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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.
Gethsemane.

Gethsemane! Gethsemane! What saddened memories cling to thee! Within thy garden-walls I see My Saviour's deepest agony. And bloody sweat.

Gethsemane! Gethsemane! O, scene of weakness, scene of power, Thou witnessed that decisive hour That made the ranks of Satan cower. Gathsemane! Gathsemane!

My Saviour's deepest agony Within thy garden-walls I see What saddened memories cling' to thee! Gethsemane! Gethsemane!

Though heaven shall be from Calvary won There may I go where Thou hast gone So may I do as Thou hast done.

To pass through dark Gethsemane Dear Saviour! should it come to me Himself abashed, abasing still Thou saw'st the cup of sorrow fill Gathsemane! Gethsemane!

Their Master's woe they cannot share Oh help me to remember Thee To do His Heavenly Father's will Baptismus, an object immersed, submerged or soaked.

Chryostom mentions, as being of the opinion that baptism is frequentative in signification, the following names of scholars: Passow, Bretschneider, Robinson, Liddell and Scott.

We quote from Chrysostom's History of the Modes of Baptism p. 157. "The Verbs Baptizo, Bapto both mean ordinarily to immerse. But they differ in form, Baptizo being considered a frequentative, while the other expresses the simple meaning only. While perhaps it may not be advanced as an argument, nevertheless it is well to observe that in the New Testament. 1st. Bapto, with its compound em-bapto, is used six times but never of baptism.

2nd. Baptizo is used eighty times in every instance of baptism. Now this circumstance of the uniform use of a frequentative form for baptism, in preference to one which expresses the simple meaning to immerse, best agrees with trine immersion. It is true that the difference in meaning between the simple and the frequentative verb is often or even generally overlooked in ordinary discourse; but even were we to admit that this is always the case with Baptizo, as it appears that it ordinarily is, it would still seem strange that the frequentative is uniformly used, and the simple never in speaking of baptism. If there were no shade of distinction and of difference in their signification, why should one be used exclusively where the immersions of baptism are mentioned? and why unless the trine immersion be signified, this studied distinction in their use? Can it be mere chance? * * * * * *

P. 158, Buttman lays it down as a principle of the Greek language, that a class of verbs in Zo formed from other verbs have the signification of frequentatives. Gramm. § 119, 1, 5, 2. Rost lays down the same principles. Gramm. § 94, 2b. In accordance with this, Stephens and Vossius have given their opinions; and the highest authorities of recent date in lexicography have decided in the same way. The above facts and opinions are in exact harmony with the baptismal formula of the commission.

We close this part of the discussion by another quotation from Chryostom H. M. B. pp. 156, 157. "The other text which has been adduced in support of this mode is Hebrews vi, 2, where among "the principles of the doctrines of Christ, is enumerated the doctrine 'baptismon' of immersions." Those who suppose that this plural does not refer to trine immersion are agreed only in rejecting it. They differ endlessly among themselves. The Apostle in the text is not speaking of Jewish washings or proselyte initiations but of the principles of the doctrine of Christ. Immediately after the reference to baptism is an allusion to the rite of confirmation. What could be more natural than this sequence? Notice the connection of these principles of the doctrine of Christ: 1. "repentance;" 2. "faith;" 3. "baptism (i.e. 'immersions');" 4. the laying on hands (i.e. confirmation); 5. the "resurrection;" 6. "eternal judgment."

"These are all Christian doctrines some of them exclusively so, which were denied by a large and influential body of the Jewish people. These statements express the
view of the advocates of this rite.”

HISTORICAL EVIDENCE.

We have shown that the baptismal formula in the commission demands three actions in the performance of baptism.

We will now inquire as to how the ancients understood this formula.

James Chrystal, in his History of the Modes of Baptism, lays down the following criterion, by which to judge the orthodoxy of a practice: “Quod semper, quod ubique, quod ab omnibus—always, everywhere, and by all.” He claims that trine immersion is the only mode that ever stood, by that criterion, and that it did in the apostolic age and in those immediately succeeding.

To pass, by this standard, it must have the approval of the six ecumenical councils. In these days, when Christ’s garment is so sadly rent, there can be no such a thing as an ecumenical council. Those that have forsaken the primitive mode are at present in the majority. But there is still the Eastern or Greek Church and other smaller bodies who hold to the primitive mode.

It seems to me what is Apostolic is the true standard. This is taught in Scripture and practiced by the Apostolic Church. This stands, judged by the above Latin postulate.

I believe it is generally conceded by single immersionists, that trine immersion was the prevailing mode for a thousand years, from the second to the twelfth century. Cathcart as quoted by J. Quinter in Trine Immersion p. 198 says: “Trine Immersion was the general practice of Christians from the end of the second till the close of the twelfth century. The proof of the above statement is overwhelming.” While he makes this concession, he also makes the following declaration, also quoted by the above authority. “Beyond Tertullian, no record in the literature of men, in the book of God or in any symbol known to mortals, utters a single word about three immersions in baptism.” This is strong language in defiance of the Scripture testimony as well as the collateral. We will see how true this is.

The first two centuries furnish but little literature on the mode of baptism. There was then no controversy on the subject. Barnabas lived A.D. 50 and Hermas in A.D. 75 both testify to immersion. James Chrystal in History of Modes of Baptism says: “It should be observed that the references to the symbolism of the sacrament in early Christian writers are to trine, not to single immersion, which they expressly condemned, so some later writers are as specific.”

We give an extract from Old Writings ascribed to St. Dionysius the Areopagite. “The symbolic teaching mysteriously instructs him who is baptized according to the sacred rite, to imitate by the three immersions in the water, the death and the burial for three days and nights of Jesus, the Life-giver, for it is conceded to men to imitate Him.”

—History of Modes of Baptism by James Chrystal p. 59. We give this for what it is worth. It is at least collateral testimony that trine immersion existed in the first century.

We will give an extract from Justin Martyr who lived about A.D. 150 and was only forty or fifty years from St. John. He indulges in figurative language. “Then they are brought by us wherever there is water and are regenerated in the same manner in which we ourselves were regenerated. For in the name of God, the Father, and Lord of the universe, and our Saviour Jesus Christ and of the Holy Spirit, they then receive the washing with water.” “And for this (rite) we have learned from the Apostles this reason. Since we at our birth were born without our own knowledge and choice by our parents coming together and were brought up in bad habits and wicked training; in order that we may not remain the children of ignorance but may become the children of choice and knowledge and may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins the name of God the Father and the Lord of the universe; he who leads to the later the person that is to be washed, calling him by his name alone. For no one can utter the name of the ineffable God; and if any one dare to say that there is a name, he raves with hopeless madness. And this washing is called illumination because they who learn these things are illuminated in their understanding. And in the name of Jesus Christ who was crucified under Pontius Pilate and in the name of the Holy Ghost, who through the prophets foretold all things about Jesus, he who is illuminated is washed.”


Justin lived so close to the Apostles that he felt sure that he had their doctrine. We call attention to the fact that in Justin’s day they used the baptismal formula as it was delivered to the Apostles by Christ. They baptized into the name of the Father and of the Son and of the Holy Ghost.

On the question of trine immersion in the Apostolic age and thence to Tertullian’s time, we quote a learned historian: “Should we restore the trine immersion as the general practice, we shall have good reason to lay claim to the only mode which, so far as we can judge from all the testimony which the early church affords, can lay historically attested claim to being the normal mode of the Apostles. While, perhaps, we may not say absolutely that single immersion was never resorted to in the Apostolic times, yet all the facts of the ages immediately subsequent are against the view that it is any thing more than a compend and it is clear that for five hundred years after Christ, all orthodox Christians deemed the trine immersion itself the Divine or
Apostolic institution, which some thought commanded in Scripture and others thought had been handed down in the practice and teaching of the Church from the Apostles or Christ as its source.”
—History of Modes of Baptism, pp. 213, 214. “But they regard this tradition not itself as the source but as the means of the transmission.”—Ibid p. 160.

