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Henry Davidson

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
COURAGE.

Because I hold it sinfull to despond.
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife.
Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every ray and every min-drop kissed
That God's love doth bestow.

Think you I find no bitterness at all?
No burden to be borne, like Christian's back?
Think you there are no ready tears to fall,
Because I keep them back?

Why should I hug life's ills with cold reserve,
Because I lift my head above the mist,
Because I hold it sinful to despond
To curse myself and all who love me? Nay!
A thousand times more good than I deserve
To each one of those rebellious tears
I must be glad and grateful to the end.

And to each one of these rebellious tears
Keep bravely back, He makes a rainbow shine.
Grateful I take His slightest gift; no fears
Nor any doubts are mine.
Dark skies must clear, and when the clouds are past,
One golden day redeem a weary year;
Patient I listen, sure that sweet at last
The powers of light befriend.—SEL.

MODE OF BAPTISM.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo I am with you al­

ter time.

The Revised Version has into the name, instead of in as above. The Greek preposition is isis, the primary meaning of which is into, that no doubt is the correct rendering. This will be noticed further on. In the commission we have three things: First, teaching or preaching the gospel to all nations. Second, baptiz-

ing them. Third, further instructing them in Christian life and doc-

trine. In each instance the commission demands something to be done, in the case of baptism it tells how to do it, or expresses the mode or manner of baptizing. "Baptizing them in (into) the name of the Father, and of the Son, and of the Holy Ghost." This is that part of the commission which constitutes the baptismal formula. It contains the three persons of the Godhead: The Father, the Son and the Holy Ghost. These have personal attributes and distinct offices ascribed to them in the Scriptures. God the Father is Eternal, Ps. xc, 2; omnipresent, Gen. xvii, 1; omniscient, Ps. cxxxix, 1-6; omnipotent, Ps. cxxxix, 7. God the Son is a mediator, 1 Tim. ii, 5; a prophet, Deut. xviii, 15; an apostle and High Priest, Heb. iii, 1, 2. God the Holy Ghost is a sanctifier: Rom., xv, 16; comforter: Acts ix, 31; a guide, John xvi, 13.

Secondly, these persons are distinct, as the following Scripture passages show: Acts vii, 55. "But he being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God." Here Stephen in his glorious vision, as he was about dying a martyr's death, saw the glory of God and Jesus standing at God's right hand, he being filled with the Holy Spirit. Here the distinction is marked.

John iv, 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (Christ.) Here we have the three persons of the Godhead dis-

In confirmation of this truth we quote from Trine Immersion by James Quinter, page 39, 40.

1. "Our first authority will be Dr. A. Clark, a well known commentator. In his notes on the baptismal formula, 'baptizing them into the name of the Father, and of the Son, and of the Holy Spirit,' hesays, 'Is it possible for words to convey a plainer sense than these do? And do they not direct every reader to consider the Father, the Son, and the Holy Ghost as three distinct persons?' Here plurality and distinction are affirmed by Dr. Clark of the persons named in the baptismal formula.

2. Our next authority will be Alexander Campbell. Mr. Campbell in speaking of the divinity of the Godhead says, 'For the divine nature may be communicated or imparted in some sense, and indeed, it is essentially and necessarily singular, it is certainly plural in its personal manifestations. Hence we have the Father, Son and Holy Spirit equally divine, though personally distinct from each other. We have in fact but one God, one Lord, one Holy Spirit, yet these are equally possessed of one and the same divine nature.'—The Christian System, p. 20. As there are three persons in the Godhead and each distinct, so there must be from necessity three names, inasmuch as it is unlikely that the three persons
would be called by the same name, from the fact that they could not be thus designated. Hence in Scripture the Godhead is always represented by three distinct names. The relevancy of establishing this point will appear later. As further proof of the three names of the Godhead we quote from Trine Immersion by James Quinter p. 44.

“Our first example will be that of bishop Beveridge, an eminent schol­ar and theologian in the Episcopal church. In referring to the baptismal formula he says, ‘In which words we observe:

First, a trinity of persons, into whose names we are to be baptized, the Father, Son and Holy Ghost.’—Beveridge’s Works, Vol. xiii, p. 336. This writer recognizes three names in the baptismal formula, and declares that it is into three names that we are to be baptized.”

P. 47. We next give the order of baptizing in the Roman Catholic church. After the proper question is put and answered, the order is thus prescribed: ‘Then the godfather and godmother both holding or touching the godchild, the priest pours, or where the custom is to dip, dips three times, saying at the same time these words: ‘N. I baptize thee in the name of the Father and of the Son and of the Holy Ghost. Which words are pronounced in such a manner that the three pourings of the water concur with the pronouncing of the three names of the divine persons. For the form is to be pronounced but once.’—The Catholic Christian. P. 39.

P. 50. Dr. Meyer, the great German commentator and scholar, in explaining the passage containing the baptismal formula, in his commentary after defending the propriety of using name before Father, in the singular number, and in repeating it before Son, and also before the Holy Ghost, making the baptismal formula read: ‘baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost.”

The inevitable conclusion, from these premises, is, that there are as many names in the baptismal formula as persons, and that the formula is elliptical and if the ellipses are supplied will read as Dr. Meyer has rendered it. Philip Schaff, D. D., says of him, “The ablest grammatici­cal exegete of the age.” T. Im., p. 2.

In the original the names, Father, Son and Holy Spirit are in the genitive case. The genitive case is translated into English by the preposi­tion of and thus becomes the objective case. The possessive case in English answers to the genitive in Greek. If an English noun in the possessive case is translated into Greek it becomes the genitive. If a Greek noun in the genitive is translated into English it may either be translated with of and the noun made objective or it may be put into the possessive, because the meaning will be the same. Thus the two forms of the phrase, Son of David and David’s Son, have the same meaning. “Applying the foregoing principles to the baptismal formula, we have in the following form: Baptisting them into the Father’s name and into the Son’s name and into the Holy Spirit’s name. (This is equivalent to the reading, baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit. And the common form in which we have it, ‘baptizing them into the name of the Father, and of the Son and of the Holy Ghost,’ is equivalent to each of the foregoing forms. The same ideas are expressed but in different forms.”—Quinter on Trine Immersion. P. 147.

A name represents the person it designates or who bears the same. A person’s name signed to a note or bond or any legal writing represents the person and binds him.

On the use of names we quote as pertinent from Dr. Fairbaim as follows: “In like manner in the use of the word hono­nma (name) in a great variety of expressions, such as calling upon the name, or doing anything in the name of another, ‘hallowing God’s name,’ ‘believing in the name of Christ,’ ‘trusting in the name of the Lord,’ and such like, while the honona (name) precisely corresponds to the Sham (name) in Hebrew, and name in English to both, it is still only through the Hebrew usage that we can get at the proper import of the expression. The Hebrews were wont to regard the name of an individual, as, what it doubtless originally was, the index to the nature; and when the primary name failed properly to do this, they very commonly superseded it by another, which yielded a more significant or fitting expression of the individual properties. Hence with them the name was very much identified with the person, as on the other side, the person very often contemplated in the light of the name. Among the Greeks the significance of names never assumed the same place that it did among the Hebrews; they were regarded more as arbitrary signs having their chief use in distinguishing one person or one object from another; and consequently the same identification did not prevail in the ordinary Greek usage, as in the Hebrew, between the name and the person or the properties of the individual. In dealing with such expressions therefore, as those specified above, we must have recourse to the Hebrew in order to arrive at the proper import.”—Hermeneuti­cal Manual, pp. 44, 45.

“We shall yet add a few testimonies from the ancient fathers to show that they understood name in the baptismal formula to impart what we have explained it to mean.

Tertullian in referring to the faith delivered by Christ to his apostles says, ‘Accordingly after one of these had been struck off he commanded the eleven others, on his departure to the Father, to go and teach (all) nations, who were to be baptized into the Father, and into the Son, and into the Holy Ghost.”—Tertullian’s Works. Vol. II. pp. 22, 29.

