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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

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IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE. "Jesus.

VOLUME III.

WHITE PIGEON, MICHIGAN, MARCH 1, 1890.

NUMBER 5.

PRAYER.

Go when the morning shineth,
Go when the moon is bright,
Go when the eve declineth,
Go in the blush of night,
Go with pure mind and feeling,
Fling earthly thoughts away,
And in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee;—Pray for those who hate thee,
If any such there be:
Then for thyself in weakness
A blessing humbly claim,
And link with each petition
Thy great Redeemer's name.

Or if 'tis ever denied thee,
In solitude to pray,
Shoulcl holy thoughts come over thee,
When friends are round thy way,
Even then the silent breathing
To pour our souls in prayer:
Who is mercy, truth and love.

Oh not a joy or blessing
When'ere thou pincst in sadness,
Or if 'tis ever denied thee
Who is mercy, truth and love.

Then for thyself in weakness
And link with each petition
Thy great Redeemer's name.

A blessing humbly claim.

ACTION OF BAPTISM.

CONTINUED.

ARGUMENT 7. Scripture Evidence.

Under this head we purpose to develop the several links in the chain of Scripture proof.

1. They went out to the water to be baptized. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were 'baptized of him in Jordan, confessing their sins." Matt. iii, 5, 6. See also Matt. iii, 13; Mark i, 5, and Luke iii, 7, especially the Revised Version.

2. They were baptized in water, "and were baptized of him in Jordan," etc. Matt. iii 6; Mark i, 5, and Luke iii, 5, especially the Revised Version.

3. They came out of the water, "and Jesus, when he was baptized went up straightway out of the water." Matt, iii, 16. "And when they were come up out of the water, the Spirit of the Lord caught away Philip," etc. Acts viii, 39. Coming out of the water is irrefutable evidence that they were in the water; for no one ever came out of the water that did not go into the water.

4. John baptized where there was much water, "and John also was baptizing in Eunon near Salim, because there was much water there; and they came and were baptized." John iii, 23. According to the learned, the exact site of this place can not now be located.

The above statement proves that John, when he left the Jordan, went where there was ample water for his mission. The quibble regarding the original,—"many waters"—is answered by translators that practice sprinkling. King James' Version, the Revised Version and Geo. Campbell translation of the "Four gospels," all render the original much water. They must certainly consider this an equivalent for the original. If we look at the phraseology we must conclude that John baptized there because there was much water there. Those that have departed from the primitive baptism use remarkably little water in sprinkling and pouring. If John practiced either, he certainly did not understand it as moderns practiced it. But I do not know that any intelligent person assumes that he ever sprinkled or poured.

5. There is an action involved that is expressed by the word "baptized." "Therefore we are buried with him by baptism into death, that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi, 4.

"Buried with him in baptism, wherein also ye are buried with him through the faith of the operation of God, who raised him from the dead." Col. ii, 12. That the apostle here refers to the action of baptism is generally conceded. It furthermore clearly teaches the mode of this sacred rite. That the language is figurative and has a spiritual significance indicative of a state of which baptism is a symbol, is admitted. But this does not impair its value as to the light it sheds on the action of baptism. Every shadow must have the form of the object that casts it. So the truth represented must retain its likeness to the figure employed. We will now present a summary of the Scripture proofs adduced:

1. They went to the water.
2. They went into the water.
3. They came out of the water.
4. They went where there was much water.
5. They were buried in the water.

These corollaries preclude the idea of sprinkling or pouring being the action of the Christian rite. Neither going to the water, nor into the water, nor where there is much water is essential to sprinkling or pouring as is demonstrated in modern times, all around us. It can be done in the house with but little water. And a burial in water drowns the modern idea hopelessly. It is utterly incompatible with it. Wherever the Christian rite is described or any
part thereof, it is always in harmony with our corollaries, and where only referred to there never is any circumstance stated in connection therewith, that is incompatible with them. Hence, this our seventh argument sustains our proposition.

Argument 8, consists of common sense applied in testing the correctness of a definition or translation. "The definition of a word and the word itself are always convertible terms. For example: A law is a rule of action—is equivalent to saying, a rule of action is a law. Philanthropy is the love of man—is equivalent to saying, the love of man is philanthropy. Now if a definition, or a translation, (which is the same thing,) be correct, the definition if substituted for the term defined, will make good sense, and will be congruous with all the words in construction."—Campbell on Baptism, p. 178.

In order that we may test the correctness of a definition or translation, we need only to substitute it for the original word and if it makes good sense, it must be correct. If it does not it cannot be correct. Let us apply this test to the term baptizo or baptize. If either of these words mean sprinkle or pour these words must make sense when substituted for baptizo or baptize. We turn to Matt. iii, 5, 6. "Then went out to him Jerusalem, and all Judea, and all the region about Jordan, and were sprinkled in Jordan," etc. We try Mark i, 5. "And there went out unto him all the land of Judea and they of Jerusalem, and were all poured in him in Jordan," etc. John iii, 23. "And John also was sprinkling in Eon near Salin because there was much water there; and they came and were sprinkled." Acts iii, 38. "And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he poured him." Rom. vi, 4. "Therefore we are buried with him by sprinkling into death." Col. ii, 12. "Buried with him in sprinkling," etc.

It is very evident that these substitutes do not make good sense in any of these connections. The word sprinkle must be followed by the substance sprinkled, and then by its object or the thing that receives the sprinkling. We cannot properly say he sprinkled him or poured some one. That would be impossible. No one can sprinkle the people in Jordan or sprinkle the Jordan upon them. The same is true of pour. We can sprinkle or pour water, ashes, dust or any fluid or powder upon any one. We may properly say he sprinkled or poured water upon them. In a loose way it is sometimes said, they are sprinkled. This literally expresses an impossibility. The sentence should be, they sprinkled water upon them. The absurdity is more apparent when the word pour is used, because it is not used in this loose way. But it would be just as correct, as it is equally impossible to sprinkle or pour people.

The absurdity is so manifested in substituting sprinkling or pouring for baptizing that it cannot be correct. Think of burying a person by sprinkling or pouring as it is practiced by those who oppose the primitive action. We will now substitute dip and immerse instead of sprinkle and pour and we will see whether it makes sense. Matt. iii, 6, "And they were dipped of him in Jordan," etc. Mark i, 5, "And there went out unto him all the land of Judea and they of Jerusalem and were all immersed of him in the river Jordan." John iii, 23. "And John also was dipping in Eon near Salin, because there was much water there; and they came and were dipped." Acts viii, 38. "And he commanded the chariot to stand still; and they went down both Philip and the eunuch, and he immersed him." Rom. vi, 4. "Therefore we are buried with him by dipping into death," etc. Col. ii, 12. "Buried with him in immersion," etc. You observe all through the sense is good. This test will hold good in all the passages where any of the words of the baptizo family are found. If not always euphonious the truth is expressed. Dip and immerse are immediately followed by their objects. This as we have seen above is not the case with sprinkle and pour. He dipped him in water, is a complete sentence. It requires no ellipsis to complete the sense as, sprinkled him, does. Completed it must be sprinkled water upon him.

This our common sense argument sustains our proposition; namely, dipping or immersing in water is essential to Christian baptism.

We maintain that this proposition is sustained by eight arguments either of which will alone sustain it. Neither of them is fully developed. They only present a partial synopsis and the subject is far from exhausted.

(In our next we will consider Trine Immersion.)

For the Evangelical Visitor.

EQUIL.

