9-1-1889

Evangelical Visitor- September 1, 1889. Vol. II. No. 12.

Henry Davidson
BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults,
Pray don't forget your own.
Remember those with homes of glass,
Should never throw a stone.
If we have nothing else to do,
Than talk of those who sin,
Yes, better we commence at home,
And from that point begin.
We have no right to judge a man
Until he's fairly tried;
Shall we not like his company,
We know the world is wide.
Some may have faults, and who has not?
The old as well as young;
Perhaps we may, for ought we know,
Have fifty to their one.
I'll tell you of a better plan,
And find it works full well,
To try my own defects to cure,
Ere others faults to tell.
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.
Then let us all when we begin
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember sometimes curses, like
Our chickens, roost at home;
Don't speak of others faults until
We have none of our own.

INFLUENCE OF THOUGHT UPON CHARACTER.

As the least conceivable object has the power of casting a corresponding shadow, so do unnoticed thoughts exert an influence on the life of a human being. We too often undervalue our thoughts and deeds, forgetting that they are all recorded in the great book of life and will in the future either stand against or for us.

Thought is the primary cause of every movement of the individual. It is the means by which the mind is capable of improvement. The planning and fulfillment of enterprises, the achievement of great victories, and the crowning glory of a successful life, may all be traced to the formation of an idea on that particular subject.

- The physical world addresses itself to the senses, the tastes and susceptibilities of men, inviting them as it were to enjoyment and activity. It calls forth and stimulates the powers of the mind and ministers to its satisfaction. There is beauty for the eye, music for the ear; they are prizes for invention, rewards for industry, premiums on forethought.

The intellectual functions may be divided into three parts: The mind itself, volition and sensation by which is united with the body, and the special senses by means of which it is connected with external things. The infant in its mother's arms knows but little of what is daily transpiring about it. As the desire for food increases, it affects the body by the means with which nature has supplied it. The physical functions of the body are but imperfectly performed. As the child develops and is educated, various functions are performed automatically; from that of taking an evening walk, to the execution of some of our best instrumental music.

The varied functions and the complex structure of his brain are some of the means by which man is distinguished from the lower animals. The inequality in minds or understandings is the effect of a known cause, and this is generally one of education. The young man who has completed a thorough course of study possesses a great advantage over his brother who has not been thus favored. He not only has acquired much useful knowledge, but meanwhile the intellect is expanded and developed by the task imposed upon it. Forced to grapple with difficulties to toil for the knowledge that more than repays the toil. He is disciplined to thought, he is educated to enlarge the grasp of his comprehension. He is better prepared to study profounder problems than he has been confronted with hitherto.

A well trained mind is much like a properly selected library from which its possessor can draw and apply the desired information whenever it is needed.

No person can become proficient in any calling in life, unless he centers his thoughts on the steps leading to the position he wishes to attain. The student of nature becomes interested in his subject in proportion as he fixes his mind on the wonders of its creation and the magnificence of its display. It is possible for the human mind to become totally absorbed on a particular subject, which truth is made evident in the manifestation of the almost supernatural power of description displayed by some poets. Some of them spent their lives among the grandest and most romantic scenery in the world, and bequeathed to us a legacy for which all true lovers of literature will ever feel grateful. Scott and Byron most strikingly illustrate this fact.

The influence which surrounding circumstances exert on the thoughts then upon the character of a person is well elucidated in the followed lines of one of our eminent poets:

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes,
By the deep sea and music in its roar;
I love not man the less but nature, more,
From all I may be or have been before,
To mingle with the universe and feel
What I can never express yet can not all conceal.

We judge of the righteousness of an action by the motive which prompted its execution. The question of character building is one of utmost importance. It is while in the morning of life that we are especially susceptible to the various influences which go to make up our real being. This is the time that good social advantages are especially needful. Plenty of good literature must be provided and a taste for the best authors cultivated. Our homes should be the happiest spot on earth, more attractive than any card-
room, billiard hall or gilded saloon. No young man ever expects to fill a drunkard’s grave. He drains the first glass with reluctance, but ere he is aware of the fact, his insatiable appetite has become his master.

If thoughts exert such an influence upon our character, the practical question presents itself, how shall I control my thoughts to the best advantage? Did you ever notice how many things you could think of in one minute? Did you ever read the Bible and mark it carefully so you would know where to begin the next time? Do your thoughts wander when you try to pray? If so, a few suggestions may be of value. When tempted to sin think of some suitable quotation or the last words of some dear friend and repeat it until the desire for that sin vanishes; as I will set no wicked thing before my eyes. I hate the work of them that turn aside; it shall not cleave to me. Does your mind wander? remember, “Thou wilt keep him in perfect peace whose mind is stayed on thee.” When tempted to utter an unkind word only think, “That a word fitly spoken is like apples of gold in pictures of silver.” After you have once overcome certain besetting sins by this method, you will grow stronger and be better prepared for the next conflict. He who guards well his thoughts need have little anxiety of the righteousness of his deeds.

It is our duty to be careful how and what we think, to do our very best to make the most of life, and our feeble attempts at thought will unfold and expand in that vast realm beyond, of which we can have but unsatisfactory foretastes here.

W. H. STAUFFER.

Arkansas City, Kansas.

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait I say, on the Lord. Bible.

Ask the man who has the most holiness what he thinks of himself, and he will be the first to lament that he has not yet reached the point which he desires. We are like those old-fashioned glasses which had no foot to them, so that they could not stand upon the table, but must be held in the hand. When Jesus has us in His hand we can be filled with the water of life; but out of His hand we can not hold a drop, nor can we stand.—Spurgeon.

This accords exactly with the statement of Camden, who describes Harbottle as the Coquet River, near to which is Holystone, where it is said that Paulinus, when the Church of the English was first planted, baptized many thousands of men. A convent lies in ruins at Holystone, close by, which was probably raised as a monument to the holy spot and its waters. Camden lived in the last half of the sixteenth century, when the tradition was all aglow; and the clerical son of Oxford reared this cross as late as 1689.

We select from “The Story of the Baptists,” page 298, Dr. William Cathcart’s account of “Our Lady’s Well.” “In the seventh century, Northumberland, in England, was the scene of numerous and wonderful conversions from paganism and of a grade of piety not unworthy of the best days of Christianity.” Here “Organized resistance to Romanism lived longer than in any other part of Saxon England. * * * Only in A. D. 664, was the papacy able to triumph.”

