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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Noah also was a man of faith. When man had corrupted himself above measure, it repented God that he had made man, and Noah was commanded of God to build an Ark, for the saving of himself and his house. Although there was apparently no visible sign of God's displeasure towards man yet with fervent trust in God he completed the Ark. When the time arrived that the flood should come upon the earth, God commanded Noah to enter into the Ark. Noah obeyed and entered, and thus by implicit faith in God he saved himself and his house from destruction.

Abraham, the Father of faith, was commanded to leave his father's house and go into a far country; he was obedient, and went and sojourned in the land of promise. Abraham, as yet having no heir, was promised a son from God. "Abraham believed God, and it was counted unto him for righteousness." His faith was rewarded, he received the son. His hope and joy he realized, but his faith was about to be tried in a more severe and different form. This son, who was to be his heir and whom Abraham loved so well, he was in course of time commanded to offer up as a sacrifice. No doubt his heart yearned for his dearly beloved son. But in humble submission and with filial trust in God he went, and when about to slay his son, an angel called unto him and said, "lay not thy hand upon the lad." Thus he received his son "in a figure" by faith from God.

Joseph was also a man of remarkable faith. Through envy his brethren sold him into Egypt. Whilst there, he was falsely accused and cast into prison. All looked dark and gloomy in the future; yet he did not despair on account of the adversities which came upon him, for we notice that throughout all his misfortunes he went cheerfully about his duties, trusting in the God of his fathers. He possessed an unaltering faith, and as a reward for his faith, in course of time the prison doors were opened unto him, and he was brought out of prison and was made a father unto Pharaoh, and a savior of the lives of the people by a great deliverance. Moses, the meekest of all men, was the possessor of an illustrious faith, for, when he was sent from God to deliver the children of Israel from bondage, he, by the command of God, inflicted sore and grievous plagues upon Pharaoh and the Egyptians.

Thus it was that Pharaoh was prevailed upon to let them go; but no sooner were they gone than it repented him, and gathering his host, pursued them and overtook them at the Red Sea. Moses was commanded of God to smite the water with his rod; with an unwavering faith he smote the water and a passage was afforded the children of Israel to pass over on dry land.

Joshua, a man of an exemplary faith, after having received charge of the children of Israel, led them against their enemies with a faith unsurpassed in Holy writ, so that not one of their enemies was able to stand before them. Thus he subdued the land by faith and divided it by lot over unto Pharaoh, and a savior of the lives of the people by a great deliverance.
from prophesying against them. For so doing some were tortured, some were cruelly scourged, others mocked, while not a few were bound and imprisoned. Throughout all these sufferings; they exercised an unbounding faith in God, by which they came off more than conquerors.

The apostles were also men of amazing faith, for, while they were discharging their duties, they were persecuted from city to city. Notwithstanding all their sore and grievous afflictions their faith did by no means diminish, for, we see that Paul could say, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. iv, 7.

So you see, beloved reader, these ancient and holy men of God were valiant, full of faith and courage; even if imminent danger and certain destruction threatened them on every side; even if it appeared to them as if all hope to be delivered was fled, yet nothing daunting them they committed themselves to God, exercised an unwavering faith, and went boldly forward displaying such an irresistible valor, so that their enemies were seized with fear and were subdued and brought under subjection for time to come.

In conclusion we will come home to ourselves. The word of God teaches us that by nature we are without promise of eternal life. Then, in order to obtain eternal life, it behooves us to have "repentance toward God, and faith toward our Lord Jesus Christ." Acts xx, 21. When we have obtained an evidence of our acceptance, we are then "heirs," and consequently are "children of the household of faith."

Now our warfare by faith begins. But, unlike the reverent patriarchs, unlike the inspired prophets, and the valiant and faithful men of old, we have to fight against the prince of this world, against spiritual wickedness, and against, "every high thing that exalteth itself against the knowledge of God." 2 Cor. x, 5. Yea, we are to fight against sin in every shape or form, whether in word, deed or thought. Against every sin from the smallest transgression to the most heinous crime that can be conceived by the heart of man, when instigated by the archfiend of humanity, we are to fight with the all conquering sword of the spirit, and the inaccessible shield of faith.

And whilst we are travelling through this world, we are, according to the sentiment of a certain write, "floating on life's tempestuous sea. The storms of life are raging on every side, and we are tossed to and fro like a barque upon the surging billows of the mighty deep. And when the perplexed mariner is as it were at his wit's end, he will then cast forth his anchor as his only remaining hope of safety. So it is with us; when we are surrounded with various trials and temptations and all other help has fled, we will then throw out the anchor of faith upon the promises of God, which according to the words of the apostle are "sure and steadfast."

Faith will point us, "with a finger radiant with heavenly light," from the sinful scenes of this dark and dreary world to brighter scenes, to a land where peace, joy and glory reign supreme. Faith will also guide us safely through this vale of tears; yea, it will as it were wipe with its tender hand the falling tear from our weeping eyes. Faith will enable us without fail to overcome all difficulties and all hindrances, for it fixes its eyes intently on the heavenly reward, (which is) endless felicity. And if, perchance, we should grow weary on account of the roughness of the ways, faith will urge us on; it will strengthen "the eel's knees" and cause us to "lift up the hands which hang down;" it will guide our feet on the narrow, but pleasant and delightful path of duty; it will invigorate all the members of our body so that we can use them, each one in a different sphere, with an "eye single to the glory and honor of God. Yea, it will enable us under all circumstances, to put our trust in Him, who notices even the falling of a "sparrow to the ground" and who can be "touched with the feeling of our infirmities. Heb. iv 15.

If we have a true and a genuine faith, we will anticipate great things from God, for, we know that he is omnipotent, an all powerful God, and we also know that he is willing to protect and to aid his people in every time of need. Therefore we are confident that under the guidance and directions of Providence all will work for the best. Even if we should have to pass through great tribulation, or, if we should have to pass through the refining process in order to be cleansed and purified, or if we should have to pass through deep water and be as it were overwhelmed with grief, insomuch that we could see no way for our advancement in divine life, yet, if we are undismayed, if we exercise an unaltering faith, and if we discharge our duties in the fear of the Lord, we shall undoubtedly see the salvation of God.

Faith will also (according to the words of the apostle) enable us to rejoice under all circumstances, whether in trials or temptations, sickness or pain, yea, even, at the approach of death; should friends and relatives be taken from us and earthly ties be broken, faith will then give us greater consolation, for, it holds out a promise unto us that we shall meet again in a better place, where we shall never part, and where we shall share the bliss and ecstasy of heaven. And if we have proved faithful to our end, we will then realize the truth of the words of the Prophet, when he says, "When thou pouseth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. xliii, 2.

Oh, what consoling words! Oh, for such a faith!

Charles Baker.

NOTTOWA, ONT.

INFANT BAPTISM.

(concluded.)

We will now examine sundry passages that are claimed in its support. We will first cite the following: Then
Peter said unto them, “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Acts ii, 39.

Inasmuch as the apostle ordered those that were pricked in their hearts and had repented, to be baptized, it is inferred that their children were also subjects for baptism. We observe first that the apostle only commanded baptism to those who had been deeply convicted of sin and repented. Then as a sequence they received the promised Holy Ghost. The apostle put them in mind that the promise extended to their children or progeny and “to all that are afar off,” viz, the Gentile Nations. They were by the promise all on a par. If they filled the implied conditions i.e. repented and obeyed the gospel, they all had the promise—the offspring or posterity of the Jews and Gentiles—of receiving the Holy Ghost. Let those who think that the promise included infants read the 40th and 41st verses of the context. There they may learn what sort of persons were baptized and what effect it had. Peter had quoted the prophet Joel ii, 28, where the Holy Ghost is promised in the gospel times. What Peter calls children, Joel calls sons and daughters old men and young men and they prophecy, see visions, and dream dreams. Infants cannot do these things. Again the prophet limits the promise to those—Jews and Gentiles—whom the Lord our God shall call. He calls those who can comprehend the call.

