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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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.
THE CHRISTIAN'S HOPE.

How pleasant the days pass by,
Since we've found peace in Christ,
We've hope in death He cannot lie
Whose blood was sacrified.

What glorious thoughts to think that we
From here will shortly go,
And then with him forever be
Who died, his love to show.

We wait with patience for that day,
To meet in God's abode,
But we must always watch and pray,
While passing on this road.

Though storms of trouble round us roll
We have our anchor sure,
Which hope's and anchor to the soul,
And keeps us all secure.—

That blessed hope will bear us o'er
The dark and dismal river,
When to world on high will soar
To be with Christ forever.

It cheers us in the loneliest hour,
It calms our troubled mind,
We leave the world behind.
We wait with patience for that day.

Though we are tempted by our foe,
Yet we will never shrink,
We must not trifle here below
Nor slumber on the brink.

We care not for this worldly joy,
Which lasteth but a while,
We go where sin cannot annoy
And see kind heaven smile.

Victoria Square, Ont.

WHAT WE BELIEVE.

BY A. STONER.

PART 3RD. ATTRIBUTES OF GOD.

God is eternal. Eternity is a vast
unmeasurable quantity to the hu-
man mind, yet from eternity some-
time must have existed, for if there
ever had been a time when nothing
did-exist, nothing could now exist,
but as there is now existence, ani-
mate and inanimate, intelligent and
unintelligent, there must have been a
cause for this existence.

Again, the existing condition of
things must have been perpetual, or
there must have been a One who has
caused the present condition of aff-
airs. If man has been perpetuated
from eternity, there must be some
history somewhere testifying to
that fact, but when we search his-
tory written and unwritten, we find
no evidence in confirmation of that
idea. And farther, even the materi-
alist makes no claim of that kind,
but consoles himself with the absurd
idea. And farther, even the materi-
alist makes no claim of that kind,
but consoles himself with the absurd
chimera of spontaneous generation,
for all existence both animate and
inanimate.

Some geologists finding the re-
 mains of a human skeleton in some
excavation have made calculations
upon man's pre-historic existence
up on the earth, and have given him
a few hundred thousand years, but
it leaves us at the same old point,
how am I?

The word baptize is simply the
Greek word 
changed into English
by sprinkling or pouring, says the
word translated. It
is common to speak of the mode of
baptism. To say baptize by im-
ersed sounds like tautology. It is
equivalent to saying immerse by im-
ersion. To say baptize by sprink-
ling or pouring is equivalent to say-
ing, immerse by sprinkling or pour-
ing. To make this true would re-
quire a more copious sprinkling or
pouring than is practiced as a Christian rite. These expressions are not only tautological, but, to state it mildly, are in bad taste. Yet these are equivalent as expressions in constant use. It is evident that the mode is expressed by the word used. The meaning of the original word baptizo is determined by the sense the sacred writers have attached to it. Neither the Savior nor any of the apostolic writers coined the word they used; but those words then current and well understood by those who used the language in which they expressed themselves. The meaning of words is not a question of opinion, but a question of fact, and is settled by the meaning the best speakers and writers give to words in any language. Even the lexicographers are guided by this standard. Sometimes writers use words in a special sense: in order to understand them we must ascertain their meaning by the connection and the relation to the general sense. To determine the meaning of words we must also take into the account the period of time in which the author wrote, from the fact that the meaning of some words has been changed in the process of time. For example, the word corn in the New Testament is used in the same sense that we use the word grain. And the word conversation in the sense of conduct. The word corn we now apply to a special grain and the word conversation to a discourse between two persons.

If it is true that baptizo originally meant immersion (and we mean to prove it) and if it were true that theocratic writers of the present or previous centuries generally attached the idea of sprinkling or pouring to the word, this would not effect the original meaning any more than our present use of the word corn would prove, that the early translators meant maize or Indian corn. To ascertain the signification of Greek words, we consult the Greeks and their literature, of German words the Germans and their literature, etc. To ascertain the meaning of baptizo we propose to consult those well versed in ancient Greek literature. We now submit the following

**PROPOSITION:**

Dipping or immersion in water is essential to Christian baptism.

**ARGUMENT 1.** We bear on the meaning of baptizo as derived from Greek Lexicons. As preliminary to our argument we quote the following facts and corollaries:

**Facts.**

1. "Baptizo is not a radical, but a derivative word.
2. Its root, bapto is never applied to this ordinance.
3. In the common version, bapto is translated, both in its simple and compound form, always by the word dip.
4. Baptizo is never translated by dye, stain or color.
5. Baptizo with its derivatives is the only word used in the New Testament to indicate this ordinance.

**Corollary 1.** "Baptizo indicates a specific action, and consequently as such, can have but one meaning.

2. Baptizo, confessedly a derivative from bapto, derives its specific meaning, as well as its radical and immutable form from that word. According to the usage of all languages, ancient and modern, derivative words legally inherit the specific, though not necessarily the figurative, meaning of their natural progenitors; and never can so far alienate from themselves that peculiar significance as to indicate any action different from that intimated in the parent stock. Indeed all the flexions of words, with their sometimes numerous and various families of descendants, are but modifications of one and the same generic or specific idea." —A. Campbell on Baptism pp. 118, 119.

**ARGUMENT 2.** We bear on the meaning of baptizo as defined by ancient versions:

**SYRIAC VERSIONS,** one of the second the other of the sixth century, have a word (amad) that means immerse in English.

**THE ARABIC versions,** the first of the seventh century, the last 1816, have nearly the same word (amada) that means immerse.

**THE ἘΘΙΟΠΙΚ,** fourth century uses
a word Shustan also translated im-
merse.

The Egyptian of the second and third centuries use either the Greek term baptizo or tanaka, meaning to immerse.

The Gothic of the fourth century has duyunjan, to dib.

The Dutch, German, Danish and Swedish versions of the fifteenth and sixteenth centuries, employ terms that are equivalent to dip.

The Latin version: That of the early fathers has tingo, to immerse. One version of the third century and the vulgate of the fourth transfer the Greek term baptizo.

The French, Spanish and Italian versions of the sixteenth century simply transfer the Greek term.

English version: 1380 employ wash, christen, baptize.

Tinuats of 1526 has baptize.

The Welsh, Irish and Gaelic version of the sixteenth and seventeenth centuries employ terms equivalent to the English word bathe.

"In the ancient version, with a few exceptions, (the third century) the original word baptizo was translated by a purly native word and in the exception the Greek word was not adopted by way of transference, but in consequence of the term having become current language, we observe that in no instance was the original word rendered by these early translators by a word that means sprinkle or pour." The practice of transferring the original word untranslated into a language where it was, not already adopted as current, is of comparatively modern date.

Argument 3, is based on the testimony of a few of the church father's relative to their understanding of the terms expressing the sacred rite.

Tertullian.—"There is no difference whether baptism takes place in the sea or in a pond, in the river or the fountain, the lake or the bath; nor between those who were baptized in the Jordan by John, and those who were baptized in the Tiber by Peter."
“Richardson, the most learned of lexicographers, interpreted the word *baptizo* and its family thus: ‘To dip or merge frequently, to sink, to plunge, to immerge.’