Thomas Armitage in his “History of the Baptist,” (page 425.) referring to England, says: “From the introductions of Christianity into Britain, its baptism was immersion. Simpson says, in his preface to his ‘Ancient Baptistical Fonts,’ of which he names 333 in England: ‘As immersion was practiced in this church until the Reformation, and perhaps occasionally later, as will afterwards appear, all fonts were up to that period sufficiently large for the purpose.’ Grose also says of the baptisteries in the churches, that: ‘The basins were very large. There was an anteroom where the ceremony of immersion was performed.’ So Lingard, in his ‘History of the English Church’ tells us: ‘When an adult solicited baptism, he was called upon to profess his faith in the true God, * * * and to declare his intention of leading a life of piety.’ * * * He then descended into the font, the priest depressed his head below the surface, saying, I baptize thee, etc. The candidate was plunged into the water, the mysterious words were pronounced, and he emerged a member of the church.” The same author says again, that when infant baptism had been introduced, ‘The priest himself descended into the water, which reached to his knees. Each child was successively delivered undressed into his hands, and he plunged in thrice into the water.” Greg.
ory the Great is the authority for the statement that in 507 Austin and his missionaries baptized ten thousand in one day, to which Gocelin, Bede and others add that this baptism was in the river Swale. This river is in Kent, running between the Isle of Sheppey and the main land, and is navigable for ships of 200 tons burden. Greete speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale.' And Gocelin calls it 'the river of holy baptism,' adding: 'All entered the dangerous depth and in the true immersion: 'All entered the dangerous depth to baptism in the river Swale.' And Gocelin says: 'The Kentish men crowded to baptism in the river Swale. This river is in Kent, running between the Isle of Sheppey and the main land, and is navigable for ships of 200 tons burden. Greete speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale.' And Gocelin calls it 'the river of holy baptism,' adding: 'All entered the dangerous depth and in the true immersion: 'All entered the dangerous depth to baptism in the river Swale.' And Gocelin speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale. This river is in Kent, running between the Isle of Sheppey and the main land, and is navigable for ships of 200 tons burden. Greete speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale.' And Gocelin calls it 'the river of holy baptism,' adding: 'All entered the dangerous depth and in the true immersion: 'All entered the dangerous depth to baptism in the river Swale.' And Gocelin speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale. This river is in Kent, running between the Isle of Sheppey and the main land, and is navigable for ships of 200 tons burden. Greete speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale.' And Gocelin calls it 'the river of holy baptism,' adding: 'All entered the dangerous depth and in the true immersion: 'All entered the dangerous depth to baptism in the river Swale.' And Gocelin speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale. This river is in Kent, running between the Isle of Sheppey and the main land, and is navigable for ships of 200 tons burden. Greete speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale.' And Gocelin calls it 'the river of holy baptism,' adding: 'All entered the dangerous depth and in the true immersion: 'All entered the dangerous depth to baptism in the river Swale.' And Gocelin speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale. This river is in Kent, running between the Isle of Sheppey and the main land, and is navigable for ships of 200 tons burden. Greete speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale.' And Gocelin calls it 'the river of holy baptism,' adding: 'All entered the dangerous depth and in the true immersion: 'All entered the dangerous depth to baptism in the river Swale.' And Gocelin speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale. This river is in Kent, running between the Isle of Sheppey and the main land, and is navigable for ships of 200 tons burden. Greete speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale.' And Gocelin calls it 'the river of holy baptism,' adding: 'All entered the dangerous depth and in the true immersion: 'All entered the dangerous depth to baptism in the river Swale.' And Gocelin speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale. This river is in Kent, running between the Isle of Sheppey and the main land, and is navigable for ships of 200 tons burden. Greete speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale.' And Gocelin calls it 'the river of holy baptism,' adding: 'All entered the dangerous depth and in the true immersion: 'All entered the dangerous depth to baptism in the river Swale.' And Gocelin speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale. This river is in Kent, running between the Isle of Sheppey and the main land, and is navigable for ships of 200 tons burden. Greete speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale.' And Gocelin calls it 'the river of holy baptism,' adding: 'All entered the dangerous depth and in the true immersion: 'All entered the dangerous depth to baptism in the river Swale.' And Gocelin speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale. This river is in Kent, running between the Isle of Sheppey and the main land, and is navigable for ships of 200 tons burden. Greete speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale.' And Gocelin calls it 'the river of holy baptism,' adding: 'All entered the dangerous depth and in the true immersion: 'All entered the dangerous depth to baptism in the river Swale.' And Gocelin speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale. This river is in Kent, running between the Isle of Sheppey and the main land, and is navigable for ships of 200 tons burden. Greete speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale.' And Gocelin calls it 'the river of holy baptism,' adding: 'All entered the dangerous depth and in the true immersion: 'All entered the dangerous depth to baptism in the river Swale.' And Gocelin speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale. This river is in Kent, running between the Isle of Sheppey and the main land, and is navigable for ships of 200 tons burden. Greete speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale.' And Gocelin calls it 'the river of holy baptism,' adding: 'All entered the dangerous depth and in the true immersion: 'All entered the dangerous depth to baptism in the river Swale.' And Gocelin speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale. This river is in Kent, running between the Isle of Sheppey and the main land, and is navigable for ships of 200 tons burden. Greete speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale.' And Gocelin calls it 'the river of holy baptism,' adding: 'All entered the dangerous depth and in the true immersion: 'All entered the dangerous depth to baptism in the river Swale.' And Gocelin speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale. This river is in Kent, running between the Isle of Sheppey and the main land, and is navigable for ships of 200 tons burden. Greete speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale.' And Gocelin calls it 'the river of holy baptism,' adding: 'All entered the dangerous depth and in the true immersion: 'All entered the dangerous depth to baptism in the river Swale.' And Gocelin speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale. This river is in Kent, running between the Isle of Sheppey and the main land, and is navigable for ships of 200 tons burden. Greete speaks of this scene, saying: 'The Kentish men crowded to baptism in the river Swale.' And Gocelin calls it 'the river of holy baptism,' adding: 'All entered the dangerous depth and in the true immersion: 'All entered the dangerous depth to baptism in the river Swale.' And Gocelin speak...
because this world, or the things that are therein, are natural, and he being the same, the two suit well together. Yet he is looking for and hoping for a better world, the discernment of which is spiritual. How then can man in his first state behold the promises that will gladden the soul in the glory world? "For the natural man can not discern the things of the spirit for they are spiritually discerned." (1 Cor. 2:14).

We learn from this that the old man must first be renewed (that is in the spirit of his mind, so that the second or new man can come forth in all his splendor, clothed with the "best robe" of righteousness, (that is to put on Christ). Gal. 3:27.

Then walking in the light of God is like a city set on a hill that can not be hid, for "whosoever doeth make manifest is light." (Eph. 5:13)

Then the old man with his deeds are put off, and we take upon us the new man (Eph. 4:22). (Col. 3:9,10), which is renewed after the image of him that created him, (Rom. 8:29), and Col. 3:10. In order to crucify the old man with his deeds, or slay the first born in us, is the work of God, and man's will given up to his, for his accomplishment.

In the days of the Savior's ministration on earth, it was asked of him, "What shall we do that we might work the works of God?" The answer came direct, "This is the work of God, that ye believe on him whom he hath sent." (John 6:29). It requires a living faith to believe on the one who is full of grace and truth, and faith cometh by hearing, and hearing by the word of God (which is Christ), the only true vine for us to be grafted in. (John 1:5). Then we must hearken to the voice and spirit of Christ, for only therein we can receive the strength to strive lawfully for the mastersies, and be crowned with success. With regard to this position, the apostle Paul argues the case forcibly, and with such logical clearness that I shall quote his words, both as the best arguments and the best authority that can be adduced on the occasion.

"What man (saith he) knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man but the spirit of God." (1 Cor. 2:11). After which he proceeds thus: "Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." (1 Cor. 2:12-14).

It is evident that while living in the old man we are in bondage and can not do the things that we would (to please God), hence to receive power to crucify the first born in us, so as to get out of bondage, we must receive Christ born in the soul. Yes, open the door and let him in. "For as many as received him to them, gave he power to become the sons of God," and to crucify the world with the affections and lusts. Then Pharaoh will let us go, or we be all dead men. "Secret things belong unto the Lord our God; but those things which are revealed belong to us and to our children." (Deut 29:29).

