THE SINGLE HEAD OF WHEAT.

Slowly, sadly, with the reapers
Who had labored long and late,
Came I at the Master's bidding,
And was latest at the gate.

Then, apart from all the others,
Weeping bitterly, I stood;
I had toiled from early morning,
Working for the others' good.

And to the Master's presence
Came with weary, bowed head,
Bearing as my gathered harvest
But a single head of wheat.

With tearful eyes I watched them,
As with sad, bright and glad,
One by one they laid their burdens
Before the throne of light.

Ah! how sweetly then the blessing-
As with faces glad and bright,
Came with weary, toilworn feet,
Working for the others' good.

Like my Master's chosenBand,
I, too, toiled from morn till night;
Dawned upon my wandering mind—
If it be thy lotted mission
Thus to serve the reaper band,
And the evening find thee weary
With an empty, sheafless hand,
Let thy heart be never troubled,
Faithfully fulfill thy task,
Have no fears that He will chide thee
Heavy sheaves He will not ask.

GODLINESS WITH CONTENTMENT IS GREAT GAIN.

How often we see the Christian people striving for this world's goods,
Hardly taking time for the necessities of life. One will say I ought to read more,
Especially in the Bible or religious papers, but I don't find time.
Now ought we not to be more content with what we have, and not
Only to gratify ourselves with this world's good, but to be more discontent
To get more spiritual good.

We see people happy and miserable
Amid all circumstances in life.
Now, if you are a Christian the scene will soon end.
Pain, trial, persecution never knock at the door of the grave.
They who suffer with Him on earth shall be glorified with Him in heaven.
Be content then with such things as you have.
Now, what is meant by godliness?
Is it not a religious life to be good amid all circumstances in life.
Now, if you are a Christian the scene will soon end.
Pain, trial, persecution never knock at the door of the grave.
They who suffer with Him on earth shall be glorified with Him in heaven.
Be content then with such things as you have.
Now, what is meant by godliness?
Is it not a religious life to be pious?
Let us take more earnest heed to these words. What kind of
Gain are we working for, to gain the whole world and lose our own soul?
What would it profit us when it

COMMON SALVATION.

"If ye Keep My Commandments ye shall Abide in My Love."—Jesus.

If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him.

Christ the Master called for me,
Thus to serve the reaper band,
But a single head of wheat.

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to faith in the living word, or power of the spirit. “For the letter killeth but the Spirit giveth life.” 2 Cor. iii, 6.

When I was an unconverted young man, I believed that the Bible was true. I had faith that Jesus Christ was the Son of God, the Saviour of a lost and ruined world, and that His gospel is the power of God unto salvation to every one that believeth. I also believed, “that by the Word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was being overflowed with water perished. But the heavens and the earth, which are now, by the same word kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter iii, 5, 6, 7. And I trembled. That was a dead faith, an historical faith, it was faith without works, without action or motion. It was only from faith not to faith, for the righteousness of God was not yet revealed in me by the power of God unto salvation for this reason, I was not obedient unto the gospel of Christ, but when I obeyed the teachings of the spirit through the gospel of Christ; I received power unto salvation, and the righteousness of God was unto me revealed from faith to faith. Faith wrought with His works and by works was faith made perfect; namely, works of righteousness and true repentance toward God and man. “For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death.” 2 Cor. vii, 10.

Without faith it is impossible to please God, for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him. By faith Abraham obeyed the calling of God. By faith when he was tried, offered up Isaac his only begotten Son. Here we see obedience makes our faith alive. Obedience brings our faith into action to live and to do the will of God through the power of God in the gospel of Christ. For therein is the righteousness of God revealed from faith to faith, as it is written: The just shall live by faith.

This is a common salvation offered and belonging to all those that have contended and will earnestly contend for the faith which was once delivered unto the saints. It is so common and so general that the unconverted world can see this radical change from faith to faith. As men and women walk the streets they are living epistles known and read of all men.

This salvation is so common that whosoever will has admittance. The spirit says, let him take the water of life freely. The whole armor of God is offered free, the gift of truth, the breastplate of righteousness, the preparation of the gospel of peace, and above all the shield of faith and the helmet of salvation, and the sword of the spirit which is the word of God.

“Faith is the spirit’s sweet control
From which assurance springs;
Faith is the pencil of the soul,
That pictures heavenly things.
Faith is the thrum of love that makes
Man rest on God alone.
Faith is the wondrous power that makes
The templar on his throne.
O Rock of Ages! Pount of bliss!
Thy needed help afford,
And let my constant prayer be this—
Increase my faith, O Lord.”
West Milton, O. J. S. Hoke.

INFANT BAPTISM.
CIRCUMCISION.

It is assumed by the advocates of infant baptism that baptism has come in the place of circumcision. This they consider a strong point, hence it behooves us to give it a careful investigation.

God made sundry covenants with divers of the patriarchs; to each is affixed a sign or token. The covenant of circumcision is the sign He made with Abraham in his forty-ninth year. We will now turn to Genesis, the seventeenth chapter, from the first to the sixteenth verses, inclusive, where we find this covenant recorded in full as follows:

“And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face and God talked with him, saying: “As for me, behold my covenant is with thee, and thou shalt be father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Caanan, for an everlasting possession; and I will be their God. And God said unto Abraham, thou shalt keep my covenant therefore, thou and thy seed after thee in their generations. This is my covenant, which ye shall keep between me and you and thy seed after thee: every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, it shall be a token of the covenant between me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.”

When Abraham was seventy-five years old (Gen. xii, 7) God appeared unto him and promised to him and his seed the land of Caanan. This promise was renewed (chap. xiv, 15) and again renewed with a covenant.
namely, salvation through Christ, secured by faith; this became the heritage of Gentile as well as Jew. (Gal. iii, 8). This did not accrue to them from the covenant of circumcision but of faith. The church took its rise not from circumcision or the law, but from the faith of Abraham. (Rom. iv, 13; ix, 8). The law was added to the Abrahamic covenant, "four hundred and thirty years after" (Gal. iii, 17) "because of transgression, till the seed should come to whom the promise was made." (Gal. iii, 19). "Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith." (Gal. iii, 24). The law was a restrainer and enlightener, but was utterly helpless so far as salvation was concerned. Circumcision never was a token of faith, it requires no moral character. "He that is born in thy house and he that is bought with thy money, who is not of thy seed shall be circumcised." This was irrespective of character. It is still the same today. This is a calling of God that is without repentance. (Rom. xi, 29). Salvation requires faith and repentance.

The Abrahamic covenant has never been abrogated, nor its token. It is still in force. The Jews are still in the heritage of Gentile as well as Jew. The church took its rise not from circumcision or the law, but from the faith of Abraham. (Rom. iv, 13; ix, 8). The law was added to the Abrahamic covenant, "four hundred and thirty years after" (Gal. iii, 17) "because of transgression, till the seed should come to whom the promise was made." (Gal. iii, 19). "Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith." (Gal. iii, 24). The law was a restrainer and enlightener, but was utterly helpless so far as salvation was concerned. Circumcision never was a token of faith, it requires no moral character. "He that is born in thy house and he that is bought with thy money, who is not of thy seed shall be circumcised." This was irrespective of character. It is still the same today. This is a calling of God that is without repentance. (Rom. xi, 29). Salvation requires faith and repentance.

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baptised in or into the name of the Father, Son and Holy Spirit?"

"9. The subject of circumcision was a debtor to the whole law. Is this true of every subject of baptism?"

"10. Circumcision is a visible sign or token in the flesh. Baptism is a symbolic rite.

As intimated before, this list might have been much extended. This we deem ample to show how unlike the two institutions are in design and applicability.