Of the composition of the church at Rome we have certain knowledge from Paul's epistle to them, purporting the nature of those characters at Rome, the metropolis of the Gentile world, whereas we know from many notices of ancient writers, great numbers of Jews resided. It must have been of a mixed character, embracing both Jews and Gentiles, and as many hold to the idea that God's chosen people had the advantage over the Gentile nation, and the apostle in the third chapter of Romans, undertakes to remove the idea and meet the objections which might naturally arise in the mind of an unbelieving Jew, to the doctrine which he has established in the preceding chapter, that the outward relation of the Jews to Abraham and their outward privileges cannot save them; but that God will deal with them as with the Gentiles, according to their works; though to the Jews they were committed the oracles of God. (Rom. iii, 2.)

He then takes up the great theme that since Jews and Gentiles are alike under sin, they need alike the righteousness of God which is of faith, and not of works. Here the
apostle takes in himself in relation to his condition, being “free born,” yet he says, “What then, are we better than they?” No, in nowise; for we have before proved both Jews and Gentiles that they are all under sin. Rom. iii, 9. No doubt he had reference to the wickedness of the Jews, in setting at naught the only son and heir of the great Husbandman of the established vineyard, that was to yield delicious fruit in due season, as the laborers were to render the same without murmuring. Taking in “Abraham’s children” that were never in bondage, and the apostle brought up at the feet of Gamaliel did not hesitate to acknowledge as one that was no better than the Gentiles that were counted as mere dogs (Matt. xv, 26, 27), yet through the love God manifested, by sending their son they were permitted to eat of the crumbs from the Master’s table (Matt. xvi, 27). Yet not having the great sin and condemnation resting upon them, insomuch they were never guilty of crucifying the Lord of glory, and being better in that respect than the other, or on a better footing, not having the law given to them as the promised seed of Abraham had. Taking circumstances as they are before us all come upon a level, the one having the law, and the other not having it, are a law unto themselves, both being under the guidance of the Holy Spirit, are responsible for the knowledge through the Comforter sent unto us.

By accepting the law written in our hearts, we become those “other sheep” and are brought into the near relationship with the Father, and are partakers of the “living vine,” and feast upon the root and fruitness thereof.” (Rom. xi, 17.) “Their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.” (Rom. ii, 15.) For since Christ said, “It is finished,” and did finish His work over eighteen hundred years ago. If he so fully perfected redemption then, and actually reconciles every one that is to be saved, and sits at the right hand of God, daily making intercession for us “with groanings which cannot be uttered.” My decision to this is: that “obedience is the best sacrifices” in these last days: and to be redeemed from the curse written in our hearts, is for Christ to make us free, then we are free indeed.

In the law of Moses, (Lev. xxv, 25, 48,) the title of redemption is given to one who has the right to redeem an inheritance, especially to a near kinsman who may redeem it from a stranger or any Jew who had bought it. Such was Boaz who, being one of the nearest relations of Elimelech, married Ruth the heiress of Elimelech, and thereby re-enter into the possession of her estate. Jeremiah redeemed the field of his nephew Hanameel, which was on the point of being sold to another (Jer. xxxii, 7, 8.) So Christ became a partaker of flesh and blood, that as our near kinsman, he might redeem for us the heavenly inheritance. (Job xix, 25, 26.)

Ridgeway, Ont.

A. BEARSS.

For the Evangelical Visitor.

PIETY AND CARNALITY.

A Dialogue.

PIETY.—Good morning, friend Carnality, and how is your health this morning?

CARNALITY.—O, my health is much as usual—thank you: and how are you, and all yours at home?

PIETY.—All are well, praise the Lord, and as the weather and all else seemed favorable this morning, I thought I would call in, and if agreeable, we might engage in some profitable conversation for a little while.

CARNALITY.—Very well, thank you, and what shall be the subject of this our present engagement?

PIETY.—Well, since we have in the past conversed but little on spiritual matters, or in other words, on true Christian piety, I have thought we should not by any means pass that subject by, as if it were of no importance.

CARNALITY.—Well, if that is to be the subject, I confess at once, that you have the advantage of me, since you know that I have never studied it much—to say nothing of putting it into practice.

PIETY.—If I understand you rightly, you do not object to it; but allow, that it is a subject worthy of our serious consideration, and as such, we may discuss it with all freedom?

CARNALITY.—Yes, I am correctly understood, but expect you to lead.

PIETY.—To begin then, let me tell you, I believe there is a triune God in heaven, consisting of Father, Son and Holy Ghost.—That this God is just and righteous, and takes notice of all our actions.—That He has revealed unto us His will, as we find it in the Bible; and that He will hold us accountable for all our doings, and, that he will finally reward every one of us according to our individual deserts.

CARNALITY.—Well, yes, I cannot well help, but concede, that your belief is all right, but it seems to me, that God’s will, as given in the Bible, is very difficult of fulfillment, and unnatural in its general trend. And, I am confirmed in my views, by the fact, that many of those who start out in this way, endure but for a short time, then slide back into the old rut.

PIETY.—To the carnal mind, the way does indeed seem difficult and unnatural, but my friend, believe me, it is more so in imagination than in fact. The proof of this you have in the Saviour’s words: “My yoke is easy, and my burden is light.” And as to backsliding, it is a deplorable truth, that very many do so; but it is all from lack of firmness, in not being founded and grounded on the Rock Christ Jesus. Backsliders had not laid their foundation deep enough, and their failure should be a warning to all beginners.

CARNALITY.—It is this blacksliding that causes me somewhat to doubt
the sincerity of many professors.

Pietys.—In thus doubting their sincerity you admit however, that some really are sincere and faithful to their calling, and that you may, yourselves be one of that number if you choose to be?

Carnality.—O yes, that is all true, but my present circumstances are of such a nature as to close the way for me; and I think after a while it will suit me much better than just now.

Pietys.—Nothing can close the way for the truly penitent soul. A bold and determined effort must be made, and that, in defiance of opposition; and as we have no assurance of life any longer than today, the effort had better be made now, while salvation is offered freely. And remember, Jesus has declared that "the kingdom of heaven suffereth violence and the violent take it by force." Thus you see, there is violence required as well as force. Jesus knows all about this. Hence you cannot expect ever to see a time when everything will be smooth and favorable to your conversion, even if you had the assurance of life to a future time.

Carnality.—This may be all so, just as you say, but at present I have not the feeling as I have had in times past; and to make an effort at a time, when the drif expansion of everything seems to be in an opposite direction, it would be almost sure to result in failure.

Pietys.—Your feelings or inclinations towards a Christian life may not be so tender and impressive now, as you have experienced in the past, but my dear friend, remember that this only proves that you are drifting farther and farther away from God. In others words, you hear Him less distinctly now, than you did in former days, and it behooves you as a man of sense and moral courage to call a halt in your wayward career, and give an attentive ear to that "still small voice" lest by and by you shall be entirely out of hearing distance.

Carnality.—Do you suppose then, that a man can become so devoid of feeling as to be entirely unconcerned in the matter of his salvation?

Pietys.—He may not become so unconcerned as that, but by resisting the Holy Spirit for so long a time, God shall send him strong delusion that he will believe a lie and be dammed. 2 Thess. ii, 11, 12.

Carnality.—Do you mean to say then, that God will cause a man to be deluded or deceived?

Pietys.—It is just so my friend, when a man persists in taking his own course, and in supposing that he knows better how to conduct himself to make life prosperous and happy than God knows it. He will finally let such a man alone, that he may believe his own or rather the devil's fallacy. As he said of Ephraim through the prophet Hosea iv, 17. And then, when the striplings of the Holy Spirit cease, it is utterly impossible for a man of his own accord to retrace his steps and come to the Saviour. For he himself declared that no man can come to Him except the Father draw him. John vii, 44.

Carnality.—If the case be as you have stated, and I have no reason for doubt, then it is indeed dangerous to put off this work for advanced life. But as I am young yet, and in good health, with fair prospects of many more years of life, I do not see much cause for present unfitness.