As we shall hereafter see Tertullian, Chrysostom, Theodoret, Bishop Pelagius, Alcuin and Bruno believed trine immersion to be taught in the scriptures.

Baptism was still unchanged in the third century: “The most respectable historians affirm that no evidence exists as to any alteration in the subject or mode of baptism during the third century.”

“We have no testimony as to any alteration as to the rite of baptism. Mag. Cent. c. 3. Danv. p. 62.”

“They baptized with some ceremonies those that were well instructed in their religion and who had given satisfactory signs of their sincere conversion; they generally dipped them thrice in water, invoking the name of the Holy Trinity.”

Drapin’s Hist. Cent. 3, Baptist History by G. H. Orchard p. 35.

These authorities testify that in the third century the mode was unchanged and that it was trine immersion.

Tertullian. “To begin with baptism: when we are about to come to the water, . . . we do in the Church testify under the hand of a chief minister that we renounce the Devil and his pomp and his angels. Then we are thrice dipped, pledging ourselves to something more than the Lord hath prescribed in the gospel.—De Corona cap. iii, Oxford trans, “He (Christ) gave, as His last command that they should immerse into the Father, and the Son, and Holy Ghost, not into one person. For we are immersed not once, but thrice, at the naming of every person of the Trinity.”

The above show:

1. That Tertullian believed that all the baptisms of the New Testament performed after the words of the commission were uttered, were performed by trine immersion.

2. That he believed that Christ enjoined this mode.

“In addition it should be remarked that in the first five hundred years, the great bulk of orthodox testimony, so far as expressed, is in favor of both these views. The practice of a thousand years coincides with them.”—History of the Modes of Baptism by James Chrystal.

THIRD CENTURY.

Cyril of Jerusalem—“You made the saving confession and descended thrice into the water, and again ascended, thus shadowing forth by means of a symbol the three days burial of Christ.”

St. Basil.—“In three immersions therefore, and in the same number of invocations, the great mystery of baptism is finished, so that both the figure of death is exhibited and the souls of the baptized are illuminated by the transmission (orgift) of the knowledge of God.”

Ambrose: “Thou wast asked, ‘Dost thou believe in God, the Father Almighty?’ and thou repliedst, ‘I believe,’ and wast dipped, that thy triple immersion might be changed to the single for convenience. Yet he states that the custom at Rome, in his day was the trine.”

Sozomen also refers to Eunomius and rebukes him or any one else, who would pervert the ancient mode—trine immersion.

SIXTH CENTURY.

The Eunomians have increased.

Pelagius Bishop of Rome says: “There are many who say that they baptize in the name of Christ alone, and by a single immersion. But the Gospel command, which was given by God himself, and our Lord and Saviour, Jesus Christ, reminds us that we should administer holy baptism to every one, in the name of the Trinity and by trine immersion, for our Lord said to his disciples, ‘Go baptize all nations in the name of the Father, of the Son, and of the Holy Ghost.’”—Chrystal’s History of Modes of Baptism.

Chrystal says that Gregory the Great was “the first orthodox writer who deemed that the trine immersion might be changed to the single for convenience. Yet he states that the custom at Rome, in his day was the trine.”

SEVENTH CENTURY.

In this century the fourth council of Toledo was held and single immersion sanctioned in Spain from local causes. But in other parts of
the church the ancient mode remained."

EIGHTH CENTURY.

John Damascene, Germanus, Patriarch of Constantinople, Alcin and Theodulphus all advocate trine immersion, and the latter mentions it as the custom of his age.

NINTH CENTURY.

Rabanus Maurus, Archbishop of Mentz says: "It behooves, therefore, that baptism be performed by trine immersion, with an invocation of the Trinity." Also Wulfin Strabo, Hynemar, Bishop of Halberstadt, Hinimar, Archbishop of Rheims, with others advocate trine immersion, and assert it as the custom of their age.

TENTH CENTURY.

Alto, Bishop of Vercelli, "uses strong language in favor of immersion."

ELEVENTH CENTURY.

Ausle, Bishop of Lucca; Langfranc, Archbishop of Canterbury, and Bruno, Bishop of Segni testify to trine immersion.

TWELFTH CENTURY.

Hildibert of Le Mans "exhibits the truth that even in century 12 the immersion was still total."

Hengo of St. Victor, "deems the trine, not the single immersion the preferable one."

James Chrystal says: "In this century, whatever may have been thought by individuals, we have clear information from two writers that the trine immersion was still retained as a general practice."

He gives his authorities. Robert Pulley or Pullus, did not think trine immersion as absolutely necessary, like the form of words, but counted an administrator who did not administer it as lying under the fault of negligence.

Peter Lombard is in favor of dipping but thinks "it may be once or thrice according to the usage of the Church."

These latter illustrate the tendency of the times, to depart from the primitive customs. (In the latter pages the subject matter is mostly gleaned from Chrystals History of the Modes of Baptism.)

We will add a few testimonial, yet to show that trine immersion was the primitive mode.

Chamber's Cyclopaedia, etc. London 1786: Baptism in Theology.

A triple immersion was first used and continued for a long time. "But it was afterward laid aside because the Arians used it."

"Mr. Reeves: The ancients carefully observed trine immersion, in as much as according to the Canons Apostolic, either bishop or presbyter who baptized without it, was deposed from the ministry." —Campbell on Baptism, p. 183.

The Apostolical Canon 50 declares: "If any bishop or presbyter do not perform three immersions of one initiation, but one immersion which is given into the death of Christ, let him be deposed; for the Lord did not say, 'Baptize into my death; but, go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' Do ye therefore, Bishops, immerse thrice into one Father, and Son, and Holy Ghost, according to the will of Christ from the Spirit?" —Chrystal's History of the Modes of Baptism. p. 89, 90.

Office IV of the Roman church for celebrating baptism. "Book of the Sacraments" of Pope Gelasius. Then let the priest baptize by trine immersion alone, invoking but once the Holy Trinity, and saying thus: "And I baptize thee in the name of the Father, and let him immerse once, and of the Son, and let him immerse a second time, and of the Holy Ghost, and let him immerse a third time."

DOCTRINE OF THE RUSSIAN CHURCH.

Longer Catechism p. 84.

"What is baptism?"

Answer. "Baptism is a sacrament, in which a man who believes, having his body thrice plunged in water, in the name of the Father, the Son and the Holy Ghost, dies to the carnal life of sin."

"What is most essential in the administration of baptism?"

Answer. "Trine immersion in water, in the name of the Father, and of the Son, and of the Holy Ghost."

—Chrystal's History of the Modes of Baptism, pp. 109, 222.

We have seen that for about twelve hundred years, trine immersion was generally practiced. And it is still practiced by the Greek church. They are pedobaptists, but dip their infants three times; unless sick or weak then they employ pouring and call it a compend (an abridged form of the rite of baptism.)

James Chrystal shows that even the English church—though she has departed from the primitive mode—demands trine immersion in her rubrics, and formerly practiced it.

We deem this sufficient to show how the Church in Apostolic and succeeding ages understood the commission."
at any time indulged in one or the other prevailing sins, except in pride.

Pride has at all times, more or less, dwelt in every human heart. It has dwelt in the hearts of emperors, kings, princes and nobles of every rank and title. Pride has more or less, a lurking place in the heart of every one, from the wealthiest to the most destitute person that ever lived. Pride has caused kings and monarchs of this earth to plunge whole nations into a bloody and devastating war. Pride has been the direct cause of cruelly slaughtering and maiming thousands, yea millions of dearly beloved husbands, fathers, sons and brothers. Pride has torn them violently from the side of an affectionate wife, mother, sister or brother; who were dependent upon them for their support. Pride has been the agency of causing rivers of blood to flow upon the earth. It has been the means of overthrowing and utterly demolishing cities, towns and villages without number; and it has put the inhabitants thereof to the sword without regard to age or sex. It has caused an indescribable amount of pain, groans, sighs and sleepless hours, both of the maimed and wounded and also of them that waited and administered unto their necessity, whilst the maimed and wounded were lying upon the bed of languish.