“Dr. Johnson in his Dictionary says, ‘To baptize is to christen, to administer the sacrament of baptism to one. Baptism an external ablution of the body, with a certain form of words.’” This nearly expresses the popular idea of baptism.

According to Boswell he expressed more. The latter says: “Dr. Johnson argued in defense of some of the peculiar tenets of the church of Rome. As to giving the bread to the laity he said, ‘They may think that, in what is merely ritual, devia­
tions from the primitive mode may be admitted on the ground of convenience; and I think they are as well warranted to make this alteration, as we are to substitute sprinkling in the room of the ancient bapt­ism.’”

The monthly Review of England says, “We acknowledge there are many authorities to support it (immer­son) among the ancients. The word *baptizo* does certainly signify immersion, in Josephus and other Greek writers.”

“Hitherto the anti-pedobaptist (or Baptists) seemed to have had the best of the argument on the mode of administering the ordinance. The most explicit authorities are on their side. There­op­ponents have chiefly availed themselves of inference, analogy and doubtful construction.”—Monthly Review, Vol. 70, page 496.

“CHAMBER’S CYCLOPEDIA OR DICTIONARY OF ARTS, AND SCIENCES. London 1876. Baptism in theology, formed from the Greek *baptizo* or *bapto* I dip or plunge, a rite or ceremony by which persons are initiated into the profession of the Christian religion.

“The practice of the western church is to sprinkle the water on the head or face of the person to be baptized, except in the church of Milan, in whose ritual it is ordered that the head of the infant be plung­ed three times into the water; the minister at the same time pronoun­cing the words. ‘I baptize thee in the name of the Father, the Son, and Holy Ghost—importing that by this ceremony the person baptized is received among the professors of that religion, which God, the Father of all, revealed to mankind by the ministry of his Son, and confirmed by the miracles of the Spirit. A triple immersion was *first* used and continued for a long time; this was to signify either the three days that our Saviour lay in the grave, or the three persons in the Trinity. But it was afterward laid aside because the Arians used it; it was thought proper to plunge but once. Some are of the opinion, that sprinkling in baptism was begun in the cold countries. It was introduced into England about the beginning of the ninth century.

“At the council of Cælcytyto, in 816, it was ordered that the priest should not only sprinkle the holy water upon the head of the infant, but likewise plunge it into the basin.”

“EDINBURGH ENCYCLE. In the time of the apostles the form of baptism was very simple. The person to be baptized was only dipped in a river or vessel with the words that Christ had ordered, and to express more fully his change of character, generally assumed a new name. The immersion of the whole body was omitted only in case of the sick, who could not leave their beds. In this case sprinkling was substituted, which was called *clinic baptism*. The Greek church, as well as the Schismatics in the east retained the custom of immersing the whole body; but the western church adopted, in the thirteenth century, the mode of baptism by sprinkling, which has been continued by the Protestants, Baptists only excepted.” The preponderance of the evidence of these witnesses is against their own creed and in favor of the ancient mode.

ARGUMENT 6. We will further summon on the witness stand a few of the English translators. On this point Alex. Campbell in his Work on Baptism, page 139 says: “Now of some fifteen complete versions on my shelf besides several partial ones, not one has ever translated any word of the *baptito* family by the words sprinkle, pour or purify. We make the following quotation from George Campbell (Scotch Presbyterian):

“The word *baptizien*, both in sacred authors, and classical, signifies, to dip, to plunge, to immerse and was rendered by Tertullian the oldest of the Latin fathers, tinger, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is *en vadati* (in water) *en to Jodorne* (in Jordan). But I should not lay much stress on the preposition *en*, which answering to the Hebrew beth, may denote with as well as in did not the whole phrase­ology, in regard to this ceremony, concur in evincing the same thing. Accordingly, the baptized are said *anabai(nein)* to arise, emerge; or ascend. Matt. iii, 17, *apo ton udatas*, and Acts vii, 39, *ek ton udatas* from or out of the water.

When, therefore, the Greek word *baptizo* is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiment and customs of the sect which they prefer. The true partisan of whatever denomination always inclines to correct the diction of the Spirit by that of the party.—From Gospels and Preliminary Dissertation, etc. Vol. 2d, p. 282. Ed. 1825.

The New Testament translated under the auspices of the American Bible Union in 1866, has *baptizo* with its derivatives invariably rendered *immerse* and its kindred. Ex. Matt. iii, 1. In those days came John the immerser preaching in the wilderness of Judea, etc., 5th verse,
then went out to him Jerusalem and all Judea; and all the region about the Jordan; 6th verse and they were immersed by him in the Jordan confessing their sins.

The Emphatic Diaglott by Benjamin Wilson has the same renderings that the above has in its free marginal translation, but uses the word dip and its derivatives in the close translation.

As an instance we quote Mark i, 4: John was dipping in the desert, and publishing a dipping of reformation into forgiveness of sins. (Close translation.)

John was immersing in the desert, and publishing an Immersion of Reformation for Forgiveness of sins. (Free translation.)

We close our historical argument by quoting from the Life and Epistles of Paulby Conybeare and Howson, p. 384. “It is needless to add that baptism (unless in exceptional cases) was administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in northern climates) has rendered obscure to popular apprehension some very important passages of Scripture.”

As regards the word baptizo we have clearly proved that the original meaning is to dip or pour. And it is self-evident that after the Saviour identified it with this ordinance, it could never lose its original signification, whatever other imports man might add, the sense it had when the Saviour instituted baptism can never change. If it once meant dip, then it must mean the same, when applied to this ordinance to the end of time. This is evident from the very nature of the Scripture otherwise God’s word could not be a fixed standard of truth. God himself testifies to this. See Isa. xl, 8: Luke xiv, 17; 1 Pet. i, 25; Rev. xxii, 18, 19. If the meaning of any word in any translation is subsequently changed, in its common use, it must retain its meaning in the Scriptures it had when the translation was made. Translators are under solemn obligations (Rev. xxii, 18, 19.) to use such words only as will truly represent the original word. This is obvious to all.

(The to be continued.)

P. S. In the above article I have borrowed, to some extent, from the writings of Alexander Campbell. Where I have used his language I have enclosed the same in quotation marks and sometimes have given credit, at other times not, I have also borrowed ideas and incorporated them with my own and expressed them in my own language. I hereby give credit to those writings where credit is not already given.

For the Evangelical Visitor.

TESTIMONY.

The divinely appointed instrumentality for saving men is testimony. It pleases God by the foolishness of preaching to save them that believed; not by controversy, nor sermons, nor metaphysics, but by plain, simple, honest witness-bearing for God. The apostles were witnesses, testifying to Jews and Greeks the power of God to raise up Jesus and to save mankind.

The basis of Christianity was not theories that they had argued out, but facts which they had seen. They were not asked what they thought but what they knew. That which their eyes had seen, and their ears had heard, and their hands had handled, of the Word of Life, was the subject of their discourses; and in speaking of the things that they did know, and testifying of the things which they had seen, their words had mighty power. They were not alone, their testimony was united; and then an unseen Witness was present, working conviction on their hearers’ minds. Thus they spoke: “This Jesus hath God raised up, whereof we all are witnesses.” Acts ii, 32. “Whom God hath raised from the dead, whereof we are witnesses.” Acts iii, 15. “And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey Him,” Acts v, 32. And while they thus testified to both Jews and Greeks, repentance towards God and faith towards our Lord Jesus Christ, their simple, honest words convinced the hearers, and men believed the glad tidings and were saved, God calls for witnesses today. They may not be able from personal knowledge to tell the vision of a transfigured Christ, or the story of an opened sepulchre and an angelic message on a Saviour’s resurrection morn, but they can testify of the present grace of God, and the life-giving pardoning, healing power of Him who lives to save the lost. They can tell of sins forgiven, of sad hearts cheered of gracious guidance, and of heavenly joy.