Pietys.—My friend, do you raise any horses?

Carnality.—Why that is a strange question to come into this discussion, but really I am in the business to some extent.

Pietys.—And may I ask you what your object is in raising them?

Carnality.—My object is to train them for usefulness, that they may be valuable either for home use or for the market.

Pietys.—At what age do you train them?

Carnality.—I train them while young, for the reason that they are more easily handled, and also that they may be ready for use as soon as they are of proper size and age.

Pietys.—But why not feed them well and let them run at will until they are eighteen or twenty years old. It would be much more congenial to their nature and you might still train them for service.

Carnality.—Ah yes! I know the point you want to make, but really, by suffering them to do so, there would be no profit in the business. In other words: If I were to let my horses go untamed to such an age, I should fail of accomplishing my object.

Pietys.—Of course you would. But do you not see then, that the Lord's object is frustrated too, when his creatures follow their own inclinations, by living contrary to his express commands?

Carnality.—Well, indeed, I never looked on the matter in that light, and I am almost ready to say, that the Lord really is gracious and of long forbearance in suffering men and women to provoke him in this manner, since he could without a moment's warning derive them of life and very justly too. But then when I look at the inducement he holds out to idlers by giving equal wages to all, though some labored but one hour, and that hour, the last one of the day; it looks to me as though he is not so particular in regard to length of time.

Pietys.—I am glad you mentioned this last thought, for it is in this that thousands, and multiplied thousands make a fatal mistake.

Carnality.—How so? Please explain.

Pietys.—They do so by consoling themselves with the hope of an old age, or a death bed conversion as their eleventh hour. Whereas they ought to know, and do know, that death often takes place suddenly and unexpectedly. Furthermore they ought to know, that an hour in Christ's parable represents the twelfth part of a man's life, and not only a year, a month or sixty minutes.

Carnality.—Do you suppose then, that a dying man, like the thief
on the cross, has no chance for salvation?

Piety.—The thief on the cross was saved on the last day of his life. But Mark—it is very probable that that thief had repented before he was brought forth from prison, and only awaited his opportunity to publicly confess Christ. And besides this, he may never have had a previous call. Neither had those any earlier call, who were found standing idle as late in the day as the eleventh hour.

Carneity.—I see you do not extend much encouragement to one who bas his hope of salvation on the line of one hour’s labor.

Piety.—Nay, I cannot in justice to my convictions do so, and I would, as a friend that loves your soul, advise you to heed the Savior’s call. In a certain sense a man must be idle, to hear him. He must disengage his mind from other pursuits in so far as they conflict with the teachings of the Spirit. Those who were hired to labor in the vineyard were found idle. They wanted profitable employment.

Carnity.—All these things strike me as real truth, and I will ponder them in my heart. I am much obliged for the interest you are taking in my salvation. I now think of adopting a new name. Please call me “Penitent” next time we meet, and in the intervening time please pray for me.

Piety.—I will cheerfully do so. Until then I bid you adieu.

The foregoing has been composed with a view of forcibly exposing the folly of the many excuses the carnal minded man is continually making when touched by the Spirit, or when spoken to in reference to his salvation.

Polo, Illinois.

C. Stoner.

For the Evangelical Visitor.

THOU HYPOCRITE.—LUKE XIII, 8.

In reading the Scriptures we see that the Saviour makes mention very frequently of hypocrites and we have reason to believe that if the Saviour was personally here now he would have quite a number of hypocrites to point out. The Saviour says, by their fruits ye shall know them. He gives us the right to judge men by their fruits. Now I think that the Saviour wants us to know that one may be a hypocrite and still see the hypocrisy in some one else, but here the Saviour would say, thou hypocrite first cast the beam out of thine own eye and then shalt thou see clearly to pull the mote out of thy brothers eye. We must notice here how necessary it is for us first to remove everything from us that others may have just reason to stumble at but while we do this we cannot prevent those who desire to find fault, from finding the actions of some one else and commit a wrong because some one else does not walk as they should. We must believe there is some evidence of hypocrisy and unless we take the Saviour’s advice and remove the hypocrite, unless we take the Saviour’s advice and remove the beam out of our own eye we will be justly numbered with the hypocrite. What a sad condition it must be to live here in this life and enjoy all the church privileges we can desire and yet conform to the world simply because some one else does not walk as they should. We must believe there is some evidence of hypocrisy and unless we take the Saviour’s advice and remove the beam out of our own eye we will be justly numbered with the hypocrite.

The hypocrite then is one who pretends to walk after the Spirit but in reality walks after the flesh. The Saviour never hesitated to reprove the hypocrite whenever he came in contact with him. But how many of the watchmen on the walls of Zion there are that for some reason or other do not reprove them as they should. It does seem to me that we will have to be very careful that we do not neglect our duty, and that we may not justly have the name hypocrite applied to us. I think that as the true children of God we should examine ourselves and see whether we always walk in the light and that others may see by our lives that we are indeed true children of God.

Written by a Brother.

For the Evangelical Visitor.

GREATER DEVOTION.

“I therefore the prisoner of the Lord beseech you that you walk worthy of the vocation wherewith you are called. With all lowliness and meekness, with long suffering, forbearing one another in love. Endeavoring to keep the unity of the spirit in the bonds of peace.”

This was spoken by Paul, an apostle of Jesus Christ, to his Corinthian brethren. As Paul instructed his Corinthian brethren, so I believe he would also instruct the church of today in like manner. Brethren and sisters let us, as a church, try by the help and grace of God to take the youth’s advice. There are so many duties laid down for us to perform that it takes much prayer to be willing to perform them.

Paul beseeches us to walk worthy of our calling with all lowliness, which I think means humbleness, contrite in spirit, willing to be despised for the sake of Christ. Some people may think lowliness means degradation, but not in this sense. Meekness means somewhat the same, that we should not have a puffed up spirit and to feel ourselves small in self. With long suffering which means we should be willing to bear shame, persecution, sickness, pain and sorrow—it contains many things.

Forbearing one another in love, means what you do do in love one toward another. To endeavor to keep the unity is to try to keep it, and in order to keep it we must just get it, and to get it we must ask the
Lord for it and through obedience I believe we can all obtain it. Perhaps not at the very time we want it but if we faithfully follow the Lord our Saviour he will bless us with his Spirit. I believe there are different spirits and in order to keep the Holy Spirit we must be in prayer or we may lose it. If we have not got the right spirit we do and say many things which we would not if we had. I think it very necessary that we keep God's Spirit for there is danger of forgetting Him, for if we lose him we will love our brethren and sisters and gain them.

Dear brethren and sisters, let us try and live holy, acceptable lives while living here. Our living here is reality in the religion of Jesus Christ.走 and conversation that there is more come before it is too late, to gain them.

The incarnation was designed to form better spiritual relation between God and man. The Saviour expresses God's righteousness, his abhorrence of sin and the majesty of his law and that the law must be enforced. When the Saviour or the second Adam was born according to God's promises the event was celebrated by a glorious spiritual host from on high, saying, "Glory to God in the highest and peace on earth good will toward men. The Saviour was also worshiped by the wise men, led by a brilliant star from the east to Bethlehem, where the young child was, and when he came to mature years in his ministration received the highest honors and confirmation from heaven.

The Saviour saith, "I came not of myself neither do I these miracles of myself, as the Father showed me so I do. The Savior showeth to me his only begotten Son, whom he hath sent." (John 4:34) "I have manifested to you the Father, and the Father showeth to me so I do. The Saviour was rich but for our sakes he became poor that through his poverty might be made rich—possess the unknown riches of God's spiritual kingdom.