In a recent work on “Infant Baptism” Joel ii, 15, 16 is quoted as proof that children and infants were ordered to a public assembly who knew no more of what was going on there than infants of their baptism. In the passage referred to the prophet was commanded to call a fast in which the whole congregation was to be assembled, old and young, high and low, the bridegroom and the bride. The children and sucklings were to be included. It was not to be expected that these could repent, nor was it for their own sake that they were assembled; but the cries of the fasting children were expected to move the hearts of the parents to repentance. See Matt. Henry’s Com. Baptism is as unlike this, as that age and the gospel age are unlike. Weak is the cause that needs such support.

A passage from Isa. xlv, 3, is brought in support of this institution. It reads as follows: “For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine off-spring.” The first part of the verse is figurative and proclaims the blessings of the then coming gospel age. The second part explains the figure. It does not even refer to baptism. If this does not satisfy infant baptism readers, please read the fifth verse: “One shall say, I am the Lord’s, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.” This is no infant work but intelligent, active agency.

Christ blessing children is a circumstance mustered into service to sustain infant baptism. This event is recorded by Matt. xix, 14, 15-17; Mark x, 13-15, and Luke xviii, 15-17. In Matthew we read: But Jesus said: “Suffer little children to come unto me,” and another shall say: “Verily I say unto you, except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

This cannot refer to baptism as Christian baptism was not then instituted. These parents brought their children for a blessing. That they were small enough for the Savior to take them into his arms is plainly stated. That they were unconscious babes is not proven. The terms used in the original, brephos and paideion may mean either an unconscious babe or a child old enough to receive instruction and exercise faith. Paul says to Timothy in 2 Epistle Tim. iii, 15, “From a brephos, a child thou hast known the holy Scriptures.” We believe in baptizing such children when their knowledge has culminated in a living faith. Mark calls a girl twelve years old a paideion. (Mark x, 39-42.) Christ says, “Behold I and the children paideia whom God has given me.” Here this term included all the family of God. (Campbell on baptism p. 381.)

The invitation, “Suffer little children to come unto me,” would indicate that they were old enough to exercise volition and there is at least a strong probability that they were able to receive instruction and appreciate a blessing. This, however, has nothing to do with the argument as there is no reference to baptism. Again, it is not said of them, is the kingdom of heaven but of such. Such have the innocence and humility of children. It is to the latter that the Savior chiefly referred, as illustrated in Matt. xviii, 2-4. Children in their innocence are no doubt saved through the efficacy of Christ’s blood independent of rites that belong to conscious believers. This is but a fair inference from the above Scriptures.

As regards consecration we would say the Scriptures put us under obligation, “to bring up our children in the nurture and admonition of the Lord.” This implies instruction and training with prayer. As relevant on this point we quote from Mr. Booth: “That it is lawful for a parent, or for a minister to recommend an infant to God in solemn prayer. Which is a capital branch of moral worship, we readily allow; and that the conduct of Christ on this occasion manifested his regard for little children is beyond a doubt, at the thought of which we are so far from being painted, that we rejoice, yes, it is a matter of joy; be-
cause in our view, it wears a smiling aspect on the final state of such as die in their infancy, and that without any restrictions in reference to carnal descent, which limitation has the appearance of a Jewish tenet. But hence to infer that infants are entitled to baptism, any more than to the holy supper, is a conclusion wide of the mark, making moral consideration the rule of administering positive institutions, of which there is no instance, and for which there is no reason in the word of God. Besides, how awkwardly it looks thus to argue. Christ expressed a condescending regard for little children without baptizing them or saying a word about it; therefore we should manifest an affectionate care for infants by baptizing them! He who can fairly prove the point or make any advance toward it from such premises, must be a wonderful proficient in the art of syllogizing." Hinten's History of Baptism—part of foot note.

One more passage claims our attention, as proof of infant baptism. It is found in 1 Cor. vii, 14, and reads as follows: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy?" It is assumed that this holiness here ascribed to children is a federal holiness accruing from the Abrahamic covenant, and confers church membership on children and per consequent baptism. It is self-evident that in the Christian church there can be no such thing as federal holiness. In vain do we "call Abraham our Father if we do not the works of Abraham." Faith alone brings us into the covenant.

It is well known that the Jews looked upon all the Gentiles, as unclean and stood aloof from them. A question arose among the Corinthians—probably through the Judaizing teachers—whether this Jewish exclusiveness should not be transferred into the Christian church. If so, it would involve the church in serious trouble. There were families in Corinth of which one of the parents was converted and the other an unbeliever, perhaps a heathen who rejected the whole scheme of redemption. If this strictness is to be introduced into the church, what is to be done with these members? According to the Jewish economy, they cannot live together. The unbeliever would render the believer ceremonially unclean. While this question with others of similar import was agitating the church, they concluded to write to the apostle Paul and refer these matters to him. The apostle answered them in his first letter to that church.

In the fifth and seventh chapters he resolved their various difficulties, and in the v, 9, 10 verses he puts them in mind of data that he gave them in a former Epistle (not extant) by which they might have solved their difficulties without his aid. In this former Epistle he had informed them that if the ceremonial law was to be introduced into the Christian church they must needs go out of the world. Quite different it was when a brother was involved in crime. He was to be put away from among them. In chapter vii, 12, 13 he disposes of this particular question and in the 14 verse he gives his reason for his decision. The evident conclusion is that the ceremonial law does not apply to the Christian church nor is the holiness referred to a federal holiness. Whatever may be implied by the terms unclean, holy, and sanctified, it is certain that they apply just as much to the unbelieving husband or wife and to their unconverted grown up children as to their little babes. Yet infant baptists do not claim that the unbelieving husband or wife or adult children were fit subjects for baptism or church membership. It looks as if their practice rebutted their arguments. The passage under consideration is generally treated as if the phrase your children referred to the off-spring of parents in which one member is an unbeliever. This we pronounce, upon good authority, a mistake.

The apostle talks to the Corinthians about those persons. If the generally accepted view were correct the apostle would have said, (tekna anton) their children, instead of (tekna humon) your children. (Dr. Dagg.)

Instead of this passage favoring infant baptism, it is direct proof against it. It is clearly implied in the apostle's argument that all the children of the Corinthian Christians had no nearer relation to the church than the unbelieving husband of a believing wife. He declares that their cases are parallel; and that rules of intercourse which would require the believing husband to separate from his unbelieving wife, would require believing parents to separate from their children. But there is no conclusiveness in this argument, if the children' had been consecrated to God in baptism, and brought within the pale of the church; for then the children would stand in a different relation to the church and to their parents, from that of the unbelieving husband or wife. Therefore, unless we charge the apostle with arguing most inconclusively, infant baptism and church membership were wholly unknown to the Corinthian church, and if to the Corinthian church, unquestionably to all the churches of those times."—Dr. John L. Dagg.—Hinton's History of Baptism p. 147.

There are other passages that are mustered into service to substantiate infant baptism. But they have no relation to it. Incurable diseases always have the most remedies and untenable doctrines the most proof. But the former do not cure and the latter does not prove. It is readily observed that the Scripture proof is inferential; the inferences being drawn, not from one, but a number of passages, no one being conclusive.

It is self-evident that a positive command must be based upon a plain declarative of Scripture. Baptism is founded mainly by one party on circumcision by another, on Scripture inference by a third an tradition. There is no agreement as to the proper basis.

Bishop Kendrick, a Roman prelate, then officiating in Philadelphia wrote...
a work on Baptism in 1843. Alexander Campbell reviewed this work in his Treatise on Baptism from which I quote. This prelate is a learned advocate of the tenets of the Mother church, and inasmuch, as all the Protestant pedobaptist churches have derived their baptism from the Mother church it will be interesting to learn his views. He does not claim anything from the commission nor from circumcision. After reviewing various Protestant arguments he expresses himself thus: "Without the aid of tradition, the practice of baptizing infants cannot be satisfactorily vindicated, the Scriptural proofs on this point not being thoroughly conclusive: yet we do not, on this account, neglect the arguments which it furnishes, and which have considerable force." Page 319. The learned bishop after virtually surrendering the Scripture proofs as inconclusive; in his zeal to establish this tenet of his church is intent on making the most of such inferential evidence from such passages of Scripture as he deems, favor it, in addition to tradition, on which he mainly relies.