And this is what the world needs. From the vast multitudes of the weary, the troubled, the sinful and the lost, rises the ancient and oft repeated cry, “Who will show us any good?” And while Pharisees and fanatics are working in multitudes the terrible conviction that conversion is a sham, and Christianity a solemn farce, there is need of men and women, multitudes of them, who know and can tell that the Son of man yet lives, and lives to save the lost. In a noon-day prayer meeting in Chicago, Mr. Rockwell stated the following fact: “An aged Christian lady once prevailed on an infidel to undertake the reading of the Bible. He read it faithfully till he came to a certain passage which referred to the personal experience of the children of God, and when he read it he said, “if I can find any one to testify to the truth of that I will believe.” He went to the minister: “Can you testify to that truth?” “Are there any in your church that can?” “Oh yes,” said the minister; “there are many. Go to such a brother and ask him.” He went with the solemn question, “can you testify to that truth?” The brother gave him the same evasive answer and sent him to another brother, who was sup-
Seasons of rest.—All workers for Jesus need seasons of rest, retirement, meditation and communion with him.

For the Evangelical Visitor.

CORNELIUS.

I have read several articles in the Visitor on this subject, but they did not touch exactly on the points which have been somewhat resting on my mind. While reading the short history of Cornelius which we have recorded in the 10th chapter of Acts, we form the idea that he was a man whose life was devoted to the cause of our great Redeemer. It is not only our idea, but we find it written in the sacred volume wherein we find the way to inherit eternal life. I have heard it spoken from the pulpit that Cornelius was only a moral man before and at the time he received the Holy Ghost. This was spoken by those who believe through baptism our sins are washed away or remitted. But with the light I have on scripture they fail to prove the impression which they leave on the minds of some people. We throw away that which we have heard from the pulpit and we with the word of God in our hand and our wants being made known unto the giver of all good, in humble prayer we ask him for a clear understanding of his holy and divine will, and he says if you ask anything in my name I will do it.

As I have said before, I believe at and before the time he received the Holy Ghost he was a religious man. At a certain time Cornelius saw in a vision an angel sent from God, coming unto him with the welcome message, such as we read in scripture, and said, "Cornelius, thy prayers and thine alms are come up for a memorial before God." He also told him to send men to Joppa for Peter, simply to tell him what he ought to do. While the men drew nigh unto Joppa, Peter was on the housetop and while there he became very hungry and would have eaten, but while they made ready he fell into a trance and saw a vessel let down from heaven wherein were all manner of four-footed beasts and wild beasts and creeping things, and fowls of the air, and many no doubt which Peter thought unfit to eat. But nevertheless there came a voice from heaven saying, "rise, Peter, kill and eat." This was done three times and still Peter refused to eat, saying, "not so, Lord, for nothing common or unclean has ever entered into my mouth." But the voice somewhat refreshing the mind of Peter, said, "what God hath cleansed, call not that common or unclean." God had already been leading Peter, who was a Jew, and formerly thought it an unlawful thing for a man who was a Jew to keep company or have any connection whatever with those of other nations. Hence this vision was pointing forward to Cornelius and his household, of which the voice that spake to Peter said, that which God hath cleansed, call not thou common or unclean; showing plainly that Cornelius was no longer under the yoke of sin and bondage, but was walking not altogether in the clear and glorious light of the gospel. But like Bunyan he had left the city of destruction on the way that leads to the better world on high, and had got so far where the burden which had so long been bearing upon him rolled away and he felt it no more. This will be condemned by some people and thrown away as being entirely against scripture. But nevertheless I would say, come let us reason together. If I may refer again to the vision which Peter saw while on the housetop, and the voice which spake to him, saying, what God hath cleansed call not thou common.

This was done to show Peter that he should go with those men which were sent from Cornelius without doubting and go in unto him, for God had cleansed him already, showing plainly that salvation was for the Gentiles as well as for the Jews.

In conversation with a certain person, it was said to me that at this time when Cornelius and his household were so wonderfully blessed, it was in the time of mira-
In entering upon a comment of this subject we trust that our own hand may be imbued by the virtual influence of the same.

By "mission labours" the reader will undoubtedly understand at once that we have reference to the commission of Christ our Saviour, and the diffusion of the same, namely, the gospel and its principles among the nations; for the divine prediction was that "his gospel of the kingdom must be preached in all the world unto all nations for a witness against them, and then shall the end come."

By consecration we desire to express "the act of dedicating to the service of God.

The acts of "dedicating to God"—"dedicating for the service of God"—"bodily preparation for God's demands upon humanity"—are no new features in holy writ; but beginning with Moses and all the prophets, they do testify to an expression of God's pleasure upon a faithful and unreserved delivery of His dues. But entering into the field of thought that is opened by the swinging of the gospel portals, the question invariably forces itself upon us. What relation does consecration and the commission hold to each other?

This question may be to some a superfluous one. To others it may open a wide field for inquiry into the principles, practical applications, and individual demands of the gospel upon mankind; while to another and probably major class, whose thoughts and actions are steeped in the pleasures of this world and the riches thereof, the sentimental expressions of the apostles and those who actually make personal connection therewith, are, in their eyes become a reproach and gazing stock.

But let us now consider the consecration elements necessary to effectual work. What must be consecrated? Is God's design perfected by a partial consecration of man and all that pertaineth to him? We answer in the negative. True, we admit that every man may be in his own order; yet, the great barrier to the spread of gospel light and truth in this age of national and religious tranquility, is the settling down of converted souls on their less. There is however an incentive, which if applied will act as a vigorous counterpois to the above instigation of satan; namely, keeping in view of the church, the prospects of that blessed hope, and the glorious appearing of our Lord and King. The church, the clergy, yes, all Christians (the elect excepted) seems to cry peace and safety; and what are the woeful consequences? Souls who are more precious than much fine gold; talents whose worth are not to be compared with silver; men whose moral, intellectual and spiritual weight overbalance rubies and diamonds, are buried in the broad tranquility of offarm, merchandise and secular trade. Is this the order of things as instituted by Christ to be applied in the gospel age and dispensation? When will the church wake up to se the responsibility she takes upon herself—if not in the actual hindrance to consecration—yet, in the manifest lethargy regarding the same? Men who might feel to consecrate the whole personage, time, talents and all of earthly possessions which might be allotted to them by Providence—to the cause of the gospel—are held in check by barriers of precept and traditions of the elders, having lost sight of some of the primitive and unadulterated principles of Christianity.