Our next argument we found upon the fact that all the male subjects (and we read of no other) of John’s baptism were circumcised. Also the Saviour was circumcised the eighth day and baptised at the age of thirty. All the Jewish Christian converts were circumcised and subsequently baptized. They were circumcised as Jews and baptized as Christians. Had baptism come in the place of circumcision, to baptize those who were circumcised would look like a work of supererogation. The rites of the Christian church commenced with its dawn, and the Jewish rites gradually ceased in the Christian church as the Jewish mind became weaned from Judaism. The old did not abruptly cease and the new as suddenly commence; they lapsed for awhile, the former decreasing and the latter increasing.

"The believing Jews continued circumcision till entirely amalgamated with the believing Gentiles in the Christian church. They never gave it up because of baptism. It was their national badge and peculiarity, and stood not in the way of their baptism and communion with the believing Gentiles."—(Campbell).

Paul got into trouble as late as the year sixty, on account of a report that got abroad that he forbade the Jews to circumcise their children. It caused him expense and labor to disprove the charge. (Acts xxvi, 24, 25.)

There were Judaizers in the primitive church who assayed to add this Jewish rite to Christianity, but they were severely reproved, and informed that whether Jew or Gentile, if they added circumcision to the gospel, "they became debtors to the law," and that "Christ should profit them nothing." It seems that these facts ought to be sufficient to convince the candid reader that there is no relation between circumcision and Christian baptism. The latter is an ordinance peculiar to the new covenant, a positive command of Christ, symbolic in character and a personal duty. The former is a national badge of a Jew, and guarantees to him the land of Canaan.

Circumcision has become a type, but not of baptism, but of regeneration. "But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not of the letter, whose praise is not of men but of God." Rom. ii, 29. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. ii, 11. In these passages circumcision is a type and regeneration is the antitype. This is another proof that it has no relation to baptism.

With these facts we will submit the case to the candid reader.

[In our next we will consider proselyte baptisms and a few special passages of scripture.]

For the Evangelical Visitor.

TITHES.

(Concluded.)

We leave the reader to answer why that Paul made choice of the Hebrew people to whom to write concerning a practical confirmation of these things? We will, however, in further consideration allow our minds to be carried to an injunction given to the churches (1 Cor. i, 2) from among the Gentiles by this same Apostle.

By referring to 1 Cor. xvi, 2, we read: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Now shall we accept the idea that when Paul speaks of a portion, he leaveth every one to act upon his own judgment, or do we choose to think that when Paul had gone over the "regions beyond" he also occasionally made reference to the order of Priesthood in likeness to that of Melchisedec? We accept the latter proposition as being in accordance with a "reasonable service." Rom. xii, 1. Moreover, if the reader pronounces valid the "word" written in John xiv, 16, 17, 26, namely that the Spirit, the Comforter, is allowed the privilege of working the work of God, we are able to bring abundant evidence to its reminding influence in respect to tithes.

Individual testimony could be set forth to show that by the convicting influence of the spirit of the world, nay, but by the Spirit of God, souls have been brought to consecrate as a sacrificial devotion, the portion of their substance which God demands as his own—to the enhancement of worldly pleasures, amusements of vanity, political achievements or aspirations to fame. Nay, but rather to the diffusion of heavenly enjoyments; a revelation of a weight of glory; to exaltation of humanity; and making known the virtue of being lost to the eyes of the world by a manifestation and confession of our pilgrimage. But some are ready to make the assertion that they have never been convicted relative to this subject. To every soul the privilege of making this assertion is granted; but, has it been duly considered that there are many gospel requirements in which souls have never had any convictions from the simple fact that they have never been taught the principles of the same? Perhaps you have never given this subject a candid thought. Probably you have never made inquiry what God through his written words says to you on this very subject. May the cry of the ancient Tarsian be heard to go forth: "Lord what wilt thou have me do?" How much more cheering the thought at death's silent hour, to know that the talents delivered to us have been applied to the glory of God, and to the diffusion of His holy name instead of sunk in rash speculations, spent in ex-
travagant living, or hoarded up for our offspring to squander or quarrel over.

We have in the foregoing expressed a few thoughts which we have convictions. We trust however, that although this may receive far from a general acceptance—in consequence of dull ears—it may at least receive a charitable and impartial perusal by such who are members of the church militant on earth—the nobility of the Berean spirit coming to light—searching the Scriptures daily to see whether the tenor of these things is found there. If so, then the matter is subject to personal application by every honest soul. If, however, through intellectual defect we have hoarded a wrong conception of what “is written” we trust that privately, at least, we will receive a charitable correction.

H. N. EUGLE.

JEWELRY AND COSTLY ARRAY.

Thousands in the church, and many ministers and their families are drifting away from the old landmarks on this subject. This sin is positively forbidden in the Scriptures. “In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety; not with braidd hair, or gold, or pearls, or costly array; but with good works;” “whose adorning let it not be that outward adorning of plaiting the hair, and of gold, and putting on of apparel.” “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 eye, pride of life, is not of the Father but of the world.” “I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Aim at pleasing and obeying God, reader, and all your ornaments (if you have them) will soon drop because they cannot be put on and worn in the name of the Lord Jesus, or to the glory of God. The command of God is, “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him.” Can any one put on jewelry in the name of the Lord Jesus, and give thanks to God for it? Whatsoever ye do, do it heartily, as to the Lord, and not unto men.

Christians profess that they are not of the world, that they are pilgrims and strangers; that they seek a city which hath foundations; that they are crucified unto the world and the world unto them; that they are dead indeed unto sin but alive unto God; that they are laying up treasures in heaven that they have no fellowship with the unfruitful works of darkness; and that they are not conformed to this world, but transformed by the renewing of their minds.

The wearing of gold in effect contradicts all this. It is both a sign and a fruit of pride. It is a violation of the rule of Christian propriety. There is no law of our being, or of beauty, modesty, usefulness or happiness, which demands it. It squanders the means which God has given for better purposes, and for which he will hold every one to the most strict account. Ye are stewards of the Lord’s treasure, and nothing, absolutely nothing in their own right. Every sum you save by denying yourself ornaments of gold, or pearls, or costly array, you may use in clothing the naked, or relieving the poor, whom ye have always with you. Therefore every sum which you needlessly spend in personal ornaments is, in effect, stolen from God and the poor. It not only cultivates and develops the passion of pride, but it escapes envy, jealousy, evil speaking, covetousness, hypocrisy, hatred and discontent. It also increases fearfully the love of the world. Every action has a tendency to make you love the world more or to love Christ more and no action can increase our love for both. The wearing of gold increases or lessens our piety. Which does it do? The wearing of ornaments leads to extravagance, dishonesty, youthful dissipation and domestic broils. The sin is a distinguished mark of the multitude who throng the way to hell. It misleads time. There is sufficient time to spend every year by each person who bows to the goddess of fashion, to pray a dozen souls into God’s kingdom. This practice creates habits of sinful indulgence, and eats out all spiritual vitality in multitudes of Christians. It furnishes the world with an argument against Christianity. The world knows how Christians ought to live. They can see a sad inconsistency in professors decorating themselves with the extravagant trappings of modern fashion. They know the exterior of many professing Christians brands their profession with suspicion. —Banner of Holiness.

Andrew Edenmiller.

New Providence, Pa.

For the Evangelical Visitor.

TIME.

“My time is not yet come, but your time is always ready.” St. John vii. 6.