Thus we are benefited by revelation. "Not by works of righteousness which we have done, but of his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." The prophet Amos (3:3) queries the subject before Israel thus: "Can two walk together except they agree?" And Paul in writing to the church at Galatia, in the latter part of the fourth chapter, has reference to the same, and calls our attention away back from his time about 1554 years, to the time of Abraham. "For it is written that Abraham had two sons, the one by a bondmaid, the other by a free woman, but he who was of the bondwoman was born after the flesh; but he of the free woman was by promise, which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai, in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." A. BEARNS. Sideway, Ont.

The Lord is my shepherd I shall not want. Bible.
The faithfulness with which which the lives of the Bible worthies are portrayed, both as to their good and evil deeds, is apparent to every Bible reader; and one is led to regret that characters, otherwise so noble, should be marred by sin. The subject of this article, however, stands forth in untarnished characters, an example to every Christian in love to God and fidelity in His service.

Daniel was one of the tribe of Judah carried captive to Babylon by Nebuchadnezzar. At that time he was not more than nineteen years of age—very young to take so firm a stand for the right. His appearance must have been prepossessing, since he was of the number selected, at the king’s command, to receive special attention and to be fed with food from the royal table for the purpose of preparing them for positions of honor among the king’s attendants. Here was now an opportunity of acquiring what many persons are striving for—honors among men, popularity; but how did Daniel meet the proposal? He said, “pursued in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank.” (1:9)

The Jews were forbidden to eat many of the kinds of food partaken of by the idolatrous nations surrounding them, also that which was offered unto idols, both of which precepts would be violated in partaking of food from the royal table.

Daniel might have reasoned, however, as some do at the present day: that he was away from under the influence of his own church laws and services, among an idolatrous people who would have no respect for his religion, and it would be impossible for him to maintain his principles, neither would it be expected of him as he was quite young and inexperienced. The best course for him to pursue would be to acquiesce in their requirements, and if he committed no gross sin, all would be well. Or he might have reasoned that here was an opportunity for becoming popular and influential, to make his mark in the world; and it was immaterial what kind of food one ate providing his life was irreproachable. The sin—if sin it might be called—would be of small moment compared with the influence he would thus acquire, his zeal would more than counterbalance the violation of the law.

There was no ground for believing that Daniel tampered thus with conscience even for a moment. His one thought, his one purpose was to serve and obey God regardless of the result. He reasoned not with flesh and blood.

Dear reader, have you ever tried, in this manner, to disregard duty? Have you ever sacrificed a principle of right, a law of God’s holy Word, be it ever so small for the sake of popularity or for the purpose of gaining, as you suppose, influence among men? If so, rest assured that it will be necessary for you to retrace your steps if you expect to enter the celestial portal. No amount of zeal will atone for a violation of God’s commands.

“To obey is better than sacrifice;” and, “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”
Note further the language with reference to Daniel—**he purposed in his heart**. He did not merely make up his mind to do this, and rely upon his own strength to carry out the resolution; but the language implies something more, namely, a heart work, a determination to do so depending upon the aid of a Higher Power; and this is the key to his perfect life. Failure in the Christian work does not necessarily show a lack of good intentions, but more frequently a want of faith in Him with whom all things are possible. Daniel had as much reason to fear for the result of his undertaking as any one, for failure might have resulted in death to him; but he was certain that the Lord whom he trusted would sustain him and his companions, and on the strength of that he requested pulse and water in place of food from the royal table. Did he trust in vain? Did he suffer any loss even from a worldly standpoint? What saith the Scriptures? '* God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams; *** the king found them ten times better than all the magicians and astrologers that were in all his realm (1:17-20).

God always honors those who honor Him. Even the world, fickle as it seems, respects steadfastness of purpose. The man who is continually vacillating, who is "tossed to and fro by every wind of doctrine" may seem for a time to soar on the wings of popularity and enjoy the honor of the world he is trying so faithfully to serve in all its whims, just as the Magicians were with Nebuchadnezzar; but when, the trying seasons come; when the wisdom possessed by the world's servants no longer avails anything, then is Daniel called, then is he who has always remained true to the faith as it was delivered unto him needed, and he will find at last that fidelity is always rewarded.

Daniel's firm stand for the right in the first instance finally led to his appointment as chief ruler under the king, but through what means did he retain the power thus acquired and yet remain faithful to his God? for, if we may credit the Scriptures, he enjoyed the same position under Darius the Mede and under Cyrus the Persian. It frequently requires more grace to remain humble and devoted in the service of the Lord while enjoying honor among men than it did to resist evil at the beginning. The answer is given: "He kneaded upon his knees three times a day and prayed and gave thanks before his God, as he did aforetime." (6:10.)

What power there is in prayer is known to every true believer; and it is only when he neglects this means of grace or becomes cold in the performance thereof that he sins. There is sufficient reason for believing that Daniel never failed in this duty, hence his perfect life. Perseverance had no effect upon him, and worldly honor served only to draw him closer to his Maker. It was prayer, no doubt, which led to his vision of which that of John the Revelator was the counterpart. It was also in answer to his prayer that the Jews were permitted to return to Jerusalem, although he himself died in the land of his captivity.

These then are the two characteristics in the life of one of the most perfect, if not the most perfect, example in the Scriptures—steadfastness of purpose and faithfulness in prayer; and every Christian who is thus led need have no fear of falling. H. Frances Davidson.

**INFANT BAPTISM.**

(Continued.)

Household baptism claims our attention next. Our second proposition is not established until we show that there were no infants in those households.

There are five households referred to in the New Testament that received baptism. It is held by the advocates of infant baptism, that these households must of necessity have included infants. This, at best, is a mere assumption, as we all know that there are many households who have no infants or small children in them.

If there were no circumstances recorded in connection with these households by which we may determine this point, we might assume that there were no infants nor small children included, and we would have just as reasonable an assumption as to assume the opposite. But it would all be assumption. As already intimated there are circumstances recorded with each household, by which we can surely determine this matter. These, to the casual reader, may appear as merely incidental, but no one can study these cases without perceiving that divine wisdom dictated them. We will now investigate these household baptisms. We do not expect to inquire as to the age of the members of these households, but as to their qualifications for Christian baptism. The household of Cornelius is prominent as being the first Gentile converts. Acts 10:44-48, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized that have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

Before their baptism, they all heard the word—and all spake with tongues and magnified God. After they were baptized, they prayed the apostle to tarry with them. These are all things that infants and small children cannot do, hence none were baptized. We now turn to Acts 16:14, 15, 40, "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come unto my house and abide there. And she constrained us. And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them and departed."

I do not intend to speculate as to whether this woman was married or unmarried, or whether she had children or not. If she had small children it is not likely that she would take them to a city three hundred miles from home, where she temporarily took up her abode to trade. Even if she had small children and had them all with her, it does not affect the argument a particle. The 40th verse—the last quoted—is the key to the case. They were old enough to figure as brethren and were comforted by the apostle. This proves that they were not unconscious babes nor children below the age
of comprehending religious instruction, and its comforting influences. Who believes that if the baptized portion of this household had been infants and small children, or even larger unconverted children, that the apostles would have called them brethren or would have been able to administer spiritual comfort to them? The most sanguine pedo-baptists do not call their christened infants brethren nor do they impress them with any particular comfort of this nature.

The Philippian jailer and his household are another instance (Acts 16:29-34). That there were no infants nor small children included is plain from the following facts: 1. Paul preached to all (v. 32). 2. They all believed (v. 34). 3. They all rejoiced. (34). These fruits only are seen in those who can comprehend the plan of salvation.