These consequences are largely brought about by the spreading of suspicion and doubt the last temptation by which our blessed Lord was assailed when led into the wilderness; professed Christendom is largely looking to gain the kingdom of this world and the glory of them, before the time appointed of the Father to give them to His Son. How can a man called either of God or appointed by the church whose capacity, both intellectual and moral is embarrassed by a contamination with the unholy atmosphere which arises from the excessive handling of the things which are earthly, "feed the flock of God?" How can such an one enter into a perfectly consecrated capacity of "shepherd and bishop of souls?" How can such an one go forth in the fullness of the power of the gospel, and declare unto fallen humanity the plan of salvation and give warnings to flee from the pending wrath of God?

Above are questions which will undoubtedly be sifted, but is it not true, solemnly true, undeniably true; that in the face of the coming of the grandest display of God's judgments and everlasting mercies—if men of God would propose to consecrate their earthly possessions, their sons and their daughters; yea, their own bodily self unreservedly to the work of God by way of "mission labours," they would by many who profess godliness be looked upon as labouring under lunar influences? We beseech the church, the bride, the Lamb's wife, to arise and shine like Zion fair; to look about and see whether indeed the place whereon we stand is holy ground.

What are the things which we see and handle with our hands? They constitute only part of the things which wax old as does a garment; and that which has already waxen old is at any time subject to be changed. Would to God that our minds were impressed with the solemn truth expressed in the saying of Him who cannot lie; namely, "My kingdom is not of this world" (or age). May we but cease to look for deliverance, for ease, for comfort and all that is congenial to nature, in this age or dispensation; having our hopes and treasures secure and steadfast, reserved in heaven, and ready to be revealed in the last times. If these thoughts would persuade our very acts, then truly our devotions and sacrifices to God in whatever way they may be—although despised and rejected of men—might be found unto praise and honour at the appearing of Christ Jesus our Lord.

H. N. ENGLE.
EVANGELICAL VISITOR. Feb. 15, 1890.


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All communications for this and each subsequent issue of the "Visitor" should be in not later than the first and fifteenth of each month.

If you wish to discontinue the "Visitor", please write us and we will send you the necessary No. 1.

White Pigeon, Mich., Feb. 15, 1890.

CAN THIS BE TRUE?

There are seven million young men in America today of whom over five million never darken a church door. Seventy-five out of every hundred of these young men do not attend church; ninety-five out of every hundred do not belong to the church. We subscribed and have been subscribers for more than twenty-five years, the number of criminals doubles every ten years. It is but just to say that this increase is almost wholly among the native born. The proportion of foreign born being about what it was ten years ago.

We have seventy thousand criminals, and while our population doubles every twenty-five years, the number of criminals doubles every ten years. It is but just to say that this increase is almost wholly among the native born. The proportion of foreign born being about what it was ten years ago.

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We have 492 towns and cities containing over five thousand persons each. They make up one-fourth of the population, and contain a standing army of fifteen thousand police men. These men cost us fifteen million per year, and make on an average fifty arrests each. Figure out the cost of each arrest and see if prohibition would not be a great economy.

The ratio of women prisoners to men prisoners is as one to ten of foreign born to native born nearly double; the average age a little more than twenty-nine and one-half years.

About five per cent of our entire population is placed under arrest each year, and in that period about one hundred thousand persons are put in the common jail for the first time.

We have at present with us four thousand murderers, five thousand convicted of assault, nine thousand burglars, seventeen thousand common thieves—these are some of the figures of our degradation.' Light is thrown upon the temptation to crime in great cities by the fact that in Chicago we have women who make twelve shirts for 75 cents and furnish their own thread; women who "finish off" a costly cloak for four cents; children that work twelve hours a day for a dollar a week. "An apple that should be so dear and flesh and blood so cheap." From Frances Willard's Annual Address in Chicago.

We heard the extract from Frances Willard's address with this inquiry "Can this be true?". But we have no reason to doubt the statement, for the very reason that Miss Willard, holding the prominent position she does in the W. C. T. U., and from the esteem in which she is held by the Christian people of America, would not attempt a statement in a public address of so important a nature without having the facts at hand from which to establish the truth of her statement. We therefore unhesitatingly say we believe it to be true, and we are sorry that such a statement as this can be made from the records of crime and sin in this enlightened and so-called Christian nation. But is there not something radically wrong with society, and with the churches that so few of our young men become religious? We think there is. While we state this as our fears, we do not wish to place ourselves in the position of fault-finders, but if possible, to awaken an interest in all as a means of inquiry whether there is no way of improvement.

First then, one of the principal reasons why our young men do not attend church, is that they are not trained to it. Solomon says, "train up a child in the way he should go and when he is old he will not depart from it." The excuse may be with the parents or guardians, in the country, that there is no church near and they have no good way to go any distance. But is that a valid excuse? We think not. If they desired to go, there could some way be devised for them to get there. When they wish to go to town, and that is at least once a week, they generally arrange to get there, and probably they can manage to stay there nearly all day because they try to make themselves believe that their business requires it. But when Sunday comes then they are tired and probably they have no good way to get there. The result is, wife and children must stay because the husband and father refuses to make any arrangement to get the family to church; so after the children get older they become restless and look upon the Lord's day as a day of idle-
ness and recreation, and with their comrades go where pastime can be had, and you can readily see what follows. Those children who when younger would have gladly gone with their parents to church and Sunday School now refuse to enter the church because their early training did not lead them that way.

Then again there may be parents that go to church but they think that the children should remain at home to take care of the stock or the house while they are away. Now is that right? Your children should have the privilege to attend as well as you; in fact you cannot in any way excuse yourself if you are well enough and your family is well enough for you to go to town or about your duties during the week, from attending church on the Lord’s day and taking your children with you. But while these excuses may be made in some instances with some show of reason, in the country, they do not apply in any case in the towns or cities. But other excuses are invented to satisfy the mind, if possible, to stay at home or to spend the day in sinful pleasure.

One excuse is the inequality in the means to dress suitable to attend church or Sunday School in the more fashionable churches! There may be some show of reason in this excuse, especially as regards our more costly city churches, and it is greatly to be deplored if such is the fact. We think those people and pastors who hold such ideas and who make such a distinction do not read their Bibles much or ignore the plain teaching of the word. James ii, 1 to 10 inclusive. But while there may be churches in many of the cities whose worshipers are so exclusive as to frown upon the poor and to reluctantly admit them to a seat in their places of worship, yet we think we are safe in saying that there are few Christians who would exclude them, and we are happy in the thought to believe there are many in the cities who are ready to open their doors wide and glad to admit all, both poor and rich, into their churches and Sunday School, but then again, many of our young men, we fear, are too proud to be seen at church, and profess to be skeptical with regard to religion, and try to make themselves believe that there is no reality in the profession of Christians generally. We are sorry to say that the conduct of some give reason to think so, but we doubt very much whether they are sincere in their plea and that that is the real reason for staying from church.

While we might assign many other supposed causes, yet we will for this time forbear and will only add that while the fact is to be deplored, the duty of Christians is plain, and that is as the dangers become more apparent let us redouble our efforts to meet these difficulties and to win souls to Christ.