Jesus walked in Galilee, for he would not walk in Jewry because the Jews sought to kill him. His brethren desired him to depart and go to Judea, that his disciples also might see the works that he does; but Jesus said unto them, “my time is not yet come, but your time is always ready,” as our time is always ready. Now the question is, are we ready for the time that we shall depart out of this life to a long and never-ending eternity? Let us not forget that our time is always ready, and see that we walk circumspectly. Not as fools but as wise, redeeming the time because the days are evil. Eph. v. 15, 16. John the Baptist said: “Repent ye, for the kingdom of heaven is at hand, and bring therefore fruits meet for repentance. And now the axe is laid unto the root of the tree, therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.” Matt. iii. 10.
It is truly worth considering the great importance of living in this life. "Blessed is the man that trusteth in the Lord and whose hope the Lord is, for he shall be as a tree planted by the waters and that spreadeth out her roots by the river and shall not see when heat cometh, but her leaf shall be green and shall not be careful in the year of drought, neither shall cease from yielding fruit. Jeremiah xxvi, 7, 8.

What glorious promises the Lord has given to the righteous in this life. And when we are ready for the time when the bridegroom cometh to take up his jewels, then we shall go and reign with Him. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him. And as God giveth grace, I desire to watch that I may be ready when my time comes.

As our time is always ready, which yet prompts me to write of a small sacrifice that I made a short time since. When I was small, there were some vases presented to me by friends. They were very attractive to the eyes, and were kept on the mantle, of course, as an ornament. At the same time they were idols, and have become a vexation to my spirit. The wise man said, all is vanity and vexation of spirit. The prophet Ezekiel writes: "Thus saith the Lord God: repent and turn yourselves from your idols, and turn away your faces from all your abominations." They also were an abomination before my face, and while those vases were on the mantle, after vexing my spirit, I could find no light for another step, and feared my time would come when I was not ready, though it was somewhat of a trial to overcome when I got to the point to destroy them. But I wished to be obedient to my Saviour and be ready when my time came, that I received power from above to take down that which I claimed. I broke them in pieces and buried them in the ground, but those which my sisters claimed I left stand, and thanked God for the victory.

Let us not be discouraged, but deny ourselves, take up the cross, and follow Jesus daily. May the God of peace be our strength and our salvation, that we may all be ready when Jesus comes in his glory to take up his jewels.

Anna Mary Meyer.
Shippenburg, Pa.

THE ANCIENT BAPTISTERIES.

(Concluded.)

HISTORICAL.

In concluding the subject, I confess that I am perfectly conscious that many of the readers of The Vis­ton have discovered that I have hastily passed over many of the most eminent and costly baptisteries on the eastern continent. I have thus far tried to select history referring to the Ancient Period, but will now briefly notice the Middle Ages. Consequently I must retrace my steps to some of the countries already passed over.

James Armitage, (the eminent historian of the Baptists, on page 253, 254) says: "The most magnificent baptistery now in existence is that of Florence. It has a diameter of about 100 feet, its gallery is supported by 16 granite columns, and its vault is decorated by the richest mosaics. Its bronze doors are mar­vels of beauty in bass-relief, and fifty years were spent in preparing them. The old font stood in the cen­

We select the following quotation of Stanly's from "The Story of the Baptist in All Ages and Countries" page 3: "For the first thirteen centuries, the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'bap­tism,' those who were baptized were plunged, submerged, immersed into the water. This practice is still, as we have seen, continued in eastern churches. In the western church it still lingers amongst Roman Catholics, in the solitary instance of the Cathedral of Milan; amongst Prot­estants, in the eastern sect of the Baptist." (Our brotherhood is classed with the 'mature sect, and Stanly's reference is to a three-fold plunge.) "It lasted long into the Middle Ages. Even the Ice, Janders, who at first shrunk from their freezing lakes, were reconciled when they found that they could use the warm water of the Geyser. And the cold climate of Russia has not been found an obstacle to its continuance throughout the vast empire. Even in the church of England it is still observed in theory. . . . The rubbing in the pub­lic baptism for infants, enjoins that, unless for special cases, they are to be dipped, not sprinkled. But in practice it gave way since the beginning of the seventeenth century. With the few excep­tions just mentioned, the whole of the western churches have now substituted for the ancient bath, the ceremony of sprinkling a few drops of water on the face." (Selected from Stanly's re­marks on the 'nineteenth century, October 1879.)

From "The Story of the Baptists" page 31, Archibishop Whately says: "Except upon extra­ordinary occasions baptism was seldom, if ever, administered for the first four cen­turies, but by immersion or dipping. Nor is as­persing or sprinkling ordinarily used to this day, in any country that was never subject to the Pope; and among those that submitted to his authority, England was the last place where it was received, though it has never obtained so far as to be enjoined; dipping having been always prescribed by the rubric." . . . .

The same author shows how sprinkling was introduced into Eng­land from the Continent and especially through
gates of Paradise. The same praise is given to those of Florence. The Parma baptistery was begun A.D. 1196, and completed 1281. Its great marble font, 8 feet wide and 4 feet deep, is cut out of one yellowish red block and stands in the middle of the floor, bearing date A.D. 1299. The records of the church at Parma contain an official report of its uses, sent to the Pope and bearing date November 21, 1578, saying that this sacred font was constructed to baptism *per immersionem.* The baptistery at Verona contains a basin of marble 28 feet in circumference, hewn out of a single block of porphyry, and is four and one-half feet deep. The baptistery at Pistoia is especially interesting, and differs from most of those described. It was built A.D. 1337. The font is of white marble and is square. Standing near to the western entrance is a beautiful black and white marble pulpit, from which sermons were preached, to show that the people must hear and believe before they could pass into the water. Its square pool is ten feet in diameter and 4 feet deep.

“The baptistery at Milan is peculiar, and differs from all others. As if to convey the Scriptural idea of burial, it is in the shape of the ancient sarcophagus. Its material is porphyry, being 6 feet, 8 inches long and 24 inches deep. Dean Stanley refers to this baptistery in the words: ‘With the two exceptions of the cathedral of Milan and the rest of the influence of Calvin. ‘So that in the times of Queen Elizabeth and during the reign of King James and King Charles I., there were but very few children dipped in the font.’”

The eminent Philip Schaff, in his *History of the Church* (Vol. 2, p. 259 foot notes) says: “Pouring and sprinkling were still exceptional in the following times. ‘Luther sought to restore baptism by immersion, yet pouring and sprinkling were still exceptional in the times of Calvin. ‘So that in the times of the eathedrial of Milan and the rest of the Christian Church’ Vol. 2, page 250 footnote) says: ‘Tourists from most of those described. It was built A.D. 1337. The font is of white marble and is square. Standing near to the western entrance is a beautiful black and white marble pulpit, from which sermons were preached, to show that the people must hear and believe before they could pass into the water. Its square pool is ten feet in diameter and 4 feet deep.”

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The reason why the men of the world think so little of Christ, is, they do not look at him. Their backs being turned to the sun, they can see only their own shadows, and are, therefore, wholly taken up with themselves. While the true disciple, looking only upward, sees nothing but his Savior, and learns to forget himself. –Edward Payson.

The clock, that points out time and hour, warns or awakens before it strikes; so it is with God’s clock of the universe, it warns and awakens before the season of grace opens or the day of Judgment comes.

Wisdom of God.—Christ crucified is the wisdom and power of God for the salvation of man. He is the only solution of the question how God can be just and true, and yet forgive all who repent and believe.
EVANGELICAL VISITOR.
Published in the interest of the Church of the Brethren in Christ commonly called in the United States "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
To whom all communications are to be addressed.

October, 1889.

For the benevolent fund:
Bro. Christian Sollenberger, $1.00
Bro. Lesh—Semi-monthly, 4.00
From a Sister, , 2.00

We have received the sorrowful news of the death of our Elder, Bro. John Stoner of Martinsburgh, Pa. Particulars will be given in our next Visitor.