Paul baptized the household of Stephanas, described 1 Cor. 1:16, "And I also baptized the household of Stephanas; besides, I know not whether I baptized any other." Chap. 16:15. I beseech you brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints). No infants again, for they are engaged in labors of love that infants are not addicted to. While Paul was preaching at Corinth in the house of Justus the proselyte, "Whose house joined hard by the synagogue, Crispus the chief ruler of the synagogue believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized." Acts 18:8.

Here we have the statement that, "Crispus believed on the Lord with all his house," and that, "many of the Corinthians hearing, believed, and were baptized." There is nothing here that looks like infant baptism. Crispus believed with all his house, and were no doubt on a par with the other Corinthians, they heard, believed and it is but a fair inference that they were baptized. The Scripture roll is filled, were taught, believed, were baptized. A recent writer on infant baptism says, "To deny that infants were in these households seems like desperation." In view of all the facts it looks as if the desperation was on the other side.

Fathers, provoke not your children to anger, lest they be discouraged. Col. 3:21

Published in the interest of the Church of the Brethren in Christ commonly called in the United States "River Brethren" and in Canada "Tunkers" 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.

September 1, 1889.

To Correspondents. Write only on one side of the paper with black ink, and not too near the edge. No communication will be inserted without the author's name. Not necessarily for publication.

To those who do not wish to take the Visitor longer than the assurance of a semi-monthly, but we must announce that nothing more has promised. We do not wish to hold out inducements that we do not see possible for us to carry out without too much loss to ourselves, and the church. We are willing to risk something in the matter, but we want to say to you in all candor, that we think with a little more of an organized effort it can be accomplished, and we know, too, that some of our subscribers and friends of the Visitor are doing nobly. They are showing a disposition to accomplish the enterprise that is praiseworthy, and we believe will be a blessing to them and a benefit to many who are deprived of church privileges that some of our brethren and sisters enjoy.

We would say that while some are making such an effort to do good, why should not all, why should not every brother and sister do what they can? Surely those that are born of God desire to see the work of the Lord prosper. The doctrine we profess and believe no doubt is dear to us all. We should then suffer many privations in order that the means would be forthcoming to carry on the good work. Will you heed this appeal? It is not pleasing to us to make it. We would much prefer that we need not make it, and if it was not that we believed it was for the glory of God we would not.

We then submit the matter to you. We hope before another month is past we shall have the satisfaction of recording the fact that the means are forthcoming, and we hope, too, that this shall be our last appeal. May the Lord prosper the work.

Israel at Work is the title of a new monthly journal just commenced at McPherson, Kansas, and edited by M. M. Eshleman.

We can readily infer from the title that the journal is devoted to the investigation of Bible history and prophecy concerning the lost tribes of Israel.

One of the main points the author is trying to make is, that the Anglo Saxon people are the descendants of Israel. We shall follow the publishers with interest to see how well they can establish their claim, but from what we noticed of the editor's previous work "Two Sticks" we think he will be able to give us much useful information.

Israei at Work" is a twelve page monthly journal on fair paper, clean type, and is offered at sixty cents a year.

Change of Residence.—William H. Stauffer, formerly of Constantine, Mich., has located at Arkansas City, Kansas, for the practice of medicine. Those wishing to address him will note the change. We trust the brother will have ample room in his new field of labor, and will meet with good success, not only in his calling as a physician, for which he is well qualified, but also in the service of the Lord. A Christian physician has access to the family circle at times when all others would be excluded. May the blessing of God accompany his labors, and may he ever stand steadfast in the Master's service.

A Card of Thanks.

Dear editor: By your permission we wish to tender our thanks, through the columns of the Visitor, to the instigator and all who contributed towards our new house which we are now occupying. The brethren have built us a good, commodious house of six rooms, at a cost of over six hundred dollars. Thus we have a long felt want supplied by the Lord, through the brethren. Brethren, please accept our thanks, and we pray heaven's choicest blessings rest upon you all, and may none of you ever regret having contributed to our comfort. Many of you are unknown to us but the Lord knows you; and as no one gives so much as a cup of cold water shall be without his reward, may you likewise be rewarded. Unworthily yours,

Abilene, Kan.

A. Zook.

Mary Zook.

Aug. 9th, 1889.

Love Feasts for Ontario.

Markham, Sept. 14th.

Waterloo, Sept. 21st.

Walpole, Sept. 28th.

Black Creek, Oct. 9th.

Clarence Center, New York, Oct. 12th.

H. R. Heise.

Victoria Square, Ontario.

Form—Substance.—Religious forms, even the most sacred, religious things, are no substitute for a true religious life. A Bible next the heart, a certificate of church membership, a repetition of prayers, trust in a mother's prayers, will help no one except so far as they live a true spiritual life. No one can have the rewards of faith without the faith, or the blessings of righteousness without righteousness.
THE DEVIL'S MISSION OF AMUSEMENT.

BY THE REV. ARCHIBALD G. BROWN, LONDON.

(Concluded.)

Jesus pitied sinners; pleaded with them; sighed over them: and wept over them: but never sought to amuse them. When the evening shadows of His consecrated life were deepening into the night of death, He reviewed His holy ministry, and found comfort and sweet solace in the thought, "I have given them Thy word." As with the Master, so with His apostles—their teaching is the echo of His. In vain will the epistles be searched to discover any trace of a gospel of amusement. The same call for separation from the world rings in every one. "Be not conformed to this world; but be ye transformed," is the word of command in the Romans. "Come out from among them, and be ye separate, and touch no unclean things," is the trumpet call in the Corinthians. In other words, it is come out—keep out—keep clean out—for "what communion hath light with darkness? and what concord hath Christ with Belial?"

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, through whom the world is crucified unto me and I unto the world." Here is the true relationship between the church and the world according to the epistle to the Galatians. "Be not ye, therefore, partakers with them. Have no fellowship with the unfruitful works of darkness, but rather reprove them," is the attitude enjoined in Ephesians. "Sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life," is the word in Philippians. "Dead with Christ from the elements of the world," says the Epistle to the Colossians. "Abstain from every form of evil" (R. V.,) is the demand in Thessalonians. "If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use," is the word of Timothy. "Let us go forth, therefore, unto Him without the camp, bearing his reproach," is the heroic summons of the Hebrews. James, with holy severity, declares that "The friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God." Peter writes: "Not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of living" (R. V.) John writes a whole epistle, the gist of which is, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lusts thereof, but he that doeth the will of God abideth forever." Here are the teachings of the Apostles concerning the relationship of the church and the world. And, yet in the face of them, what do we see and hear? A friendly compromise between the two, and an insane effort to work in partnership for the good of the people. God help us, and dispel the strong delusion. How did the Apostles carry on their mission work? Was it in harmony with their teaching? Let The Acts of the Apostles give the answer.

Anything approaching the worldly feeling of to-day is conspicuous by his absence. The early evangelists had boundless confidence in the power of the Gospel, and employed no other weapon. Pentecost followed plain preaching. When Peter and John had been locked up for the night for preaching the resurrection, the early church had a prayer-meeting; directly they returned, and the petition offered for the two was, "And now, Lord, grant unto Thy servants, that with all boldness they may speak Thy word." They had no thought of praying: "Grant unto Thy servants more policy, that by a wise and discriminating use of innocent recreation they may avoid the offense of the cross, and sweetly show this people how happy and merry a lot we are. The charge brought against the Apostles by the members of the Council was "Ye have filled Jerusalem with your doctrine." Not much chance of this charge being brought against modern methods. The description of their work is, "and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Then, if they "ceased not" from this, they had no time for arranging for entertainments; they gave themselves continually "to the ministry of the word." Scattered by persecution, the early disciples "went everywhere preaching the word."