**THE CARLAND MISSION CHURCH.**

From letters received from the east and north and northeast on different occasions, our attention has been called to article fifth of the minutes of conference with regard to the building of a house of worship near Carland, Michigan and for the information of all we will publish the decision of conference which reads as follows: Upon a request to conference for help. It was decided that their petition be sent to the various districts recommending the brethren to contribute liberally and to send all contributions to Charles G. Baker, Carland, Michigan. Now we learn, not from the brethren at Carland but from those who have visited there and from those who have been in communication with them that very little has as yet been sent. We are informed that the church at Markman, Ontario is making arrangements to send them help and one or two other places and there may be others that have not reported but the matter should be attended to at once. They very much need a house of worship as their dwellings are small and the schoolhouses cannot always be obtained and they are making arrangements to commence work in the spring if the means can be obtained but they think it not safe to undertake the work unless they know where the means are to come from. We hope the church at large in their several districts will give this matter their immediate attention and that the contributions will be at once forwarded to Bro. Baker or at least a statement of how much will be contributed. Brethren and sisters give this matter your early attention.

**CULTIVATE YOUR TALENTS.**

Most of our correspondents need no instruction as to how they should prepare their articles for publication but we find there are some that do, to those the following hints ought to be sufficient.

First then one great difficulty to beginners is that they forget to write only on one side of the paper; and another is to always sign your name and address plainly somewhere on the article intended for publication. When this is not done you should not expect that your manuscript will receive any attention.

Then another difficulty is with some they commence too many of their words with capitals a much better way is to use none unless you know where to use them properly, they are more readily supplied than erased. We trust these hints are sufficient for those who furnish us with their own composition.

But now a few words to those who send us selections. If you can spare the article printed, cut it out and send it to us in print, that we prefer and it requires little if any preparation and if you know who the author is always give his name but if you do not know then write some where on the article sent, the word Selected and you can add your own name but that is not necessary unless you desire to do so. But when you copy any article from any book or paper, always write it just as you find it in print. Always...
There are very grave errors even in though there are instances where can become proficient in writing, in any instance give it as your own make great improvements.

and we think if they are you who composed it. We have not had the opportunity of a these hints will be observed by you, and fits us for heaven above.

and you write the word selected and you can add your own name but never in any instance give it as your own composition because it is not. It is composed by some one else and is only copied by you and it would be wrong to claim it or to leave the impression on the reader’s mind that you had composed it. We sometimes receive articles that originally were very good but were badly injured by the manner in which they were copied. We hope these hints will be observed by you and we think if they are you who have not had the opportunity of a good education will be enabled to make great improvements.

It is by the study of our best authors and by practise that you can become proficient in writing, but it is by meditation and prayer that we can properly improve that God-given talent that makes us useful in the vineyard of the Lord here and fits us for heaven above.

* A GOOD CLOTHING HOUSE.

If you desire to buy a good suit of plain clothing patronize B. A. Hadsell clothing house 112-124 South Market Street, Chicago, Ill. For several years we have been buying our clothing of him either ready made or manufactured to order and we have found him honorable in all his dealings with us, and we could do much better with him than with any other establishment we ever dealt with. If you desire a plain suit or an overcoat write him and he will send you sample goods with price list and rules for self-measurement and you can make your own selection and order your clothing made to order and sent to you by express with privilege to examine them and satisfy yourself before you take them; you can also buy fashionable clothing at his establishment. Try Bro. Hadsell and we think you will be suited.

- BENEVOLENT FUND.

Bro. David M. Eyer, - $5.00.
From Wichita, Kans., - 1.00.

For the Evangelical Visitor.

TRUSTING IN JESUS.

By the grace and help of God, I will try and write a few lines for the encouraging Visitor. I have felt a desire to write for some time but I have put it off. Since God has given each one of us a work to do, I want to obey. Trusting him for grace and for the guidance of his holy spirit and I believe he will bless me in so doing. I know that by undertaking it with my own strength, I will fail in writing any thing that would be profitable or encouraging.

I feel that I can not do too much for my Savior. What little he has for me to do, I want to do it with a willing heart and mind as he has done so much for me. He has saved me from my sins and has taken my feet out of the miry clay, he has placed them on the solid rock. I do praise God for his love and for his grace which is sufficient for us all.

For the past two and a half years I have tried to live for Christ although sometimes in great weakness, and am afraid that, by looking back to the beggarly elements of this world would have become a pillar of salt. I put my trust in the Lord and had his rich promises to rely on. He has wonderfully strengthened me. I have experienced in the past that by passing through the dark scenes of this life has been the means of making me stronger in the God and rock of my salvation. It does not seem pleasant at the time but if we overcome afterwards it brings joy and peace to the soul and thus it strengthened me and helps me to follow out that which I have begun. And by being faithful to God our lights will shine and keep them bright so that others will become inquirers of this religion which we possess. As true children of God how necessary it is that we let our lights shine, keep them pure and bright. We may be able to bring some soul to shore who is out in darkness, looking for a light. Although it is but little that we do we trust in Jesus continually living in Christ the head of the fountain. It is my earnest desire to be faithful to my calling. Men may approach me and speak evil of me but why should we fear for who is he that will harm us, if we be followers of that which is good.

These are words of consolation and encouragement.

The other day as I went along the street I met two young men. One of them looking at me in the face asked me where I got my hat. I was blessed with the thought that it came from higher power than that of men and while God is my strength and my staff, I will not be ashamed to own him before men both in the outward appearance as well as in our conversation, that we keep the outside of the cup clean as well as the inside and by so doing we will be a light to the world and as salt to the earth. What a grand thing it is when we are willing to be in the hands of God as the clay is in the hands of the potter. Be fitted and made ready for the Master’s use. Then we will not be at our ease with our arms folded thinking we are saved and that is all that is necessary but we will be concerned about the salvation of other souls. He will always find something for us to do if we are willing to work and labor for Him. Oh let us not be discouraged nor grow weary of the roughness of this way, but let us lay aside every weight, and the sin which does so easily beset us, and run with patience the race which is set before us. Ever looking to Jesus, the author and
finisher of our faith. He will help us through all the dark views of this life. It requires watching and praying, or else we will fall into temptation. But how much this is neglected. We are young converts, who have just come out from among the world. And the pleasures of this life seem to draw our hearts and minds away from God, and if we neglect to pray we will grow cold and indifferent and we lose the interest we once had for other souls and thus idle our time away while souls around us are perishing.

My dear young brethren and sisters, let us trust in Jesus for all we need, and as we grow older let us become more firm and established in the work, as we see here and there vacant seats which once were occupied by our old fathers and mothers who now are trying the realities of another world, and who were bright and shining lights. Let us follow their example and become as pillars in the church is my prayer.

And you poor careless sinner, remember if you have praying parents and have heard the plan of salvation, and have had the stirrings of the Spirit, still reject God’s mercy, you will be held responsible. Come to the Savior while you have time and opportunity. If you knew the enjoyment there is in the Christian life, you would not hesitate. The Lord puts it down as a command. Except a man be born again he cannot see the kingdom of God. You who know the worth of prayer, remember your unworthy sister in Christ, that I may be found faithful.

At last meet you all in heaven.

“My God and Father while I stray,
Far from my house on life’s rough way,
O teach me from my heart to say,
Thy will be done.”

LIZZIE DICK.

Buffalo, N. Y.

Heb, xi, 5. By faith Enoch was translated that he should not see death.

We can learn from this peculiar event which occurred in ancient times what the Lord is able to do for those who are faithful. The Lord does yet manifest great power toward his saints in our present time. Col. I, 13. Who has delivered us from the power of darkness and has translated us into the kingdom of his dear Son.