He refused to rule on an earthly throne and to take price for his healing the people's infirmities; he said that my kingdom is not of this world. If he would have conquered the whole world and ruled on an earthly throne, he would achieved nothing for us and would be nothing in greatness. This is true and proven today. John vi, 52. What and if ye shall see the Son of man ascend up to where he was before. It is the spirit that quickeneth; the flesh profiteth nothing. This is also proven true today. How glorious is it if we can say I have kept the faith, I have fought a good fight, under the peaceable banner of the Son of God, I have been obedient to the Saviour, hence there is a glorious inheritance prepared for me, incorruptable and undefiled and that fadeth not away, in the eternal heavens.

In the last solemn hour when acute pains and bitter grief makes thee to feel sick at heart, to think of the pall and the dark and narrow house, then comes to you a still voice and comforter, saying, I am with you in the shadow of death to deliver you into a better life. The Saviour was also worshiped by the wise men, led by a brilliant star from the east to Bethlehem, where the young child was, and when he came to mature years in his ministration received the highest honors and confirmation from heaven. The Saviour was rich "but for our sakes he became poor that through his poverty might be made rich—possess the unknown riches of God's spiritual kingdom.

He refused to rule on an earthly throne and to take price for his healing the people's infirmities; he said that my kingdom is not of this world. If he would have conquered the whole world and ruled on an earthly throne, he would achieved nothing for us and would be nothing in greatness. This is true and proven today. John vi, 52. What and if ye shall see the Son of man ascend up to where he was before. It is the spirit that quickeneth; the flesh profiteth nothing. This is also proven true today. How glorious is it if we can say I have kept the faith, I have fought a good fight, under the peaceable banner of the Son of God, I have been obedient to the Saviour, hence there is a glorious inheritance prepared for me, incorruptable and undefiled and that fadeth not away, in the eternal heavens.
A CALL TO THE CARELESS.

"Come for all things are now ready." Mat. xxii. 5.

It has pleased the Lord to raise me again from a few days of sickness, and this morning while trying to perform my household duties, my mind was taken up in thinking of God's wonderful love and mercy to me. Then my thoughts went out to the unsaved, the youth of our land, my eyes fill with tears when I think how often this duty has been neglected by me; namely, warning the unsaved. I remember a time when very weak in body, for almost one week I seemed to be (as the Prophet says,) "on holy ground," for God was very near. I had often longed to be freed from this body of sin and suffering, but there God plainly taught me that my work was not finished, and for this cause he had so often chastened me that he might teach me what I was to do. I would gladly have stayed in this frame of mind, but I was to return to earth again as it were, and labor earnestly as I had only a short time to labor. I see that the great harvest was fast ripening and where ever I went the words of the poet,

"Thy master calls for reapers, 
And shall we call in vain?
Shall sheaves lie there ungathered, 
And shall he call in vain?"

were constantly sounding in my ears. The worth of souls lay heavy on my heart, and I feel what will be if you grow up to manhood and womanhood and can look back over a life spent in the service of Christ. Dear friend, I am telling you what is true. How glad I would be to say that, but alas when I think of this; how much trouble I could of saved, had I turned to the Lord early in life.

I believe we should be taught early of God, before our feet have learned to tread the paths of sin. God loves the youth as the poet says:

Grace is a plant where e'er it grows, 
Of pure and Heavenly root; 
But fairest in the youngest shows, 
And yields the sweetest fruit.

Dear father and mother, are you doing all you can to save the youth? I am no mother, but have the cares of one for more than four years. God, in his wise providence, saw fit to take our dear mother from us, and many times I am made to cry out, O God help me to do my duty and raise the children right. When I look at the wickedness in the world I almost despair; then the Comforter comes, "cast thy bread upon the water." How sad it makes me feel when we hear of the young spending half the night at the ball room and saloons and those places where Satan dwells, and sometimes parents with them. God have mercy on such. If any of our readers visit such places, will you not pause at the threshold, and think where will you spend your eternity?

Annie M. Newcomer.

New Carlisle, Ohio.

CLOTHES CHRISTIAN.

We are sometimes called clothes Christians on account of our non-conformity to the world. I will tell a little of my experience. When I was converted I felt that I should dress like the sisters in some places did, but mother said she used to dress that way when she was young. She said it was such an unhandy dress and as I was not of age yet, I obeyed mother and dressed like she and the sisters in our neighborhood, as they dressed plain. I belonged to the church about twenty-five years when mother died, and as soon as mother was gone I felt that I should dress the way I felt in the beginning. It came so powerful that I had no rest till I obeyed. It was a cross for me to change my dress. I was the only one that dressed that way in the church in our neighborhood. I thought the sisters might think I thought myself better than they were, but I felt it was the Spirit of God that strove with me. Yet I do not think that the rest must dress just as I do, if they do not feel so. I cannot make light or mock at such that dress plain. "God resisteth the proud but giveth grace to the humble." In 2 Cor. iii, 2 it says, ye are our epistle written in our hearts, known and read of all men.

But I do not mean that we must be known by our dress alone, by no means; but I think if a person is truly converted he cannot follow the vain fashions of the world.

Susan Rodes.

Clarence Centre, N. Y.
EVANGELICAL VISITOR.

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THE RETURN OF THE WANDERER.

From a letter received by a brother living near here we were permitted to learn the remarkable and gratifying news of the return of Bro. C. Stauffer of Easton, Wayne co., Ohio, to the fold again. For twenty-five years he had been wandering

no room for addition and no possibility to be saved with less than the plan as laid down by our blessed Lord and Master.

So far then we are thankful that we can say in the words of our dying Saviour, "It is finished." Otherwise and contentiously people may think they can give the world something better and are always trying to teach a different way, but while many may be led astray by the sophistry of the hypocrite yet the Lord’s plan is unshaken. But there can, no doubt, be improvements made in furthering the work of the Lord and this largely must be done by united work. Through our General Conference this work can be most readily arranged. It is true that the inspiration is received at home, it begins in our closets, very often in the individual, and is no doubt caused by communion with God. It finds no room in a divided church. The great importance then with each individual Christian is a willing surrender to the guiding spirit of God, and so with the church and society in any one and every locality or district of our beloved brotherhood. If this is the case our meeting in Conference will not only be harmonious, but it will be directed by our inspired Head, and concert of action as well as sentiment will be the result and we can rest assured that great good will result from the deliberations of “God’s people.” Then again when the work of Conference is done and the conclusions arrived at are the most satisfactory, the work is by no means completed—in fact it is only outlined—but it has the sanction of a Christian body of representative men, chosen to represent the interests of the church at large; and the question may arise, are the districts bound by the decisions? We will simply say we think that not only the districts or churches in the districts, but also every individual member is bound by the decision of General Conference, if their decisions have the “Thus saith the Lord” for their basis. Otherwise we cannot see the benefit of a General Conference and we cannot see how concert of action will result unless there is a complete understanding and united effort to carry on the work.

But there is one thing on which we think there might be improvement, that is the settlement of individual cases. We think there is rarely a case of that kind but what could be adjusted at home better than to bring it to General Conference, unless it would be a case that would affect the church at large. But we are glad to note that our people are working in that direction.

One other matter we would notice and that is the confirmation, or rejection of the delegate system as embodied in our form of church government, and that is to be decided by a congregational vote. The question presents itself, What is meant by a congregational vote? Does it mean simply all that are present at the Conference, or the church as a body including the whole brotherhood? If it means only those present at the Conference when the vote is taken then no doubt where the Conference is to be held this year, it gives the church there the power, if united, to decide the question with regard to the system now in use. We do not know what the sentiment of the church there is on that subject as we have to our recollection never conversed with them concerning it; but we are well acquainted with them and we unhesitatingly say that so far as that or any other subject is concerned their vote will be given as they believe to be right and for the up-building of Zion.

OUR CONFERENCE.

