DIVINE HEALING.

If God will give me grace I will try and give a few thoughts on the subject of “divine healing” for it has been resting on my mind for some time, and I have never been quite willing to write. I am sorry to say it is a subject so lightly spoken of by the majority of God’s children and yet there is so much in the Word of God to confirm it, and I feel it too deep a one for me to write upon, but I will try to do my duty by giving only a few thoughts, and by so doing honor God, who alone has taught me. While I am doing this I trust I may be a help to some poor, afflicted soul, and dwell myself, O Christ in me and give me heaven at last.

For the Evangelical Visitor.

If ye keep My Commandments ye shall abide in My Love.”—Jesus.
For the EVANGELICAL VISITOR.

FOREKNOWLEDGE AND FREE-WILL.

GOD'S FOREKNOWLEDGE AS IT AFFECTS MAN'S ETERNAL DESTINY, AND GOD'S ENTIRE CONTROL AND MAN'S ABSOLUTE FREE-WILL RECONCILED.

Moral philosophers and theologians have from time immemorial endeavored to reconcile God's entire control with man's free will, but in every attempt their reasonings terminated in absurd conclusions from the fact that the foundation upon which their reasonings were founded was erroneous. If the premises of a proposition are true and the reasoning founded on these premises correct then the conclusion must be right. It is an admitted fact that we have not the moral right to object to any one expressing his honest opinion on any subject, but when an uncharitable spirit is manifested toward us for not obsequiously adopting preconceived and absurd ideas, we should, out of right, object. The time has arrived for us to realize that we are the legitimate heirs of great and numerous burdens of unauthentic traditions and illegitimate dogmas which are the culminations of superstitions that emanated from the dark ages of ignorance and barbarity. These burdens are as yet bearing heavily upon us, binding us down in a great degree to the thralldom of error. Until we are enabled to throw off this excessive load of hindrances and attain to such enlightened and enlarged views as to rise above receiving anything for the truth except true revelation and the conclusions of true reason, we can not breathe freely the pure air of free thought without coming in contact with absurdities that have maintained the dignity of truth and veneration by virtue of their great antiquity.

It is not the intention here to trespass on forbidden ground, or to pry into the infinite depths of the unknown and unknowable mysteries of God in attempting to show the harmony of God's government with man's absolute freedom to choose and act for himself, but only to deal with facts which revelation and true reason substantially supply. This is not only our privilege but it is our duty, that we may know the truth and not be deluded and led astray with superficial theories that appear plausible but fail to stand the test of reason. Before engaging in this demonstration we will briefly notice and review some of the most prominent arguments advanced to prove God's entire control in all things and man's unfettered freedom of will to choose and act for himself and the reconciliation of these two opposites. Notwithstanding the manifest absurdity and obvious self-contradiction of these assertions, to give it the semblance of truth, its advocates assume this hypothesis to prove the first assertion.

"God from all eternity knows whatsoever cometh to pass." This is a fundamental error which can easily be shown and shall be pointed out farther on. From this hypothesis they establish God's foreordination of all things, since foreknowledge is foreordination. This assertion is conceded, that is, if God foreknew all things, He foreordained all things.

Since nothing can exist and extend of a certainty into the future except God's plans, these do extend into the future as far as God desires and no farther, consequently foreknowledge and foreordination must accompany each other, and what is foreknown by God must come to pass. Now if the first hypothesis was true the conclusion would be right that God entirely controls all things and would be the author of all sin introduced into the world with all its direful consequences. To prove the second part of the proposition, man's unfettered freedom of will to choose and act for himself, and reconcile it with the first part, namely, "God from all eternity foreknew whatever cometh to pass, they assert that "God's eternal certainty is not man's eternal necessity," notwithstanding "He appoints and directs the various steps and doings of man." That is, what God has decreed and appointed to man certainly to do and which decree is irrevocably fixed by God's immutable will, and which must inevitably come to pass, man must not necessarily do, but has the power to evade. This absurd and contradictory assertion is supported by the following argument: "Under God's direction man's will is so inclined as to choose for himself at pleasure exactly the course of life appointed unto him from all eternity." This makes man a mere machine, acting as he is acted upon. It also makes him the victim of deception, making him believe he is acting and doing his own original will, when he is just doing what was appointed unto him from all eternity and for which he shall be called to an account. "O consistency, thou art indeed a jewel!" but how little respected. The amount of nonsense a hierarchy of wily priests would have us believe is incredibly presumptuous. To substantiate the foregoing arguments they refer to the case of Judas Iscariot, the Hebrew children, and others. The truth of it is evidently this: If we do what God desires of us we do God's will, and our doings must be right else God's will must be wrong, the case of Judas Iscariot notwithstanding. If Judas was appointed to do what he did it does not necessarily follow that he must be condemned for it, but Judas was already a condemned, rebellious sinner before he conceived the idea of betraying the Lord. The Lord was at all times ready to pardon his sins on the same condition He pardoned others, but Judas never did comply with such conditions, not because he could not but because he would not. If the betrayal of Christ was designed for the
work of an incorrigible sinner, it is unreasonable to presume that God was under the necessity of foreordaining such a one, since all ages have furnished plenty such from their own uninfluenced choice, and Judas was one of them.

Concerning the Hebrew children, their trials, their unfaithfulness and idolatry, which were predicted long beforehand. It is admitted that God does foreordain and did foreordain a rigid course of discipline for the Hebrew children which was necessary for their own good and to prepare them for the purpose for which God wanted them. God knew that they would become disobedient, idolatrous and rebellious, since He knew they would become disobedient, idolatrous, heathen nations and of idolatrous, which were predicted long before, concerning their failings, was one of them.

We have now briefly reviewed some of the principal arguments for entire predestination and have given iconoclastic reasons sufficient to show that God does not appoint or foreknow all things that take place in the doings of man, consequently his doom is not predestinated. We will now give reasons to show that man is as free and independent, in a certain limited sphere, to choose and act for himself, unfettered by any superior power or appointment, as God Himself, except only when limited by unavoidable circumstances.

We will now assume as granted the following hypothesis: 1st. God is omnipotent. 2nd. God is omnipresent. 3rd. God is omnipresent. 4th. God is eternal and so are his attributes. 5th. Nothing but God and his attributes are eternal. 6th. God is absolutely independent. These are some of the attributes of God, which constitute a God, which exist coeval with Him and which shall be considered here. The omnipotence of God does not imply that He can accomplish anything contradictory within itself. Illustrations are unnecessary. Neither does the omniscience of God imply that He can know anything that has no existence either in reality or design, and if only in the knowledge of God, and if thus known, must have an existence in design; this is evident. Again, to illustrate farther: If the works of creation are God's plans He must have had a time in which He planned them, before which time no such plans could exist and consequently could not be known; but if foreknown from all eternity the plans must exist from all eternity, and God could no more be the author of such plans than He could be the Creator of Himself. Again if such plans have had an eternal existence they must exist independently from God since such plans are none of His attributes and God is divested of the power of planning entirely. If God's plans are eternal and exist independently from Him it follows necessarily that the laws and power to execute such plans must exist independently of God also, since the laws and power for the execution of such plans and the plans themselves belong and go together. If the plans of God and their laws for executing them exist independently from Him, the effects of such laws and plans must be independent of Him. Now this is all that is needed and was needed to bring about the present state of all things and a God is unnecessary.