“Enoch had the testimony that he pleased God.” We can learn from this and many other Scriptures that God demands of us more holiness than is generally practiced in these days. But a few can testify that it is good to “walk with God” and to be free from spiritual death which had power over us. When it was first shown unto me that I should live more devoted to the Lord, I was timid to ask for more of the Holy Spirit to sanctify my walk for I had a brother who lived a holy life and he spoke often of the Saviour as though he enjoyed his presence.

But he died when young. I thought if I would live in such nearness to the Saviour I could not stay here long. I wished to see our children grow up but I had to repent of this unbelief. But the conviction came heavier that my life was too fruitless. I was impressed that I should chasten my soul with fasting. I then wrestled in prayer with the Lord until he blessed me. Since then I can realize more of the Holy Spirit’s presence. It affords great peace and I can testify that the toilsome duties of a mother, are easy and even sacred when we love the Saviour above every thing else.

E. C. LOXO.

A CONVERTEED CHINAMAN’S CHARITY.

An incident related by Dr. Henry A. Stimson in the American Missionary may encourage the ladies who are laboring in Chinese Sunday Schools in our great cities. It proves that the Chinaman is capable of understanding and obeying Christ’s teaching as to the duties of His followers to the poor and sick.

Dr. Stimson says: “Not very long ago there come to my knowledge in St. Louis an ordinary Chinaman, comparatively a young man. He joined our church, and I knew he desired to be recognized as a Christian man. About a year before, he had been a member of a Sunday-school where ladies were teaching Chinese. Before that our newspapers had created great outcry about a case of leprosy in the city. This Chinaman appeared at my house in great trepidation. He had been two or three years in this country, and had been saving his money in order to go back and see his mother’s face before she would die, and he hoped to be able to return to China in the following fall. He had learned that there was a Chinaman, unknown to him, lying ill, in a little laundry, of a disease of which nothing was known, without friends and without care. He took care of this man, leaving his own work for the purpose, and at length he came to me asking where he could get a physician to attend the patient. I gave him a note to one of the best physicians in my church, who went at once and saw the man, and he, seeing it was a strange form of disease, went to a specialist of skin disease, who had the man brought to a hospital in order to watch his disease. Rumors of this reaching the newspapers, the reporters thought it a good opportunity to make a story about leprosy, giving the number and street of an imaginary laundry in the heart of the city. Instantly the patronage of the Chinese laundries stopped. My Chinese friend was in the greatest distress about it, and particularly about me, lest I should think he had brought the contagious disease to my house. What was the result of the story? The Chinaman took care of his friend in the house and in the hospital, paying considerable for his care, and when he recovered sent him to San Francisco—in fact, spent about $180 on him, the whole sum he had said to take himself home to his mother, and he did this for a man who was as utterly unknown to him as to you or me. He also came to me with a $10 bill to pay the doctor, saying it was not enough, but it was all the money he had, and he would add to it by and by.”
THE BIBLE.

BY CYRUS G. BINGHAM.

Holy Bible! what a treasure!
To the man who loves God's word:
It gives peace, and endless pleasure,
In the presence of the Lord.

Streams of knowledge to us flowing
From the fountain head above,
Full of love 'tis brightly glowing,
Full of God's unbounded love.

'Tis full of good things new and old
To keep our minds on heaven;
Full of things long since foretold
By inspiration given.

'Tis full of things not understood
For which great men are longing;
'Tis full of promise to the good,
Whom wicked men are wrongdoing.

'Tis full of things not yet fulfilled
That fill our minds with wonder;
It puzzles men in learning skilled,
Who claim to know, but blunder.

'Tis full of Christ the sinner's friend,
Who for their souls is pleading;
He died for every foe and friend
And may we ne'er forget the groans
Of God our groat Creator;
Who claim to know, but blunder.

'Tis full of venomous reptiles.
Miss D. looked towards the Saviour and
She saw the moral state of the world symbolized. A female holding
A prominent situation in the church was represented as sitting
Under a tree of most luxuriant and beautiful foliage with a long tube
In her mouth by which she was drawing people to her and the conduct¬
ing angel informed Miss P. that
The tube indicated the power of this female's persuasive language, the foliage
Of the tree her religious profession and its trunk the state of her
Heart. On looking at the trunk she beheld that its core was rotten and
Full of venomous reptiles. Miss D. told this to the female in question
And from the unchristian temper she manifested on the occasion and her
Subsequent conduct she fully proved the correctness of the representa¬
tion. Another female, a professor of religion, highly respected for her
Apparent piety was represented to her as having yielded to temptation
And withdrawn her heart from God and when her backsliding was announced in the world of spirits, Miss D. looked towards the Saviour and
Thought she perceived the appearance of blood trinkling from his wounds as if crucified afresh. Heb. vi. 5.

When Miss D. was at her home she sent for this female and in the presence of Mrs. Yong and myself told her the above and according to her pential acknowledgement, but to our utter astonishment it was a correct view of her spiritual state. Miss D. had likewise the moral condition and perilous circumstances of a young man brought before her.
He was in possession of religion was represented as assailed by a very plausible temptation and would make shipwreck of faith if he did not resist it. She made this disclosure also to him in our presence and after some evasion on the subject he appeared greatly agitated and declared that such was his temptation although he had not mentioned it to any one. For some time he resisted but finally fell into the snare and his experience proved the correctness of Miss D's communication.

A lady whom she named was represented to her as attired in the purest white and surrounded by a number of little children whom she was striving to wash in pure water that they too might be white and clean. The angel told her that the lady's robe was indicative of her purity of heart and her holiness of life and that her employment symbolized the nature and effects of her exertion in the church of God. I was well acquainted with this lady and could bear witness to the correctness of this, for she was in my opinion one of the holiest of women and was exceedingly useful to children and young people, indeed the honored instrument of bringing many of them to God.

Another lady she described as standing at the entrance of the path leading to eternal life with a book in her hand and crying to the giddy multitude:

Come back this is the way.
Come back and walk therein.

This lady who was well known to the writer, had made many sacrifices for the cause of Christ and was, I believe, doing what she could to bring poor wanderers back to God. Many other things were mentioned by her but which I cannot now so distinctly remember.

There was a strange unearthliness about Miss D. after this remarkable event. Previously her disposition was rather sullen and there was an impression of sourness on her countenance but the change produced by this occurrence was manifested to all that knew her. Her temper became the most amiable, her countenance was lighted up with more than ordinary joy, but strange to say in a few months she allowed herself to be excited above measure through the abundance of the revelation and consequently lost much of her glory. But the rod of affliction led her to recover her forfeited enjoyment and in about three years after this trance she died happy in the Lord. No person is perhaps more disposed to scrutinize and to reject the disclosures of what are called trance and visions than myself, yet when they furnish so many marks of genuineness as those of Miss D. I think they should be allowed their proper weight and influence in confirming and illustrating the doctrines of revelation.