Pedobaptists sometimes lay a weighty responsibility upon those who believe in a conscious believers baptism, for not christening their infants. This savors of baptismal regeneration. This doctrine is not now held as firm as it was formerly by its advocates. There are but few who would, at the present time, say that infants were lost because they were not christened. If this doctrine is not true where is the responsibility? So far as the conduct and morality are concerned of such youths as were christened in infancy, no preeminence can be claimed over those that were not christened. Whoever distinguished between a christened and an uncchristened youth from their conduct? It may safely be said that the children of those parents who believe in a believers baptism compare favorably with the christened ones. If there is any difference the preponderance is in favor of the uncchristened. Those Christians who do not believe in infant sprinkling generally raise their children more strict then do pedobaptist churches. The idea that parents can believe for their infants any more than they can believe for their older children, their friends, their neighbors or the heathen, is simply absurd. Neither can an infant exercise faith in any appreciable sense. The phenomena of infant life are automatic and instinctive. The organs are in a rudimentary state and gradually develop. The mind as gradually unfolds itself. In short the little babe has everything to learn; to see, to hear and the use of its limbs. That the Spirit of God may operate on the infant spirit I at once admit. But the infant mind cannot be otherwise than passive in such a communion and altogether unlike the exercise of faith. Baptism as already proven, is a personal duty, that no one can do for another. The parent prerogative is to instruct and advise, but cannot be compulsory. The will must be free to choose. A few words yet as regards the effects of infant baptism.

If no good results from it, can it do harm? It first, takes the place of a Scriptural believers baptism. Who that has this baptism, does not look back with joy, to the solemn hour; the consecrated spot, when and where he was buried beneath the limpid emblem of purity, and arose again to newness of life? How the memory brings back the sacred joy there experienced. How happy those come out of the water who were moved to go in by a living faith. Of this happy experience pedobaptism deprives its votaries.

Secondly, it accumulates an unconverted church membership, born of the flesh or the will of man and not of the Spirit. Thus it leads to carnalizing and secularizing the church, these tend toward union of church and state, this culminates in intolerance. All history confirms this statement, while there are many individual exceptions, this has been the tendency in all past ages. That churches that do not teach a living faith should contend for it is obvious, but that those who preach vital godliness and deliverance from sin, should practice it is unaccountable.

Thirdly, it fetters the conscience by tying the unconscious babe to a creed, which it is taught in after years it cannot forsake without grave guilt, though the conscience rebel.

SWEARING.

Now as to the question. Is it in harmony with the teaching of Christ and his Apostles, to take an oath before an officer of the law? We will first examine some of the most prominent proof texts of the New Testament and see what they teach. The reader is here referred to the words of the Saviour in Matt v, 33 to 37 inclusive. Here we have the word forswear, and the only time it is found in the common English version of the Bible, and the meaning of it as given in Young's Concordance is "to swear against or falsely." "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." From Webster we learn that forswear applies to oaths of all kinds, while perjury does only to those administered by a civil magistrate.

In Lev. xix, 12 and Num. xxx, 2, we have the Saviour's words in substance as quoted from the law in connection with which he adds: but I say unto you, swear not at all. Here, let it be observed, that Jesus, before quoting anything from the law, tells us that he has not come to destroy but to fulfill it. And Paul (Rom. xiii, 10) says, "Love, is the fulfilling of the law." Also in Hebrews viii chapter, we read of a first covenant which was faulty and of a second and new one, which was established upon better promises. Clearly, then Jesus is the new and perfect lawgiver, and his law, rightly understood is faultless, even if it does change the old law, as in the matter of swearing. What shall we say then when the old law says, "Thou shalt not swear falsely, but shalt swear by the name of the Lord." Deut. vi: 13, and x, 20, and the Saviour saying, "but I say unto you—swear not at all." The word but is a short one and yet it means something here. It
expresses opposition of meaning to that which immediately precedes. In other words, it reverses the former declaration. However, we pass on to inquire into the meaning of the phrase *not at all,* and upon this, mainly hinges the entire question.

Many years ago, the writer heard a sermon on “the oath” preached by a somewhat talented minister of the Presbyterian persuasion, who, when speaking of these words, labored to have them mean *not commonly.* That is, *swear not commonly.* In other words, he wanted his hearers to believe that Jesus had no reference to judicial oaths, and that he only forbade that is *profane swearing,* and in confirmation of his position on this point he averred, that the Saviour was himself put on oath and by a proper officer too. And, that then the Saviour gave answer to the officer’s questions, which he had refused to do before sworn. That officer being Caiaphas the high priest.

Let us look at this for a moment. Jesus was arraigned before the high priest, and false witness was produced against him to which he made no reply. Then the high priest adjured him by the living God, that he should tell him, whether he was the Christ the Son of God. Now whether Caiaphas as an officer under the Jewish law, was authorized to administer an oath or an adjuration, we are not informed, but we do know, that the question then and there put to Jesus was a proper one—one that he would have answered all the same, whether adjured or not. And, any way, this matter of being adjured by the high priest, was a one-sided affair—Jesus being acted upon, was passive in the case, and therefore, did not answer.

Being now on this subject of *adjoining,* let us briefly examine another case of sacred record, found in 1 Kings xxii chapter. Here we find that two kings formed a league for the conquest of a distant province, but before going, they would inquire of the Lord through his prophets. Four hundred of whom said, “Go up for the Lord shall deliver it unto your hands.” Not fully satisfied in the unanimity of four hundred, inquiry was made for just one prophet more—who on being called, gave the same counsel as all the rest.

Apparently one of the kings was somewhat surprised, that this lone man, who had been in the habit of prophesying only evil, should this time prophecy just what he so anxiously desired. This change caused the king to doubt this singular man’s words, upon which he adjured him to tell nothing but the truth in the name of the Lord. On being thus adjured a very different prophecy was elicited. Now, why, this lone prophet fell in with all the rest, and prophesied falsely is a mystery, unless that “lying spirit” had a hold of him too. But from this narrative, we learn, that upon being adjured by the king he considered himself sacredly bound to tell the truth, and likely the whole four hundred would have done the same, had they been sworn.

But we return to the phrase “not at all.” Does it really mean “not commonly,” or in other words *swear not profanely,* or *swear not commonly,* or in other words *swear not profanely?* To get the true answer to this question let us consider the words of James v, 12. Namely;

> But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by thy father’s head;

But James caps the climax—or in other words—puts in the keystone, by adding: *neither by any other oath.* This unequivocally excludes all swearing, that the Saviour sanctions an oath when sacredly performed to God, but it must be remembered that such an oath was the only one sanctioned at all under the Jewish law, and in reference to *that* he says, “swear not at all.”

In Hebrew vi, 16, we have the following: “For men verily swear by the greater, and an oath for confirmation, is to them an end of all strife.” This text is sometimes referred to in justification of judicial swearing, and it really does come the nearest to it of anything we find in the New Testament. But to have it harmonize with the other texts already quoted, we cannot so take it. Evidently the apostle is here speaking of *men not in the Christian church;* also his language would be in different words.

Since then that all manner of swearing is absolutely forbidden by Christ and his apostles, what are we, as followers of the Saviour to do, when summoned to appear and testify before a court of justice, where qualified testimony only is accepted? Before answering this question let us carefully “view the ground”—let us see clearly where we stand. We are exhorted to be “subjects unto the higher powers” which means the laws of our country. Rom. xiii. 1. And again, put them in mind to be subject to principalities and powers: to obey magistrates: to be ready to every good work. Titus iii, 1.

So much for one side, but when human law comes in conflict with Divine law, what then? We would be obliged to give the same answer as Peter and John gave,—see Acts iv, 19—even if we should be punished for disobeying the law. Happily, however, the laws of our country so modify judicial obligations in regard to qualifying witnesses as to practically exonerate Christian people from the forbidden ordeal of taking an oath. It is by what, in law, is called *affirming,* and consists in simply saying *yea* in response to the officer’s question. The
question being, whether we affirm, that we will speak the truth, as a witness in the matter pending? Really this is not swearing. It is not a formal oath, and yet the law accepts our testimony given under it, the same as if on oath: and would also hold us for perjury if convinced of false testimony.