We will now again resume the attributes of God. God is absolutely free and independent, unlimited by any extraneous plan or power. By His omniscience He devises His own infallible plans; by His omnipotence He executes them. We are told by divine authority that God created man in His own image. He formed his material body out of earth, blew into his nostrils the breath of life and he became a living soul. This breath of life, the living soul, was never created, but was transmitted directly from God to man, and this combination constituted the creation of man. Of all His attributes, God transmitted a very limited amount to man. Thus man became the miniature image of God, since all God's attributes are represented there, the infinitesimal difference between God and man is, man's power is limited to a very small sphere, while God's attributes and power is infinite. In creating man, the representation of God, an infinitesimal part of independence was transmitted to him, so man is now as independent and free to choose and carry out his plans as God Himself, although restricted to narrow limits, yet extensive enough to permit him to obey or transgress, to work righteousness or iniquity at will. By exercising this independence in a wrong direction sin was committed and introduced into the world by man, not because God desired sin to exist in the world, for God is holy and righteous, hates sin, consequently there can be no congruity between God and sin; but God could not create man a likeness of Himself, a free moral agent and at the same time withhold the power of sinning from him.

We will now conclude by summing up the positions sustained by the foregoing arguments.

1st. Man is the arbiter of his own destiny.

2nd. Man is as free and independent in a certain limited sphere, to choose and act at will as God Himself. This and this only makes man a responsible creature, but is exempted from responsibility when and where controlled by circumstances or any power outside of his own will.

All creation was planned by God Himself, consequently such plans could not have had an existence from all eternity. Foreknowledge of God is foreordination, since nothing can exist into the future but God's plans, and God's plans must be consummated.

Sippo, Ohio.

In God we trust.

Joshua Groff.
THE SECOND COMING OF CHRIST.

"And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii, 12.

The second coming of Christ is an event of great importance, and no doubt it will be hailed with great joy by every faithful Christian. Many have in the past undertaken to foretell the day, yes, even the hour of the second coming of Christ, but all have come to shame and failed to their utter disgrace; and all who will be so unwise as to undertake to foretell the second coming of Christ in the future, will, we presume, fare no better, for Jesus says, "that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Hence the importance that we should watch and be ready, that when the midnight cry cometh we may go out to meet the Bridegroom; but if we do neglect to watch, Jesus says, "I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Nevertheless, come he will, whether we are watching or not. When he comes he will not come as a redeemer but as a judge "of the quick and the dead." For we read: "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." Blessed thought: to be ever with the Lord.

Dear readers, would you not like to be one of that happy number? Well, it seems to me I hear one say, "Yes, I would like to be." Well, if so, my friend, then make haste, the time is short, for it is written, "today while you hear the voice of the Lord, harden not your heart," and "flee the wrath to come." Repent of your sins, and believe in the Lord Jesus and you shall then receive forgiveness of your sins according to the gospel. Then you are requested by God's word to love and obey his commandments and to serve him faithful unto death. You then have the promise to be one of that happy number.

Above, where the apostle says, "the dead in Christ shall rise first," he has reference to the patriarchs and the prophets, also all them that lived and died in the old dispensation believing in the coming of the promised Messiah. It includes also the apostles and the fathers of the Primitive church; also all of those that believed on the name of Jesus through the preaching of the gospel from that time up to the present day, and all who will yet believe on his name, providing all have served him faithful until death under all circumstances; whether they were persecuted or imprisoned whether; they were sawn asunder or devoured by wild beasts; whether they were burned at the stake or passed through great tribulation; all those that have served him faithful until death, until the second coming of Christ, shall rise first; then we that remain, if peradventure we have been born again and have been a separate people, and have a light to the world and a salt to the earth," shall (then) be caught up together and meet the Lord in the air.

After this it will come to pass as John says, "and I saw the dead, small and great, stand before God; and the books were opened, and the dead were judged out of those books according to their works, and whatsoever was not found written in the book of Life was cast into the lake of fire." Dear reader, God forbid that any of us should be so unfortunate. Now in order to avoid this we ought to be ready, "for in such an hour as ye think not the Son of Man cometh." Dear brethren, it appears to me I need not give you a word of encouragement, for I am persuaded that you are all determined, with the help of God, "to work out your own salvation with fear and trembling;" that if the occasion required, you would be willing to suffer persecution for the sake of Christ, and that you would be faithful until death, in order that you may ever be with the Lord.

Then come my brethren and sisters, let us hasten, The enemy is on our track; he knows his time is limited; he will not hesitate to deceive us if we but give him an opportunity, for he will certainly try his utmost to lead us astray in order to drag us down to perdition. Then let us be vigilant and watchful. We have no time to spare, for ought we know the Lord may come today. And happy, dear brethren and sisters, will we be when our Lord doth come. We shall then be released from all our trouble, temptations and perplexities and be transplanted into that glorious realm above; there to share the bliss of heaven with the angels, and to sing the Song of Moses and the Lamb for ever and ever. Oh what a consoling thought. Who is there that would not like to share such a blessed state as awaits the faithful child of God in heaven? Brethren, it should inspire every one of us with fresh zeal and courage to labor on in our Master's cause, although the enemy may try his endeavor to hinder us in the service of our Lord, yet after all if we but keep our eyes fixed on him who has gone before us we shall come of more then conqueror.

In conclusion a word to our unconverted friends will perhaps not be amiss. We feel constrained by love as well as by duty to give you a word of warning. How, my friends, do you think it will fare with you at that great and notable day, if you neglect the salvation of your soul? We all know that we must certainly all stand before the judgement seat of Christ," thar to receive our reward, "according to that we have done, whether it be good or bad." Then my friends, if that day should overtake you unprepared, how will you stand before the righteous God? You will then say to the mountains and rocks, "fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." But we trust, dear friends, that it will fare better with
you. Let us then prepare ourselves and that we may be ready to say with the Revelator, “Even so, Lord Jesus. Amen.”

CHARLES BAKER.

Nattawa, Ont.

For the Evangelical Visitor.

WATCHFULNESS.

“Watch and pray, lest ye enter into temptation.”

These words were spoken by our blessed Saviour near the close of His ministry while here on earth. Here it seems watching comes before praying, though not without connection. While the Apostles were commanded to watch and pray at that time it is fully as necessary in our day for all believers to follow those precepts, for the many allurements that tempt to lead us away from the right paths in the way the fathers trod. The Apostle Peter also in reference 1st Pet. iv, 7, says, “Be ye therefore sober and watch unto prayer.” We believe the gospel teaches we should live soberly, righteously and godly in this present world. How much we need the gentle leadings of God’s spirit. Weneed to live in God’s glory and honor, endeavoring to serve him according to his will, ever keeping his service most in our minds. Let us so live that we may enjoy the blessings of the religion of Jesus while we live here on earth, looking unto Him, the author and finisher of our faith, living every day as if it were our last on earth. Let us scatter seeds of kindness around our pathway and in every possible way make this world of sorrow the better for our having lived in it.

C. E. KRUGER.

Dayton, Ohio.

TO ALL FRIENDS THAT ARE CONVINCED OF GOD’S TRUTH.

My desire is that ye may live and walk in His peaceable truth and show forth that ye are children of the light and of the truth; for the heavenly, gentle, peaceable wisdom is justified of her children. But debate, strife, wilfulness, laying open one another’s nakedness and weakness, is not the practice of heavenly wisdom’s children nor from the Spirit of Christ; neither such as bite and tear one another; that is from a devouring spirit, not the Spirit of Jesus, which covers that which is uncomely and can forgive. My friends, you profess that truth which is beyond all the world’s ways, therefore, see that you excel them in the heavenly, gentle wisdom, that is easy to be entreated; for the wisdom of the world is not easy to be entreated, and sometimes will not be entreated at all. Pray, see you excel the world in wisdom, in virtue, in kindness, in love that is over hatred, in meekness, humility, sobriety, civility and modesty, in temperance and patience, and in all morality and humanity; which will not act anything below men nor unmanly. Show forth true Christianity and that ye are the converted and translated believers in Christ, dwelling in the love of God that beareth all things, endureth all things, is nothing but as a tinkling symbol and as sounding brass and are discontented, murmurers and complainers, full of doubts, questions and false jealousies.