When Philip went to Samaria, and was the means of bringing "great joy in that city," the only recorded method is "he preached Christ unto them." When the Apostles went to visit the scene of his labors, it is stated, "And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans." As they went back to Jerusalem directly they had finished their preaching, it is evident they did not think it their mission to stay and organize some "pleasant evenings" for the people who did not believe.

The congregations in those days did not expect anything but the word of the Lord, for Cornelius says to Peter, "We are all here present before God, to hear all things that are commanded thee of God." The message given was, "Words whereby thou and all thine house shall be saved." Cause and effect are closely linked in the statement, "Men of Cyrene spake unto the Grecians, preaching the Lord Jesus: and the hand of the Lord was with them, and a great number believed and turned to the Lord." Here you have their method—they preached. Their matter—their Lord Jesus. Their power—the hand of the Lord was with them. Their success—many believed.

What more does the Church of God require to-day?

When Paul and Barnabus worked together, the record is, "The Lord gave testimony unto the word of His grace." When Paul, in a vision, hears a man of Macedonia saying, "Come over and help us," he assuredly gathers that the Lord had called him to preach the Gospel unto them. Why so? How did he know but that the help needed was the brightening of their lives by a little amusement, or the refining of their manners by a collection of paintings? He never thought of such things. "Come and help us!" meant to him, "Preach the Gospel." "And Paul, as his manner was, went in unto them, and reasoned with them out of the Scriptures"—not about the Scriptures, mark, but out of them—"opening and alleging
that Christ must needs have suffered and risen again from the dead." "That was
the manner" of evangelistic work in those
days, and it seems to have been wonder­
fully powerful; for the verdict of the peo­
ple is, "These that have turned the world
upside down are come hither also." Just
now the world is turning the church up­
side down; that is the only difference.

When God told Paul that He had
much people in Corinth, I read, "And he
continued there a year and six months,
teaching the word of God among them." Evi­
dently, then, he judged that the only
way to bring them out was by the Word.
A year and a half, and only one method
adopted. Wonderful! We should have
had a dozen in that time! But then Paul
never reckoned that providing something
pleasant for the ungodly was part of his
ministry; for, on his way to Jerusalem and
martyrdom, he says, "Neither count I my
life dear unto myself, so that I might fin­
ish my course with joy, and the ministry
which I have received of the Lord Jesus
to testify the Gospel of the grace of God." This
was all the ministry he knew. The last
description we have of the methods of
this prince of evangelists is of a piece with
all that has gone before, "He expounded
and testified the kingdom of God, per­
suading them concerning Jesus, both
out of the Law of Moses and out of the
teaching worldly amusements that Chris­
tinity creeping upon them.

Let the church again confront the world:
testify against it; meet it only behind the
doorway. Sanctify yourselves. Put away the evil
from among you. Cast down the world's
altars, and cut down her groves. Spurn
her service for the King. In the
ment of amusement has claimed no
convert.

But how about the other side of this
matter—what are the baneful effects? Are
they also nil? I will here solemnly as be­
fore the Lord, give my personal testi­
mony. Though I have never seen a sin­
er saved, I have seen any number of
backsliders manufactured by this new de­
parture. Over and over again have young
Christians, and sometimes Christians who
are not young, come to me in tears, and
asked what they were to do, as they had
lost all their peace and fallen into evil.
Over and over again had the confession
been made, "I began to go wrong by at­
tending worldly amusements that Chris­
tians patronized." It is not very long
since that a young man, in an agony of
soul, said to me, "I never thought of go­
ing to the theatre until my minister put it
into my head by preaching that there was
no harm in it. I went, and it has led me
from bad to worse, and now I am a mis­
erable backslider; and he is responsible
for it."

When young converts begin to "damp
off," forsake the gatherings for prayer
and grow worldly, I almost always find
that worldly Christianity is responsible for
the first downward step. The mission of
amusement is the devil's half-way house
to the world. It is because of what I have
seen that I feel deeply and would fain
write strongly. This thing is working
rottenness in the church of God, and blast­
ing her service for the King. In the
guise of Christianity, it is accomplishing
the devil's own work. Under the pre­
tense of going out to reach the world, it
is carrying our sons and daughters into
the world. With the plea of "Do not
alienate the masses by your strictness," it
is seducing the young disciples from "the
simplicity and the purity that is toward
Christ" (R. V.) Professing to win the
world, it is turning the garden of the Lord
into a public recreation ground. To fill
the Temple with those who see no beauty
in Christ, a grinning Dagon is put over
the doorway.

It will be no wonder if the Holy Ghost,
grieved and insulted, withdraws His pres­
ence; for what concord hath Christ and
Belial, and what agreement hath the tem­
ple of God with idols?

"Come out!" is the call for to day.
Sanctify yourselves. Put away the evil
from among you. Cast down the world's
altars, and cut down her groves. Spurn
her offered assistance. Decline her help,
as your Master did the testimony of devils,
for He suffered them not to speak, be­
cause they knew Him. Renounce all the
policy of the age. Trample upon Saul's
armor. Grasp the Book of God. Trust
the Spirit who wrote its pages. Fight
with this weapon only, and always. Cease
to amuse; and seek to arouse. Shun the
clap of a delighted audience, and listen for
the shriek of a convicted one. Give up try­
ing to "please men" who have only the
thickness of their ribs between their souls
and hell; and warn, and plead, and ent­
treat, as those who feel the waters of eter­
nity creeping upon them.

Let the church again confront the world:
testify against it; meet it only behind the
cross; and, like her Lord, she shall over­
come, and, with Him, share the victory.

O SPIRIT OF THE LORD, BLESS THIS
WITNESS!

Remember the Sabbath day to keep it
holy.—Bible.
WHOSOEVER WILL MAY COME.

M. A. B.

Yes, whosoever desires to be saved let him come to the only one that can save, viz., Jesus Christ, God’s well beloved son. Let me kindly ask you dear unsaved friends; all who are yet strangers to the love and grace of God, living without hope for future happiness, have you ever given the subject of religion any room in your minds? and what have you decided to do? will you be saved? or lost? for lost you are now, and as you continue to live in sin and rebellion against God you are under condemnation, having the sentence of death upon you. Oh, how sad a condition you are in, having no promise of your life, not knowing how soon you may be laid low by the cold and icy hand of death, and your spirit ushered into the presence of that God who has said, “If you die in your sins where I am you never can come.” Oh! where then will you spend eternity if not with God and all the pure and good in everlasting joy and blessedness. We are told of only one other place where we must dwell during a long and never ending eternity, and that is with the devil and his angels in everlasting pain and torment, where all hope of escape will be at an end. Oh it is too sad to think about, but how much sadder it will be for those that go there to stay for ever in that awful place of abode, and as it is true that many go there. Yet I am glad that none need do so because they can’t avoid it. No, dear reader a way of escape is open for all. Yes, whosoever will, may come to the fountain of life, and be washed in the sin-atoning blood of the blessed son of God. Oh sinner, come today to this fountain and be made whole, and secure your soul’s everlasting welfare, Do not reject the kind offers of mercy sent you direct from God. What more could He do for you than what He has done, gave his only son to bear your sin and guilt? Oh look to the cross where He hung bleeding and dying for the sins of the whole world, and now the invitation is to all “Come; trust Him for salvation and He will accept of you kindly; yes, He is ever waiting to save you and make you an heir of heaven, and now why will you not be saved, when God in great mercy is coming so nigh? Perhaps you look at the way the Christian travels and think it is too narrow and hard a road to travel; you fear you will have no more pleasure, if you yield yourselves to Christ and His service, but remember “This religion that can give sweetest pleasure while we live,” and religion only can supply solid comfort when we die. Jesus said, “My yoke is easy and my burden is light,” and as long as we are willing to do His will and labor in His vineyard the task does not seem so great nor the burden so heavy; and while I admit that sinful pleasures must be given up if we want to follow Christ, I also affirm that the true child of God has pleasure and comfort that are far grander and superior to all that the world can give, and if we even are called to suffer a little for Christ’s sake we may rejoice that we are permitted to suffer with Him, knowing that if we suffer with Him we also shall reign with Him in glory.