Let us observe that this writer does not use the name of the Father, and of the Son, and of the Holy Spirit, as something that believers
are to be baptized into, but he gives the Father, Son and Spirit themselves as the proper object into which believers are baptized. Great, indeed and all powerful in gifts, and wonderful is the Holy Ghost; wonderful in truth is that Spirit, holy and good and fittingly were we baptized into Father, Son and Holy Ghost. St. Cyril in Suggestive Thoughts on Religious Subjects. Art. Holy Ghost."—Trine Immersion by Quinter, pp. 57, 58.

It is evident that the authorities referred to consider baptizing into the name and into the person as identical. We have already referred to the fact that the King James Version and the Revised differ in the preposition they use before name, the former using in and the latter into. We also called attention to the fact that in the original, the Greek preposition is eis, the primary meaning of which is into; hence we regard the Revised Version as correct. If it were in, the baptismal formula could only mean by the authority of those names. We think there is a deeper meaning involved. First, Christ in his prelude to the commission declares that all power is vested in Him, hence we are baptized by His authority. Second, in the process of regeneration we get into the trine God and the trine God into us. See 1 Thess. i, 1; John xvii, 21; 2 Cor. v, 17; Eph. iv, 6; Rom. viii, 10; Acts xiii, 52; 1 Cor. iii, 16; 2 Cor. i, 22. As baptism is an external sign of an inward grace, we being in the Father, and the Son and the Holy Spirit, we are baptized symbolically into these names.

We have shown that, First, there are three persons in the Godhead. Second, that these persons are distinct from each other and perform distinct offices in the execution of the plan of redemption. Third, that these persons have each distinct names, and that these names represent the persons. Fourth, that the subjects of saving grace are baptized into these names or persons, according to the baptismal formula. We have already intimated that the baptismal formula means something, indicates something to be done, not simply to be said. Let us look at it again:

"Baptizing them into the name of the Father, and of the Son and of the Holy Ghost."

Name in the singular before Father is connected to the latter by the preposition of. We are baptized into the Father, hence into his name, the formula demands just as much to be baptized into the Son and Holy Spirit, hence into their names. From this we must conclude that there is an ellipsis to be supplied and the formula should read as Dr. Meyer renders it: "Baptizing them into the name of the Father, and into the name of the Son and into the name of the Holy Ghost?" This plainly indicates three actions. One, in baptizing into the name of the Father, one, in baptizing into the name of the Son and one, in baptizing into the name of the Holy Spirit. If the administrator says, I baptize thee into the name of the Father, he must accompany the words with the action, etc. Or he simply says and does not. He might as well say I teach, and not do so, as to say I baptize and not do so. Either would be words without deeds. It is claimed that the formula is not elliptical, and that name before Father represents all the names in the formula. I do not see that, that view proves single immersion, as the preposition of before Son and Spirit must connect them to the name before Father. If we fully write out that part of the formula that refers to Son, it must read: Baptizing them into the name of the Son, as the preposition of connects it with name, the same with regard to the Holy Spirit. I presume the reader will see the point.

"In a note in his Commentary on the New Testament, when explaining the baptismal formula, Dr. Meyer says: 'Had Jesus used the words the names instead of the name, then however much he may have intended the names of the three distinct persons to be understood, he would still have been liable to be misapprehended, for it might have been supposed that the plural was meant to refer to the various names of each separate person. The singular points to the specific name assigned in the text to each of the three respectively, so that in the name is, of course, to be understood both before the Son and before the Holy Spirit. Compare Rev. xiv, i: His name and the name of his Father.'"—Quinter on Trine Immersion, pp. 178, 179.

If a collective name embodying the three names had been used with name in the singular, that would indicate one action. We have such a name in Scripture. Paul uses terms: Acts xvii, 29; Rom. i, 20 and Col. ii, 9, that are translated, Godhead by King James' translators; also by a corresponding term (Gottheit) in the German by Luther. In the Revised Version the term found in Rom. i, 20 is rendered Divinity. This term, Godhead seems, at least, is understood by theologians to mean the trine God. If the Saviour meant to be understood as meaning one action only, how easily could he have anticipated Paul and have said, baptizing them into the name of the Godhead. There would have been no ambiguity (double meaning) in this. But instead he specifies each person separately and distinctly in the formula.

Dr. Forney, gives the baptismal formula, as recorded by Matthew, much credit for the introduction of trine immersion. That is, he thinks it had much to do with its introduction. So do we, only we go still further in ascribing trine immersion to its influence. But as to time and place we must disagree, when he puts it into the second century, and in Africa, inasmuch as the gospel by Matthew was written about the year 68 or 69 and in Judea.

One more fact that stands in favor of trine immersion: The term baptizo (pro. baptidzo) means repeated dipping.

Fairbairn says in Hermeneutical
Manual, p. 295, that baptizo is frequentative of bapto and that bapto means to dip.

"Richardson, the most learned of English lexicographers, interprets the word baptizo and its family thus: 'To dip or emerge frequently, to sink, to plunge, to immerge.'—

According to these authorities baptizo means to dip repeatedly. Single immersionists will at once ask, how do you know how often to dip? The commission settles that: INTO the name of the Father, and into the name of the Son and into the name of the Holy Ghost. This is the baptismal formula with the ellipses supplied.

(To be continued.)

For the Evangelical Visitor.

STABILITY.

Paul, in Heb. xiii, 9, says, "Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace, etc." Also in Rom. xiv, 4. "Yea he shall be holden up: for God is able to make him stand." Here we see that there is a possibility of being stable in the Christian cause, even though the spirit of antichrist and strange doctrines are abounding around us, and that it is only by the grace of God that we are able to remain so.

Let us notice briefly how we may enlist in the cause of Christ. We must repent of our sins, and through consecration by faith be converted to God, thus accepting the gift of the Holy Ghost. Now being brought into favor with God, we are ready for progress in divine life; and unless we do make some advancement, we will cease to have the favor of God, for "he that gathereth not with me scattereth abroad." Matt. xii, 30. And "if any man draw back my soul shall have no pleasure in him." Heb. x, 38. These facts admitted, we will notice some of the things that are required of us in order that we may be pleasing to God, and stable in his cause.

I think that obedience is perhaps the greatest of God's requirements. For how pleasant it is and what a love it creates in the hearts of good earthly parents, to have their children obey them in everything, and since this is true, how much more pleasing it is to our heavenly Parent when we, his redeemed children, "observe all things whatsoever he has commanded us." By so doing, we are assured that "He will be with us always even unto the end of the world;" and surely when we have his companionship we will have stability enough to resist all the temptations that present themselves to us. Now we might further refer to the Bible to see the blessedness of obedience.

For instance, what great blessings were promised to the children of Israel in Deut. xxviii, 1-14, providing they would "harken diligently unto the voice of the Lord," and I verily believe that all of these blessings will be ours, if we comply with the conditions. They would be blessed in the city. Could this not be applied to God's obedient children, in that when they are in the city where sin is aboundeth so grossly, they let their lights shine by patiently bearing the reproach of the wicked, standing up for the cause of Christ, or opposing evil wherever there is a possibility of doing good? Then again, they would be blessed in the city. Our lives and our conduct would be a location for God's righteous cause. Psychotherapy, even for the drunken, would be ours. "If we be dead to the world, then is Christ risen among us." And if we are God's faithful followers, we will not suffer from want of the necessities of life, for David in Ps. xxxvii, 25 says, "I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread." Again they would not go aside to the right hand or to the left to go after other gods to serve them. Here we have proven that through obedience we may become established. How many professed followers of Christ are today, who are not obeying some of the humble commands, calling them non-essentials. Is this not turning aside from the true way? I believe we should be careful to observe all of God's commands to us, and at the same time be sure that the good spirit is accompanying our worship; so that this does not become merely a formal one, and then I am sure that we will make progress in the divine work.