Keep that spirit out of the camp of God, for do not you read in the Scriptures, both of the New and Old Testament, that the end of such was misery? Therefore, in the love of God, build up one another, for love edifies the body of Christ, and he commands his believers to love their enemies and to love one another; by this they are known to be the disciples of Christ. But to live in envy, strife and hatred is a mark that they are no disciples of Christ, for he that loveth not his brother abideth in death, and whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. But they that love the brethren are passed from death to life.” 1. John iii, 14, 15. And if a man says, “I love God and hatest his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from God, that he who loveth God loves his brother also.” Chap. iv, 20, 21. Therefore, “love one another;” for love is of God and hatred is of the devil, and everyone that loveth is born of God and knoweth God. All are children of God by creation: therefore, in that state they are to love their neighbors as themselves and “to do unto all men as they would have them do unto them.”

2. God pouring his Spirit upon all (or all men and women) all that are led by the Spirit of God are the
sions of God, heirs of God and joint heirs with Christ, and are in fellowship in the everlasting gospel and unity in the Spirit, the bond of peace. They that go out of this unity, out of the bond of peace, and do not keep it, break the King of kings, peace; but they that keep in the unity and fellowship in the Spirit, and walk in the light, have friendship one with another, and with the Father, and the Son. It is not every one that talks of the light of the world, of righteousness, of Christ and of God, but he that doeth the will of God." Therefore, my friends, strive to excel one another in love, in virtue, in good life and conversation; and strive all to be of one mind, heart and judgment in the Spirit of God; for in Christ all are one and are in peace with Him. The Lord God Almighty preserve you in Him, your Rock and foundation, that is heavenly and stands sure, that ye may be valiant for the truth upon earth, for the Lord and his glorious name; that ye may all serve Him in your generation and in His new creation in Christ Jesus. Amen.

BARBARA L. WALKER.

For the Evangelical Visitor.

AND YET THERE IS ROOM.

In the 14th chapter of our Lord's gospel by St. Luke we have a parable, given by our Saviour, of a certain man who made a great supper and bade many, and when the supper was ready he sent his servants to say to those that were bidden: come, for all things are now ready, but we notice that they all began to make excuse and would not come. So the servant came and informed his master of these things. Then the master of the house, being angry, said to his servants, go out quickly into the streets and lanes of the city and bring in the poor and the maimed and the halt and the blind and when this was done the servant said, and yet there is room. Then the master sends him out into the highways and hedges and tells him to compel them to come in that his house may be filled.

The supper is the gospel feast, prepared by God, in the gift of his Son, our Saviour. The first invited represent the Jews, and as they refuse to come he turns to the Gentiles and heathen nations, and yet there is room. These words in connection with the following have made some impression on my mind: and compel them to come in that my house may be filled. Christ by His servants through the gospel is still inviting the sinner to come and eat and live, and as long as time shall last, the invitation will be, come, for there still is room. Oh, the mercy of God! how great in preparing this supper! Dear unsaved reader, think what an honor is conferred upon you in being invited to come to such a great feast, and again what an insult to the Master if you refuse to come and enjoy yourself at his table after he went to such great expense to prepare the feast for you. No wonder He will say, none of these men shall taste of my supper, no, not taste of it; if they will not come when they are bidden.

Today we are all invited, then why delay. There is no excuse that will screen us as the parable shows. If your yielding to the invitation would in any way cause you to lose anything of value you might refuse, but such is not the case. By coming to this supper you shall only lose your sins and eat of the food that shall satisfy the soul. Be entreated then to come and partake of the gracious love of God, while yet there is room. By and by there may be no room, no room! To whom is this message addressed? To God's servants who are sent forth to declare the glad tidings of salvation. But is it only the ministers who are to do this work? Cannot every brother and sister do a little of this bidding to the gospel feast, or gathering in the sheaves? It is said, compel them to come. We do not understand this to mean to force any one against their own will to make a profession, but think it does mean that we use our influence and try to constrain them to give their hearts to the Lord. O how often has the writer been made to feel remorse of conscience by neglecting this duty. We read in the xxixih chapter of Revelations, "The Spirit and the bride say, come," and as the bride is the church we may at once see our duty. Could we not often speak a word for Jesus, where we do not? We can help the cause onward also by supporting the ministry, that those who are sent to preach the Word may be able to give themselves wholly to the work, and perhaps we should pray as the Saviour taught His disciples: pray ye the Father that He will send forth laborers into His harvest. God bless the faithful servants and may their efforts be crowned with success. May they not fail to invite sinners to come while yet there is room.

Yet there is room. The Lamb's bright hall of song,
With its fair glory beckons thee along.
Room, room, still room, oh enter, enter now.

Dusk is declining and the sun is low;
The shadows lengthen, light makes haste to go.
Room, room, still room; oh enter, enter now.

The bridal hall is filling for the feast,
Pass in, pass in, and be the bridegroom's guest.
Room, room, still room, oh enter, enter now.

Yet there is room; still open stands the gate:
The gate of love, it is not yet too late.
Room, room, still room, oh enter, enter now.

Ere night that gate may close and seal the doom,
Then the last loud, long cry, no room, no room.
No room, no room, oh woeeful cry—no room,

MARY A. BOWERS.

EXPERIENCE.

I was very young when I first felt. the Spirit of the Lord, (at the age of ten, as near as I can remember) but was not willing to yield to the Lord at that time. I then set a time that I would serve Him, but I could not wait till that time came. The Lord let me get sick and in my sickness I promised Him if He would spare me till I got well, I would then turn and serve Him, and soon after I was well. I started out in the service of
Christ. I am now a number of years in this work, and became a member of the church not long after. I am not tired of the ways at this present time. I feel the importance of living here in this world. We should at all times be engaged in the service of the Lord and try to improve our talents the Lord has delivered unto us. I feel as if I had but one talent. I want to make good use of my one talent, so when the Lord shall come, that I may be ready to meet Him. I do not want to do like that man that received one talent, and then went and hid his Lord’s money. Matt. xxv. I am still trying to serve the Lord in weakness, but often come short of doing His will and often have trials and temptations to undergo. But we should not be discouraged, if we look at what our dear Saviour suffered when He was in this world. He was nailed to the shameful cross and there bled and died to redeem such poor mortals as we are. We should be willing to bear our cross and do as the Lord has commanded us to do. We must suffer with Christ if we want to reign with Him.

What a joyful time that will be when we shall see the Lord come with power and great glory, and all the holy angels with Him, to judge the world, and shall separate the people as a shepherd divides his sheep from the goats. If we are faithful and do what the Lord has told us to do we can rejoice when we see the Lord come to gather His people home. I often feel sorry that I did not live nearer to the Lord in my past life. From henceforth I wish to be more faithful. In the past year I have enjoyed religion more than ever before. If we are faithful the Lord will help us to overcome all. Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city. Rev. xxii, 14. The grace of our Lord Jesus Christ be with you all. Amen. Rev. xxii, 21.

D. H. Eichelberger.

Morrill, Kan.

Every one has a fair turn to be as great as he pleases.—Jeremy Collier.

For the Evangelical Visitor.

SWARING.

The term to swear implies some act or form of speech by which men try to give such strength to their assertions, as to exclude all doubt. Lexicographers define it something like this: To affirm with an appeal to God for the truth of what is spoken.