Pride has not only wrought havoc in the different nations of this earth, but it has brought and is bringing ruin to thousands of private families as well. Pride is a goddess, which has been worshipped, more or less, by every human family. The image of pride exceeds in size a thousand fold the image which Nebuchadnezzar had set up. It is gorgeously arrayed and decorated with diamonds, pearls, gold, silver and costly array of every description. Many of the most useful, honorable and wealthiest among the human families who have been zealous in their devotions towards the goddess pride have sacrificed honor, reputation and wealth; thus they have fallen into poverty and disgrace. The goddess pride has not only been worshipped by the wealthy, but by the middle and poorer classes as well. An image of it has been set up in every household, and is worshipped to a more or less extent. The rich sacrifice unto the image of pride from their abundance; and the middle and poorer classes "strain every nerve in order to keep pace." Many well-to-do families have thus been ruined. It has also very often happened that parents in the zeal of worship towards the goddess pride have sacrificed every available means, thus their poor and helpless children are left without sufficient food and clothing. Pride has in this way caused an indescribable amount of suffering; for many of these unfortunate children have succumbed on account of not having been provided by their parents with sufficient necessaries of life.

Pride has also been the means of causing much distress and suffering in many other ways, by plays, dancing and by other athletic sports, (horse, foot and boat races included) which are claimed by many to be innocent plays; therefore, such persons contend that these plays or races serve to develop physical strength, and that they also serve as pastime. But the writer views them in a different light, and is of the opinion that those plays and races should by no means be indulged in by the children of God. It very often happens that persons which engage in such plays or races pride themselves on account of their expertness, therefore, they exert themselves above their physical strength, consequently some are physically ruined, others thereby contract a lingering disease, and not a few have fallen a martyr to their folly.

Pride has been the agency of bringing pain, misery and ruin to the human family in thousands of different ways than above described. But all the pain, misery and distress, which man has had to endure in this world on account of pride, is nothing in comparison to the anguish which the unfortunate souls will have to endure throughout eternity on account of having indulged in pride whilst they were living on this earth. There have been many people throughout all ages who have felt the strivings of God's Spirit, but, because of pride were not willing to humble themselves, consequently they neglected their salvation, and they have thus passed from time into eternity without a ray of hope. And who is able to comprehend or describe the agony these souls will have to endure in eternity? John says, "And the smoke of their torment ascendeth up forever and ever." Rev. xiv, 11.

Pride has not only wrought havoc among the children of this world, but it has also made great and grievous inroads among the children of God as well. Churches which once were noted for plainness and for their simplicity, have long ere this drifted with the current of pride. Their former plainness and simplicity is now no more recognizable, and unless they repent and return to their former state, it is to be feared that their candlestick will be removed "out of his place." Many of the leaders and pillars of the church and also many of the promising youth are all entangled in the net of pride, consequently their labor and their usefulness is greatly hindered, so much so, that the state of the church is, indeed, deplorable.

Pride is also robbing the church of a great part of its financial resources. Money, no doubt, which God has intended that his children should use for the propagation of the gospel among the heathen, and also in our midst as well, is all absorbed by pride. Money, which the children of God ought to use for the elevation of the poor, and also for the benefit of the distressed, is all foolishly squandered by many for the vanity of pride. Thus on account of pride, many of the poor and needy are left without being cared for; and thousands of the poor and benighted heathen are left

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to die without ever hearing of the precious name of Jesus.

Pride is not only hindering the progress of the gospel among the heathen, but it is retarding its progress in our very midst as well. Christian communities, which have drifted with the current of pride, have erected for themselves costly and magnificent churches, in which the middle and poorer classes do not feel at home. Many are in this way deprived of religious privileges, and consequently much spiritual and bodily suffering in the result.

Pride is retarding the progress of the gospel in various other ways. Many a young man of renown, as well as many a Samson in the ministry is hulled asleep by Delilah. The locks of the head of the Nazarite are cut off by pride the Philistine, and the minister of the gospel is aware of it, the Spirit of the Lord has departed from him. Their sermons and exhortations, which once were powerful and accompanied by the Spirit of God, are now (no matter how eloquent) an empty farce. Their voices, which were once directed against pride and other prevailing sins, are now totally silent on these vital points: thus the congregation of such a minister is wholly given over to the pillage of pride and woe to that congregation among which pride has entered, for it will neither spare rich or poor, young or old. Pride is a wolf, for when a wolf has entered the sheepfold, he will not spare; but he will kill and devour if possible the whole flock. Those that pride does not kill outright, (spiritually) it will mangle and cripple for life, so that their former usefulness will be greatly reduced.

Pride will take men and women of every position and of every nationality by stratagem. If pride has once taken possession of the human heart, it will reign supreme. Pride is like a despot's rule, it will rule in the hearts of men as dictated by will. It will bind, enslave and lead into captivity all that are drawn within its reach, by its charming deluding influences. It will lead both rich and poor into all manner of extravagance. It will extort and extract funds from its unfortunate victims with a high and a usurping hand; thus leaving them in many instances without sufficient means wherewith to procure the necessaries of life.

Pride has also of late crept with the stealthiness of a serpent into many of the pulpits in our land. It has of late coiled itself with alarming rapidity with its deathly coil around the breasts of a vast number of the servants of God. God has intended that these heralds of truth should stand upon the walls of Zion, and defend His cause boldly and without fear. But the serpent through its subtlety has with its poisoned pangs defused its deathly poison, as it were, in their breast, consequently these heralds of truth have lost part of their former power. The apostles and their immediate followers spake as the Spirit gave them utterance. Every vice and sin prevalent among the human family at that time was renounced and boldly spoken against. But now, very few will take the Word for their guide, much less, will they attempt to speak as the Spirit of God will dictate; but they will try to evade the truth as it is in Jesus, in order to obtain popularity with men. Pride has not only found its way into the pulpit, but it is also plainly visible among the laity as well. When the children of God meet in prayer or fellowship meeting, pride then holds a prominent position. Pride keeps many from praying and testifying for the Lord; for it tells them that they are not gifted like others, therefore, it is better to say nothing; thus many are deprived of a blessing, through pride. 

Charles Baker.

Christ is compared to a rock; he is unchangeable in his character and there is no change in his purposes. 

WHAT WE BELIEVE.

By A. Stoner.

PART V.

The Bible— to put it in mild language—is a wonderful book, and we can say without fear of successful contradiction, that there is not another book extant, so grand and far-reaching, never was and never shall be during the time that precedes the coming age. It has stood the blunt, unvanquished by the isolated and combined efforts of its enemies. It has been burned, outlawed, blasphemed, condemned, despised, and rejected; but it still lives and no signs of its dying soon. But how with those who have tried to exterminate it? The majority of those who have put forth their efforts to destroy the Bible are only remembered, by the better class of their fellow mortals as the fool is remembered and their works share about the same fate. Then again, the wide-spread distribution of the Bible has not been accomplished by force of arms nor by any other violent measure, while other systems of religion needed the force of arms, and other intrigues of wily and crafty men to give them a foothold in the minds of men.

But not so with the Bible for it carries with itself an inherent power not known to any other book. Then in the words of another, “The Bible must have been written by good men or good angels, or by bad men or by bad angels,” “by the fruit we are enabled to judge the tree.” Does the Bible teach good or bad things? If it teaches good things then the tree must be good; but if the teachings and commands therein lead to bad then the tree must be evil for it is a law of nature, that like produces like. Now let us look at the teachings of bad, yes and professedly good men’s histories. Do they not all cover up that which is dark and evil in their character when they write out the history of their lives and exalt their virtues if they have any? Who
among all the historians of this world would write a history of his heroes and say that one had been guilty of incest with his daughters like Lot, or of adultery like David, or one guilty of libertinism like Solomon, yes and the denial of Peter the fleeing from danger in general of all the apostles? Who in writing the history of persons would chronicle such deeds but an enemy or an impartial historian? An enemy’s object in chronicling such acts would be for the defamation of the person by whom the acts had been committed and no signs of mercy or leniency manifested toward the culprit. While the impartial historian, in his cold and unsympathetic manner, would give all the facts, as they are but you would fail to find that sympathetic spirit manifested in the accounts as given in the Bible. Their sins were opened out before them and then admonished to turn away from them with the promise of mercy and pardon. Dear readers do you see the difference of the spirit that is manifested in each?