The love feast was kept at Ringgold, Washington co., Md., Oct. 9th and 10th; at Bro. E. Hoffman's, near Belle Springs, Dickinson co., Kansas, Oct. 12th and 13th; also at Lawndale, Bucks co., Pa., Oct. 12th and 13th.

Bro. T. A. Long writes us in a recent letter that his daughter, who had been so severely afflicted during the past spring and summer, has been entirely restored, both in mind and body. Truly what cause for rejoicing and thanksgiving.

Back numbers of The Visitor can be supplied to a limited extent from every number published since and including August 1, 1888. Those wishing to avail themselves for gratuitous distribution will please send in their request soon.

Our Evangelists are preparing for work. Bro. Eshleman, from Kan., in company (we hope) with Bro. Trump, from Illinois, will labor in Nebraska and Bro. Stern, of Pa., will labor in West Virginia. Bro. Stern has no assistant yet to accompany him. They expect to enter upon active work early in this month.

Owing to unavoidable causes this months' Visitor is delayed beyond the usual time of issue. But we trust our subscribers will pardon the delay and we will try and not let it occur soon again. We believe in promptness for the Visitor, and promptness in our subscribers. Hoping by a mutual arrangement to make it pleasant for all.

From a letter received from the east we notice that the Brethren of Cumberland Co., Pa., are making an effort to build two houses of worship, and we are glad to note that they are meeting with fair success and will ultimately accomplish their purpose. We note also that the Brethren in Carland mission are making another effort to raise the money to build them a house of worship. We trust they will succeed for they are very much in need of a place to worship in. We would say to the benevolent, if you have any money to spare you would do them a great favor by contributing. Send money for that purpose to Charles G. Baker, Carland, Shinawasse Co., Michigan.

Among the many steadfast friends of the Visitor none have more cheered our hearts by their constancy and true brotherly love than Bro. C. Wisner, of Lawndale, Bucks co., Pa. Although nearing his long and useful journey's end, yet there was always that in his letters that seemed to lift us above the bickering elements that we had sometimes to pass through and to fix our thoughts on the end. He did not always praise the Visitor. That was not the way he did his work, but our thoughts were directed to the object in view, namely, the glory of God and the building up his cause. Although his hearing and his sight are failing him, yet his frequent expressions of cheerful resignation to the will of God were apparent in every letter. We have often wished for more of the spirit of praise in the midst of the trials of life. May God grant them to all is our prayer.

We desire to call the attention of our correspondents to the importance of correct information in death notices. We find in many instances very important omissions. Sometimes, time and place of burial, and sometimes the name of husband or wife of deceased, with others equally necessary, are omitted. The object in publishing these notices is to give the particulars that distant friends will know the facts and can fix the identity of the deceased. It may seem to some unnecessary to mention this but placed as we are to publish these facts we must often defer their publication on account of some information not given. Then, too, we think that very often the matter is delayed too long after the occurrence before the news are sent in and the Visitor is blamed for its non-appearance, when, in fact, it was not sent in time, and we were ignorant of the fact. A day or two sometimes makes a great difference. So too with church news of any kind. It should be promptly and correctly sent just as soon as possible after the occurrence. We hope our friends will make a note of this.

SEMI-MONTHLY ONCE MORE.

At our conference in May, 1887, held in Dickinson co., Kansas, there was a resolution passed authorizing the establishing of a religious church paper under the control of a Board of Publication appointed by conference. It was to be published monthly, semi-monthly, or weekly, at the option of the Board. Arrangements
were at once made to publish a monthly church paper, and on the first of August the first No. of the Evangelical Visitor was issued, which was followed by a regular monthly issue from and after the first of Oct. 1887. Soon after the first paper was issued there was quite a call for a semi-monthly, and at the meeting of the Board at the conference in Indiana in May 1888, the Board felt justified to make an effort to have the Visitor published semi-monthly as soon as enough means were pledged or enough subscribers obtained to warrant its issue without involving the church in debt. Since then efforts have been made to obtain the money or to increase the list of subscribers to the desired number, but although the visitor has many warm friends both in the church and out, and some have offered liberally to aid the enterprise, yet we have not the required amount pledged to justify the increased expenditure, and in consultation with the Board they have in nearly every instance written that they think we had better not risk the additional cost; and while we would very much desire to see the Visitor published semi-monthly, yet it would be at nearly double the cost that it is now.

We are well aware that in this age of much reading matter a monthly church paper of the size of the Visitor is considered too small and does not come often enough; but when we consider the quality of the matter and the cleanness of its columns of anything that could injure the morals of the most innocent, we think that it is very hard to excel. Then, too, most of our religious weeklies or monthlies are supplied with more or less matter that should never find its way into the columns of any religious paper, and many are supported largely by advertisements, and some of a nature we think, to say the least of them, are of a doubtful character. But not so with the Visitor. Its columns are sacredly guarded with unceasing care and we feel, after two years of effort, that it has not been published in vain. We would say then to our subscribers and the friends of the Visitor generally, that for the present we will not agitate the matter further but will wait until such time as we find we can with safety commence its publication semi-monthly. But while we shall not urge the matter of a semi-monthly, for the present, we will not in any respect relax our efforts to improve wherever we can the monthly, and will try that the original matter we use, as well as the selections, will be only the choicest. But we regret in continuing the monthly that we will not be able to publish all the contributions that are so liberally sent in; but we trust our contributors will bear with us if their articles do not appear as soon as they think they should.

We would yet add that we hope our correspondents will not send us any articles written on subjects of doubtful benefit. The Visitor is not a medium through which to express our resentment or our peculiarities, or to get up a controversy on any subject but it is intended to be a means to build up the cause of a crucified Redeemer, to feed the soul on spiritual food, on a gospel basis, and for this purpose we are always glad to receive contributions.

Since writing the above we have received more encouraging news for the semi-monthly, but not enough to warrant any change yet but will hold the matter under future advisement.

For the Evangelical Visitor.

A DEFFECTIVE CHARACTER.

"Then Jesus beholding him loved him, and said unto him, one thing thou lackest." Matt. x. 21.

In the community at large there are plainly two classes of persons concerning whose moral character we cannot easily make a mistake. The one is made up of those who are practically wicked, grossly vicious in daily life. The other class is made up of Christians. Devout in demeanor, they are aiming, with sometimes a poor success perhaps, but with unceasing constancy, to know their right and do it.

But between these two classes lies a third, made up of such as appear to fit in manifest fickleness from one extreme to the other.
the end of the story. This young ruler is never mentioned again; from this time he drops out of history and we know him no more.

In all God's dealing with man there is one element of religious character for which he invariably looks. Men are influenced by a showy exterior; God sees the heart. "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." What is this element? A comparison of the different parts of this story will answer the question. A little child has a single peculiarity as its controlling characteristic: it loves, trusts and obeys its parent. Its motive of life is sincere affection for him above anything else. This is what God demands of his children: a full, filial regard for his honors, his commandments, and his affectionate approval. "A son honoreth his father and a servant his master; if then I be a father, where is mine honor, and if I be a master where is my fear?" saith the Lord of hosts unto you. How do we know the young ruler did not possess this? He certainly seems like a thoughtful, amiable, virtuous person, but acknowledged he still lacked something. Christ told him he lacked "one thing." And the fact was, he went away from the interview indignantly setting his stubborn heart more on the world and less on Jesus than when he came. The expression here is, "his countenance fell." There may be a very showy morality without any true religion. Here was a young man of great promise. He said he had kept the law. Let us see. "Master, which is the great commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment and the second is like unto it: thou shalt love thy neighbor as thyself; on these two commandments hang all the law and the prophets." At a glance we can see by his own showing that he had only obeyed the second table of the law. He had never kept the first commandment; he was like there are too many, he had another God than Jehovah; his covetousness was idolatry.