The act of swearing dates way back to the days of Abraham, and for we ought to know, it may have been customary among men in the antediluvian world.

The first instance recorded is found in the 21st chapter of Genesis. Abimelech king of Gerar asked Abraham to swear by God that he would not deal falsely with him, nor with his son, nor with his son’s son. The oath that Abraham took on that occasion was in accord with what was afterwards taught the Israelites, as can be seen in Deut. vi, 13, and v, 20. Namely, they were instructed to swear by the name of the Lord, and not otherwise. These instructions, or rather, this commandment was so given apparently, because men got into the habit of ignoring God, in swearing by other beings probably in the hope of being delivered all the same and with no fear of punishment, nor having called God to witness.

While considering this subject, the most marvellous thing of all connected with it is the Bible record that God himself sometimes confirms his counsels by an oath. Yea, in many passages we find it stated that “the Lord swear.” In Hebrew vi, 13, it is declared, that because He could swear by no greater, he swears by himself.

Let us for a moment consider the matter, why the Almighty, the Being and Source of all truth, should swear? At first thought it would seem that His simple word, under all circumstances, should be sufficient; and no room at all allowed for doubt. In that it is also stated, Heb. vi, 18, that it is impossible for God to lie!

In carefully examining the Record, we find that when God makes a promise or a threat in the usual way he reserves a right to repent of it afterwards, and not bring it to pass,—de-
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Susan Eshelman 1.00

We had recently the pleasure of a short visit to Franklin co., Penn., and to Ringgold, Md., where we attended a love feast on the 9th and 10th of October. We felt very much encouraged in our visit with the dear brethren and sisters. We spent several days in visiting in Franklin co., in Bro. Martin H. Oberholzer’s district and in Bro. Geo. Wingert’s district and from there to the lovefeast, which was really the object of our visit on invitation of Bro. Aaron C. Wingert, who has the oversight of that district. After the love feast we spent a few days in visiting in the vicinity of Upton, Pa. On Monday we left for home to return by the B. & O. R. R. through West Virginia, crossing the Ohio river at Bellaire, which by the way, we think makes the fastest time and is equipped with good, comfortable vestibule cars and their limited express makes no extra charge as do some other roads east from Chicago. If you wish to go east from Chicago or St. Louis or come west from the eastern cities, take the B. & O. R. R. and you will be suited.—Ed.

We owe an apology to our patrons and friends for the late appearance of the Visitor for October, and we know no better way of reconciling the matter than by a frank statement of the facts that caused the delay, which are these: For several months we received proposals from another publishing house to do the work of publishing the Visi- tor some cheaper than what we were paying, and after investigating the matter and consulting with those who were doing the work we felt justiﬁed in making the change, but by the time we were ready to make the change it was late in the month of September and the work of transfer took more time than we had anticipated, and although our work with manuscript was in the hands of the printers in good season, yet the printers were delayed in obtaining the kind of type necessary for the work, and after waiting for some time without receiving them they finally got out the proof with the type they had on hand, but now they write us they have received their new type and will use that for the next issue which we have good reason to believe will come out early in November, and it will not be long until matters will again move off in proper order.

We received many cards and letters of inquiry on account of the delay but could not reply to all only in this way.

To our CORRESPONDENTS.—We would say to all who have favored us in the past with articles from their pens for publication in the Visitor, that our store of good and suitable matter is nearly exhausted, and we would be very thankful to have you write for the Visitor now. We have plenty selections and can get many more from our exchanges that are very good and useful reading matter, but we need original matter on the various religious subjects that may be presented to the mind of the writer as proﬁtable. We do not wish to dictate, but would state that so far as refers to the ordinances we are pretty well supplied, but there are other subjects that are inexhaustible and should be constantly kept before the readers of the Visitor and among Christians generally. There is perhaps no subject so inexhaustible as the “attributes” of God, and while much that is said or may be said on this subject is probable speculation, yet it will undoubtedly do us all good to dwell largely on His loving kindness shown toward the human family; but whatever the subject is that you may desire to write on, let us hear from you soon.

The end of the year is approaching, and brethren should not forget that now is the best time to secure subscription.

CHURCH DISSENSIONS AND DIVISIONS.

We notice in some of our contemporay journals the evil effects of fostering the spirit of contention.

In one instance the matter was carried so far that the pulpit, was the object about which the different factions were contending; one party was in favor of a pulpit and the other was opposed. The matter was left finally in the hands of the carpenter to do as he preferred, which resulted in the placing of a pulpit in the new church that was building. During the night some person obtained admittance through the transom over the door, removed the pulpit to the cellar and placed a table in place. We are glad to state that when the day of dedication came and a large congregation came together neither of the ministers referred to the trouble but it is feared the end is not yet.
The other instance was for the possession of a house of worship by two contending factions of a divided church and has resulted in the arrest of some of the parties, among them a minister of the Gospel. Now, what is the result of these and similar difficulties? Not only to divide the church and to cause those who have long been friends and members of the same church, and who have walked together to the house of God, who have worshipped together, who have partaken of the emblems of the broken body and shed blood of a dear Saviour together, to be separated and have caused in many instances that they have become bitter enemies that can rarely become reconciled. But it is made use of by the enemies of the cause of Christ to exult over and to point with contempt to such occurrences as evidences of the insincerity of professing Christians. It is also a hindrance to the progress of Christianity even among the more honest and candid thinking of those who are seeking salvation, and it is poisonous food for all who are not the children of God. Such dissensions are even injurious to many who are members of the church and who might otherwise remain steadfast, but reflecting on these contentions they probably may neglect duty and the enemy get control of their thoughts. They remain away from the service of God, neglect secret prayer and other means of grace and the end is a backslidden state and it is to be feared a reprobate mind. But, we may well ask ourselves why it should be so from the very fact that those who indulge in such dissension must evidently have lost their first love and have become partisan in mind, and heart, preferring to win even if it is at the expense of peace, than to suffer wrong; but while such was the fact in these instances, we trust that not all were led into it but that the better element upon sober reflection will ultimately prevail. But let us always seek the guidance of the spirit of our divine head and obey His precepts and He will guide us to His glory and to our eternal good.

For the Evangelical Visitor.

ADULTERY CONSIDERED.

“But I say unto you, that whosoever shall put away his wife, saying for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.” Matt. v, 32.

“Whosoever putteth away his wife, and marrieth another committheth adultery: And whosoever marrieth her that is put away from her husband committeth adultery.” Luke xvi, 18 and Matt. xix, 18.

Causeth her to Commit Adultery.

The first cause as given by Matthew v, 32. The man that puts away his wife for any cause not named in this verse causeth her to commit adultery, provided she marry another man.

Next cause as given by Luke xvi, 18. If that man that will put away his wife and marry another and if the woman take the liberty to marry another because her husband did, in either case the woman is an adulterer as well as the man. Except it be for fornication (the woman being in fornication,) the man can put her away as a lawful cause, and in that case the man cannot cause his wife to commit adultery because she was an adulteress before he put her away. To put her away for any other cause, may cause her to commit adultery. This exception will only cover what the Jews asked Christ. Namely: “Shall a man put away his wife for every cause?” Only for fornication is excepted, but in this case Christ did not say that he might marry again.

Now if it is right before God for a woman to marry another man after her husband has put her away and during his life-time, then the words of Christ are of no effect and seem to be without meaning. Namely: “Whosoever marrieth her that is put away from her husband causeth her to commit adultery.”

Can an adulterer repent truly while he is living in adultery ? John the Baptist said unto Herod, “It is not lawful for thee to have thy brother’s wife.” So it seems the living in adultery before God is the great sin.

A Discourse.