Some Christian people may even be conscientious in the matter of affurimg as above set forth. Should this writing fall into the hands of any such, let them consider the marriage vow. Both bride and groom must also each make an affirmation before an officer or minister, before they are legally married; and are also just as assuredly bound to keep their promise in violation, as in any other case.

C. STONER.

For the Evangelical Visitor.

A LETTER TO THE CHURCH THROUGHOUT.

Dear brothers and sisters in Christ, and travelers Zionward, may the God of peace and love be with you, strengthen, comfort and help you on to your journeys end. It is alone through the mercies of God that I am still spared and enabled to take up my pen once more and write a few lines for our much loved paper, the Visirom. It is now nearly a year since I have written an article for its columns. Although I had a desire to do so and frequently made feeble efforts, but failed through bodily weakness. During this season of trials and afflictions I have received several very welcome letters from beloved friends. Some of whom I have never met with face to face, but yet I hold them near and dear as we are all one in Christ Jesus. Others I have met with and enjoyed their company for a season. These letters I have gladly received and would gladly answer if it were possible. But as I find it impossible to answer each one separately, I hope you will accept this as an answer to each and all. Hoping to hear from some of you again, as it causes me to rejoice to receive a word of encouragement from any of God's children. Although my afflictions have been somewhat heavier for the last year, still the God of mercy who is continually watching over His children has been with me and extended a helping hand in every hour of need. Yea the darkest hour has been made bright with His presence. In pain and suffering, He has been my comforter. When weakness overtook me time and again until it seemed my heart had ceased to beat and each breath were the last, yet He revived me by His almighty power, and has still spared me to be with my dear family. For this alone I desire to live, as children are much in need of a kind mother's love and counsel. Were it not for their sakes, I would long to be gone to rest, as I often grow weary of the cares and anxieties of this life. Not that I crave for the riches of this world, but where there is children there are many cares, and as long as we are in this world, we have the world to contend with. I cannot say that time passes slowly away with me. My cares are so many that it often seems to pass too quickly. But oh how often I wish I could enjoy the blessed privilege of reading my Bible or other good books. This, I seem to be denied of, but I feel thankful that I can read a paper and also, that I can hear a portion of God's word daily. Oh! I would say to you who have such a glorious privilege, do not neglect it.

Now, I have told you in a brief way how I am getting along, but there is one thing yet I wish to make known to you all. I have felt very heavily impressed of late, to call as many of the members of the church as can conveniently assemble to offer up a special prayer for me, and at the same appointed time I would request the prayers of each church far and near. We know God has power to heal, but I believe it is our duty to honor Him by using such means for the purpose as He has provided us with. This is my desire if the church be agreed. Should it please the Lord to restore or partially restore me, I pray that I may not become forgetful, but that I may with renewed vigor labor for my Master and spend my remaining days in His service. Or on the other hand should it please Him to have me remain in this lonely, solitary afflicted state until He sees fit to remove me from this unfriendly world, then pray for me that I may patiently endure, that I may at last receive the crown. For we know if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands eternal in the heavens. 

From your weak sister,

MARY A. FIKE.

For the Evangelical Visitor.

THY SINS BE FORGIVEN THEE.

My dear readers could anything bring greater happiness to us than the fulfillment of this promise. That we can know for ourselves that our sins are forgiven, and this is the express language of our dear Saviour, "Thy sins be forgiven thee." All of them, every one of them every sin of our life upon certain conditions is forgiven us. Oh what a blessing this is as an eternity awaits us and we are invited to go, yes urged to prepare for it. Some of our friends have passed over into eternity and what a happy day it will be when we can meet them there in peace. Oh wondrous words, "Thy sins be forgiven thee." Yet he does not say we cannot sin but he says watch and pray lest ye enter into temptation.

My desire is to work out my soul salvation with fear and trembling. I know I have many trials but my Savior is my friend. He will help us to the end. Let us then go hand in hand till we gain the victory. Oh I love to read the Visirom in my lonely house I should feel sorry to do without it and this urged me to write.

MARY A. FIKE.

The Lord will provide.
EVANGELICAL VISITOR.
Published in the interest of the Church of the Brethren in Christ, commonly called in the United States "River Brethren," and in Canada "Tun Brethren," for the promotion 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.

To Correspondents.—Write only on one side of the paper with black ink, and not too near the edge.
No communication will be inserted without the author's name, not necessarily for publication, but as a guarantee of good faith.
All communications for this and each subsequent issue of the "Visitor" should be in not later than the fifteenth of the month.
If you wish your papers changed from one Post Office to another, always give the Office where you now receive it, as well as the Office to which you desire it sent.
If you do not receive the Visitor in ten days from date of issue, write us and we will send you the necessary No.
If you desire to know when your subscription expires, look on the printed tag, on which your name and address is, and that will state to what date payment is made. For instance, April 30 means that the subscription has been paid up to that date. If you find any error in the date please notify us and we will make the correction.
To those who do not wish to take the Visitor longer we would say, when you write us to discontinue the Visitor, please send us also the balance of your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, White Pigeon, Michigan.

December, 1889.

AN EXPLANATION.—As publisher, it devolves upon us to make an explanation of the causes that have delayed the Visitor. The November number contains a statement which would here be partially satisfactory, but unfortunately an unexpected difficulty arose and it could not be sent out, here this. Therefore, it is only proper that the reader should know what has caused the delay.
The brethren entrusted with the oversight of the Visitor, believed the interest of the paper would best be served in making the change that has been made in the place of publishing it. The cost is less, which is one item of importance, and then we are in sympathy with the objects of the paper, holding to essentially the same sacred practices of the Lord's House.
To secure "Second-class" rates of postage which are given to periodicals only, the paper must be entered in the Post-office Department of the Government. This consists in making out a statement which is to be sent in with a copy of the paper to Washington, D. C. This we do, but the Administration had changed since the former entry, and new officers were in the Post-office Department, who followed the strict letter of the Law more closely than their predecessors in office, and refused to enter the paper because it was offered for mailing at another Post-office than the one printed on the first page of the paper. We, therefore, had to open a correspondence with the officers of the Department at Washington. Our first letter was dated Nov. 14th, and the reply received was dated Nov. 29th. We could not hurry them at all, and so we were obliged to patiently wait their time.

Now we have taken steps to enter at White Pigeon, and the postmaster has issued a permit under which this issue is sent out. We expect to have everything arranged soon, and when this difficulty is once adjusted, we promise to publish the paper as regularly as the months come. This long delay and disappointment is due to the action of the Post-office Department, in not accepting the paper for entry, as it was before, and their extreme slowness in replying to letters of correspondence. We are sorry that these things happened, but such is life in the pilgrim. age through this world of many disappointments and much sorrow.

When once the difficulty is fully adjusted, the paper will reach you early in each month, and we beg the kindly indulgence of all over the delays of the past.

Your faithful editor has in no way failed to do his part promptly and well, to serve you in the relation he sustains to you, and to uphold the interests of the church, to the best of his ability and judgment.

And now, dear readers although almost unknown to you, I love the Lord Jesus, and venture to close this apology with a few reflections. The time of harvest is at hand. Your Lord and Christ has a great work to do, and his faithful stewards should redouble their diligence. May new zeal and burning holy desires fill the souls of His people as a new year opens.

May God aid you in making this paper a messenger of far wider influence and usefulness during the coming year.

Printer.

SOWING GOOD SEED.

ABSTRACT OF THE REPORT PRESENTED BY MRS. MARY H. HUNT TO THE NATIONAL W. C. T. U. CONVENTION ON BEHALF OF THE DEPARTMENT OF SCIENTIFIC TEMPERANCE EDUCATION.

The recent unsuccessful prohibitory amendment campaigns have been in reality attempts to localize into law popular sentiment against alcohol that does not exist. Few of the disappointed over these results know, or probably have stopped to think, that there is now at work an almost universal force creating an intelligent conviction that is sure ere long to permanently reverse these defeats.

Within seven years the legislatures of twenty-seven states and the national congress have made the science of temperance a mandatory study in schools under their control. Only eleven states now remain without this legislation. Long before the next decade closes scientific temperance will be a compulsory study in every public school in this Republic.