These are great and glorious promises to the children of God, while to the sinner there are sad threatenings unless he repent and come to God through Christ. Oh come to Him then all that are weary and heavy laden and He will give you rest, and grace to enable you to follow Him by keeping His commandments. Oh yes, I long to see the season come when sinners shall come flocking home to taste the riches of God’s love and sing His praise in realms above. Oh come and be ye saved. “All things are now ready,” the gospel feast is spread for you, come, eat, drink and live. What shall I say to you that may induce you to come to God, He has need of you in His vineyard for the “harvest truly is great, but the laborers are few.” If you turn to Him you may be instrumental in leading others to forsake sin and be saved; but if you go on in sin and be the means of others going along with you in that dangerous path and be lost. May God grant that this little tract will cause some at least, if not all who read it to stop and think, and may it be the means to awaken you up to a sense of your duty which you owe to your Creator, is the prayer of your unworthy servant.

May we all at last meet in that bright and happy land where Jesus reigns with His followers, and whosoever will may come and be eternally happy.—Tract.
In consideration of the seventh chapter of the Hebrew letter, the studious mind will undoubtedly be confronted with questions, the tenor of which will be as follows:

1. To whom did Abraham pay tithes?
2. What were the characteristics of this personage and his peculiarities as bearing on the priesthood of our own religious service?
3. Was it customary for Abraham to donate tithes? or, did he only on the occasion of the slaughter of the kings pay a commandment to take tithes of the people as a free will offering to God that which was due Him, so they as the Hebrew people being made free from the Mosaic law of commandments and the Levitical ceremonies, should by works show that they are children of the faithful Abraham?
4. Why is the Apostle particular in referring to the fact that the Levites “have a commandment to take tithes of the people according to the law” and at the same time is just as minute in detailing the circumstances of “Melchisedec receiving by free will donation (without commandment) tithes of the friend of God”?
5. Why (in the 8th verse) does the Apostle refer to tithes in connection with an everlasting priesthood? (see also verse 16). Many questions of like importance are allowed to render the expression of things to come. By comparing different translations of the Hebrew letter, the studious mind will be confronted by that which by inspiration of God is written for our instruction, correction and reproof, righteousness that the man of God may be thoroughly furnished to every good work.

(Continued)

In further consideration of this subject we must admit however that we are in a field of warfare, and, that fiery darts are furious hurled. Suddenly there crosses our pathway a shadow of things to come.

But by what light is the shadow of tithes reflected upon the dispensation of the Gospel of the Son of God?

O, we hear the answer already from yonder spiritual medium—“This we interpret altogether in a spiritual sense;” If then tithes are altogether spiritual representations, by a burial, our reasoning faculties may yet be brought more fully to appreciate the too frequent comment on the prophet Malachi’s expression,—“Bring ye your tithes into the store-house of God, and then you will be wonderfully blest.”

We are free from the law of carnal commandments, and are governed only by the commandment of love; in consequence of the same we are ever ready to be directly under the blessings of the Mosaic dispensation, but when tithes and offerings are called into question, we do not belong to that antique and remote government which could not make the comers thereunto perfect. We excuse you our zealous gospel worker from such a complication of types and shadows. We ourselves ask to be excused from Mosaic injunctions; but how much soever chrestomend ignores the tithes of the Mosaic dispensation, we must allow ourselves to be confronted by that which by inspiration of God is written for our instruction, correction and reproof, righteousness that the man of God may be thoroughly furnished to every good work.

(To be continued.)

ALL UNPREPARED.

A Christian minister in N—had a neighbor who never attended church. Distressed by this neglect he resolved to visit him and urge upon him the necessity of personal piety. Before a favorable opportunity for such an errand occurred, a messenger came hurriedly in one morning and said, “Oh, sir, come at once to our house; Mr. H— is dying.”

Obeying the summons without delay, he hastened to the residence of the very individual for whose spiritual interest he had become anxious. Going up stairs he was shown into a room, where lay the occupant of the dwelling, apparently suffering intense agony of mind and body, and approaching the end of life.

“All unprepared, all unprepared!” were the first words he uttered, as the minister entered. “Oh, my dear sir, I cried the dying man, “you are a professor of God, and I have sent for you to tell you that I now see how the neglect of religion is the greatest folly in the world. Oh, I have known what serious thoughts are; I have known what it is to hear the Bible read and explained. I have been kindly spoken to about my soul, I have been prayed for, I have said I was resolved at some time to begin to be a Christian, but I never did begin. Ah, death is now coming and I am not ready to die. Oh, sir, whenever you preach do bid your hearers prepare for this hour.”

“Shall I pray with you, for, notwithstanding all your sins and your rejection of his love, I assure you that the dear Savior of sinners will hear your cry, even at this eleventh hour, if you lift your heart penitently and sincerely to him. Shall we not together earnestly pray?” “Yes, pray, pray for me. But wait till I tell you something of my past days. Though my parents were not themselves pious, I lived for much of my youth with those.
who feared God, who prized his word and neglected no Christian duty. I remember how, when but a little child, I often wept when hearing about Christ, his love for poor sinners, and his death to save us. I was taught to read the Bible and to pray. I saw some of my intimate friends beginning in their young days to be Christians. I knew, sir, well enough, that they were happier than I was, and I have sometimes wished that I too, was with them in the way of life. Why did I not use my religious advantages to become a child of God myself? I can not explain. Alas, why was it neglected? Oh, my ruined soul! I have known well enough the thoughts of religion, but I have thought more of other things. I persuaded myself that I could live without Christ. I have pleased myself at every new stage of my life with its peculiar labors and pleasures, and I left no room in my heart for God. I have refused the friendly invitations of Jesus, and have grieved his Holy Spirit by putting off accepting them to a convenient season. I now see the awful delusion by which I deceived myself. I cherished the notion that if I lived as I chose, even up to the hour of death, I could then turn to God. I have often resolved that I would call upon him then, and ask him to save me, and have thought that he would do it, that he would have mercy on my soul at last. But all my hopes are gone. I am utterly ruined. Indeed I am all unprepared! all unprepared! I realize that but a few moments more of time remained for this unhappy and now deeply convicted sinner, the pastor begged him to spend them in prayer and said: "Let us ask God for the sake of his dear Son, to send you converting grace." Then kneeling he poured out his soul in fervent supplications, with tears beseeching for mercy. But when he rose from his knees there was no opportunity for more words of advice or of prayer. God soon called away the spirit of his friend whose last articulate accents were: "Unprepared! all unprepared!"

Those who know their duty should seize the present moment to perform it.

The way of life is plain, the means of grace are near you, you may understand God's plan of salvation for lost sinners. You are invited to believe in the Lord Jesus Christ, and are assured that whoever comes to him he will in no wise cast out. Have you serious impressions of your sinfulness and your need of a powerful and loving Savior? Do faithful friends speak to you of the kindness and compassion of Jesus for guilty sinners? Have you a Bible that tells you of God's willingness to receive your confession of sin, to grant you pardon and bestow eternal life without money or price? accept the terms of mercy now, or you may find yourself in the hour of death all unprepared. Every sinner becomes at last a convicted sinner. Now each one strives to conceal a heart pained and ill at ease with a smiling face.