The subject of divorce and remarriage, in this day of easy divorces, is certainly one of the most important questions that is before the civilized world, and cries loudly to those who consider the marriage covenant sacred for redress. We do not wish to enter into a discussion of the subject now but it is nevertheless one of pressing and important consideration and will, we fear, in fact it is already undermining the most sacred, as well as the most important, institutions of the world—that of the family relation—and how it can be ignored, or lightly treated on by our law makers, who are placed in a position of trust and of great responsibility. As concerns the present and future of our nation we cannot comprehend, unless indeed too many of them are so corrupt that they do not regard the moral worth of the family relation. But we do think the time is here that cries loudly for a uniform national law, based upon the clear language of sacred writ that will make the breaking of the marriage covenant a misdemeanor which will not so lightly be trampled upon, but after all it does not depend wholly upon the law of the land, but upon the moral sentiment of the people. The ministers of the gospel should speak from the stand, and our religious papers should not cease to cry out against this evil that is undermining the moral life of the nation and the church. In fact every moral man and every moral woman should not cease to raise their voices against this crime to society.

We hope soon to have a series of articles for publication touching upon this important subject.—Ep.

We feel sorry to record the death of Noah Seitz, which occurred some time after one o’clock on the morning of Oct. 15, 1889, in the city of Harrisburg, Pa., aged 57 years, 11 months and 14 days. He was found dead in his bed. He was troubled with heart disease, which is supposed to be the cause of his death. He was removed to his home near Marysville, Cumberland co., and was buried on Thursday, Oct. 17th, at the Brack Church cemetery near West Fairview. Funeral services by T. A. Long and M. H. Oberholtzer from Luke xii, 40. Although not a member of the church, he possessed many worthy traits of character. He leaves a wife, Sister Elizabeth Seitz, and three sons, all of whom were present at the funeral. No doubt but this sudden bereavement was very hard to bear, but, God who is ever ready to comfort those who trust in Him, will be their comforter.

J. H. M.

It is a small thing to be wronged, but a horrible thing to be wrong.
INFANT BAPTISM.

PROSLEYTE BAPTISM.

[Correction.—In the article on Baptism in the last No. of the Visitor we several mistakes. On page 3, first column, fourth line from bottom, first word in the line you find the word "terms," strike it out and write "tame" over it. In second column, in sixth line from bottom, in the first line of the paragraph you find the word "imagine" strike it out and write "inquire" over it. In third column, No. 1, third line substitute "of" for "to" so as to read "subjects of baptism."]

Another argument is urged by some pedobaptists, in favor of their institution, drawn from what is known as "Jewish Proselyte Baptism."

It is assumed that the Jews in receiving proselytes not only circumcised them, but that they were also baptized; and that if the father of a family was thus initiated, the whole family was frequently similarly initiated and that infants must have been included. It is further assumed, that John's baptism as well as Christian baptism was derived from the Jewish rite. We are confronted with the idea that baptism is in the place of circumcision, and in the same strain are told that they were co-existent. It takes no great logician to see the fallacy of this. If their assumption were true then Christian baptism would be in the place of Jewish baptism and this was never claimed to be in the room of circumcision for the Jews never ceased to circumcise.

Even if this proselyte baptism could be proven to have existed before John's baptism, the fact remains that it differed from Christian baptism.

First, in this, that none of the children of these Jewish proselytes who were born after their parents were initiated into the Jewish church were baptized.

Secondly, that the proselytes immersed themselves. This is rather a weak basis for infant sprinkling to rest upon; when the babes forehead is scarcely wetted with a moist finger.

But in the word of God the idea is prominent that John's baptism was a new institution. John says of his mission, "I am come baptizing in water, because He should be made manifest to Israel." Paul says of the same, "When John had first preached, ed before His coming the baptism of repentance to all the people of Israel." (Acts xiii, 24.) "Does this not indicate a new commission and a new institution?" "But there are two passages of Scripture." "The one is taken from the Messiah himself, 'I ask you,' he says 'when came the baptism of John—from heaven or of men?'" "They do not say from men for the people know better and would have stoned them." "The other passage is Heb. ix, 10. In this all the divinely appointed rites, washing and bathing, practiced by the Jews are said to have been ordained only 'till the time of reformation, or to the Christian era.' These clearly indicate that John's baptism was from God and not from tradition or from the Jews. Indeed, all this is logically and grammatically implied in calling him the Baptist. A Baptist he might have been, but the Baptist he could not be, by contrast or by eminence."—Campbell on Baptism page 217. I can, however, state on good authority that there is no evidence that a Jewish proselyte baptism existed before the days of John the Baptist. On the other hand there is no authentic record of it before the fourth century. It is highly probable that it was derived from Christian baptism instead of Christian baptism from it. As the shadow always reflects the form of its object so it reflects the mode of baptism. Neither the Old nor the New Testament says one word about proselyte baptism. The Apocrypha is equally silent. Josephus and Philo make no mention of it. Where reference is made in the Scriptures to Jewish proselytes nothing is said about baptism. (Judith xiv, 10; Matt. xxiii, 15; Acts ii, 10; vi, 5; xiii, 43.) In Judith an account is given of the manner in which Achior was made a proselyte. In Exodus xii, 18 the mode of making proselytes is prescribed in language as follows: "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof." (Ixiv.) "One law shall be to him that is home-born, and unto the strangers that sojourneth among you." Circumcision only is commanded.

We will introduce a quotation on this point, from a learned pedobaptist authority:

"Now, there can be no doubt, that ample quotations can be produced (Dr. Wall has great store of them) in support of these positions. (That of Jewish proselyte baptism.) But then what sort of quotations? Are they of a kind to bear with decisive evidence on the state of matters in the gospel age? It is here, that when the authorities are looked into, they prove insufficient for the end they are intended to serve; for, so far from finding any attestations among them respecting the existence of proselyte-baptism in the apostolic age, we are rather apt to be struck with the total want of evidence on the point, and the want of it in writings which, if it could have been had, might have been confidently expected to furnish it. In the inspired writers of the Old Testament no notice is taken of any ordinance connected with the admission of native Jews or converted Gentiles into the covenant, except that of circumcision. Nor is mention once made of any other in the Apocrypha, or in the Targums of Onkelas and Jonathan, or in Philo and Josephus, notwithstanding the references which abound in their writings, to Jewish rites and customs. There is a like silence upon the subject in the Patriarchal productions of the first three or four centuries; and in those of the Jewish Rabbis for the same period. So far as the direct evidences goes, the very utmost that can be said is, that indications appear of Jewish proselyte-baptism as an existing practice during the fourth century of the Christian era. And as there is no historical ground for supposing it to have been then originated, it may, with some probability, be held to have been commonly in operation for a certain time previously. But if we inquire when or how, we can find no satisfactory answer; all is involved in uncertainty.—Patrick Fairbairn, Hermeneutical Manual, pp. 304 and 305.

The same authority in the same book, pp. 305 and 306 introduces a foot note that we here reproduce as relevant:

"Schneckenbürger, in the treatise..."
above referred to (in the text) besides giving a clear historical survey of the opinions and literature upon the subject, has satisfactorily established the following positions:

1. The regular admission of strangers into the Jewish religion, while the temple stood, was done through circumcision and sacrifice—a lustration, however preceding the sacrifice, which like all other lustrations, obtained merely as a Levitical purification, not as an initiatory rite. This appears from a variety of sources, especially from several passages in Josephus, such as Ant. xiii, 9, xx, 2, xviii, 3, 4, in which the reception of individuals from other lands is expressly treated of, and no mention made of baptism.