The time for the meeting of our Annual Conference is drawing near and we should, and I trust, we do consider the importance of the occasion. While we do not think that the work to be done there is of such a nature that it should or will affect our peace or our hopes of Heaven, yet it should be of a nature that it should be harmonious, but it will be directed by our inspired Head, and concert of action as well as sentiment will be the result and we can rest assured that great good will result from the deliberations of “God’s people.” Then again when the work of Conference is done and the conclusions arrived at are the most satisfactory, the work is by no means completed—in fact it is only outlined—but it has the sanction of a Christian body of representative men, chosen to represent the interests of the church at large; and the question may arise, are the districts bound by the decisions? We will simply say we think that not only the districts or churches in the districts, but also every individual member is bound by the decision of General Conference, if their decisions have the “Thus saith the Lord” for their basis. Otherwise we cannot see the benefit of a General Conference and we cannot see how concert of action will result unless there is a complete understanding and united effort to carry on the work.

But there is one thing on which
to and fro, and up and down in the valley of sin, and at last he has come back to the church of his early days as well as the church of his fathers. But his return was not just that formal uniting with the visible church; he came penitent and humble before God, confessing his faults and acknowledging it mistakes, humbly praying God to forgive his past errors and accept him for Christ’s sake, and to the praise of God it can be said the Lord healed his backslidings and gave him the evidence of acceptance and filled his soul with the love of God.

We have long been acquainted with Bro. Stauffer, and we trust and believe that with his past experience and his present enjoyment he will prove a faithful follower and an efficient worker for Christ. May the Lord guide him.

Good news are coming from many places, and none the least is the blessed work that has taken place in the family of Bro. Christian Myers residing in Franklin co., Pa. When we were there on a visit last October we found their only son greatly afflicted and very helpless; but we were thankful to learn from his own lips that he was interested in his soul’s salvation, and in a measure had found acceptance with God; but he, as well as his parents, were very much concerned about his three sisters—two at home then and one we believe living some distance from them—but now the good news comes from a letter received from a brother visiting there that the three daughters, as well as the son, are hopefully converted to God, and although the son has not fully recovered from his severe bodily affictions, yet they can all rejoice in the love of God. Happy family! May many more be induced to accept Christ.

We trust we will be permitted in this connection to refer to a blessed work of grace that has taken place in our own family. Not long since we received the good news from Kansas that a dear son, residing there, had started for that celestial city, and only quite recently we received the joyful news that a dear daughter and her husband residing in Indiana had also returned to God. Verily the Lord is good.

A Sister writing from Hamburg, Ontario, desires through the columns of the Visron to ask a special interest in the prayers of “God’s People” in behalf of two of her children who are very much afflicted, that the Lord might in his mercy, restore them again to health of body and mind. Verily the sorrows of the human family are many but what a consolation it is to christians generally and especially to christian mothers, when they have such a refuge as the arms of Jesus to flee to in the hour of their great sorrow. May the shadow of God’s sustaining grace cover them.

A subscriber from Trappe, Pa., writes: “I am so glad the Visron is coming twice a month, for it is indeed a welcome friend to me. I can scarcely wait until it comes to our home and hope you may be doubly paid for it.”

A subscriber writing from Upon, Pa., says we are glad to know that the Visron is printed semi-monthly and we hope it will be continued by the help of God. There is so much useless printing done which is only harm, and I think for this reason we should try to keep up a religious paper which may do good to save souls, I ask the Lord to help us.

Another writes I am very much pleased with the Visron. I am glad for the semi-monthly and would like to do more for it—that is right, never allow any controversy, I firmly believe they are no food for the soul, but to the contrary they aggravate the mind to read them—never allow it.

Church news are always acceptable and we think that each neighborhood should send in accounts of the progress of the work there. Some probably think that if they have nothing flattering they should write nothing but we think church news need not always be given in that glowing style that some writers so often use, in fact good news need no coloring, the least that can be said so that it is truthful is good and we do not think that a boastful style is acceptable to God and then sometimes it gives offense to our more modest brethren and sisters. Let us profit by the experience of the past.

We learn through a letter received from Bro. Baker, of Gormly, Ont., dated Feb. 12th, that he has been having a serious time with the La Grippe. As was stated in the report sent us by Bro. Elliott, that he and Bro. Baker were up at Nottawa, Sago, Ont. in revival work and both took sick, but Bro. Elliott was able to get home; Bro. Baker was compelled to take his bed for four weeks and at the date of this letter was just able to return to his family, very weak. Truly this La Grippe is not to be trifled with. We trust the Brother will be permitted to fully recover his health as his services are greatly needed in the church.

The oldest man in the world is said to be a man known as Old Gabriel, who lives in Monterey Co., California. He is about 150 years of age. “Old Gabriel” has never used liquor or tobacco. His diet has been of the simplest and plainest food, and his habits have been regular.

BENEVOLENT FUND.

Isaac Witmer, $1.00
A Sister, Ringgold, Md. $1.00
A Brother, $3.00
A Sister, $5.00
A. J. Miller, $5.00
Joseph Free, $.50
Church at Markham, Ont. $17.50

I have seen the wicked in great power spreading himself like a green bay tree. Yet he passed away and to he was not. Yea, I sought him but he could not be found.—David
CHURCH NEWS.

Jan. 19th the Brethren of Medway, Clark Co., (Dayton, O. District) dedicated a meeting house to the worship of God. Bro. A. M. Engle read the prayer of Solomon at the dedication of the temple. 1 Kings viii, 22-62 and Psalms lxxxiv, and preached the dedicatorial sermon. The building is a one story brick, affording seating capacity for about 200, making a very comfortable meeting house. It will be known as the Medway meeting house. It will be known as the Medway meeting house.

For thirty years the brethren have been holding services in and about Medway, while the brotherhood is small in the immediate vicinity, they have much to encourage them now as the prospects are very good. During the few meetings that were held, it can be said to the praise of God, the church was greatly revived and some who have fallen from grace are seeking to be reclaimed and brought in favor with the Lord.

A SERIES OF MEETINGS.

Saturday, Jan 5th, in company with Bro. Peter Doner, an aged lay worker, I left home to hold a series of meetings in Nottawasaga. We were met at Stayner by a brother who conveyed us seven miles to the place where the church is situated. There are two church houses here about eight miles apart, and our first intention was to divide the time (two weeks) between them; but at the close of the first week's meetings we felt it would be best to continue where we were, as some had made a start, and a deep interest prevailed in the meetings. On Wednesday of the second week we were joined by our Elder, S. Baker, who assisted us till Sunday. Some sixteen or eighteen made a start; quite a few found peace before the meetings closed and were rejoicing in the love of Jesus. We tried to avoid all the extravagances of the modern revival, having too often seen the deplorable results of using too much man power and resorting to all kinds of expedients to get people up from their seats. Many will rise from the excitement of the moment and when the meetings are over their religion is gone too. Yet on the other hand we felt bound by the word of God to give at each meeting an earnest, pressing invitation to sinners to come to Christ and confess it by rising. I feel to thank God for the presence and power of his divine spirit in our midst, and to exclaim, not unto us, but unto thy name be all the honor and glory. The order during the meetings was excellent and reflects great credit on the young people of the community. We made fifty-seven visits during our stay and trust that they were a mutual benefit.

On Sunday morning, Jan. 19th, we closed our labors and with tearful eyes gave the parting hand. From thence we went to the other arm of the church intending to hold a few meetings there before we left. However, I felt very sick with La Grippe, but as meeting was announced at Bro. McTaggerts, whose wife is an invalid, I did not like to disappoint her, but at close of meeting I could hold out no longer and was laid up till Friday, when I came home. Elder Baker was also taken with the epidemic and though improving is not yet able to come home. There is much sickness and many deaths around us at present which shows us the need of readiness to meet our Master.