But if present religious opportunities pass by without being prized, the test of a death bed will discover your hopeless wretchedness. At death every sinner becomes convicted of sin. At the judgment all sinners will be convicted sinners. Who are these that call for rocks and mountains to fall upon them and hide them from the face of him that sitteth upon the throne and from the wrath of the Lamb? They are those who, when on earth, enjoyed a time of gracious visitation, but denied their guilt and refused to be concerned for their sins. Now convicted, but alas, not converted, standing on the verge of an eternity that might have been unutterably joyful, but must be to them unutterably miserable, too late to remedy if they see the guilty failures of their life. They are all unprepared!

A pious soldier of our late war, being wounded, and lying on the battle field, his life rapidly gushing away, was overheard saying with a voice feebler at each syllable, "Here, here, here!" A comrade, bending over him, asked, "Why are you saying, 'Here,'" "'Oh,'' he replied, with a smile of triumph, "I hear the angels calling in heaven the roll of Christ's own redeemed ones, and I am only answering to my name."

What shall be your dying utterance? If you now embrace the dear Savior of sinners, it will not be, "All unprepared." You may rather hope in that hour to hear your unworthy name called from the Lamb's book of life, and to be welcomed among the blood-bought throng of his redeemed ones. Selected by Addie Rellinger.

New Paris, Elkhart Co., Ind.

MY RELATIONSHIP WITH JESUS.

Dear readers of the Visitor, no doubt we all know that there is nothing more simple and plain for us to dwell upon, than our own experience. And as I have a few odd moments I will improve them by telling through the columns of the welcome Visitor about my relationship with Jesus. Perhaps some may think it too much boasting. But we see when people are related to a king, or some other notable person, they are very free in boasting about it, and why should not I boast about my relationship with the king of kings. I will not boast, save in the Lord.

I realize that it is my privilege to live in a very close relationship with Jesus, so near that I can truly say, Abba, Father. But there are no other words that can express it so well as the 23d Psalm, where David says, "The Lord is my shepherd, I shall not want." The Lord truly is my shepherd, and all I want in him I find. He is my strength and my refuge in every time of trouble. He is more than life to me. How good it is when trials and difficulties thickly press my soul, and I can go and pray to my father in secret, and ask him to bear the burden for me. And I realize that he always listens with much tenderness to the supplications of his children.

And when I feel that my soul is a hungered and thirst, all I need is to approach him in faith, and he will make me to lie down in green pastures, and he leadeth me beside the still waters. Yea, and when I am wounded by Satan's fiery darts, he restoreth my soul, and why should I not love and trust him when he is doing so much for me?

I will love the Lord with all my strength. I will never fear any evil, though I walk through dark and lonely places. I will ever trust him, for he is with me to guide me, and to help over the rough places. Sometimes when discouraging thoughts arise and I realize that I am so much deprived of being with the brethren and sisters in their blessed assemblies, and I feel as if my soul was almost lasting compared with others. Then when I go to the Lord and tell him about it (for he is my counselor), I see that he has already prepared a table before me, and I can again feast upon his dying
love which he sheds abroad in my heart, and my cup runneth over with joy in my Lord.

When I consider how the Lord has led and blessed me, I can but fully trust him, and believe that goodness and mercy shall follow me all the days of my life. And I shall finally dwell in the house of the Lord forever with all the loved ones, where Jesus himself is the light of the place, and there our prayers shall be turned to praise. Where we shall continually behold the face of him who sitteth upon the throne. Sometimes it may seem even in this life as though we could almost behold Him face to face, yet there is a veil that intervenes between that fair city and me. But soon that veil shall be rent in twain, and then we shall know even as we are known.

Only a few more words to the Christian friends. Let us get up to the head of the fountain, for that can never be exhausted, though there be many that drink from it. And it is also very nourishing to our thirsty souls. I do praise the Lord for leading me there. My weary soul is often refreshed thereby while traveling through this desert, towards that land where milk and honey flows. "Go then earthly fame and treasure; Come disaster, scorn and pain; In thy service pain is pleasure, With thy favor loss is gain. I have called thee, Abba, Father; I have set my heart on thee; Storms may howl and clouds may gather. All must work for good to me."

BUFFALO, N. Y. ANNA M. DICK.

RULES FOR HOME EDUCATION

The following rules we commend to all our patrons and friends, for their excellencies, brevity and practical utility. They are worthy of being printed in letters of gold, and being placed in a conspicuous position in every household. It is lamentable to contemplate the mischief, misery, and ruin which are the legitimate fruits of those deficiencies which are pointed out in these rules to which we have reference. —Let every parent and guardian read, ponder and inwardly digest.

1. From your children's earliest infancy inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean what you say.
3. Never promise them anything unless you are quite sure that you can give them what you say.
4. If you tell a little child to do something, show him how to do it, and see that it is done.
5. Always punish your children for willingly disobeying you, but never punish them in anger.
6. Never let them perceive that they can vex you or make you lose your self-command.
7. If they give way to petulance and ill temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.
8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.
9. Never give your children anything because they cry for it.
10. On no account allow them to do at one time what you have forbidden, under the same circumstances at another.
11. Teach them that the only sure and easy way to appear good, is to be good.
12. Accustom them to make their little recitals with perfect truth.
14. Teach them self denial, and not to indulge in an angry and resentful spirit.

If the rules were reduced to practice—daily practice—by parents and guardians, how much of the misery would be prevented—how many in danger of ruin would be saved—how largely would the happiness of a thousand domestic circles be augmented? It is lamentable to see how extensive is parental neglect, and to witness the bad and dreadful consequence in the ruin of thousands.

BUFFALO, N. Y. ANNA M. DICK.

COUNSEL.

I will try to offer in love and simplicity a few words of admonition to the readers of the Visitor, wishing to impress upon the minds of some (especially such who know not God) the great necessity of obeying God consistent with his holy and divine will. We are commanded to admonish one another. Then let us feel a willingness to admonish and to be admonished, and at all times have an eye single to the honor and glory of God. Let us entreat of him to be with us that it was one of his intimate friends, he said he did not know him. Another friend came, who had been equally well known, and accosted him in a similar manner. "Do you know me, Bishop Beveridge?" "Who are you?" said the Bishop. Being told who he was, he said he did not know him. Another friend came, who had been equally well known, and accosted him in a similar manner. "Do you know me, Bishop Beveridge?" "Who are you?" said he. Being told that it was one of his intimate friends, he said he did not know him. His wife then came to his bedside and asked him if he knew her, "Who are you? said he. Being told that she was his wife, he said he did not know her. "Well," said one, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ, said he, reviving, as if the name had upon him the influence of a charm. "O! yes, I have known him these forty years, Precious Savior! He is my only hope."
THE FILE-GRINDER’S STORY.

I met an old "file-grinder" a few years since, who told me that in the room where he had worked nearly twenty years were twelve massive grindstones. Each stone had its boss, who daily "dressed" it, and, mounted on a wooden seat above, ground files. Occasionally a stone, while going at full speed, would burst, flying in all directions with tremendous velocity; and as two men had been killed in that room, and a stone might burst at any time, it made the men quiet and cautious; yet among them all there was no Christian.

It was just after the noon hour, and the operatives had come in from a half-hour discussion about the genuineness of recent conversions among some of the "furnace-men." The general opinion was that it was a matter of imagination; and that if there was a God no man had ever heard from Him—that He never did call or warn anyone.