2. The lustration performed on the occasion did not differ in outward form from the ordinary lustrations, but, like these, was practiced by the proselytes merely upon themselves.

3. This lustration by and by took the place of the discontinued sacrifice, yet not probably till the end of the third century, and was then, for the most part, still performed as a self-lustration in common with circumcision that followed it, but in the case of women was done apart from the latter, and in process of time came to be applied, as a proper initiatory rite, as in the case of slaves and foundlings.

4. Hence, a derivation of the baptism of John or Christ from this Jewish custom, is not to be thought of, but is to be accounted for from the general use and significance of lustrations among the Jews, taken in connection with the expectations entertained respecting the state of things to be introduced by the Messiah. These quotations bear strictly upon the point at issue and are strong testimony. These witnesses state explicitly that Jewish proselyte baptism could not have occurred before the third or fourth century.

Schneckenburger tries to account for baptism and so does Fairbairn further on than the above quotation from legal shadows. This seems uncalled for, as we have already shown that the baptism of John was from heaven and not from men—a new commission. It is true that the law consisted of types and shadows of better things to come. But did they not foreshadow the substance rather than other shadows? Every shadow has its substance and every type its antitype. From the general harmony of God’s laws and plans as well as from the types and shadows of the Old Testament, it might reasonably be conjectured that the rites in the new would be of a lustrative character. But where we have direct testimony from scripture we need no conjecture.

Conclusion of this branch of subject in next No.

NEWTON, THE PRODIGAL

When a young man begave himself up to a seafaring life, and, being impressed, was put on board the Harwich man-of-war where he gave vent to all his corrupt passions, and yielded himself to the influence of the boldest infidelity. While the boat lay at Plymouth he deserted, was caught, brought back and kept in irons, then publicly stripped and whipped, after which he was degraded from the office of midshipman, and his companions forbidden to show him the least favor or even to speak to him.

He was thus brought down to a level with the lowest and exposed to the insults of all.

During the following five years he got leave to be exchanged, and entered a vessel bound for the African coast. Here he became the servant of a slave trader, who with his wife treated him with cruelty. For fifteen months he lived in the most abject bondage.

Writing to his father, arrangements were made for a vessel to call for him and to bring him home.

While on the voyage home he found on the boat a copy of Stanhope’s Thomas A. Kempis, that he read to pass away the time. While perusing it, the thought flashed across his mind, “What if these things should be true.”

The following night a fearful storm arose.

A friend, who took his place for a moment, was swept overboard.

For a time it seemed as if the boat would be shivered to atoms. During the calm that followed, a tempest of sin arose within his bosom.

His crimes, infidel scoundrels, and many narrow escapes from sudden death, passed before his mind in dark array.

Then says he, “I began to pray; I could not utter the prayer of faith. I could not draw near to a reconciled God, and call Him Father, my prayer was like the cry of the ravens, which yet the Lord does not disdain to hear. I now began to think of the Jesus whom I had so often offended. I recollected the particulars of His life and death; a death for sin not His own, but for those who, in their distress, should put their trust in Him.

“In perusing the New Testament, I was struck with several passages, particularly the prodigal—a case that had never been so nearly exemplified, as by myself—and then the goodness of the father in receiving; nay, in running to meet such a son, and this intended only to illustrate the Lord’s goodness to returning sinners, this gained upon me.” Thus he became, as he says, “a new man.”—Se.

GEMS OF THOUGHT.

There is a time when the truest courage is shown in retreating from temptation.—Robertson.

Religion in its purity is not so much a pursuit as a temper; or rather, it is a temper leading to the pursuit of all that is high and holy. Its foundation is faith; its action, works; its temper, holiness; its aim, obedience to God in improvement of self, and benevolence to men.—Edwards.

Joyful News mentions the curious coincidence of three ministers who occupied the pulpit in a Wesleyan chapel on the same day, each preaching from the same text, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.” The happy result was that at the close of the day four persons came to Jesus, one saying: “After three invitations from the same pulpit I could hold out no more.”
THE END OF THE WAY.

My life is a wornisome journey,  
I'm sick with the dust and the heat,  
The rays of the sun beat upon me,  
The bristles are rending my feet;  
But the city to which I am going  
Will more than my toils repay;  
All the toils of the road will seem nothing,  
When I get to the end of the way.

There are so many hills to climb upward,  
I often am longing for rest;  
But He who appointed my path way,  
Knows just what is needful and best,  
I know that in his word He has promised,  
That my strength shall be as my day,  
And the toils of the road will seem nothing,  
When I get to the end of the way.

He loves me too well to forsake me,  
But He who appointed my path way,  
That I write for the VISITOR  
and hope  
There are cordials for those who are faint:  
though I am foot sore and weary,  
When all that now seems so mysterious  
And the beautiful songs of the angels  
Will be plain and clear as the day  
And the road to death is a broad one. Then it  
Is an evident fact, that all who will  
Chois life, must enter into the narrow  
way and continue to walk therein  
Through love must draw them. When I hear  
A. HURSH.

THE NARROW WAY.

When we go to any place, whether  
to church, or any where else we are  
always careful that we get into, and  
keep the right road or path. In the  
winter time when the snow is deep,  
we are especially careful that we do  
not step to one side and get into the  
deep snow. How important that we  
exercise the same care in our spiritual  
walk, in the narrow way which leads  
to everlasting life. That we do not  
step to one side and get into the  
depths of worldly influences, which is  
nothing more or less, than the broad  
way. The Savior teaches us that the  
way to life is a narrow one; while the  
road to death is a broad one. Then it  
is an evident fact, that all who will  
choose life, must enter into thenarrow  
way and continue to walk therein  
Through love must draw them. When I hear  
A. HURSH.

PRACTICE WHAT YOU PREACH.

I want to try and live up to all  
that I try to teach others and all  
that I write for the VI'Strorn and hope  
this is the feeling of all the brothers  
and sisters who write for the VI'Strorn  
or speak in prayer-meeting. We all  
know that if we are not honest be-  
tween ourselves and God all is in  

vain. So with the help of the Lord I  
will get down at the feet of Jesus with  
Mary of old and there learn from  
Him words of comfort. I am afraid  
too many forget themselves and try  
too much to get up a sermon or a  
prayer to please men. I think that  
this is the reason more good is not done  
in our day. People are preached and  
prayed to death, others are tired out  
and fall asleep because the preacher  
does not practice what he preaches.  
He says things he does not mean in  
his excitement, and when he has hal­loved at the top of his voice, himself  
or any one else knows what he said,  
at the same time remembering that  
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A. HURSH.
FROM A YOUNG SISTER.

I am a friend of the Visitor. The more I read it the better I like it. By reading the essays on the different subjects, we gain much information. It makes my heart rejoice when I hear of so many leaving their sinful ways and entering the fold of Christ. I would say to these dear converts, be faithful. There is pleasure in religion if we live near to our blessed Master who does so much for us. And oh, brethren, let us make it our daily practice to pray for those souls that have just started out in this important work.

I must often think Christ himself came to save that which was lost. He was the friend of publicans and sinners. The outcast of society, He especially links himself with the least. His greatest love was shown towards the worst of men. The mind of Jesus should be in us in such a degree that the least should be thought worthy of our highest effort.

I want to try and live near to my dear Saviour, although I feel my shortcoming, but I must often think that we cannot live near enough to Him, our blessed Master who is so kind to us as to bless us in everything we stand in need of. I must often think of that poet that says:

"What a friend we have in Jesus,
All our sins and griefs to bear."

I will ask an interest in all your prayers who read this piece.

Hamlin, Kan.

E. B.

The Evangelical Visitor.

MATRIMONY.