F. ELLIOTT.

For the Evangelical Visitor.

MY EXPERIENCE.

I have often felt impressed to write for the Visitor but thought I could not write as good as others therefore I was not willing. But by the help of God I will endeavor to write a little about my experience. I was quite young when I gave my heart to God. One of my dear sisters who is now in eternity made a start first and I felt as though I were left alone if I did not go with her, then, I thought how could I leave my young companions but I made up my mind I would go with her let the world say what it would. And O how happy I felt as soon as I became willing to follow Christ and I enjoyed many happy seasons for some years meeting often with the brothers and sisters which truly was food to the soul. But after I was settled down in life and the family cares increased then my trials began I passed through many discouraging seasons but still I never felt like giving up the work of the Lord, for I always saw that there was something beautiful to be obtained in the end if I could only hold out faithful to the end though I sometimes had fears that I would not be found ready when I would be called to leave this world. Then it pleased the Lord to call my dear husband to the ministry which was a great trial for me as well as for him I was a long time in a state of darkness and could not find rest because I was not willing to give up self for Christ. I often used to think if I could only tell some dear sister how I felt I would feel better but whenever I had the opportunity my courage failed but thanks be to God he has removed that darkness that I could again see the light and it is still my earnest desire to walk therein. Oh dear brothers and sisters do we do our duty in trying to encourage those that are cast down? I fear sometimes that I have not. I see it more since I have been so much in need of encouragement myself. Let us be more earnest in working for the Lord that when life ends with us here we might be permitted to walk the golden streets of paradise. I would ask an interest in the prayers of all the dear brothers and sisters that I could at all times say from the heart "Thy will be done.

My God and Father while I stay Far from the scenes on life's rough way; Oh teach me from my heart to say, Thy will be done.

SARAH STECKLEY.

Bethesda, Ont.
FAITH AND HOPE.

Now faith is the substance of things hoped for, the evidence of things not seen. Heb. xi, 1.

Now if faith be the substance ground or confidence of things hoped for it is not then what we feel or see but a simple trust. And that by faith good reports have been obtained, yea, or witness that we please God even to the raising us from the dead.

Yes, through faith our spirits can be carried from earth to glory and behold as it were our record. Yet I am determined by the grace of God to press on with renewed vigor.

The perfect man in the heavens will include the graces of childhood, goodness agreeable, and smile in attendance. Among these men their chief particularly attracted my notice, for his fierce, almost fiendish expression and manner, while this work was going on. He looked the incarnate type of coming inquiry tortures. I expected trouble with him. But when the last box had been delivered and passed, and the employees and other officials had left the platform for other duties, his whole aspect instantly changed. Hurrying around to be sure of no witnesses to his confession, he walked up to me, and laying his hand upon my shoulder, said: "Senor, were there Bibles in those boxes?" And then added, looking steadily and earnestly into my eyes, "Is it possible, Senor that you are taking all away without offering me one?" Quickly taking one from my pocket, I gave it to him. His face was transformed with a new light, as he seized it, reverently kissed the covers, and then, folding them to his heart, lifted his streaming eyes to heaven, and said: "I thank thee, mio Senor Jesus Christo, that this day I hold thy sacred Word in my hands."

I cannot describe the joy of these Spaniards, who have been praying and waiting for years for this blessing.

If good people would but make goodness agreeable, and smile instead of frowning in their virtue, how many would they gain to the good cause!

The perfect man in the heavens will include the graces of childhood, the energies of youth the steadfastness of manhood, the calmness of old age.—Maclaren.
RELIGIOUS LIFE AND EXPERIENCE.

ONLY AWHILE.

Only a little while to work.
And a long, long time to rest;
Then drive the cloud from the aching brow,
The sigh from the troubled breast.

Only awhile we watch and pray,
And a long, long time to praise;
Our God the Father knoweth best—
Then question not his ways.

Only a very little while,
An short a row going down
Of the setting sun, to meekly bear
The cross and the thorny crown.

Only a little time to sow,
And a long, long time to reap;
Let's sow in faith with an open hand,
The oil of life with joy.

Only a little while to lose,
And a long, long time to find
The jewels death has robbed us of—
The friends he will leave behind.

Only awhile to trim our lamps,
Ere the bridgework passeth by;
Then fill them well with the oil of life,
And the eternal sun will shine.

Only a little while—what matters it
If our life be short or long?
There would be no striving for the crown
Of another. In short, all envy, strife,
And quarreling would be at an end.

One would not take advantage
Of the whole of the charming song?
Nor wish to be evil spoken of when they are enemies.

No, I would say she could not.
Sister conscientiously say, I have done as I would wish to be done by?
Far from it, as I feel my own shortcoming
As I would have others do to me.

For the Evangelical Visitor.

LET US DO AS WE WISH TO BE DONE BY.

Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. vii, 12.

If we, as a Christian people, were to bear the above text in mind and act upon it, would we not have very little difficulty in getting along with the church and the world as well. This is the teachings of the Great Master, to conquer all with love. No strife or ill feelings are ever provoked by love, but very often subdued. Christ set us the example, It was all love and peace with Him.

So if we want to become His true followers we must rule with the same spirit. Paul says, "Love worketh no ill to his neighbor, for love is the fulfilling of the law." Rom. xiii, 10.

Now if every professor of religion was a possessor of this true love towards God and man, would we not have very little trouble and strife in the church. Oh what a peaceable happy time we would have. Instead of calling special meetings to settle disputes, we could always meet and part in love. I believe if we should each think more of this text taught by our Saviour: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Now is there one of us who would wish another to do us any wrong? I don't think there is. That is not our nature. We are too selfish. Then if we do not wish to be wronged why should we wrong others. If we do not wish to be evil spoken of why speak evil of others. Oh if we would at all times do as we wish to be done by, how justly we would use every body. There would be no striving for the last cent in our dealings, no false accusing, no belying one another.

There would be no striving for the last cent in our dealings, no false accusing, no belying one another. One would not take advantage of another. In short, all envy, strife and quarreling would be at an end. What a glorious time we would have. But it seems there always has been more or less of such troubles in the church and we expect thereof always will be. But nevertheless it is the duty of each of us to do all in our power to retain peace. And if we have a loving, peaceable spirit reigning within us it will be easy for us to do so. Christ's sermon on the Mount was, "Blessed are the peacemakers for they shall be called the children of God. What a glorious promise.

Let me here mention a few of the many ways in which we may or may not do as we wish to be done by. For instance a brother and sister are living in good circumstances and know no want. A neighbor sister comes in who is in rather poor cir-

For the Evangelical Visitor.
with the same spirit wherein it is written, as it is written in the spirit of love not referring to any particular person. Should I write with the spirit of indignation or with the spirit of exaltation, I fear I should feel myself far away from my God, and my desire is to still feel nearer as I know that as day by day is passing away it is bringing me nearer my grave and nearer the judgment day, and if we do not write with the spirit of love we had better not write at all. Asking God’s blessing throughout the year we have just entered upon, I say farewell.

Your weak sister in Christ.

SARAH M. TAGGART.

Staynor, Ont.

PARENTS AND CHILDREN.

DEAR BRO. AND EDITOR—I suppose and believe an editor should have a great store of patience and charity and forbearance and a heart full of heavenly love and wisdom. But all ministers and teachers should have a great degree of these graces. Fathers and mothers should also, and children should be bred, trained and inspired by them.

A short time ago a brother who was bereft of his child said “I took it so hard, I could not help it, it troubled me so for she was so good and kind and obedient; but he says “they are all good, they all obey me.” Here is a point that I appreciated very much and with an honest heart, without flattery or complaint the tender father laments the loss of his child, feels rejoiced in its salvation and credits the rest of his children with due respect and love.