Some one has said, "to obey is to enjoy," and have we not often realized this to be a fact? Perhaps the spirit impressed us to encourage a backslider or a sinner friend to become a Christian, and after having done our duty, we felt to rejoice, though we could not see an immediate result.

However, may we not infer from the above statement, that disobedience will destroy enjoyment. Sometimes when the way seems to be gloomy, and we are discouraged, if we were to examine our past lives perhaps we could see where we were disobedient and this has caused our gloom.

Let us here refer to the life of Solomon. What wonderful wisdom he enjoyed in answer to his request to God in 1 Kings iii, 9. "Give therefore thy servant an understanding heart to judge thy people that I may discern between good and bad," etc. Here I wish to remark that were this the earnest request of every professing follower of Christ today, their separation from the world would be more distinct than it is, but the good and the bad are so much mixed up, that it seems those who are living up strictly to the word of God are very scarce. Hence the great need of reforming and becoming established. We may learn another lesson from Solomon. No doubt if the young men of today were occupying as prominent a position as he did, and had the privilege of making a request to God, they would ask for riches or honor; but how grand, that "because thou hast asked this thing ... I have also given thee that which thou hast not asked, both riches and honor." 1 Kings iii, 11, 13.

Sometimes we allow ourselves to be wrapped up in the world so much that when we do see an opportunity
of doing good, or are impressed to attend the means of grace, we make this secondary, and think that we haven't time or perhaps don't feel just right. Now while I truly believe it is our duty to improve what earthly store the Lord has entrusted in our care, yet I just as truly believe that we will be rewarded, even in this life, for whatever sacrifice we sincerely make in order to work for the cause of Christ. "For seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Matt. vi, 33. This is another trait in the character of an established Christian.

As long as Solomon obeyed the Lord by keeping his commandments and statutes, he certainly exerted a wonderful influence over the world, for "the queen of the south came from the uttermost parts of the earth to hear the wisdom of Solomon." Matt. xii, 42. However, no sooner did he disobey God by allowing his affections to be drawn out after strange women, than God made known to him that his kingdom would be taken from him. May we not suppose that he was not on his guard as much as he should have been? For otherwise he certainly would not have fallen. Now since it was possible for such a great man as Solomon to fall, should we not be more on our guard by watchfulness and prayer, and this will be another aid to our becoming established? We can easily see the great need of this in our daily life, for there are so many seemingly harmless practices existing at the present time which are intended to draw our affections and lusts out after the things of the world, and as was perhaps the case of Solomon, before we are aware of it, we are sinning against God. Christ foresawing this, gave us warning to "watch and pray that ye enter not into temptation." Also "My grace is sufficient for thee." 2 Cor. xii, 9. So that if we are living up to our privileges, we will have grace to overcome the trials with which we have to meet.

By our being steadfast in the cause, we are not only more pleasing to God, but the way is so much more pleasing to us, and we have a much greater influence for God over the world. We have the power by the examples of the three Hebrew children. This great faith in God sustained them even in the fiery furnace in that not even a hair of their head was singed, and king Nebuchadnezzar, who just shortly before, had commanded all men to fall down and worship a golden image, now issued a decree "that every people, nation and language which speak anything amiss against the God of Shadrach, Meshach and Abednego shall be cut in pieces... because there is none other God that can deliver after this sort." Dan. iii, 29.

Now my prayer is that since we have these examples brought fresh to our minds, we may draw near to God, and remaining there, drink in his rich blessings. For by so doing we may cause many souls to turn from their evil ways and serve the living God.

L. H.

For the Evangelical Visitor.

FREE SALVATION.

What a glorious thought our Captain presents: Salvation alike for Jew or Gentile, bond or free, old or young, rich or poor. Whosoever will let him take the water of life freely. Rev. xxii, 17. God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted of him. Acts x, 35. Even to the poor beggar Lazarus salvation was as available. The Ethiopian eunuch received it, and the mercy shown by the Saviour to the thief on the cross would also have saved King Agrippa had he become altogether persuaded to be a Christian. I am so glad for a free and common salvation. Thanks, praise and adoration are due unto Almighty God and glory, honor and reverence unto his son Jesus Christ, our Redeemer for the divine scheme to rescue fallen man.

God commendeth his love to us in that while we were yet sinners, Christ died for us. Rom. v, 8. For Christ also has once suffered for us, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened in the spirit. 1 Peter iii, 18. For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. John iii, 16. Many invitations are given for sinners to come and accept Jesus. The prophet Isaiah says, ho! every one that thirsteth, come ye to the waters, and he that hath no money: come ye buy and eat. Yea, come buy wine and milk without money and without price. Isa. xlv, 1. Again the Lord says through Isaiah, look unto me and be saved all ye ends of the earth. Isa. xlv, 22. Again Jesus says by the Revelator, behold I stand at the door and knock; if any man heareth my voice and open the door I will come in unto him and sup with him and he with me. Rev. iii, 20.

We must, however, be ruled by the will of the Lord and crown him Lord of all. We must be dead unto sin and our life hid with Christ in God. When Christ, who is our life shall appear, then shall we also appear with him in glory. Mortify therefore, your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence and covetousness which is idolatry. Col. iii, 3, 4, 5. We will have love to the Saviour and he says, if ye love me ye will keep my commandments. John xiv, 15.

We will have no more slavish fear of God. There is no fear in love, but perfect love casteth out fear. 1 John iv, 18. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby ye cry Abba, Father. Rom. viii, 15.
love God and consequently, lest we should offend him through our weak flesh and blood tremble at his word, as God says through Isaiah, to this man will I look even to him that is poor and of a contrite spirit and trembleth at my word. Isa. lxvi, 2. The labor of love is a continuous work. For he that endureth to the end shall be saved. Matt. x, 22.

O turn, O turn ye for why will ye die
When God in great mercy is coming so nigh?

J. H. B.

Clarence Centre, N. Y.

For the Evangelical Visitor.

SLANDER.

"Whoso privily slandereth his neighbor, him will I cut off." Psalm ci, 5.

Slander, calumny and back-biting are very closely akin. Each of these words apply to the act of speaking ill of our neighbors with the intention of injuring their reputation or their business with a view to our own superiority.

King David at the time of writing the words of the above text may have had the power and legal authority to put it into execution literally when he found any of his subjects guilty of that crime. But as he was a man after God's own heart and wrote by inspiration, we can clearly see, when we read the whole Psalm that by cutting off the slanderer he has another sense in view than that of taking the life of one of his subjects.

In the 4th verse he says: "a froward heart shall depart from me: I will not know a wicked person." This is the same as if he had said—Frowardness shall have no place in my heart: I will not know a wicked thought. The word person is not in the original and thought will express the sense better. Hence we see in the matter of cutting off the slanderer, the real meaning is, that when the thought of slander arises in our hearts, we must cut it off in its very incipience. We must bid such thought to be gone, not harbor it for a moment: but do as Jesus said to Satan—"Get thee behind me."

Slander is a criminal offense and is punishable by the laws of our country and it behooves us as the professed followers of the Savior to guard ourselves sacredly against acts of this character. If we have nothing good to say about our fellow men, we would much better say nothing unless it is something that clearly demands exposure. For instance—a man may have taken the advantage of us in some trade and we see him trying to lure another one into the same trap, it will be perfectly right to give the latter a little of our experience: especially if we are asked to do so. Some people are nearly always ready to tell things if their friends promise them to say nothing about it. In doing this we betray our own weakness. We show by our acts that we are not able to do that which we expect our friends to do. A good principle is for every one to keep his own secrets—if he has any—and not confide them to others.

In all our communications we should be careful to let nothing pass our lips but what we can boldly stand up to if it is brought back to us by parties not present at the time of its utterance.

C. STONER.

For the Evangelical Visitor.

A GOOD CONSCIENCE.