So then in the Bible giving us an impartial account of the heroes that have been upon the stage of action, showing forth their darkest deeds and most heinous crimes and in connection therewith, the suffering and shame which came upon themselves and those connected with them, and thus, as it were, raise a signal of warning to those in all succeeding ages to beware of the rocks, shoals and reefs of human passion, lust and pride, that they who follow them in the ocean of life may not shatter their frail and feeble bark but by taking heed, steer them safely into the haven of eternal rest. From this we must conclude that the Bible was not written by bad men nor by bad angels for on nearly every page we find their condemnation written in flaming denunciations like these: “In the day that thou art least there of thou shalt surely die.” “The soul that sinneth, it shall die.” “There is no rest for the wicked.”

“The ungodly shall not stand in the day of judgment nor sinners in congregation of the righteous.” “The wicked shall be turned into hell and all the nations that forget God.” “In flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.” “But whoremongers and adulterers God will judge.” “And all liars shall have their portion in the lake that burneth with fire and brimstone.” “He that sinneth is of the Devil.” “Sin is the transgression of the law.”

Does it look reasonable that evil beings would write a book containing such fearful denunciations upon themselves? We think not.

Then the Bible must have been written by beings who knew and were acquainted with the awful consequences of violating the law and with that knowledge penned the biblical history as a compass, guide or director to those who would escape the pending doom of the disobedient. Then again, we find upon nearly, if not on every page of the Bible, such words as these, “thus saith the Lord.” The word of the Lord,” “this is the will of God,” “and God said.” Do you find those expressions in reading any other book. There may be other books which use these expressions in a borrowed sense but not as in the Bible. Then we have here a claim of originality, authenticity and inspiration upon the pages of this book as on no other and that the teachings are good, acknowledged so by unbelievers and infidels. That if all men would do unto others as they would wish others to do to them lawsuits, strife (family, neighborhood and national) would cease and peace and harmony reign supreme. O, glorious consummation, may the time speedily come when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and when righteousness shall cover the earth as the waters cover the sea. (Read Isaiah 11 chap.) In this book we find a history of the origin, or creation of man, the name of the creator and our present duty, our future prospects and thus giving to us intelligent answers to our questions. How am I? Whither go I? How remain I? as is given to us in no other book, having the proofs of antiquity, authenticity and inspiration, so firmly grounded. Therefore in view of this, we believe the Bible to be the revealed will of God to man and shall search there in to find what that will is.

AN EXAMPLE OF FORGIVENESS.

An old colored Christian woman was going along the streets of New York with a basket of apples that she had for sale. A rough sailor ran against her and upset the basket, and stood back expecting to hear her scold frightfully; but she stooped down and picked up the apples, and said “God forgive you, my son, as I do.” The sailor saw the meanness of what he had done, felt in his pocket for his money, and insisted that she should take it all. Though she was colored, he called her mother, and said, “Forgive me mother; I will never do anything so mean again.”

Ah! there is a power in a forgiving spirit to overcome all hardness. There is no way of conquering men like that of bestowing upon them your pardon, whether they will accept it or not. But says one “I can forgive, but I cannot forget,” is only another way of saying, “I will not forgive.” A forgiveness ought to be like a cancelled note, torn in two and burned up, so that it can never be shown against the man.—Selected.

Washing the Saint’s Feet is an ordinance that puts our loyalty to Christ to the test. He wants a following that will obey him without a quibble, and this ordinance is the test and many fail to obey.
EVANGELICAL VISITOR.

Published in the interest of the Church of the Brethren in Christ commonly called in the United States "River Brethren" and in Canada "Tunkers," for the exposition of true practical piety among all classes.

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

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

White Pigeon, Mich., May 15, 1890.

We learn that our elder brother, B. B. Shelley, of Lancaster co., Pa., and of whom mention was made several weeks ago, is not recovering from his severe affliction.

And we also learn that our old friend and brother, Elder Jacob N. Graybill, of Lancaster co., Pa., is apparently declining very fast. He has been for several years very much afflicted and almost helpless, but recently his strength is failing him and apparently he is nearing the grave. Truly life is ebbing away fast with us poor mortals but thanks be to God who has provided a better country for his children. May we ever seek to be ready, for we know not the day of our departure.

We are necessitated to request those who are in arrears to send us at once the amount due us for subscription to the VISITOR, as we are very much in need of money. Our indebtedness is increasing and our bills must be met: We make this appeal to you in the full belief that you will not fail to respond. Some of our subscribers are in arrears for two years or more; and although it is but a small sum to them yet in the aggregate it amounts to enough so that we can pay our debts to the printer, and these must be met. At the earnest solicitation of many we have commenced the publication of the VISITOR semi-monthly in the full belief that it would be sustained by an increase in our subscription and in that we have not been disappointed, and we think we have been giving our subscribers and readers of the VISITOR, generally, fully the worth of their money, both in quantity and quality of the reading matter, as has been attested by the many favorable comments received; and we do not in the least intend to relax one particle of our efforts, but propose to continue it.

But there are some on our list whose circumstances are such that they are not able to pay. To all such we expect you to write us, stating your condition, and if unable to pay we will of course wait with you or cancel the debt, but we expect to hear from you. Some of our subscribers will err on the labels; some may have paid and they have not received due credit. To all such we would say, advise us of the fact and we will make the proper corrections. But we would say to those who are justly indebted to us of long standing, please send us the amount due us at your earliest convenience, and you will greatly oblige us.

The article on Baptism, by Bro. Baker, will be completed in our next issue, and we would call the attention of the Committee that was appointed by our last Conference to review and correct it, to the importance of the work that is before them, and the short time they have to finish their examination and report. But we presume they have not been inactive and perhaps have completed their work as the articles appeared from time to time in the columns of the VISITOR. It is true the work is an extensive one and has taken up considerable space and time to get it into the shape that it now is; but we believe it has been thoroughly done as the nature and the importance of the work requires.

It has not simply been a statement of our belief, but it has been backed up by proof both from sacred writ as well as from church history, and other eminent writers of later years and we think that the subject has been carefully handled and the arguments are unanswerable and the grounds taken invulnerable. There may be, "its true, some errors made in setting the type, but these can and will be, and perhaps have been noted and corrected by the committee, as the work progressed;" and we are glad to state, that we have something in the shape of a treatise on baptism that will take its place in history, as soon as published in book form at no distant day.

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There is yet one other ordinance to be added to the ordinances that should not be omitted in the publication of the work, and that is a short and clearly defined statement of the scriptural doctrine of Washing the Saints' Feet. Some times we say it is so simple and plain a command that it needs no argument to convince every honest child of God of the necessity of obeying it. But because of this fact we often fail to give it the prominence an ordinance in the house of God should have.

We wish to call the attention of our subscribers sending us names and remittances, to the importance of giving us a correct post office, as well as the names of the subscribers. If they are old subscribers, they should always give the names and initials as well as the post office, the same as written before, and if there has been any error in the name and they desire to correct it, give the name as it should have been spelled and then make the correction. For instance, suppose we have a subscriber on our list by the name of John S. Engle, Abilene, Kansas, and he wishes to pay his subscription, he sends us the money and gives the name, John Engle, Abilene, Kansas. We don't know who it is, but we credit John Engel with the money, and send him the VISITOR, but John S. Engle gets no credit, and unless we are immediately informed of it both papers are continued. After awhile we learn that there has been a paper coming to that office that is not claimed, and that John S. Engle has not received credit for the paper, and so it may occur with any other name or post office. You can readily see the importance of writing the name correctly and plainly, it will save us and you much unnecessary trouble.