Do parents love their children who are living as much as those who are dead or dying. If so do they weep, pray and lament for their living children’s salvation and favor with God as they do for the dying?

Fathers and mothers have great responsibilities and their whole aim should be to bring their children up in the fear and “nurture and admonition of the Lord,” and instruct and admonish not to swear or curse or lie and keep away from bad company, to be kind to others, respect old age. Be kind and respectable to all people, to refuse cigars or tobacco and strong drink, keep away from saloons. Parents should not harp at this all the time and make the children sick of instruction, but in an intelligent way you can often explain and instruct your children of the evils of the day to your comfort and for their good. Each father should be a temperance lecturer in his own house and instructor of good morals. Each mother should inform her offspring that Jesus is risen from the dead and is gone to the father. “Little children love to hear these simple stories and older ones too, and when children grow up and get converted to God, it is a blessing to parents they knew not before. “Train a child the way he should go and when he is old he will not depart from it.”

S. REICHARD.

For the Evangelical Visitor.

ENCOURAGEMENT.

Out of love to God and in obedience to his will I will try and write a few words to the readers of the Visitor. I have felt it a duty for some time and I do want to be faithful to my calling. The Bible says “he that knoweth to do good and doeth it not unto him it is sin.” I have had two years experience in this christian warfare and oh what we can enjoy when we are truly born of God. The child of God hates sin, yes we feel that we would rather be the least in the kingdom of God than to dwell in the tents of wickedness. In sin we can have enjoyment but for a moment, then afterwards comes condemnation, but when we are children of God we can have the greatest pleasures in this life and in the world to come joys everlasting. It is a blessed thought indeed to think of heaven, but oh what must the reality be. O dear, unconverted friend do you not want to go to that happy place, here you have no rest, no there is no rest, saith the Lord, for the wicked. The wise man says: Rejoice

O young man in thy youth and let thy heart cheer thee in the days of thy youth and walk in the ways of thine heart and in the sight of thine eyes, but know thou that for all these things God will bring thee into judgment. Ecles. xi, 9 but know thou, he says, for all these things God will bring thee into judgment. Yes, we will be brought into judgment for all the deeds done here upon earth whether they be good or bad. How careful then ought we to live. O dear young brethren and sisters let us stand firm, we know that we have escaped many sins in coming to the Lord in our youth. Let us earnestly contend for the faith once delivered to the saints. Draw nigh unto the Lord that he may also draw nigh unto you. The Psalmist says: “Happy is he who has the God of Jacob for his help whose hope is in the Lord his God. Ps. cxlv, 5.

Dear Reader do not be discouraged though it may seem that your pathway is strewn with many sorrows but cast thy burden upon the Lord and he shall sustain thee. Ps. lv, 22. May we all cling to the Saviour and prove faithful to the end. For yet a little while and he that shall come will come and will not tarry. Heb. x, 37.

S. REICHARD.

For the Evangelical Visitor.

 Popular follies are sure, sooner or later, to be exposed as follies; and an exposed folly is always less to be feared than a folly that goes by the name of wisdom. One of the popular follies that is just now being laid bare is the claim that the brain of the average worker gains by positive inaction for a series of weeks in vacation-time. It is a noteworthy fact that quite a number of the religious weeklies had editorials on this subject simultaneously, holding up the folly in various lights in exhibit of its folly. It will soon be recognized as a truth, that a man must do more than a day’s work in a day in order to need more than a night’s rest after his working; that he must do extra work winters if he is to have extra rest summers.

S. REICHARD.

For the Evangelical Visitor.

 Mar. 1, 1890.

 EVANGELICAL VISITOR.

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I want to have a short talk to the young readers of the Visitor. Sometimes I feel so young in person that I, in a manner forget my age. But quietly yet effectually I am reminded that the days of my youth are past and the meridian of life also, that the sun of my life is fast declining, and when these thoughts come and go I feel very much gratified that when young in years, Samuel like, the Lord called me and I heard his call; and asked him what to do, and through his word and spirit he revealed to me my duty at the time.

Then the struggle began between the flesh and spirit. But I thank God today that the flesh was subdued and the spirit led me. By yielding to the spirit I was led out and away from the sinful pleasures and vanities of the world, which not only saved me many troubles but many dollars of money, and above all else many sad hours, sighs, woes and bitter tears which older sinners to their sorrow must experience. And while yielding to the spirit of truth I was led in the ways of truth, the Bible becoming my greatest of all treasures. Through this my mind was stored with useful knowledge, which I would not give for much that others possess.

I now want to tell my readers the difference between my giving an ear to the voice of God, and many of my associates, who rebelled against that voice. While I was led to the hearing of the preaching of God's word and loved it and thereby learned to love the Lord's despised people. Some of my associates despised the humble course I took, but where are they? Alas some were led to dissipation, some to theft, and other to murder, others to rioting and surfeiting and to day many are lying beneath the clods of the valley, having left the world without doing any good for themselves or humanity.

Whereas, if they would have given their hearts to the Lord many of them to day would be in life doing good. Thus we see that in many cases leading a life of sin is the direct means of shortening our lives, while loving and serving the Lord tends to lengthen our days. Then dear young reader do stop and think, and reason, and act wisely; turn to God early in life and follow the footsteps of Jesus and you will never regret it, but if you wonder on in sin for many years it will only deepen your misery and possibly when you would wish to make your peace with God, would find to your sorrow no more time.

Turn to the Lord while in your prime, The days of youth is your best time; To do God's will is manly and wise To keep on sinning will cause bitter cries. O why sin away the best part of life, While youth and vigor is no part of strife; But strength in your body for every duty and task Will not always prove and remain to the last.

The time will soon come for one and for all That if not prepared will meet a great fall, Then oh, the sorrows, the tears, and the cries, That will be found bursting from hearts and from eyes.

Howard, Pa.

L. A. LONG.

THE TRUE SECRET.

At the house where I was staying there were two little sisters whom nobody could see without loving for they were so happy together. They had the same books and the same playthings, but never a quarrel sprang up between them—no cross words, no pouts, no slaps, no running away in a pet. On the green before the door, trundling hoop, playing with Rover, the dog, or helping mother, they were always the same sweet-tempered little girls.

"You never seem to quarrel," I said to them one day: "how is it you are always so happy together?"

They looked up, and the eldest answered, "I s'pose it's 'cause Ad-die lets me, and I let Addie."

Dear young friends, did you ever think what an apple of discord "not letting is?" Even now, while I have been writing a great cry was heard under the window. I looked out.

"Gerty what is the matter?"

"Mary won't let me have her ball," bellows Gerty.

"Well, Gerty wouldn't lend me her pencil in school," cried Mary, "and I don't want her to have my ball."

"Fie, fie! is that the way sisters should treat each other?"

"She shan't have my pencil," muttered Gerty; "she'll only lose it."

"And you'll only lose my ball," retorted Mary, "and I shan't let you have it."

But these two little girls, Addie and her sister, have the true secret of good manners. Addie lets Rose, and Rose lets Addie.—Band of Hope Review.

Little May went with mamma to meeting one evening, and when the good old silver-haired pastor said that if there were any unsaved ones present who desired to be Christians, and were willing to manifest their desire by standing up, the people of God would pray for them, May, who had seemed very sober during the meeting, whispered to mamma to know if she might stand up, but her mother said: "No."

The tears trickled down the little one's cheeks, but she said no more, and seemed to be striving hard to keep from crying.

When services were over, May's Sunday-school teacher walked in company with them from the church.

After talking a while about the meeting, Miss Campbell turned to May, saying, "I was in hopes my little scholar would take a step toward Jesus this evening by rising for prayers, for I thought she looked as if she wanted to be one of Jesus' little lambs."