The glory of a Christian is the testimony of a good conscience. What can afford us so much real happiness and peace of mind as a good, clear conscience towards God and man? Have a good conscience and we ever have joy; have a guilty conscience and our peace is marred more or less according to our guilt.

We read in John's epistle iii, 27 "if our hearts condemn us not we have confidence toward God." How sweetly then we can rest. We can lie down in peace upon our beds and enjoy a sweet sleep, even death itself looses its terror. Oh could we at all times enjoy this sweet peace of a conscience, how well it would be for us. But we are such weak erring creatures, so apt to wander away from the God that so loves us, whereby we grieve His holy Spirit either in thought, word, or deed. Oh what great need we have to watch and pray that we may guard against the evil one who is continually going about trying to lead our souls astray. He knows our frailties and if we are not on our guard he comes slyly and sets a snare whereby he may catch our wandering feet. First he tries one way to lead us astray, if he does not succeed in that way he tries another. If we yield to temptation at one time, his hold becomes stronger and we become weaker, then he tries us again and again and if we are not sufficiently on our guard we may soon become his prey as many a poor one has done crucifying the Son of God afresh and putting him to an open shame.

Oh dear young brothers and sisters, I speak especially to the young who have not yet become so deeply rooted and grounded in the faith. Those who perhaps are wavering and sometimes almost tempted to give up the combat. Oh I say this is the time we need to look upward and plead earnestly for help and strength, the enemy is strong but God is stronger. Though He suffers us to be tempted, he will with the temptation make a way to escape. I believe what mostly hinders our heavenly consolation is our slowness in turning to prayer. Why is it so? What God has promised, He is sure to perform and yet we are ready to seek for comfort elsewhere but all in vain; we must at last come to the great Comforter for rest for He is our everlasting rest and we have great need to come to Him daily, yea hourly to ask for strength to resist, patience to suffer and constancy to persevere. Oh may we ever look to Him and trust Him knowing His grace is sufficient for us and if we are only faithful we
can retain that sweet peace of conscience that affords us comfort in life and peace in death.

Now let us look for a moment at the poor sinner. The sinner hath no real joy nor inward peace; “there is no peace for the wicked” saith the Lord. The sinner may take pleasure in little sins yea and in gross sins. They may go so far as to deny God and His power speaking lies in hypocrisy giving heed to seducing spirits and doctrines of devils, having their conscience seared with a hot iron, but are they without fear of death? I doubt if they are, I believe many a man has gone boldly to the gallows to meet his doom, as if he were prepared to meet his God, at the same time conscience telling him he is lost forever. I know a man personally who says he has no God to fear and no hell to shun yet he dare not venture out one mile on the water in the least storm for fear of being drowned and even trembles at the approach of a storm. Now if he believes what he says, if there is no future punishment, why this fear? I believe he and all who preach up infidelity are acting what they in reality do not believe. Oh may we all endeavor to walk in the truth, live by it, love it, teach it to our children and to others as far as duty binds us for if we neglect this we cannot have a clear conscience toward God; but having a pure conscience we will be very easily contented and happy in God whether rich or poor, afflicted or in health. SARAH MCTAGGART.

SUNDAY SCHOOLS.—THEIR OBJECT.

In reading over the extract taken from Miss Willard’s address as given in the Visiter of Feb. 15th, we are impressed with the importance of Christian men and women being aroused to a sense of the danger to which society is exposed by the existing state of things and also to a realization of their individual responsibility in making efforts to improve these conditions, and it is here that we think the Sunday School has an important work to do. It is an institution designed to make men and women better, and commences at a time when the mind is impressionable.

It was a commandment of God to his people that the parents should teach the words of God to their children, and we think it is no less needful in our own time.

The first and foremost object of the Sunday School we think is to teach the young to understand their relationship to God and to bring them early to seek that true wisdom from above which alone can make them wise unto salvation. It is a principle recognized and understood by all that impressions made on the mind in youth are lasting. So sure is this principle that the church of Rome says, “Give us a child till it is seven years old and it is secure unto us.” Now if the heart can be reached in the time of youth and the young can be led to give their hearts to God early, what an inestimable gain is it to the person. In youth, habits, which if continued in, become second nature, are formed, and which it is extremely difficult to unlearn in after years. The person who early seeks that true wisdom and becomes a true Christian will scarcely ever have any trouble with such habits as swearing, lying, cheating, filthy talking, drunkenness, gluttony, smoking or chewing tobacco, sinful indulgence in dress, and many more such, which being once established are so hard to get rid of. Now the Sunday School comes in here with its scripture lessons and teachings, showing to the young how all these habits are hurtful, being sinful (for everything sinful is hurtful) on the one hand, and on the other hand teaching them that “Wisdom’s ways are ways of pleasantness, and all her paths are peace,” and so wooing the young into the path of piety and happiness.

Another object is to make the young familiar with the Word of God. Of how few of the young of the present time could it be said what Paul said to his son Timothy: “From a child thou hast known the scriptures.” Therefore we think it behooves us to use this institution to make the young more familiar with the sacred Word; and here we will say that the young are not alone in this need. Our experience in the School has taught us that old as well as young church members as well as non-church members are surprisingly unfamiliar with the Bible as a whole. So we find it is an excellent place for old as well as young, for all can learn that which can not fail to be of use to them. It is true we often—too often—fail to see the results which we would desire, but that is no reason for forgetting weary in the good work.

Preaching has its disappointments too, yet we still continue to scatter the seed, and as in preaching, so in Sunday School work: if we do it faithfully, in His name and for His glory, the reward will be sure and He will take care of the results.

There could more objects be mentioned yet, but as this article is pretty lengthy already, we forbear, hoping the Lord will bless the feeble effort of

A FRIEND OF S. S.

The venerable Father Sewall, of Maine, once entered a meeting in behalf of foreign missions, just as the collectors of contributions were resuming their seats. The chairman of the meeting requested him to lead in prayer. The old gentleman stood, hesitatingly, as if he had not heard the request. It was repeated in a louder voice, but there was no response. It was observed however that Mr. Sewall was fumbling in his pocket, and presently he produced a piece of money, which he deposited in the contribution box. The chairman, thinking he had not understood, said loudly “I didn’t ask you to give, Mr. Sewall, I asked you to pray.” “Oh yes,” he replied, “I heard you, but I Can’t pray before I have given something.”
Our attention has been called to the arrangement the Church has for mission work. We will here state for the benefit of those who probably are not very well posted and who would like to contribute to that purpose, that the Board of Missions is composed of three brethren as follows: Abraham Stoner, Green-town, Ohio; John B. Myers, Canton, Ohio; Saxton Bowers, Canton, Ohio. They all reside in Stark county. Abraham Stoner has resigned, but he still holds his position as Secretary and Treasurer and will hold it until the meeting of Conference, and until his successor is appointed. It is the duty of the Board to take the general oversight of mission work and all money donated for that purpose should be sent direct to Bro. Stoner until his successor is chosen which will be duly published.

The object and duty of the Board is for general mission work, and the Treasury needs often replenishing. It is not intended to supply regularly organized churches, but it is intended to reach communities that lack regular supply of preaching and that are not fully organized.

To whom all communications and letters of business are to be addressed.

To CORRESPONDENTS.—Write only on one side of the paper with black ink, and not too near the edge. Remember communication will be inserted without the author's name. Not necessary for publication, but as a guarantee of good faith.

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

If you wish your papers changed from one Post Office to another, always give the Office where you now receive it, as well as the Office to which you desire it sent.

If you do not receive the Visitor in ten days from date of issue, write us and we will make the correction.

To those who do not wish to take the Visitor longer, we would say, when you write us to discontinue the Visitor, please send us also the unnumbered your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

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

A. J. MILLER.

The love feast in White Side Co., Ill., will be held in the Franklin meeting house on Saturday and Sunday, May 31st and June 1st. All are earnestly invited.

The love feast in North Dickinson Co., Kan., will be held at the Bethel meeting house, five miles north of Detroit, May 31st and June 1st. All are invited.