The "speed" had started, the grinders were in their places, and work was progressing rapidly, when one of the men got down from his seat, pale and agitated, and staggered to the other side of the room. He was hardly able to speak for an instant, but when pressed, said:

"Boys, something or somebody said to me, 'Get down from your seat; the stone will burst.'"

"He had hardly said this, when the heavy stone over which he had been working burst in pieces, crushing his seat heavy "guards" as if they were glass.

There was no more scoffing that day.

"Sir," added the old file-cutter, "we all felt that it was God who spoke; and it made us pretty thoughtful. The man to whom it happened died last year a happy Christian, and there are five of us in that room that are trying to serve God. It is hard work to keep straight there, but it pays. A man can do his work better, and he feels that if a stone should burst and kill him, it would be all right with him."

"So you think that God really spoke to that man, do you?" said I.

"Certainly I do, sir," he said earnestly.

"He saw that we were all asleep; that it would take a loud, strong voice to awaken us, and so He spoke as He did, loud and strong, and we could not help hearing."—Friend, look back over your life. Has not God spoken to you many times? Have your ears become so deafened by the clatter of the world's machinery that you can no longer hear His voice? You are in danger.

For the Evangelical Visitor.

EXPERIENCE.

By the grace and help of God I will try and give a little of my late life in serving Christ. I thought some time ago I ought to write a few words for the honor of God, but I always feel myself so poor and weak. Then again I feel rich in Christ for I know He is mine and I am His. I praise His holy name for it to day. It is now a little over eight years since I gave my heart to Jesus and promised him I would serve Him, but how often I have made missteps in that time which I did not think I would make when I was converted. When God spoke peace to my soul, I could say with the poet:

"Tongue can never express
The sweet comfort and peace,
Of a soul in its earliest love."

And I can truly say when I am right obedient to my heavenly Father I can have happy seasons. I tell you my dear reader, it pays to be a christian, a humble follower of the Savior. I often think if the dear sinner knew what a pleasure it is to serve the Lord I think many would give their hearts to God, for there is a day coming when they all will wish they had done so. We have great reason to believe that when that flood was at Johnstown many wished then they had given themselves up in the hands of God. Dear unconverted reader, just think in a few moments how many poor souls were in eternity, prepared or unprepared; life is very uncertain. We read in the word of God how we should be ready. "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh. Matt. 24:44. Sinner, won't you come to Christ now? Come in simple trusting faith, Jesus will give you rest. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek, lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light. Mathew 11:28, 29, 30. Then if we give ourselves up in the hands of the living God we can hear that welcome voice say, "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Oh, I want to try and live so that I can hear that voice when my days are ended here. I want to be a servant of my dear Lord and Savior. I want to meet all my brethren and sisters in a brighter and better place than this, where we never need to part is my earnest prayer. Pray for me, I need all your prayers. Your weak sister in Christ.

IDA. B. RANSHEW.

Chambersburg, Franklin Co., Pa.

YOUTH'S DEPARTMENT.

For the Evangelical Visitor.

IMPORTANCE OF A GODLY WALK.

From one interested in the young.

We must believe that the young stand in favor with God, and as we know they expect to be trained and taught by the older ones around them. I think we should be a bright example. It seems to me I have felt the importance of this so much the past few months. Almost all of us are thrown in the society of children and if we become interested in them, we soon see they try to follow in our footsteps, and it is necessary for us to watch that our footsteps are straight. Almost all children love to hear of Jesus, and with what pure and holy reverence they adore Him. We often see them weeping when they hear of the Savior's love and suffering, and when we are assembled together, sitting as it were under the dropping of the sanctuary, drinking from the life flowing fountain, let us remember the children. Let us place the food within their reach. I believe it is our duty to warn all to flee the wrath to come, and tell them of the love of Christ. But we should save a portion for the lambs of the flock; then let us not pass them by unheeded.

"If we cannot rouse the wicked,
With the judgment's dread alarm,
We can lead the little children,
To the Savior's waiting arms."
Parents, fold your children to you in a close embrace for they will only too soon be beyond your grasp. How it pains me to see mothers deck their little ones with the lustrous of the eye and pride of life when they are even too young to desire it. Keep them at the fountain as long as you can, for they soon desire the things that are perishable. And dear children, do you not think it grieves your parents when they see you wander so far from the fold? Be loving and submissive to the ones that so kindly protect you. In after years you can look back to childhood life and it will be a comfort to you if you can feel you have been a joy instead of a sorrow to your parents. I often think my childhood days were my happiest ones. It seems to me but yesterday since father and mother would desire it. Keep them at the fountain and gather us around them with our Bibles, of life when they are even too young to read, and when we were through we would unite in prayer together. I am so glad that I still seem to hear those prayers for it is almost all that I have to remember of father, whose voice has long been hushed in that sleep from which none ever awake; but it still pleased God to spare my aged mother. Although I am tossed to and fro upon the sea of life, yet often when I am in my chamber alone my heart, or they may grow weary. God forbid! for He will take care of His own; if even the little birds cannot fall to the ground without His notice, will He not hearken to the voice of the little ones that He loves so much? And again what comfort to the fathers and mothers when they see the children will be here to take their places, for we know they cannot remain long with us. We see now forms are laying low. It is only when they are gone that we will know the value of their prayers and tears.

Dear reader, hear with me if I have written anything too plain for I am yet young, and have only been in His service a few short years, but it is such a weighty matter and I have felt impressed to write and have asked the Lord to direct my pen.

There is so much to draw the minds of the young away from God that it seems as soon as they know good from evil they choose the latter, unless we put forth all our strength to save them from the snares that so easily entrap us.

CASTLETON, O. O. IDA SHEAFFER.

OBITUARIES.

DIED.—Near Fordwich, Ont., July 21st, 1889, Norman Eden Reichard, son of John and Mary Reichard, aged 2 years and 15 days. The child did not appear well during the afternoon, but was not considered dangerous until about 6 o'clock, when he was taken with convulsions and died before midnight the same evening. How true are the words of the Psalmist when he says, "As for man, his days are as grass; as a flower of the field, so he flourishes. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."

DIED.—In Brown county, Kansas, Barbara E. Stoner, daughter of Jacob R. Stoner, of Ogle county, Illinois. The deceased was the grand-daughter of Eld. Abraham Bowers, of Blair county, Pa., who died at the age of 74 years. She left her home and went to Brown county, Kansas, and while there the Lord called her home. She leaves a father, three sisters and two brothers to mourn their loss. Funeral services by the brethren in Kansas, and by request from the deceased her funeral was preached by the brethren in the Shannon district, Illinois, from Col. 12:5-7, "Because man goeth to his long home, and mourners go about the streets. Then shall the dust return to the earth as it was; and the spirit return to God who gave it."

DIED.—In Brown county, Kansas, Barbara E. Stoner, daughter of Jacob R. Stoner, of Ogle county, Illinois. The deceased was the grand-daughter of Eld. Abraham Bowers, of Blair county, Pa., who died at the age of 74 years. She left her home and went to Brown county, Kansas, and while there the Lord called her home. She leaves a father, three sisters and two brothers to mourn their loss. Funeral services by the brethren in Kansas, and by request of her father friends in Illinois her funeral was preached by the brethren in the Shannon district, Illinois, from Col. 12:5-7, "Because man goeth to his long home, and mourners go about the streets. Then shall the dust return to the earth as it was; and the spirit return to God who gave it."

H. L. SHIRK.

CHADWICK, Ill.
Martinsburg Herald, Pa., please copy.