ROSENBERGER.—Died near Hatfield, Pa., on Thursday, April 10, 1890, Elder Henry Rosenberger, aged 56 years, 1 month and 18 days. Funeral services were held on the 17th, at Frick's meeting house and burial in the cemetery there. The occasion was improved by the home brethren to a large congregation. Mr. Rosenberger had had the La Grippe same time in the winter; he seems to have taken cold several times after. He attended the District Council March 8th. On the 9th, he preached at the house, sister Lydia Kulp's funeral. On the 30th of March he preached at Lancaster, but was troubled with a hacking cough. On Saturday following, April 5th, he took his bed and died on the 10th. His sickness was heart failure accompanied by pneumo-
thought I would offer a few suggestions, leaving the brethren to take them for what they are worth. The first thing which I think needs improvement is the wording of articles but more especially, of decisions. It should be borne in mind that the minutes are read by the whole membership, and the language (or terms used) should be such that all can understand. Again the system of condensing, though necessary to a certain extent, may easily be pushed too far and for lack of words weaken its force or darken its meaning. I would also suggest adding the names of all delegates to A. M., the Church (District) they represent, what state, and so forth. It would be useful for reference and to some extent would indicate the growth of the Church by giving the names of New districts. It would also show how much change is made in delegates from time to time in each district. It would slightly increase the cost of minutes, but so little, none would feel it.

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LOVE FEAST.

At Brechbill's meeting house near Greenville, Franklin co., Pa. on June 3rd and 4th, 1890. A hearty invitation is extended to all. Those who come on the train will stop at Greenville on the West Maryland R. R. There will most likely be arrangements for excursion rates.

At the meeting house in Union Township, Elkhart co., Indiana June 7, 1890, to commence at 10 o'clock A. M. All are cordially invited.

LOVE FEASTS FOR ONTARIO.


H. R. HEISE.

SUGGESTIONS.

My thoughts have been running in our approaching A. M., and I

thought I would offer a few suggestions, leaving the brethren to take them for what they are worth. The first thing which I think needs improvement is the wording of articles but more especially, of decisions. It should be borne in mind that the minutes are read by the whole membership, and the language (or terms used) should be such that all can understand. Again the system of condensing, though necessary to a certain extent, may easily be pushed too far and for lack of words weaken its force or darken its meaning. I would also suggest adding the names of all delegates to A. M., the Church (District) they represent, what state, and so forth. It would be useful for reference and to some extent would indicate the growth of the Church by giving the names of New districts. It would also show how much change is made in delegates from time to time in each district. It would slightly increase the cost of minutes, but so little, none would feel it.

AM I A CHRISTIAN?

These are words much to be considered, “am I a Christian?” There is something very solemn in that sentence. It causes us to examine ourselves closely. I often wonder whether we realize the real meaning or sincerity of being a Christian. First, this requires repentance, and when we are truly humble and willing to say “thy will be done” he is willing to forgive. If the Lord makes us free we are free indeed. Our work is not yet done. John viii, 31. Jesus said, if ye continue in my word, then ye are my disciples indeed. And he goes further and says, John xv, 10, continue ye in my love. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." Here we can see that there is a danger of forfeiting that love and now it becomes our duty to examine our hearts and see if all we do is done to the honor and glory of God. What is the true substance of religion? It is not in joining a church or speaking or praying, but it consists of a true humble spirit, denying all self for the Lord. We should have no selfish motive whatever but we should be willing to bear for Jesus' sake. 2 Tim. iii, 12, 14. Yea and all that will live godly in Christ Jesus shall suffer persecution. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. And further we read, Tim. iv, 3, 4. For the time will come when they will not endure sound doctrine. And they shall turn away their ears from the truth. It is very necessary then to search ourselves and ask: “am I a christian?” am I sustained alone by God's grace? is my pleasure all there? am I willing to leave all vanity and idle talk and have I that true charity (love) which leadeth into all truth? or is there yet some spirit in me that seeketh honor or revenge? If there is any such feeling within us we have not continued in that love as we should.

1 Thes. v, 6, 8, 9. "Therefore let us not sleep as do others; but let us watch and be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation. For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ.”

We will try to observe the true fruits of love, Rom. xiii, 10. “Love worketh no ill to his neighbor.” then we go to 1 Cor. xiii, 4, 5, 6, 7. “Charity (love) suffereth long and is kind; chariteth not evil; envieth not, vaunteth not itself; seeketh not its own; is not puffed up; does not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.”

Here we see what is required of us as professors. Have we that true love in our hearts that will endure all things for Jesus sake? can we when we see the world look at us with scorn, breath a prayer to our blessed Saviour in their behalf, feeling the responsibility that is resting on them? have we the spirit the Saviour had when they were about to crucify him, Luke xxiii, 34. “Father forgive them, for they know not what they do? Let each one of us ask ourselves, are we what we should be or what we profess to be?
RELIGIOUS LIFE AND EXPERIENCE.

THE OLD PROFESSOR.

I saw a cold professor, in worldly garments clad, Was living in profession, I saw that he was sad. His path was very crooked, Twas sorely pressed with sin, For the highway of the righteous He never traveled in.

CHORUS.—Then chains of bondage, Stings of conscience, Chains of bondage, He did bear.

His back was heavy burdened, Ho never bore the cross, Except to speak in meeting, And this was very loth, He told of all his trials, And what he used to be, But never spoke of freedom, For ho was never free. He seldom read his Bible, Nor had he family prayer, Unless 'twas when the preacher Had been invited there, He did n't believe in holliness, That man could perfect be, Except when the death angel Had come to set him free.

I saw him go to parties, And to the circus too; I saw him used tobacco, He did both smoke and chew, And when there was a picnic, A festival or fair, He never would be absent, For pleasure lured him there. I saw him on his death bed, A cloud hung o'er him there, For pleasure lured him there, A festival or fair, He could not see the Savior, His heart was filled with care, I saw him pass the portal, He left no cheating word, For when his soul departed, No welcome home was heard. —Sel. by B. H. T.

AFFLICTION.

Afflictions though they seem severe In mercy oft are sent, They stopped the prodigal career, And caused him to repent.

I have been impressed, I trust by the Spirit of God, to write on this subject, since it has fallen to my lot to endure more or less affliction within the last ten months, but I have not for once felt to murmur or complain. I took it all from the hand of the Lord, for my spiritual good. My health began to fail me last summer. I had a very severe cough, so much so that night after night I would cough until after midnight, and my sleep, what little I slept, was anything but refreshing. It was mostly a dozing and dream­ing. I tried many different remedies that were recommended to me by sympathizing friends, but kept declin­ing all the while. I tried to trust in the Lord all the time, believing that he doeth all things well. This winter my health was still worse and at a certain time, I and many others had given up all hopes, and I expected my time would be very short here upon earth, and I tried with God's help to set my house in order. A little before this time I had a severe pain in my right side, which was much against my cough. Tasked my husband to go to the physician and get me something to ease my pain. He went, and when he came home I asked him, did you get anything for me? He said no. I inquired, what did the doctor say? He looked sad and said, that he did not know whether he should tell me. I said, yes tell me. He then told me that the doctor said he could not help me or any other doctor cannot. I did not think I was quite so bad as that, and it gave me quite a shock. I forgot to say that when my companion brought me the news, after a pause, I said to him, well if the doctors cannot help me perhaps the Lord can. I did try to believe and trust in God all the time, but at this time I just seemed to throw myself unhindered in His hands and I said in my heart, do as thou wilt, it is right, thine not my will be done. At this special time I had given up all hopes of recovering. I thought I was nearing eternity, and O, what serious thoughts I did have. They were like this: Am I indeed prepared to meet my God? Have I been His faithful child, am I truly the Lord's? I just felt as though I was standing before the king of Kings, and was being judged. When I saw myself in the light of God, O how unworthy I felt. I wept for awhile, then something seemed to say to me softly, why you have tried to serve the Lord from your youth. O yes, I said, but I might and should have done much more for my dear Saviour, who had done so much for me. I can still say that I felt no condemnation, but O such a regret that I had not done more for my dear Lord. The next thought was, and must I leave my dear family behind, my dear husband, my dear children. How can I? and all the many near and dear friends. How can it be? I wrestled on awhile in this way. Some times at night I would wet my couch with tears, but thanks be to the Lord, I at once became resigned to God's holy will. I said within my heart, here Lord I am. If thou wilt take me home, I am willing to go, knowing that thou wilt care for my dear family or thou wouldst not take me away; thou dost all things well. I then felt such a sweet peace. That was worth more to me than any earthly treasure could be. I could at this time fully realize what a glorious state it was to be a child of God. I felt so resigned and happy in the Lord. I will now mention a few things that were so plainly shown me, that I have neglected in the past: One was, that I was too worldly-minded. Another was, I neglected to visit the sick. I had never time. The world was in my way, and O how I felt that I had neglected sinners. I had not even grace enough to speak to them when I was impressed to do so.