A TALK WITH MOTHERS.

By God's help I undertake this as seems a duty. I would rather hear from others than to write myself, especially upon so important a subject. In the May No. of the Visitor, 1889, a young mother desired information regarding the raising of children and as yet no one has ventured to say anything. It is said, "the hand that rocks the cradle is the hand that rocks the world," and I think that we with propriety might say that "the hand that rocks the cradle" has much to do with the future welfare of the church. Do we mothers consider how far our influence may go? Do we feel the responsibility as we should of bringing up our children in a proper way? Are we as careful as we should be in our home department? Are we as careful as we should be to speak the truth to our children? In this we cannot be too careful that we fulfill our promises to them, and that we do not make them believe things that are not true. It is sometimes the mother's habit to try to overcome the unruly child by frightening it into measures, saying the "bugaboo will come and catch you or the ugly black man," etc. This is an evil practice. It not only causes the child to be a coward, but it will by and by, when it gets older, find that its mother did not tell the truth. Another gross fault often practiced by parents is that of making them believe there is a "Santa Claus." The worst infidel I ever saw said that the first germ of infidelity was planted in him through his parents making him believe there was a "Santa Claus." These are grave matters. Although to some they may appear small, I hope, however, that none of our dear Christian mothers are in this fault. How important to use our every effort to implant honesty in our children. This is a trial approved by God himself. And how many of us have lacked in this respect ourselves, and what barriers it put in our way when in our repentance, and could not be removed until we become willing to make the crooked things straight. And what did it cost? Those that have experienced it alone know. Therefore, I think we should implant this in our children that nothing is hid from God, that if we are guilty of telling falsehoods that it must come to the light sometime and that they make the way hard for themselves. Another and one of the highest duties, is to teach children to reverence God and to honor and obey their parents. We can do much in this respect and we cannot begin to soon. As soon as the little one is able to sit in its little chair to the table when grace is said, if the mother will take the two little hands in hers until it is concluded it will not be long until it will know...
what to do. And as soon as it can kneel teach it to kneel in the family devotions and when it is old enough to understand, tell it why we kneel and why, and to whom we pray. And I believe it is also right to teach our children to pray, but we should not fail to tell them to whom they should pray.

I once asked a little girl in my Sunday School class if she prays, she said she did. I said to whom do you say your prayers? She said to my mamma. We can do much in training the infant mind. We should avoid evil speaking in our families.

I was pleased with what the afore-said sister said concerning this, especially concerning the church. How sad it is sometimes that parents drive their children away from the church by their own influence in this direction. I have seen this in more than one instance. We should, instead, teach our children to love and respect the church.

I believe it is also our duty to teach our children to be mannerly. Good manners belongs to Christian deportment. The apostle says, "Be courteous." I don't like to hear a child say, I want this, or give me this or that. How much more becoming to say, "if you please." We should be careful too how we dress our children. How it pains my heart to see a Christian mother offer her child to the "god of this world." Do you think for a moment, dear mother what you are doing? Instead of teaching your child that pride is sin, you with your own influence, your own hand, cultivate it. You love your child, you pity it to bring it up in the way of self-denial, but how far does your love or your pity go? And how often do we see it, that the little innocent before it knows what it has on its body, dressed in a way that is becoming a Christian mother. And what is it for? The question would solve itself. It is to gratify the lust of the eye. How often have I had to pluck out the eye that is unbecoming a Christian it has on its body, dressed in a way and cut off the hand. For our dear Saviour said, "For it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell." Matt. v, 30. And who shall give an account of these things—surely not the child. How often have I seen the spirit of pride cultivated in children, and when they become to be grown to manhood and womanhood they are so overwhelmed in fashion and pride that it is almost impossible for them to give it up. And how can we expect the church to remain in its simplicty if we do not do all in our power to keep it there.

Let us love the souls of our children. Let us have the cause of God at heart. By what influence were we brought to be what we are? "A separate people." Was it merely because it is a church custom? I say verily not. If it were only church form or what man says, it would be very shallow indeed. But through the influence of the Holy Spirit and by the written word of God we have been led. Therefore let us be subject to the will of God and let us not be afraid of the cross of Christ, and let us say with the poet "All hail reproach or sorrow If Jesus leads me there."

I hope no one will take offence at what I have written, as it has long been resting upon me.

Yours in love,
M. Zook.

For the Evangelical Visitor.

THE ANointing.

First, I must give God the honor, praise and thanks that I am what I am and that it is as well as it is at this present day. Second, I thank the brothers and sisters and all whoever they may be a thousand and times that sent me the Visser. It is great help to me; it is as food, meat and drink to my soul. As I am a poor mortal to express myself in public I have great reason to thank God that I can write to put it in print to spread the good news abroad. I can say and must say that I am still a shut-in invalid, helpless, still willing to bear the burdens and crosses whatever my lot may be.

When I set out to lead a new life, I ask and prayed God to forgive me my sins and to lead me on the straight and narrow way. I learned that I should make crooked things straight, wrong things right, which I obeyed and done so with my fellow men and as my thoughts run from one to another and I was desirous to know why there is so many different denominations and there is only one strait and narrow way where we read one part of scripture Eph. iv, 4, 5, 6 verses, I prayed God to enlighten me in that part of scripture and I received answer that there are many called but few are chosen. There are so many who are desirous of belonging to church yet they want to have their own self-willed ways, and to follow their own lusts. God tells me this is an abomination to the Lord.

I want to be honest and upright in heart, don't want to lead any one astray or on the erring way; still pray to God for health and strength that I may hold out to the end that I may be one of the chosen ones. I still gave the enemy room to say that it was not necessary to confess Christ, then the voice would still come, search the scripture. I received. It seemed the same as our daily chores and our daily bread; so I felt satisfied.

Then there is another point that I dwell on and that is the James i, 27, be unspotted from the world. I received again the teaching that if I want to be Christ's disciple, I must leave all and follow Him. The voice would come once and again, search the scriptures. God afflicted me so painfully that I prayed continually to take me and fold me in his arms. I felt so helpless and unworthy, I thought I was the least of all. Then I read in the Gospel message about the anointing which worried me so I thought I was so burdensome that it was just a notion. So I put it off from
time to time till I obeyed and performed the anointing. There I received again and felt that I had done a good work. I thought all things is possible with God. If it was his will he would restore me to health at once. But as God's ways are not our ways, I must still be patient. We read of the anointing, Mark xiv, 19, we should show our love for Jesus. The woman hath done what she could. Mark xiv, 14.

A youth makes his first visit to the country. He sees the farmer with a basket of wheat go forth into a field and scatter the grain broadcast. Why this waste? He cries, that wheat would have made loaves of bread and have fed a family. Wait, says the farmer, months have passed; the seed of golden wheat. Was it wasted? asked the farmer. I threw away, Mary poured her rich ointment on the Master's feet. Why this waste? cried Judas. It might have been sold and given to the poor. See here enough to feed a city!

Mary's example of devotion and sacrifice still bears a, plentiful harvest. Mary did it with prayer the seeds which will bear the fruits spoken of in Gal. v, 22, which are love, joy, peace, long-suffering, gentleness, goodness, faith. All these fruits were rich and ripe in Christ's life. God grant that they may become so even in ours.

Your weak sister in Christ.

MATTIE BRUBAKER.

Ashland, Ohio.

WISE COUNSEL TO A STUDENT.

A writer in the London Quarterly for July, 1878, gives the following account of an interview with the aged Dr. Routh, late president of Magdalen College.