There may be deep conviction of need in the soul without any true religion. Never forget the errand of this young man, nor the manner in which he discharged it. Mark x. 17. See his zeal: he came to Jesus. See his haste: he came running. See his courage: he was out in the highway, conspicuous to all. See his humility: he knelt at Jesus' feet. There may be even a measure of favor with God and yet no personal religion. Strange words are those that we meet in this story: "Then Jesus beholding him, loved him." It was a love of benevolence. "Honesty is the best policy," to say nothing of principle. The general providence of God favors it more than wickedness or deceit. But beyond this external regard our Lord could have had no favor for this young man. He saw he was a lawyer, a moralist, and self-deceived at all. His conscience must have been a heavy burden. And yet he pitied him quite as much as he loved him. But the study of this story must be arrested at once. I shall have gained a great point if I can show to any of my readers any young man or woman, any of mature age or white hair and furrowed forehead, that it is possible to be completely deceived in reference to one's own state before God.

To some it may seem very hard, although they may be very lovely in life and amiable in all their associations, that they are not necessarily nearer heaven for all their loveliness. "One thing thou hast lacked." That one thing is a complete surrender, a full submission and an entire consecration of self to the Lord Jesus Christ.

"Though cisterns be broken, and creatures of water fail, the word He has spoken will surely prevail."—Freeport, Ills. A. L. Myers.

Sorrowful yet rejoicing.

From a letter received from Pa., we have the sad news of the death of sister Hollinger, wife of brother Jacob Hollinger, of Franklin Co., Pa. She died at the age of 41 years and 9 months. She leaves a husband and six children to mourn their loss. It is hard to give up the wife and mother into the arms of death but when we have the evidence to know that they have gone to a better country, we can become reconciled through the grace of God. In this instance the brother has much to console him. No doubt the separation was a severe one and cost much to be able to be given up, but he had the consolation of knowing that his companion had gone to rest; but above all he has the cheering intelligence that his two daughters have turned to God. No doubt but the sad bereavement of a dear mother touched their tender hearts and God made it the means of a return to Him. Truly the language of the poet is very applicable in this instance:

"God moves in a mysterious way
His wonders to perform."

And his grace did not stop there but a young lady friend, one of their associates, was also made to consider her ways and return to the Lord. Thus we see that the mysterious ways of God are sometimes made to bring us great joy.

May the Lord keep those dear people under His protecting hand.

Sad death.

From a letter received from a Bro. near Nappanee, Elkhart Co., Ind., we learn of a sad accident that happened there, August the 24th, which caused the death of a little girl by the name of Nina Wysong, daughter of Rev. Daniel and Mary Wysong. It appears that she and an older brother and sister were out in the field, and while the brother was a little distance away raking roots and stumps to burn, the little girls attempted to set fire to some stumps. They took corn stalks to carry fire and in doing so
the younger one set fire to her dress. Her older sister attempted to put it out but could not. She then ran to where her brother was but by the time he got there, although he tore her clothes from her, yet she was so badly burned that she died in four or five hours. She was 5 years, 6 months and 10 days old. The funeral was held on the 15th of August. Preaching from 1 Cor. xiii, 12; to a large congregation, by Rev. Murry and Stuckman of the German Baptist church, of which the parents of the deceased were members. We sympathize with the sorrowing parents. May they seek comfort and consolation from the Lord who only can comfort.

Since writing the above we learn that the young man was so prostrated by the sad occurrence that tie has been confined to his bed since.

For the Evangelical Visitor.

AN APPEAL TO THE BRETHREN.

Some years ago an English clergyman by the name of James Chrystal published A Treatise on Trine Immersion. It is the most complete, thorough and scholastic work on the subject extant. The edition is exhausted. The book can not be had any longer. I have had conversation with prominent men in both the Conservative and Progressive branches of the German Baptists. They agree with me that another edition ought to be published. Mr. James Chrystal is still alive, and would probably prepare the second edition if requested. This work is of such importance that every preacher and every intelligent lay member ought to have a copy.

I now ask you, brethren, as many as would take one or more copies, to send in your names to the Editor of the Visserin. Let some one thoroughly canvass each church and report the number of copies wanted. Activity will possibly secure the prize, but sluggishness will lose it. Please lay this matter thoroughly to heart.

Louisville, O.

W. O. Baker.

N. B. The price of the book would probably be from $1.00 to $1.50, in cloth, owing largely to the size of the edition.

FOR CHRIST'S SAKE.

In one of my early journeys I came with my companions to a heathen village of the Orange River. We had traveled far and were very hungry, thirsty and fatigued, but the people of the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered them three or four buttons left on my jacket for a drink of milk, but was refused. We had the prospect of another hungry night, at a distance from water, though within sight of the river.

When twilight came on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, handed to us, laid down the wood and returned to the village. A second time she approached with a cooking vessel on her head, a leg of mutton in one hand and a vessel of water in the other. She sat down without saying a word, prepared the fire and put on the meat. We asked her again and again who she was. She remained silent until we affectionately entreated her to give a reason for such unlooked for kindness to strangers. Then tears rolled down her sable cheeks and she replied, "I love Him whose you are, and surely it is my duty to give you a cup of cold water in his name. My heart is full, therefore I cannot speak the joy I feel at seeing you in this out-of-the-world-place." On learning a little of her history, and that she was a solitary light, burning in a dark place, I asked her how she kept up the light of God in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament which she had received from a missionary some years before. "This" said she, "is the fountain whence I drink, this is the oil that made my lamp burn." I looked on the precious relic, and the reader may conceive my joy while we mingled our prayers and sympathies together to our heavenly Father.

—Sel.

OBEDIENCE TO CHRIST.

"Whatsoever He saith unto you, do it." John ii, 5. How are you to know what He saith to you? Ah! it is so easy to know if we are really willing to know, and willing to obey when we do know! He has spoken so plainly to us in His Word. In that He tells us, tells even little children exactly what to do. It is most wonderful how He has said everything there for us, told us every thing we ought to do. When you read a chapter or hear one read, listen and watch to see what He saith unto you in it. There is another way in which He tells us what to do. Do you not hear a little voice inside that always tells you to do the right thing and not to do the wrong thing? Another way is by those who He has set over you. He has told you once for all to "obey your parents," and to "obey them that have their rule over you." So when they tell you to do something it is the Lord Jesus himself that you have to obey by obeying them. Now, whatsoever He saith unto you, do it! "Yes" whatsoever your parents, whether easy or hard, do it because He tells you; do it for the love of Him, and it will be a thousand times better and happier to obey your King than to please yourself. And He Himself will help you do it; only look up to Him, for grace to obey, and He will give it. Whatsoever He saith unto you, do it. Do not just think about doing it or talk about doing it but do it! Do it! Do the exact thing He would have you, not something a little bit different, or something which you think will be very nearly the same but do "it," and "do it" at once. It is so true, that "the very first moment is the easiest time for obedience." Every minute that you put off doing the right thing makes it harder... Do not let your King have to "speak twice" to you. "Whatsoever He saith unto you do it? cheerfully, exactly, and instantly.
By the grace and help of God I will try to write a few lines to the readers of the Visor, desiring to say a few words to those that have not given their hearts to God. Think for a moment what your Master has done for you. Make up your minds you are going to serve the Lord, it matters not what the world will say, because worldly pleasures only mock us, never give us lasting peace. Christ alone can give us comfort, comfort that will never cease. Dear friends think of that comfort that will never cease, then think on the other side, of that terrible place where there will be pain and sorrow, weeping and lamenting. Think of what little pleasure there is in this world. Oh, I have often felt sorry that I waited so long. I have had many, many happy seasons since I set out to serve the Lord. Most of my associates are yet out of the ark of safety. Oh, I have often wished that they might see it too, before it is too late. I have often prayed for them that they might give up the world and come down at the feet of Jesus. There is a day coming when they all will wish they had done so. We must give up the fashions of the world. Why is it some claim to be Christian professors, and the same time you can’t tell them from those that don’t profess? Why is it that people are so proud? God does not like a proud heart.