The lack of a variety of suitable school manuals to teach this topic seemed an insurmountable obstacle at first. To urge the exclusive adoption of the first books that met the need, and as long as they were the only ones that did this, to oppose unworthy books, urging their revision, was an obvious, though not pleasant duty that is no longer imposed, for the revision of defective books and the preparation of other good ones is the great victory for scientific temperance of this year.

As a result of our unflinching refusal for four years to endorse books on this topic that fell below our stand-
ard and of the hard work of the past years, we now report as many good, well-graded, temperance physiologies, bearing our endorsement because conforming to our standards as there are school text-book, on most other topics. These are issued by different publishers, and among their authors are names known to national and international fame.

We have now four series we commend, each consisting of a well-graded primary, intermediate and high school book. The first is the "Pathfinder Series" our first books, which have been path-finders indeed than which there are no better books. Let us never forget our debt of gratitude to the publishers, A. S. Barnes & Co., who published for us when no one else would.

Next to these in order of their publication, and which we also commend, are the Electric Physiology series published by Van Antwerp, Bragg & Co. The Union Physiology series, published by Ivison, Blakeman & Co. (being a substitute for the Smith Physiologies) and the Authorized Physiology series, published by D. Appleton & Co.

In addition to these we have several individual books an intermediate book entitled, "A Healthy Body" by Charles H. Stowell, M. D., of the State Medical University, Ann Arbor, Mich. Dulaney's Standard Physiology, published by W. J. C. Dulaney, Baltimore, Maryland, and a High School Physiology now in press by Dr. H. Nevell Martin F. R. S., John Hopkin's, University. The best laws and the best books are useless without interested teachers, but each year shows the teachings more ready to adopt practical methods as fast as these are developed and presented. This year teachers are reported as doing more and better work than ever before.

While it is yet hardly time to look for results from this work, reports coming from all parts of the country testify that public opinion is being influenced by what is taught in the schools, that classes of people inaccessible by other instrumentalities are being reached; that in many cases the habits of parents are being changed, and that a generation is in training for whom the saloon will have no attractions. These results are most marked where these laws are best enforced with our endorsed text-books in the hands of the pupils.

Give us time enough and good bye to the hallucination now abroad in the land that there is something good in alcohol for beverage purposes and good bye to the saloon that cannot exist after that hallucination is dispelled.

The great events in history that we call progress have been the slow fruition of seeds of truth sown in the human mind. A little more than 500 years ago Wycliffe translated the Bible into English. Volumes were chained to reading desks in open churches, and the printing press that followed gave truth a wider hearing. As surely as Luther and the Reformation were the sequel of the open Bible in the language of the people, as surely as constitutional liberty followed the Magna Charta and the printing press, so surely will alcohol be abolished from the habits of the people who have learned through the schools of its evil nature and effects, and so surely will the overthrow of the saloon follow the enactment of the scientific temperance law and the study of these temperance text-books, both of which are echoes of the primordial decree: "Let there be light."

WITNESS.

By the help of the Lord we will take up the duty of reporting to the church at large through the Visor the progress of the mission work in which we have been called to labor.

We left our home, Oct. 24th; reached Hamlin, Brown Co., Kan., on the 25th; attended the love feast there, had made arrangements with brother C. Haldeman to accompany me to Nebraska, to leave on the 28th, but the waters of Divine healing being moved, the brethren prayed us to tarry with them certain days. We remained with them one week longer, and we were made to rejoice in seeing at least one soul make his return to God, and the church revived.

In the evening of Nov. 3rd, we turned our faces toward Jansen, Jefferson Co., Neb., where we were met by Peter Thesen of the Russian Menonite church who informed us that they had appointed meeting in the school house in Jansen. The meeting was small owing to the fact that so many of them cannot understand the English language. We spent one week with them, visiting from house to house and held meetings in the village of Harbine. On Sabbath evening we spoke to a large number of people in the German Methodist church in Jansen, which was kindly offered us by their minister. With regard to our work here, to the praise of God, we can say, that the seed sown has not fallen by the way side.

On the morning of Nov. 11th, we left Jansen for Lashton, York Co., Neb., where we arrived on the morning of the 12th, our next field of labor.

J. H. Eshelman.
C. Haldeman.

A solemn and religious regard to spiritual and eternal things is an indispensable element of all true greatness.—Daniel Webster.

Keep your conduct abreast of your conscience, and very soon your conduct will be illumined by the radiance of God.—W. M. Taylor.

A contemplative life has more the appearance of a life of piety than any other; but it is the Divine plan to bring faith into activity and exercise.—Cecil.

There is not a particle of spite or ugliness in Christianity. The profession of Christian who is spiteful and ugly damages the cause of Christian religion without securing the safety of his own soul. When spiteful, revengeful men take upon themselves to be teachers of religion they constantly furnish evidence that their Christianity is unlike that Christ taught. There was no spite or vengeance in the religion which Christ taught. The possession of such qualities is a sure indication that the possessor is not a follower of Christ.
On Oct. 26 and 27, the brethren of Brown Co., Kan. held a love-feast in their new meeting house. The weather was good and the attendance was large, especially on Saturday evening, when the house would scarcely contain all the people. Brethren J. H. Eshelman, of Harvey Co., Kan., and J. N. Engle, of Dickison Co., Kan., were with us and ministered to us in the word of truth.

The ordinances of feet-washing and the communion were engaged in before the large audience who seemed quite interested, some having never observed them before.

A meeting was held on Sunday evening and then formally closed, Bro. Eshelman returning home and Bro. Eshelman expecting to go to his field of labor, viz., Nebraska. But prior to his intended departure, on Monday there was a general wish and request that the meetings should be continued. Bro. Eshelman therefore obediently remained with us, and thanks be to the Lord; on Monday evening fruits already were brought forth. One soul who at one time was amongst the flock and had fallen, again became willing to surrender all for Christ and penitently beg pardon from God and fellow-man for wrongs done.

Six evening meetings were held here. We feel that many good impressions were made amongst the unconverted and the brethren and sisters were greatly revived.

O may we all ever be awake to our duty toward our God and our fellow-man.

On Nov. 5th, Bro. Eshelman accompanied by Bro. C. Haldeman went to Jansen, Jefferson Co., Neb., where they will commence their missionary labors. May the Lord prosper His work.

J. H. Byer, Jr.

Hamlin, Kan.

Salvation for the Godly.

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. iv, 18.

This Scripture is one that should be very impressive on the mind of every one, both saint and sinner. O, if the righteous scarcely be saved, where will you my dear sinner friend appear in the great Judgment day, which is coming with rapid speed?

When I lived in sin and folly it made me shudder to hear the text preached and today when I read it, it brings me nearer to my God, it makes me feel solemn to think, "if the righteous scarcely be saved, it makes me cry unto my Lord help me to live more righteously, give me a pure heart, for none but the pure in heart shall reign with Christ in eternal bliss. That text also makes me cry unto the Lord to remember the poor thoughtless sinners with pity and compassion and touch their hearts with a finger of love. Have mercy upon them O Lord. Think for one moment dear unconverted reader. O where will you appear when the final Judge shall come? Where will you land? Where do you wish to land? In heaven I have no doubt, but if we wish to go any place we should make all necessary preparations to go there. So do not neglect to work out your soul salvation so that when the Son of man, Jesus, comes, that you will be ready to go to that heaven of rest. What a happy people we would be if every person would try to live a Christian life, but I often feel sad. My heart bleeds for such that are yet out of the blessed fold of Christ. I ask one that loves your soul often pray especially for your behalf. You perhaps think you have more enjoyment in the vain pleasures of this world than you would have if you were trying to live a Christian life, but 0 the enjoyment you have is but momentary. It is but of a short duration and the enjoyment a Christian has is real enjoyment and it prepares us for a mansion in the skies. It gives us a hope of entering into that rest prepared for the true children of God. But the sinner has no hope for anything but to be doomed forever and ever. He cannot expect anything more than that for Paul says, "The wages of sin is death." And O! how sudden the death angel comes sometimes to call us away in such an hour as we think not. And just as we live so death will take us and land us in eternity prepared or unprepared. In the parable of the ten virgins, five were wise and were ready to enter in with the bridegroom, but five were foolish and neglected to prepare themselves with oil. This shows how those who neglect to seek salvation and prepare for heaven in proper time, will at last be forever shut out from its happiness. "Prepare, O! prepare the Judgment day is rolling round."