Now my life is still spared, praise the Lord. However, my health is not very good yet. I am improving quite slowly, and do still feel that my life is in the Lord's hands, but I feel in this way: that if my life is spared by the help of God, I shall lead a different life. I mean to try to seek first the kingdom of heaven, etc., and also to offer my body a living sacrifice, holy and acceptable to the Lord, which is but our reasonable service. Indeed I feel like laying everything upon the altar, and in
the future labor more manfully for the good cause, because this time is so short and so precious, that we should improve every moment to the glory of God. I will yet say that I am impressed that the affection has been of great good to me. It has brought me closer to God, and more willing to do His whole will, so that I would almost feel like thanking the Lord for it. He is so good and so kind. He always knows what is best for us.

A few words on a little different subject. Last week in reading the Visitor, I found a few letters from sisters whom I have known, but have not seen for years. It was very encouraging to me, but there was something in one of the experiences, that impressed my mind, and I think I can hardly pass it by. The sister said she had commenced to write once, but a brother spoke against it and discouraged her so much that she stopped, but thank the Lord she commenced again, and did write her experience for the Visitor. I think it is a great pity that some are opposed to the Visitor. Something that I think is doing such a noble work in the church and world throughout, and I hope that the dear brethren and sisters will try and by all become of one mind and favor the Visitor.

Now in conclusion I will say to all those who with me are in affliction, let us bear it patiently, ever looking to our blessed Saviour for consolation, and those in health let us ever favor the Author, which is the first commandment with promise. Eph. vi, 1, 2.

I must acknowledge that I do not do my duty in that respect as much as I should. O, I often think that if our parents want us to obey them, how much more does our heavenly Father want us to obey Him? And if we obey our parents they will love us, and so I think that our heavenly Father will and can love us more when we honor and obey Him. And the Saviour also says, honor thy father and mother.

We are to honor our parents and Christ. O, how often we neglect to do our duty towards God and man. I think if the Saviour would forget to bless us and forgive us as often as we forget to honor and obey Him, we would almost think He had forsaken us. The Saviour is so good to us in sparing our lives and giving us health and strength to do His will. I often think when I first started in the Christian life how willing I was at that time to obey the Saviour. I wish I could be so willing now. I desire by the help and grace of God to be so willing now. I desire by the help and grace of God to be more faithful in the future than I have been in the past. I think sometimes that I have a great many duties to perform, and when I am right willing to perform them, I have it good.

If we bear the cross we shall also wear the crown. If we begin anything and leave it, then it will not do. Just so in the spiritual life. If we commence in the work and then stop, we will not gain the crown, because only those who hold out faithfully to the end shall receive the crown.

Sometimes when our parents tell us to do something and we do not listen, that they have to tell us so often they get out of patience, and I sometimes wonder whether our heavenly Father does not get nearly out of patience too, when he has to tell us so often to do our duty.

Brethren and sisters, all who read this, be in earnest prayer for an unworthy sister, as I am. I almost thought I was not able to write, but by the help of God I have undertaken it.

A. J. Stoner.

Martinsburg, Pa.

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**Obedience.**

For the Evangelical Visitor.

Children obey your parents in the Lord: this is right. Honor thy father and mother, which is the first commandment with promise. Eph. vi, 1, 2.

This is a duty that is enjoined upon us as children, but is very often neglected. The broken bough.

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As I walked along a row of cherry trees, the wind blowing strongly, I observed a bough lying on the ground, broken off, of one of the trees, by the wind. This circumstance later came into my mind and being in a reflective mood, I commenced to ponder over it. That bough lying on the ground, useless "as a branch cast forth," has a history. It had grown as a part of a living tree. It early had put forth its leaves. Cell was added to cell until it had so matured, that it budded, blossomed and bore its luscious fruit, which delighted the eye and pleasantly impressed the gastronomy of many a palate. Disease invaded its structure, cell after cell became abnormal. The structure was so changed that nutrition failed. The sap could not longer rise; the leaves withered; the buds shriveled; fruit was no longer possible. The bough was dead.

In the cold season when vitality is latent, the state of this branch would not have been observed by the casual passerby. Plucking the bark, only would have revealed the fact, that vitality had fled. For awhile it resisted the storms, as well as the living branches did. But death is always sooner or later, followed by decay, even in vegetable structures. This process goes on silently, little by little the structures are changed, the fiber broken up, and resistance lost. The storm, that natural pruner of the primeval forest and the fruit orchard, strikes the tree, sways it to and fro, violently bends and twists the branches until the frail structure gives way and the dead bough is severed from the living stock. Its destiny now is the brush-heap and its final end a conflagration.

This is the history. What is the moral? Can we learn anything from the dead bough?

In the Word of God, trees, vines and branches are used to illustrate the various phrases of life, in its relation to its Creator. Jesus says, I am the vine, ye are the branches:
He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. John xv, 5. Vital union with Christ is as essential to spiritual life, which is manifested by the fruits of the Spirit, as the connection of the branch with the trunk, to the production of its natural fruit. The bough rarely dies suddenly. Our union with Christ is rarely severed at once.—But both are possible.—Usually, little by little the thread of life is weakened. The vital union becomes gradually separated. The love of the world, which is incompatible with the love of the Father, gains a place in the heart, as the former gains strength the latter wanes. The closet is neglected, family worship is considered of less importance, the place in the prayer meeting and the house of worship is often empty. Conscience becomes more lax, obedience less rigid, the integrity impaired, the life less pure. If not rescued, “the sow will (finally) return to her wallowing in the mire and the dog will return to his vomit.” Now the thread is broken and the union is destroyed.

Paul illustrates by comparing similars and dissimilars, “as” and “not as” were his terms of comparison. Rom. xv, 16, 18, 19. As the dying or dead bough holds its connection with the living trunk along while, so the backslider is not always a public backslider. As a layman he may hold a respectable standing in the church; years after the last vestige of spiritual life is lost. As a deacon he may perform the temporal business of the church efficiently. And perhaps visit a flagrant sinner in the church or an erring saint, who has more piety left than he had for years, and deal with the offenders in a strictly legal way, giving good advice and rigid exhortation. As a minister he may be punctual in his duties or not. He may be eloquent, logical, and a good exegete. As a rigid legalist he may bind heavy burdens on the shoulders of his hearers without touching them with one finger, or as a lax disciplinarian he may cry, peace! peace! when there is no peace. He may even cause many to be born “of the blood” “of the will of the flesh” or “of the will of man” but few “of God.” If he prophesies well, being cautious to say nothing that will disturb the consciences of his hearers, his popularity is assured. Should he, however, be too strictly legal and echo the thunders of Sinai and thus imprudently bring unrest upon “those that are at ease in Zion;” he may have occasion to regenerate himself with the thought, that he has become a martyr. In what consists the difference between a religious corpse and a “lively stone” in the temple of God? The fervent prayer of faith, love to God and man, humility, living faith, are ominous of spiritual life. Formal and lifeless prayer, hatred of what is good, pride and unbelief, savor of spiritual death. The bough is hopelessly dead. We are happy, that the backslider is not in the same hopeless condition, unless he has grieved the Spirit. Not as the dead bough may he be revived, but he must get back to the place where he lost his life to find it. There is joy among the angels in heaven and the saints on earth if “the dead bones” revive. The broken dead bough retained its position among the living branches until the storm severed it, then it was pruned from among them.