Matrimony is a sacred ordinance that should not be trampled upon with our sensual shoes; but as it was said unto Moses at the Mount: "take off thy shoes from off thy feet; for where thou standest is holy ground."

Matrimony is an emblem of the relationship that may exist between God and man.

The comforts and enjoyments of married life may be to the uplifting of sinful humanity.

When young intelligent persons get married, they soon begin to feel more the responsibility which is placed upon them; and the Spirit that would convince the world of sin has more free access to the heart:—thus if they remain faithful

"Their harmony is sweet,
And life's troubles they gladly meet."

The virtues that are required to maintain this harmony between man and wife are obtained through many trials.

The Savior illustrates this truth at the marriage in Cana when he out of the water made wine. Although it was the beginning of miracles he did not only manifest his glory but that his disciples might believe on him, but in this event has shown that there is a nobler state required than that of the first marriage love.

The Apostle Paul encourages single life, although he said "Marriage is honorable" and to the Christian it is sacred: and if thus, their children are holy. 1 Cor. vii: 14.

There are Christians who have tasted of the goodness and love of God; but have not yet received the Holy Ghost. Such should not sit on the stool of ease, but earnestly desire to receive the Holy Ghost and then obey the biddings of the angel of the Lord, Matt. ii: 24, that Christ may be formed. Who would not desire such divine relations?

Thus while it is sacred to be married, and it may be a means to lead into "higher life" it may also be indulged in in a sensual way to the fulfilling of the lust, and then become a means to degrade.

Lust opens the door to many evils, in short it binds us down to sense. But it is not so delicate a matter that we dare not touch on it for we can trace these unholy desires in the children; and is it not a wonder that enlightened parents are yet enslaved to lust when it is true "that the iniquities of parents shall be visited upon the children unto the third and fourth generation." Exodus xx, 5.

Industry, Kan.

An obstinate man does not hold opinions, but they hold him.—Pope.

THE NATURE AND NECESSITY OF REPENTANCE.

While godly sorrow is a condition of genuine repentance, you may have terror of conscience, and not be a true penitent. Felix trembled under Paul's preaching, but still went on in sin. Judas had great anguish of mind when he had sold Christ for some paltry silver, but he did not truly repent, for he went and hanged himself.

You may have slight sorrow of heart, and not have repentance. Ahab had this, 1 Kings iv, 21, 27: but was not real repentance.

Momentary impulse toward God is not repentance. Herod felt many good desires at the preaching of John the Baptist; but he was not a true penitent.

You may form good resolutions, and not repent. Many seem to repent on a sick bed, but they forget their vows when health is restored. Others appear to repent when their children are sick, but forget it when they are recovered.

Leaving off some sins is not repentance. Some will give up one sin and cling to another. There is no Scriptural repentance until we are sorry for all our sins.

Fasting, affliction, the body, praying and even conviction, is not repentance. We have known many deeply convicted for their sins who would not yield to their convictions.

True repentance implies a knowledge of sin, sorrow for sin, and a confession of it. But its chief characteristic is a turning from sin—from all sin—a turning to God. The person who truly repents, forsakes sin with abhorrence. Every daring idol is cast aside—unsaved associates, bad habits, the cup, the pipe, dishonest dealing, swearing, joking, Sabbath breaking, deceptive language and the fashion of the world, all are given up.

Yes, gospel repentance stops a man from sinning.

"Cease to do evil" is written upon his awakened soul; and he obeys. But many who profess holiness, are not so much as "truly awakened."
True repentance also includes restitution. Those who have been wronged in any way, are sought after, and their forgiveness is solicited. Instead of covering sin, he says like Zacheus, “I restore him fourfold.” All old grudges and party feelings are abandoned. There is a square turn round, and a reformation of the whole life. Such a soul is in a fair ness sarily to salvation? Though in this is not a simple verse in the whole Bi

how is it therefore possible, with a None, but those who by the Spirit of worketh repentance unto salvation; but the sorrow of the world worketh death.”

Repentance is necessarily connected with soul-saving faith. Before a sinner can be in a proper state of mind, to trust in the atoning blood of Christ, he must feel more or less anxiety to save his soul. What does that person care about believing in Jesus, who does not realize himself to be a helpless, guilty, lost sinner? Nothing. None, but those who by the Spirit of God are convicted of their sins; who does truly sorry for them, and are endeavoring to turn from them—we say repented, without saying anything in regard to their first forsaking sin, and they are content to do without him. How is it therefore possible, with a mind so unconcerned in regard to eternal things, that faith which is necessary to salvation? Though in repentance the sinner does not enjoy pardon,—and where he not to believe would never obtain it—he has that state of mind necessary to faith—i.e., he longs most ardently desired forgiveness; and his soul cries out: “Jesus thou son of David, have mercy upon me.”

The conditions of salvation are plainly stated to be. “Repentance toward God, and faith in our Lord Jesus Christ.” If there are passages where only faith is spoken of, we shall find that they are either addressed to persons, who have already repented, or to persons who manifest a desire and willingness to repent. Most emphatically may it be said, that there is not a single verse in the whole Bi
world's eyes, are of small worth or consequence. There the light and heat of blessing is first realized, and the fire kindled which by and by wraps the whole church in flames of love and zeal. In this, as in many other ways, does the Lord honor himself, showing that he can do more with little things than men can do with great things; and in this use of little things, his name is glorified, while human pride and vanity are abused. When you walk through the orchard or among the grape vines some day, look and see on what branches the grapes and apples grow. They never grow upon the trunk of the tree or of the vine. You never saw an apple shooting out of a branch as large as your wrist or thumb. Apples grow this year only on the little scions that sprouted last year from the ends of the branches; and the grapes this year all grow on little twigs which grew only this year up on the vine. No man ever got an apple from a scion two years old, nor a grape from a two year old sprout. All fruit grows up on the little scions, or young branches. Christ says “I am the vine, ye are the branches.” Which, then, among them all, are the bearing branches? They are the little branches, or those that have the freshness of recent growth. There is no fruitfulness with out growth, and the branch on which there is no new growth, has no place where it can bear fruit. So those who are but babes in Christ, like the tenderest branches of the tree, may bear more fruit for God than any others. “But are not great branches good for any thing?” Oh, yes; they are good to hold up the little ones. That is their work. Sap comes through the trunk and the branches. Fruit comes at the end of the boughs. Life pours up from the roots beneath. Growth reaches out through the tenderest twigs above. The great branches bear the little ones, and the little ones bear the fruit. Thus all the church are helpers of each other, the strong and the weak, the great and the little; “In this is your Father glorified, that ye bear much fruit; so shall ye be my disciples.”