Brothers and sisters pray for me that I may be more earnest, more of a shining light to those around me, that they may see the enjoyment in religion.

Your weak sister,

Emma Edensole.

Clarence Centre, New York.

For the Evangelical Visitor.

TO THE UNCONVERTED.

The central and altitudinal position with the divine lives of holy prophets, sweet singers, apostles, evangelists and the birth, life, death and resurrection of our dear Saviour indeed make Palestine the sanctuary of the world. There are other lands that have fairer skies, preferable climate, loftier forests, or flowers of more resplendent beauty; the scenery of rivers, lakes and mountains may be more attractive in other lands than in this; probably more startling grandeur and sublimity in the Himalayas, the Andes, the Rocky mountains, or even in the Carpathians, the Alps, the terrible gorges of the Caucasus, or the varied summits and ravines of the Yellowstone; but in one chief respect Palestine has no equal. There the Son of God, robed in human flesh, taught the people on the hill-tops, mountain sides, in the cities and on the sea, in the synagogues and in the temple, and performed many a wonderful miracle.

These are the mountains which Jesus climbed for intercourse with heaven, for temptation, for transfiguration and for ascension into glory. There we also find Calvary where Jesus suffered the cruel death of the cross by wicked hands, which gave life to the ruined world.

Its peculiar location gave means to bring the chosen people in contact with the monarchies of Babylon, Media, Egypt, Syria, Assyria, Greece and Rome, probably preparatory for the coming of Christ. From this place, also, the gospel was spread, like the light of the sun, by the commissioned apostles and evangelists and other Christian workers around the entire globe, hence the “Holy Land” has become very sacred to every believer.

Morrison, Ill.

For the Evangelical Visitor.

MY EXPERIENCE.

I thought I would take pleasure in writing a few words for Jesus. Since I have set out to serve the Lord, I have found great enjoyment. It is my desire to keep on serving the Lord, but I often fail in doing the Lord’s will but that is not my desire. When the Lord gave peace to my soul I hardly knew how I felt. It seemed as though I could fly. I can truly say when I am obedient to the Lord everything seems to go far more pleasant and happy. My dear friend it is far better to be a servant of the Lord’s than to be living in sin, because we don’t know how soon we shall be called away from this world, and what a fearful thing it would be if we had to part forever from our dear Lord. Dear unconverted souls think which road you are traveling. The Lord has promised to pardon and forgive all our sins. We can depend on him far beyond any friend in this world. He has promised us that whatever we ask we shall receive. That is a glorious promise. I want to live nearer to the Lord day by day, so that when my time is ended in this world I can meet you all in heaven. Pray for me that I may be faithful to the end.

Gormley, Ont.

SINS OF THE LIPS.

In praying against sins of the lips, let us in every case go to the root of the mischief, and pray against those sins of the heart out of which these others spring; else we may make more accomplished hypocrites of ourselves, but no more perfect Christians. We pray that we may not speak uncharitably, but oh, let us pray that we may not think uncharitably; that the law of love may not be on our lips only, but in our hearts. There are some cautious persons who exercise much self-restraint upon themselves in not speaking unkindly of others, because they feel that in so doing they should blemish their own Christian reputation; but they may make up for it by hard, cruel, uncharitable thoughts which keep to themselves in the deep of their hearts. We pray that we may not speak proud things with our lips; but if we confine ourselves to this, it may really be only a prayer that we may not ourselves come to any open shame, lowering ourselves by vaunting, vain glorious speeches in the estimation of others. But he who is rightly praying to be delivered from
the lips of pride, as sinful before God, and at the same time make his prayer to be delivered from the heart of pride; his desire will not be to seem humble, which is only a subtler pride, but to be humble: to be a man of humble speech, because he is first a man of humble thoughts, to be clothed with the garment of humility within as well as without. So, again, every Christian will needs hate impure lips; he will pray that at no unguarded moment of his life any word may escape him, growing out of the corruption which is in the world through lust. But what is this unless he is also asking for a clean heart? What were he who should be content if only his words were pure words, and should at the same time entertain, or even invite, thoughts and imaginations of impurity and uncleanness? What, indeed, but a whitened sepulcher, decent indeed and fair without, but full of all filth and rottenness within? Seek, then, I beseech you, to make thorough work here. Strive, pray, cry, that in this, as in everything else, the root of the matter may be in you.

If you pray, “Set a watch, O God, from lying lips and a deceitful tongue!” Remember that behind each and every such prayer there should lie another prayer, which is this: “Make me a clean heart, O God, and renew a right spirit within me!”

Selected by a Young Sister.

THE CALVARY CONVERT.

Perhaps the most extraordinary instance of conversion to Christ that ever graced the annals of the church or occurred in the world, was that of the thief on the cross. Circumstances more adverse to faith can scarcely be imagined. He whom his faith embraced was suspended helpless by his side; was apparently a mere man like himself, with nails driven through his hands and feet, as they were through his own; with legible lines of mortal agony written upon his brow; and with no divinely commissioned Elias or other agency to take him down.

The Messiah claims of the sufferer were seemingly now at their lowest ebb. The faith of even the chosen twelve, Christ’s bosom friends, had almost gone out. The daughters of Jerusalem were weeping and beating their breasts in sorrow. And yet that was the very moment when the faith of this poor dying man sprang up, new-born in his soul. As the angels of heaven looked down wonderfully upon the scene, of him only, perhaps, of all the race, was it said, “This man was born there.” The lone Calvary convert! Not so helped to his conversion as we have been, or may be, reader.

And yet see how his faith, being true and genuine, took him down, as it were, from his own cross, and laid him at the foot of the cross of the Immanuel! So that even as the beloved John leaned on Jesus’ bosom at the table, so this newly-converted malefactor, with those implored eyes which he turned so eagerly towards his fellow-sufferer, and with those earnest words with which he begged so sincerely not to be forgotten when Christ should reach his kingdom, leaned his head also on the bosom of the great Redeemer! With his heart he believed unto righteousness, and with his mouth he made requisite confession unto salvation. With no opportunity for baptism, nor for a participation of the Lord’s Supper, nor for bringing forth multiplied fruits meet for repentance, he was yet a genuine disciple and a legitimate son and heir of the household of faith.

He had found the door there on his wooden death bed. And with grim, careless, hardened soldiers around him, and all alone, with not even one to link hands with him and countenance him in the great act, but rather with a sneering comrade not far off from him, he crossed the threshold which divides the world from the Church, and entered that great and glorious house which God has built, and not man, and became a fellow-citizen with all the saints.