This is a state of probation. The test time must overtake every one, sooner or later. One may maintain a form of godliness for awhile, but as the storm struck the dead branch and broke it off, so will trials and temptations overwhelm them, and as they have no resisting power they frequently come to open fall. As the stalk that springs from the seed fallen “among thorns” is choked, and that, that springs from seed “fallen on stony ground, where it has no deepness of earth,” endureth only for awhile “but is withered by the rays of the sun;” so these bring no fruit to perfection, hence come to no harvest time. This then is a dangerous state. There is no promise for them. If they die in this condition there is no hope. If they persist in it they may come to grief even in time. The Savior says, “If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” John xv, 6.

My dear readers, let us examine ourselves and see if the pulse of eternal life beats well within us. Let us know whether we are dead or alive. To have simply “a name that we live” will be of no avail when Christ comes to make up his jewels.

“JUST AS I AM, WITHOUT ONE PEA.”

One day a faithful minister, the pastor of a small church, met in the street a young girl, a member of his congregation, on her way to be fitted for a new dress for an approaching ball. As she told him her errand, he said to her, “I wish you would give up your life of vanity and become a christian, and live a godly life. Will you not stay away from the ball because I wish you to do so?” She answered: “I wish you would mind your own business,” and bidding him good-by, she went away.

Shortly afterward she went to the ball and danced all night, all night, and returning home, laid her weary head upon her pillow. But her conscience soon began to trouble her. She thought she had offended her best friend—the pastor, who cared for her soul. She was in deep distress for three days, when she could bear it no longer, she went to her pastor and told him how much she had been pained on account of the words she had spoken to him.

“For three days,” I have been the most wretched girl in the world, and now, O, that I were a Christian, I want to be happy, what must I do to be saved. The pastor, full of sympathy, fixed his eyes on the penitent young woman, and directed her to...
come to the lamb of God just as she was.

"What! just as I am?" She asked with astonishment; "I am one of the greatest sinners in the world, you certainly do not mean that God will accept me just as I am."

That is just what I mean, said the minister, "God wishes you to come to him just as you are." The young woman went home to her room, knelt by her bed, and prayed God to accept her just as she was, and taking a pencil and paper, wrote under the holy influence the beautiful hymn, beginning:

Just as I Am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O lamb of God I come.

The young woman was Charlotte Elliot and the hymn was written in 1884.—Selected by S. D. Tice.

Howard, Pa.

For the Evangelical Visitor.

EXPERIENCE.

I often thought that I ought to try and write some for the Visitor, but felt myself too weak, but if God will give me grace, I will try and tell you a little of this pure religion and how I got it. The first that I felt of this was when my oldest son died. They had just laid him out, and were taking away the bed on which he died and while I was sitting there with some lady by me, I cannot remember who she was, I was mourning and weeping and thinking of his death and departure and his younger brother who had died just twenty-four days before, and still another younger three days after him. Truly this was sorrow upon sorrow, and while I was sitting there, I received a message from Heaven and the words were as follows. "You must do better than you ever did yet, you must humble yourself upon your knees and pray to the Lord." The bad spirit said: "you can't pray" but the good spirit said "yes you can, you can ask God to help you and to have mercy upon you," and the Lord said that I shall bow before him at my bedside, both night and morning and pray to him for help, grace, mercy and, the bad spirit said: "you will be ashamed of your husband," but the good spirit said: "Oh, no you won't" and this was the beginning of my conversion and I am so glad I hearkened to the Heavenly voice. I labored under conviction during part of spring and summer in prayer to God and in reading the New Testament and Pilgrim's Progress, sometimes weeping and sometimes singing praises to God, and in telling those that came to visit me how good it was to love and serve the Lord. This was an earnest work from morning till evening, I was asking and seeking, so I continued praying until the Father showed his Son. I did not see him with my bodily eyes but with the eyes of mine understanding, and I thought it was my eldest Son that I saw and his face looked like the sun and his lips moved and told me how to be saved. In a few days after I went to the cornfield to pick a mess of green beans and there I found my dear Saviour to the joy and comfort of my poor soul and the delight of my heart. There I received the Holy Spirit and was baptized with the Holy Ghost.

Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. v, 48.

I had such happy seasons, I shall never forget them as long as I live, What food I there received for my poor and never-dying soul! I told the brethren that the Holy Spirit could preach much better than they. They said yes they believed it to be a truth. Dear brethren pray for me that I may be kept faithful unto death and meet those loved ones gone before with my dear Saviour and all his chosen and elect around his throne.

For the Evangelical Visitor.

PERFECTION.

Though buried deep, or thinly sown,
Do thou thy grace supply,
The hope in earthly furrows sown
Shall ripen in the sky.

Let every soul the Saviour see,
And taste his love divine;
And every heart forever be
United, Lord with thine.

SUSANNAH KAUFFMAN.

Osborne, Ohio.

For the Evangelical Visitor.
WHAT DOES THE BIBLE SAY ABOUT DRESS?

I. Nothing should be worn simply because it is in fashion.—Romans 12:1-2; Exodus 23:2; II Cor. 6:14, 18; Eph. 4:17; I Peter 1:14; I John 2:15-16; Jude 23.

II. Christians should set, not follow the fashions.—Matt. 5:14-16; Prov. 4:18; Eph. 5:7-15; Phil. 2:15; Rev. 1:20.

III. Nothing should be worn that is for ornament only.—I Peter 3:3. Please note here that putting on of apparel for adorning is just as plainly forbidden as gold or hair plaiting. This is the point where dispute comes in. But what is this superfluous ornament? Answer: Those parts of dress worn under the name of trimmings, such as lace, fringes, embroidery, buttons, ribbons, braid, strips of velvet, etc. We hold that Christian parents are bound to refrain from putting ornaments on the dress of their children as much as on their own. How closely this interpretation agrees with God's word, may be seen by carefully reading the following scriptures: Genesis 35:1-4; Exodus 33:4-6; Isaiah 3:16-26.

IV. The wearing of gold for ornament should be entirely abandoned. The scriptures already quoted are very specific in their prohibitions.—I Tim. 2:8-10; I Peter 3:3-5.

Some appeal to the Old Testament to justify the pride and extravagance of the age. We are told that the Israelites wore ornaments—that Rebecca, was presented by Isaac with a set of jewelry. Admit the fact, does that prove that the practice was right? Not at all. The Bible is a faithful history. It records the failings as well as the virtues of those of whom it speaks. Some who were good in the main, did some foolish and wicked things. Some, when young, made mistakes of which they afterwards repented.—I Cor. 10:11; 2 Tim. 3:16. On the other hand we have positive proof that the holy women of old abstained from superfluous ornaments. "For after this manner (that is without gold, or superfluous ornaments), in the old time, the holy women also, who trusted in God adorned themselves," etc.—I Peter 3:5. Why are trinkets of gold and jewelry of every kind forbidden, with costly array? Answer:

1. It is a waste of time and money to get them.
2. It is of no real value to the body.
3. It will not promote the glory of God.—Coll. 2:17; I Cor. 10:31.
4. It increases pride and vanity.
5. It keeps the poor from our churches.
6. It creates and fosters a flame of lust.

Finney says:—

"What does that gaudy ribbon, and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty, take care! You might just as well write it on your clothes "no truth in religion." It says give me dress, give me fashion, "give me flattery and I am happy." The world understands this testimony as you walk the streets. you are "living epistles, known and read of all men." Only let Christians act consistently and heaven will rejoice and hell groan at their influence. But oh! let them fill their ears with ornaments and fingers with rings—let them put feathers in their hats, clasps upon their arms, and heaven puts on the robes of mourning hell may hold a jubilee."

V. Costly apparel should not be worn—see the same scriptures. What is commonly understood by the most spiritually minded of God's people is apparel worn for its costliness, so as to present an appearance of superiority or show thereby. We think an application of the foregoing principles will meet all cases, at least as to what ought not to be done in dressing, and go a long way to settle what ought to be done; but the following hints may be useful:

1. Aim directly at pleasing God—dress so as to have God bless you in the dress.
2. Aim at promoting the health of the body—it is God's temple. Dress on sanitary principles.
3. Let the dress be made so as to promote neatness and tidiness, in simplicity and good taste—not slovenly and repulsively.
4. Dress so that a sound reason can be given for the wearing of every article.
5. Let your dress be a rebuke to fashion and extravagance, and a model worthy of imitation.
6. Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular.