Ye virgin soul arise; With all the dead awake; Unto salvation rise Oil in your vessels take; Upstart at the midnight cry Behold the heavenly bridegroom nigh.

Amanda Hoke.

West Milton, Ohio

ARE WE STRONGER THAN WHEN WE FIRST BELIEVED?

Oh what a glorious privilege we can have if we are but willing to be led by the Holy Spirit.

It is nearly ten years since I started in the service of the Lord and I can truly say "his yoke is easy and his burden is light" if I am but willing to be led by Him. When I was brought out of the bondage of sin He revealed himself to me in such a way that it was only the Saviour that could go with me, through the valley of the shadow of death." Then I could sing praises to his holy name for his unspeakable love, shown to me in that he suffered and died to redeem me and that I could be released from such a burden of sin and that I could forsake all and follow Him. My prayer is now and has been ever since, that I might remain faithful that I might not afterward put on again the garment spotted with sin. It was here that my conflict began, the way seemed so narrow that it was
almost impossible for me to travel
in it, I knew not why. I then asked
my companion and he said it was
the enemy made me believe that, and
I could realize it to be so. But I
gained strength by telling my fears,
sometimes I thought the Savior
would not own me for his child, then
again I received encouragement to
continue on and the efforts of the
enemy would be overcome.
The first time I made a confession
of God's love to me the enemy came
to me on my way home and tried to
discourage me, he said Christ did not
care for what little I could say, and
discourage me, he said Christ did not
know what to do, it seemed I could
don no good. But she encouraged me
and said it was the enemy of my soul
that was trying to discourage me.
The encouragement I received gave
me strength to persevere and I con­tinued on. The enemy left me and I
have found that others are tried in
the same way. I am still in the ser­vice of the Lord and have an earnest
desire to follow the Lord fully. Dear
readers of the Visitor for the en­couragement I received gave
me strength to persevere and I con­tinued on and the efforts of the
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me strength to persevere and I con­tinued on and the efforts of the
enemy would be overcome.
The normal state of the church is
a state of revival. When the New
Testament church was organized
on the day of pentecost were there
were added to the church daily such
as should be saved. This was the be­ginning and as low as any standard
ought to be set. One hundred and
twenty got right with God and three
thousand were converted in one day
and then daily additions were made
by souls being converted. A church
should bear the fruits of a church or
it is no proper church. There are
large, so-called churches that spend
thousands of the Lord's money in so
called work and worship of God and
not a soul converted really to Christ
in six months. Then we are told by
pious stalks, you must not denounce
such humbugs who cover up all kinds
of rascality in them, in their rich
members. "It prejudices good people
and they won't come to hear you."
Well let them stay away, such kind
of good people have not the kind
of goodness that Christ had when he
said of such hollow pretenders of
whom the world is full of today, "Ye
shall receive the greater damnation,"
handed hypocrites, scoffers and sin­ners in general are no more the church
of Jesus Christ than a band of mount­bankers or horse-thieves are. If any
man have not the spirit of Christ they
are none of his. If you or your church
are described just sing out, and show
the truth has hit a hypocrite, a den
of thieves and robbers, to use the pre­cise language of Jesus Christ. Now
if your church is getting souls to Christ
actually every day, if you have a
constant revival you are at least an
infant church in the Lord Jesus Christ.
If the signs do not follow just get
converted or quit and write "Ichabod"
over the door. Do not for Christ
and soul's sake pretend to be
light, if you enlighten nobody don't
call yourself a christian (salt of the
earth) if you save nobody. Very
many of professing christendom need
to be convicted and then baptized
with the Holy Ghost. They have
never repented of sin. If you have you
know I am speaking God's truth in
the love of the spirit of Christ.—Ex.
DEATH OF INFIDELS.

Infidelity blasts the brightest hopes, it strips the mind of peace and fills it with wretchedness, it has made the lives of its champions melancholy and their death chambers the scenes of terrible anguish. Hume wrote I am affrighted and confounded by the solitude of my own philosophy. Spira

sank into death screaming, my sin is greater than the mercy of God, Francis Newport plunged into eternity murmuring the unsufferable pangs of hell and damnation, so have its representative men one by one pushed off the shore of time into the dark endless eternity. O friends beware of infidelity. Voltaire said, I am weary of hearing people repeat that twelve men have been sufficient to establish christianity, I will prove that one may destroy it. Voltaire entertained the deliberate purpose of dethroning godliness, some of his letters conclude with the words, crush the wretch, by which he apparently means the truth of christianity, or according to some Christ himself, when in his death chamber he commanded his philosophical friends to withdraw, retire, said he, it is you who have brought me to my present state, I could have done without you all but you could not do without me, and what a wretched glory have you procured me. Fronchet, his physician, declares that the Marquis of Richelieu died from his bedsidesaying, that the furies Orestas could give but a faint idea of those of Voltaire. He said “I wish I had never been born, dying in horror and despair, a more fearful exhibition of God pleading his own cause was never made, the wretch was crushed but that wretch was the blasphemer. Christianity has outlived him and the house in which he lived in Geneva is said to be packed from garret to cellar with Bibles, it being used as a depot for the Bible society, That notorious skeptic and semi-atheist Mr. Hobbs, author of the Leviathan, has been the means of poisoning many young men and others with his wicked principles, it was observed by those who narrowly observed his conduct that though in a humor of bravado he would speak strange and unbecoming things of God, yet in his study in the dark and in his tired thoughts he trembled before him, he could not endure to be left alone in an empty house, he could not in his old age bear any discourse of death and seemed to cast off all thoughts about it, he could not bear to sleep in the dark and if his candle happened to go out in the night, he would awake in terror and amazement, a plain indication that he was unable to bear the dismal reflections of his dark and desolate mind and knew not how to extinguish nor how was he smitten with paralysis which to bear the candle of the Lord within him, he is said to have left the world with great reluctance under terrible apprehensions of a dark and unknown futurity. A woman who saw Thomas Paine, the infidel, on his death bed wrote, “the scene was appalling, I remember him as he lay, his head near the door he entered, his glaring rolling eyes, uttering imprecations apparently in agony of body and mind, his screams could be heard at a great distance and I shrank back. They said there were many there. He called on Jesus Christ for mercy and next blasphemed near the end of his life the profligate, Byron wrote:

My days are in the yellow leaf,  
The flower and fruit of love are gone,  
The maker and the grief are mine alone.

Some years ago there lived in England, a watchmaker, a skillful sober man doing well in business and respected because of his moral, orderly behavior but he was an infidel, he considered the bible to be a book only fit for women and children, he thought he was too wise to be frightened at stories about hell, he was too upright a man in his own estimation to need a Savior thus he lived until he reached middle age when suddenly he was smitten with paralysis which deprived him of the power to walk or discern person or things around him, he was laid upon his bed uttering one mournful cry, I’m going, I don’t know where, for forty eight hours incessantly the dreadful words proceeded from his lips at first, with frightful rapidity so as to scare his friends from his bedside, but gradually as his strength declined, the same sad words were uttered in slower tones for two days and nights nothing else was heard in his chamber till at length the words, I’m going went I don’t know where, were slowly and with difficulty uttered and with them
he breathed his last. Many similar examples of the power of conscience in awakening terrible apprehensions of futurity could be brought forward from the records of history both ancient and modern. Now how are we to account for such terrors of conscience and awful forebodings of futurity if there be no existence beyond the grave? We are therefore led to the conclusion that the voice of conscience in such cases is the voice of God, declaring his abhorrence of wicked deed and the punishment which they deserve. The terrors which now assail the wicked may be considered as the beginning of that misery which will never end, no words are sufficient to express the folly of those who are determined to resist the convictions of the Lord and to pass through the world with the idea that there is no future state and to brave the terrors of the Almighty which may be displayed in that state. Such persons will be aroused to consideration by the awful realities which they will behold when they are transported to that eternal state which they now disregard. The doctrine which denies a divine revelation and future state is dreadful beyond description. They bring death to the soul here and hereafter, there is no hope for the infidel after, there is no hope for the infidel who were to believe, trust and obey Him. There shall be no other gods before me. Exodus xx. 3. And so long as they obeyed God's command He was among them, and that to bless; but when they turned to idols, the pestilence, the drouth, pestiferous insects and the invading army came upon them as righteous judgments, for their disobediences to the councils and commands of their Creator. This character is manifested as a predominating feature in the inspired history from Adam to the coming of the son of man.