Poor May, with a sob, answered, "Oh, Miss Campbell, I do, but mamma said, "No,‖ when I asked her if I might stand up."

"Why, Mrs. Robinson,‖ exclaimed
Miss Campbell, "you surely would not keep May from standing up for prayer if she felt her need of a Savior?"

"No, not if she really felt her need, but I fear she is too young to know much about religion. Why Miss Campbell, she is only eight years old."

"I know it, Mrs. Robinson; but I was only six when I was converted, and I remember how glad I was that Jesus said, "Suffer the little children to come unto Me," for I felt that meant me, and I wanted forgiveness for all my sins, and to be right by my side. I felt all at once as if I belonged to Him, and that He was right by my side. The singing sounded so sweet to me that I jumped up from my knees, and with a glad heart joined the rest in singing:

"I belong to this band, hallelujah!"

I never forgotten that hour, and Jesus has kept me to the present. I think I've loved Him better every day since. And, Mrs. Robinson, I long to see all my seven little scholars lambs of Jesus."

May had been very quiet while her mamma and teacher were talking, but as they were both now walking in silence, May said: "Oh, mamma, I do understand. I cannot tell you how I feel as well as grown-up people could, but I know Jesus died to save me, and I know I am naughty very often. I do not always obey you, and I am sometimes cross to little brother, and often get angry at my playmates, and I know it is wrong. I feel sorry, and want Jesus to forgive me, and help me to be a good girl."

Mrs. Robinson, who was really trying to be a Christian, now felt she was making a great mistake in keeping May from coming to Jesus. So she said:

"May, dear, I believe you are in earnest, and you shall go with me to the meeting tomorrow night, and stand up for Jesus if you desire. We will also have a little prayer-meeting together at home."

Here Miss Campbell left them to go another way, saying, as she bade them good-night, "I go home with a glad heart; for I expect soon to see my little May happy in Jesus' love."

Her expectations were realized the next afternoon, for May called to see her to tell her the Lord had blessed her in the morning at home, while she and mamma were praying. "And now," she added, "I feel so light and happy, everything looks so pretty, and I love everyone so dearly."

The change in May was noticed by all her friends. A few weeks after her conversion one lady remarked to another, "What a sweet child May Robinson is." One of her playmates overhearing her, said, "Oh, that is because she is a Christian now; she didn't used to be so nice and kind."

"What!" said one, "that little girl profess to be a Christian? She looks too young to know what Christianity means."

"You wouldn't think so," answered the child, "if you'd hear her talk to us at school, and beg us to love her blessed Jesus."

Thus was May letting her light shine, and showing by her example that she was truly converted, and trying each day to live right.—Pleasing Hours.

YOUR SOUL.

Reader, your body is very important, meat, drink, clothes, money are all important things, but you have one thing which is more important still: What is that? It is your soul. Your soul is eternal; it will live forever. The world and all that it contains shall come to an end, the earth and the works that are therein shall be burned up. 2 Peter iii, 10. The angel's voice shall proclaim one day that time shall be no longer. Rev. x, 6. But that shall never be said of your soul.

Try I beseech you to realize the fact that your soul is the one thing worth living for. It is the part of you which ought always to be first considered. No place, no employment is good for you which injures your soul. No friend, no companion deserves your confidence who makes light of your soul's concerns. The man who hurts your person, your property, your character does you but temporary harm. He is the real enemy who contrives to damage your soul.

Think for a moment what you were sent into the world for. Not merely to eat and indulge the desires of the flesh, not merely to work and sleep and laugh and talk and enjoy yourself, and think of nothing but time. No you were meant for something higher and better than this. You were placed here to train for eternity. Your body was only intended to be a house for your immortal spirit. It is flying in the face of God's purposes to do as many do—to make the soul a servant to the body, and not the body a servant to the soul.

Reader, the day will soon come when the soul will be the only thing men will think of and the only question they will care for will be, is my soul saved? Oh! be wise in time. Attend to your soul.

Selected by LOYD OTKWALT.

North Hampton, Ohio.
HOME INFLUENCE.

In these modern days when the strange "notion prevails in the mob's mind that everybody can be uppermost," and that the ideal condition of man and woman is to join in the scramble and make an effort to be first in either an intellectual or moneyed way, it is not strange that the religious life of the household is in danger. Without this life in the home, without a continual moral training from the homemaker in unselfish Christian living, all other acquirements of the family are as dry, worthless stubble. When children begin to know that all they receive and all that they learn are but as trusts given them from Heaven to make some less fortunate one of God's children better and happier, and so advance the Kingdom of Heaven, they begin to be reverential, useful individuals. It is this feeling of reverence, rather than intellectual shrewdness or sharpness, that should be cultivated for others, some goodly strength or knowledge gained for yourself."—N. Y. Tribune.

TO OUR READERS.

This is the time of the year when our readers are wondering which is the best periodical in the United States for them to subscribe for during the coming year. We unhesitatingly recommend to them to take the INDEPENDENT. It is by far the largest and most instructive and the most interesting weekly newspaper published in this country, and is read by a vast number of people. It has regularly a score of departments, embracing all branches of human interest and entertainment. It has a large number of pictures, and is read by a great number of people. It is a family newspaper, and is, as we have reason to believe, the best of its kind in the United States. We recommend it to you. We would at least advise you to send thirty cents in postage stamps for a month's trial of the paper. That will fully persuade you to subscribe. The yearly subscription price is $5, or two years for $8.


ERRATA.—In the Visitor for Feb. 15th, page 50, fifth line from top, read "equivalents of expressions," instead of "equivalents as expressions." Same column, 13th line, read "words" for "word." Following argument 1st and 2nd, read "bear," "base." The 51st p., 8th line from top, has "dib" for "dips"; read "versions" in the 21st line; "Tinda" in the 23rd line; insert "in" before "the third century," 29th line. After 3rd argument, take (') out of fathers. On the same page, second col., 19th line from the bottom, read "He" instead of "We." 52 page, 19th line from the bottom in the 2nd col., strike out "the."

OUR DEAD.

DIED.—February 5, 1890, at his late residence at Markham, Ont., Bro. John Doner, aged 46 years, 1 mo., and 27 days. Our dear brother united with the church on May 28, 1876, and was elected deacon, Feb., 1883. To know him was to love him. He was always kind, hospitable and tender-hearted and alive to every good work. Words cannot express how much we shall miss him. Funeral services were held in the Markham meeting house, the church being completely filled on the occasion, Feb. 6th Text, Luke xii, 39, 40. Services by F. Elliot.

DIED.—On Wednesday, Jan. 29, 1890, Sister Anna, widow of the late Henry Graybill, of Trapp, Pa., at the residence of her son-in-law, H. A. Kaufman, Zieglerville, Montgomery co., aged 66 years, 10 months and 17 days. On January 9th deceased attended the funeral of one of her daughters. Since that time her strength has been gradually failing until on the day named, she passed peacefully away. She leaves five children—two sons and three daughters—all married. Ever since we have known her, Sister Graybill was a consistent member of the church. Her husband died about ten years ago. Funeral services were conducted by Elder Joseph Hershey and Rev. Carmony, of the Good Hope church and cemetery. Interment at the Mingo Dunkard meeting house.

DIED.—Lydia A., wife of Joseph Basler, died at her home two miles south west of Louisville, Ohio, on the 9th of February, aged 66 years, 4 months and 17 days. Funeral services were conducted by Elder Joseph Hershey and Rev. Carmony, of the Evangelical Association, of which she was a zealous and faithful member for over 40 years. The remains were followed by a large number of friends and neighbors to the Good Hope church and cemetery. May we all meet her in heaven.

A NEAR FRIEND.