What an unutterable thrill of joy must have shot through his soul as those most merciful, kind, and inspiring words came back to him from the Saviour, “Today shalt thou be with me in Paradise”! And how pungently this Calvary convert condemns all such as see the Redeemer of men, in infinitely better circumstances, risen, ascended, and all glorified of the Father, and yet are so slow of heart to believe in and embrace him!—Selected

AN UNBELIEVING HUSBAND’S SALVATION.—The Rev. Mr. Ross remarks: “About four years ago a woman, living not far from my church, was converted to God. She told her husband of the happy change that had occurred, and lovingly entreated him to come with her to the house of God; but her husband, who was a professed and somewhat blatant unbeliever, not only refused to do so, but angrily forbade her ever to enter a church door. Greatly grieved as the woman was at the check put upon her public communion with God’s people, she obeyed; yet, though she could not go to church herself, Sunday after Sunday she sent in a request for prayer that her husband might be saved. A year went past, her husband was not saved. Two years glided away, and still—though the requests were handed in with the greatest punctuality—the man was leading the old life of sin. However, at the end of the third year God answered the prayer of the woman; the erring one was brought to the feet of the Savior who died for him. O ye who have been praying for loved ones for years, and have begun to despair, still trust in God. He will bring the prodigal home, and gather the lost sheep in His fold.”—Selected.

The absence of any kind of anxiety for the spread of the truth, implies spiritual paralysis, if it does not imply actual spiritual death.—Canon Liddon.
HOPE THOU IN GOD.

Despair not though thy life is dim,
God cares for thee; hope thou in him;
And do not fear to haste along,
With trustful song.

For blessings shall around thee throng.
Why all things change—seek not to know
God makes the Springtime come and go,
And no one guides thy life but He—
O quiet be
Until His reasons thou mayest see.
The shifting shades of the day
Are sometimes dark on each one's way,
And thine one path that seems in night,
Leads on to light,
So forward strong, for God and right.
Do troubles gather round thy head,
Sleep is the path thou hast to tread;
Hope still in God yield not to fears;
But through thy tears,
Read the good story of the years.
God cared for thee, a little child,
He led thee when the way was wild.
He gave thee joy with every day:
O hope and pray
He shall light up the homeward way.
He who has been thy helper, yet
Will not forsake, will not forget.
He blesses and thou shalt be blest:
O tired heart, rest,
Be sure he only sends the best.
—Selected.

PRINCIPLE.

Old John Brown said he would rather have the cholera, smallpox and yellow fever in his camp at once, than a man without principle, yet he was a fighting man. His weapons were carnal. The warfare of the church is spiritual. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places.” Eph. vi. 12.

How much more then is principle demanded in the church than in the camp! If one unprincipled man can do so much harm among a band of fighting men, what mischief will he not effect when he becomes enrolled among those whose mission it is to spread spiritual holiness through the land? A little leaven leaveth the whole lump. When the body of the church becomes corrupted, the influence which it exerts is of a corrupted character. Men are taught to act from policy rather than principle. Expediency takes the place of right.

The church becomes like a company of boat men who look one way and row the other. When God converts a man he puts within him a love of right, and a hatred of wrong. “Because thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” This is the case with every truly converted soul. This spiritual instinct prevails through the rest of his life, unless he backslides and transfers his allegiance from God to the church or the world. One who always acts from principle has an influence for good that no talent or station can give him without it. People know where to find him. Whatever question comes up he takes his stand on the side of right, of God and humanity. He forms a nucleus around which the vacillating can rally.

Sel. by Anna Eshelman.

THE GOSPEL OF PRAISE.

Happy are those whose names suggest gladness and brightness, whose presence acts as sunshine wherever they move. Even those who are not joyful by nature, may become thankful and bright by grace, and recommend religion by putting away murmurings, complaints and irritability. The Bible urges us, Forget not all His benefits. If we think about our mercies, our preservations, our deliverances, and more about the the hope that is set before us, depression will be eird, and the spirit of heaviness will be replaced in the garments of praise.

Mr. Spurgeon has said that some Christians are too prone to look on life’s dark side, and talk about what they have gone through, rather than what the Lord has done. A healthy Christian says, “I will speak not about myself, but to the honor of God. The Lord hath done great things for me, wherein I am glad.”—Short Arrows.

“There is a way that seemeth right unto a man,” avoid that way.

THE TRUE REPENTANCE.

You must not place the chief part of your religion in humiliation, as if it were a life of mere sorrow that we are called to by the Gospel. But you must make it a servant to your faith, and love, and joy in the Holy Ghost, and other graces. As the use of the needle is but to make way for the thread, and then it is the thread and not the needle that makes the seam; so much of our sorrow is but to prepare for faith and love, and these are they that clothe the soul with Christ. It is therefore a sore mistake with some that are very apprehensive of their want of sorrow, but little of their want of faith or love, and that pray and strive to break their hearts, or weep for sin, but not much for those higher graces which it tendeth to. One must be done; and not the other left undone.

—Richard Baxter.

FINDING THE LAMB.—One evening, in 1861, as General Garibaldi was going home, he met a Sardinian shepherd lamenting the loss of a lamb out of his flock. Garibaldi at once turned to his staff, and announced his intention of scouring the mountain in search of the lamb. A grand expedition was organized. Lanterns were brought, and old officers of many a campaign started out, full of zeal, to hunt the fugitive. But no lamb was found, and the soldiers were ordered to their beds. The next morning, Garibaldi’s attendant found him in bed, fast asleep. He was surprised at this, for the general was always up before anybody else. The attendant went off softly, and returned in half an hour. Garibaldi still slept. After another delay, the attendant awoke him. The general rubbed his eyes, and so did his attendant, when he saw the old warrior take from under the covering the lost lamb, and bid him convey it to the shepherd. The general had kept up the search throughout the night, until he had found it. Even so does the Good Shepherd go in search of His lost sheep until he finds them.—The Preacher’s Monthly.
What shall we preach? is the question that confronts every man who enters the pulpit. At first thought, there would seem to be no danger of making a mistake. Every preacher who has been saved was saved by the gospel and every soul that has been saved in all the past has found the new life in the gospel. The experience of all the redeemed ought to lift up an impassable barrier in the way of substituting mental philosophy, metaphysics, ethics or methods for the simple gospel of Jesus Christ. In nothing does the wisdom of God shine more conspicuously than in this, that God has given a simple message to His ministers. They are to go into all the world and preach the gospel, the good news, the glad tidings to every creature. The gospel message is clean cut and is unencumbered with any school of philosophy or metaphysics. There were no burdens of methods laid upon the gospel. Our Lord said: (John iii, 16) "That whosoever believeth in Him should not perish, but have everlasting life." In the same chapter (38th verse) He said: "He that believeth on the Son hath everlasting life." To the woman at the well of Samaria He said: (John iv, 10) "If thou hadst known the gift of God, and who it is that saith, Give me to drink, thou wouldest have asked of Him and He would have given thee living water." Scores of times in the gospels our Lord formulated the message of good news in such language as the above. Sometimes He called men to repentance, sometimes to faith, sometimes to love; because repentance, faith and love all are phases of the one acceptance of the gospel. Where true faith is found, repentance and love mark the life; where true repentance and love are found, faith is seen to be the instrumental hand stretched out to receive these graces from God.

The apostle has so far distinguished true faith as to say that it must be of the heart—"With the heart man believeth unto righteousness"—that is, saving faith is heart faith, and insures the fruitage of a holy life. But even Paul does not burden the gospel he preached with the theories of any school of philosophy. When the burning question of personal salvation was up he said to the jailer (Acts xvi, 31) "Believe on the Lord Jesus Christ and thou shalt be saved." To the Ephesian Christians (Eph. ii, 8, 9) he said: "By grace are ye saved through faith, and not of yourselves, it is the gift of God; not of works, lest any man should boast." Hence in the outburst of his gratitude for the gracious gospel he said to the Corinthian Christians (2 Cor. ix, 15). Thanks be unto God for His unspeakable gift." The Son of God, in whom we have life, was a gift; son-ship that comes through Him to us, who are aliens, is a gift; everything concerning salvation is a gift. This is the good news—the gospel. Nothing is plainer in every line and word of gospel truth than that the gospel is not weighed down by any system of metaphysics. It is absolutely in harmony with the constituted laws of the human soul. The gospel was provided for lost souls; hence it is to be preached to lost souls in the plain words and with the intent which it bears upon its face. It is not a system of philosophy, but of salvation. It is not a system of methods to exalt certain processes of mental action, but of salvation. It is not a system of producing uniform experiences and emotions, but a system of saving the lost and securing holy character. As a result of this salvation there will come to all the partakers of the grace of God those experiences of the new life, But any system of preaching which demands these experiences before we can receive God's gracious salvation, or in order to that salvation, is a perversion of the right ways of the Lord, and is not the gospel of God. To insist that a soul shall be absolutely, holy, absolutely pure and unselfish, in order to salvation, is pure legalism. It is to reach such a point as not to need the Great Physician before we apply to Him; it is to heal ourselves before calling upon the healer; it is to be saved by works.