"I explained that I desired a few words of counsel, if he would descend to give me them—some directions as to the best way of pursuing the study which he had himself cultivated with such signal success. Aware that my request was almost as vague as the subject was vast, I enlarged for a minute on the matter, chiefly in order to give him time to adjust his thoughts before making reply. He inquired what I had read. 'Pearson and Eusebius, carefully.' The gravity which by this time his features had assumed was very striking. He lay back in his chair. His head sank forward on his chest, and he looked like one absorbed in thought. 'Yes—yes, sir,' (said he, after a long pause, which, besides raising my curiosity, rather alarmed me by the contrast it presented to his recent animated manner), 'I think, sir, were I you, sir—that I would—first of all—read the—the gospel according to St. Matthew.' Here he paused. 'And after I had read the gospel according to St. Matthew—I would—were I you, sir, go on to read—the gospel according to St. Mark.' I looked at him anxiously to see whether he was serious. One glance was enough. He was giving me (but at a very slow rate) the outline of my future course. 'I think, sir, when I had read the gospel according to St. Mark, I would go on, sir—yes, go on to—to the—the gospel—according to St. Luke, sir.' (Another pause, as if the reverend speaker were reconsidering the matter.) 'Well, sir, and when I had read those three gospels, sir, were I in your place, I would go on—yes, I would certainly go on to read the gospel according to St. John.'

For an instant I had felt an inclination to laugh. But by this time a very different set of feelings came over me. Here was a theologian of ninety-one, who, after surveying the entire field of sacred science, had come back to the point he had started from, and had nothing better to advise me to read than the gospel! I believe I was attempting to thank him, but he did not give me time. He recommended me, with much emphasis, to read a portion of the gospel every day. 'And after the gospel according to St. John,' he proceeded: (Now for it, thought I. We are coming to the point at last.) 'I would in the next place, sir—I think' (he paused for an instant and then resumed): 'Yes, sir, I think I would certainly go on to read the—Acts of the Holy Apostles; a book, sir, which I have not the least doubt—no, it certainly does not admit of a doubt—was the work of St. Luke.' I assented. 'But what is quite evident, sir, it must needs be a book of altogether apostolic antiquity, indeed of the age it professes to be. For you may have observed that the sacred writer ends by saying that St. Paul dwelt at Rome two whole years in his own hired house. Now, sir,' (here he tapped my fingers in the
way which was customary with him when he desired to enforce attention, 'no one but a contemporary would have ended his narrative in that way. We should have had all about St. Paul's martyrdom' (he looked aghast at me, and slightly waved his hand), 'all about this martyrdom, sir, if the narrative had been subsequent in date to St. Paul's death.' I said the remark was new to me, but I saw its truth. He only wanted me to nod. He was already going on; and, not to presume on the reader's patience (for it cannot be a hundredth part as amusing to read the story as it was to witness the scene), after mentioning the seven Catholic epistles, he advised me to read those of St. Paul in the order of Pearson's 'Annales Paulini.' He spoke of the Revelation, and remarked that Rome is certainly there, whether imperial or Papal. Then he referred to Eusebius; to Scaliger's shrewdness about his 'Chronicon;' and remarked that there is no Arianism apparent in his Ecclesiastical History.

"Mr. President, give me leave to ask you a question I have sometimes asked of aged persons, but never of any so aged or so learned as yourself." He looked so kindly at me that I thought I might go on. 'Every studious man, in the course of a long and thoughtful life, has had occasion to experience the special value of some one axiom or precept. Would you mind giving me the benefit of such a word of advice?" He bade me explain, evidently to gain time. I quoted an instance. He nodded and looked thoughtful. Presently he brightened up and said: 'I think, sir, since you care for the advice of an old man, sir, you will find it a very good practice' (here he looked me in the face) 'always to verify your references, sir.'"—Slt.

A reckless mind, a seared conscience, a hardened heart—one step more, and then comes a lost soul. There is a call from heaven that will be a last call. There is an offer of mercy from Christ that will be the last offer.—Bradley.

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For the Evangelical Visitor.

THE LITTLE CUP OF TEARS.

We find the following North German legend in "Thorpe's Yule-tide Stories," one of Bohn's Antiquated Stories. It is too beautiful to remain in the sole-keeping of Antiquaries. There was a mother who loved her first child with her whole heart and thought she could not live without it but the Almighty sent a great sickness among children which seized this little one who lay on its sick bed even to death. Three days and three nights the mother watched and wept and prayed by the side of her darling child but it died. The mother, now alone in the wide world, gave way to the most violent and unspeakable grief; she ate nothing and drank nothing and wept, wept, wept three long days and three long nights. This the mother did without ceasing, calling constantly on her child. The third night as she thus sat overcome with suffering in the place where her child had died, her eyes bathed in tears and faint from grief, the doors softly opened and the mother started to before her stood her departed child, it had become a heavenly angel and smiled sweetly as innocence and was beautiful like the blessed. It had in its hand a small cup that was almost running over, so full was it. And the child spoke: 'O, dearest mother, weep no more for me; the angel of mourning has collected in this little cup the tears which you have shed for me. If for you I shed but one tear more, it will overflow and I shall have no more rest in the grave and no joy in heaven. Therefore O dearest mother, weep no more for your child for it is well and happy and angels are its companions.' It then vanished. The mother shed no more tears that she might not disturb her child's joy in heaven.—Selected by Joseph Huntsberger.

West Fairview, Pa.

Truth is the property of God; the pursuit of truth is what belongs to man.—Von Muller.

FROM SLEEP TO DEATH.

The many acquaintances of Martin Rebman, manufacturer of the Swiss Balsam and Essence and Hoffman's Golden Anodyne, will be surprised to learn of his sudden and unexpected death, which occurred some time during Sunday night at his home, No. 42 Campbell's alley. About five weeks ago he had two attacks of heart disease in one day, having been afflicted with weakness of that organ, and since then has not been quite well. Sunday he chopped some wood and about nine o'clock that evening retired to bed in his usual health. On Monday morning his daughter Eliza, widow of the late Gustav W. Mitsch, went to his bed room to call him, but receiving no answer became alarmed and called in a neighbor. Upon examining the apparently sleeping form in the bed they were shocked to find that it was only a lifeless body, the vital spark having fled during the night.

Coroner Honaman was notified and he impaneled the following jury: B. Frank Maynard, John T. Berge, Aaron Elmore, Valentine Scheid, Harry Border and Barnhart Berge. Their verdict was that death came to his death from apoplectic congestion and heart failure.

Deceased was a native of Switzerland but he came to America 44 years ago. He was 80 years of age. For many years he manufactured the medicines above referred to and was well known all over Lancaster county through it.

Sin is to be overcome; not so much by maintaining a direct opposition to it, as by cultivating opposite principles.—Fuller.

Every impulse of beauty, of heroism, every craving for purer love, fairer perfection, nobler type of being than that which closes like a prison-house around us, in the daily walk of life, is God's breath, God's impulse, God's reminder to the soul that there is something higher, sweeter, purer yet to be attained.—Mrs. Stove.
I will try if God will give me grace, to write a few lines for the Visitor. Oh what joy to be a Christian. Religion gives us the sweetest pleasure while we live. I think we cannot praise the Lord enough for what he has done for us. He has set our captive souls at liberty. I think it cannot be that there are so many going the downward road to ruin and destruction. Dear Brethren and Sisters, let us pray earnestly that many more souls shall turn to Christ and live. We know we are all nearing our journey's end and we must do our part or the Lord will not accept us in the day of judgment. We know the judgment is not far away for we are in the word of eternal truth; let us then be earnestly engaged in service for the Master that when our time comes we shall be prepared to meet our God in peace. Oh what joy this will be to the Christian. On the other hand what sorrow it will be to the sinner to be cast in the lake of fire to burn forever more. Oh sinner just think of your awful doom; you are in a dangerous position; do turn to the Lord before it is too late. Just think of it, no joy in this world nor in the other world. No lasting joy in this world. You may have joy for a season but soon you are left in sorrow. If you give your heart to the Lord it will be joy and peace forever in the Lord. You may be called to go when not expected, and you must go when the Lord calls you. Let us then get ready for we know neither the day nor the hour wherein the son of man cometh.

Dear Brethren and Sisters, I will ask you to pray for me that I may take the yoke of Christ upon me and follow him in meekness and lowliness of heart.