There is nothing in Miss D's disclosure inconsistent with that book which is to be a light unto our feet and a lamp unto our paths and by which we are to regulate our faith and practice but on the contrary there is the most perfect accordance. The word of God informs us that there is a world of spirits into which men enter on quitting this life and are happy or otherwise according to their moral character and if the Lord should in some cases for reasons known to himself lift the veil which conceals from our vision that spiritual region we ought not to reject the light thus let in upon us but rather avail ourselves of its assistance for the better understanding of the word of God and the realities of another state of existence. With respect to the locality of the world of spirits, conjecture has been busily and fruitlessly employed. Some suppose that it is in the sun others that it is in the centre of the vast universe attracting and governing all the celestial bodies in their revolutions but the opinion which to me appears most plausible is that of its being in the atmosphere region and consequently around us; it is true we perceive it not because our senses are holden our physical nature is supposed to be the veil separated between us and the invisible world but when this veil is removed by the hand of death our souls will at once find themselves in that world and discern things which though now present are not seen because spiritually discerned. This view of the subject seems to be countenanced by the Scriptures. The mountain appeared covered with spiritual beings when the Lord in answer to the prayer of the prophet opened the eyes of his servants or draw aside the veil. 2 Kings vi, 17.

Stephen at the time he was about to suffer martyrdom saw the heavens open and Jesus standing at the right hand of God. Believers are to be caught up to meet the Lord in the air and the ministering spirits which minister for them who shall be heirs of salvation do always behold the face of our Father which is in heaven. They do not leave the spiritual world to perform their ministrations but are in heaven it would seem at the very time they are encamping around about them that fear the Lord. It is true that this view as well as others relative to the abode of separate spirits involves difficulties not to be solved in this imperfect state but it nevertheless appears to receive some sanction from the word of God and is in my estimation more consistent with the condition of being entranced than any other opinion held on the subject. It is also a very generally received opinion that spirits know each other in the invisible world. The rich man knew Abraham and Lazarus and the apostle referring to a future state tells us that then shall we know even as also we are known.

According to the testimony of Miss D. she knew without being informed the various beings she met with in the other world of spirits. It appears to be a region of knowledge intuitively obtained without any laborious efforts as inquiry. This view of the subject is calculated to strike terror into the hearts of those who by their neglect or influence destroy souls as it supposes they will know their victims when
they shall meet them in the world lying beyond the tomb but it is a view well adapted to excite pleasurable emotions in the breast of those who turn many to righteousness as it encourages the hope of their recognition their spiritual children as their crown of rejoicing in the presence of our Lord Jesus Christ at his coming. There is another opinion entertained by some persons which does not appear without foundation in the word of God that the inhabitants of eternity know what is taking place in the world, the temptations presented to the mind by wicked spirits, the guardianship of angelic beings, the cloud of witnesses represented by the apostles as looking from their place of rest upon Christians running the race set before them and the joy felt in the presence of the angels of God over one sinner that repented certainly very strongly comte me the opinion. This also agrees with Miss D's statement for she told us most distinctly that the state and circumstances of the population of our globe were fully known to the inhabitants of the other world. Then startling is the thought what manner of person ought we to be in all holy conversation and godliness. If earth is without a covering to eternity with what circumstances ought we to walk now. If these things be so, if there be a state of future rewards and penalties on which we must enter on leaving this state of trials, how important it must be for eternal things to exert their due weight and influence upon us that when we fail on earth we may be received into everlasting habitations. Were we to judge the relative claims of time and eternity by the general deportment of men we should conclude that the former is far more imperative than the latter, the perishing body more valuable than the immortal soul and the pleasures of sin which are but for a reason more to be desired than those unfading joys which are at God's right hand in heaven.

One of the persons that Miss D. saw in torment had been in the habit of violating the Sabbath by matters of worldly business. I more then once reproved her for it, warned her of her danger and exorted her to flee the wrath to come. She acknowledged the propriety of my remarks but like many pleaded her secular engagements and expressed a hope that at no very distant period she would be able to retire from business and attend to her soul. Unhappy woman procrastination has ruined many a soul and it ruined hers; for while she was about to realize all that her earthly mind had long and anxiously desired the messenger of death suddenly and unexpectedly blighted all her hopes abruptly put an end to her mortal life and Miss D. saw her in hell lift up her eyes being in torment. Oh that mortals were wise—that they understood this—that they would consider their latter end. Readers, are you prepared for another world? If impenitent you are not, forego ye repent ye shall likewise perish. If unbelieving you are not for without faith it is impossible to please God and he that believeth not shall be damned. If unregenerate you are not, except a man be born again he cannot see the kingdom of God. If unholy you are not for without holiness no man shall see the Lord. Such is the testimony of God. He that has ears to hear let him hear. Selected by Mrs. IDA V. HARLEY. Trappe, Pa.

THE DAY OF JUDGMENT.

This great day so dreadful to the wicked but so joyful to God's people, will be at the second coming of the blessed Saviour. Then every one shall give account of the deeds done in the body, each giving account of himself not of another. It will be the great examination day.

Selected by LYDIA OTEWALT. North Hampton, Ohio.

The way to conquer sin is to fall wounded and bleeding at the Saviour's feet.

YOUTHS' DEPARTMENT.

BEAUTIFUL THINGS.

Beautiful faces are those that wear— It matters little if dark or fair— Whole-souled honesty printed there.

Beautiful eyes are those that show— Like crystal panes where heath-fires glow, Beautiful thoughts that burn below.

Beautiful lips are those whose words, Leap from the heart-like songs of birds, Yet whose utterance prudence girls.

Beautiful hands are those that do Work that is earnest, brave, and true, Moment by moment the long day through.

Beautiful feet are those that go On kindly ministries to and fro— Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear, Countless burdens of homely care. With patient grace and daily prayer.

Beautiful lives are those that bless— Silent rivers of happiness. Whose hidden fountains but few may guess. —Selected.

TO OUR YOUNG READERS OF THE VISITOR.

The writer will try with the help of God to present some useful and instructive thoughts for your careful consideration. The Apostle says that to “honor thy father and mother” is the first commandment with promise. Sad it is indeed that so many of the youth of our land do not honor their “father and mother”; consequently they drift into sin, and thus they go from bad to worse and at last they fall a victim to their folly. Yet we have reason to believe that we can expect better things from you; for, we trust that the useful instructions contained in the Visiter from time to time have not been given in vain. We trust that the good seed thus sown in your hearts will spring up, bud and flourish, and in due time bring forth a bountiful harvest.

Again my young friends, it is noble for you to be true and honest, for remember, that truth is far more commendable than refinement of manners, than fame, honor, gold or silver, yea, than worldly gain or prominent positions. Truth is better than all knowledge. If a man...
were educated in all the science, literature, and languages of this modern age, yet if he were untruthful and dishonest, he would only be a mere sham; whereas, truth and honesty will elevate the possessor thereof in the estimation of those with whom he may chance to come in contact.

"Work is honorable." To be industrious and engaged in honest employment is respectful but to be careless and idle is a disgrace. Carelessness and idleness leads unto degradation and shame very often unto a wretched end. Therefore make it your aim and object to be engaged in useful employment from your early youth, for, it will draw your mind from evil and keep your feet from many a snare.