The simple gospel which God Himself could not put in any simpler form, is that the lost soul has nothing to do but accept Jesus Christ. "Just as I am." "Who of God is made unto us wisdom, righteousness, sanctification and redemption." (1 Cor. i, 30). "For He [God] hath made Him [Jesus Christ] to be sin for us, who knew no sin, that we [sinners, guilty, lost, helpless] might be made the righteousness of God in Him" (2 Cor. v, 21). Here is no legalism, no crowing into this gospel of life an element of death, no forging of any new chains for the soul already manacled and enslaved with sin. Jesus came to help the helpless ones—the guilty ones, the impure, the hardened, the enslaved, those "sold under sin." He begins with us in this death of sin, and by the regenerating power of the Holy Spirit lifts us into resurrection life. Hence Paul declares how and when it was done; not after we had righted ourselves, purified ourselves, but, "When we were yet without strength, in due time [God's time] Christ died for the ungodly." (Rom. v, 6). A little farther on in his argument he declares the greatness of redemptive love that "God commendeth His love toward us, in that while we were yet sinners Christ died for us." This is indeed good news—the very heart of the gospel, the revelation of God's unspeakable love to us—and such a commendation of that love as has won every redeemed soul that has accepted Him. We are not to work life in ourselves: the dead can never...

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THE GOSPEL, OR METAPHYSICS, WHICH?

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THE GOSPEL, OR METAPHYSICS, WHICH?

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do it. We can only accept life from the life-giver. We can only receive Him and what He has wrought.

From the Holy Spirit we have (John i. 12) the life-giving word: "As many as received Him, to them gave He power [or the privilege] to become the sons of God, even to them that believe on His name." Is your heart hard and selfish? "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh and I will give an heart of flesh." (Ezekiel xxxvi, 26).

Is your mind dark? Is your soul dead in sin? In Him was life, and the life was the light of men." (John i, 4). The Master Himself declared (John viii, 12). "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." Is your life empty and joyless? "Believing, ye rejoice with joy unspeakable and full of glory." (1 Pet. i, 8).

Is your heart unbelieving? The Holy Spirit replies (Heb. xii, 2). "Looking unto Jesus, the author and finisher of our faith." And we rejoice to sing:

Look away to Jesus,
Soul by soul oppressed;
Twas for thee He suffered,
Come to Him and rest;
All thy gifts He carried,
All thy sins He bore;
Look away to Jesus,
Trust Him evermore.

Let us forever be done with human hindrances, and give a dying world the good news of immediate salvation in Christ only.

THE GOSPEL NEEDED BY THE NATION.

It the Gospel in the hearts of those who gathered about the camp-fires of the Pilgrims was essential to the great work which New England has accomplished, how much more needful it is among the communities in California, Colorado, Arizona, where the representatives of twenty nationalities are gathered in every mining village. The most strategic, if not absolutely greatest work for

Christ now going on in the world, is not among the millions of China, India, Africa. The most strategic battle is that silent moral struggle carried on by a few hundred Christian schools and a few thousand Christian churches in the heart of the Mississippi Valley. Our great missionary work in America has flourished just as the West has been developed. There sprang up what I may call great home missionary revivals, first, after the settlement which Washington favored began to dot the rich lands along the Ohio river, then after the opening of the Erie canal; then after the gold fever of 1848; and again after the struggle for the possession of Kansas, and still again after the completion of the first Pacific railroad. The vast inrush of population into Texas on the south, and into Dakota on the north, has deepened in the mind of the Church, a sense of importance of our central and western territory. As a nation, we touch Africa on our Atlantic seaboard, Asia on our Pacific coast, the vast Spanish populations on our Mexican border, and the representatives of all mankind in the streets of every great flourishing city, from Boston to Omaha, from Denver to San Francisco, from Minneapolis to Fort Worth. With immense populations swarming from other lands into our rapidly growing cities, some of us have come to think that the kingdom of God, built strong in America and especially in its controlling centres, is a good line of operation against the whole world. We have become the meeting place of the nations, a miniature of our globe. In one year as many as eight hundred thousand immigrants have flocked to our shore. In no other nation are home and foreign missions so identical, reeminding one of the remark which Dr. Leonard Bacon made with regard to a town in northern Michigan, where it was announced that "next Sunday the foreign missionary work would end, and the home missionary work begin." In other words, the Indians were moving away and the white settlers pouring in.—From Dr. Barrow's Thanksgiving Service in the October number of The Treasury.

OBITUARIES.

DIED.—Near Mountville, Manor Tp., Lancaster Co., Pa., Sept. 1, 1889, Benjamin Herr, aged 79 years, 4 months, 21 days. He leaves a wife, two sons and two daughters to mourn their loss. Funeral services and burial at the Manor church, attended by many friends and neighbors.

DIED.—Near Martinsburg, Pa., June 24, 1888, Sister Sarah Steward, wife of Bro. Jacob Steward, aged 42 years, 8 months and 4 days. Funeral June 25th. Interment at the Replague cemetary, about one mile north of Woodbury. Deceased was a member of the church for a number of years and during her illness frequently expressed a desire to go to rest. She came from Ringgold, Md., to Beilford Co., Pa., some years ago, and leaves a husband and one brother, Rufus Kaside, of Woodbury, Pa., and one sister, Laura, wife of Bro. Joseph Bassler of Abilene, Kan., to mourn their loss. May their loss be her eternal gain.

DIED.—Aug. 16th 1889, in Carlylo, Pa., Sarah Miller, wife of M. B. Miller, aged 46 yrs., 9 mo., and 14 days. Funeral services were held by the home brethren from Isaiah 38th chapter, last clause of first verse. She was a daughter of Bro. John Bower, of Blair Co., Pa. Though not a member of the church, yet in her sickness she turned to God and seemed to realize her acceptance with Him and said if she got well she would follow the Lord in all his commands. She leaves a husband and seven children, three sons and four daughters, and many relatives to mourn their loss. J. H. MYERS.

DIED.—Near Galva, McPherson Co., Kan., Aug. 13, 1889, Jacob Wolf, aged 71 yrs, 6 mo., and 22 days. He was buried Aug. 15th in the Empire cemetery, a beautiful location for the dead. Bro. Wolf was a member of the church for 30 years. He was born and lived in Bethel Tp., Lebanon Co., Pa., until the spring of 1886, when he came to Kansas and in February 1887 his daughter Amanda and his son Gideon and family moved near Galva where the deceased made his home and was well cared for until he breathed his last. Bro. Wolf had been troubled with heart disease for quite a number of years, but in other respects he was in reasonable health until a few months before he died, when he was attacked with consumption and dropsey from which he could get no relief until death closed his earthly career. He leaves one son and seven daughters and quite a number of grandchildren to mourn their loss, but we trust they need not mourn as those who have no hope. Galva, Kan.

L. C. WENGER.