LULU HOLLAR.

Wilmot, Indiana.

The Holy Ghost is the only power that convicts men of sin.

Sunday afternoon. I had been reading the Visor this afternoon. It is a great satisfaction to me to read so many good and spiritual teachings—for followers of a just and dear Saviour, Jesus Christ are always glad to hear of others how they are getting along. I have an old letter written over one hundred years ago by my Grandfather Johannes Lichty to Jacob and Hans Engle. I thought it would be interesting to the readers of the Visor. It is written German, I will copy it with English letters.—


Luben brudern mit dieser gelegenheit las ich euch wissen das eine Versammlung in mein haus bestellt ist bis den nachsten sonnertag den 23rd July der bruder Langenecker wirt zu uns kommen so der Herr will er hat mir auch gesagt wan man gelegenheit hatte einen oder dem andern es wussen zu lassen, so wer es mir lieb wan einer von euch ke directed to uns kommen, doch aber mocht ich neinand beschwerlich sein.

Geschrieben von eurem armen bruder Johannes Lichty an Jacob und Hans Engle, noch ein grus an alle die Gott lieben—geschrieben den 19th July 1781.

JACOB L. HESS.

New Daville, Pa. Feb. 29, 1890.

THE RESURRECTION A CERTAINTY.

Canon Liddon's Statement of the Christian Argument for the Resurrection.

"The main purpose, the first duty, of the Apostolic ministry was to witness to the fact that Christ had risen. The Apostles did not teach the resurrection as a revealed truth, as they taught, for example, the doctrine of justification; they taught the resurrection as a fact of experience, a fact of which they themselves had had experience. And this is why the different evangelists do not report the same appearances of our risen Lord. Each one reports that which he himself witnessed, or that which was witnessed by the eye-witness on whose authority he writes. Put the various attestations together, and the evidence is irresistible. That which these witnesses attest must be true, unless they have conspired to deceive us, or are themselves deceived. The idea that they are deceivers, however, cannot be entertained by any man who understands human character; the idea that they were themselves deceived is inconsistent with the character of the witness which they give.

"No doubt there are hallucination, states of mental tension, in which a man fancy that he sees something which does not in fact present itself to his senses. The imagination, for the moment, is so energetic, as to impose upon the senses an impression that corresponds to that, whatever it be, which creates an emotion within the soul. Nay, more, the New Testament itself speaks of inward revelations, sometimes during sleep, sometimes during the waking hours, as was that rapture, of which St. Paul wrote, into the 'third heaven, whether in the body I cannot tell—God knoweth.'"
"But the accounts of the appearances of our risen Lord do not all admit of either of these explanations. If He had been seen for a passing moment only by one or two individuals separately, only in one set of circumstances, under one set of conditions again and again repeated, then there would have been room for the suspicion of a morbid hallucination, or at least of an inward vision. But what is the real state of the case? The risen One was seen five times on the day that He was raised from the dead; He was seen a week after; He was seen more than a month after that; and frequently, on many occasions, during the interval; He was seen by a woman alone, by men alone, by parties of two and three, by disciples assembled, in conclaves, by multitudes of more than five hundred at a time; He was seen in a garden, in a public roadway, in an upper chamber, on a mountain in Galilee, on the shore of the lake, in the village where his friends dwelt. He taught as before his death, He explained passages of scripture, He revealed great doctrines, He proved, He blessed, He uttered timeless prophecies, He gave emphatic commands, He made a set of instructions that could not be proved to be false, He was seen to be, rather than to disbelieve what has been proved to be in deference to some abstract theory of what may or may not. The actual, after all, is a safer criterion of the possible than the possible of the actual. I might disbelieve the resurrection," said a shrewd man of our day—certainly with no very ecclesiastical, I fear with no, perhaps, very religious bias—I might disbelieve the resurrection, if without it I could possibly explain the existence of the Christian Church. Yes, if Christ did not rise, the existence of the Christian Church is unaccountable. The hopeless discredit and failure attaching to the crucifixion, if the crucified One did indeed rot in His grave, would have made it impossible, I do not say to set about the conversion of the world, but to interest any sensible person in the streets of Jerusalem. As it was, when men looked on that well-remembered tomb in the little suburban garden close to the hill of execution outside the city gate, they knew that it was empty, and Christians wrote over the entrance those words of the angel, 'Come, see the place where the Lord lay; He is not here, He is risen.'—SELECTED.

Wisdom is better than rubies.
It is very unlike a Christian to abstain yourself from church when a special collection is to be taken.

If God's Word didn't mean what it said, of what use would it be to me. Suppose I should deal in this way with a commercial document: some one sends me a bank-note for a thousand pounds. Sometimes, you know, a friend who wishes to give a thousand pounds to the China Inland Mission doesn't want it to be known, and so he gets a bank-note, in which no signature is necessary. He doesn't even want the bank-clerk to know what he is giving it—for the Lord Jesus to know it, and nobody else. Well, suppose I get a Bank of England note of a thousand pounds, and I say: "I don't for a moment imagine that he means exactly what he says. No doubt there is a general truth in it. He is going to do something liberal. I should be disappointed if I shouldn't at least five pounds. Perhaps it will be ten." Why, if people were to hear a man talking like that, wouldn't they assume that such a man was a fool? Dear friends, don't let any one shake your confidence in the Word of God. Eat and see if it isn't good nourishment. Study it carefully. Look it through and through.—J. Hudson Taylor.
THE CHANGED CROSS.

It was a time of sadness, and my heart, although it knew and loved the better part, felt some conflict and love to be—It seemed as if I could not be sure that I was right, and I should endure. And thus, no longer trusting to His might who said, “We work by faith, and not by sight,” doubting, feeling the immeasurable woe in that awful night, I whispered his friend, not for me he answered: that I would be prepared to meet his God, has made life a greater success than I; with such declarations upon his dying lips, he passed away.

A solemn silence reigned on all around—Earth seemed to have a tear or two. The evening shadows seemed of peace to tell, and sleep upon my wearied spirit fell, a moment’s pause—and then a heavenly light beamed full upon my wondering, raptured soul.

And one there was, most beauteous to behold, a little one, with jewels set in gold. Ah! this methought, I can with comfort wear; for it will be an easy one to bear. Fair flowers around its sculptured form entwined, and grace and beauty seemed in it combined, wondering, I gaze; and still I wondered more to think so many should have passed it o’er.

And so the little cross I quickly took; tint, all at once, my frame beneath it shook, the sparkling jewels fair were they to see, but far too heavy was their weight for me.

And thus, no longer trusting to His might who says, “We work by faith, and not by sight,” doubting, and almost yielding to despair, the thought arose—My cross I cannot bear. But oh! how different did it seem to be, now I had learned its preciousness to see! No longer could I unbelieving say, perhaps another is a better way. My voice became shrill and concentrated, I can see almost into eternity. I can feel that unless Christ is believed on, his death can do me no good. After eighteen o’clock, rounded by the striking of the clock, he was taken sick and grew worse rapidly. Her family proposed to call in a physician, she interposed, saying, it is of no use. I will die in a few days. They next proposed to call in a minister. She answered: that is also of no use. My day of grace is forever gone. At the meeting the other day I refused to turn at his request. I will not, she said. A few days after returning home she died. A sinner who was stricken down and was near death said, I have nothing to expect but condemnation. His nurse said, when on his death bed, when I was young I enjoyed religious privileges and was now and then led to serious reflections. When I was entering my sixteenth year, these impressions were made on my mind with unusual force. I seemed to hear a voice constantly saying to me, seek religion. I was disturbed and unhappy and I promised God that after the season of youthful amusements were over, I would seek religion at the age of twenty-five. Conscience reminded me again, but of my vow it seemed more
impracticable than nine years before, and I vowed again that when the cares of a rising family should decrease I certainly would attend to the concerns of religion. At fifty years the heavenly Monitor again came back, fulfill your promise, seek religion now was the constant sounding in my ears and pressing on my mind and heart, but I was not ready yet to seek religion, and I resolved when the pressure of my business would be over I would prepare for eternity. No sooner had I fixed on this course than the strivings of God's spirit left me. I now feel, forever, when this sickness warned me of approaching death, I endeavored to fix my mind upon the subject, but in vain. I felt I was forsaken of God, but it did not move me. I have no feeling of repentance for sin, no love to God and no trust in him. I knew I was in the hands of a rejected and justly offended God, from whom I felt I could not ask for mercy, and instead of anything like hope, I had only the sullen gloom of despair and with this feeling, I am soon to go to the other world. To you my children, I can only say, profit by my example. Quench not the Spirit, seek religion now, if you would be prepared for eternity, put not off to the future the concerns of your soul.