2nd. God manifests himself through his Son in the attitude of love. John iii. 16.
There is no mercy in law. Violation of law brings its inevitable penalty. To illustrate: A dose of poison produces pain and death, a blow of the hammer, a bruise or a broken bone, or both. But a physician may extract the poison, bind up the bruised and broken member, and thus rob the natural laws of their victory, leading 'captive captive.'
So in the sphere of God's spiritual universe. Violation against spiritual laws have had their adequate penalty visited upon the disobedient, 'for the word spoken by angels was sure and steadfast and every disobedience received its just recompense of reward.'
But glory to God! Jesus now comes as the 'Great Physician' to extract the poison, (of sin) bind up the bruised and broken (by the fall) and preach deliverance to the captives; even descending into the domains of death and leading captivity captive, and giving the gift of eternal life to men.
But, while manifesting himself in the attitude of love, the attitude of jealousy is still continued; for even the loving Redeemer will not dwell in a heart possessed by devils, and are expelled by him before he enters. Illustration: The Mary out of whom he cast seven devils; and the man dwelling in the tombs who was possessed by legions.

GOD'S ATTITUDE TOWARD MAN.

BY ANTHONY STONER.
In reading the Bible, we learn of the attitude of the Creator toward the created, the infinite toward the finite, the immortal toward the mortal.
Jesus Christ, the same yesterday, today and forever. (Who is the incarnate word of God.) And His purpose toward man is the same today, as it was before the morning stars sang together, or God said, "Let us make man in our image, after our likeness." God in his attitude toward man has manifested himself in the different persons or characters, Father, Son and Holy Spirit.

1st. The Father's attitude is jealousy.
Exodus xx. 5.
In choosing a people for Himself, who were to believe, trust and obey Him, He gives this command: "Thou shalt have no other gods before me." Exodus xx. 3. And so long as they obeyed God's command He was among them, and that to bless; but when they turned to idols, the pestilence, the drouth, pestiferous insects and the invading army came upon them as righteous judgments, for their disobediences to the councils and commands of their Creator. This character is manifested as a predominating feature in the inspired history from Adam to the coming of the son of man.

2nd. God manifests himself through his Son in the attitude of love. John iii. 16.
There is no mercy in law. Violation of law brings its inevitable penalty. To illustrate: A dose of poison produces pain and death, a blow of the hammer, a bruise or a broken bone, or both. But a physician may extract the poison, bind up the bruised and broken member, and thus rob the natural laws of their victory, leading "captive captive."
So in the sphere of God's spiritual universe. Violation against spiritual laws have had their adequate penalty visited upon the disobedient, "for the word spoken by angels was sure and steadfast and every disobedience received its just recompense of reward."
But glory to God! Jesus now comes as the "Great Physician" to extract the poison, (of sin) bind up the bruised and broken (by the fall) and preach deliverance to the captives; even descending into the domains of death and leading captivity captive, and giving the gift of eternal life to men.
But, while manifesting himself in the attitude of love, the attitude of jealousy is still continued, for even the loving Redeemer will not dwell in a heart possessed by devils, and are expelled by him before he enters. Illustration: The Mary out of whom he cast seven devils; and the man dwelling in the tombs who was possessed by legions.

3rd. God manifests himself through the Holy Spirit as "the comforter."
John xiv. 16; xxvi, 15-26, and xvi. 7.
God the Father manifested himself in the form of angels. God the Son manifested himself in the form of man. God the Holy Spirit manifested himself in the form of cloven tongues of fire. When those disciples walked with Jesus toward Emmaus he opening to them the Scriptures, and after his disappearance, they said, "did not our hearts burn within us?" While this was an invisible burning tongue; yet on the day of Pentecost they became visible, and those timid, fearful illiterate fishermen, became the bold, fearless and eloquent hearts of the world's redeemer.
The Comforter! What has wrought the wondrous change in Peter, John and James with the rest? O! the Comforter has come, and they look not at the things that are seen.
And now instead of cursing, denying and fleeing before the enemies of Jesus; they publicly declare to them that they had crucified the Lord's Christ, and count not their lives dear, if by any means they may win some to accept the world's redeemer.
But these tongues of fire manifest themselves in opposite effects. Upon the true and faithful followers of the Lord Jesus Christ they come as a soothing, comforting and healing balm into the obedient soul. But to the sinner they come as a revealer of deep, dark and sinful depravity and a reprover of the world of sin, righteousness and of a judgment to come. Although manifesting himself as a comforter. Yet is the attribute of jealousy maintained "for our body is the temple of the Holy Ghost." If any man defile the temple of God, him will God destroy. Thus we see the jealousy of our God is only for our good, and through his jealousy shines forth the attitude of love, comfort and eternal salvation to man. And in return he requires of man an attitude of perfect faith, trust and obedience. Obedience to the law, under the dispensation of the Father, gave believers justification. Obedience to the Son in his dispensation, gave to the believer salvation. Obedience to the Holy Spirit in his dispensation, gives to the faithful soul sanctification.
“SOMEONE’S MOTHER.”

The woman was old and ragged and gray, And bent with the chill of a winter’s day; The streets were white with a recent snow And the woman’s feet with age were slow.

At the crowded crossing she waited long, Jestled aside by the careless throng Of human beings who passed her by, Unheeded the glance of her anxious eye.

Down the street with laughter and shout, Glad in the freedom of ‘school let out,” Come happy boys, like a flock of sheep, Halting the snow piled white and deep; Past the woman, so old and gray, Hastened the children on their way.

None offered a helping hand to her, So weak and timid, afraid to stir, Lest the carriage wheels or the horses’ feet Should trample her down in the slippery street.

At last came out of the merry troop, The gayest boy of all the group; He paused beside her, and whispered low, “I’ll help you across, if you wish to go.”

Her aged hand on his strong young arm She placed, and so without hurt or harm He guided the trembling feet along, Proud that his own were young and strong; Then back again to his friends he went.

His young heart happy and well content. “She’s somebody’s mother, boys, you know, For all she’s aged, and poor and slow; And some one, sometime, may lend a hand To help my mother—you understand?— If ever she’s poor and old and gray, And her own dear boy is too far away.”

“Somebody’s mother” bowed low her head In her home that night, and the prayer she said Was: “God be kind to that noble boy, Who is somebody’s son, and pride, and joy.”

Painst the voice, and worn and weak, But Heaven lists when its children speak; Angels caught the faltering word, And “Somebody’s Mother’s” prayer was heard.

THANKSGIVING DAY.

This has at last attained recognition as a national festival. It is a modern Feast of Tabernacles, commemorating as did the ancient festival the ingathering of the fruits of the earth. Appropriately does it recognize with gladness and thankfulness God’s blessings on the labors of the husbandman and the continuance of his mercies.

No duty is more emphasized in the Scriptures, no service rendered to God is more obligatory than that of thanksgiving; and the church in every age, in proportion to its purity and devoutness, has sought to give expression to its grateful sense of divine benefits.

Days of general thanksgiving had been often proclaimed and observed in acknowledgment of special deliverance and special mercies, as that spoken of in connection with the raising of the siege of Leyden, and they had their warrant in the great truth that the Lord reigneth; and at his hands do we receive every good. But Thanksgiving-day, as we know it and honor it, is of purely modern origin. It is a peculiarly Protestant and American festival. For long it was only observed by New Englanders and their descendants, taking the place in the Puritan year of Christmas, New-year, and Easter, and was the co-relative of the annually proclaimed Fast-Day.