To be kind and generous is worthy of attainment but to be selfish and ungrateful is unbecoming. He that respects the aged and honors his father and mother, and has also at the same time a holy reverence for the word of God, and a true and a genuine veneration for God's sanctuary, will assuredly have the smiles, the approbation and the blessing of God resting upon him. But my friends, if you had all the above named virtues in possession and had not peace with God, you could only be compared to a tree which, according to its outward appearances, would be flourishing and full of vigor, yet, at the heart would be utterly decayed. But, if you have given God your heart and are making a scriptural preparation for the future, then those virtues will through your godly lives outshine the rarest gem and will outglitter through your godly lives outshine the rarest gem and will outglitter the sun in his glory to influence and to illumine those with whomsoever you may be surrounded.

And if you through the blessing of a kind Providence, should prosper and should have wealth for your portion, you will then be capable wisely to distribute a part of it "unto the necessity of saints" for the propagation of the Gospel, and also, for the maintenance of God's house. Then will you, through your kindness and generosity, be ready at every opportunity to aid the poor, the maimed, the blind, the afflicted, the needy, and the aged from the abundance which a kind Providence has seen fit to bestow upon us. And, as idleness leads to poverty and disgrace, so will spiritual negligence lead to spiritual poverty and weakness; for as, "the hand of the diligent maketh rich" so he, that worketh diligently in "the vineyard of the Lord" will lay up for himself "treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal."—CHARLES BAKER.

Nottawu, Ont.

CROSS THOUGHTS.

Said a little girl, "Auntie, if all the folks in the world should think their cross thoughts out loud, what a racket their would be!"

The dear little girl might have gone a step farther and added: "And if none of the folks should think their cross thoughts loud, what quiet and peace there would be!"

If there must be cross thoughts this month, which shall they be—"out loud" or voiceless?—Selected.

God loves the little child that is obedient as he does the old people who follow his commandments, and he will not forget to reward them for the good they do, as he does the huge people. God is great, yet he never forgets good children.

If you would become a strong and vigorous man, do not use tobacco.

OUR FATHER'S PATIENCE.

Any mother can do the work in half the time that she can teach her child to do the same, and do it better, too. It is tiresome, trying work to guide the childish fingers, to correct the mistakes which seem so useless, to give the same help today which was given yesterday, or add "precept upon precept, line upon line, here a little and there" a good deal, and at length to see the finished work imperfect. It is well for the impatient fathers and mothers that the thoughts of our Father up in heaven are not as our thoughts, nor his ways our ways. He did not need our help to accomplish his work. Had He needed strength beside his own, he could have called legions of angels to do his bidding, and left us to be idle, and therefore helpless as babes. But he knew that we should be thus helpless; and so he gave us a share in his work of redeeming the world, that we might become men and women in Christ Jesus. And now, in loving patience, he bears with our waywardness; and in spite of our bungling and botching, for the sake of the love that is in it, our work is precious to him.—Miss E. G. Johnson.

A wide-awake boy once astonished his Christian mother by asking her for a six-pence to buy a share in a raffle for a silver watch that was to be raffled for. His mother was horrified and rebuked him. "But," said he, "mother, did you not bake a cake with a ring in it, to be raffled for in a Sunday-school bazaar?" "O my son," said she, "That was for the church." "But, if it was wrong," said the boy, "would doing it for the church make it right? Would it be right for me to steal money to put in the collection? And if is right for the church, is it not right for me to get this watch if I can?"

Wasn't the boy right? If a raffle is wrong in a gambling hole, is it right when held in the church or for the church? We believe the church raffle is the worst of the two, because it adds a cheap hypocrisy to the wickedness of gambling.—Evangelical Messenger.
family there is evidently more trouble and confusion than in a small one.

I have been with the brethren about fifty years and much of that time have served as a deacon and in that position I have heard and experienced much but I am not discouraged, to me Christ is the way of life. The Evangelical Visitor is a welcome visitor to me and I think we should have had it long before this. My prayer is that God’s blessing may go with it and bless those who write for it with wisdom and humility.

CHRISTIAN WISMER.
Lowndale, Bucks co., Pa.

For the Evangelical Visitor.

It is almost impossible to compute the misery caused by gossip and we cannot be too careful of the tongue, it is an unruly evil. We ought especially to be careful what we say about others from the reports we hear about them. We have no right to take the character of another into our hands and judge it according to our notions. We should always take evil reports with a good bit of allowance, the reports may either not be true or they may be exaggerated. What right have we even if they be true to spread them still farther. It is often the case that people tell falsehoods about others, they also frequently make mistakes and just as often are wrong. Let us beware of gossipy persons.

Selected by LYDIA OTERWALT.
North Hampton, Ohio.

Respectable and fashionable sin is as wicked as outrageous sin and often is more dangerous and more difficult to escape.

A great change.—The kingdom of God finds men a generation of serpents, and makes them a generation of saints.—Hurlbut.

OUR DEAD.

DIED.—On the 28th of Jan., 1890, at the home of her son-in-law, A. O. Zook, in North Dickinson co., Kans., Sister Lydia Plum, aged 64 years, 9 months and 13 days. Funeral on the 30th. Sister Plum was sadly afflicted for several years prior to her death, to which was added the influence from the effects of which she died.

SAMUEL ZOOK.

DIED.—Jan. 19, 1890, in Dysart, Tama co., Ia., Mary M. Hileman, the wife of Geo. W. Hileman, aged 47 years, 4 months and 7 days. Funeral services the 20th, in the M. E. church, Dysart, from Rev. xiv, 13, by the M. E. minister. The deceased belonged to the same church since the spring of 1885. The remains were then taken six miles southeast to Benton co., Iowa, and buried in the Grassy cemetery, by the side of her five children who died 9 years ago, with diphtheria. The deceased leaves a husband and four children to mourn their loss. Her hope was to go where Jesus is, where her five children are. She was a daughter of Peter Lichty, deceased, Whitcomb co., Ill.

PETER FERG.

DIED.—Near Constantine, Mich., February 2nd, 1890, Susanam Stauffer, aged 68 years, 7 months and 6 days. The funeral services were held on the 4th in Riverside church and the occasion was improved from Rev. xiv, 13, to an attentive congregation, and the remains were interred in the cemetery at Constantine.

Sister Stauffer was the oldest daughter of Christian and Christiana Stauffer. She was born in Dauphin co. Pa. May 27, 1821, and was never married. At the age of 17 years she was converted and united with the church, and in all these years she remained a faithful and devoted Christian, and although much of the time an invalid, yet when health and opportunity would afford, she was a faithful attendant on all the means of grace, and very rarely would she miss the prayer meeting or regular Sabbath day service in the house of the Lord. Most of her lifetime was spent in Stark co. Ohio, until within the last ten years she has lived with her youngest brother, Bro. Daniel Stauffer near Constantine.

DIED.—Near Upton, Franklin co. Pa., Nov. 18, 1889, Christian M. Stoner, aged 68 years, 7 months and 6 days. The funeral services the 20th, in Riverside church and the occasion was improved from Rev. xiv, 13, by the M. E. minister. The deceased belonged to the same church since the spring of 1885. The remains were then taken six miles southeast to Benton co., Iowa, and buried in the Grassy cemetery, by the side of her five children who died 9 years ago, with diphtheria. The deceased leaves a husband and four children to mourn their loss. Her hope was to go where Jesus is, where her five children are. She was a daughter of Peter Lichty, deceased, Whitcomb co., Ill.

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