The stewards within our bounds, who are specially charged with the duty of providing the elements for the Lord's Supper, will permit us to remind them of the explicit direction which stands at the head of our service for the celebration of this sacrament. "Whenever practicable, let none but the pure, unfermented juice of the grape be used in administering the Lord's Supper."

Now, we, do not hesitate to say that where there is the least degree of genuine interest in this important matter on the part of the person in each charge to whom the providing of the sacramental elements is committed, there is not the least excuse for any alcoholic compound ever again appearing on any of our communion-tables. We are happy to believe that such a clear violation both of the sentiment and of the law of our church is of very rare occurrence; but we call attention to the subject now because we are in the midst of the season when it is so easy to provide an ample supply of the "pure, unfermented juice of the grape," with little trouble and at a nominal expense. A basket of grapes, a half dozen quart bottles, and a couple of hours' work are all that is needed to provide for the average congregation for a year. Any one who can put up fruit air-tight can succeed at this work. Proceed to extract and strain the juice just as in jelly-making; then with or without the addition of sugar, to make it palatable, heat and seal up in bottles, and set away with your other fruit. This will give an article which conforms exactly to the letter and spirit of the discipline on this question fully as well as, if not better than, any of the "unfermented wines" exposed for sale.—Pittsburgh Christian Advocate.

An officer of the army who had long been intimately acquainted with the Indian tribes on our Western border said lately: "The red man's conception of religious truths is usually singularly fine and profound. I met, a few months ago, for example, an Omaha chief, who had ruled his tribe with wisdom and justice for many years, and who now, blind, and the victim of an incurable disease, was quietly awaiting death."

"Why are you so content," asked the officer. "Pain and age are not good things."

The aged chief was silent awhile before answering, according to the Indian habit when a grave question is discussed, and then said:

"The bird that builds its nest on the tree near my wigwam in summer leaves it when the winter is coming, and travels thousands of miles to the southward; but in the spring it will come back across mountains and rivers to that very same nest."

"The fish that is spawned here in this little creek will go down to the Mississippi to the great gulf, but in the spring it will find its way back back to its native waters."

"How do such creatures know the way? They have no map, no guide. The Great Spirit puts something into their hearts to draw them back to their homes. And He has not forgotten to put something in each man's heart that draws him, draws him all his life long, up to his home. I am coming nearer to mine. Shall I not be glad?"

If this poor Indian had found such comfort in his faith in his god and his heaven, does it not become us who are Christians to remember that life at the worst is but a journey homeward through a beautiful world, in which there is noble work for us to do, and in which all good and brave souls, the angles and God Himself, are our friends and bear us company?—Youth's Companion.
CHURCH NEWS.

Feb. 15th, Bro's. A. M. Engle and Sam'l L. Herr commenced meeting in Medway and continued them until the 24th. The Lord indeed manifested great power among his people. An aged husband and wife started for the kingdom of heaven, and several who had once enjoyed the power of God in the soul and wandered away, have manifested new desires to come and be more faithful in the service of the Lord. Some who have wandered far away from the Father's house and who have past the meridian of life were almost persuaded to return. Oh that the Lord would still continue to strive with them and that the church everywhere would be more alive to mission work and that each one individually would put forth greater efforts to rescue the perishing ones around us. Let us praise the Lord for what he has done and pray that much more may done. The 22nd of Feb., Bro's Jacob Winger and L. Lukensbach commenced meeting at Fairview Meeting House in Montgomery co. The weather was such that the attendance was small and while there was no especial awakening among the unconverted, the church and all who loved the Lord were rejoiced and were glad to say the meetings were profitable to them. The meetings closed sabbath evening, March 1st. A. J. MILLER. Dayton, Ohio, Mar. 13.

YOUTHS' DEPARTMENT.

For the Evangelical Visitor.

FROM A YOUNG SISTER.

Dear readers of the Visitor, I have felt it my duty as well as a privilege to write for the Visitor, as I see there are not many of our young members in this place that do. It is quite a cross for me to undertake it but I hope the Lord will direct my pen. I had thought if I could write like some others I would like to but still I see we all must do our part. I started to serve the Lord when I was fourteen years old can say I have had many happy seasons since and some not so happy but when I take it to the Lord in prayer I find he is ever ready and willing to strengthen and keep me to the end. Oh I often think I am so careless about my daily walk and conversation but it is not my desire to be so, I know the Lord has done a great deal for me and why should we not do all we possibly can to serve Him, we can never repay what he has done for us but if we do all we can, it is all the dear Saviour asks. I would say dear young Brethren and Sisters, let us prove faithful to the end then we will receive a crown of life to wear forevermore. I would yet say to the sinner "come before it will be eternally too late.

MYRA BITNER.

Malgrave, Ont.

THE PRECIOUS NAME.

Some years ago, a native residing in a distant part of India had a tract given to him, telling of Christ and His great love to sinners. The man was deeply interested in the story, and read it again and again, until he was intensely anxious to know more about Jesus. After thinking much about it, he determined to go to the nearest station and try if he could learn something more about this loving Saviour. At the close of a long and weary journey, he arrived at the place where the missionary resided, and found him conducting public worship. He drew near to the group that surrounded the preacher, who was giving out his text from 1 Tim. i, 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Directly the missionary came to the words "Christ Jesus" the Indian cried out in an ecstasy of delight, "Ah! that's the name! ah! that's the name! the PRECIOUS NAME!" The longing of his heart was satisfied. He heard more about the Saviour. He drank in the glad tidings of the Gospel, and received the message of mercy, believed in Jesus, and was made exceedingly happy. He soon returned again to his own part of the country, to make known to his friends the treasure he had found, and tell of the preciousness of that name which is as "ointment poured forth."—SELECTED.

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

All attempts to hurry God's dealings are sure to be productive of bad results. Let us remember that God gives liberal interest for every year that he keeps our prayers unanswered. The richest blessings are often those which take longest in coming; impatience is almost always accompanied by loss.—Rev. P. B. Power.

If you are in the spirit of prayer, do not be long, because other people will not be able to keep pace with you in such unusual spirituality; and if you are not in the spirit of prayer, do not be long, because you will be sure to weary the listeners.—John Macdonald.

MARRIAGES.


BRENAMAN—MOIST.—Married Dec. 24, 1889, at the home of Bro. S. L. Herr, Ephram Brenman to Miss Mary Moist.

OUR DEAD.

HERSHEY.—Died in NoXh Dickerson County, Kans., on March 25, 1889, from hemmorhages of the bowels, superinduced by the La Grippe, Henry Hershey, aged 57 years, 9 months and 5 days. Henry Hershey emigrated with his parents to Kansas about twelve years ago from near Gettisburg, Pa. Was married 8 years ago to sister Katie, eldest daughter of Eld. Samuel Zook. Was a moral liver but made no profession until about a year ago. In his illness he seemed to undergo a deeper work of grace and expressed a desire to be baptized and became united with the church, which no doubt he would have done had he lived. He leaves wife and two children. Funeral at Zion meeting house. Very largely attended by sympathizing friends and neighbors. Services conducted by Eld. Jesse Engle.