No child of God would be willing to be responsible for hindering or stopping, or spoiling a meeting held for worship and exhortation. And yet, a very little child may do this. In ascending a steep hill, a little stone behind the wheel stops the load from going back. And any person, no matter how insignificant, if in the right place may do some good; and if in the wrong place, may do much injury. If you would help along the gracious work, you must know your own place, and do your every duty. The mutual dependence of the children of God upon each other in their assemblies, may be illustrated by the chords of a musical instrument. If a musician runs his fingers along the keys of a piano, for example, he can bring forth the most beautiful music. But let a single string be out of order; or one or two notes fail to respond to the performer’s touch, and the harmony is broken. When those notes are wanted no others can supply their place; hence it is impossible to make melody on such an instrument. It is out of order and useless until the damage is repaired. So when the Spirit of God controls and moves a worshipping assembly, he operates like some skillful performer bringing forth strains of choicest music from a well-tuned instrument. But the church must be in tune. There are men in the church who are like discordant strings; however gently they may be touched, their words clash and jar; and discord and confusion is the result. Such can never make melody unto the Lord until he shall put them in tune; then there will be harmony. But an instrument must not only be in tune; its keys must also be in order, so that the strings will sound the instant that the key is touched. Otherwise the tune is broken in parts. No man can distinguish the tune being played, if there are constant breaks in the melody. Sometimes people cannot tell what a meeting is meant for, because so many hold back from duty, and refuse to do their part, that the mind of the Spirit is never fully brought forth. Hence we should not only be ready, like a well-tuned string to give the proper sound, but we should give it at the instant, in the appointed time. It is often the case that in a meeting, the Holy Spirit directs that certain things be said, for the benefit of some one present who needs to hear them. And when such a message is committed to some person who refuses to bear it, it may be, and sometimes is, transferred to another, and thus delivered; and by this means the needful work is done, though the disobedient may lose a blessing by their refusal to perform their allotted portion. If, then, we would speak for God, our words should be words in season. We must keep in time. If in playing a musical instrument, certain keys had a habit of sounding five or ten minutes, after they were touched, so that when the tune was nearly through, these silent notes would begin to ring, their sound would be entirely out of tune, making discords instead of music and confusing the whole strain. So when men undertake to speak for God, out of the proper time, they often fail to receive a blessing because the work is untimely, and hence useless, and possibly worse than useless. Obedience to God consists in doing what we are bidden, and doing it when it is commanded. If a farmer commanded his servant to plant corn in May, planting it in November is not obeying the requirement. A duty, to be properly done, must be done at the time, and in the manner which is required.

And we can never know in this world, how much good may be done by prompt obedience to the Spirit’s call, or how much mischief may be occasioned by unnecessary and disobedient delay.

Selected for the “Visitor.”

It is very unlike a Christian to absent himself from church when a special collection is to be taken.

It is not like a Christian to grudge the amount of contributions by what others give, and to overlook the rule which requires us to give as God hath prospered us.
DEATH OF ELD. JOHN STONER.

On Friday evening, September 20, 1889, at 6 o'clock, Eld. John Stoner died at the residence of his son-in-law, Samuel S. Nicodemus, of this place. Bro. Stoner had been slightly afflicted for several weeks by an attack of dysentery, but no one thought his case serious until the beginning of the week in which he died. On Tuesday the 17th, he became worse, and from that time to the hour of his death he suffered great pain. These sufferings he bore with true Christian fortitude, frequently expressing a desire to go home to the land of rest. Kind treatment and medical skill were liberally bestowed upon him, but without avail. At the hour stated above, his spirit took its flight, to dwell with the blessed Redeemer, forever in the mansions above.

On Sunday, the 22nd his remains were laid away to rest in Spring Hope cemetery, attended by the largest concourse of sorrowing friends, relatives and neighbors, ever seen on such an occasion in this community. The religious exercises on this solemn occasion were conducted by Eld. Peter Keagy, of Woodburg, Pa., assisted by Jacob S. Bassler of this place, Isaac H. Stern, of Ore Hill, and J. L. Hoover of Fishertown, Bedford Co., Pa. Their remarks were on the xxxixth Psalm.

Elder John Stoner was born December 30, 1823, and at the time of his death was aged 65 years, 8 months and 20 days. He was one of the twelve children of John and Barbara Stoner. Ten of these children—six brothers and four sisters—are still living. Two brothers live in Ohio, one brother and two sisters in Illinois, one brother and one sister in Kansas and two brothers and one sister in Morrison's Cove, at or near Martinsburg, Pa. Nearly all of this family are engaged in the service of the Master. One of them is Abraham Stoner of Greentown, Ohio, well known throughout the brotherhood.

On July 29, 1845, John Stoner married Catharine Zook, who preceded him to the spirit world some 12 years ago. From this union came five children, two of whom are dead. Those who survive their father, are: David Z. and Mrs. Samuel S. Nicodemus of this place, and Emanuel of Iowa.

In 1852 John Stoner became converted, and connected himself with the Brethren in Christ. Being a ready speaker he was, in 1862, elected to the ministry, he labored faithfully in the Master's cause for twenty-one years when he set apart as an Elder or Bishop.

Yes, Elder John Stoner is gone and our sincere wish and prayer to God is, that the beautiful admonitions which he gave to those standing around his dying bed, may be heeded, not only by those who were present, but by all of us. He is gone, and indeed his place is hard to fill. Of this fact, perhaps no one is more forcibly impressed, than Elder Peter Keagy, his co-laborer, as well as the other preaching brethren of this community. While his place may be hard to fill, let us not complain, for we have the assurance that he has gone to that beautiful home above, where God and the angels dwell.

May God grant that this dispensation of Providence may be an inducement to fulfill the many vows that were made to prepare for the great change. May we all so live, that we may be found worthy to enter into that rest which endureth forever.

R. H. LEHMAN.

Martinsburg, Pa.

OBITUARIES.

DIED.—At Roosville, Franklin Co., Pa., October 20, 1889, sister Nancy Specman, aged 71 years, 5 months and 10 days. Was buried at the Ringgold cemetery Oct. 22. Funeral services by the home brethren. Text: Rev. xiv, 12-15. Thus one after another will be called away to that home from whence none return. May we all be ready.

DIED.—October 10, 1889, of membraneous croup, John, only son of brother Henry and sister Leah Brandt, residing near Flocin, Lancaster Co., Pa., after a very short sickness, aged 6 years, 10 months and 15 days, being the youngest in the family of five surviving children. This was a sad bereavement to the parents and family who were devotedly attached to him. Funeral services and interment at Crossroads, M. H. on Sunday morning, Oct. 13th.

“Sleep in Jesus blessed sleep
From which none ever wake to weep.”

DIED.—In Millcreek, Pa., September 14, 1889, at the residence of her son-in-law, S. B. High, Elizabeth Maddon, aged 88 years, 4 months and 28 days. Mother Maddon was a zealous Christian and a member of the Brethren church for some fifty years. She always seemed to be very desirous to do and fulfill the will of the Lord although sometimes darkened clouds cast a gloom over her pathway. But we have a blessed hope that she is now reaping a rich reward for her labors while here on earth.

DIED.—In Franklin Co., Pa., October 5, 1889, Abraham Brechbill, aged 77 years, 10 months and 20 days, and buried at the Brechbill meetings, Oct. 9, 1889. He was the father of five children, two sons and three daughters. He was a member of the church for about 47 years, led a very exemplary life and died in the triumphs of the Redeemer’s love. In the evening before he died he sat up in his bed and exhorted the family and friends to a faithful and God-fearing life and urged them to meet him in heaven. He leaves a wife and five children with many friends to mourn his departure. But they have this consolation that in his case they mourn not as those who have no hope.

DIED.—In Franklin Co., Pa., October 5, 1889, Mrs. Maria Shultz, wife of Levi Shultz, after a lingering sickness, aged 45 years, 6 months and 30 days, and was buried at the German Baptist cemetery. Services were held in the German Baptist meeting house near Greens Castle, Pa. Sister Shultz was a member of the Brethren church for a number of years, and although her suffering were at times great yet she bore them with resignation to the will of God. May this sad death be a means in the providence of God to draw the husband and friends nearer to God.

Little minds are tamed and subdued by misfortune; but great minds rise above it.—Washington Irving.

Be gentle! The sea is held in check, not by a wall of brick, but by a beach of sand.—Jean Panin.

I never saw in any sermon of Christ’s anything that looks like strain. There was a splendid ease about him. It came out of him because it was in him, and he could not help giving it. His meat and drink was to do the will of Him that sent him. He rested by doing; he obtained refreshment for his weariness by getting on with his work.—Spurgeon.