Instituted in the early days of the colonies, when their very existence was threatened not only by hostile savages, but the failure of their harvests, as each recurring year found them safe and prosperous, it was observed with peculiar gladness, and became, because of its joyous character, more and more the crowning festival-day of the year. Just as because of their appropriateness some of the festival days of the church-year have won their way back to observance among the descendants of the Puritans, so this originally Puritan institution has won its way to the hearts of all, and no holiday of the year is more generally or gladly observed. We can well remember when proclamation for its observance was made by the governor of each state, when some of the states ignored it, and there was no uniform date. It became a national holiday when President Lincoln began the custom, which has been since maintained, of inviting all the people on a common day to acknowledge their dependence on God, thank him for his mercies, and practice the graces of Christian love.—Christian Intelligencer.

LET YOUR LIGHT SHINE.

It is notable that every day or every second day the attendants of the great electric light go from lamp to lamp and adjust the candles, take out the burnt carbons or remove the defective ones and carefully cleanse the globes. This latter is always attended to. For let the light be ever so intense inside the globe, if the globe be dirty, the light can not shine out in power and beauty. It is even so with us. Let the light in us be ever so pure and steady, if we suffer our outward lives or habits to be soiled with unchristian habits or practices, the light cannot “so” shine as to bring men to Jesus Christ and glory to God. To keep one’s self “un­spotted from the world,” therefore, is one of the chief concerns of the true Christian, lest these world spots and blemishes hinder the clear shining of the light. How carefully the light-house keeper cleanses and polishes every day not only the globes of his lamps, but the lenses of the light-house tower, that the light may penetrate the uttermost distance, and be brilliant and certain! A keeper who should neglect daily to polish the lenses of his light tower would be quickly dismissed from his post. It is far more important that we should keep all the conditions of our life so polished that the light in us be not darkness.—Selected.

THE GROCER BOY’S DECISION.

A young lad lived in Boston in 1843, whose mother was a widow, and supported herself by her work and the wages of her son, who was tending the grocery of one who sold ardent spirits. The little fellow had joined the cold water army; and his business of attending the tap-room, and drawing liquors for every loutsome drunkard, became in consequence extremely irksome to him. He thought it was not right; he went home one night with a sorrowful heart and told his mother he thought he was doing wrong, and believed he must quit the grocery. His mother told him that...
she could not pay her rent and support the little children without the two dollars a week which he earned, and that he could get no other place.

So he went back; but when Saturday night came he told the grocer he must leave him. "Why?" "I can't feel right to draw the liquor. "Well," said the grocer, "you and your mother will starve, but you may go." He went home with a heavy heart, and told his mother; and she felt wretched enough. But a temperance grocer heard of the case; and on account of the boy's leaving the rum grocer under such circumstances, he became deeply interested in his behalf. He admired the strength of his moral feelings, and accordingly took him into his own employment the next week.—

OUR FOUNTAIN.

FLORA B. HYDE.

I have just been taking a fresh drink at the Fountain. I am each day drinking fresh supplies at the Fountain of living waters; yet my thirsty soul still wants more and more, and I praise God "still there's more to follow."

How sweet to know we may come to this Fountain for a fresh supply, whenever we are thirsty. It always lies open, and oh, I find the more I drink, the more I love to drink.

"Ismatiate to this spring I fly, I drink, and yet am ever dry; Ah! who against thy charms is proof? Ah! who that loves, can love enough?"

Thank God, our fountain never dries up, it never gets low, but is always full.

"Enough for each, enough for all, Enough forever more."

A SIGNIFICANT CRY OF ALARM.

Never has the liquor power been so uneasy as today. Read these words from the Bonfort's Wine and Spirit Circular, New York, the most influential liquor paper in the country.

"It is all very well for the wine and spirit trade to quiet its apprehensions by reverting to the majorities against Prohibition in the Michigan, Texas, Tennessee, Oregon and West Virginia elections, but the facts are still apparent that the sentiment against our business is constantly growing in this country and gaining friends among the most substantial element of our population. The question is a grave one and the sooner we appreciate fully the hold it is securing on the public mind and conscience the better. It is to most of the followers what the slavery question was to its adherents—a great moral question. The good that alcohol does is little referred to; the harmful effects following its abuse are seen by all the world. To check this abuse is the aim of the conservative classes, and hoping to find a remedy in Prohibition they are rapidly falling into its ranks. We are all familiar with society's complaints against the liquor traffic. We realize that there is good grounds for many of these complaints. We deplore the facts, but stand helpless and without a word of advice to those who would correct them. Herein lies our weakness. We are without a policy. We see young men becoming drunkards, but we offer no remedy. We see the scaveng of society all flocking into the retail liquor business, but we offer no remedy. We see these men gain control of city governments, but we offer no remedy. We see the retail liquor business dragged down to the level of the bawdy house, and little hells are operated in public places under liquor licenses, but we offer no remedy.

TYPES OF CONVERSION.

BY THE REV. JOHN BOYD.

There is no text of Scripture more misunderstood and more frequently misapplied than that in Acts xvi, 31: "Believe on the Lord Jesus Christ, and thou shalt be saved."

When the great apostle uttered these words of life, the Philippian jailer was thoroughly and deeply convicted by the Holy Ghost of his deep sinfulness, and but for the preventing or restraining grace and power of God the unhappy man would have committed suicide. This was the moment, and not a second before, for the delivery by Paul of the holy message of salvation to the man who on account of his inward alarm and fear was ready to die upon his own sword: "Do thyself no harm," said the missionary of the Cross. "Then he [the jailer] called for a light and sprang in and came trembling and fell down before Paul and Silas and brought them out [from the dungeon], and said, Sirs, what must I do to be saved?"

Here was a conscience made ready by the Holy Ghost for the reception, the glad reception of the incorruptible seed of the Word of God, which took root in the soil of the heart of that heathen of Philippi, and brought salvation and joy and eternal gladness to his soul.

A lady gave me last week an account of her conversion. At the age of fifteen she had been much in company with professing Christians, more particularly with those noted for their knowledge of the letter of the Word of God. She said to one of her friends, "I should like to be a Christian," but she said it in such a way as clearly indicated she was far from being in real earnest about it. "Well, now, all you need to do," said her friend, "is just to believe on the Lord Jesus Christ, and be baptized and join the church." "I do believe on the Lord Jesus Christ," said the girl of fifteen.

"Then you are saved," said her friend.

"For years," said the lady to me on Saturday, "I had no conviction whatever of sin, notwithstanding my evil heart and ungovernable temper and pride of the worst kind ruling my will."

All this went on till she was married, and then the pride manifested itself in a variety of ways so distressing and so un-Christian that when her husband invited a friend to the house her temper became fierce and unbearable.

The husband was a Christian gentleman and always had family worship, and in other ways demonstrated by his life in business and on the
Sabbath that he was, indeed, an epi­s­tle of Christ fit to be "known and read." God heard the prayers of the man of God for his wife who was such a trial both to herself and him. But who would have dreamed of the method the Lord took to slay the pride, to subdue the un­governable temper and to save to the uttermost the haughty and high­spirited woman!

A servant that had been employed in the family and dismissed for dishonesty and other kindred evils was determined to "get even" with the mistress who discharged her without ceremony.

An anonymous letter found its way to the rich man's house and to his wife, for it was addressed to her, charging her with crimes of which those who knew the proud woman knew well that she was perfectly innocent.

It was God's moment for which he had waited long to reach and touch by His Spirit the conscience of the proud and haughty wife. She was so stung by the false accusations, and her pride was so slain that losing her strength she fell prostrate in grief and shame, while the blessed Holy Ghost brought before the vision of her soul a revelation of the crucified Saviour hanging on the cross. While looking awe-struck at the Holy Sufferer, a Divine voice whispered in her ears: "The blood of Jesus Christ, His Son, cleanseth from all sin."

Her heart was immediately changed, her sins forgiven, peace flowed in to her soul, and joy such as cannot be described by words. The bad temper was gone and gentleness and sweetness pervaded her whole being.

She is now past forty years and is a smooth sea never made a skilful mariner, neither do uninterrupted adversity, like those of the ocean, rouse the faculties, and excite the invention, prudence, skill and fortitude of the voyager. The martyrs of ancient times, in bracing their minds to outward calamities, acquired a loftiness of purpose and a moral heroism worth a lifetime of softness and security.