SOME EXCUSES ANSWERED.

1. "I desire to look like other people. "Be not conformed to this world."—Romans 12:2. "If any man love the world the love of the Father is not in him."—I John 2:15

2. Other professors of religion do the same. "What is that to thee, follow thou me."—John 21:22

3. "Thou shalt not follow a multitude to do evil." Why, our ministers say there is no harm in adorning the body. "If any man preach any other gospel unto you than that
For the Evangelical Visitor.

TRUE BRAVERY.

This subject not only embraces heroism to perform but also true principle.

There are many things performed which should not be, because they are wrong, yet they require bravery for their accomplishments, but examine the principle and you will find it untrue.

Our accomplishments, in order to demonstrate true bravery, must embody such a character that we need not be ashamed nor afraid when they are detected by a righteous eye.

An incident occurred last summer on the C. B. & N. R. which will forcibly illustrate the above sentiment. There was a group of section men sitting on, or near by, the railroad eating their dinners which they had brought from their homes, and as they were there they began to talk about the devil. One would say what he would do with him (the devil) when he would get there, then another would follow and say what he would do with him (the devil) when he would get there etc., until the boss finally requested them to discontinue their wicked conversation.

Presently they heard a rattling noise in the bush. Then said one “What is that? What! said another: “Don’t you see it?”, replied the first again, finally they all saw it, but were struck with such fear that they were almost afraid to investigate; by and by an examination was made which resulted in the discovery of a huge snake of uncommon large size of strange order with his mouth wide open, hissing and coming right toward them. Their courage, as brave as they were, almost failed them to kill the monster.

After this had occurred there was scarcely a word spoken all that long afternoon, and they acknowledged that it was a rigid reproof of their wicked conversation.

Had these men been talking as they should have talked, do you think they would have been thus frightened even if that monster should have made its appearance? I answer in the negative. Hence our theme embraces true principle as well as undaunted bravery.

“The wicked flee when no man pursueth, but the righteous are as bold as a lion.” Prov. xxi. 1. Why? Because that power in the soul which discriminates good from evil right from wrong tells the wicked that they are guilty of crime and deserve punishment. Whereas, it justifies the righteous and makes him bold as a lion.

There are many men who are so intrepid as to ridicule Christians to disturb Christian worship, to paint the floor of the church with tobacco juice, to hang out the indications of a wicked heart, to get drunk with strong drink and to go into saloons to get it, to attend dances and many other amusements which have no good tendencies whatever. But when God sends judgments upon them they tremble and are intensely troubled. They look into eternity with a painful dread and feel that their merits would be damnation ever and salvation never. This, indeed is enough to prostrate us in fear and trembling.

But those who accept the doctrine of Christ attend church to worship God, live temperate in all things, become sanctified to His service, are not alarmed when even death knocks at the door. Paul says: 2 Tim. iv. 6. “I am now ready to be offered” the time of my departure is at hand.” Many deaths of recent date could be referred to if necessary to prove the above assertions. Paul not only displayed true courage in death but in his life also, when he plead his own case before Felix, who trembled at his convincing arguments and said, “Go thy way for this time” etc.

Again we find him standing before Festus in Cesarea, with the same powerful reasonings. Once more we see him brought into the same judgment hall before Festus, Agrippa, and Bernice, where he with true heroism made that touching plea which
compelled even king Agrippa to exclaim, "Almost thou persuadest me to be a Christian."

For a true example of true bravery let us take Jesus who rebuked every thing that was wrong and encouraged every thing that was right. He was as firm as the realities of time and eternity; yet as mild and refreshing as the dews of Sharon.

The idea, that we must be harsh and overbearing in our sentences and assuming in our conduct to show true boldness is certainly a chimera. J. R. Zook.

ARE WE SUFFICIENTLY CAREFUL?

Is the heading of an article in the Visrtron of Feb. 15th open for criticism, in which I felt impressed to write. Not in regard to the Brethren in the ministry, for that has been done better than I am able to do. Surely the Brethren in the ministry have a very important and responsible position.

Well I believe the ministers are glad that there are those that feel concerned about the spiritual welfare of the church. But I was going to bring the other side of the subject before the minds of the readers of the Visrtron—as there are always two sides on any subject—namely the sister side.

I sometimes fear by the time that we have everything in proper shape as there are so many little things to be kept in their place, for the comfort of our families and visitors, the Master may call us to give an account of our stewardship and some of our spiritual duties may have been sadly neglected, by which the minds of our ministers might have been upheld and encouraged by our watchful and prayerful attention. For instance if our brethren are holding continued meeting, how encouraging to them if the sisters are interested in the church and at home to promote the glory of God and the welfare of never-dying souls. I have been thinking especially since I have been traveling round a considerable this winter, that some of the sisters, with a great many others that do not profess to be as separate from the world as we believe and have it taught us, are still spending some of their valuable time in things that are no particular benefit to any one, but a temptation to others. I have seen in travelling, birds in cages, and an abundance of house plants which all need their proper care and perhaps other things neglected which are of more importance. I sometimes think a little more time might in many instances be bestowed in our kitchens tiding up things a little more having our food prepared in a good appetizing and nourishing way, and still not over-doing the thing, so as to wound the minds of the poorer sisters, and wearing ourselves, so that we take little good of our company and deprive ourselves of going to the place of worship.

Then there is another thing I am glad to see that there is more attention bestowed on good, warm places of sleep for visitors and especially ministers who need them above any one else, while they are exerting themselves, bodily as well as spiritually. Let us be so thoughtful, if they come to retire with us, that everything as far as possible is so arranged that a quiet warm resting place is quickly and easily obtained and they are in the meantime made acquainted that they are welcome to all the desired rest in the morning.

A short time ago there was a piece in a paper about a man being overtaken in a storm at night; he halted at a house making the untruthful statement that he was a minister; he was made welcome not even allowed to put his horse away, but cared for in the very best manner. Now this is as it ought to be and do we not think of our ministers' wives who deny themselves of much home comfort in the absence of their husbands, feel glad when they are thus treated? Surely a cup of cold water will not lose its reward. C. S.

OUR DEAD.

WINGERT.—Died at her residence in Guilford Township, Franklin Co., Pa., March 29, 1890, Catharine Wingert, widow of Abraham Wingert deceased, aged 52 years, 4 months and 11 days. Sister Wingert was a member of the Brethren church and was much esteemed by those who were acquainted with her.

LONG.—Died near Trappe, Montgomery Co., Pa., March 31, 1890, of inflammation of the bowels, Benjamin II., infant son of brother David and sister Harriet Long, aged about 13 months. The remains were interred in the cemetery at the church at Graterford.

God wanted one more angel child
To join his shining band,
And clasped our Benny's hand.
Our first in heaven.

AUNT IDA.

WINGER.—Died in Berrie, Welland Co., Ont., on March 23rd, uk., Sister Elizabeth, wife of Bro. John Winger, Jun., aged 35 years, 4 months. She leaves a sorrowing husband and five children to mourn their loss, yet their loss is her gain. Friends and neighbors sympathize with Bro. John in his sad bereavement in the loss of a bosom companion, who has helped him tread the paths of life, only for a few years, and now to reap the reward of her labor. Funeral the 28th. Discourse by the Brethren from Heb. iv. 9. "There remaineth therefore a rest to the people of God." Interment in the brethren cemetery by the church.

A. BEAUX.

The true aim of the study of the Bible is to find therein a revelation of God and learn the duty and destiny of man. This sounds trite, but there is far too much reading and even study of the Bible from which the spirit of reverential inquiry and becoming docility is in a large measure absent.

Perfect love never rules with a rod of iron; but it never compromises the truth to escape the false accusation of doing so.

We do not need a throne to reign, for if we have power over the hearts and lives of men we can rule them.—J. M. Gibson.