. The other people who were afraid of getting wet had to wait and send for their umbrellas before they could go home.

Scarce a year had passed before this little child fell asleep in Jesus, but she had not lived in vain; she had taught some older Christians a lesson which they will never forget. Too often we pray and expect no blessing in return; we ask and never think we shall receive; we pray for rain and never think to carry an umbrella; and in many instances, nothing would be more disappointing to people than to receive the very things for which they have been asking for years.

We who ask blessings from the Lord should stretch out our hands to receive them. We should ask in faith, nothing wavering, assured that we shall not seek our heavenly Father's face in vain.

This is the lesson that little Mary taught, as she trudged along in the burning sunshine with her blue umbrella, and some of those who saw her that day have not yet forgotten it. — Common People.
OBITUARIES.

DIED.—Near Versailles, Darke county, Ohio, June 14th, 1889, David Boyer, aged 20 years, 2 months and 20 days. Funeral service by the brethren. The following tribute of respect for the deceased was written by a special friend of his and is here appended: "Although not a member of any visible church, yet he has always kept sacred that great commandment, 'Children, obey your parents,' He has been an obedient son and loving brother, and will greatly be missed in the family circle and by his fond associates, though we must not murmur, for the Lord's ways are not our ways." The deceased was not well for the last two years, although able to attend to his duties the greater part of the time until the last ten days; during this time he suffered intense pain. He bore his suffering with Christian fortitude anxiously awaiting the approaching time when the Lord would say "it is enough."

DIED.—Mary Shellenberger, member of the church for 30 years and an earnest worker for her Master in heaven. She was always alive in the good work and ready to testify for Jesus at all times. She leaves a sorrowing husband and ten children to mourn the loss of one so dearly loved, yet they do not mourn as those that have no hope, for their loss is her gain; in all this the children have lost a kind mother, the husband a loving companion, and the church an efficient member. She was a daughter of Elder Peter Winger, who has been an obedient son and a loving brother, and will greatly be missed in the family circle and by his fond associates, though we must not murmur, for the Lord's ways are not our ways. The funeral services were held at the church in Pleasant Hill, and deceased was buried in Pleasant Hill cemetery. Preaching from Tim. 4:6-8 by Bros. J. Hoke and J. E. Heisey. Sister Shellenberger, whose maiden name was Neff, was born in York county, Pa., and was married to George Shellenberger in 1852, in Lancaster county, Pa. In 1854 she and her husband came to Ohio and settled in Clarke county, where they remained until 1884 when they moved to Miami county where she lived until the time of her death. Sister Shellenberger was a member of the church for 30 years and an earnest, consistent Christian. For several years she was very much afflicted with dropsy. Her sufferings at times were very severe, but she bore all with a Christian resignation to the will of God. She leaves a husband and three children to mourn their loss. She was a good mother, kind wife, and loved by all.

JOHN E. HEISEY.

DIED.—In Franklin county, Pa., June 16th, 1889, Bro. Samuel Heisey, aged 66 years, 4 months and 27 days. He was buried in the cemetery at the Montgomery meeting-house. He was a deacon in the church for quite a number of years, and was always alive in the good work and ready to testify for Jesus at all times. He leaves a sorrowing wife and two daughters to mourn their loss. She was a good mother, a loving companion, and the church an efficient member. She was a daughter of Elder Peter Winger, who has been an obedient son and loving brother, and will greatly be missed in the family circle and by his fond associates, though we must not murmur, for the Lord's ways are not our ways. The funeral services were held at the church in Pleasant Hill, and deceased was buried in Pleasant Hill cemetery. Preaching from Tim. 4:6-8 by Bros. J. Hoke and J. E. Heisey. Sister Shellenberger, whose maiden name was Neff, was born in York county, Pa., and was married to George Shellenberger in 1852, in Lancaster county, Pa. In 1854 she and her husband came to Ohio and settled in Clarke county, where they remained until 1884 when they moved to Miami county where she lived until the time of her death. Sister Shellenberger was a member of the church for 30 years and an earnest, consistent Christian. For several years she was very much afflicted with dropsy. Her sufferings at times were very severe, but she bore all with a Christian resignation to the will of God. She leaves a husband and three children to mourn their loss. She was a good mother, kind wife, and loved by all.

J. E. HEISEY.

DIED.—J. E. Heisey, aged 76 years and 4 months. She was partly helpless for five and a half years, through paralysis, and often through those long days, if asked if she loved Jesus, she said yes distinctly, and when friends sung in another room she waved her hand as if in adoration. She leaves a husband, son and two daughters. Her last words were, "Jesus is my friend." Her desire was to see all her friends, then she said she was ready to leave this world. She admonished all that came to see her to prepare to meet her in heaven. She made her unconverted brothers promise to turn to the Lord. She died in Marion Center, Kansas, where she was under treatment. Her body was brought home and interred in the Pilgrim's Home cemetery, two miles north of Hope, Kansas. Her funeral was largely attended. Text, 2 Tim. 4:6-8. Services by the brethren.

DIED.—On the 24th of April, near Sherman's Dell, Perry Co., Pa., of consumption, Elizabeth, wife of Bro. John Sternberger, aged 54 years, 10 months and 7 days. Sister Sternberger leaves a husband, three sons and one daughter, and many friends to mourn their loss. She was a faithful member of the church about twenty-eight years. Services were held by the home brethren, from Rev. 14:12,13.

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"It was a great thing for God to write the commandments with His finger on the tables of stone, but it is a greater thing for Him to dip His finger in the blood of His Son, and write them on the fleshy tables of our hearts."—Sel.

"If you would prove you are born again and going to heaven, you must be a victorious soldier of Christ. If you would make it clear that you have any title to Christ's precious promises, you must fight the good fight in Christ's cause, and in that fight you must conquer."—Sel.